CONCISE DESCRIPTIVE CATALOGUE OF THE PERSIAN MANUSCRIPTS IN THE COLLECTION OF THE ASIATIC SOCIETY OF BENGAL.

BY

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Brief review of the collection</td>
<td>xv</td>
</tr>
<tr>
<td>Note on the technical details of the Catalogue</td>
<td>xxvii</td>
</tr>
<tr>
<td>List of abbreviations</td>
<td>xxxv</td>
</tr>
<tr>
<td>I. History (Nos. 1–211)</td>
<td>1</td>
</tr>
<tr>
<td>1. General History (Nos. 1–46)</td>
<td>1</td>
</tr>
<tr>
<td>2. Historical tradition and legends concerning Muhammad, his</td>
<td>15</td>
</tr>
<tr>
<td>contemporaries and the Imams (Nos. 47–70)</td>
<td></td>
</tr>
<tr>
<td>3. History of various dynasties and provinces in Iran and Turkestan</td>
<td>23</td>
</tr>
<tr>
<td>(Nos. 71–109)</td>
<td></td>
</tr>
<tr>
<td>4. History of India (Nos. 110–183)</td>
<td>35</td>
</tr>
<tr>
<td>5. Histories of various provinces and local dynasties of India</td>
<td>57</td>
</tr>
<tr>
<td>(Nos. 184–209)</td>
<td></td>
</tr>
<tr>
<td>6. Histories of various dynasties in countries other than India,</td>
<td>66</td>
</tr>
<tr>
<td>Persia and Turkestan (Nos. 210–211)</td>
<td></td>
</tr>
<tr>
<td>II. Biography (Nos. 212–278)</td>
<td>69</td>
</tr>
<tr>
<td>1. Amirs (Nos. 212–217)</td>
<td>69</td>
</tr>
<tr>
<td>2. Poets (Nos. 218–233)</td>
<td>72</td>
</tr>
<tr>
<td>3. Saints (Nos. 234–273)</td>
<td>78</td>
</tr>
<tr>
<td>4. Miscellaneous biographical works (Nos. 274–278)</td>
<td>115</td>
</tr>
<tr>
<td>III. Geography and travels (Nos. 279–289)</td>
<td>119</td>
</tr>
<tr>
<td>IV. Fairy tales, anecdotes, legends, etc. (Nos. 290–333)</td>
<td>126</td>
</tr>
<tr>
<td>1. Morals, didactic and historical sketches and anecdotes</td>
<td>126</td>
</tr>
<tr>
<td>(Nos. 290–305)</td>
<td></td>
</tr>
<tr>
<td>2. Fairy tales (Nos. 306–320)</td>
<td>132</td>
</tr>
<tr>
<td>3. Old historical novels (Nos. 321–322)</td>
<td>138</td>
</tr>
<tr>
<td>4. Religious legends (Nos. 323–333)</td>
<td>139</td>
</tr>
<tr>
<td>V. Ornate prose, epistles and collections of official letters,</td>
<td>143</td>
</tr>
<tr>
<td>poetics, rhetorics and logographs (Nos. 334–420)</td>
<td></td>
</tr>
<tr>
<td>&quot;I. Poetry (Nos. 421–954)</td>
<td>185</td>
</tr>
<tr>
<td>Anthologies (Nos. 923–954)</td>
<td>420</td>
</tr>
<tr>
<td>&quot;I. Muhammadan Theology (Nos. 955–1148)</td>
<td>462</td>
</tr>
<tr>
<td>A. Works belonging to the Sunnite Schools of Islam (Nos. 955–1097)</td>
<td>462</td>
</tr>
<tr>
<td>1. Commentaries on the Koran (Nos. 955–971)</td>
<td>462</td>
</tr>
<tr>
<td>2. Treatises on tajwid (Nos. 972–986)</td>
<td>472</td>
</tr>
<tr>
<td>3. The Sunnite tradition (Nos. 987–1021)</td>
<td>479</td>
</tr>
<tr>
<td>4. Works on fiqh (Nos. 1022–1062)</td>
<td>495</td>
</tr>
<tr>
<td>5. Principles of Sunnite theology, etc. (Nos. 1063–1097)</td>
<td>514</td>
</tr>
<tr>
<td>B. Shi'ite theology (Nos. 1098–1128)</td>
<td>528</td>
</tr>
<tr>
<td>1. Commentaries on the Koran (Nos. 1098–1101)</td>
<td>528</td>
</tr>
<tr>
<td>2. Shi'ite Tradition (Nos. 1102–1111)</td>
<td>529</td>
</tr>
<tr>
<td>3. Shi'ite Fiqh (Nos. 1112–1114)</td>
<td>534</td>
</tr>
<tr>
<td>4. Exposition of the principles of Shi'ite theology, etc.</td>
<td>536</td>
</tr>
<tr>
<td>(Nos. 1115–1128)</td>
<td></td>
</tr>
</tbody>
</table>
### TABLE OF CONTENTS

#### VII. (Continued).

| C. Controversy and description of various religions (Nos. 1129-1139) | 542 |
| D. Religious Miscellaneous (Nos. 1140-1148) | 546 |

#### VIII. Sufism (Nos. 1149-1356) | 552 |

#### IX. The Sciences, Mental, Moral and Physical (Nos. 1357-1630) | 650 |

1. Encyclopedias (Nos. 1357-1368) | 650 |
2. Philosophy, Ethics and Politics (Nos. 1369-1407) | 655 |
3. Logic (Nos. 1408-1410) | 670 |
4. Lexicography, Grammar and Prosody (Nos. 1411-1483) | 672 |
   A. Dictionaries (Nos. 1411-1446) | 672 |
   B. Grammars (Nos. 1447-1480) | 684 |
   C. Prosody and Poetics (Nos. 1481-1483) | 694 |
5. Astronomy, Astrology, Mathematics, etc. (Nos. 1484-1507) | 696 |
6. Magic, interpretation of dreams, etc. (Nos. 1508-1528) | 706 |
7. Medicine and cognate disciplines (Nos. 1529-1907) | 713 |
8. Arts, technical and practical pursuits, etc. (Nos. 1608-1630) | 744 |

#### X. Varia (Nos. 1631-1719) | 754 |

1. Historical dates and chronograms (Nos. 1631-1634) | 754 |
3. Taxation (No. 1637) | 756 |
4. Residuals (Nos. 1638-1639) | 756 |
5. Documents connected with the military and civil organisation of the government of Tipu, the Nawwab of Mysore (Nos. 1640-1693) | 757 |
6. Translations from Sanskrit (Nos. 1694-1714) | 759 |
7. Scrap-books (Nos. 1715-1719) | 779 |

#### Appendix I. Works in Arabic, Turkish, Pashtu and Hindustani (Nos. 1720-1748) | 781 |

1. Arabic (Nos. 1720-1729) | 781 |
2. Turkish (Nos. 1730-1731) | 788 |
3. Pashtu (Nos. 1732-1734) | 788 |
4. Hindustani (and other Indian languages) (Nos. 1735-1748) | 790 |

#### Appendix II. Works in Persian which for various reasons have not been described in their proper places (Nos. 1749-1781) | 797 |

#### Indices

1. Names of Persons | 811 |
2. Titles of works | 813 |
3. Principal subjects | 889 |
4. Names of copyists | 899 |
5. Places of copying | 909 |
6. Dates of copying | 913 |
7. Correspondence between library marks and numbers in this Catalogue | 915 |
8. List of MSS. containing paintings and drawings | 919 |
9. List of vignettes | 927 |
10. List of calligraphically written MSS. | 927 |

#### Corrections and Additions | 929 |
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; Bukhāra, Nos. 73, 1036; Damascus, No. 1032; Isfahan, No. 455; Kābān, 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 XIIe. A.H./XVIIIc. A.D. and the beginning of the XIIIc./XIXe.\footnote{This group forms approximately 70\% of the collection.}

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./XVc. 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 XIc./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.\footnote{It is interesting that copies coming from Kashmir and dating from the XIe. 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, *masūbāla*, by the famous divine 'Abdull-Haqq Dihlawi, dated 1024/1615 on MS. No. 922 of my Bukhara collection), but also by the names of the authors (Cf. *Jannatu'l-firdaws*, by Muhammad b. Nasiri'd-Din b. Najwin Rājā b. Sultān Darbār, 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*).}

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 brilliance. 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.\footnote{Probably a similar phenomenon, only on a smaller scale, was seen at an earlier date, i.e. in the VIIe./XVe. during the literary revival under the great...}
It is also remarkable that in this collection a comparatively considerable number of MSS. dating from the XIic./XVIIIc. come not from the empire of the Indian Timurides; but from the Deccan.

The XIIc./XVIIIc. and the first quarter of the XIIIC./XIIXc. 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 nawwab 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

patron of theological writers, Firuz Shāh III of Dihli. Indian MSS. from that time also are occasionally found in Central Asia.

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, Cuddapah 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 Vâhib Khân, 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 XIXc. 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, 873, 885, 954, etc.), or Colonel J. Baillie (cf. Nos. 193, 954); also Charles de Landolf (note: Brousse, 1779), see No. 1250; Captain S. Boddam (Lucknow and Calcutta, 1786-1787), Nos. 195, 1425, 1948; H. A. Darel (Lucknow, 1792), Nos. 122, 422; C. Bayle, 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, Nauruz Ahmad-Khan, who reigned in 950-963/1541-1556. It was afterwards brought to India, and bears signatures which some people take for the names of the librarians of Aurangzeb. In 1834 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, \(^1\) a list of Persian and Arabic MSS. and printed books was compiled and published in 1837,\(^2\) under the guidance of James Prinsep, the secretary.\(^3\) 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,\(^4\) 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.\(^5\) 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 1870-1873), 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 Mirzā Ashraf 'Ali.\(^6\) 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 Delhi), the direct successors of the College, who stamp it on their acquisitions.

2 The title is elevated to a title.

3 3/1837

4 (Calcutta). Regarding its merits see Centenary Review, p. 25.

5 Centenary Review, p. 25.


7 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-mafasal (composed circa 1065/1655), dealing with the Indian Timurides (No. 43).
2. A valuable copy of Ma'athir-i-Rahimi, with emendations in handwriting of the author himself (No. 140).
3. Comparatively rare is Hadiqatu's-safa (comp. 1173/1759) (No. 45).

Although not exceptionally rare yet extremely important is Mujmal-i-Fasih (No. 9), unfortunately an 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 Khulasa'atu'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. *Munshaʿāt-i-Māhrūs*, 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).


5. Several documents, found in a *majmūʿa* (No. 374), from the time of Aurangzīb (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. *Tīlīsmātul-khiyāl*, collected ca. 1200/1786 An important collection of documents from the XIIc./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 diwāns 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 *Nasab-nāma*, a versified history of the Quṭb-Shāhīs from the origin of the dynasty till about 1000/1592 (Nos. 690–691).


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. Fawā'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. Māljūzāt-i-Ahmad Maghrībī, 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-abār, composed about 1022/1613. A Sufic kagiology especially dealing with the Deccan and containing many historical allusions (No. 259).
6. Tadhkira-i-mashā'ikh-i-Kashmir, 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. Adābu'l-ḥarb 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. Maqtaš-nāma, a work on politics, written about the same time, also in the Deccan (Nos. 1404–1405).
4. A part of the archives of Tīpū, 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 diwâns and kuhlâyâts 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 iglim (Nos. 282-283), Tadhkiras of Naṣrâbâdî (No. 220), Sarkhûsh (No. 221), Shîrkhân Lodi (Nos. 223-224), Hazin (Nos. 225-229), Wâlih Dâghistânî (No. 230, a good copy) and Azâd (Khazâna-i-‘Amîra) (No. 232), the following compositions may be mentioned:

1. Mudhakkiru’l-ahbâb, composed in 974/1566, a rare tadhkira of the poets of Khorasan in the Xc./XVe (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 the rare biographies on these subjects which, although not common, are already known, there are:

1. Anîsu’l-shu’ cará (probably dating from the IXc./XVe.) (No. 1481).
2. Dâd-i-sukhan, by Ārzû (d. 1169/1756) (No. 393).
3. ‘Atîyya-i-kubrá, by the same (No. 394).
4. Āsâsu’l-jâdl (No. 408).
5. Mukhtâsuru’l-muqtašar (versified) (No. 902).

(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 Shâhnâmâ, transcribed in 882/1447, apparently in India (No. 421). Of its imitations the following may be mentioned as being very rare.
1. Anbiyâ-nâmâ, comp. about 700/1301, dealing with the history of the ancient prophets, Muḥammad, the first Khalifs, etc. (No. 1754).
2.马云-ii-nîr-i-Ahmâdi, composed in 887/1482, dealing with the same matters as the preceding work (No. 611).
3. Nasab-nâmâ (two different versions), composed about 1000/1602; deals with the history of the Quṭb-Shâh dynasty (No. 690–691).
4. Ḥarba-i-Ḥaydârî, composed 1149/1137; deals with the exploits of ‘Ali 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-turfa (or Nājīb-nāma), composed 1185/1771; deals with the adventures of Najib-khān, a Rohila chief (No. 870).
7. Zafrar-nāma, composed about 1807; deals with the campaigns of General G. Lake (No. 886).
8. Khudāvand-nāma, composed about the same time as the preceding work; deals with the history of Muḥammad 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:
1. Farhād-u Shīrīn, by Sharīf Kāshi (d. 1030/1621) (Nos. 719-720).
2. Haft akhtār, by ʿAyshī (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. Qaṭrān (Vc./XIC.) (No. 430).
2. Mukhtārī (d. ca. 554/1159) (No. 1753).
3. Sūzanī (d. 569/1173) (No. 449).
4. Shufurwa (Sharaf) Isfahānī (d. ca. 600/1204) (No. 465).
5. Imāmī (d. 667/1269) (No. 489).
6. ʿĪmād Faqīh (d. 773/1372) (No. 583).
7. ʿAdhārī (d. 866/1462) (No. 606).
8. Suhaylī (d. 907/1502) (No. 643).
9. ʿUbaydī (d. 946/1539) (No. 1759).
10. Haydar Harātī (d. 959/1552) (Nos. 665 666, 1760).
11. Saqqā (d. ca. 966/1558) (Nos. 689-679).
12. Sharaf-i Jahān (d. ca. 968/1560) (Nos. 671-672).
13. Bahlūl (d. 970/1562) (No. 674).
15. Marwī (end of the Xc./XVIC.) (No. 682).
17. Mazharī (d. 1018/1609) (No. 702).
18. Sharīf Kāshānī (d. ca. 1030/1621) (Nos. 719-720).
20. Taqī Auhādi (d. after 1040/1630) (No. 733).
21. Masīh (d. ca. 1066/1656) (No. 1763).
22. Qaplān-Beg (d. after 1041/1631) (No. 734).
23. Rāzmī Rūmī (XIC./XVIIIC.) (No. 741).
24. Ḥāshim (d. after 1056/1646) (No. 747).
25. Ad’ham (d. 1060/1650) (No. 753).
26. Sā‘ī (d. after 1071/1661) (No. 769).
27. Sā‘īd (d. about the same time) (No. 771).
28. ‘Abd-i-Nabi (also about the same time) (No. 772).
29. Ḥāli (‘Abdu‘l-lah) (d. 1090/1580) (No. 789).
30. Muḥīd Bāfqi (d. ca. 1091/1680) (No. 790).
31. ‘Arshī (d. 1091/1680) (Nos. 791, 792).
32. Naṣībī (end XIc./XVIIc.) (No. 794).
33. Naṣūr (the same time) (No. 799).
34. Hasan Shāmlū (the same time) (No. 800).
35. Sābiq (d. 1103/1692) (Nos. 801–802).
36. Kirāmī (d. after 1105/1694) (No. 804).
37. Muṭī’ī (beg. XIIc./XVIIIc.) (No. 825).
38. Waḥdat (d. 1126/1714) (No. 831).
40. ‘Ishqī (d. after 1154/1741) (No. 853).
41. ‘Azīz (end XIIc./XVIIIc.) (No. 859).
42. Hijrī (the same time) (No. 867).
43. Niyāzī (d. 1188/1774) (No. 869).
44. Abjādī (the same time) (No. 873).
45. Wāṣīlī (the same time) (No. 879).

Poets of uncertain date.

46. Jalālī (No. 890).
47. Muṭṭaqqī (No. 891).
48. Şāliḥ (No. 892).
49. Waṣa‘ī (No. 893).
50. Maḥmūd (Nos. 894–895).
51. Waḥshat (No. 896).
52. Kihtar (No. 898).
53. Munzawi (No. 903).
54. Muḥyī (No. 904).
55. Qādirī (No. 905).
56. Tamkīn (No. 910).
57. Nādir (No. 913).
58. Mukhtār (No. 914).
59. Rādī (No. 916).
60. Miskīn (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:
BRIEF REVIEW OF THE COLLECTION.

1. An old copy of the Persian version of Ţabari’s great Taj-sîr (No. 955).
2. Part of a probably unique Persian Tajsîr, dating apparently from the VI-VIIc./XII-XIIIc. (No. 956).
3. Tajsîr-i-Shâh (comp. 1057/1647) (No. 969).
4. Hayratul-ţugahâ, on fiqh (ca. 700/1301) (No. 1024).
5. Fatâwi-i-Qarâkhânî, on fiqh (end VIIIc./XIVc. (No. 1034).
7. Fawâ’id-i-Firûz-Shâhî, on ‘aqâ’id (end VIIIc./XIVc.) (No. 1069).
8. Muhitul-wâri’in, religious encyclopaedia (end XIc./XVIIc.?) (No. 1089).

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

(c) Controversy:
1. Mużhirul-ţagg (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. Ţabaqat of ‘Abdu’l-lah Anşârî (completed shortly after 481/1088) (No. 234).
2. Latâ’if-i-Ashrafi (ca. 825/1422, life of Ashraf Jahangir Samnânî) the most valuable Sufic encyclopaedy (No. 1214).
5. Malfūzāt-i-Aḥmad Maghrībī (about the same time, life of Ahmad-i-K’hatū) (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. Karāmātu'l-aucliyā (comp. 1068/1658, also a general hagiography of Sufism) (No. 265).
11. Mukhbiru‘l-wāsīlin (comp. about the same time, in verse).
13. Akhbaru‘l-aucliyā min lisāni‘l-awfiyā (end XIIc./XVIIIc., biographies of Sufis of Afghan origin) (No. 273).

Some biographical material concerning Sufic saints of different periods may be also found in:
1. Hukm-nāmā-i-Shara‘u’d-Dīn (beg.VIIIc./XIVc.) (No. 1196).
2. Dalili‘l-‘āshiğin (end VIIIc./XIVc.) (No. 1204).
3. Khulāṣatul-‘alījāz (ca. 782/1381) (No. 1209).
4. Another fragmentary work on the sayings of Jalālu‘d-Dīn Būkhārī (end VIIIc./XIVc.) (No. 1210).
5. A note on Ni‘matu‘l-lah’s spiritual pedigree, by himself (No. 1239, 26).
7. Some short treatises on Chishti Shaykh by Muḥammad Chishti (No. 1265, 3, 4).

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. Unsūl-tā‘ibin (beg. VIIc./XIVc.) (No. 1169).
2. Kitāb-i-sittin (an early work of uncertain date) (No. 1241).
3. Bahrût's-sa'âdat (beg. IXc./XVc.) (No. 1216).
4. Kanûl-'âshiğîn (beg. IXc./XVc.) (No. 1238).
5. Ikthîr-i-sa'âdat (comp. 1143/1730, based, as the preceding one, on Ghazâlî'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 'Atâr's Jauharudh-Dhât (from the end of the IXc./XVc.) (No. 482).
2. Mathnawî-i-Waladî (comp. 690/1291, an imitation of Rûmi's great Mathnawi) (No. 547).
3. Mathnawiyyât-i-Jamâlî (end IXc./XVc., also imitating the same Mathnawi) (No. 648).
4. Muraqqa' (by 'Aqil-khân Râzî, d. 1108/1696, also imitating the Mathnawi) (No. 812).
6. Rumûzût-tâhirin (comp. 1139/1727, also imitating the Mathnawi) (No. 847).

There is also a very good collection of commentaries on the Mathnawi (Nos. 494–517).

There are a large number of imitations of the Makhzanul-asrâr of Nizâmî, a great many Sufico-lyrical poems, Sufico-romantic compositions, or even versified theoretical Sufic treatises of the type of the Gulshan-i-râz, but they cannot be called rarities. Only one interesting work of this type is rather rare, viz. 'Imâd Faqih's Mishâhu'l-hidâyat (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. Shamâ'il-i-anqiyyû (beg. VIIIc./XIVc.) (Nos. 1197–1198).
6. Latâ'if-i-Shâhî (IXc./XVc.) (No. 1242).
7. Wazûl-if-i-Shâhî (the same time) (No. 1243).
8. Risâla-i-Shafirîyya (Xc./XVc.) (No. 1303).
9. Risâla-i-Sultânîyya (the same time) (No. 1304).
10. Sâbi' sanâbil (comp. 969/1562) (No. 1253).
11. A cabbalistic treatise by Zinda-dil (d. 990/1582) (Nos. 1257–1258).
12. 'Aynu'l-ma'ani (comp. 997/1589) (No. 1259).
13. Adhkär-i-Qādiriya (end Xe./XVIc.) (No. 1261).
14. Ishqiyya (end Xe./XVIc.) (No. 1264).
15. A collection of works of Muhammad Chishti (beg. XIc./XVIIc.) (No. 1265).
17. Ma'āriju'l-mulük (comp. 1066/1656) (No. 1271).
19. Adābu'dh-dhikr (comp. 1097/1686) (No. 1280).
22. Silk-i-jawāhir (middle XIIc./XVIIc.) (No. 1283).
24. La'ā ifu'l-wazā'if (comp. 1158/1745) (No. 1292).
25. Thamarratu'l-Makkiyya (comp. 1198/1784) (No. 1293).
26. Treatises of 'Abdu'l-lah Khwishagi (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 Imam Ja'far Sadiq, Abu'l-Hasan Kharqani, 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, 1339, 1340, 1343 (2), 1348 (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 *Shāhnāma*). Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No. 1370), etc. The group of fairy tales in prose and verse, contains several rare works:—

5. *Hīr-u Ranjān* (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-shāhī* (end Xle., XVIIIc.) (No. 1367).

II. Ethics, etc.:

1. *Ganjul-ganj* (ca. 508/1114) (No. 1370).
3. *Najā‘is-i-Wajihī* (ca. 1037/1628) (No. 1389).

III. Lexicography:

1. *Burhānul-imān* (date of comp. unknown) (No. 1419).
IV. Grammars: (Persian, of modern origin) (Nos. 1478, 1479, 1480).

V. Medicine:
1. Nūru‘l-‘uyūn (Vc./XIc.) (No. 1529).
2. Rāḥat-ul-insān (comp. 778/1376) (No. 1535).
3. A collection of works of Yūsufī (middle Xc./XVIc.) (Nos. 1543–1544).
5. Mujridāt-i-Nāmī (before 1015/1607) (No. 1550).

VI. Art of war:
1. Ādābu‘l-harb wa’sh-shujā‘at (beg. VIIc./XIIIc.) (No. 1608).

VII. Hunting:
1. Liḍḥdhatu‘l-hawwām (Xc./XVIc. ?) (No. 1611).

VIII. Mineralogy:
1. Tangsūg-nāma (VII or IXc./XII or XVe.) (No. 1615).

IX. Calligraphy:

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

VII. Varia.

A. Translations from Sanskrit, the rarer works are:
1. Tarjuama-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 Dak’ānī, 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, 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.

(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 Raḥīm, as is given in different catalogues, the form of 'Abdu'raḥīm is used, or in the Genitive case, with Ibn or Abū, forms like 'Abdīraḥīm.

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

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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: bāhār (الي) instead of the correct bīhār or būhār, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names—Biṣrī (for Baṣrī), Ṭibrī (for Tabarī), Isḥāḥānī (for Isṣahānī), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.
expressions (as 'i'). As the sound does not exist in the Persian phonetic system (and the sign 'i' 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>Arabic Letter</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, i, u, (a)</td>
<td>sh</td>
</tr>
<tr>
<td>b (α bh)</td>
<td>s</td>
</tr>
<tr>
<td>p (α ph)</td>
<td>d</td>
</tr>
<tr>
<td>t (α t'h)</td>
<td>z</td>
</tr>
<tr>
<td>th</td>
<td></td>
</tr>
<tr>
<td>j (α jh)</td>
<td>gh</td>
</tr>
<tr>
<td>ch (α chh)</td>
<td>f</td>
</tr>
<tr>
<td>b</td>
<td>q</td>
</tr>
<tr>
<td>kh</td>
<td>k, k' (k'h)</td>
</tr>
<tr>
<td>d (α d'h)</td>
<td>g (g' h)</td>
</tr>
<tr>
<td>dh</td>
<td>l</td>
</tr>
<tr>
<td>d</td>
<td>m</td>
</tr>
<tr>
<td>r</td>
<td>n</td>
</tr>
<tr>
<td>z</td>
<td>w, u (u)</td>
</tr>
<tr>
<td>zh</td>
<td>sh</td>
</tr>
<tr>
<td>s</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: ay for 'i', and au (or au) for 'i'.

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. nuz'hat).

Note 4. In all quotations from the earlier MSS. in which the old orthography is used which does not distinguish ٌ from ٍ, ֔ from ֕, ֍ from ֫, 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 ُ; (c) with the Persian ید/نا; (d) with the Persian conjunction ـ, when it is pronounced like ٍ 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

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. 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, Samarqand, 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.

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) Rehatsekk, 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 "الله رب العالمین" "الله الحمد" is abbreviated into ... 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 scraggy.
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 ۆ and ئئ, 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 (ب for b and p, چ for j and ch, گی for گی, چک for چک) 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 ک (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 گ is uniformly written as گ, except wherever ک is absolutely necessary on account of possible ambiguity (as in کل = گل), 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, trace 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) is an Indian fashion of writing instead of the usual Persian یو. 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 (Ft.), 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:

- **ABU**
- **ABÍ**
- **AL-(Arabic definite article in all its modifications).**
- **AMIR**
- **ĀQA**
- **B. (ibn)**
- **BABA**
- **BHAI**
- **HAFIZ**
- **HĀJJÉ**
- **HAKIM**
- **IBN (b.).**
- **KHWĀJA**
- **MAKDUM**
- **Mawlana**
- **MIR**
- **MIRZA**
- **MIYĀN**
- **S. (Sayyid)**
- **SH. (Shaykh)**
- **SHAH**
- **SULTAN**
- **also**: Persian idāfa (-l-), and Arabic case terminations
- **-U, -I.**

(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:

- **AL-(Arabic definite article, in all modifications).**
- **BIYAN** (or bayān)
- **DAR**
- **FI**
- **INTIKHĀB**
- **KITĀB**
- **MAJMUA’A**
Also the Persian idāfa (⊥), or Arabic case terminations -u, -l.

(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.
A.H. = A.H.
aned. = work, or writer, on anecdotes, tales, etc.
Ar. = Arabic.
astro. = work, or writer, on astrology.
astron. = work, or writer, on astronomy.
Aus. = J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in München, München, 1866. (References are to pages).
b. = ב' or ב', son of.
Bd. v. = bound in one cover with other pamphlets, described separately.
bg. = beginning, or beginning with.
Bh. = Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abdul-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 Bankipore (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).
Broeckelmann = C. Broeckelmann, Geschichte der Arabischen Literatur, vols I-II (Weimar, 1898, Berlin, 1902).
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. Pétersbourg, 1832 (the Muhammadan MSS. described by B. Dorn). (References are to pages).
enycol. = encyclopædia, or encyclopædist.
epist. = work, or writer, on epistology.
Eur. = European (paper).
f., ff. = folio, folios.
Fleischer, Dresden C. = H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (References are to pages).
Fleischer, Leipzig C. = H. Fleischer, Catalogus librorum manuscriptorum, qui in bibliotheca sanatoria civitatis Lipsiensis asservatur, Graeciae, 1834. (References are to pages).
LIST OF ABBREVIATIONS.

gram. = 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 Hidayat Husain (Calcutta, 1908).
GC II = The same, during 1908-1910 (Calcutta, no date). (References to both are to numbers).
geogr. = work, or writer, on geography.
GIPh = H. Ethé, Neuersische Litteratur, in Grundriss der Iranischen Philosophie, vol. II (Strassburg, 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).
Kraft = A. Kraft, 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, lithographer.
ll. = number of lines on a page.
M. = Muhammed (in the indices only).
Madr. = Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamāluddin Ahmad and 'Abdu'll-Muqtadir, Calcutta, 1903. (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, Hindustanici varique ali bibliaothecae regiae Hafniensis, Hafniae, 1857. (References are to pages).
moral. = work, or writer, on moral philosophy.
Mort = 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.
ocult. = work, or writer, on occult sciences.
Or. = Oriental (paper).
orn. pr. = work, or author of a work, in ornate prose.
p. = pages, page.
p. = poetical work, or poet.
pap. = paper.
Pers. = Persian.
philos. = work, or writer, on philosophy.
polit. = work, or writer, on politics.
polytech. = work, or writer, on polytechnics.
Ros = Baron V. Rosen, Collections Scientifiques de l’Institut des langues orientales. II. 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, 1896. (References are to numbers).
s = size (length and width of the pages of the MSS.).
S. = Sayyid (in the indices only).
LIST OF ABBREVIATIONS.

Sh. = Shaykh (in the indices only).
shik. = shikasta.


St. = C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore, Cambridge, 1800. (References are both to numbers and pages).

sw. = work, or writer, on Sufism.
sw. sh. = Sufic shaykh.
surn. = surnamed, or with the takhallus 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.

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.

1. General History.

TA'RİKH-I-ṬABARĪ.


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 Muḥammadan time. Short notes on the khalīfs Mustaʿīn, Muʿtazz, Muḥtadī and Muʿtāmid are added at the end. Beg.

الحمد لله..... فصل در ذكر آغا آخبار پیغمبرالله

2 vols. S 240 × 130 (v. II 255 × 140) and (both) 175 × 95, ll 21. Or. paper. Good Ind. nast. Cond. good. A vignette at the beg. of D 115.

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.

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

1 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. Ouseley, 240, fol. 129).
3.
The same.  

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


4.

JAMI‘U’T-TAWARIKH.

A small portion of the great historical work of Rashidu’d-Din, also called Rashid-Tabib, whose real name was Faḍlu’l-lah b. ʿImādi’d-Daula (d. 718/1318). For his biography see Br. Lit. Hist. III, 72–75; W. Barthold, ‘MirIslama,’ 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 Tévarik, 1911, Gibb Mem. Series, vol. XVIII. (See the preface of this edition for a biography of Rashidu’d-Din). 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 Qūbilay) the story breaks off, and, as a continuation, there commences the account of Hulاغا (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 تولوی خان در تقویم ذکرالغ

5.

The same.

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'RİKH-I-GUZİDA.

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'llah b. Abi Bakr b. Ahmad Mustawfi Qazwi. See regarding him and his book Br. Lit. Hist. III, 87–95, G1Pb 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.

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

7.

MAJMA'U'L-ANSÂB.


Ft. (145), S 255 × 150, 175 × 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 Hūsaynī, composed it, as stated in his preface, f. 2, in 820/1417, and dedicated it to Shāhrukh (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.

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

... 2v–3 contain a few words on eras.
... 3–5v deal with pre-Islamic history.
... 5v–58v contain the history of Muḥammad and his immediate successors, to the death of ‘Āli (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, Muzaffarid, etc.
... 197v–202v. The campaigns of Timur.
... 203v–220. A history of the Timurid states 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) دب ابتداه آنغیشین عالم، کوبذذ حق سبیانه و تعالی اول چیزی گی

(197v) ذکر سلطنت خاقان اعظم امیر تغلب الدوة و الدین امیر تیمور

MUJMAL-I-FAṢĪHĪ.

A modern copy of the rare and important general history, down to 845/1441, comp. by Ahmad b. Muḥammad b. Yaḥyā, surnamed Faṣīhī 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.


10. RAUḌAṬU’-Ṣ-SAFFA.  

The first five volumes of this famous general history by Muhammad b. Khāwand 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, Bl 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:

٢. (ff. 227v–516). Beg. as usual:

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

Hamd va ṫañīn ḵāb šahāna mā ῥā ā̄ ʿala (sic)

٤. (ff. 123v–285v). Beg. as usual:
Part 5. (ff. 289v-453). Beg. as usual:


11.

The same.

D 204.

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


12.

The same.

D 202 (I).

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


13.

The same.

D 199 (I).

Another copy of the first vol., transcribed for 'Abdu'l-lah Quṭbshāh (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.

S 290 × 150, 195 × 110, ll 17. Or. pap. Ind. nast. Cond. good.

14.

The same.

Oa 26.

Another copy of the first vol., transcribed at Ḥaydaraḵād, in 1084 AH. by Muḥammad 'Alī b. Shamsī'd-Din Fīrūzābādī ad-Dārū's-Salāmī (sic!), surnamed جرات. Beg. as usual, see No. 10.


15.

The same.

D 192.

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

16. The same. D 202 (II).

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.

17. The same. D 203.

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

18. The same. D 199 (II).

Another copy of the second vol., dating from the beg. of the XIIc. 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.


Another copy of the second vol., also dating from the XIIc. 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.

20. The same. D 202 (III).

The third vol. of the same work, a good copy, dated 1022 AH. Beg. correctly:
حمد و ثنائی که مسبعان ملاو اعلی‌الله

Ff. (186), S 290 x 190, 205 x 110, ll 25. Or. pap. Good Khorasani nast. Cond. good.
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 Ḥaydarābād 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 1809.

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 165 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, 200 x 100, ll 23. Or. pap. Ind. nast. Cond. good. CFW 1809.
26.

The same. D 195 (V).

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

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

27.

The same. D 196.

Another copy of the fifth vol., dating apparently from the XII c. 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 مهدي (?: perhaps to be read مهدي i.e. Muhammad-'Ali, a common colloquial corruption) b. Nurid-Din Mu'allim-i-Dizfâli. Beg. as usual, see No. 10 (although معناطقي is written instead of the correct معناطقي).

Ff. (338), S 300 x 200, 210 x 120, ll 21. Europ. pap. Ind. nast. Cond. good.

28.

The same. D 197.

The sixth vol., dated 1070 AH. A good, legible copy. Beg. جواهر محمد و سباسب و وآلي شكري بقیس الام

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

29.

The same. D 195 (VI).

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

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

30.

The same. D 257.

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

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

The same.

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

D 149.

32.

MUNTAKHAB-I-TAWÂRÎKH.

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

S 285 x 125, 1220 x 60, ll 15. Or. pap. Bad. Ind. shikasta, coarse and illegible. Cond. tol. good. CFW 1809.

33.

KHULÂSÂTUL-AKBÂR FÎ BIYÂNI ÂHWÂLÎ ’L-ÂKHYÂR.

A condensed version of the Raudatu’s-Safâ, comp. by Mirkhwând’s celebrated nephew Ghiyáthu’d-Dîn b. Humâ’î’d-Dîn Khwândâmîr, d. 941/1535 (see the bibliography regarding him in the next No.). The work, in 10 maqâlas, 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 95, 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:

D 155.

34.

HÂBÎBU’Z-SIYAR.

The first vol. of this important compendium of general history, by the same Khwândâmîr, mentioned in the preceding No.,
comp. between 927 and 930/1521–1524. See Br. Lit. Hist. III, 434, GPh 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:

 Diameter معنی از دینک رحمه .... لطف اخبار آلی نبی ﷺ

Ft. (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.

Ft. (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 ثناي خود سختي سازم كن الغ

S 215 x 120, 160 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 X11c. 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 X11c. 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'RÎKH-I-ALFÎ.

The general history of the Muhammadan world during the first millennium after Muhammad's death. It was compiled by the order of Akbar (993/1585), chiefly by Ahmad Tātāwī (d. 996/1588), and other historians such as Naqīb-Khān, Badāūnī, etc. The first two vols. were revised subsequently (1000/1591-1592) by the same Badāūnī, and the third vol. by Ja'far Beg Āṣaf-Khān (d. 1021/1612). See GIPH 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 X11c. 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 38 after Muhammad's death. After this the space reserved for them is left blank.
42.

RAUḌĀṬUṬ-TĀḤIRĪN.

A brief general history from the creation of the world down to 1011/1602 (chronogram بیان گذشت), comp., in 5 qīsms, by Tāhir Muhammad (b.) ʿImādī-dīn Ḥasan b. Ṣulṭān ‘Alī b. Ḥājjī 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 qīsms and ends with the history of the Safawīdes. There are many lacunas. Beg.

بعد از محمد باری سبب‌انه و تعالی‌النّ

43.

MUJMAL-I-MUFAṢṢAL.

A concise general history from the times of the legendary prophets to the beginning of the XIc. AH., by Muḥammad ʿAbdī b. Muḥammad Jamshīd b. Jabbārī Khān b. Maḥmūd Khān Qāqšāl, 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 Ghulām Muḥammad, an inhabitant of Mānda-Kām in Kūstār ہرائی, for the author himself, who is called مَالِکِ، and who therefore, we may conclude, was still alive at the time. There is a MS. in the Government Collection (I) in the A.S.B. containing an astronomical work by the same author, with the title عقول عشرة (in Persian), No. 667.

Beg. of present copy of the Mujmal:

بمحمد الله الذي تعالى شامه الغ
S 275 x 160, 210 x 95, ll 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 ḥātima. 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 ابکمی خلیفه (?), surnamed (sic) 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 Sayyyid Afḍal, in the 15th year of Muḥammad-Shāh's reign. Beg.


45. ḤADIQATU'Ś-SAFA.

A large compendium of general history down to 1173/1759, by Yūsuf b. Ghulām ʿAli. 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 ḥātima, 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 ḥātima, 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.

The same.

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 Muḥammad, his companions, contemporaries and the Imams.

47. 

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 Aḥmad b. A’tham al-Kūfī (d. ca. 314/926). A part of this work was translated into Persian by Muḥammad b. Ahmad Mustawfi of Herat (in the text ca. 596/1200, when he died. His translation was shortly afterwards completed by Muhammad b. Aḥmad b. ʿAbī Bakr al-Kāṭib 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.

Another, and complete copy of the same work, transcribed in 1113 AH. by Muḥammad Muḥyi’d-Dīn b. Muḥammad Ṭāhir b. Abī Muḥammad Ḥijāzī, at Alwar (Anūr). Beg.

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

49. 

TARJUMA-I-MAWLŪD-I-MUṢṬAFA.

A biography of Muḥammad, originally comp. in Arabic by Saʿīd b. Masʿūd b. Muḥammad Masʿūd Kāzirūnī (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-Din) b. Sa‘īd b. Mas‘ūd, etc. (Possibly after him this work is sometimes called سير عمليه 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 gisims and a khātimā. The copy, which claims to be a transcript of the original (as stated on f.1, below the title, ب [{'a}ذر نسخه مصنف نوشته] ), is dated (in a different handwriting) Bijāpur, 989 AH., by Isma‘il b. ‘Abdi’l-Qādir (?). This may be correct, judging from the appearance of the handwriting. Beg.

محمد رضا باقی قیاس خدایی را که نور الگ
S 210 x 120, 160 x 75, ll 20. Or. pap. Ind. good nast. Cond. good. Scappynotes etc. on the 3 initial folios. CWF 1809.

50. معارج النبوة
MA‘ARIJU’N-NUBUWWAT.

An extensive biography of Muḥammad, commenced in 891/1486 by Mu’inu’d-Dīn (b.) Muhammad Amin Farāhī, usually known as Mu’in al-Miskin, d. 907/1502. See GIPh 358, Bl I 383–385, EIO 138–144, EB 128–130, R 149, Aum 100, Fl I 391 etc. Ind. libr. Bh 23, Bk 484–488, St. No. 57 on p. 22. (GC II 345). Lith. Lucknow, 1815, Cawnpore, 1882, 1895, Bombay, 1300 AH. The work is divided into a muqaddima, four rukns, and a khātimā. The copy was apparently transcribed in the XIc. AH. Beg.

حمدی چ مصافح ی اطابق الگ
S 355 x 250, 290 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 IIIrd rukn is dated 1033 AH. Scribe Muḥammad Shāh b. Muḥammad Bāqir Tāshkandi. Before the usual beginning (see No. 50) there is the common invocation:

ربنا اننا سن للک رحمه الگ
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. D 301.

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.

53.

ءَرْوَغةُ الْإِحْبَابِ فِي سَيِّرَةِ الْنُّبِيِّ وَالْإِسْتَعْبَدِ

RAUDATU'L-AHBAB FI SIRATUN-NABĪ WA'L-ÂSHÂB.

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 'Atā'ūl-lah b. Faḍli'l-lah Jamāl Husaynī, d. 926/1521. See GIPH 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 maqṣāds, but this copy, dated 999 AH., by Muḥammad (b.) Muḥyi’ī-Dīn Banī Isrāʾīl, contains only the first maqṣād, beg.

الحمد لله الذي صنّع على المؤمنين الغً

Fr. (363), S 245 x 175, 185 x 100, ll 21. Or. pap. Good Ind. nast. Cond. good. There is a lacuna after f. 342. A vignette. An index in modern handwriting.

54.

The same. D 187.

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

Fr. (327), S 305 x 185, 210 x 105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

55.

The same. D 184.

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

Fr. (531), S 255 x 195, 175 x 115, ll 19. Or. pap. Ind. Mullā. Cond. bad. Injured by dampness, on many pages the text is half effaced. CFW 1809.
56.
The same. D 185 (I).

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

لك التمود يا مسبب الأسباب الغ

Ft. (111), S 255×165, 180×115, ll. 29. Or. pap. Ind. nast. Cond. good.

57.
The same. D 185 (II).

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

Ft. (302), S 245×155, 200×99, ll. 20. Or. pap. Ind. calligr. nast. Cond. good. Scrappy notes on the initial leaves. CFW 1809.

58.
The same. D 186.

The third maqṣad of the same, concluding with an alphabetic list of the companions and early followers of Muḥammad. The biographies begin, as in EIO 157, with a note on

الحمسة أب ي عيد المطالب. This section has a lacuna in the middle and opens with the words:

 سبب در ذهبي أحوال نمّة صمصة النغ

The copy was transcribed in the reign of Shāh ‘Ālam (1173-1221/1759-1809), by Qudratu‘l-lah. It is defective in the middle. Beg.

ذكر أحوال شاه ولايت اسد الله الغالب على أبي ابني طالب الغ


59.

ROḏATU‘SH-SHUHADĀ.

D 316.

HISTORY OF MUHAMMAD AND THE IMAMS.

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


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.

Ff. (154), S 245 × 145, 150 × 75, II 17. Or. pap. Good Ind. nast. Cond. good.

61.

MAJMA‘U‘L-HUDĀ.

It is so entitled in the colophon, but in the preface the title appears as مراجع البدداء. Legendary and historical traditions concerning prophets, saints, etc., from the creation of the world to the 12th Imam of the Shi‘ites, Mahdī, who ‘disappeared’ ca. 260/874, arranged in a muqaddima and 40 bābs. The author is ‘Ali b. Hasan az-Zawwārī, who lived in the middle of the Xe. AH., see EIO 598 and 2691. The copy was transcribed at Patna (?) for Muḥammad Riḍā Mashhādī, 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, II 17. Or. pap. Ind. nast. Cond. tol. good.

62.

MAṬĀLI‘U‘L-ANWĀR.

A history of Muḥammad and his immediate successors, comp. in the Xe. AH. by ‘Afīf b. Nūr (or as is variously given in different MSS. عفيف بن نور or عفيف بن نور) Kāshānī. The work is divided into 21 faṣāls. See EIO 163–164, EB 141–142, R 1037, etc. Ind. lib. Bh 40, St. No. 69 on p. 25. (IG 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 چنین کودی فیضتیڑین بندگان الغ

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


64.

The same.

_After 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 ... ضعیف ترین بندگان یلپانی عفیف کور (؟) کاشیانی ...

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

65. _Madārij uN-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 qismas and a takmila, 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 الولو و الاخر رظهر الظاهر البلطى الغ

Fl. (721), S 295 × 170, 200 × 105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.
HISTORY OF MUHAMMAD AND THE IMAMS.

66. مطالع العلوم
MAṬALI’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 Madārīju’n-nubuwat, dealing with descriptions of Muḥammad’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.


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 x 110, 140 x 80, ll 17. Eur. pap. Ind. nast. Cond. very bad. CFW 1809.

68. مناقب مرتضوي
MANĀQIB-I-MURTADAWĪ.


خِدَارُّنَدَا عَطَا كَانَ نَشْثَةٌ (sic) ذَرِّقُ اللَّهِ

Ff. (256), S 255 x 150, 195 x 100, ll 15. Or. pap. Ind. nast. Cond. good.

69. آثار أحمد
ĀTHĀR-I-AḤMADI.

Legends concerning Muḥammad, his immediate successors, the Shi‘ītīc Imams, etc. The title appears on f. 3. The author, Ahmad b. Taji’ud-Din Hasan Sayfu’d-Din Astrābādī, says in his preface, f. 3, that he found the well-known work of similar contents, RauJudatu’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.

خدايا ز شكرت زبان کام یافته‌الغ

Fl. (233), S 310 x 180, 220 x 110, il 21. Or. pap. Ind. Mullafl. Cond. good. CFW 1809. Scrappy notes on the last folios.

70.

ریاض الانس

RIYĀḍU’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):

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 raudas.

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

(a) The Ghaznavides.

TA'RİKH-I-MAS'ÜDĪ.


5 vols. Fl. (or rather pages, because the text is written on only one side of the paper) 1864. S 230 x 200, 220 x 140, II 14 Europ. paper. Europ. handwriting. Cond. still tol. good.

(b) Timur and the Persian Timurides.

ZAFAR-NĀMA.

(not the usual *mugaddima*), on ff. 1v-10v, which is not found in other copies. Beg.

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

*Hamd ِاَل مَهْنَامَأ فِي نِسٍ بِدَيِّسِ بِسَلِم رَحْمَتُ ِاَل حَمَدِ.***

Fl. 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 *mugaddima*. Copied at Bukhārā in 935 AH., by `Abdu'l-Laṭīf b. `Abdi's-Salām b. `Abdi'l-Malik Tābrīzī. Beg. as in No. 72.

Fl. (468), S 240 x 165, 165 x 105, ll 16. Or. pap. Good Khoras. nast. Cond. good. Poor vignette.

74. 
The same. D 235.

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

Fl. (334), S 255 x 140, 180 x 80, ll 18. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

75. 
The same. D 234.

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

Fl. (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. XIIe. AH., slightly defective. Beg. as in No. 72.

Fl. (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. D 236.

Another copy of the same, dating from the XIIe. 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 365 x 225, 260 x 135, ll 23. Or. pap. Ind. nast. Cond. good.

78.

The same. D 333.

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

ای نام ترثیب نامه فتح ظفر....... حمدآ کثیرا مبارکا للملک القدوس الال  


79.

The same. D 233.

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

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

80.

The same. Oa 26.

Another copy of the same work. It contains also the rare muqaddima (the only copy in this collection), sometimes also called Istilah-nama, comp. in 822/1419. It seems that the copyist treated this portion and the rest of the Zafar-nama as being quite independent of each other, and therefore placed the latter on the margins of the first vol. of the Raoufatu's-Sufa (see No. 14 above). Transcribed at Haydarabad, in 1084 AH., by Shamsu'd-Din Muhammad Shustari Fruzabadi ad-Daru's-Sulami (sic).

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

انتباج تاريخ جهانداري الام
The main portion of the Zafar-nama (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, il 27. Or. pap. Good Herati Ind. nast. Cond. very good. Vignettes. In the second vol. some leaves are bound upside down.

82.

The same.  D 296.

Another copy of the same work, dating from the XIIc. AH., by Amanu’l-lah b. Sayyid Shujā’ al-Husayni. The date appears in the form of the ‘42nd year of the reign (julās),’ probably that of Aurangzib, i.e. 1111 AH. Beg. as above.


83.

The same.  D 298.

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 XIIIe. AH. Beg.

85.

MALFÜZAT-I-TİMÜRİ.

The spurious and miraculously discovered memoirs of Timûr, ‘translated’ from Arabic by Abû Ta'lib Husayn ‘Aridî 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 XIIIe. AH., incomplete at the end. Beg. as usual.

86.

MALFÜZAT-I-SÂHIB-QIRĀN.

Another version of the same memoirs of Timûr, rearranged and corrected in the same year, 1047/1637, by order of Shâh-jâhân, by Muhammad Afdâl Bukhârî. 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. XIIIe. AH. Beg.

87.

TA’RĪKH-I-THAMĀSP.

Memoirs ascribed to the Safawide prince Thâmâsp (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.

Ff. (57), S 205 x 125, 160 x 75, III 15. Or. pap. Ind. nast. 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’RÍKH-I-‘ALAM-ÁRÁ-I-‘ABBÁSÍ.

D 243.

The well-known history of the reign of ‘Abbás I, the Safawide (995-1037/1587-1628), by Iskandar Munshi, comp. originally in 1025/1616, but subsequently continued to the death of the Sháh. 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 Munschi 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 Nâmi of Tûn. The work is divided into a muqaddima, and two sahifas of which the last consists of two maqsads. In the present copy, divided into two vols., there are two copies of the second maqsad of the second sahifa:

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

جُون نَشَرْ مَعْمَّامَ كَبيْرٍ البَّيْ آنِمُ

(b) (ff. 182v-285v). II maqsad of II sahifa, beg.

بعد أَحْمد رَسْمِلَ خَالِقَ آسَمَانَ الْغَلْبِ

Vol. II (a) (ff. 286v-664v). I maqsad of II sahifa, beg.

عنوان مَحْقَيْة سُلطَنتَ الْغَلْبِ


90.

The same. D 244.

Another complete copy, of the same work, also in two vols., dated apparently 1100 or 1110 AH. (here 1.). The first sahifa begins somewhat differently from that in the preceding copy:

چکوئینی نشر محمد الغن


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 sahifa 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 Ist vol. there is an appendix with a heading as follows:

ترجمه كتابت تركي كه ... امل آن كتابت را اسكندر بيك منشي

در تاريخ عالم أرآى مرقوم نموده ... مولانا سرزي يزدي در بلدا كشمير نوشت

بالتماس فقير حقير محمد كاظم الكشائي وترجمه بفازمي نموده الغن

3 vols. Fl. (920), S 310 x 200, 200 x 120, ll 19. Or. pap. Ind. modern nast. Cond. good.
93.

The same. D 241

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

Ft. (238), S 325 x 175, 250 x 110, ll 19. Or. pap. Ind. nast. Cond. bad.

94.

TA’RĪKH-I-JAHĀN-GUSHĀ-I-NĀDIRĪ. D 78.

The well-known history of Nādir-Shāh (1148–1160/1736–1747), sometimes also called Nādir-nāma, Tawārikh-i-Nādīrī or Ta’rīkh-i-Nādīrī. Comp. in 1171/1757 by Muhammad Mahdī b. Muḥammad Naṣir Aṣṭābādī. See Bl I 486 sq., EIO 558–565, 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:

بندرهاشی زمبد اکوه‌ی‌الخ

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

95.

The same. D 77.

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.

Ft. (251), S 240 x 165, 170 x 105, ll 15. Or. and Eur. pap. Ind. nast. Cond. tol. good. Vignette.

96.

The same. D 345.

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

S 250 x 150, 170 x 90, ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.
97. The same. Na 176.

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

S 345 x 225. 245 x 140, il 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 Karīm-Khān Zand (1163-1209/1750-1794), composed in 1211/1796-1797 (chronogram تاریخ), by Abū’l-Hasan b. Ibrāhīm Qazwīnī, who dedicated it to a nobleman of Safawide descent, Abū’l-Fāṭā Muḥammad 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 muqaddimas and a khātima. Copied early in the XIIIc. AH. Beg.

Fr. (267). S 225 x 140, 170 x 80, il 15. Or. pap. Ind. nast. (diff. hands). Cond. good.

99. 

TADHKIRA-I-ĀL-I-DĀŪD.

D 88.

Called also Zīwar-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 Ṣāḥib Rām. Beg.


(d) History of the modern dynasties of Afghanistan.

100. 

TA’RĪKH-I-KHĀNJAHĀNĪ WA MAHKZAN-I-AFGHĀNĪ.

D 40.

A history of the Afghan tribes from legendary times down to 1021/1613, comp. by Ni’matu’l-lah b. Khwāja Ḥabīb’l-lah Harawi
and dedicated to Khān-Jahān. It is called here in the colophon (sic) کنارائلغتانی and is divided into a muqaddima, seven bābs, and a khātima. See Bl I 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 چند است در بیان سلسله انساب کنارائلغتانی اعفاف العباد هیدت خان الغ

and (b) (f. 224).

نقلست که بندهکی حضرت خواجه بیضی کبیر روزی در خاطر خود کنارائلغتانی الغ

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

حمدی که مؤرخان و قانع نذكر الغ


101.

The same.

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

تقدس و تعالی از منابع این کتاب الغ


102.

The same.

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

حمدیه مؤرخان صنائع نذكر الغ

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

103. (RISALA DAR ANSĀB-I-AFGHĀNĀN)

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three ʿaṣls.
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 XIIe. AH. and is defective at the end. The heading of the first faṣl is omitted. The second faṣl begins abruptly (f. 11):

بنغلي را سه فرزند ویک دختر مرحمت فومود الغ

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

بغششی را سه فرزند داد الغ

الحمد لله ... بادانه در بینل کیفیت شجرة حسب و رنسب افغانی الغ


104.

HUSAYN-SHĀHĪ.


محمد بیبند و ثلثی بیبعد سزاوار باندشاهی است الغ


105.

(TA’RĪKH-I-AFGHĀNISTĀN).

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 XIIIe. 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 XIIIe. AH., is badly damaged by moisture, and a great many pages are effaced and illegible. Beg.

تاریخ افغانستان

در عالم امکان که خلاق جهان الغ

106. KHULĀṢATU'L-AKBHĀR.

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

The muqaddima:
I. bāb:
   در بيان احوالات أمير درست متعمد خان اللغ
II. ,, در بيان احوالات أول شباب اللغ
III. ,, در بيان احوالات أول كهنوت اللغ

The khātima: در بيان احوالات آخر معزول إمرأة اللغ
Copied towards the end of the XIIIc. AH. Beg.

احذى كه ماعات مدق و نفقات اخلاص اللغ

S 255 x 165, 185 x 100, 2,15. Or. pap. Ind. nast. Cond. good.

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.


(e) History of the province of Herat.

108. RAUḌĀTU'L-JANNĀT FĪ AḤṢĀFI MADĪNATI-
    L-HARĀT.

A history of the city and province of Herat, from the earliest times to 875/1474, comp. in 897/1492 by Muḥammad az-Zamji al-Isfīzārī. See Br. Lit. Hist. III, 173–174, GIPh 339, Bl I 506–509, 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 rauḍās. 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.

[[ إسم الله القيم المجيب ... سياس و سكان مالك الملكي را لم]]

Fr. (411), S 205 x 160, 170 x 105, 2,17. 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 XIc. AH. It is slightly defective at the end. Beg. as in the preceding copy.


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.

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) Nizâmi. 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 XIIC. AH. Beg. as usual:

محمد ر سباست بي قياس كى قدم شهسوار الت

Ff. (328), S 285 x 150, 190 x 95, II 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’RÍKH-I-FIRÚZ-SHÁHÍ.

A history of the reign of the Toghluqide prince Firúz Sháh (III) of Dehli (752-790/1351-1388), by Shams-i-Siraj ‘Affif. 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 XIIIc. AH., defective at the end. The last (the fifth) qism breaks off in the 9th muqaddima. Beg. as usual:

قال لله تعالى وما يعلم تأويلة الف


112.
The same.

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


113.

**WAQI’ÄT-I-BÄBURI.**

The Persian version of the famous memoirs of Babur, originally written in the Jaghatai dialect of Turkish (called in India ‘Turki’), prepared by order of Akbar in 998/1590, by ‘Abdu’r-Rahim b. Bayrâm Khân (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, JARAS, 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 هشتمصد و نود و نه

Fr. (158), S 245 × 140, 200 × 95, ll 21. Or. pap. Ind. nást. Cond. tol. good.

114.

**TA’RĪKH-I-SALĀTĪN-I-LÛDĪ WA SÛRĪ.**

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 Bahlül 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 Yâdgâr, who undertook its compilation by order of Dāūd Shâh (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’rikh-i-Dâūdī* 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 Yâdgâr as to his authorship and the order of Dâūd Shâh is correct. The copy is modern, dating
from the end of the XIIIc. AH. Probably incomplete. The last heading is (f. 209) ذكر نتیجه حوامل عادلشاهی الم (i.e. of Muḥammad V, 960–961/1553–1554). Beg.

شاکرو سیاس واجب الوجود را سری سازت الال


115. 

azzoqāt-i-akbar-shāhī

D 229.

A general history of India, from the early Ghaznavides to 1002/1594, by Niẓāmu’d-Din Ahmad 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-Akbarī, or Ta’rikh-i-Niẓāmī, is divided into 9 ṭabaqas and a kāhima. The copy dates from the beg. of the XIIc. AH. and is probably slightly defective. Beg. as usual:

سیاس رفعت اساس پادشاهی حقيقة را سرد الال

Ff. (637), S 320 x 170, 233 x 115, ll 21. Or. pap. Ind. nast. Cond. good.

116.

The same.

D 231.

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


117. 

ذاكر حوامل سلطانی هندوستان

DHIKR-I-ÂHWâL-I-SULÂTÎN-I-HINDUSTÂN.

D 178.

A brief account of various dynasties of the Dākkān 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 سبیل اجمال) as well as in the colophon, where it is called کتاب شیخ نظامی. Copied in 1811. Beg.

ذاكر حوامل سلطانی هندوستان و مجمع از فتوحات الال

S 220 x 150, 170 x 95, ll 15. Or. pap. Bad Ind. nast. Cond. good.
118. MUNTAKHABU'T-TAWARikh.

A general history of India, from the first appearance of the Muhammadans down to 1004/1596, by 'Abdu'l-Qādir b. Mulūkshāh Badā'uni (mentioned above, No. 41). See Bl I 534, EIO 233-234, EB 192-194, R 222-223, etc. Ind. libr. 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 Bibl. 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.

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


120. The same.

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


121. The same.

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


122. AKBAR-NĀMA.

The well known history of Akbar's reign, by Abū'l-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 Ṣālih, to the 50th year of Akbar’s reign (1013/1604). Copied at Shāhjahānābād, in the 34th year of Shāh-‘Ālam, i.e. 1206 AH., by Zafar-‘Ali...dārī. Defect. at the beg. of the second book and in some other places. Beg. as usual:

\textit{Allāh ākhr e sī wa ūn daryāgīyest alğ}


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 XIIc. AH., and is defective at the end. Beg. as usual, see No. 122.

*Ft.* (417), S 300 × 175, 230 × 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 XIIc. AH. Beg. as in No. 122.


125.

The same.

Another copy of the *first* book, defective at the end, also dating from the XIIc. 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.

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

127.

एँ-ए-अकबरी दरगा

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 GIPv 213, EIO 264-269, Br 92, EB 213–216, R 251 sq., Aum 91, Morl 112, etc. *Ind. hbr.* 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:

Ff. (220), S 540 x 300, 395 x 170, ii 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.

Ff. (863), S 440 x 270, 305 x 155, ii 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, ii 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.  

131.
The same.  
Another copy, dated 1197 AH., Murshidābād, by کانجھپیل Beg. as in No. 127.  
S 310 × 200, 210 × 125, ll 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.  

134.
The same.  
An extract from the same work, with the title لحوارل هندوستان. The beginning corresponds to f. 139 of the copy described here under No. 129. The copy dates from the XIIc. AH. Beg.  
135.

TA'RĪKH-I-FIRISHTA.

(Also called Gulshan-i-Ibrāhīmi, Ta'rikh-i-nauras-nāma-i-Firishta, or, as in the colophon of the present copy, Tawārikh-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 ʿAdil-Shāh dynasty, Ibrāhīm II b. Taḥmāsp (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 muqaddima, 12 maqālas, and a khātima. The present copy, apparently complete, was transcribed by Muhammad Amin in the beg. of the XIIc. AH. Beg. as usual:

بيش رجود هم آبدگان پیش بقایی هم پایندگان اله
S 380 x 210, 270 x 140, ll 25. Or. pap. Ind. nast. Cond. good. Bad vignette.

136.

The same.

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.

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

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

138.

The same.

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.

The *fourth maqāla*, dealing with the history of Gujrāt. Copied towards the end of the XIIc. AH.

S 225 x 140, 175 x 85, il 15. Or. pap. Ind. nast. Cond. tol. good.

140.

**MA'ĀTHR-I-RAHĪMĪ.**

Memoirs of ‘Abdu ‘l-Bāqī b. Bābā-i-Kurd Nihāwandi, an official under ‘Abdu’r-Rahīm Khānkhanān, 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 Rien (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 collaboration with the original (*muqābila*), 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 Khānkhanān:

dar ḍārak ibāsī waṣālim alam al-g

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

dar ḍārak waḥānd waṣālim al-dār al-g

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

dar ʿaithārat bāzgī, waṣālim mamlakat dar al-g

*Fāṣl* III (f. 461v ?). (There is probably a lacuna, and the heading does not appear).

*Fāṣl* IV (f. 466v). On Khānkhanān’s children:

dar ḍōrālat nār zdanā kāmakār al-g

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

dar ḍōrālat ʿilmār, fasāla, daʿwār, waṣālim al-g

Ft. (756), S 355 x 200, 220 x 125, il 25. Or. pap. Ind. nast. 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.


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 (1033/1623). 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 ‘Ali. Beg. as usual:

ار عنايات بیغایات الیبی یکساعت الغ

Fr. (170), S 270 x 185, 190 x 110, II 15. Or. pap. Ind. modern nast. Cond. tol. good.

143.

JAHĀNGĪR-NĀMA. D 50.


ای نام تو سر دنیا اسرار وجود الخ

Fr. (107), S 245 x 165, 190 x 110, II 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-Hādi, who continued them to the year of Jahāngīr’s death (1037/1628). See EB 221, R 253–254,
Mtol 118-120; cf. also EIO 305, etc. A modern copy, dating from the XIIIc. AH. Beg.

حمد و تنلع بپ حس و سیاس و سلماش الیم

145.

IQBAL-NAMA-I-JAHANGIRI.


شاپسته سروی سلطنت و فرمان روابی الیم

146.

The same.

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

Ff. (87), S 210 x 145, 170 x 95, ll 13. Or. pap. Ind. nast. Cond. tol. good.

147.

The same.

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

Ff. (162), S 195 x 135, 195 x 85, ll 15. Or. pap. Ind. nast. Cond. good.

148.

The same.

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

Ff. (155), S 260 x 165, 195 x 105, ll 19. Or. pap. Ind. nast. Cond. good.
149. PāDShĀH-NĀMA.

The second vol. of the history of Shāhjahān’s reign, comprising the years 1047-1057/1638-1647, by ‘Abdu’l-Hamīd Lāhūrī (d. 1065/1655). See Bl 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 Bibl. Indica, 1866-1872. Copied in the XIce. AH., by Muḥammad Shāliḥ al-Kātib. It is a kind of édition de luxe, and on f. 1v. at the beginning, it has two lines written in a vertical direction:

پادشاه نامه جلال داوم، این فهارسند درکه الله حرم شاه جهان پادشاه بی

جهمتکر پادشاه بی اکرم پادشاه غلی

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

سباس ولا اساس دادار کر ساز الیم


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.

احوال مملکت هندسیا الیم

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


151. SHĀHJAHĀN-NĀMA.

A history of part of Shāhjahān’s reign, from its beginning to the eleventh year (1037-1048/1628-1639), written in a highly bombastic and flowery style, by Muḥammad Amīn b. Abīl-Ḥusayn Qazwīnī (see f. 8v). It is sometimes also called Pādshāh-nāma. See R 258, 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.

طراوت چمن الگاع و تازی کلش معاني الیم

152.

'AMAL-I-ŠĀLIḤ.


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 Ganga Prashād. Beg.

154.

The same.

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

155.

LAṬĀIFI’U’L-AKBHĀR.

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 Badi’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 Elphinstone, 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 بیحذیکه ابوبکر فنّق بر روی بادشاھی نوائید کشاھ الی

Ff. (269), S 230 x 135, 175 x 85, II 11. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

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.

D 72.

A history of military operations in Kûchbihâr and Assam, in 1072-1073/1662-1663, under the leadership of Khânkhânân Muḥammad Saʿīd Ardistâni, surnamed Mir Jumla, written by Ahmad (b.) Muhammad Wali, usually called Shihābuʾd-Dīn Tālish. The author, as stated on f. 86v, composed it in 1073/1663. This treatise is often also called Taʾrīkh-i-ʿAshām, or Taʾrīkh-i-Mulk-i-ʿAshām, or ʿAjība-i-Gharība, or Fatḥiyya-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 muqaddima and two maqālas. Copied in the XIIc. AH. Beg. as usual:

جفنود نا معدود حمد ملازام حضرت الی

Ff. (87), S 245 x 140, 185 x 85, II 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-‘ALAMGĪR-GHĀZĪ. D 239.

A history of the first five years of Aurangzīb’s reign (1068–1073/1659–1663), sometimes also called Wāqi‘āt-i-‘Alamgīrī. The real author of this work remains unknown, but it is usually supposed that he was ‘Aqīl 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. ‘ALAMGĪR-NĀMA. D 245.


Ft. (640), S 280 × 110, 225 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. CWF 1809.

161. LUBBU’-T-TAWARĪKH. D 265.

A condensed version of Finishta’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 Rā‘i Bindrāban, son of Rā‘e Bhārāmal. The work is arranged in 10 faṣls. 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:

162.

KHULĀṢATU’T-TAWARĪKH.

A general history of India from the earliest times down to the accession of Aurangzīb (1068/1659), compiled in 1107/1695 by Sujān Rāy (in the colophon of this copy with the niṣba Bahān-dārī) of Patyāla (in the colophon تاويله). He added subsequently a brief note on Aurangzīb’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 Muhammad Shāh’s reign, i.e. 1140/1728. Beg.


Note on f. 1v.

163.

The same.

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


164.

MAʾĀTHIR-I-ʿALAMGĪRĪ.

A history of the reign of Aurangzīb (1068–1118/1659–1707), by Muḥammad Sāqī, surnamed Mustaʿidd Khān (d. 1136/1724), who completed it in 1122/1710. See BI 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.

انتخب مصادر إيجاد نفس وشاعر الغم

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

له الهملب في الأولى و الآخرى الغم.

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 x 190, 240 x 120, 117. 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 Timūr himself to Shāh-Ālam (1119-1124/1707-1712). Composed by Muhammad Hādi Husayni Šafawi, surnamed Shāh-Mirzā, or Mirzā Mahdi Khān Šafawi, as stated in a short preamble, placed above the tables. Copied towards the end of the XIIc. AH. Beg. (of the introduction):

سیاس بیقیاس سراوار مالک الملکیست الغ

Ft. 2, S 470 x 265. Or. pap. Ind. nast. Cond. good.

168. TADHKIRA-I-SALĀṬĪN-I-CHAGHĀTĀ.

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 Hādi, 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 Jahāngīr’s reign (1037/1628), Beg.

The second part begins with the reign of Shāhjahān and ends with the sixth year of Muhammad Shāh, i.e. 1137-1138/1724-1725. Beg.

برادنب خبرت مخفي ر مصنعب نماض الم

20616
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 × 170, 250 × 130, ll 30. Or. pap. Ind. nast. Cond. tol. good.

169. MUNTAKHABU'L-LUBĀB.


جَهَلَ جَهَلِ شَكَرُ شَيْءٍ إِلَّا قَيْسَ الْغُرْم

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

170. The same.

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

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

171. The same.

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

ذَكْرُ سِوَائِهِ إِلَّا إِنْفَضَأَ رِوَايَ الْغُرْم

172.
The same.

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 280 × 165, 185 × 100, II 15. Or. pap. Ind. nast-shikasta (diff. hands). Cond. tol. good.

173.
The same.

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’AKKHKHİRĪN.

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 Ghulām Husayn b. Hidāyat ‘Ali Khān b. ‘Alīmī’l-lah b. Fayḍī’l-lah at-Tabātabāi. 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 Hājjī Muṣṭafā, 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 Muqaddimah, dealing solely with the history of the last years of Aurangzib’s reign. Beg.

الحمد لله ... إما بعد برلی دانشوران مستخبر الم


175.
The same.

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

Copied early in the XIIIc. AH.

Beg. as usual:

حَمْدُ وَ ثُلُبُّيُّ بِانْشَاهَةٍ عَلَى الْإِلَّاْثَتَّقِ يُبْ"""

Ff. (63), S 305 x 235, 250 x 160, ll 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 ‘Alamgīr 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. Rūshānī’d-Daula Bhak'hārī Khān Rustamjang. The work is sometimes also called Āin-i-‘Alam-Shāhī, Ta’rīkh-i-‘Alam-Shāhī, or Sharaf-nāma. See Bl I 615, EIO 424, FB 266, R 278 and 281. Cf. also Elliot’s, 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.

Ff. (189), S 270 x 160, 260 x 100, ll 19. Or. pap. Ind. nast. Cond. tol. good. A note by Blochmann on the fly-leaf.

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-Dīn Muḥammad Allahābādī (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 (1820)).

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

كُونَاءُوْنَ سِتَّائِشَ بِادِشَالِهَ رَآ سَرِّدِ الْغُ"""

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

دُفْنَ أَوْلٍ عَبْرُ ذِمْمَوْنُ شَهَوَادَةَ عَلَى كَوْهِرُ شَاهَ عَلَامِ الْغُ"""
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:

آلا: َذِنْتِرْدِمْ أَزْ ابْتَداً سَالُ بَيْسُت وَيِكَمُ الْغَ

Beg. of the second half.

٤۸: ذِيدَ أَمَدَّ اخْتِلَافِ عَظِيمٌ ذِرُ امْعُرَ الْغَ


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 XIIIc. 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 Shafīq, of Aurangābād. See EīO 426, R 238, etc. Ind. libr. Bk 543. He compiled it, as stated in the preface, in 1208/1794 (or, as Rieu and Ethan 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.

بعد حماد جهاندار جنی آفرزین الْخ


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 bābs as follows:

باب اول، در ذكر فرمی روایاتی که از ولایت دیکر بهذد لکنر نشیدند،
باب دوم، در ذکر فرمی روایاتی ممالک هندوستان،
باب سوم، در ذکر سلاتین تیموریه،
باب چهارم، در وروز صاحبی اکبری از ولایت خوئد در ممالک هند،
باب پنجم، در احوال سکمان و ابدال ظهور این کروه، در بذاء اصل اقوام مربیه،

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

نعمان السعاده
MA'DANU'S-SA'ADAT.


Vol. III. From the 44th year of Akbar to the death of Aurangzib (1007-1118/1572-1707). Beg.

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

جمال میمنش پابوس حضرت معظم الغ

HISTORY OF SIND.

182. TA’RĪKH-I-MUZAFFARĪ. D 330.


For (371), S 280 x 295, 233 x 105, ll 13. Eur. pap. Modern Ind. nast. Cond. good

Index.

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 Amjad 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. (a) Sind.

CHACH-NĀMA. D 64.

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 ‘Alī b. Ḥāmid b. Abī Bakr Kūfī, in 613/1216. The book is variously designated as Ta’rīkh-i-Hīnd wa Sind, Minhāj ‘d-dīn. Minhāj ‘l-mulūk wa’d-dīn, Minhāj ‘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, 494, 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:

اشعاف حمد رسال ولم اذواق شكر

Fr. (147), S 250 x 100, 185 x 100, ll 15. Eur. pap. Modern Ind. nast. Cond. good.

185.

TA'RĪKH-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 Maʾṣūm b. Sayyid Ṣafī Tirmidhī Bhakari, with a takhallus Nāmī (d. 1015/1606). The work is divided into four jūs'. 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:

بر عظماء صديق كر أكفل عالم الغم

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

186.

NAZĀRATU‘S-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.

بعد از حمد بإورة دكار رفعت رسول مختار الغم


(b) Hazāra.

187.

TA'RĪKH-I-HAZĀRA.

A history of the Hazāra state from the earliest times, with particular reference to the period from 1819 to 1849, written by Mahtāb 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.

Fr. (106), S 285 x 185, 230 x 125, ll 17. Or. pap. Bad vulgar Punjabi shikasta. Cond. bad. Note in English, dated 1852, on the fly-leaf.
(c) G’hakar.

KAYGAUHAR-NÂMA.


Fl. (48), S 235 × 140, 190 × 100, ll (varied). Or. pap. Ind. vulgar nást. Cond. not good. Notes on the fly-leaf.

(d) Kashmir.

GAUHAR-I-‘ÂLAM.

(Or Gauhar-nâma-i-‘Âlam, as it is often called instead of by its full, but hybrid title گوهر عالم تحقیق للشاطئ). A history of Kashmir from the remotest antiquity to 1200/1786, or thereabouts, by Abîl-Qâsim Muhammad Aslam, surnamed Mun‘îmî, son of Muhammad A‘zam-kûl, surnamed Mustaghnî (see f. 4v). The work is dedicated to Shah ‘Âlam (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 tabâgas and a khâtima. Only five tabaqs 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 Shahmîr. IV. The dynasty of the جک (Xe. AH.). V. (incomplete) The period of the Timurides. (The sixth tabaqa should deal with the period of the Afghans, and the khâtima—with the ‘wonders, مچئب, of Kashmir). The present copy, dating from the end of the XII or beg. of the XIIIc. AH., breaks off with the year 1149–1150/1737–1738. Beg.

190. TABŞIRATU’N-NĀZİRĪN.

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. ‘Abdī’l-Jālīl b. Ahmad Balgrāmī, completed it in 1182/1768. See R 963–964, etc. Ind. libr. Bk 606. Copied in 1290/1873 by Muḥammad Ḥasan son of Chānd Khān. Beg.


191. TA'RĪKH-I-MANŞÛRĪ.

A history of Balgrām down to the end of the XIII ć. AH., with full references to contemporary historical events in India generally, by 'Ali b. Tufayl 'Ali Khān b. Mubārizī’l-Mulk Ihtishāmu’d-daula Balgrāmī. The book is divided into:

ملک آمدہ،
مطلب سبہ، در ذکر ناظرین بنگ کہ از طرف سلطانین دہلی درہین
مطلب دوم، در ذکر سلطانین اسلام کہ از طرف سلطانین حکومت درہین
مطلب اول، در ذکر سلطانین اولاد جام (خم؟) بن نوح النغ

(i.e. to whom the book is dedicated).

Copied in (1284)/1867, by Ḥāfiẓ Muhammad, 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.

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.

193.

IMĀDU’-SA’ĀDAT.


194.

TA’RĪKH-I-FARRUKHĀBĀD.


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 Manjhum Akbar. See

الحمد لله الذي جعل فرداً من إفراد البشر الم


(i) Deccan.

MA’ATHIR-I-AŠAFĪ.

A History of the Āṣafīs, or Nizāms, of the Deccan, from Āṣafjāh I (born 1082. d. 1161/1671-1748) down to the beginning of the reign of Nizām ‘Ali Khān Bahādur Āṣafjāh II (asc. 1175/1761). It was comp. in 1208/1793 by Lachmī Narāyān, with a takhallus Shafiq, 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 XIIIc. AH. Defective at the end. Beg.

جواهر معاصم نذر 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 Haydārabād. It was comp. in 1232/1817 by ‘Abdu’r-Razzāq b. ‘Abdi’n-Nabī, of Nandār, at the request of S. J. Malcolm. See EIO 469, R 327, etc. Copied in 1316 AH. by Muḥammad . . . Muḥyī’d-Dīn b. Muḥammad Maṣūm. Beg.

الحمد لله وحده وملوئات علي النبي الف


(j) Marathas.

198.

(MAJMŪ’A DAR AHWĀL-I-MARĀTHA).

A collection of extracts from various historical works dealing with the rise of the Maratha 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) Khażāna-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) Taʾrīkh-i-Rūḥiḥā (ff. 54–64). A history of the Rohilla chiefs, not yet identified. (4) Taʾrīkh-i-Maratha (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.


(k) Mysore.

199. Nasb 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 Ghulām Husayn, by order of Tīpū, a ruler of Mysore, in 1212/1798. See EIO 514, Morl 86–87, etc. Copied in the XIIIc. AH. Beg.

از حضور لامع الفوز حضرت ظل الله الخ

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


NISHĀN-I-ḤAYDARĪ. D 337.

A history of Haydar ʿAli and his son and successor, Tīpū, local chiefs of Mysore. Comp. in 1217/1802 by Husayn ʿAli b. Sayyid ʿAbdīl-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.

فیرزة دنفر متفرق اخبر عاللم الخ

201.

(I) 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 Mahārājā Vir Rājendra Vadiyar (asc. 1211/1796). See EIO 533, R 333, etc. Copied towards the end of the XIIIc. AH. Beg.

بعد از محمد و سباهن ایزد متعلی
S 210 × 160, 180 × 120, il 11. Eur. pap. Ind. nast. 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 Khayrū'd-Dīn Muḥammad ʿAllahābādī (the author of ʿIbrahīm-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 Wilāyāt Ḥusayn ʿĀẓīmābādī. Beg.

بعد محمد و صلوات تجوهر الحرمه لله آبادی

203.

TADHKIRATU'L-'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 Khayrū'd-Dīn. Copied towards the end of the XIIIc. AH. Beg.

سياس عالم الغيب از احاطة تحوير الرحم
Ff. (44), S 230 × 150, 170 × 95, il 15. Or. pap. Ind. nast. Cond. good.
(n) Benares.

**TUHFA-I-TĀZA.**

A history of various zamindar families of the district of Benares, down to 1195/1781, by the same Khayru’d-Din 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.

Ft. (162), S 270 × 200, 195 × 110, ll 15. Or. pap. Ind. nast. Cond. good.

(o) Bengal.

**205.**

(ĀHWĀL-I-’ALĪ-WIRDĪ-KHĀN).

A biography of ‘Ali-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 Ali-wirdī, Yūsuf ‘Ali Khān b. Ghulām ‘Ali Khān. Cf. also *JASB* vol. XXIII, p. 248. Beg.


206.

RIYĀDÚS-SALĀTĪN.


207.

The same.

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


208.

MUKHTAŞAR DAR AHWĀL-I-BANGĀLĀ.

A very brief history of Bengal and Dacca, down to the middle of XIIIe. 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 XIIIe. AH. Beg.

S 205 × 120, 165 × 80, ll 13. Or. pap. Ind. shikasta. Cond. tol. good.

209.

KHŪRSHĪD-I-JAHĀN-NUMĀ.

Extracts, dealing with the history and geography of Bengal, from an extensive compilation by Ilāhī-Bakhsh Husaynī Angrizā-bādī, comp. in 1270/1852. The original work is divided into 12 burjas, 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 (؟ برج)، by Munshī (?). Khān. Beg.


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

(a) Kashghar.

210.

TA’RĪKH-I-RASHĪDĪ.

A history of the campaigns in Kāshghar, Kashmir, etc., of Mīrzā Muḥammad Ḥaydar b. Muḥammad Ḥusayn Gūrgān (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.

$\text{ Enrique } \text{ Taviriz } \text{ Jebanadami } \text{ I } \text{ Bandari } \text{ Al}$

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:

در حضرت خورده بنیدن در خدمت الله

Beg. of the vol. III:

$\text{ Urhe } \text{ Midarum ke } \text{ Binda } \text{ Umi } \text{ Ul}$


(b) Turkey.

HASHT-BIHISET.

The seventh, the eighth vols., and the khāftime of the well known history of Turkey, comp. in 912/1506–1507 by Idris b. Hisāmi’d-Dīn Bidlisī (d. 926/1520). See Bl I 522–526, EIO 571, EB 311, P. 216–219, Morl 142, etc. Ind. libr. Bk 532–534. Copied in 963 and 964 AH. by Muḥammad Shāh b. Zaynīl-ʿAbidīn b. Muḥammad Shāh Fānārī, from the original draft of Bidlisī, as stated in the colophon:

$\text{ Un Nfsaa } \text{ Mabah } \text{ Alkab } \text{ Wajaha } \text{ Maqūla }$:

The seventh vol. beg.

هست بسم الله الرحمن الرحيم الل و كتبية هفظا از كتيبه هشت

The eighth vol. beg.

سمع بسم الله الل و كتبية هفظا از كتيب كتيب الصفات الثمانية الل
The khātima beg.

خاتمة كتاب و تاریخ هشت بهشت المـ

S 305 x 210, 220 x 145, ll 25. Or. pap. Caucasian nast. Cond. very good. CFW 1809.
II. BIOGRAPHY.

1. Amīrs.

DASTŪRU'L-WUZARĀ.

A collection of biographies of eminent wazīrs, beginning with the legendary ancient ministers of Solomon and Anūshīrwan, and ending with those who lived immediately before the ascension of Sulṭān Husayn b. Bayqarā (872/1468). It was composed in 915/1509 by the celebrated historian Ghiyāthu’d-Dīn, surnamed Khwāndamīr (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, Fl II 371, Mélanges Asiatiques IV, 54. Cf. also Elliott, Hist. of India IV, 148–153. Copied at Murshidābād (?) in 1222 AH. It begins with the biography of Āṣaf b. Barakhyā, as in R 335, but at the end there is, after the last biography mentioned by Rieu, one more, that of Afḍālu’d-Dīn Muḥammad. Beg.

213.

MA’ĀTHIRU’L-UMARĀ.

The first edition of the well known biographical dictionary of the wazīrs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shāhnawāz Khān Khwāfī Aurangābādī, whose real name was Mir ‘Abdu’r-Razzāq (d. 1171/1758). These original sketches were arranged and finally compiled by Ghulām-‘Ali Āzād Balgrāmī (d. 1200/1786), who added an introduction and a biography of the author. See Bl I 639–841, EIO 622–626, EB 166–167, R 339, Morl. 101–105, etc. Cf. also Elliott, Hist. of India VIII, 187 sq. Copied at Eīlūr, in 1221 AH., by one Ḥaydar. Beg. of the preface by Ghulām ‘Ali Āzād with an account of the biography of Shāhnawāz (f. 4v):

حصد شاہنشاهی کہ ارکان نشینان سلطنت را آگے
The original preface, by Shāhnawāz, begins on f. 14v:

الحمد لله وسلام على عبادة الذين أعطيفي الم

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

аз عهد نواب سعد الله ونبر شاہ جهان بادشاہ نا عهد نظام علي خان سلطة
پکھرا و یکصد و یوناد و شش نواب امبججہ غفران پناہ المنخلس آصف الم

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

Pt. 585, S 300 x 180, 245 x 125, II 22. Eur. pap. Ind. nast. Cond. good. Index
on ff. 1–4.

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.

ستاش شیخ کریم و نیاشش یه انداره انگ

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
دودی, and end (on f. 573v) with Yalankūsh Khān Bahādur. Ff.
573v–574 contain a brief kḥātima.

Ff. (574), S 320 x 180, 250 x 125, II 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 Āzād's preface, i.e. 'محمد شاهنشاهی که اورزنگ نشینان سلطنت' But the rest of a very short preamble is different, running as follows:

امام بعد این کتابی است ممتاز و کار نامه است. می‌انداز تصمیف این نیاز مذکر الله (sic) شیء معروف به‌کری مقتضی هوای آمرو موسوم بن‌دیهرا الخوارشین الغ

The text begins with: باب الالاف. اما از هان میرز میپهین الی دینی احمد خوانی خانی. 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 Amīr Khān Šīnd‘hī). The next biography, that of Irāj Khān is found on f. 62v of No. 213. The last biography is that of Yaqtā Khān Habashi. Thus it appears that (1) the work is called Dhakhīratu‘l-khwānīn, (2) that its author is Shaykh Ma‘rūf Bhakri, and (3) that its text coincides with that of Ma‘thīrī‘l-umārā. 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‘thīrī‘l-umārā in the middle of the section of Alīf. It would seem therefore quite probable that the title, author's name, etc., were added to a defective copy of the work of Shāhnawāz by one of its former possessors who mistook it for a different book of which he had heard.—Copied in the XIIIc. AH.


216. تذکرة الامراء

TADHKIRATU‘L-UMARĀ.

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timurides. It was completed by Kiwal Rām son of Raghunath Das in 1194/1780, and divided into two bābās, the first, dealing with the Muhammadans and, the second, with the Hindus. Both are subdivided into two fasls, 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 XIIc. AH. Probably defective in the middle. Beg.

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

217.

AMIR-NAMA.


2. Poets.

(a) Persian poets.

218.

TADHKIRATU’SH-SHU’ARÂ.

The well known tadkhira of Persian poets, completed and dedicated to Mir ‘Ali Shir in 892/1487, by Daulat- Shâh b. ‘Alâi’d- Daula Bakhtishâh 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, GİPh 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:

Ff. (139), S 235 x 175, 165 x 120, ll 21. Or. pap. Good Khorasanii nast. Cond. good.

CFW 1809.
219.

MUDHAKKIRU'L-AHBĀB.

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'u'd-Dīn Hasan Khwāja Naqību'l-ashrāf Bukhārī, whose takhallus was Nīthārī. The work is described in detail with a full list of the biographies in Pr 303-609. See also GIPh 215; cf. Spr 54. The copy dating from the Xlc. 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 Perssch):

بعد از حمد و ثنای حضرت کبیرالع


220.

TADHKIRA-I-NAṢRĀBĀDI.

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

سرسبزہ نبیل خامہ الل


221.

KALIMATU'SH-SHU'ARĀ.

Biographical notes on poets who lived in the Xlc. 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 Muḥammad 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.

٥٠٤تخت جانست دیکر کافکار جانلی زم بشفر للگ ... بعد حمد سکن

آورونگی الیم


222.

The same.

D 261.

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

Fl. (59), S 200 x 115, 169 x 90, ll 14–15. Or. pap. Bad Indian shikasta and nast. Condition bad.

223.

MIR’ĀTU’L-KHIYĀL.

D 287.

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 Shīrkhān 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; Bareily, 1848. Copied in the 10th year of Muḥammad Shāh, i.e. 1141/1729, at Muḥammadābād in Gujrāt, by Muḥammad Nawāz. Beg.

لی زنی بنده بر پیام نطق سختی سرا را لاح

Ff. (193), S 215 x 125, 170 x 80, ll 21. Or. pap. *Ind. nast. Cond. good. Index.*
224.
The same.

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

Bd. v. Ff. 524r-586v. For measurements etc. see No. 221.

225. تذكرة الأحوال

TADHKIRATU’L-ÂHWÂL.

The autobiography of Muḥammad ‘Ali Hazin (d. 1180/1766), from his birth (1103/1691-1692) down to 1154/1741. This work is also sometimes called Tadhkira-i-Shaykh Muḥammad ‘Ali Hazin, Ta’rikh-i-âhwâl-i-Shaykh Ḥazin, or Ḥalâl-i-Shaykh ‘Ali Ḥazin. 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.

نعمدة و نسأله الذكي و نعتصم الج


226.
The same.

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

Bd. v. Ff. 57-122, S 250×150, 200×90, il 15. Or. pap. Ind. nast. Cond. good.

227.
The same.

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


228. تذكرة المعاعرين

TADHKIRATU’L-MU’ÂŞIRÎN.

Biographies of the poets contemporary with Muḥammad ‘Ali Ḥazin, the author of the preceding work, comp. by him in
229.

The same.

D 96.

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

D 100.

230.

RIYĀDU’SH-SHU’ARA.


On ff. 348v–361, at the end of the rauḍa, 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, f. 356), is called رسالة وافية في عام العروض والثنية. It begins with:

بعد از تقدية محمد مبدع النغ

The second (ff. 356–361), divided into a muqaddima, two fasils, and a khatima, dealing with the poetical tropes and figures خلاصة المدعي (ضائع شعر), with the title كه عمربي مثال الغ (sic) سبعم الله من ناقت را, Beg.

Fl. 505 (correct order: ff. 11, 14, 15, 12, 13, 16 . . .). S 265 x 150, 235 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-NAFA‘IS.

The beginning (from the section of alif to that of jim) of the collection of the biographical notes on poets, arranged alphabetically, comp. in 1164/1750-1751, by Sirāju’d-Dīn ʿAli Ārzū (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-ʿĀMIRA.


Ser Kalam rahiya (Jhīfah) Ḥamd Sulaiman Kāl al-yām


(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 ʿAlī 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. 460v-499v. For measurements, etc. see No. 221.
3. Saints.

(\textit{TABAQ\=AT-I-'ABDU'L-LAH AN\=S\=ARI})

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, \textit{Tabaq\=at\=u's-s\=ufiyy\=in}, by Ab\=u 'Abdi'r-Ra\=h\=man Mu\=hammad b. al-Husayn Sulami (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 Constantinople libraries: 'Ashir Efendi, No. 677, and 'Um\=uni, No. 157, see L. Massignon, \textit{La passion d'al-Hallaj}, 1922, vol. II, Bibliographie, No. 170). The author of the Persian version is the great Sufic saint of Herat, Ab\=u Isma'il 'Abdu'l-lah b. Muhammad al-An\=s\=ari, often called Pir-i-Hari, Pir-i-Har\=at or Pir-i-An\=s\=ar (d. 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jami in his \textit{Najah\=at\=u'l-uns} (Nassau-Lees' edition, 1859, pp. 376–380. Cf. also the very meagre glosses of 'Abdu'l-Ghafur L\=ari, in the lith. ed. of the \textit{Najah\=at}, Nawal Kishore, 1323, pp. 303–306, in marg.). Of other biographical works the earlier ones do not mention him at all (cf. Niz\=ami 'Ar\=udi, 'Au\=fi, R\=awandi, Sam\=ani, Ibn Khallik\=an, etc.), or refer to him only incidentally when quoting various traditions, cf. Kash\=fu'l-ma\=h\=ub; an early biography of Ahmad-i-Jam (MS. in the Asiat. Museum, Petrograd), or \textit{Khul\=as\=at\=u'l-maq\=am\=at} (based on the preceding, see No. 245 of this cat.); also \textit{As\=aru\=ut-tau\=hid fi ma\=q\=am\=at\=i'sh-shaykh Ab\=u Sa\=\=id} (Vle. AH., ed. V. Zhukovsky, 1899); 'At\=\=ar's \textit{Tadhkira}, etc. More precise information is found in: Dhahabi, \textit{Tabaq\=at\=u'l-huj\=uj}, ed. W\=ostenfeld, p. 24; Ya\=fi'i, \textit{Mir\=atu'l-jin\=an}, MS. ASB, No. 82 (under the year 481 AH.); \textit{Ta\=\=rikh-i-guz\=ida}, ed. Browne, pp. 785–786 of the text; \textit{Mujmal-i-Fas\=hi}, f. 393v (No. 9 in this cat. Unfortunately the year of An\=s\=ari's death, 481 AH., coincides with a lacuna in this MS.); \textit{La\=\=atif-i-Ashraf}, f. 290 (see section on Sufism in this cat.); Suy\=ut\=i, \textit{Tabaq\=at\=u'l-mufassir\=in}, ed. Meursinge, p. 15; \textit{Ha\=ft iql\=\=im}, EIO 724, No. 619 (col. 423); \textit{Sa\=\=jin\=atu'l-aw\=iliy\=a}, EIO 647, No. 300 (col. 304), or f. 180v of No. 262 in this cat.; \textit{Mir\=atu'l-asr\=ar}, vol. I, ff. 204–208 of No. 264 in this cat.; \textit{Ri\=\=iy\=adu\=sh-shaw\=ara\=r}, f. 5 of No. 230 in this cat.; \textit{\=At\=ashkada}, EB 384, No. 287 (col. 272); \textit{Makhzan\=u'l-ghara\=ib}, EB 365, No. 4; \textit{Khul\=as\=at\=u'l-\=af\=k\=\=ar}, EB 391, No. 2; \textit{Kh\=azin\=atu'l-asf\=iy\=a} (by Ghul\=am-Sarwar L\=ah\=uri, completed in 1281/1864, lith. Lahore, 1284), p. 883; \textit{Majma\=u'l-fus\=ah\=a}, lith. Tehran, 1294, vol. I, p. 65; \textit{\=Tr\=ar\=i\=q\=u'l-haq\=a\=i\=q} (lith. 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 Vostochnyi 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-majalis—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petrograd); Ilahi-nāma—see Pr 33, Fl III 412; for Zadu'l-āfāfin—see R 738; for Aṣrār-nāma (or Kitāb-i-āsrār)—see R 774; for Tuhfatul-wuzara (or Tuhfatul-muluk dar naṣīhat 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-sārin (in Arabic and Persian versions)—see Loth, Ar. Cat., p. 165, Fl III 321, Hājjī Khalifa, VI, p. 129; a commentary on the Koran 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 Ṭabaqat were re-arranged and re-edited by Jami, forming a part of his Naṣāfāt (cf. N. Lees' edition, p. 2. Concerning the actual extent of Jami's borrowings and methods of editing see W. Ivanow, The sources of Jami's Naṣāfāt, JASB, 1922, pp. 385-391). The only other known copy is found in the Nārū 'Uthmāniyya 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 Vc. AH./XIic AD. All of these are discussed in detail in W. Ivanow's Ṭabaqat of Ansārī 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 Naṣāfāt 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 Ašrāri himself. At the end, instead of a khātimah there is a collection of the sayings of Ašrāri and various shaykhs, with a title (f. 139v) نصل في المعرقة والتوحيد. Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the Nafaḥātul-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 tabaqs (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 Quraysh (?), Panipati. Beg.

الحمد لله حق حمدته...قال الشيخ الإمام الجل السيد شيخ الإسلام

ابو اسماعيل عبد الله...الانصارى الخ


235.

TADHKIRATU'L-AWLIYÁ.

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.


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.

237.

The same.

D 92.

Another, and much shorter, copy of the same work, transcribed in 1171 AH., at Seringapatam, by Ghulâm Muḥyīʾd-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 XII c. 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 Kashfuʾl-mahjūb of Ḥujwīrī (see the section on Sufism in this cat.) and often from Yaʿūrīʾs works (d. 768/1367). The author of this continuation does not mention either his name or the date of his revision of the text.

Fr. (120), S 225 × 130, 170 × 80, ll. 19. Or. pap. Ind. good nast. Cond. good. Vignette. CFW 1809.

239.

FAWĀʾIDUʾL-FUʿĀD.

E 136.

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Nizāmūʾd-Dīn Awliyāʾ (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 تباجة اتاجن ام فواجت الفواد 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-ʾAlāʾ Sanjari (or Sijzî), or, in its full form, Najmuʾd-Dīn Hasan b. ʿAlāʾiʾd-Dīn Sanjari, 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.

MANĀQIBU'L-‘ĀRIFĪN.

The well known work giving the biographies of the great Persian Sufic poet Jalālū’d-Dīn Muḥammad Balkhī or, as he is usually called, Jalālū’d-Dīn Rūmī (d. 672/1273), and of his father, his son and principal associates. The author of this work, Shamsu’Dīn Afsākī, 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 Rūmī’s Mathnawī (Trübner Or. Ser., 1881). Lith. in Dehli (this edition is exceedingly scarce at present). The work is divided into 10 jāsles: 1. Bahāū’d-Dīn Walad (f. 2v).—2. Burhānū’d-Dīn Timrīdīhī (f. 25).—3. Jalālū’d-Dīn himself (f. 33).—4. Shamsu’Dīn Tabrizī (f. 132v).—5. Šalāhū’d-Dīn Zarkūb (f. 162v).—6. Hisāmū’d-Dīn Hasan b. Akhī Türk (f. 174v).—7. Bahāū’d-Dīn Sultān Walad (f. 190).—8. Jalālū’d-Dīn Farīdūn, son of Sultān Walad (f. 205v).—9. Shamsu’Dīn Amir ‘Abid (f. 257).—10. Descendants of Jalālū’d-Dīn Rūmī (f. 263v). Copied in 1177 AH., slightly defective in the middle. Beg. in an unusual manner:

KHULĀŠATU’L-MANĀQIB.

An abridgment of the preceding work. The abbreviator, Ahmad b. Muḥammad, who, judging from his allusions, was a disciple of Jalālū’d-Dīn Bukhārī (d. 785/1383), states in his brief introduction the reasons for having undertaken a revision of the
text of Manâqibul-ârifin. 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-Wahhâb b. Jalâlû’d-Dîn Muhammadd Hamadâni, with the title Thawâqib al-muqâb lam velayât al-ullah; see EIO 631). Copied in the 25th year of some prince’s reign (apparently in the XIlc. AH.), at Aurangâbâd, by Amânu’l-lah. Beg.

الحمد لله و الصلى و السلم على نبيه ... فنيقول الفقيه المأمون
Ff. 145, S 190 x 125, 135 x 80, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

242.

KHULÂŠATUL-MAFÂKHIR.

A Persian version of a biography of the celebrated Sufic saint ‘Abdu’l-Qâdir Jilânî (d. 561/1166), originally written in Arabic by ‘Afifû’d-Dîn ‘Abdu’l-lah b. As’ad al-Yâfi’î al-Yamânî (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, Jalâlu’d-Dîn Bukhârî (d. 785/1384). Probably therefore the work was translated towards the second half of the VIIlc. AH. (XIV AD.). See EIO 643. It is divided into 200 hikâyats, after which there are many unnumbered sections, with headings ‘dhîkr,’ expounding the teachings of ‘Abdu’l-Qâdir. Copied in 1177 AH. Many marginal notes. Beg.

الحمد لله ... قال ان ضعف العباد الغ
S 240 x 145, 185 x 95, ll 15 and marginal columns. Or. pap. Ind. nast. Cond. good. CFW 1809.

243.

SIYARUL-AWLIYÂ.

Biographies of the early saints of the Chishti affiliation, by Muhammad b. Mubârak Kirmâni ‘Alâwi, surnamed امیر خوران, who wrote them towards the end of the VIIIlc. 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 bābs, into which the work is divided, dealing with the utterances of Nizāmū’d-Dīn 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 Delhi, ending with Fīrūz Shāh 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 Husaynī Bukhārī and others, comp. in 1013/1604, by Ni’matullāh Nūrī, beginning with:

سنہ یکھر زا سپر سال از ہیجرہ حضرت رسالت ... بود کہ تمام شد در

مروح برسان پر جہاز شفیعہ تاریخ بھیستم اسرار الولیاء ؛ الغرط جون فیقر نعمت (sic) الہ نہ نبی در کتاب سیر الولیاء دید کہ ذکر شجرہ طبیعة لاجداد برکوشا حضرت سلطان المشائخ خواجه علی الحسینی البخاری و جد مادری سلطان المشائخ خواجه عرب الحسینی البخاری کاپ حروف ابی کتاب سید محمد بن سید مبارک بن سید محمد علی الحسینی الکرمانی مندرج نسختہ بود بذارب ابی شجرہ طبیعة لاجداد برکوشا خود خواجه عرب ... رسیدة است...

Copied in 1040 AH. by ‘Abdu’ll-Wahhāb b. شهابی (probably Shihābu’d-Dīn) Qanūjī. The beginning is lost. Many lacunas in the middle, some folios are misplaced.


244.

ANĪSU’T-TĀLĪBĪN WA WA’DATU’S-SĀLIKĪN.

E 23.

(Sometimes also called مقامات خواجه نتشدند). 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 Bukhārī. See EIO 1851. Ind. libr. St. No. 90 on p. 28, (GC I 89). It is divided into four qismāt:

(ф. 2v).
A good calligraphic copy, dated 952 AH., transcribed by 'Abdu'l-Rahmân al-Bukhârî. After the colophon there is (on ff. 70-71) a sort of appendix, probably a portion of the text, overlooked in copying and added afterwards. Beg. abruptly:

إما بعد جذانك في ظهور احوال رآف الخ

Fl. (71), S 225x125, 135x75, ff 15. Old or. pap. Good calligr. nast. of Herati type. Cond. good. CFW 1809. Vignette.

245.

KHULĂSATU'L-MAQĂMĂT.

A biography of a Sufic saint, Aḥmad-i-Jâm, surnamed Zinda-pîl, or Zhinda-pîl, with his full name Abû Naṣr Ahmad b. Abîl-Hasan of Nâmîq, a village in the district of Jâm (d. 536/1141). 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 Mir'âtu'l-asrâr (see No. 264 in this cat.), vol. I, f. 209, but the name of the author is not given. In a modern compilation Târâîqu'l-haqqâiq (lith. Tehran, 1316), vol. II, p. 261, where another reference to it is found, the author's name appears as Abûl-Makârim b. 'Alâî-Mulk Jâmi; 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 Imâm Muḥammad Ghaznawî, a learned divine, who was a personal friend of Aḥmad; (2) another biography by Ahmad Tarakhistâni, 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, Zâhîru'd-Dîn 'Isâ; (4) another biography by Tâju'd-Dîn Muḥammad Bûzjâni, and (5) a work by Zaynu'd-Dîn Abû Bakr Tâibâdî (d. 791/1389), concerning him see Nafahât, N.
Lees’ ed., p. 576, also Majâlis’l-mu’minîn, 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 (Aâsrâ’u’t-tauhid, Nîzâmî ‘Arûdî, ‘Aunî, Râwândî, Sam’ânî, Ibn Khallikân, Ta’rikh-i-guzîda, etc.). It is remarkable that the earliest mention is to be found in Mujmal-i-Pâshî (comp. after 840 AH., the probable date of the Khulâsatu’l-maqâmât), see No. 9 in this cat., f. 394–395 (where Ahmad’s 14 sons and the shaykhs of his spiritual pedigree are enumerated); La’tâfî-i-Ashrafî, f. 290 (see the section on Sufism); Najâhât, N. Lees’ ed. No. 426 (pp. 405–417, also No. 427); (Cf. also the scantly notes in Lâri’s Hawâshî, MS. ASB, D 319, ff. 225v–226, in margine); Daulatshâh’s Tadhkira, ed. Browne, p. 32; Majâlis’l-nâshîq (lith. Nawal Kishore), pp. 70–73; Habibu’s-siyar (lith. Bombay, 1857) vol. II, p. 71; Haft-îglim, EIO 724, No. 667 (col. 426); Majâlis’l-mu’minîn (lith. Tabriz), p. 262; Sullamu’s-samavât (A MS. in the Asiatic Museum, Petrograd, cf. also EIO 1909); Safînatu’l-aqoliyâ, ff. 182v–184 of No. 262 in this cat., or EIO 647, No. 308 (col. 305); Mir’atu’l-âsır, vol. I, ff. 208–213v of No. 264 in this cat.; Karâmâatu’l-aqoliyâ, ff. 231–237 of No. 265 in this cat.; Riyâd’u-shshu’arâ, f. 10 of No. 230 in this cat.; Atashkada, EB 384, No. 155; Mâkhzanu’l-gharâib, EB 395, No. 3; Khulâsatu’l-âskâr, EB 391, No. 3; Suhuf-i-Ibrâhîm, Pr No. 663, 7 (on p. 668); Bustân’u’s-siyâhat (lith. Tehran), p. 197; Majma’u’l-fusâhâ (lith. Tehran, 1294) vol. I, p. 67; Riyâd’u’-ârifin (lith. Tehran, 1305), p. 31; Khazinatu’l-asfiyâ (lith. Lahore, 1284), p. 896; Tarâsu’l-haqâiq (lith. Tehran, 1316), vol. II, p. 261, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 197, GPh 284, 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. Ivanov’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 Unsu’t-tâbib 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 bâbs and a faṣl, as follows:

(f. 6).

باب اول، در نسب حضرت شیخ الاسلام

(f. 11).

دام، در ذکر خوشه و ازدواج حضرت شیخ الاسلام

(f. 13).

سیووم، در ذکر اولاد و ازدواج شیخ الاسلام
(The beginning of this bāb coincides with a lacuna between f. 21 and 22).

(f. 35).

باب هفتم، در کراماتی که در شهر سبز خاصی از آن در شده، هفتم، در ارعتالی که در حمام و نیشابور و همان سر در سفر و (در حضرت) را واقع شده.

(f. 41v).

نهم در کرامات بخته هرات و ناحیه آن، ههم در کرامات که بعد از نقل شیعه اسلام ظاهر شده.

(f. 77).

فصل در کرامات شیعه قطب الادیب محمد بن...

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

Copied towards the end of the Xth, 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.

محمد وثنیبی بی منبحا که مطفیقال حرم حرم

Ff. 106, 8 170 x 100, 100 x 55, ll 12. Or. coloured pap. Kashmiri elegant nast. Cond. bad. CFW 1809. On 4 initial leaves and on the margins there are scrappy notes.

246.

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

A rare biography of the celebrated Sufic saint of India, Sayyid Muḥammad b. Yūsuf Ḥusaynī, surnamed Gisūdīrāz (d. 825/1422). Several of his works are described in the section on Sufism (q.v.). The author calls himself 'Abdu'llāh Aẓīz b. ʿAbd al-Muḥammad (محمود واعلی). He completed it in 849/1445 (see f. 2), in the reign of the Bahmanī 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).

باب اول، مبالغت کرامات و خواص سریعی,
MALFUZAT-I-AHMAD-I-MAGHRIBI.

E 195.

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufi saint Ahmad K'hatu (A) Gujrāti, called also Ahmad Maghrībī (born in 738/1338 and d. in 849/1446), whose shrine is much revered in Ahmedābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (f. 1v) in the following manner:

٢٤٧.

فِ قَدْ قَالَ السَّمَى بِنَبِيّ اللَّهُ عَلَى اسْتَغْفِرَةِ النَّاسِ عَلَى اللَّهِ عَلَى وَ آخِرَهُ

But incidentally in several places it appears that his name was Muḥammad b. Abī'il-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor's death. The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as
containing many allusions to the state of India at the time of Timur’s campaigns. Especially interesting should be the story of the saint’s journey from India to the court of Timur at Samarqand and his return to Gujrat.—Apparently this particular copy is alluded to in St. No. 104 on p. 30. The work is divided into 16 fašls as follows:

فصل اول، در منشأ شیعه و کیفیت رسیدگی ایشان بخدم‌ت
حضرت بابا اسحاق بی معمود مغزی پیرو مینی

(f. 3).

فصل دوم، در ذکر اقبال و قبوله و عظمت حضرت محدوم و ایشان

(f. 14v).

و ایثار و تجریف و علو هست ایشان

فصل سیویم، در مناقب و بندهکی‌حضرت شیخ ابو اسماعیل بین

(f. 38v).

محمود مغزی پیرو مینی شیخ جهان قطره‌بیم

فصل چهارم، در شروع کردند بندهکی‌حضرت میدوم شیم

(f. 53v).

ارم در این اباع علوم

فصل پنج‌ام، در بحث‌الحلیم علم که علماء نامدار با بندهکی‌حضرت

(f. 58).

میدوم کرده اند و جواب‌الیه که بندهکی‌حضرت میدوم

اشارا فروده اند

فصل ششم، در ذکر خواب‌بیا که زرگری در باب حضرت میدوم

(f. 72v).

دیبا اند و خون معاونه کرده اند

فصل هفتم، در عبادات و بندهکی‌ححضرت میدوم و دمای و ذکر

(f. 83).

با خلاص و ناف رسواس در نماز

فصل هشت‌ام، در توحید حضرت میدوم و ایبایی که خود

(f. 88).

زموده اند و بیان مناسب در ابایت

فصل نهم، در نزادی بندهکی میدوم که آبردیدان و معتقدان

(f. 94).

و دوست‌اند فروده اند

فصل دهم، در ذکر قلقت طعام حضرت میدوم و میگاهد

(f. 99v).

و ریاست و اربیعی ایشان

فصل یازدهم، در خوارق و کشف و کرامات و عجایبات

(f. 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 Nafahāt 'l-uns min ḥadāratīl-quds, but an abbreviated form Nafahat 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, Bl I 416–420, EIO 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, Auzeigebblatt, p. 40 sq. W. Ivanow, the sources of Jamī’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 Muhammad Shah, i.e. 1133 AH. Beg. as usual:

الحمد لله الذي جعل سرائي قلوب أوليائه

Ft. (330), S 240 × 140, 170 × 85, ll 17. Or. pap. Ind. nast. Cond. good. Index. CFW 1809.

249.

The same.

D 319.

Another copy of the same work, transcribed at Sikakal (سيكال), in the district of Haydarabad, in 1144 AH. by 'Ali-Beg Katib. Beg. as in the preceding copy. On the margins against the corresponding biographies there are reproduced notes by 'Abdu'l-Ghaful Larri (d. 912/1506-1507). Concerning his commentary (which is very meagre and almost of no importance), called Hawash-i-Larri or Hawash-i-Ghafuriyya, see GIPh 306, Bl I 421, EB 960, R 350, etc. Ind. libr. Bh 85, (GC II 170). Beg. of the commentary (as usual).

پلس و سنائش خدايروا كه آنينا دل دورستان البغ

Ft. (330), S 225 × 140, 145 × 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

250.

The same.

D 320.

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

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

251.

The same.

E 91.

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

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

252.

RASHAHAAT 'AYNI'IL-HAYAT.

D 183.

The well known work on the lives of the Sufic saints belonging to the Naqshbandi affiliation. It was composed in 909/1504
(chronogram رشحات), but completed a little later, because it contains several later dates up to 914/1508. The author is 'Ali b. Husayn Wa'iz al-Kashifi, with the takhallus Safi (d. after 939/1532–1533). See Br. Lit. His. 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. 89 on p. 28, (GC I 460). Cf. also H. Beveridge, JRAS, 1916, pp. 59–75. Lith. several times in India and Turkestan. It is divided into a magala and three naqads, which are subdivided into numerous short rashahas. Copied in 995 AH. by Mu'ammad b. Sayyid Nuri'l-lah al-Husayni. Beg. as usual:

الحمد لمن يش رشحات الصحيح 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 Hajji Mu'ammad b. 'Abdi'l-Karim Astrabadi, an inhabitant of Burhanpur. Beg. as usual, see No. 252.

Ff. (304), S 245 x 140, 175 x 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 x 110, 160 x 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 Naqshbandi saint 'Abdu'l-Khaliq Ghijduwani, 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, II 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-Khalīq, 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.

اخبارات لاakhārīnī āsār al-ābrār
AKHBĀR U'AKHYĀR FĪ ĀSĀR R-I-ABRĀR. 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. Sayfī'd-Dīn Turk Dīlawī (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 وملاحم وآملا وتعالي أن
S 260 x 145, 175 x 80, II 15 (and more). Eur. pap. Ind. nast. (different hands). Cond. bad, the paper is decaying. Index: CFW 1890.

259.

GULZĀR-I-ABRĀR.

D 262.

A rare hagiological compilation dealing with lives of the Sufic shaykhs of India, and especially of Gujrat, 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 Gujrat 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 Shaṭṭārī, 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 Jahāṅgīr (f. 4v). It is divided into five chamanas, the first dealing with the saints of the VIIc. AH., the second with those of the VIII, the third—of the IX, the fourth—of the Xc., and the beginning of the Xic. AH. The fifth is devoted to the shaykhs of the Shaṭṭārī 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 (?), Multâni (d. 990/1582) (f. 103v-104v).
- 357. Faqih 'Ali (f. 104v).
- 359. Najmu'd-Din (f. 104v-105v).
- 360. 'Abdu'l-Hâdi (son of the preceding) (f. 105v).
- 361. Khâwând Mahmûd, son of Najmu'd-Din (No. 359) (f. 105v).
- 363. 'Abdu'l-Ilm (?) b. Muhammed 'Abdi'l-lah (f. 106v).
- 364. 'Abdu'sh-Shahid b. Muhammed 'Abdi'l-lah, surnamed Khwâja (f. 106v).
- 367. Abû'n-Naṣr Tablâwî Muṭi′rî Shâfi′î (f. 108v).
- 377. Fathu'l-lah Râjghiri (f. 110v).
- 381. Taqiyyu'd-Din Muhammed (f. 111v).
- 382. Shaykh Awliyâ b. Sirâj (d. 988/1580) (f. 111v).
- 385. Şadru'd-Din Dhâkir b. Shamsu'd-Din (d. 989/1581) (f. 112v).
- 386. Jânûn b. 'Umar Chishti (f. 112v).
- 387. Rûhu'd-Din (f. 112v).
- 389. 'Abdu'l-Jâlîl Jaunpûri (d. 989/1581) (f. 113v).
- 391. Shamsu'd-Din Zinda-dîl (d. 990/1582) (f. 113v).
- 392. 'Abdu'l-Wahhâb Afghân (d. 990/1582) (f. 114v).
- 395. Ibrâhîm Qârî (d. 991/1583) (f. 115v).
- 396. Quṭb-i-Jâhîn Dhâkir-i-Nahrî (f. 115v).
- 397. Lashkar Muhammed 'Arîf (d. 992/1584) (f. 115v).
- 398. Maḥmûd Mûzanî (f. 117v).
- 399. Shaykh Awliyâ (f. 117v).
- 400. Ruknu'd-Din (f. 117v).
- 401. Yusuf Qâdirî (f. 118v).
- 402. Hasan Chishti (f. 119v).
- 403. Muhammed Hasan Chishti (f. 119v).
- 405. Khwâja Kalân (d. 992/1584) (f. 119v).
- 406. Mir Aminu'd-Dîn Khwâsâni (d. 994/1586).
- 408. Makhdûm Bâyázîd (f. 119v).
- 409. Bilal Sind'hî (f. 119v).

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 Sīkakul, the district Haydarābād, by Madīna-Beg, seems trustworthy. Beg.

این خطبوط می سگه شاهی دارد ... در معجمت کدّه وان مسق شیّ

لا یسیع بمجمه الدغ

Fr. 192, S 300 x 207, 220 x 135, ll 25. Or. pap. Ind. good nast. Cond. good. CPW 1809.


E 81.

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 نصیب کشیم 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 Kāshghari, i.e. Muḥammad Haydar b. Muḥammad Mirzā, 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 برسکت

بادا و پیر

which he composed when still very young. This seems sufficient for his identification with Bābā Naṣīb, or Mūllā 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 Rishti-nama, known to have been composed by Nasib. It may have been called so after the surname of Nurudd-Din Wali, Risht, who is the central figure in this compilation. Cf. the reference to it in Waqi'atu-i-Kashmir, R 300. The Darwishi-nama, mentioned as one of the sources of Gauhar-nama-i-‘alim (see No. 189 in this cat., and EB 320) may be a corruption of the Rishti-nama. 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 khilifs and general ethical discussions in a Sufic strain. The first biography (ff. 169v-332) is that of Nurudd-Din Wali, born at...
261.

MAJMA‘U’L-AWLIYĀ.

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 ‘Alī Akbar Husaynī Ardistānī, and dedicated to Shāhjahān. See EIO 645–646. The work is divided into a preface, 12 bābs and a khātimā, 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 XII c. AH., but a large number of folios are written in a more modern handwriting. Beg. as in the copy described in EIO 645:

Ff. 367, S 340 x 175, 225 x 105, ll 19. Or. pap. Ind. nasi. (different hands). Cond. bad. Vignette.

262.

SAFĪNATU’L-AWLIYĀ.

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 Shikūh (d. 1068/1658). See Bl 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 Arakāt, by ‘Abdul-Qādir b. Muḥammad Ḥusayn, but the appearance of the MS. and the character of the handwriting suggest a much later date, possibly about the middle of the XIII c. 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:

Ff. 177, S 195 x 130, 150 x 85, ll 15. Eur. pap. Modern Ind. nast. Cond. tol. good.

263.

MIR‘ĀT-I-BADI‘Ī.

(Also called مَرَاطَت مُدَارِيْنَه). A biography of a half-legendary Sufic saint Bādī’u’d-Dīn, surnamed Shāh-MadāIr, still most popular
all over India. He is worshipped as a šāhid of the jugglers, a patron saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madāriyya, etc. His death is usually fixed at 840/1437. The work was composed in 1053/1644 by 'Abdu'r-Rahmān b. Qāsim b. Shāh Bud'h 'Abbāsī 'Alawi Chishti. See R 361, etc. Ind. libr. Bh 88. Lith. in India. Copied at Gwalīr, in 1146 AH. by Sh ż a r u d-Dīn. Beg.

الحمد لله الذي خلق الآية وهو عينها المغ

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

264.

MIRĀTU'L-ASRĀR.

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-Rahmān Chishti who is the author of the preceding work. See R 359–361. Ind. libr. Bh 89. The work is divided into 23 tabaqas, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jami's Naṣāḥatul-uns, 'Aṭṭār's Tadhkira, etc., and contains apparently very little first hand information. Copied in 1088 AH., by Muḥammad Tāhir, and bound in two vols. (although there is no division in the text). Beg.

الحمد لله رجب المشرق والمغرب المغ


265.

KARĀMĀTU'L-AWLIYĀ.

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, Niẓāmu'd-Dīn Ahmad b. Muḥammad Şāliḥ Şadiqi Husaynī, 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 tambhid, discussing the nature of holiness and miracles, a muqaddima, and 11 tabaqas. 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:
(f. 8).

(f. 13).

(f. 45).

(f. 50v).

(f. 80).

(f. 93).

(f. 131).

(f. 158).

(f. 201).

(f. 253).

(f. 281v).

(f. 383).

(f. 422).

(f. 482).

(f. 504v).

(not found in this copy)

Copied towards the middle of the XIIc. AH, by Ghulām Muhammad (b.) Muḥyī‘d-Dīn b. Ḥāfīẓ ‘Iwād. Beg.

جعفروه، نقلها ابن خالقي را سرا سست الغ

266.

TUHFA-I-QÄDIRIYYA.

A biography of ‘Abdu‘l-Qādir Jilānī, a Sufic saint, d. 561/1166. The author, Abū‘l-Ma‘ālī Muhammad, 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 bâbes, 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.


267. 
MUKHTASAR-I-TUHFA-I-QADIRIYYA.  

A condensed version of the same work as above, prepared by
the same Abûl-Ma‘âli Muḥammad Muslimi. It is divided into
two qisms, the first dealing with the biography of ‘Abdu’ll-Qâdir
himself, and the second with notes on his associates. Copied in
1101 AH. at Kalkala (ašk), near Bijâpur, by Amânu’ll-lah b.

very bad.

268. 
MANÀQIB-I-GHUTHIYYA.  

The well known biography of the same ‘Abdu’ll-Qâdir Jîlânî.
The author, Muḥammad Śâdiq Shihâbî Sa’dî Qâdirî, 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 collec-
tion 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 Takmîlu’l-imân by ‘Abdu’ll-
Hâqq Dîhlawi, 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:

S 205 x 120, 160 x 65, ll 17. Or. pap. Ind. nast. Cond. good.

269. 
The same.  

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

S 225 x 135, 140 x 75, ll 10. Or. pap. Ind. nast. Cond. good. CFW 1809. Scrappy
poetical quotations and notes on additional leaves.
270.

The same. E 200.

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

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

271.

NASĀĪM-I-GHŪTHIYYA.

Oa 15.

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 nasāms. Copied in the XIIc. AH. Beg.

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

CFW 1809.

272.

NAWĀDIRU’S-SAFAR.

D 323.

A collection of biographical notes on shaykhs of the Chishtī affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāg-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.

Ff. 93, S 240 x 130, 200 x 95, ll 17. Or. pap. Ind. nast. Cond. not good.

273.

AKHBĀRUL-AWLIYĀ MIN LISĀN’I’L-ÅŞFIYĀ. D 22.

Biographical notes of saints who belonged to the Khwāshagī 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 Khalīfa-ji b. ‘Abdi’l-Haqq, known as ‘Abdu’l-Qādir Khwāshagī. The compilation is quite modern, and is divided into six bābs, as follows:
4. Miscellaneous biographical works.

TARJUMA-I TA’RİKH-I HUKAMÂ.

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-Din Muhammad b. Maḥmūd Shahrizârî (flourished in the VIIc. AH./XIIIc. AD.). Apparently it was his Rauḍatu’l-afraḥ wa nuz’hatu’l-arvâh (Brockelmann I, 468), as it is of similar contents. The compiler of the Persian version, Maqṣūd ‘Abbâs, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahângîr, 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:

این حکایه علی الاطلاق و لی دانائی باستحقلال الم

Then follows the translation (f. 5), beg.

اثنا عشر كتاب، سیاس و سنائش خداریا که لول بی اول است الم

On f. 171 there is an appendix (as in EIO 614), on the early Muḥammadan scholars, beg.

خواستم که بتاوریم حکمآ بیشین الم
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 Šadru’d-Dīn b. Mir Muḥammad Šādiq b. Mir Muḥammad Amin. Copied in 1100 AH. (?). Beg.

سپاس و ستانش حکیمی را که اول بی اول است انت

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

276.

MAJĀLISU’L-MU’MININ.

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 Shūshṭarī, who comp. it between 993 and 1010/1585–1602. See Bl 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. 156v). V (f. 188). Many marginal notes. Beg. as usual:

 Федерации دلنشی حمد و رشحات جان فراز الک

Ff. 360, S 300 x 180, 185 x 100, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Index in the beginning. A vignette of mediocre quality.

277.

SHARĀIF-I-UTHMĀNĪ.

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qādis of that city. The author, Ghulām Ḩasan Šiddiqī Farshūrī Balgrāmī
compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghalām ʿAlī ʿAzād Balğramī (d. 1200/1786, cf. also No. 213 in this cat.), namely his Maʿāthiruʾl-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, firman, 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 matlaʾs and a khāṭima:

(f. 5).

مقدمه، در ذكر اسمه و قدمله بلکرم،
مطلع أول، در ذكر بعضي فضائل و شهادات حضرت
امیرالمؤمنین عثمان،
مطلع دوم، در ذكر احوال کتابی محمد يوسف... و ذكر
تمنیه اولاد ار رمل
خاتمه، و تعال ذکر سلطانی که در دهلی سلطنت کردن

(f. 16).

(f. 34).
Copyed for H. Blochmann, as stated in a note by him on the fly leaf, in (1292)/1875, from a unique MS. at Balgrâm. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg.


278.

مروة الأحوال جهان نما

MIR'ÂTU'L-AHWÂL-I-JAHÂN-NAMĂ.

An autobiography of Ahmad b. Muḥammad 'Alī b. Muḥammad Bāqir Isfahānī 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 maṭlabs, the first four (beg. on ff. 3v, 11, 19v, and 31) deal with the author’s ancestors. The fifth maṭlab is divided into three maqṣads: 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 khâtima (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 ... جوهر مجد أول كتاب مروة الأحوال جهان نما

The work itself begins with:

الحمد لله الذي جعل العلماء ورثة الأنبياء

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 Nawâzish 'Ali Ḥusaynī Ja'farī 'Arîdī.

Ff. 17 and 387, S 270 x 170, 170 x 85, ll 17. Or. pap. Ind. n. ast. 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 ‘Alawi is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāṣīr-i-Khusraw, with the takhallus Hujjat. 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 Rūshānāi-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 sectarians, such as Haft-bāb, Mirātul-muḥaqiqīn, Irshādū’s-sālikīn, Sāhājīf, etc. (For their description see W. Ivanow, op. cit.). All of them contain
anachronisms which preclude their connection with Nāṣir. His Kitāb Dalīlū'l-mutahayyirin seems to be lost and another, Zādū'l-musāfi̲rīn, 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.

جُذِبِي كُوَّد أبُو مُعَمَّرْ نَافِرَ بْن خُسَرُ الغَمَّ

Ff. 91, S 210 x 150, 170 x 85, ll. 18. Eur. pap. Modern Ind. nast. Cond. good.

280.

ṢUWARU'L-AQALĪM

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 Mūbrārizū'd-Dīn Mūhammad (713–760/1313–1359) of Fārs and Kirmān. The author does not mention his own name. According to Br. Lit. Hist. III, 99, he was Abū Zayd Aḥmad b. Sahl Balkhī. 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 كُوَّة زهِّين و مَقَدَّر و مَسَلَّحَتُ آن
(f. 3v).

ومَعَنَّت طَول و عَرْض بلدان و خواص موافع،

فصل دوم، در ذكر ألقِ جَنِوبي و خط استو و ما يتعلق
(f. 14v).

The second bāb is divided into seven faṣls, each dealing with one of the seven ʿiqālīms: 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 ....... در نوازیم آمدّه كه چوین سنن هذه فيلموس (الت)

Ff. 144, S 210 x 120, 160 x 75, ll. 11. Or. pap. Ind. nast. Cond. good.

281.

AKHBĀR-I-ḤASĪNA DĀR AKHBĀR-I-MADĪNA

A Persian version of Abū'l-Ḥasan ʿAli b. ʿAbdillah Samhūdī’s (d. 911/1506) work Khulāṣatul-wafā bi akhbār dāri'l-Muṣṭafā,

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

٢٨٢.

جاجات عليم

D 327.


٢٨٣.

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.

٢٨٤.

زينة المجالس

D 211.

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by
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 Khāksār-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 sānīḥas (originally unnumbered):

1. Burhānū’d-Dīn Gharīb (d. 738/1337) (f. 3v–6v).  
2. Muntakhabū’d-Dīn Zarzāri, surnamed Zarbakhsh (d. 719/1319) (f. 6v–8, 19, 9–11).  
3. Zaynu’d-Dīn Dāūd (b.) Husayn Shirazi(d. 771/1370) (f. 11–14v).  
5. Shāh Rājū Ḍattāl (d. 731/1331) (f. 20v, 15–16).  
7. Amīr Ḥasan Shā’ir, i.e. Najmu’d-Dīn Ḥasan (b.) ‘Alā’i’s-Ṣanjarī ad-Dihlawī (f. 16v–18v, 21–22).  
10. Ḥājji Nizām (f. 24–24v).  
11. Shāh Gharq (f. 24v).  
15. The chauk of the city (f. 28–30v).  
16. Grave of one of Aurangzīb’s wives (f. 31–32).  
17. Shāh Māhmūd (d. 1175/1761) (f. 32–33v).  
19. Niżāmu’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–36v).
—22. Shah Ali Sahib-Nahr (d. 1176/
1762) (f. 36v–36v).
—23. Shah Nur Hamam (d. 1104/1693) (f.
36v–37v).
—24. Sayyid 'Abdu'll-Qadir-Sahib (d.
1102/1691) (f. 37v–38v).
—26. Sayyid Qamaru'd-Din (still living in
the author's time) (f. 38v–39v).
—27. Mir Ghulam 'Ali Husayn Azad Balgrami (also still
39v–40).
—29. Shah Faridu'd-Din (still living) (f. 40v–40v).

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

Ff. 42 (correct order of folios 1–8, 19, 9–14, 20, 15–18, 21–42). 8 200 x 120,
160 x 70, ll 13. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

286.

HADIQATUL-AQALIM.

A modern imitation of the Haft-iglim (see above, No. 282),
completed in 1202/1787–1788 by Qadi Murta'da Husayn, surnamed
Allahyar 'Uthman Balgrim. 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 BI 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, Hadiqatul-aqalim (No. 402),
forming 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 introdution
and has many lacunas in the middle of the text. It opens
abruptly with the first Iqlim (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 1271
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.

(ازيل الأول) بزحل مفسوب است الحم

Fr. 151, S 380 x 220, 285 x 150, ll 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 جاده آخر on f. 5v),
by 'Ali b. Mirzâ Khayarât-'Ali, who dedicated it to the grandson
of Tahmâsp 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 الغ


288.

TAFRIHUY'IL-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. Lashington, collector
and magistrate in Agra in 1825–1826. Apparently the same
work is described under the title احوال عمارات مستقرة الخلافة
in EIO 731, and R 1031 (حالات اکبریا) (حالات اکبریا). Ind. libr. Bk 648. Copied to-
wards the end of the XIIIIC. AH. Six drawings are inserted, all in
European style, of mediocre quality. Beg.

سبحان الله ذره بيناب را الالم

Fr. 251, S 280 x 165, 195 x 100, ll 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 غريب on f. 3), and dedicated to Her Majesty the late
Queen Victoria (f. 2v), by Yūsuf Khān Galīm Pūsh. He started his journey from Haydarābād in (1244)/1828. Copied towards the end of the XIIIc. AH. Beg.

Fol. 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 Kalīla 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 Naṣrū'l-lah b. Muḥammad b. al-Ḥamīd (comp. ca. 539/1144–1145). It is divided into fourteen bābs. 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 Mungiapatam (Müncipeti). Beg. as usual:

احضِ حكمَ على الإطلاق جلَّت حكمَتِهِ النَّيْم


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. 'ĪYĀR-I-DĀNISH.

A more modern version of the same translation, by Naṣrū'l-lah, of the book of Kalīla and Dimna, compiled by Abū'l-Faḍl b.
Mubārak ‘Allāmī (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 Kashīfī’s version, at the request of Akbar, and completed in 996/1588. It is divided into 16 bābs and a khātima. See GPIh 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 Khirad-afruz. Lith. Lucknow, 1892. The present copy dates from the XIIc. AH. Beg. as usual:

سیاس امل و اباد خدارندی را كی نگ

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

293.

The same. E 133.

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.


294.

b. Versions of the Çukasaptati.

The abridged version of the ‘Tales of a Parrot,’ by Muhammad Qādirī, who composed it in the XI/XVIIc. It is based on the bombastic version of Dīyā’u’d-Dīn Nakhshabī, comp. in 730/1330. See GPIh 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 الغ


295.

The same. d 21.

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

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

296.

TRJUMATUL-FARAJ BADA 'SH-SHIDDA.

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp. by Abū ʿAlī al-Muḥassin b. Abī'l-Qāsim, surnamed Qāḍī at-Tanūkhī (d. 384/994), with the title الفرج بعد الشدة و الضيقة. 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 ʿAlī 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 Husayn b. As'ad b. al-Husayn Dihistānī al-Mu'ayyādī, at the request of 'Izzu'd-Dīn Tāhir b. Zangī. It is divided into 13 bāb. 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 و ذننا قيمي را جل جلاله كه عجز تقول ذريات آدم المـ
S 400 × 230, 270 × 145, il 15 Or. pap. Coarse Ind. nast. Cond. good.

297.

LATIFU'T-TAWAIF.

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection, often also called Latīfū'z-Zarā'if, divided into 14 bāb, was compiled shortly after 939/1532-1533 by ʿAlī b. Ḥusayn al-Wā'iq al-Kāshīfī, with the takhallus Ṣafī (the author of the Rashāḥat, 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:

عدد از ادادى لطائف تجميدات المـ

1 Zangī b. Maudūd, the Salgharide ruler of Fars, reigned in 557-571/1162-1175.
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. 'Abdīl-Ghafūr al-Ghaffāri al-Qazwinī (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. (سنه 3) by Muḥammad Kāẓim b. Muhammad Mūsā Kāki. Beg. as usual:

اِلِى طَرَافْنَدَة بِهِرْسَتُان وَلِي نَکَارَنَدَة نِکَارَسَتُان الْمَغ
Fl. (301), S 265 x 150, 175 x 85, II 15. Or. pap. Good Ind. nast. Cond. good.

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, II 21. Or. pap. Ind. nast. Cond. good.

A collection of didactic stories, compiled in 1025/1616 by Mullā Tārzī and dedicated to Jahāngīr. It is divided into 22 bābs and a khātima, 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 Ḥusayn Khārman (?). Beg. as usual:

جُهَال جَهَالِ نِيَانِش جِهَانْدَارِي رَأ سَرْد الْبَغ
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 Xic. 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 XIIc. or the beg. of the XIIIc. 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 شاه جهان رسرارو شاهم صناعي و شیخ

(f. 1v).

(12 in I.O. copy).

2. حكاية جهار کس رفیق

(f. 2v).

3. حكاية شاهزاده جوان بخت

(f. 4v).

4. حكاية بهرام کور و بهرام خارکش

(f. 5v).

5. حكاية شاهزاده نوجوان و دختر

(f. 6v).

6. شاه پیام

(f. 69v).

7. حكاية رضویه شاه آله

(f. 89).

8. حكاية خليفه هارون الرشید الیغ

(f. 102).

9. حكاية شاهزاده مسعود الملک

(f. 107v).

10. حكاية آن پادشاهزاده که پدر و مادر

(f. 129).

11. را مقریخت الیغ

(f. 151).

12. حكاية شاهزاده‌ی (sic) و صاحب شتر کور

(f. 167).

The heading is illegible (?).

13. حكاية تابید شیب زندادار الیغ

(f. 211).

14. حكاية تاجر الیغ

(f. 217v).

15. حكاية جوان اصفهان و جوان هرات
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:

\[\text{آزدد اند كه در مغرب زمين جبني بود الگ} \]


302.

BIHĀR-I-DĀNISH.

A collection of didactic tales interwoven with the story of Jahāndār Sūltān and Bahrawar Bānū, comp. in 1061/1651 by Ṭināyatulu’l-lah Kanbū (d. 1082/1671), the brother of Muḥammad Sāliḥ Kanbū, 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 Muḥammad ‘Askari b. Muḥammad Ibrāhīm b. Muḥammad Kāẓim b. Ṣafar Qulī Aqā, at Karnaul. Beg. as usual:

\[\text{فاتحة کتاب مستطاب آفرینش و پردازه مصیفه دانش الگ} \]


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 × 165, 190 × 100, ll 19. Or. pap. Ind. nast. Cond. good.

304.

DĀSTĀN-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-parī. The author, Ranjit-Rāy, completed it in 1144/1731, in the reign of
Muhammad Shāh (1131-1161/1719-1748), as stated on f. lv. He mentions in his preface his connection with Husayn Qīch Khān Bahādur, Aṣaf-Jāh and other noblemen. Copied in the XIIc. AH. Beg.

Кохрін ثغاثی کہ بانظام سلک مغات ذات الغ


305.
BŪSTĀN-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 Mīr Muhammad Taqi Aḥmadābādī Gujrātī, with the takhallus Khiyāl, d. 1173/1760. His work, which is sometimes also called Farmāish-i-Rashīdī, was composed at the request of Nawwāb Rashīd Khān. It is divided into three biḥārs, the second and third of which are sometimes called respectively the first and the second gulistān. To add still more confusion, the first biḥār 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 biḥār 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:

نطخن(نخلیدان) حادائق(خلالائق) اخبار و پلنگ آزادان

شوقائق آثار الغ

Ff. (416), S 250 x 150, 190 x 105, il 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 Azādbakht, sulṭān of Rūm, etc., usually ascribed to the authorship of the celebrated poet, Amir Khusrav 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, Mehr 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 و دیوان میثم حمیدت پناهی ده، اللهم


307.

GULRĪZ.

d 18.

The love story of Mašūm-shāh, Nushlab and 'Abjmalik, by Diyau'd-Din Nakhshabi (d. ca. 751/1351), 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. Pertzsch 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.

Ff. 109 (lacunas after ff. 50, 78, 100), S 230 × 120, 180 × 80, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

308.

QIṢṢA-I-HĀTIM TĀĪ.

d 13.

The story of Hātim 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.


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 Kifayatu'l-lah b. Muḥammad Mašūm b. Muḥammad Hāshim (حماح). Beg. abruptly
(corresponding to the 4th line from the top in the preceding copy) as in EB 449 (2):

قصة حاتم، بدر أب ذخترم خود را در نكاح خود أوردة القلخ

Ff. 225, S 270 x 180, 190 x 100, ll 15. Eur. pap. Ind. modern nast. and shikasta. Cond. good.

310.  

QIṢṢA-I-MIHR-U MĀH.

d 14.

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 Garcin de Tassy, Histoire de la littérature Hindouie, 2nd ed., II, 550. Copied towards the end of the XIIe AH. Beg.

زاوية أخبار ... جزئي روايت ميكند كه پادشاهي بود الغ

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.  

GUL-I-BAKAWALI.

d 8.

A love story of Tāju’l-mulūk and Bakawali, translated from Hindustani into Persian ca. 1134/1722 by ‘lzzatu’l-lah Bangāli. 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-nasim, is mentioned. Copied in 1215 AH. Beg. (as in EIO 829):

زینت دیباچه سخت بنام سختي آفرینی که الگ

S 225 x 155, 160 x 95, ll 18. Or. pap. Ind. nast. Cond. tol. good.

312.  

QIṢṢA-I-FĪRŪZ-SHĀH.

d 17.

The story of the wonderful exploits of the son of the king of Badakhsān, 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 ‘Ali Naurūz Khān. Copied in 1207 AH.
قصة آكر و كل

QISSA-I-AGAR-U GUL.


الحمد لله ... رابط ... رابط كردة اند كه در شهر خشخاش الگ

Ft. (18 ), S 225 x 130, 165 x 80, ll 15. Or. pap. Ind. shikasta. Cond. good.

قصة (قصة) سمرون كده

QISSA-I-SUMRÛN-GAD’ HA.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl:

قصة شمرون كده كه در زبان هندی بود آنرا بموجب حکم من داده خورد در فارسی درست نموده شد.

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 XIIIc. AH. Beg. (as a continuation of the passage quoted above):

برنی نوعه دارد که دیوان راهه سمری کده در برادر حقیقی بود الگ

Ft. 6 (all misplaced! Correctly: 1, 4, 5, 2, 3, 6). S 240 x 155, 200 x 110, ll 13. Europ. pap. Ind. nást. Cond. tol. good. Worm eaten.

هشت غشته

HASHT GULGASHT.


بعد حمد خدایی که بهشت و دروخ ذمنه از لطف و قهر اواست الگ

Ft. (78), S 225 x 140, 160 x 90, ll 13. Or. pap. Ind. nást. Cond. good.
316. QIṢṢA-I-DUZD-U QĀDĪ

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.

 Razūyân ِ اخبار ... چنین روایت ِ کرده اند الگ
Bd. v. 8 310 × 180, 210 × 115, ll 23. Or. pap. Ind. nst. Cond. good.

317. QIṢṢA-I-NŪSH-ĀFARĪN.

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 ... چون نوزدهم ِ روایت ِ یادت الگ

It contains very peculiar colophon, in the form of an incantation:

این کتاب نوش آفرین مال ایا رستم کلپ‌هور، هرگز بدرد یا طمع کند و یا
بدرد پس ندهد یا بفرش‌دی یا در بیش خود بسیار نگاه دارد بلعندت خدا ر و نگرزید
رسول کرتشن شرود، آمین،

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. (MAJMŪʿA).

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows:


3. (ff. 70v–88v). Qissa az qadā wa qadr az (wa ?) sinurgh. 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: منشاء عبد الرسول. After the letters follows the story of Tamīm Anṣārī (here written توسيم), 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 XII c. AH.

Bd. v. (ff. 127–136 are left blank), S 335 × 100, 265 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

319.

(MAJMŪ‘A).

(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 XI c. or beg. of the XII c. 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.


6. (ff. 134v–140). Fragments of various religious and moral anecdotes, a few hadithes, etc. (ff. 140–143v are left blank).

Fl. 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-DĀRĀB.

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 Muhammad b. Hasan b. 'Ali 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 GIPH 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, ll 25. Or. pap. Good Ind. nast. Cond. good. Faded, but good vignette.
322.

(QIṢṢA-I-MASʿŪD SĀLĀR-GHĀZĪ).

A historico-religious romance, narrating the miraculous exploits of Sultān Masʿūd Ghāzī, a contemporary of Muḥammad 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 pīrūz of the widespread sect of Panjpiriyā. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

تاریخ موسوی

TA'RĪKH-I-MŪSAWĪ.

A collection of the Muhammadan legends of Moses, completed in 904/1498–1499 by the well-known Mu'inūd-Din Muḥammad Amīn al-Farāhī al-Harawi, with the takhallus Mu'in Miskīn (d. 907/1501–1502). Cf. for other his works in this collection Nos. 50–52 and 325. This book is also called Qīṣṣa-i-Mūsawī, Qīṣṣa-i-Mūsawīyya, Qīṣṣa-i-Hadrat-i-Mūsā, and Mu'jizat-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:

The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy, see No. 323.

S 225 x 180, 180 x 140, ll 17. Or. pap. Vulgar Ind. nast. Cond. good.

323.

4. Religious legends.

324.

ici.
325.

(QISṢA-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 takhallus 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 bāb, subdivided into faṣls. The headings however number these sections only as far as on f. 95v (the third bāb). Copied in the X1c. AH. Beg. of the preface:

ا لحمد الله . . . أما بعد جهذين كرهد كه كتاب در تحرير الغ

Beg. of the work itself (f. 26):

لا الله إلا الله . . حضرت سيد سادات الغ

Ff. (193), S 240 x 160, 165 x 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

326.

QIṢAŞU‘L-ANBIYĀ.

d 1.

Legends of the prophets from Adam to Muḥammad, compiled at Bijāpūr in 993/1585, by Ahmad Munshi (f. 4). It is apparently the same work as the one described in EIO 591-592, EB 342 (there called Tājul-qīṣāṣ). Sometimes it is also called Ta‘rīkh-i-anbiyā. The author gives a few details of his life in the preface and refers to his other work Bahr-i-la‘ālī (f. 4). Copied towards the end of the XIIc. AH. Beg.

الحمد لله الذي توحد بالملكون وعزز بالجبروت الغ


327.

(INTIKHĀB DAR QIṢAŞ-I-ANBIYĀ).

D 168.

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 انطباع أكثر از كتب نوادر متقدمين. Copied at Sād’hūra in 1027 (?) AH. Beg.

الحمد لله الذي جعل الحمد مفتاحا لذكرى الله

Fl. (245), S 265 x 155, 185 x 93, ll. 17. Or. pap. Ind. nast. Cond. tol. good.

328. مدينة الإنبیاء

MADĪNATU’L-ANBIYĀ.

Legends of the pre-Islamic prophets and Muhammad, arranged in 82 bāb’s (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.

سنائش و سياس بليغة و شكر و حمد نعور از حد احساس الخ

Fl. (173), S 235 x 130, 185 x 90, ll. 27. Or. pap. Ind. nast. (diff. hands). Cond. bad. CFW 1809.

329. قصص الأنبياء

QIṢAṢU’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 Allahyār Khān Ghīlzay. The work seems to be of quite modern origin. Copied in the XIIIc. AH. by ‘Abdu’r-Rasūl b. Hājji Ahmad (who was a very bad scribe). Beg.

الحمد لله بلغنا عن صحيح البخاري الخ

Fl. 377 (lacunas after fl. 276, 306, 316), S 255 x 150, 185 x 90, ll. 15. Or. pap. Vulgar Ind. nast. Cond. tol. good. CFW 1809.

330. (JANG-NĀMA).

D 127.

A fairy tale with Muhammad and ‘Āli 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.

الحمد لله على فعائنه ... روزي أن سلطان إنيا و برهم اصغبا الخ

S 300 x 185, 210 x 120, ll. 18. Or. pap. Ind. nast. Cond. tol. good.
331. (JANG-NĀMA-I-'ALĪ MURTADĀ). D 338.

Fantastic stories about the adventures of 'Ali. Neither the exact title, nor the author's name are to be found. Copied in the XIIc. AH. Beg.

آغز داستن جنگناده حضرت امیر المؤمنین علي الخ


Similar fantastic tales about the adventures of the third son of 'Ali, Muhammad ibn Hanafiyya, and his love affairs with Zaytūn, or Zayfān-i-Pāk-dāman, the daughter of Chandāl Shāh. Cf. Bh 464. Copied at Farrukhābād, in 1188 AH. by Sayyid Mir Asadu’l-lah Pishāwari. Beg.

چنین اورده اند جون امیر المؤمنین علي الخ
At the end there is another short story about the same Muhammad ibn Hanafiyya, beg.

اما راولان اخبار ... جون امیر زاده محمد حنیف الخ
S 200 x 125, 150 x 85, ll 15. Or. pap. Ind. good nast. Cond. good.

333. QIṢṢA-I-ʿAṢḤĀB-I-KAḤF. d 5.

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.

روایت میکند علی کرم الله ووجه الخ
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 LOGOGRIPHS.

334.

I'JAZ-I-KHUSRAWI.

A work on elegant prose writing and epistolography, comp. in 716, or 719/1316–1319 by the famous poet Amīr Khusrav of Dehli, whose full name was Yamīnu’d-Dīn Abū’l-Hasan b. Lājīn (d. 725/1325). His treatise, which is often also called Rasā’il-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, E10 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 Rāy son of Ḥākim Rāy. Beg. as usual:

هذا الكتاب بفضل الله ذي الكرم الغ

Ff. (156), 8 125 x 100, 105 x 60, ll 12. French pap. Modern Ind. nást. Cond. bad, many pages half effaced.

335.

NĀMŪS-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 Diyāu’d-Dīn Nakhsbābi (d. 751/1351), cf. above, No. 307. The work is also called Juz‘iyyāt wa kulliyāt, or Chih nāmūs. It is divided into 40 nāmūs’es, each dealing with a particular member or part of the body: 1. موی f. 9. 2. سر f. 15. 3. دماغ f. 18v. 4. پرند f. 22v. 5. آب f. 25v. 6. پلک f. 29. 7. بینی f. 35v. 8. اشک f. 42. 9. چشم f. 47v. 10. چشما f. 54. 11. رخسات f. 58. 12. زلف f. 63v. 13. کوس f. 66v. 14. خط f. 69v. 15. لب f. 72v. 16. دهان f. 72v. 17. دندان.
336.

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 تابغات-الاكبار (!).

S 250 x 160, 175 x 90, il 19. Or. pap. Good Ind. n.sct. Cond. good.

337.

أنيس العشاق

ANĪSU‘L-USHSHĀQ.

M 1.

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. Muhammad ash-Sharaf (or Sharafu‘d-Din) Rāmi. He dedicated it to Shaykh Uways of the Ilkhānī dynasty (757–776/1356–1375) (this dedication is not found in the present copy). The work is divided into 19 bāb, arranged as in the Nāmūs-ì-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, FlI 414, etc. Ind. libr. St. No. 87 on p. 71; (GC I 90, where it is called, as in EB 1339, Anīsu‘l-āshiqin). Cf. also Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. Translated into French by C. Huart, Anīs-el-
'Ochchâq, Traité des termes figurés relatifs à la beauté, par Cherefeddin Ramî (Bibl. de l’école des hautes études, fasc. 25, 1875); also Pavet de Courteille, JA, 1876, 588-591. Copied in 1081 AH, incomplete. Beg. as usual:

محمد وثنًا خالقاً راعلا كلمته كه در میداد خلقت رخود خلاکیان را الیم


338. (Munsha'ât-I-Mâhrû).

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-Mâhrû, more rarely as 'Abdu'l-lah Mâhrû. 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-wuzarâ 'Aynu'l-Mulk 'Aynu'd-Daula wa'd-Din... 'Abdu'l-lah Mâhrû. In another letter, on f. 209v he himself mentions his own name as 'Abdu'l-lah Mu'hammad Sharaf.

Almost no exact dates appear in his book, only on f. 47v a document concerning some waqf property is dated 11th Jâfâr 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 Mu'hammad Ghūrī (d. 602/1206); on f. 22v probably Shamsu'd-Din Itutmish, sultan of Dehli, who d. in 607/1210 (here شمس الدين مرجوم); on f. 58v Sultân 'Alau'd-Din (d. 639/1242); on f. 113 Toghuľq-Shāh, who reigned 720-725/1320-1325 (here فرهان يغشناهي); on ff. 33v-34v a letter gives an account of the death of the same Toghuľq-Shāh, and conveys the glad tidings of the ascension of Muḥammad-Shāh, which precisely refers to the events of 725/1325 (see further in the list of the letters, No. 14); on f. 32 Firūz-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 Kanthūr 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 Ḥasan, who d. in Gujrāt 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 Diyāu’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 nasta’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). نغوریش اقلام سنن بر مجلس عالی خان اعظم و خاتمی

مغجع اعظم همیون فتح خان از عالی عالی از

(Apparently the son of Firūz-Shāh, who d. in 776/1375, see above).

3. (f. 11v). نغوریش شغل ورادتر از حضرت خدانی کان بجانب مسندر

علی اعظم همیون الگ

4. (f. 16). نغوریش بیات اقطاع ملتی کان بجانب بندی درگاه اعلی ازین

عابر شده بود

The order conferring the appointment of the author as a governor of Multān.
5. (f. 17v). Concerning the grant of a khanqah:

مقرر داشت ... سید محمد معجمی الیک


7. (f. 20). بجانب ائمة وسادات ومشائخ وخانات وملوك وکالة

دعايا و عامة برایا ملک لکیمقوتی

8. (f. 23). Appointment of an official at Multan for شغل داد بکی و احتساب خط ملتانی, 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 julān.

11. (f. 28v) and 12. (f. 29v). Letters to various Hindu chiefs.

12. (f. 30). عهد نامه برای ملک کاه و امراء فامدار و مخلصان درکه و خواجی پارگاه

13. (f. 33v). غره داشت از رهبان ملک الیاق شهاب الدولة ... متضمن

تعزیت سلطان شهید و تذیب جلسه محمد شاه

(Toghluq's death is caused by the collapse of the kūshk at Afghānpūr).

It is said, further:

خداورد عالم خداللله ملکه بعد تقضیم رسوم عزل برای صلاح کار جهانیان با استخارة خانات و ملک انسر جهانیانی را ببقیه همیون نهاد,

b. From here almost all letters are composed by the author himself.

15. (f. 34v). عره داشت در جواب فتحزاده جاجنکر که بجانب بنده درکه علی صادر بود,

(Apparently dealing with the victorious campaign of Frūz-Shāh in Behar in 761/1360. Cf. Ta'rikh-i-Mubārak-Shāhī in Elliott, Hist. of India IV, 10).

16-36. (ff. 42-107) are occupied by letters to various divines, qādis, etc. and deal with matters connected with waqfs and other similar questions (f. 42. Šādru'd-Din
Muḥammad Isma‘īl; f. 49. Raḍīyyu’d-Dīn; f. 61v.
Sayyīd Jalālu’d-Dīn Ahmad Bukhārī; f. 67. Hasan
Sar-barahna; f. 68. Qāḍī Minḥāju’d-Dīn Ḥabū’l-lah;
f. 69. Jalālu’d-Dīn (perhaps the same as on f. 61v);
f. 70v. Mu‘izzu’d-Dīn, governor of the town of Uchh;
f. 72v. Qāḍī Ruknu’d-Dīn; f. 76v. Shamsu’d-Dīn
Mutawakkili; f. 89. Shihābu’d-Dīn; f. 99. Raḥī’u’d-
Dīn; f. 100. Shamsu’d-Dīn Yaḥyā Gardizi; f. 104v.
A‘azzu’d-Dīn b. Quṭbi’d-Dīn).

40–42. (ff. 110v–114v). To Zafar Khān, apparently the son of
Firūz-Shāh (see above), judging from the titles: مجلس
علائي خان كبیر خان در اصل خان
49–51. (ff. 126v–131v). To Shamsu’d-Dīn Māḥmūd, malik-mulūki’sh-Sharq, here sometimes called Shamsu’d-Daula
Māḥmūd-Beg.
54. (ff. 135). To Sayyīdu’d-hujjāb Naṣru’d-Dīn (or Naṣīru’d-Dīn).
55–56. (ff. 136v–140v). To Burhānu’d-Dīn Akḥāṣu’l-khwawās
Ulugh Qutlugh Khāṣṣājīb.
60–63. (ff. 146–154v). To Nūru’d-Dīn, governor of the district
(khaffa) of Mūltān.
64. (ff. 154v). To Tājū’l-Mulk.
66. (ff. 156v). To Naṣīru’d-Dīn Māḥmūd Beg (see Nos. 49–51).
77–124. (ff. 183–267). Letters to the friends, relations and sub-
ordinates of the author, as well as some official docu-
ments of local importance. In addition to two sons
mentioned above, there was another, Kabīru’d-Dīn (f. 226). The author also refers to his brothers Fakhrū’u’d-
Dīn (f. 211), Mu‘izzu’d-Dīn (f. 212), Nizāmu’d-Dīn
(f. 211v). On f. 247 there is his letter to a local
author Ḥusayn Mūltānī, or Kuhandizi (کهندسی
کهندزی), whom he calls ‘the Second Hariri’ (حیری
dari, دو یکمین حیری).

Ff. 267. (Correct order of folios: 1–30, 32–37, 31, 44, 38–40, lac., 45–56, 90, 89,
88, 87, 91–95, 97, 96, 98–174, 176, lac., 177–179, 175, 180–204, 207, lac., 205, 206,
208, lac., 209, lac., 1, 210–250, 258, 252–257, 261, 259–267). S 265 × 150, 200 × 120,
II 13. Old Or. (Chinese?) pap. Cond. still fairly good. Interlinear glosses in red ink
throughout the copy, explaining the Arabic and obsolete Persian words in more
simple terms.
SHABISTÂN-I-NUKÂT WA GULISTÂN-I-LUGHÂT.  E 111.

A collection of elaborate word plays etc., compiled ca. 843/1439–1440, by Yaḥyā Sībak of Nīshāpūr, with the takhlīṣes Fattāḥī, Khumīrī and Asrārī (d. 862/1448). This work is sometimes also called Shabistân-i-khiyāl, or Shabistân-i-nukât, and is divided into 8 bābs and a khâtima. 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 خدامی را که چشمته میم حمیدش درانیست 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 200 x 125, 125 x 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 XIC. or the beg. of the XIIe. AH., defective at the end. Beg. as in No. 339.

S 270 x 160, 185 x 105, ll 45. 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 ‘Imādu’d-Dīn Maḥmūd b. Muḥammad Gilānī, with the surnames Khwāja-i-Jahān or Khwāja Maḥmūd Gāwān (d. 886/1481). It is divided into a mugaddima, two magāmas and a khâtima. See GIPh 339,

"Ya Mubdi’ al-anisah Bayzat nuur al-wujud al-g"  

343.  
RIYĀDUL-INSHĀ.  
F 30.

Another work by the same Mahmūd-i-Gāwān, who comp. the preceding. It is sometimes also called Raudatu’l-inshā, 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-inshā. 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:

"Ya Allah ba’di’l-badhā’al inshā’ul anisah al-n"  
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 XIc. or beg. of the XIIc. 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 XIIc. AH. and slightly defective at the end. Beg. as usual, see No. 343. Scrappy notes and verses on the margins.

346. (KITĀB-I-MU‘AMMĀ).

A collection of logographs for a number of names, titles etc., dedicated to Sultān 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 Mu‘ammā-i-Husaynī, 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 Mu‘ammā-i-Husaynī was comp. by Husayn b. Muhammad al-Husaynī Nishāpūrī (d. 904/1499). See for its description: BI II 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; Garcín de Tassy, JA, 1847, p. 357.

Copied towards the beg. of the XIc. AH.

Bd. v. Ff. 1–142v, S 200 x 105, 160 x 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

347. (RISĀLA-I-MU‘AMMĀ).

A treatise on the composition of logographs (mu‘ammā) and poetical figures, metaphors, etc. It is an imitation of Jami’s and Husaynī’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 Shir Nawādī (f. Iv), Sultān 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 takhallus Mu‘īn, which may belong to him. The work was written before 898/1492, the year in which Jami died, because, as is stated on f. 53, Jami when seeing this treatise, improvised this qiṭ’a:

إي بارا كهر كه كشته فائق،
هوكس كه بديد آب وركش
داراست كه كهير بخشیست.

The work is divided into 14 (unnumbered) ‘amals, each subdivided into several ḍābita, with many poetical specimens. The ‘amal 1. (f. 4v) deals with تالیف; 2. (f. 10) with استنطاق; 3. (f. 13v) ترکیب—تجلیل—ترکیب (19) فقلب—4. (f. 22v) تجییال—5. (f. 24v) تجییال—6. (f. 28) تجییال—7. (f. 28) نتیجه—8. (f. 30) تنظیم and تنظیم—9. (f. 32) تبدیل
LOGOGRAPHS. EPISTOLARY MODELS. X c. AH.

(f. 31); 10. (f. 36v) ترادرف and استحراک; 11. (f. 40v) تشیه and استعمال; 12. (f. 42v) تصدیف; 13. (f. 46v) حسنی; 14. (f. 53) Khātimā.

Copied in excellent Indo-Herati nást. of the XIC. AH. It is defective, there are many lacunas, some places are rendered illegible by the bookbinder. Beg.

Ff. (53), S 170 x 90, 125 x 55, ll 15. Or. pap. Calligraphic Indo-Herati nást. Cond. tol. good.

348.

NUSKHA-I-BĀBURI.

M 104.

A concise treatise on logographs (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-Shāh (d. 932/1526), as stated in the concluding passage:

"... این نسخه بشاه بابر آمد ممنوب، زان نسخه بابری نهادم نامش، تاریخ نامیش چه برسي دیکر، نامش شده تاریخ جوهر اتامش..."

Copied in the XIC. AH. by 'Abdu'l-Ghafūr b. 'Abdi'l-Mu'min.

Bd. v. Ff. 143-158, S 200 x 105, 160 x 60, ll 15. Or. pap. Ind. nást. Cond. tol. good.

349.

BADĀ'I'UL-INSHA.

F 12.

The well known treatise on epistolography, comp. in 940/1534, by the eminent physician Yūsuf b. Muḥammad Harāti, sur-named Yūsufi. 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-Yūsufi. 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.

Ff. (216), S 260 x 145, 170 x 90, ll 9. Or. pap. Ind. nást. 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, Ibrahim Qutb-Shah 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 Tāhmāsp I, the Safawīde (930–984/1524–1576); several of them (on ff. 64v, 93v, 100v, 106, 107, 130) are addressed to ‘Ali (1) b. Ibrahim, the ‘Adil-Shah of Bijāpur (965–987/1557–1579); to Nizâm-Shâh (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 Ibrahim Qutb-Shah), is usually omitted.

Of the other letters the greater part are connected with Muṣṭafâ-Khān and Muḥtaram-Khān. The former possessed the title of Mir Jumla (cf. f. 82v), and was a very strict Shi‘ite (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 Ni‘matu’l-lah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūr ‘d-Dīn Ni‘matu’l-lah (d. 834/1430), Na‘īmu’Dīn, called Ni‘matu’l-lah Thānī, who enjoyed great influence in the reign of Tāhmāsp. Two letters of Qutb-Shāh (ff. 71, 102v) are written to this Ni‘matu’l-lah, as also a vakālat-nāma (f. 117). Muṣṭafâ-Khān, mentioned above, also wrote to the same on many occasions (ff. 103v, 123, 127, 134v, and others).

In his ‘aridas to the Qutb-Shāh the author calls himself Qāsim Tabbāsī (cf. ff. 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his takhallus 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 (już). A copy of the same work (or, probably, a fragment), is mentioned in EIO 2107 (‘an

1 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 X1c. or beg. of the XIIc. AH. by Barimalik (?) b. Manākhān (بَرِيمَلِك بن مناخان), 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):

シアス بقيقش و اذفانش قومي الأسس ال"غ

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.

خداوند جهان آفرین ذات بعوض ال"غ


351.

CHAHĀR BĀGH.


جار باغ دنيا حضرت حسبانه و تعالى ال"غ


352.

MAKTŪBĀT-I-‘ALLAMI.

The first daftar of the well known collection of letters and epistolographic specimens, comp. by Abū’l-Faḍl b. Mubārak ‘Allāmī (d. 1011/1602), but finally arranged after his death by his nephew ‘Abdu’l-Samad b. Afḍal Muḥammad between 1011 and 1015/1602–1606. The work is divided into three daftars, and often called Inshā-i-Abū’l-Faḍl, or Maktūbāt-i-Abū’l-Faḍl, or Mukātabāt-i-‘Allāmī. 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 XIII c. AH. Defective in the middle, badly written, dirty and damaged. Beg. as usual:

Bd. v. Fi, 1-85 v, S 200 x 125, 155 x 95, li 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.


354.

The same. F 45.

Another copy of the second daftar, dating from the XIII c. AH., beg. as usual:


355.

BASATINU'L-LUGHAT.

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 Muhammad Sa'd, and does not mention the date of composition. Cf. also No. 541. A modern copy, dating from the XIII c. AH., unfinished. Beg.

B Ff. 166, S 225 x 165, 160 x 90, li 15. Or. pap. Ind. shik.-nast. Cond. good.

356.

(TAŠNĪFAT-I-ZUHŪRĪ).

A collection of compositions in bombastic ornate prose by Nūrū'd-Dīn Muḥammad Zuhūrī, who came to India from Turshīz
(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 Zuhūrī’s poetical works see the section on poetry). The present copy, transcribed in 1170–1173 AH. (see ff. 119v and 92v) by Muhammad Kāzīm, contains:

I. (ff. 8v–24). دیداچه نورس A flowery introduction to a treatise on Indian music. Besides the references given above, see EB 1241, Pr 15, 33, 1006, R 741, etc. Beg. as usual:

II. (ff. 24–42). خطبت اثر ابراهیم. Another similar production, sometimes also called Muqaddima (or dibācha)-i-Gulzār-i-Ibrāhim. Beg. as usual:

III. (ff. 42v–92v). مقدمه خطاب خلیل (also called khatba or dibācha-i-Khvān-i-Khalīl). Another composition in ornate prose, similar to the preceding one. Beg. as usual:

IV. (ff. 93v–119v). رقعتات ظوروزی (sometimes also called Panjruq’a, or Inshā-i-Zuhūrī). 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 252/12). Beg. as usual:


357.

The same.

F 4.

Another copy, dated also 1170 AH., Muhammadpūr, of the same three popular works by Zuhūrī, i.e. I. Dibācha-i-Nauras (f. Iv), II. Gulzār-i-Ibrāhim (f. 11), and III. Khvān-i-Khalīl (ff. 21–39v). Beg. as usual, see the preceding No.

358.
The same.  

Another copy, dated 1223/1846, containing the same three works, as above: I. Dībācha-i-Nawras (f. lv); II. Gulzūr-i-Ibrāhīm (f. 14v); and III. Khvān-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.

MUCADDIMA-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, خلیل نورس مسیح بخوان خلیل. 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.

Fl. 15, S 225 × 170, 180 × 85, ll 17. Or. pap. Bad Ind. shikasta-nast. Cond. good.

361.

(MAJMŪ'Ā).

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-Quli Salīm (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 'Abdu'l-Ghafūr Andijānī in 1108 AH).

SHARH-I-(TAŠNĪFĀT-I-) ZUHŪRĪ.

A commentary on Zuhūrī's prose works, composed in 1210/1796 (see f. 2), or, as expressed in the chronogram (ibid.) 1212/1797–1798, by Abū ‘l-Yāmīn ‘Abdu’r-Razzāq b. Muḥammad Ishāq Ḥusaynī Ṣūrātī, cf. EIO 1500. Lith. Cawnpore, 1873. In his introduction the author gives a biographical account of Zuhūrī, explains various Indian musical terms and generally discusses stylistic matters:

Mقدمه الأول، درذکر احوال مصنف و تأليف خطبة كتاب
f. 2.

نورس وقیره،
f. 6v.

دور، در بيان كلمات موسقتی

"سیویم، در ایراد برخی از صفت و بدائع نظم و سر تارا

از تراکب و مضمون بنده مفاخرین

ک استطاعت برای موجب قشرق است میر

اطلقان معنایي و عصافات كلامیه،"

f. 10.

The commentary on Dībāchā-i-Naurus begins on f. 19v; on Dībāchā-i-Khwān-i-Khālîl (f. 51); on Dībāchā-i-Gulzār-i-Ibrāhīm (f. 102v); on Minābāzār (f. 119); on Panj-ruq’a (f. 151). Copied in 1231 AH. Beg.

Ff. (169), S 250 x 150, 250 x 205, II 17. Or. pap. Ind. nast. Cond. good.

363.

INSHĀ-I-HARKARAN.

The well known collection of bombastic epistolographic models, comp. between 1034 and 1040/1625–1631, by Harkaran, son of Mat’hradās Kanbū Multānī. See GIPH 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 Irshādū’t-tālibin. Copied in the XIIIC. AH. Beg. as usual:

ابعد از حمد و نغام مر حضرت ایرد متعال ذوالجلال الغ

Bd. v. Ff. 86v–130. For measurements see No. 352. Cond. bad, perished.
364.

(RUQ‘ĀT-‘ABDU’L-LATĪF).

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 Jahāngīr’s reign and the beginning of that of Shāhjāhān. It was compiled by ‘Abdu’l-Latif b. ‘Abdi’l-lah ‘Abbāsī Gujrātī, generally known through his works on the Mathnawī of Jalālū’d-Dīn Rūmī, Ḥadīqa of Sanā’ī (see in the section on poetry), as well as his corrections of the Būt-khāna, 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-Khān, a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khānkhānān ‘Abdu’r-Rahīm (d. 1036/1627) (ff. 5v, 7v, 9, 10v etc.), to Āsaf-Khān (d. 1051/1641, f. 13), to Mahābat-Khān, Fīrūz-Jang, Ḥāshim-Khān, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f. 75v). Of letters to private persons those to ‘Abdu’l-Wahhāb Ma’mūrī 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. 99 apparently belongs to the present copy. Transcribed towards the end of the X1c. AH., defective at the end. There is no introduction and the book begins with a letter (without a heading):

Darū’i Tahqīqī wa Khayr-an-dushī Tahqīqī Abū’l-latif Abūsī al-"Alam

Ft. 82, S 225 x 125, 170 x 90, Il 15. Or. pap. Good Ind. nst. Cond. good.

365.

(RISĀLA-I-MU’AMMĀ).

A short treatise on logographs, dedicated to Shāhjāhān. It was comp. by ‘Alī Muḥammad Mu‘ammā, probably in the first half of the X1c. AH., because the numerous chronograms, which are given there, mostly refer to that time: on f. 17, 1021/1612, the death of ‘Alī Mardān (f. 16); 1026/1617 (f. 16v); 1030/1621 (f. 16), etc. Copied towards the end of the XIIc. AH. Beg.

Bnām ‘Aṭīhī ‘Ibīd ‘Alī aš-ṣūr
In the beginning (f. 1v–2) there is a very short extract from \textit{Hilal-i-muṭarrāz} by Sharafu’d-Dīn ʻAli Yazdi (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.

ابن قبرُ قُند است از کتاب حلال مطرز در نی معاوی الم


366.

(\textit{Taṣnīfāt-i-Munīr}).

Prose works of Abū’l-Barakāt b. ʻAbdīl-Majīd Multānī with the \textit{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:


ابن منفشد از بخش نفوفرچامش الم


سنائش کوئن پادشاهی را سزاوار است الم

III. (ff. 248v–278). Another copy of \textit{Naubāva}, 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). (\textit{Mukātabat-i-Munīr}). A few letters by the same Munīr, addressed to various noblemen, such as Ṣafī-Khān, I’tiqād-Khān (d. 1082/1671) (f. 284), and others. Beg.

علیت اپرِ بیرت بیچور و سعادت روز افزورن الم

(A short poem by Munīr, with the title \textit{Aiına-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 Mīrzā Muḥammad Hāshim b. Qızīlbāsh Khān-i-mahmūd is mentioned, perhaps as of its author.

OFFICIAL AND PRIVATE LETTERS. XI c. AH.

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. Ff. 44v-96v, S 235 x 150, 155 x 95, ll 11-13. Or. pap. Ind. nast. Cond. good.

368. MUNSZA'AT-I-BRAHMAN.

Epistles, addressed to Shâhjahân and various noblemen of his time, written in very flowery style. Compiled by Chandrar-bhan Brahman, who was a secretary to Shâhjahân and his son Dârâ-Shikâh, and died some time between 1068 and 1073/1657-1063. See GIPh 341, EIO 2094, 2940, EB 1385-1386, Pr 1017, R 397-398, etc. Copied in (1225)/1810 at Lahore for Hadrî bâiâlu. Beg. as usual:

جوہر از عنفوان شیاہ ایب پرهمی الیخ


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.

Ff. 16, S 295 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 Sharīf al-Ḥasanī, with the takhallūs Muqīm or Muqīmā (cf. f. 36v), a poet of Shâhjahân’s time, known through his version of the Yûsuf-u Zulaykhâ, cf. GIPh 232, 246. There are many chronograms to be found in his work, the latest being 1068/1658 (f. 52v (سرخیل نطب 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 *Iḥāmiyya* 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, ʿarḍa-dāshīts, etc. It begins, on f. 1v, with a report about the occupation of the fortress, sent to ʿAbduʾl-lah Quṭb-Shāh (1020–1083/1611–1672). On f. 7 there is note in praise of a palace of Muḥammad 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 Diyāʿuʾd-Din Hasan (ff. 12, 14, etc.), his son Haydaruʾl-mulk (f. 25v), etc. Ḥakīm Karīmā (f. 18), Maulānā Fauqī (f. 20v), Maulānā Ḥukmī and Shāh Muʿayyadā (on ff. 27, 34), are probably poets of that time, while Qāḍī Muḥammad Ṣāliḥ (f. 56v) was a calligraphist. There are also epistles to Islām-Khān (d. 1057/1647) (f. 32), Nawwāb Sayyid Muzaffar (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.

Bd. v. Ff. 1v–59v, S 255 x 150, 145 x 70, II 14.; Or. pap. Good Ind. nast. Cond. good.

371. (TAṢNĪFĀT-I-TUGHRA).

Works in ornate prose by Mullā Tughrā of Mashhad who came to India towards the end of Jahāngīr’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: I. (ff. 94v–111). Letters and small prose writings by Tughrā, beg.
Next (f. 97) follows his 'Ibrat-nama, beg. as in EIO 1586 (XXIII):

در حالی که تینغ جان و خراش را گذ

On f. 98 there begins a laudatory description of a water tank (طالبب کم) in the Carnatic. On f. 100 appears Dibācha-i-Mi'yāru'l-idrāk (which is also called Āhang-i-bulbul, Jūsh-i-bulbul, etc.), see EIO 1586 (X), R 742, etc. Beg as usual:

پیشمر ساز سختی ترانه حمد صلیعیست الگ

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 dibācha; other letters on ff. 107, 107v, 108, 109 (to Šāib), 109v.

II. (ff. 111v–122v). Ilhämiiyya, beg. as in EIO 1586 (III), etc:

در نزد مصیبت همه جا خصل حکمت الگ

Bd. vol. Ff. 94v–122v. For measurements etc. see No. 370.

372.

(TAŠNĪFĀT-I-TUGHRA).

(TASNIFAT-I-TUGHRA).

F 5.

Two more compositions in ornate prose by Tughrā. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Miscellaneous notes at the end.

I. (ff. 130v–166v). Tadhkiratul-atqiyyā (which often is also called Tadhkiratul-akhyār or Tadhkiratul-uhibbā). See EIO 1856 (XXIV), etc. An eulogy of various contemporary Sufis of Kashmir. Beg. as usual:

طغرا تا کی زبان خود تیز کنی الگ

II. (ff. 166v–180). Tāju'l-madākh, in praise of prince Murādbakhsh, son of Shāhjahān. See EIO 1586 (II). Beg.

سرخ روی قلم بنگاره تنها شبنهاست که الگ

Bd. v. Ff. 130v–180. For measurements see No. 356.

373.

FIRDAUSIYYA.

FIRDAUSIYYA.

F 57.

Tughrā's eulogies of Kashmir, see EIO 1586 (I), R 742, etc. (Cf. references in No. 371). Copied in 1171 AH. Beg. as usual:

ثنایی بهار بارانی که اکنست سرگ را یادانهایی شدهم الگ

A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc. AH.

1. (f. 77). A fathnāma from the government of Shāh ‘Abbās I, the Safawide (995-1037/1587-1628) to Jahāngīr, informing the latter about the occupation of Baghdad.

2. (f. 79). Reply to the above.

3. (f. 81). A letter (firmān) from Aurangzīb to a Quṭb-Shāh.


5. (f. 86). Another letter from Aurangzīb, 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 Ulfātī, a poet (d. ca. 1050/1640) to Mushkin Qalam, a calligraphist and poet (d. 1025/1616).


9. (f. 92v-94). A letter from Aurangzīb, also then not yet an emperor, to ‘Abdu’l-lah Quṭb-Shāh (1020-1083/1611-1672), dated 1069/1659:

نقل فرمایش شاهزاده اورنگزیب که در زمان فتیر سلطنت و تغییر حال
شان جهان با سلطان علیه پتربورگ شاه ... نوشته در سال 1659

Copied apparently in 1070 AH., because the other portion of the same volume, bearing that date, is written by the same hand.

Bd. v. F. 77-94. For measurements etc. see No. 370.

A collection of epistolary forms compiled in 1085/1674 by Khalīfa Shāh Muḥammad Qanūṭī. His work, divided into four fāṣils and a khātimā, is sometimes also called Inshā-i-Khalīfa. See GIPh 343, Bi 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:

سناشش رپیانش مرداری را سرد که گانب فصاحب الم


376. (MUKÁTABÁT).

A few specimens of flowery epistles, apparently by different authors. One of them is dated 1100/1689, and one Fathu‘l-lah son of Hājji 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.

جذب إبراهيم (ابوی (sic, for اعیزی معجمدومنی الن


377. DAUḤATU‘S-ṢANĀ’I‘.

A treatise on logographs by Imāmu’d-Dīn b. Abī’l-Makārim Nu‘mānī al-Bidālū (؟البیدالوی), with the takhallus Imāmi. He dedicated it to Aurangzīb. It is divided into three shu‘bas, each subdivided into many thamaras. Copied apparently towards the end of the XIIc. AH. Beg.

الحمد لله الواحد الاحد الملك الصمد الن

Bd. v. Ff. 37v–67v. For measurements etc. see No. 365. Many glosses and notes.

378. ĀDĀB-I-‘ALAMGIRĪ.

Official letters and various documents belonging to the reign of Aurangzīb, written in his name by his secretary Abū’l-Fath Qābil-Khān, collected and arranged by Sādiq Muṣṭalibī (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 علم حکیم خرد بخش سخت آفرین را امتی

Fl. (424), S 270 x 175, 190 x 105, il 20. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

379.

The same.

Another copy of the same work, also dating from the XIIc. AH. Beg. as usual, see No. 378.

Fl. (284), S 305 x 195, 230 x 135, il 23. Or. pap. Ind. nast. Cond. tol. good Slightly injured by 'repairs.'

380.

INSHA-I-‘AJĪB.

A treatise on epistolography, comp. in 1118/1707 (chronogram on f. 43v) by Muḥammad Ja‘far b. Muḥammad Fādil, an inhabitant of Bajnūr (بجئنور) near Lucknow. The work is divided into three chapters: 1. مکاتبات (f. 4); 2. مراحلات (f. 25), and 3. رفعات (f. 39). Copied at Lucknow in 1225/1810. Beg.

منزت هاهاي مفهها و سناشههاي لا انها مر خالقي را امغ

Bd. v. Fl. 1v-43v, S 235 x 150, 155 x 95, il 11. Or. pap. Ind. nast. Cond. good.

381.

DASTŪRU’L-‘AMAL.

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-Muḥammad 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.

فرهست نوآوری راجبايی دهلي و خیابان الغ

382. KALIMAT-I-TAYYIBAT.


F. (149), S 180 x 105, 125 x 60, ll 13. Or. pap. Good Ind. nast. Cond. good. Vignette.

383. RAQAIM-I-KARAIM.

Another collection of Aurangzib's epistles, containing only his private letters to one of the favorite amirs, Amir-Khan Sindhi (d. 1131/1719). They were arranged after the latter's death by his son Ashraf-Khan Mir Muhammad Husayni. 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. Ff. 195-205v. For measurements see No. 221.

384. NUKAT-I-BIDIL.

A collection of nuktas, or short discussions in a Sufic strain written in an exceedingly bombastie and very obscure style. The author is 'Abdu'l-Qadir b. 'Abdi'l-Khalil with the takhallus Bidil (d. 1133/1720). See concerning this work R 745, etc. (The Nukat 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 litterature Hindoue, vol. I, p. 312. Several poetical works by the same Bidil are described in the section on poetry in this Catalogue. Copied in 1169 AH., at Muhammadpur. Beg. as usual.

S 180 x 120, 150 x 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1809.
385.

The same.

Another copy of the same work, transcribed in 1182 AH. by Ghulām Aḥmad. It contains a preamble, unfortunately fragmentary, beg. abruptly with ‘... ٌ؛ ٌنَرْجَّي ٌنَرْسِيد’ The usual beginning, as in the preceding copy, opens here a nukta, perhaps the first, on f. 1v.

Bd. v. Fl. 1-45v, S 210 x 150, 160 x 105, ll 17. Or. pap. Ind. nast. Cond. good.

386.

The same.

Another copy of the same work, transcribed in 1228 AH. by Dāṭārām. 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 ‘unsurs’ (out of four). The preface to the whole of the work begins:

خِدْارَنِدا زِبّان مَعَدُّر بِيِصَرُّه سَرُائِيْسَت الغ

The first ‘unsur’ begins:

اِبْجَد اِشْتَعَال شَعْلَة مَقَال وَكَمِهَّال مَصْحَبَت الغ

The second ‘unsur’ begins:

روَايَتِ شَكْفَتْي بِهَلْ عَالَم مَفْظُوم وَنَسَمِفْي فِي شِيْخ غَفَام الغ

S 200 x 110, 160 x 80, ll 17. Or. 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 ‘unsurs’. Copied in 1164 AH. by ‘Āṣimū’d-Dīn.
OFFICIAL LETTERS, ETC. XII c. AH.

The first 'unsur (and the usual preface) beg. as above, see No. 387.

The fourth 'unsur begins:

S 205 x 105, 170 x 55 (or 40), II 13 and less. Or. pap. Ind. shik.-nast. Cond. good. CFW 1825.

389.

The same.

F 16.

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:

S 220 x 135, 170 x 60, II 15. Or. pap. Ind. nast. Cond. good.

390.

MAJMA’U’L-INSHA.

M 35.

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: Bl 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 fasls. 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):

The beginning of the other fasls 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. (MUKĀTABĀT-I-‘ĀVID-KHĀN).

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 ‘Ābid-Khān, an official of the reign of Aurangzīb and Muḥammad Shāh (1131–1161/1719–1748), addressed to various amīrs of that time, such as Husayn-‘Alī Khān, Mubāriz-Khān 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 XIIc. A.H., but a few folios are of more recent origin.


392. GULSHAN-I-‘AJĀĪB.

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyar (1124–1131/1713–1719) and Muhammad Shāh (1131–1161/1719–1748) on one side and Nizāmu’l-Mulk Āṣafjāh (d. 1161/1748), and other amīrs on the other, compiled by Rām Sing’h, a munshī of Āṣafjāh apparently still in his master’s lifetime. See R 402–403, etc. Ind. libr. St. No. 9 on p. 89. Copied at Burhānpūr in 1172 A.H. by Mūḥān Sing’h. Beg. (as in R 402):

Ara’āsh dibala’g Saux biṣṭa’āsh masu’ū’ū’ al-ʾawā.”


393. DĀD-I-SUKHAN.

A short treatise on various questions of style, versification etc., by the well known Sirāju’d-Dīn ‘Alī Khān Arzū (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 qaṣīda by Abū’l-Barakāt Munīr (d. 1054/1644), and tried to be as impartial as possible. He refers also to Muhammad Jān Qudṣī (d. 1056/1646), and others. Beg.

Hāq Ḥ婴幼儿 kā Ḥammad al-Thawālī kā sārāwār aḥqāq al-ʾawā’ū”
TREATISES ON RHETORIC. XII c. AH. 171

Ff. 1–10 are partly left blank and partly occupied with scrappy notes and verses. Copied apparently in 1176 AH. by Muhammad Amir b. Muhammad ‘Umar Kanbû, because another article in the same volume, transcribed in the same handwriting, is so dated.


394. 

‘ATIYYA-I-KUBRÄ.

A treatise on the principles of rhetoric (بیان), by the same Sirajü’d-Din ‘Ali Khân Arzû (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.

۷۱۷۱بهبذاچی بیان معنای، سیاس حضرت سعیف آنیفی کے امک

Ff. 15, S 225 x 150, 180 x 100, ll 18. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten.

395. 

HADÄ’IQU’L-BALÄGHAT.

A large work on rhetoric, poetical and other cognate matters, by Shamsü’d-Din ‘Abbâsî, with the takhallûses Faqîr, or Maftûn (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: تقویم دانشورانی، خرائی تکمیل، بساتین مستقیمان، زیست کتیار و مغزی نکات کتیار. It is divided into five hadîqas (I on بیان, II on در فی معما, III on عریض, IV on قرائی, and V در سروات شعری) and a khâtima در سروات شعری. They contain a large number of illustrations taken from ancient and modern poets. His two other shorter works on the same subjects, incorporated in Riyâdu’ş-shuwarâ by ‘Ali Quli Khân Wâlih, i.e. Khuläsatu’l-badî and Al-vâfiyya fi ‘ilmü’l-‘arûd wa’l-qâfiyya, were mentioned above under No. 230. For his poetical works see the section on poetry. Cf. GIPh 254, EIO 1710–1711, etc., etc. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

رحمیکه رخسارہ شاهد بیان را الگ

S 210 x 130, 145 x 75, ll 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. Oa 45.

Another attack upon Ghulâm 'Ali Āzâd’s (d. 1200/1786) well-known Ma’āthîrîl-kirām and Sarw-i-Āzâd, 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 Āzâd 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 Balgrâm, Muḥammad Šādiq b. Muḥammad Aḥsânîl-lah Balgrâmî (also styled as ‘Uthmānî, Kâzirûnî, etc.), surnamed Sukhanwar, was greatly displeased on finding in Āzâd’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 Āzâd, 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 Kaṅbū. Beg.


398.

TA‘DĪBU’Z-ZINDĪQ FĪ TAKDHĪBĪ’S-SADĪQ. Oa 45.

The reply of a partisan of Āzâd, ‘Abdu’l-Qâdir Samarqandî Dihlawî, to the preceding abusive criticism by Muḥammad Šādiq Balgrâmî. 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.

F 53.

(Here, in the colophon .) 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.

Ft. (57), S 205 x 120, 160 x 80, ii 15, Or. pap. Ind. nast. Cond. not good. Index. Notes and glosses.

400.

(INSHĀ-I-MĪRZĀ MAHDI KHĀN).

F 51.

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 jullān 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. Muhammad Mahdi b. Muḥammad Naṣīr Aṣṭābādī, the author of Ta‘rikh-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. Schefer, 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 (‘arda-dāshīt) 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 Shirāz. 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.

401. (مجملة مكتبات)

(MAJMŪ‘A-I-MUKĀTABĀT).

D 172.

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.


3. (ff. 126–128 are blank; ff. 129–140v). A collection of some important official letters (the first is defective at the end):

(1) عالمکیر اورنگ زیب بعد فتح کنکّده بیکی از امرالی خود نوشته

(بود النغ. 129v)

(2) رقّم احمد شاه ابدالی که هنگام رود هندوستان به سیر محمّد جعفر

(خان صوفه دار پذکالا نوشته 300).

(Ahmad Shāh Abdālī reigned in 1160–1187/1747–1773).

(3) رقّم احمد شاه ابدالی که هنگام رود هندوستان در سنة 327 هجری

(صفر نوشته بود. 131v)

(4) نامه عالمکیر اورنگ زیب که بعزمد خود محمّد اکبر نوشته بود,

(133–135v).

Follows a list of the Mogul emperors to Shāh-‘Alam; a note of the Mogul emperors to Shāh-‘Alam; a note of the Mogul emperors to Shāh-‘Alam, the latter.

(سی) نامه عالمکیر اورنگ زیب در جواب نامه شاه جبّاس والی

(ایران نوشته 316v).

(‘Abbās II, the Safawide, alluded to here, reigned in 1052–1077/1642–1667).

(6) نامه اورنگ زیب عالمکیر که بشجاع بعد جلوس نوشته,

(138v–140v).
4. (ff. 141v-165). Another collection of interesting state documents:

(1) نامه شاه عباس ثانی تخت نشیم، کشور ایران که بمعاصوب تبدیل
خان بمحمد ابرذوق زیب پادشاه هندوستان نوشت‌ه‍ (f. 141v)

(2) نقل عهدنشت علت لله قطب شاه (1672-1683/1611-1620) پادشاه
حیدرآباد که پادشاه عباس (II) ایران نوشت‌ه‍ (f. 143)

(3) نامه‌ای طهماسب (1731-1733) دارالیا ایران
که بمعاصوب اهدارنده خان ایلجی پادشاه جمهور محمد شاه
(f. 144)

(4) رقیقه وزیرالمالک قاری الی این دنیا در جواب طهماسب قلی خان
انشیر سیاه‌بار دارالیا ایران مرقوم شد، (f. 155)

(5) نامه‌ای طهماسب (1736) دارالیا ایران
که بمعاصوب محمد علی خان ایلجی به محمد شاه پادشاه
(f. 144)

(6) مرساله عالیجانا طهماسب (قلی) خان انشار بعالیجانا محمد علی خان
بیکلریک فارس بعد از فتح دار السلطنة هرات نوشت‌ه‍ (f. 160)

(7) نامه‌ای که علی سردار طهماسب ایران از طرف طهماسب و نادر شاه
آرده دود از (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 a

منظومه محمد داشر دربیان لطافت

Bd. v. S 215 x 140, different number of lines, diff. handwriting and paper. Cond. generally good.
402. Payām-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 ‘Urūj (عرج), in many letters. The epistles contain no reference to definite persons except Ghulām ‘Ali Azād to whom two of them are addressed (ff. 10v, 13v). Therefore they must have been written towards the end of the XIIC. AH., because Azād died in 1200/1786. Copied apparently in the beg. of the XIIC. AH., and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg.

لی نام تو سرنامه انشالی سخنی النغ

Ff. 31, 8 220 x 145, 140 x 80, ll 11. Or. psp. Ind. bad shik.-nast. Cond. hopeless. The ink apparently contained some acid which destroyed the paper.

403. Tilismātul-Khiyāl.

A large collection of state documents, official and private letters, specimens of flowery ornate prose, qaṣidas in praise of saints, etc., all in much inflated style. The author, Nawal Kishār (نواب كشور, see f. 2v), who in his poetical pieces uses the takhallus Nazākat (ناجکت), states (f. 4) that he commenced his work in 1197/1783 (chronogram طلسمات خیال دوم), and divided it into seven tilismas. It was probably completed in the early years of the XIIC. AH., because there are letters dated 1200 AH. The present copy, in 3 vols., transcribed in the beg. of the XIIC. AH., does not contain the second tilism, which, as stated in the preface, should deal with private correspondence of princes and amirs. Beg.

سواد دیده معنی و کلکوئه عارض همد الخ

Vol. I. (F 37) contains the first tilism, 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 اول مشعر بر مرائض و معانف كه جوانب حضرت اعلی الخ

Vol. II contains only the fourth tilism, which consists of a very large accumulation of letters to various nawwābs, amirs,
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 Muhammadan. 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 (در تعريف جيناغر), a letter condemning an old and saddle-backed horse (چستان), riddles (چزین), an imitation of ‘Iyar-i-dānish (see above, No. 292 in this Cat.), and a short composition in inflated style, called Mir’atu’l-jamāl, probably imitating the well known productions of Tughrā. Beg.

3 vols, S 240 x 150, 170 x 100, I1 14. Or. pap. Legible Ind. nast. (different hands in the second vol.). Cond. very good.

404.

INSHĀ-I-SIBYAN.

A treatise on all possible kinds of letters, arranged in 36 bābs, 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 accounting. Cf. St. No. 23 on p. 91. Copied towards the beg. of the XIIIC. AH. Beg.

حمد يسعد خدائي را كم منشي عقل همه دلهم

Fl. (228), S 235 x 130, 175 x 80, II 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 Abū‘l-Faḍl b. Mubārak (cf. ff. 17, 61v, etc.), ‘Abdul-Mu‘min-Khān (d. 1006/1598, cf. f. 11v), ‘Alī-Mardān Khān (d. 1021/1612, cf. ff. 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurangzib written to his father (f. 27v), several letters from Muḥammad Akbar to Aurangzib (cf. ff. 1, 31, etc.). Of a much latter date are letters from Muḥammad-Shāh (1131–1161/1719–1748), such as his official note to Nādir Shāh, on the latter’s occupation of Dehlī, dated 7 Ṣafar 1152/1740 (on f. 23v), with the heading: فرمان

محمّد شاه در رسیدي نادر شاه بهدلهي. On f. 29 there is a reply by Nādir (also called firman), etc. Several letters from Aṣaf-Jāh (d. 1161/1748) are probably copied from his originals (on ff. 37, 42v بستخت آمغجاء). On f. 66 there are some scrappy verses and notes and, at the end (ff. 67–74), there are some more letters in which Shāh-‘Ālam, 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 ناشت احقر فرزندان محمّد أكبر الغ

Ff. (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. DASTŪR-I-SHIGARF.

A treatise on epistolography, comp. (as stated in some copies) by Bhupat Rāy, who lived after 1025/1616, the death of Zuhūrī, 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:

لی از توبه‌اهل صنعت آمد توافق الغ

S 225 x 125, 165 x 75, ll 13. Or. pap. Ind. nast. Cond. good.
407. The same. F 18.

Another copy of the same work, dating from the XIII c. AH., slightly defective in the middle and at the end. Beg. as in No. 406. (This copy reads تحقیق for نحقیق in the first line).


408. INSHA'I-KHAN-MUHAMMAD. F 18.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual. The title and the author's name, Khan Muhammad Mashakih (?), 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, 48-37, 47). For measurements see No. 407. Good Ind. nast. Cond. good.

409. ASASU'I-FADL. I 1.

A treatise on various kinds of embellishments of speech (محاسن سخی), rhetorical figures, tropes, etc., as well as an analysis of the defects of style (در مغايب سخی) (f. 23v). The name of the author is not mentioned. Copied in the XII c. AH. Beg.


410. RUQ'AT-I-MU'IZZU'D-DIN. E 213.

A small number of epistolary models, ruq'at, without an introduction. The title, written in red ink, is معارف الدين, with several drops of red ink (all without diacritical dots). The last word is apparently to be read معارف الدين (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-Qādir, with the takhhallus ‘Izzat. An ‘Izzat who lived in Aurangzīb’s time, is mentioned in Spr 126, but he was called ‘Abdu’l-‘Azīz. Two more ‘Izzats appear in Spr 158, but both were Hindus. The work begins abruptly: رقعدة، اسمه نذائيم كل آتامه كله كردالم. On f. 57v there is a short extract in ornate prose, unfinished, with the heading سيد علوي أمين من مصنفات افراحي حسن جه كاهن كارامانه الم. On the last page (f. 58v) there is written, apparently in the same handwriting as that of the bulk of the MS: انشاء بيدل فائق، but these epistles are not found in the lith. edition (Lucknow, 1261) of Bidil’s Ruq‘āt. Copied towards the end of the XIIc. AH. (perhaps by the same hand as that of Nukāt-i-Bidil, contained in the same volume, and transcribed in 1182 AH., by Ghulām Ahmad).

411. تجًحفة سلطانية

TUHFA-I-SULTANIYYA.

F 14.

A treatise on epistology, comp. by Hasan b. Gul-Muhammad b. Quli Muḥammad. 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 bāhs, 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, مكتوبات شرعية. Copied towards the end of the XIIc. AH. Beg.

ارلغامه (sic) بقلم كوك كوكاري كه نكاردة لوح وقلام الخ


412. رفعات محمد مكارم

RUQ‘ĀT-MUḤammad MAKĀRIM.

F 29.

Sixty letters by Muḥammad Makārim b. Jalālī’d-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 Tâlgrâm, in the fourth year of a prince’s reign. Beg.

Ff. (47), S 235 × 110, 170 × 80, ll 12. Or. coloured paper. Vulgar Ind. shik.-nast., very bad and illegible. Cond. bad.

413. 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.

وعلي الله فم كل أمبر توكل الامه

At the end there is a collection of letters of various popular ornate prose writers, such as Naṣīrā, Bidil, 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. DĀRU’L-KHULD. F 19.

A collection of epistolary models by Ghulām Muḥyī’?d-Dīn with the takhallus Dhausqī. 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 Qâdirī 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.

S 200 × 120, 150 × 80, II 14. Or. pap. Ind. nast. Cond. good.

**Collectanea.**

(MAJMŪ‘A).

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 Sultan Husayn, the Safawide (1105–1135/1694–1722), to Muhammad Shah of Dehli (1131–1161/1719–1748). 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:

نامه شاه سلطان حسين كه بسفارات ميرزا اسعفان باگاتی از برای محمد شاه پادشاه غازی فرساده،

The second letter (f. 13), was sent by Shah Tahmasp II (1135–1144/1722–1731) to the same Muhammad Shah:

نامه سید الساداتین شاه طهماسبی ثاني كه بسفارات على مردان خان شاملو ... بپادشاه ... محمد شاه غازی فرساده،

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, Muhammad Ja‘far, and others. Beg.

رقعة كه ... إِمَّا محمد جعفر ببیدنة حقيق سنجح قلمی نمود،

Bd. v. For measurements see No. 221. Cond. good.

**417.**

(MAJMŪ‘A).

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 Musawi-Khan Fitrat (d. 1054/1644), ‘Abdu‘l-Latîf-Khan (d. 1048–1049/1638–1639), etc.
3. (ff. 145v–150v). Several petitions (ardha-dasht) addressed by various persons to Aurangzib.
4. (ff. 151–156v). Munsha’at-i-‘Abdu’r-Rasul Istighnāi, 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 Tamim Ansārī, see No. 318 (5) in this Cat. Cf. EB 1396. Beg.

418. (MAJMŪ‘A).

A scrap-book, containing chiefly epistolological 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. Mourning poems deploring the fate of the Shi‘ite Imāms, etc.

419. (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 Naṣirā (d. ca. 1015/1606).
9. (ff. 123v–131). A few official and private letters. One of them is dated 1028/1619, i.e. فتحنامه شهر محمد اباد لموالا نیاث الدين دیبیر, etc.


420. همچونده
(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 Šāliḥ Kanbū
2. (f. 20v). A few letters of Naṣirā-i-Hamadānī (d. ca. 1015/1606).
3. (f. 22v). Several fragments in ornate prose, one of them called دیدناهه حلال.
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 Mirzá Muḥammad Qizilbāsh, etc.
8. (f. 40v–42). Scrappy notes, fragments of poems, etc., some of them in Urdu.

VI. POETRY.

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 khūtima (unfortunately very defective) with a heading... The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994

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 Ghaznavide, beg.

اِیا شَاهَ مُحَمَّد مَحْمُود كَشْرُ كُشْرُ، زَکَرْ كَرْنَدْيِي بِتُرسَ اُذِ خِدَالَی

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 Ist book (f. 7v) (the order of folios here is 7, 10, 11, 8, 9, 12):

بِنَام خُداَرَنَد جِن و خَرَد، كُرْنَد بِنَرَنَدْيِه شَهِر تُنْدَرَد

Beg. of the IInd book (f. 181v):

بِنَام خُداَرَنَد خُرْشِید مَه، كَي دَل رَبَتَانَه (sic) خِرْد دَاد رَاه

Beg. of the IIIrd book (f. 357v):

خُداَرَنَد بِرَزْرَی و فِرَهِی، خُداَرَنَد دِبْدِی شَهْفَنْشَبِی

Beg. of the IVth book (f. 484v) is the same as that of the IInd. Instead of the word بِنَاهْش (بِنَامش) here (for the usual بِنَاهْش) is quite clearly given.

Transcribed in 1882/1477 by Buḍ‘han b. Qiwāmī’d-Dīn b. Kamālī’d-Dīn Yūsuf ‘Alamdār, surnamed Amīr Bulghārī (?) : بلغاري, as he is called in both colophons, on f. 483 (Tuesday, 9 Jūmā’dīl-‘akhīr), and on f. 629v (Friday, Shawwāl 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 'unwāns (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.

Ft. (629), S 310 x 240, 215 x 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.

Another copy of the same poem, probably dating from the end of the XIIc. 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-Bāyəsunqarī preface (ff. 1v-7) begins as usual:

حمد رضی و آن را خداوند که این جهان الم

The well known satire on Mahmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff. 9v-11):

بدائی شهروفر که این روزگار، نماند همه 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.

Ft. (888), S 240 x 140, 190 x 90, 33 bays 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. Darel, Lucknow, the 27 June, 1792 (cf. No 122).

423.

TA'RĪKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ

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. Tūlak-Beg al-Husayni, in Kabul, for Shamshīr-Khān, an official under Dārā-Shikūh. The work is variously designated as Muntakhab-i or

حمد بیهایت و تفتیزی تنهایت المغ

Fl. (248), S 230 x 135, 170 x 80, ll 15. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. CFW 1809.

424.

FIHRIST-I-SHĀHNĀMA.

A versified table of the contents of the Shāhnāma, compiled in 1147/1735 (chronogram شاهنامه)، by Bhim-Sen, with the takhallus Muḥibb. It is divided into two maqālas, subdivided into several fasls. Copied at Arkāt in 1177 AH. Beg.

الله الحمد دانش خردنی، دریخ نامه بفرت زرگر ونفر

Fl. (96) S 210 x 120, 180 x 90, ll 17. Or. pap. Ind. nast. Cond. tol. good.

425.

YŪSUUF-U ZULAYKHĀ.

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 Sistānī. 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.

بِنَامَ خَلَافِنِدَ هُوَ دَوْسُرَیْنِ، كِهْ جَارِدِدْ بَاشَدَ هَمیشَهُ بَجَلُی،

Ft. (55), S 235 x 130, 175 x 110, ll 25. Old or. pap. Pers. nst. Cond. bad, almost
everywhere the ink, apparently under the influence of dampness, is faded or has
spread over the page.

426. رباييات ابو سعيد

RUBĀIYYĀT-I-ABŪ SAʿĪD.

Oa 62.

Sufic quatrains ascribed to the authorship of the celebrated
shaykh of Khurasan, Abū Saʿīd Faḍḥu-l-lah b. Abīʾl-Khayr, a native
of Mayhana, a village in the district of Ābīward, d 440/1049.
Their genuineness is generally accepted and Abū Saʿīd is even
regarded as a 'great quatrain writer,' the inventor of a new form
in Persian literature and the originator of Sufic symbolism (cf.
GIPh 273-275, Br. Lit. Hist. II, 261-269, Horn 148-149, Pizzi, I,
202, 208-211; H. Ethé, Die Rubā'īs des Abu Saʿīd 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 Saʿīd, namely Asrārūt-tauḥīd fi maqāmāt-i-sha-
shaykh Abī Saʿīd (ed. by V. Zhukovski, St. Petersburg, 1839),
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):

جمائتي كمال برزر كه بيتی ای سی در میلی سمتی بر زبان مبارک شیخ ما رفته

است كه او نفته است، كه فقیدان است كه آرا غذان است غراق در حالت خود

بی مشاهده حتی بودی كه ارا برفی تفکر بر تراست نبودی در همه عمر ایع

پایه نگیراید چه بر زبانه است نفت همه آن بود سنت که از بیرا

خوشی بیاد 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 788. Lith. several times in Persia). Transcribed in the XIIc. AH. Beg.

**Dīwān-I-ʿUnṣūrī.** Nb 108.

Poems of Abūl-Qāsim Hasan b. ʿĀhmād ʿUnṣūrī, 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, Pizzl. 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.

**427.**


Poems of Abūl-Qāsim Hasan b. ʿĀhmād ʿUnṣūrī, 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, Pizzl. 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.

**428.**

The same. Nb 98.

Another copy of the same dīwān, 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, *gāswālās*, 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.

\[
\text{Tonkāshī, Bīrūkī, Kām Dāl Bīchān,}
\]

\[
\text{Nīrā Halāl Kūsūr-Bāghmest Sāltān.}
\]

Fl. 90, S 235 x 135, 190 x 95, II 15-16. Or. pap. Coarse Ind. nast. Cond. not quite good.

429.

WĪS-U RĀMĪN.


\[
\text{Siāsās va Shāhīz Rā Zība Mūrānīst,}
\]

\[
\text{Keh Dar Mulksh Sūrānī Jāvārānīst.}
\]

S 180 x 95, 135 x 55, II 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 Qatrān b. Mansūr Tabrīzī, a poet of the beg. and the middle of the Ve. AH./Xlē. AD. (Majma‘ul-fuṣūlāh gives 465/1072 as the date of his death). See Br. Lit. Hist. II, 271-272, GIPh 255-256, Horn 114, Pizzi, I, 85; RS 204, 207-208. Some poems of Qatrān 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 Qaṭrān (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 margin). 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 Qaṭrān, if we may trust the statement in the last colophon, mentioned above. Copied in 1018 AH., by Taqī Aḥṣād Balyānī, at Ahmadābād (?) (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 بین آن روز اکثر برسر نازارت قمر باید;
به بین آن رازف که راه‌نما مشکیت نظر باید;

Beg. of the first complete poem in the marginal column (f. 2, top):

اکرچه جانانی کس را عزیز جور جای نیست;
مرا جهان و سرو جان 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.

ديوان ابو الفرج رنوی

DĪWĀN-I-ABŪ’L-FARAJ RŪNĪ.


سپهردولت ودبی آنات هفت اقلیم، ابومظفر شاه مظفر ابراهیم

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 عام و خورشید ملك و ذات هنر، نصير دولت و بنیت هدی و روی ظفر".

Ft. (62), S 185 x 110, 140 x 65, ll 15. Or. pap. Bad Ind. shikasta, almost entirely without diacritical dots. Cond. fairly good.

433.

RUBÁ'IYYÁT-I-KHAYYÁM.

The famous quatrains of Ghiyáthu'd Din Abá'il-fáth 'Umar b. Ibráhím Khayyám, 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 Khayyám'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-Muzaaffariyya (a jubilee volume in honour of Prof. Baron V. Rosen, 1897, cf. also JRAS, 1898, pp. 349-366); A. Christensen, Recherches sur les Rubiyat 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 preamle on Khayyám, and 503 quatrains, arranged alphabetically. Beg.

"ءی سوخنة سوخنة سوخنة، یو آتش درذخ از نو او نو او نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو نو N
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 XIIc. AH.

S 230 x 115. Irregular number of diagonal lines. Or. pap. Ind. shikasta-nast. Dirty and worm-eaten.

435.

DĪWĀN-I-MASʿŪD-I-SAʿD-I-SALMĀN.

Poems of Saʿdu’d-daula Masʿūd b. Saʿd 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 Sayfu’d-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 XIIc. AH. The poems are arranged alphabetically, but the folios are often misplaced.

Qasīdas (which occupy the greater portion of the dīwān), begin on f. 1v:

دوش در روزی کنید خضرا، مانده بود ای بی در چشم می عیمیاً

Tarkib-bands and qīṭʿas begin on f. 224v; ghazals on f. 230; quatrains on f. 276v.

Fl. 307, S 200 x 120, 140 x 70, ll 21. Or. pap. Ind. nast. Cond. fairly good.

436.

DĪWĀN-I-AHMAD-I-JĀM.

Poems of Abū Naṣr Ahmad b. Abīl-Hasan Nāmiqī Jāmī, with the takhallus Ahmad or Ahmadi (d. 536/1142), a Sufico-lyric poet. See for a detailed bibliography about him No. 245 in this Cat. His dīwān 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 XIIc. AH. The poems are all mixed without any arrangement, and include also two short mathnawīs (on f. 83v and f. 108v). The takhallus is
omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of Ahmadi instead of Ahmad, alone the final is, however, written. Beg.

\[\text{سی جمالت تابی در انس و جان اندخته،}
\]
\[\text{پپلو رلی (sic) نوری در جهنم اندخته.)}
\]

437.

DĪWĀN-I-MUʻIZZĪ.


\[\text{پاز آمد و اورد خزان لشکر سوما،}
\]
\[\text{بیکست و هزیمت شد ازو لشکر کوما،}
\]
Ff. 507, S 235 x 140, 170 x 75, II 15. Or. pap. Ind. nat. 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. 1r–5v), by the author himself, usually prefixed to the Ḥadiqa, beg. (as in EIO 915):

\[\text{سیاس و ستائش مبدعی را که سخت یاک ارگ}
\]

2. Divān (ff. 6–276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg.
3. A fragment of a mathnawi by the same Sanā'ī (probably some misplaced leaves from the Ḥadiqa) (ff. 350–359v). He refers to some contemporary poets such as Mu'izzī (f. 355v), Sayyid Husayn (f. 356v) and Mukhtārī (f. 357). Folios 277–349 (according to the original numeration) are lost.

4. Ḥadiqa (ff. 360v–585v), or, with its full title حديقة المحققین و شریعة الطریقة sometimes also called كتاب الفکیری. This is the well known mystical poem, in ten bābs, 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.

ای دوبل متشاقانه، از عشق تو باشانبا،
برحیصت بیچی-وی از منع تو بیرهانبا،


439. حديقة

HADĪQA.

On 35.

Another copy of the Hadiqa, slightly defective, transcribed apparently in the XIc. AH. It contains a prose preface (def. at the beg.), and a prose epilogue with dedication to Abū'l-Mahārīb Bahram Shāh b. Mas'ūd 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.

Bd. v. Ff. 1–322v, S 180 × 90, 135 × 55, ll 17. Or. pap. Ind. nast. Cond. almost good.

440.

The same.

Na 32.

Another copy of the same poem, dating from the beg. of the XIIc. 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).
S 265 x 160, 185 x 75, ll 19. Or. pap. Ind. nast. Cond. tol. good.

442.
The same.  
Another copy of the same poem, apparently complete, transcribed in 1186 AH. (13th of 'Alam-Shâh’s reign). No preface, beg. as usual. The date of composition is given as 534–535/1139–1141.
F1. (396), S 225 x 145, 175 x 90, ll 15. Or. pap. Ind. nast. Cond. good.

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 الخبير بضقيقات (sic?)

The author’s original dibâcha beg. on f. 12 (his name is given here in the form of أبو المحمّد بن أحمد).
S 225 x 140, 165 x 90, ll 15. Or. pap. Very bad Ind. nast. Cond. tol. good.

444.
The same.  
The first book of the Ḥadiqa. An excellent calligraphic copy dating from the XIC AH. No preface. Beg. as usual.
S 245 x 170, 200 x 75, ll 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-ḤADIQA.

A revised edition of the same poem, with short prose explanations and glosses, by 'Abdu'l-Laṭīf b. 'Abdīl-lah al-'Abbāsī
(d. 1048 or 1049/1638–1639, see Nos. 364, 495, 500, 507). The notes constitute the condensed version of a larger work of 'Abdu'l-Latíf on the same subject, under the title Laṭā'ifu'l-ḥadā'īq. The present edition was completed in 1044/1634. See for details E10 923–924, etc. Copied in the 38th year of Aurangzib's reign, i.e. 1107 AH., by Muḥammad Jān. This MS. contains only the second half of the work, and, besides, there are some lacunae. Of the original numbering only ff. 274–528 remain.

Fl. 254, S 230 × 130, 170 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

446. 
MUNTAKHAB-I-ḤADIQA.  
Oa 28.

1001 bayts from the Ḥadiqa, extracted and arranged, as is generally accepted, by Faridu'd-Dīn 'Attār (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 Aurangzib's reign, or 1101 AH. It was lith. at Lucknow. Beg.

محمد بیحد مغتیدانر، مدخ بیقید ذات سعیمانرا،

Bd. v. Fl. 91v–122, S 230 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good.

447. 
MIFTĀHU'L-ḤADIQA.  
Oa 35.

A versified glossary to the Ḥadiqa. 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 کلید در کنگ حکیم،

Bd. v. Fl. 323v–369v. For measurements etc. see No. 439. Marginal glosses.

448. 
DĪWĀN-I-'ABDU'L-WĀSI' JABALĪ.  
Ne 8.

Poems of 'Abdu'l-Wāsi' b. 'Abdi'l-Hāmī from Jabal (not the hilly track south of Qazwīn, usually understood by that name, but the hills of Gharchistān 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 Br. Lit. Hist. II, 341–342, GIPh 261, RS 217, EB 538–540, etc.
449.

DĪWĀN-I-SŪZĀNĪ.

Poems of Shamsu’dd Din Muhammad b. ‘Ali Sūzānī, a native of Naṣāf (or Naṣāf, or Nakshāb, 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, qiṭ’as and about 100 quatrains, transcribed by ‘Abdu’ll-Ḥāyī Qurayṣī at Bandar-i-Sūrāt, 1011 AH. Beg.

سلطان كسي بود كه زبيبة آبخش، ميداني خاکرا ز هوا بخشش آب خوش،

Ff. (178), S 190 × 115, 125 × 65, ll. 15. Or. pap. Khorasani nast. Cond. good. Vignette.

450.

DĪWĀN-I-ANWARĪ.

ail 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):

إِلَى هِجْرٍ مَّكٍّ نَبَيِّي نَيْسَتُ نَزَأٍ، وَيْدُاءُ وَرٍّ عَلِيٍّ غَابِي نَيْسَتُ نَزَاًٰ


451.

The same. Nd 2.

Another copy of the same diwân, transcribed in 1008 AH. by Muḥammad Qazwīnī Jūṣaqqī. The poems are not arranged. Beg.

عَبَى بِسْبَتِ بَيْنَاوَتَت دَارِ دُنْيا رَآ، نَمُوْنَهُ كَشْتٍ زَمْينَ مِر عَذَارٍ عَذَابًا رَآ

Ff. 363, 8 240 x 145, 155 x 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 diwân, transcribed apparently towards the middle of the XIc. AH. This copy is referred to in Spr 332. Beg. as usual:

مَقْدِرُ نَهْ بَلَأَتُ بُقُيرَتُ مَطْلُقٍ، كُنْدَ زَحْكَ بُخَلَّاَرِ حُكْمُ كَنْدَ أَرْقُ،

Ff. 268, 8 305 x 180, 180 x 90, ll 19. Or. pap. Ind. nast. Cond. tol. good. Vignette. Notes on the margins.

453.

The same. Ne 3.

Another copy of the same diwân, 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), 8 250 x 145, 180 x 95, ll 23. Or. pap. Ind. nast. Cond. tol. good.

454.

The same. Nb 17.

Another copy of the same diwân, 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.

Ff. (249), S 230 x 120, 175 x 85, irregular number of lines. Or. pap. Ind. shikasta. Cond. tol. good.

455.

SHARH-I-DĪWĀN-I-ANWARĪ.

Ne 24.

A commentary on Anvari's poems, comp. towards the end of the XIc. AH./XVIIc. AD., by Abū'l-Hasan Ḥusaynī Farāhānī (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 qasidas, beg. abruptly:

پاز این چه جوانی و جمالست جمانا، الگ

The second part (ff. 77v-107v) deals with the qītās, etc. Beg. as usual:

این نام تو قابل عبارت را روح، الگ

Copied in 1118 AH., at Isfahān, by Sultan Muhammad-i-Āstāna.


456.

DĪWĀN-I-KHĀQĀNĪ.

Nb 49.

Poems of Afdalu'd-Din Badil Ibrāhīm b. 'Alī Najjār Khāqānī Shīrwanī (who used also the takhallus Haqaiqī). The date of his death is variously given as 582-595/1186-1199, but the latest date is the most probable one. See Br. Lit. Hist. II, 391-399, GIPh 263-265, Horn 200-201, Pizzi I, 96-98, 216-217; C. Salemman, The quatrains of Khāqānī, St. Petersburg, 1875; N. Khanykov, Mémoire sur Khacani, JA, 1864, pp. 137-200 and 1865, pp. 296-367; the same, in Bulletin de la Classe Historico-philologique, vol. XIV, pp. 353-370, and Mélanges Asiatiques, III, 114; EIO 950-970, Br 208-209, RS 221, EB 560-581, Pr 768 sq., R 558 sq., FL I 508, Dorn C. 329, etc. Ind. libr. Bh 291-292, Bk 31-32, Spr 461-462 (where the present copy is referred to), St.
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 مین پیر تعلیم است و مین طفل زبان دانش،
دم تسنیم سر عشر و سر زانو دستانش،

Ff. (243), S 235 × 130, 180 × 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: qaṣidas begin on f. 1v; tarkūbs etc.—f. 212v; qitʿas—f. 265; ghazals—f. 307; quatrains (unarranged)—f. 365v. Beg.

عروس عالیست آنگه قبول کرد محراً، که عمر بیش با دادمّش بیش راه باه؛

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.

SHARḤ-I-DĪWĀN-I-KHĀQĀNĪ.

A commentary on Khāqānī's diwan, by Muḥammad b. Dāūd b. Muḥammad b. Maḥmūd (ʿAlawi) Shāhīʿabādī (f. 1v), sometimes also written Shāhābādī; or, as in the following copy, Shāhīʿabādī, a native of Mandū, in Mālwa. 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.

جوهـر زواهر سباـس بـي قيـاس الـغ

Ff. (197), S 270 x 170, 175 x 95, ll 23. Or. pap. Ind. nast. (different hands). Cond. good. A lacuna after f. 1.

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 او اصلی به‌پانوی و ترکی و عربی 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.

بدانکه عرب بجیدم و کاف و زا مثل جه الم

Ff. 507, S 190 x 105, 110 x 55, ll 19. Or. pap. Coarse Ind. nast. Cond. good.

461.

TUḤFATU'L-IRĀQAYN.

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 574, 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:

แนวทางی نظر مکون، دین حکم، سیز و مهره خاک

Ff. (108), S 240 x 140, 165 x 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious glosses and notes on the margins.

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, il 19. Or. pap. Ind. nast., bad and illegible. Cond. tol. good. Many glosses on the margins.

463.
DĪWĀN-I-ZAHİR-I-FĀRYĀBI.

A small portion of the diwān of Zahīru’d-Dīn Abū’l-Faḍl Tahir b. Muhammad Fāryābi, a court poet of the Atabegs of ʿIrāq, d. 598/1201. See Br. Lit. Hist. II, 412-425, GIPh 268-269, Horn 194, Pizzii I, 102-103; EIO 971, Br 210, RS 222-224, EB 582-584, Pr 720, 773, Ros 205, R 563, Krafft 62, etc. Ind. libr. Bk 36, Spr 579-580, St. No. 123 on p. 77. Lith. several times in India. Copied towards the beg. of the XIIc. AH. (Some portions of the same volume are transcribed by ʿAbdu’ll-Ghafūr Andijānī in 1108 AH.). Beg.

سبیده که شکم صحراء سروز، شفیدم آیه توبوا الى الله از لاب حور;

Bd. vol. Fl. 330-340, S 280 x 160, 245 x 135, irregular number of lines (as usual in albums). Or. pap. Ind. nast. different hands. Cond. rather bad.

464.
The same.  

Another short extract from the same diwān, forming a portion of an anthology. Transcribed in 1098 AH. At Burhān-pūr. Beg.

کیتی که اولوش عدم و آخشر نفاست، در حق اومکلا ثبات و نفا حکاکیت;

Bd. vol. S 170 x 100, 120 x 65, il 16. Or. pap. Ind. nast. Cond. good.

465.
DĪWĀN-I-SHARAF.

A good, although slightly defective copy of a very rare diwān of Shufurwa ʿIsfahānī, so far known only in a fragmentary MS. in the British Museum, described in RS 239 (III). The author, Sharafu’dd-Dīn Muhammad Faḍlullah (or ʿAbdu’l-Mu’min) Shufurwa, with the takhallūs Sharaf, a native of ʿIsfahān, died ca. 600 1203-1204. He was a court poet of the last princes of the Saljuq dynasty who ruled in ʿIrāq and Kurdistān, i.e. Arslān-Shāh (556-
573/1161–1177) (mentioned in poems on ff. 36v, 65, 65v, 93v),
and especially of ʻOghrul 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 ʻIrāq) such as
Shamsu’d-Din ʻIldigiz (531–568/1136–1172), and his son Muhammad
(588–582/1172–1186) (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 Mujiru’d-
Din 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, ʻIsfahan (written اصفهان or اصفهان),
which he eulogises in a great many poems. About details of his life little
is known, see ‘Auffi, ed. Browne, I, 288–273; Ta’rikh-i-guzida
(text), p. 821 (cf. Browne, JRAS, 1900, pp. 758–759); Daulat-
shāh, pp. 154–155; Haft-ıqlim, EIO 724 No. 867, or No. 282 in
this Cat., ff. 211v–213; Riyādush-shuwarā, No. 230 in this Cat., ff.
238–238v; Majma’ul-fusalah, I, 302, etc. Cf. also Browne,
also EIO 934, where a diwan of his cousin, Zahiru’d-Din ‘Abdu’ll-
lah Shufurwa is described.
The present copy is slightly defective at the end, but otherwise
good, transcribed probably in the beginning of the XI c.
AH. It contains not only qaṣidas and qit’as, as does the MS.
in the British Museum, but also ghazals and quatrains.

Qaṣidas (ff. 1v–107), 134 in number, alphabetically arranged.

Beg.

حمد و ثنا خالق زمان و زمانا
فاعلاً بي أملت هنأء و همانا

(The qaṣida which stands first in RS 239 III, is found here on
f. 83v).


لى عمر هن در عالم و سر خيل النيا
نعت جمال خوب نو اللمس و الضحي

Qit’as (ff. 122v–135). Also unarranged. Beg.

لى زفيح چومت جاى طمع مالا مال
بريساط سمخت شهد و شكرت تو برتو


لى رخ تو حیرت حی و بشر
دلب تو غیرت شهد و شكر
Rubā‘iyyāt (ff. 179-224v), 548 in number, without any arrangement. Beg.

سَأَرَنَّكَ مَرَداً وَرَنَّكَ تَوْلِيَّةً، دَارَنَّكَ إِيَّاَيَ حَلَقَ بِرَأْفَذَةَ تَوْلِيَّةَ

Fl. 224, S 210 x 115, 155 x 69, II 17. Or. pap. Ind. legible mast. Cond. tol. good, but occasionally injured by dampness.

466.

KHAMSA-I-NIZĀMĪ.  

Na 140.


1. Makhzanul’-asrār, 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:

بسم الله الرحمن الرحيم، هست کلید در کنگ حکیم

2. Laylā wa Majnūn, comp. in 584/1188, and dedicated to Abūl-Muzaffar Shīrwān-Shāh. Transl. by J. Atkinson, Laili u Majnun, a poem from the original of Nazami, London, 1836. Often lith. in India. Beg. as usual:

لی نام توهیستی سر آفرنی، بی نام تو نامه کی گمی بار

3. Khusraw-u Shīrīn, comp. in 576/1180-1181, with eulogies of Sultan Sa‘īd Togrul b. Arslan, Atabeg Abū Ja’far
Muḥammad and others. Lith. many times in India. Beg. as usual:


5. Iskandar-nāma, comp. ca. 597/1200–1201, divided into two parts: (a) the first, known as Barri, also designated as Sharaf-nāma-i-Sikandarī, dedicated to Atabeg Nuṣratu’d-Dīn (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 ExpeditioneRussorum Berdaam versus, Kazan, 1826; Charmoy, Expédition d’Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage, etc., Leipzig, 1851, pp. 33-50; Nöldeke, Beiträge zur Geschichte des Alexanderroman, Denkschr. der Kais. Akad. d. Wiss., Vienna, vol. 38; cf. also Encycl. of Islam, vol. II, p. 535, and Friedländer, Die Chadhir-legenden und der Alexanderroman, p. 67 sq. Beg. as usual:

(b) The second part, known as Bahri, or Sharaf-nāma, or Khirad-nāma-i-Iskandar, dedicated to ‘Izzu’d-Dīn Mas’ūd, son of Nūru’d-Dīn Arslān. Edited by A. Sprenger, Calcutta, 1852–1869. Lith. very often in India. Beg. as usual:

S 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.

Another copy of Niẓāmi’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. 1r) as usual, see the preceding copy, 5a. The second part begins (on f. 86v) as usual, see ibid., b.

2. A short fragment of Haft paykar, beg. (on f. 132v) as above, see No. 466 (4).
3. A short fragment of Makhzanu’l-asrār, beg. (on f. 140v) as in the preceding copy, No. 466 (1).

4. Khusrav-u Shirin, complete (on f. 149v), beg. as usual, see above No. 466 (3).

Fl. 231, S 320 x 175, 200 x 105, ll 21. Or. pap. Ind. nast. Cond. fairly good. Many marginal glosses. F. 141 is omitted in the numeration.

468. مخزن الاسرار

MAKHZANU’L-ASRĀR.

Na 139.

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, ll 17. Or. pap. Ind. nast. Cond. bad, injured by ‘repairs.’

469. (شرح مخزن الاسرار)

(SHARH-I-MAKHZANU’L-ASRĀR).

Na 82.

A commentary on Makhzanu’l-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 Muḥammad b. Qiwām b. Rustam b. Ṭāhir-i Ṭabari, 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 XIIe. AH., contains no introduction and is defective at the end. It opens abruptly:

هِسْتَ كَلِیدِ دِر كَفَّ حَكَم، بِسَمَّ اللَّهِ الْحَمِيمُ الْبَهْجِيمُ


470. ليلة و مجنون

LAYLĀ WA MAJNŪN.

Na 109.

Another copy of this poem, transcribed in 1169 AH., at Sarā (سر) by Najmu’l-Dīn Ḥusaynī. Beg. as usual, see above, No. 466 (2).

S 190 x 100, 130 x 55, ll 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).

$S 200 \times 120, 140 \times 75, \text{ll } 13.$ 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 XIc. AH., defective at the end. Beg. as usual, see No. 466 (3).

$Ft. 69$ (loose), $S 275 \times 170, 200 \times 105, \text{ll } 21$ (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. 1r; the second, Iqbal-nama, on f. 123.

$Ft. 187$, $S 200 \times 120, 145 \times 80, \text{ll } 21$, 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 XIIc. AH. Beg. as usual, see No. 466 (5) $a$. It does not contain the last chapter.

$Ft. (319)$, $S 160 \times 115, 115 \times 65, \text{ll } 11.$ Or. pap. Ind. nast. Cond. tol. good.

475. The same.

The second part of the same poem, copied in 1157 AH. (27th of Muhammad Shah's reign) by Ghulam Rasul, Isâ at Dandwasi (?) Main (?) Ghat in the Carnatic. Beg. as usual, see No. 466 (5) $b$.

$Ft. (167)$, $S 210 \times 120, 155 \times 75, \text{ll } 11.$ Or. pap. Ind. nast. Cond. tol. good.
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 bābs 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 ʿAlī b. Muḥammad Ibrāhīm Isfahānī. Beg. of the prose preface:

الحمد لله ... بر اصفح تدارت و ازاب مکت و راجب و غم است الع

Fl. (42), S 200 x 115, 160 x 80, ll 15. Or. pap. Ind. nast. Cond. good.

The diwān and 14 mathnawi poems by Farīdu’d-Dīn Abū Ḥāmid Muḥammad b. Abī Bakr Ibrāhīm an-Nishābūrī, surnamed ʿAtṭār, 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, 219–226; 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. Bk 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 Kulliyāt was lith. in Lucknow, 1872. Cf. also H. Ethé, Die mystische, didaktische und lyrische Poesie der Perser, Hamburg, 1888, pp. 22–26. Editions, translations, etc. of every separate work of ʿAtṭār 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 Māhmūd b. Jalāl (or Jalāl) b. Dāvūd 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. Qasidas, 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:

نه پایی آنگی چهره‌خاکی تبدیل، یفن دست آنگی پرده‌افلاک بر درم،
2. *Gul-u-Hurmuẓ* (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 Hurmuẓ, etc. Beg.

3. *Iḥāḥ-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.

4. *Haft wādī* (beg. on f. 579v), cf. EIO 1031 (6), EB 622(9), Spr 357, etc. A Sufic poem, rather rare. Beg.

5. *Maqlālat* (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. *Aṣṭār-nāma* (beg. on f. 1), defective at the beg. The best known of ‘Atṭār’s Sufic poems, see EIO 1031 (12), EB 622 (14), R 576, 578, Spr 358, etc. Lith. in Persia.

7. *Manṭiqūt-tayr* (beg. on f. 77v). The famous Sufic poem, comp. ca. 583/1187, edited by Garcia 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.

8. *Muṣḥbat-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. *Waqṣlat-nāma* (beg. on f. 388v), cf. EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc. Beg.

10. *Pand-nāma* (beg. on f. 426v), the best known poem of ’Atṭār, 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 Saucy, 1819; transl. into German by G. Nesselmann, etc. Extracts from it often reproduced in various chrestomathies. Beg. (this bayt is usually the second):

\[ \text{انه در آدم دمید اور روح را، داد از طولانی نجات اور نوح را،} \]

11. Khusraw-u Gul (beg. on f. 448v). Another version of the same fairy tale as represented by Gul-u Hurmuz, mentioned above (2). Cf. EIO 1031 (2), etc. Beg.

\[ \text{بنام ائته کفی جسم وچان ساخته، ظلمم کفی جان هر چسان ساخته،} \]

12. Bisar-nāma (beg. on f. 514v), cf. EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc. Beg.

\[ \text{می بگیرتوانه بینن در جهان، قادرا پورداگار جهادان،} \]

13. Jauhari’udh-dhât (beg. on f. 519), also called Jauharu ‘dh-dhât or Jauhar-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.

\[ \text{بنام ائته نور جسم وچان است، خدایی آشکارا وطنانست،} \]

14. Bulbul-nāma (beg. on f. 578), cf. EIO 1031 (3), EB 622 (8), Spr 355, etc. Beg.

\[ \text{قلام بردار و راز دل عیالی کن، سر آهاش بنام دیهب داگی کن،} \]

15. Kanzu’l-ḥaqa’iq (beg. on f. 539), cf. EIO 1031 (13), EB 622 (18), Spr 356, etc. Defective at the end. Beg.

\[ \text{بنام ائته اول کوهه آخر، بنام ائته باتئی کیش طاهره،} \]

Ft. 607, S 275 x 155, 210 x 100, Il 18 (two central columns and one on the margins). Or. pap. Ind. nast., good and legible. Leaves are loose, damaged by dampness and repairs, dirty.

478.

The same. Na 46.

Another collection of ‘Atīr’s muthnavīs, 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. Ḥaḥi-nāma (beg. on f. 1v). Beg. as in the preceding collection, No. 477 (3).

2. Aṣrār-nāma (beg. on f. 148v). Complete, beg. as usual:

\[ \text{بنام ائته جان را نور دین داد، خرد را در خدا دانی پیغیداد،} \]

_Ft. (368), S 225 x 125, 155 x 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.

Another collection of *Aṭṭār’s mathnawīs*, dating from the end of the XIE. AH. It contains only three poems:

1. *Mantiqu’t-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. *Muṣībat-nāma* (beg. on f. 53v), incomplete at the end. Beg. as usual, see above, No. 477 (8).


بنم آننه از خاک آدمی کرد، النغ

_Ft. 151, S 170 x 95, 115 x 59, ll 14. Or. pap. Ind. shikasta-nast. Cond. very bad, injured by repairs, in many places entirely illegible. Vignette._

**480.**

The same.

Two of *Aṭṭār’s mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume:

1. *Mantiqu’t-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 Aurangzib’s reign), by Ibrāhīm b. ‘Abdi’l-Qādir b. Ṣadri’d-Dīn. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc.

_S 210 x 130, 165 x 90, ll 17. Or. pap. Coarse Ind. nast. Cond. good._


حمد بعد مرخداش یاکرا النغ

Before this bayt another is inserted in a different and later handwriting:

ابندا کرم بنام کرداکر النغ

_S 210 x 130, 120 x 65, ll 11. Or. pap. Ind. nast. Cond. good. Notes and glosses._
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 x 120, 130 x 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 Jauhar-i-dhāt, or Jauhar-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. Jauharu’dh-dhāt (or Jawāhiru’dh-dhāt, as it is also called), i.e. the first part of the poem (ff. 1v–122). Beg. as in EIO 1046:

بنام أنك نور جسم وجانست... خدايي آشکار ونهانست...  

2. Hallāj-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 Hāfez Nāme, cf. EIO 1046. Defective at the end. Beg. as in EIO 1046:

تعالى الله أن ذكر ذوي القدر فذكرات عالم كشته مسجد

Fl. (229), S 250 x 170, 185 x 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).

Fl. (90), S 235 x 155, 140 x 75, ll 12. Or. pap. Calligraphic Ind. nast. Cond. fairly good. Good vignette.
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):

بنام آنکه جانرا نور دین داد، 

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 `Atṭār, see EIO 1031 (1), etc., EB 622 (15), Pr 717, R 578–579, Spr 352, etc. Copied at Shāhjahānpūr in 1180 AH. The scribe’s name is illegible, something like اوججاليه (؟). Beg as usual:

ابندا بهرام حي لا يزال، معانى أشياء ابداع (و إبداع) 

S 200 × 135, 150 × 100, ll 12. Or. pap. Ind. nast. Cond. good.

486. 

KHIYĀT-NĀMA.

A rare māthnawī of `Atṭār, 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:

بنام آنکه هستی ز شنیا یافت، نفس نافذة زنور جان یافت 


487. 

DĪWĀN-I-`ATTĀR.

Another copy of `Atṭār’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.:

سبحان خالق كه مفتاش زکریا، بر خاک عجزمي نبند عقل انیا 

S 245 × 140, 155 × 55, ll 17. Or. pap. Ind. nast. Cond. good.
488.

DĪWĀN-I-KAMĀL-I-ĪṢFAHĀNĪ.

Poems of Kamālū'd-Dīn Isma'īl b. Jamālī'd-Dīn Muḥammad b. 'Abdī'r-Razzāq Īṣfahānī, d. 635/1237–1238. See Br. Lit. Hist. II, 540–542, GIPh 269, Horn 67, PizzI I, 101–102; EIO 1055–1057, EB 638–643 (where a detailed description is given), Pr 783, R 580–581, etc. Ind. libr. Bh 304, Bk 54–55, Spr 454, etc. Qaṣīdas and other poems, not arranged alphabetically. The present copy, dating from the XIIc. AH., opens with:

... (illegible) ... یپشیمک کردن,

The qaṣīda, which stands first in many other copies, is added here on the margins (f. 1v), with the heading قصيدة أول دب توحيد, beg.

لی مافت تو بیانها را زبان اندادنیه، عزت ذاتت یقیئ زا درکمار اندادنیه,

The quatrains are collected separately, but also left unarranged (f. 231). They begin:

زین کونه که تو بدلیلی‌ای فاشی، دخ

- Ff. (237), S 230 x 135, 140 x 65, ll 19. Or. pap. Ind. nast. Cond. very bad. Much injured by worms, dampness, and 'repairs.'

489.

DĪWĀN-I-ĪMĀMĪ.

Poems of Abū 'Abdī'l-lah Muḥammad b. Abī Bakr 'Uthmān 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 جهان جان بعون میدع اشیا، مسافنت قطع میکردم زا تا حضرت النا،

- Ff. 101, S 250 x 155, 175 x 85, ll 12. Or. pap. Ind. calligraphic nast. Cond. good Vignette.

490.

MATHNAWĪ-I-MAWLAWĪ.

The great Sufic poem by Jalālū'd-Dīn Muḥammad b. Muḥammad Bahā'ī'd-Dīn b. Ḥusayn al-Balkhi, 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, 2992, 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 (Trübner’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-fāhi mā fāhi, or, with its full title, Fāhi mā fāhi min al-ma’ārif wa’l-haqqā’iq. It belongs to the category of ‘sayings,’ malfūzāt, being a collection of the poet’s discourses, written down by his son, Sultān Walad. The MSS. of this work are rare: two are preserved in Constantinople (As'ad library, No. 1614, and Fātih 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 Sultān 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 المثنى و هو أصول اصول الدين اللغ

The poem beg. (f. 2v):

بشغور از نى فيون حكحمت ميكنك، وز جدانييا شکلت ميكنك،

The second daftar, contains a Persian preface, beg. (f. 49v):

بيان بعضي از حكمت تأخير ليين ميملي دوم اسم الل

The poem itself begins (ibid.):

مدتني اين مثنى تأخير شد، ميلتي بايست تا خون شير شد,
The third daftar opens with an Arabic preface (f. 91v):

The poem itself begins (f. 92):

The fourth daftar opens also with an Arabic preface (f. 145v):

The poem itself begins (f. 146):

The fifth daftar begins without a preface (f. 173):

The sixth daftar contains a short preamble in Persian (f. 237v):

The poem begins (ibid.):

491.

The same.

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.

492.

The same.

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. Na 123.

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 Mathnawî, cf. EIO 1357 (13), and 612 (12) in this Cat. Beg.

(sic) عشق جز ناکی و ما جز ناکی دلم، وی دمی بی ما و مامی گری ندیم،

494.
The same. Na 125.

Another copy of the same poem, dating from the XIIc. AH. Six daftars with their usual prefaces. Beg. as usual.


495.
NUSKHA-I-NASIKHA-I-MATHNAVIYYAT-I-SAQIMA.

Na 122.

Another copy of the same poem, critically edited in 1032/1623 by ‘Abdul-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 Latâ’ifu’l-ma’navi min haqâqi’l-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-LUBBAB-I-MA’NAWI.

A collection of extracts from the Mathnavî, illustrating various moral maxims. It was compiled by the well known Husayn b. ‘Ali al-Wâ’iz al-Bayhaqî al-Kâshî, d. 910/1504. Its full title
is Lubabī‘-l-ma‘navī fī intikhābī‘-l-mathnawī. 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 ثلاثة حضرت رجب الوجود الخ
S 250 × 185, 150 × 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 × 125, 165 × 85, ll 11, two centre and one margin columns. Or. pap. Ind. nast. Cond. good.

498.

JAWĀHIR-I-LA‘ĀLĪ.

Another well known book of extracts from the same poem, arranged in 63 bābās in order to illustrate the principles of Sufic doctrine. Its full title is Jawāhir-i-mawlavī wa la‘īlī-i-mathnawī. 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 شيخ الشيوخ ... أبو بكر الشاشي الخ
Ft. (46), S 180 × 100, 120 × 55, ll 15. Or. pap. Ind. nast. Cond. good.

499.

MUNTAKHAB-I-MATHNAWĪ.

Another book of extracts from Rūmī’s Mathnawī compiled by Muḥammad Qasīmi (?), as stated on f. 5, and arranged in 28 maqālas. It contains a versified introduction. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نی چه ميكود بیا بشنو دمی، کون زد هرز دمی بی همدمی
Ft. 125, S 215 × 155, 140 × 85, ll 15. Europ. pap. Ind. vulgar nast. Cond. good. CFW 1825. Notes and miscellaneous extracts on several leaves at the end.
500.

LATÁ'IFU'L-LUGHÁT.

A glossary of rare words found in Rūmī’s Mathnawī, 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:

این فرهنگیست مشتمل بر حل لغات غیره این

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.

Ff. (231), S 250 × 145, 180 × 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 × 130, 175 × 85, ll 17, Or. pap. Good Ind. nast. Cond. good.

503.

The same.

A portion of the same work, beg. with the letter ص (corresponding to f. 102 in No. 501), and ending with the letter ﮭ. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

Ff. 146, S 215 × 145, 180 × 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.

JAWĀHIRU'L-ASRĀR WA ZAWĀHIRU'L-ANWĀR. Na 27.

One of the oldest, or perhaps the oldest commentary on the Mathnawi, composed by Kamāлу'd-Din Ḥusayn b. Ḥasan 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 Mathnawi. It is a good and legible transcript. Beg.

حمد بعده و عفأته و تفأته بعده و فتاه و دافعنه را اللم

506.

HĀSHIYYA-I-DĀ'Ī. Na 81.

A brief commentary on the Mathnawi, also called Sharḥ-i-Mathnawi or Hāshiyya-i-Mathnawi. It was composed in the second half of the IXc. AH. by Nizāmu'd-Dīn Mahmūd b. Ḥasan al-Ḥusaynī Shirāzī, 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 XIIc. AH. Incomplete, breaks off at the beg. of the fourth daftar. Beg.

الحمد لله ... بدأ كله ناكيربست معفني برمرود مثنوى اللم
S 210 x 115, 155 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

507.

LATĀ'I FI'L-MA'NAWĪ MIN ḤAQĀ'IQI'L-MATHNAWĪ. Na 104.

Another commentary on the Mathnawi, by the same 'Abdu'l-Laṭīf 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.

\[\text{شرح بعضي إيات مشكلة فارسي الفغ}\]


508. MIFTĀḤU'L-MAʻĀNĪ.

Another commentary on the Mathnawi, comp. about the middle of the XI/XVIIc. by ‘Abdu’l-Fattāḥ al-Husaynī al-‘Askarī (see f. 2v), and finally arranged by his pupil Hidayatu’l-lah 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.

\[\text{حمد و ستانش ذاتنی را که بیان می‌کنم احیمتت أن اعرف الفغ}


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 colophon, 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 Shāhjahānābād. Beg.

\[\text{الحمد لله الذي هدانا إلى الصراط المستقيم الفغ}

Ff. (104), S 190 x 110, 135 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

510. SHARH-I-MATHNAWI.

Another commentary on the Mathnawi, composed towards the end of the XI/XVIIc. by Shāh Mir Muḥammad Nuru’l-lah Ahrārī (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 الأعلى الوهاب الذي أنزل على عبد الكلاب نم

Fā (192), S 240 × 155, 185 × 90, ll 21 Or. pap. Ind. nasc. Cond. good.

511. مکاشفات رضوی

MUKÂSHAFÂT-I-RIDAWÎ.

Another commentary on the same Mathnawi of Jalâlu’d-Dîn Rûmî, comp. in 1084/1674 by Muhammâd Ridâ (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 Ḥaydar ‘Ali b. Muhammad Mashhâdi. Beg.

Na 150.

S 235 × 130, 170 × 80, ll 13. Or. pap. Ind. nasc. 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. مخزون الإسرار

MAKHZANU’L-ASRÂR.

An extensive and very rare commentary on the same Mathnawi, comp. (as stated in EIO 1107) between 1140 and 1151/1727–1738 by Shâh Wâli Muḥammad b. Ruhmî’l-lah Akbarâbâdî (f. 2v). The khâtima of the sixth daftar in the present copy gives, however, 1149/1737 as the date of the completion of the work:

جون زبطي رخ نوعان انچام او، مخزون اسرار کرم نام اور؛

کم کنی از نام اور کرده عدد؛ مرنا از سال ختم آگه کند؛

This is: 1159 (the equivalent of 1149). See GIPh 291, EIO 1107, Pr 791–792, etc. Ind. libr. Spr 495 (this
particular copy referred to). Transcribed towards the end of the XIIc. 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 XIIc. 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).

Ff. 327, S 230 x 140, 185 x 85, ll 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. 514 (II).

S 235 x 125, 105 x 70, ll 19. Or. pap. Ind. nast. Cond. tol. good.

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, ll 19. Or. pap. Ind. nast. Cond. good.

517.

(Sharh-i-Mathnawi)

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 Nāruʾl-lah Ahrārī, see above No. 510, to which it is ascribed on the fly-leaf). Neither the author's name nor 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 Laṭāʾif al-lughāt, 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 إن من شيء إلا عندنا خزاؤله الحق

Beg. of the commentary itself:

آمِرَ دَفْنَرْ دِرْمُ مدْتِي لِيَ مَنْفَوْيُ تَأَخِيرِ شَدُّهُ الخ

Beg. of the third daftar (preface):

الحكم جنود الله، بكسر حاء الخ ل

Beg. of the commentary on the Mathnawi itself:

آمِرَ دَفْنَرْ سِيْوُ، لَى غِيَابِ الْعِلِمِ الخ

S 235 x 150, 180 x 95, f. 19. Or. pap. Ind. nast. Cond. good.

518. دیوان شمس تبرئی

DĪWĀN-I-SHAMS-I-TABRĪZĪ. Nb 134.

Lyrical poems generally ascribed to the authorship of the same Jalālu’ddin Rūmī. This collection is often also called Diwān-i-Maulānā Rūmī, Diwān-i-Jalālu’ddin 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 Tabriz, and repeatedly in Lucknow. Selected poems from this diwan 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 Divani Shamsi Tabrizi, ed. and transl., Cambridge, 1898, etc. The present copy, dating from the XIC. AH. and transcribed at کور by Pyāra 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 XI c. 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, qīṭ'as and quatrains, without any order. Beg. (originally lost, but restored by a more modern hand):

آمَدَ بِتَمْ مِيْطَانَهُ كَثَّةٌ خَانَةٌ بَرَدٌ ما رَاً، بَغْمُ وَعْرَمٌ نُوْثَا تَأْثِرَةٌ كُندَ ما رَاَّ

Ff. (241), S 320 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 qaṣidas, ghazals, and other categories of poems, arranged alphabetically. Beg. of the first complete poem (corresp. to that on f. 10v of No. 518):

بَرَيدَ لَى حَرِيقَ بَكِشَيْدٍ يَأَرٍّ مَرَاّ، الْغَ

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 XII c. 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-‘IRAQĪ.

The poems of Fakhru’d-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the takhallus ‘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 takhallus عراقی whenever found in the poems, is systematically corrupted against the metre (probably by the scribe) into عراقی or even عراقی ! Beg.

523.

The same.

A small portion of the diwan of ‘Iraqi. A bad illegible modern copy, dated 1153 AH. (Probably to be read as 1253 AH., judging from the appearance). The poems are unarranged. Beg.

524.

Poems of Musharrifu’d-Din b. Mušlihī’ud-Din, otherwise Sharaful-Din Mušlih b. ‘Abdī’l-lah, with the takhallus Sa’dī, a native of Shirāz, 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 and lyrische Poesie der Perser, Hamburg, 1888, pp. 31–37. MSS. of Sa’di’s diwan 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’īd-Dīn Māchānī (ما جَفْنِ). It contains:

1. Qaṣīdās (f. 1v), beg.

2. Marthīyyas (f. 52v), beg.

3. A few ghazals with the heading (f. 63v), beg.

4. Tarjī‘āt (f. 65), beg.

5. Ghazals, including the so-called (خوائیم, 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 (f. 343), beg.

Ff. 356, S 220 x 140, 150 x 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.

Another copy of the same diwān apparently dating from the XIIc. AH., defective at the end. The headings of the separate sections are not given. It contains:
1. Qaṣīdas (f. 1v), beg.

2. Tarjīʿāt (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.

Ft. (232), S 180 × 110, 140 × 70, 117. Or. pap. Ind. nast. Cond. good.

526.

The same.

Another copy of the same diwān, also dating from the XIIc. AH. A bad transcript, containing only ghazals, beg. as in No. 524 (5).

Ft. (179), S 185 × 115, 145 × 75, 118. Or. pap. Ind. nast. Cond. bad, spoiled by repairs.

527.

The same.

An extract from Saʿdī’s diwān. Copied in the XIIIc. AH. It contains:
1. The so-called Sāḥibīyya, a collection of epigrammatic poems, with explanations in prose. Beg. (f. 51v):

2. Mugāṭṭaʿāt (f. 76v); 3. A few quatrains and jardīyyāt (f. 78v); 4. The same tarjīʿāt as in Nos. 524 and 525 (f. 85v); 5. A story (probably an extract from Gulistān), beg. (f. 94):

6. Hazliyyāt, beg. as in No. 524 (8) (f. 96v).

528.

The same.

A number of extracts from Sa'di's diwan. Copied in the XIIIc. AH.


529.

BÜSTAN.

Sa'di's well-known didactic mathnavi, sometimes also called Sa'di-nama. 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-Wscheid, 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:

بِذَاتِ جَهَلِ دَارِ جَانِ آنِ۵۰۰۰، حَكِيمِ سَخْنِ بِرْ زَنَائِ آفَرَیِّنَ


530.

The same.

Another copy of the same poem, transcribed by Jit-Râm in 1216 AH. In the colophon it is called غذِجَةُ بُسَتَانِ. Beg. as in No. 529.


531.

The same.

A small portion of the Bûstân, written on the margins of Mishâh-i-Rashîd, ff. 64v–110. The MS. is dated 1004 AH. (suspicious), but the extracts from the Bûstân 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 Golestān, 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. Platt's, 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. Platt, London, 1873. German, by A. Olearius, Schlesswig, 1654, 1661, etc.; B. Dorn, Hamburg, 1827; Ph. Wolff, Stuttgart, 1841; K. H. Graf, Leipzig, 1846. French, by A. du Ryer, 1634; by d'Alègre, 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 Hindīstāni by Shir 'Ali Afsās, under the direction of J. Gilchrist, Calcutta, 1802; Nizāmu'd-Dīn, Poona, 1855; also into Hindi, by Mihr Chand Dās, Dihli, 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:

 Mouth Khudâ yar Wol Jâl al-

S 190 x 120, 140 x 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Notes and glosses.

533.

The same.

Another copy of the same work, transcribed for Mr. Philips in 1219/1805, by Ghulām 'Ali 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) حاشية-الغليستان, beg.

شغوف أدميي برذئين، رحمة الله

F. (38), S 235 x 160, 140 x 95, il 11, with a margin-column on some folios. Or. pap. Modern Ind. n. ast. 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, مسبح-الرضا. 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. F. 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 x 130, 145 x 75, il B. Or. pap. Ind. n. ast. Cond. good. CFW 1825.

537. MUNTAKHAB-I-GULISTAN.

M 28.

Two collections of extracts from Sa'di's Gulistan, apparently compiled by one and the same author who does not mention his name:

1. غلیستان (ff. 1v–66v), consisting of prose passages from the work. They begin with the usual doxology of the Gulistan, see above, No. 532.

2. ثمار-الغليستان (ff. 68–97), containing poetical extracts. Beg.

از دست ورژان که بر آید، کز عیده-شکریه بزر آید

Copied in 1164 AH., in album style.

Bd. v. S 105 x 235 (biiiñf), irregular number of lines. Or. pap. Ind. n. ast. Cond. rather bad.

538. KALID-I-GULISTAN.

M 28.

An early commentary on and glossary to the Gulistan (sometimes also called میثاق-الغليستان), containing explanations of
difficult words and passages, in two qīṣmāt, comp. by Uways b. ʿAlāʾīʾ-Dīn ʿĀdām in 900/1494, and dedicated to the Bahmanide prince Maḥmūd 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.

Bd. v. Fl. 98-119. For measurements, etc., see No. 537.

539.

(Sharḥ Klustān)

(SHARH-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):

رفني بعض النص، در اخلاق قرآ الغ

Copied in 969 AH. by Ḥusayn b. ʿAlī (sic ?) as-Saʿdi.


540.

(Sharḥ Klustān)

SHARH-I-GULISTĀN.

E 121.

Another commentary on the Gulistān, by the same Muḥammad Nārūʾ-I-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 XIIc. AH. See GIPh 295, EIO 1181, etc. Ind. libr. Spr 550–551; (GC I 593). Copied in (1257)/1841. Beg.

مفت كحداً را غزو جل كه زياً كوباً را الج


541.

(Sharḥ Klustān)

SHARH-I-GULISTĀN.

E 120.

Another commentary on the Gulistān, composed in 1097/1683 by Muḥammad (b.) Saʿd, as is clearly stated on f. 3

درسال هزار (
In Spr 551 (and after him GPIh 295) the date of composition is given as 1197/1783. Cf. also Bh 313. A Muhammad Sa'd appears as the author of a commentary on Mukātabāt-ī-'Allāmī (see above, No. 355), and it is not improbable that both are identical. It is difficult to say which date is correct. Copied in 1217 AH. Beg.

Ff. (233), S 190 x 125, 130 x 70, Il 13. Or. pap. Ind. nast Cond. not good.

542.

SHARH-I-GULISTĀN.

E 119.

Another commentary on the Gulistān, quite modern, composed in 1215/1800 in Oudh by Bhichak-Rām (بیچک رام), 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, Il 9. Or. pap. Coarse modern Ind. nast Cond. good.

543.

PAND-NĀMA.

Oa 70.

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 of extracts from it 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 XHc. AH. Beg. as in No. 543.

Bd. v. Ff. 231-235v (in margin), S 280 x 160, irregular number of lines. Or. pap. Ind. nast. Cond. bad.

545. رسائل سدئي

RASĀIL-I-SĀ'DĪ.

D 18.

The preface of 'Alī b. Ahmad b. Abī Bakr Bīsūṭūn (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. Bīsūṭūn'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. Guedemann, 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 Sukuf-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. Franclin (فرنكلين) is referred to, who visited Shiraz in 1786.

Beg. of the modern preface:

چون شیخ مصاعل الدین سعیدی الخ

Beg. of Bīsūṭūn's preface (f. 5v):

شكر وسبس معبودی را جامع الخ

Beg. of the first risāla (f. 13):

سياس بیغایت و ستانش بی نفیاوت الخ

Beg. of the second risāla (f. 18):

الحمد لله الذي خلق الجسد (sic) من العدم الخ

Ff. 49, S 230 x 150, 170 x 90, II 15. Eur. pap. Ind. shikasta-nast. Cond. still good, but paper is decaying.
546.

HAZLIYYAT-I-SA'DI.

Sa'di's discussions of various obscene matters. For references see No. 524. Copied in the XIIIc. AH. Beg. (slightly differently from EIO 1118, etc.):

الله الذي نبت عن الشيطان و الشم و الحياتان الخ

Ft. 11, S 290 x 170, 220 x 110, ll 14. Or. pap. Ind. nast. Cond. good.

547.

MATHNAW'I-WALADÎ.

A long mathnawi poem, partly imitating the Mathnawi of Jalâlû'd-Dîn Rûmî, and partly containing some biographical material concerning the latter, comp. in 690/1291 by Rûmî's own son Bahâû'd-Dîn Ahmad, surnamed Sulṭân-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 mathnawis by Sulṭân-Walad, transcribed in 718/1318, as stated in a description given by Moulvie 'Abdu'l-Muqtadir in Bk 59 (pp. 90–94) in a note on Rûmî'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 Sulṭân 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 انشائى مثنوى ولدى دربلاى اسرار احدي الم

Beg. of the mathnawi:

ابتدا ميكنم بنام خدا ، موجود عالم فنا و بقا

Ft. (289), S 220 x 135, 150 x 70, ll 17. Or. pap. Persian nast. Cond. good, although slightly injured by worms.

548.

MUQADDIMATU'S-SALÂT.

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 Sharafu'd-Din Bukhārī, who arranged it in ten faṣls. See EIO 1133, 2554-2557, EB 1767-1768, Fl. I 512, Mehren 6, etc. The present copy contains a later date, 706/1306:

\[696 + 10 = 706.\]

Copied in 1156 AH. Beg. as usual:

\[\text{نام حاقبق بر زبان همین (همی) رانم؛ که بچان و دلش همین (همی) خوانم.}\]


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.

Fl. 7, S 250 x 135, 189 x 83, ll 17. Or. pap. Ind. nast. Cond. good.

550.

SHARH-I-ΝĀM-I-HAQQ.

A commentary on the same poem, completed by an author who does not mention his name, in 1079/1669 (chronogram داکشي). Copied towards the end of the XIic 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:

\[\text{یعنی ابتدا میکنم در حالی که الخ.}\]

Fl. (110), S 240 x 140, 190 x 90, ll 21. Or. pap. Good Ind. nast. Cond. good.

551.

ΖUBDATU’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):

\[\text{بوش از هچیرت رسول امیسی، هفصد و شش نه که نه بیش از این.}\]
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 Shâh-‘Alam (as other parts of the same majmu‘a) i.e. 1176 AH. Beg.

Bd. v. Fl. 23–24v, S 130 × 205, 120 × 185 (biyâd), ll 18 (irregular, in three columns). Or. pap. Vulgar Ind. nast. Cond. tol. good.

552.

HAFT BAND-I-KÂSHÎ.

A long tarkib-band, of seven strophes, in praise of 'Ali b. Abi Tâlib, comp. by Kamâlu’d-Din Hasan Kâshi, 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 'Ali b. Muhammad (as the whole of the MS. in which it is contained). Beg.

السلام ( السلام) (here) [in margin], S 225 × 140, 130 × 80 Or. pap. Ind. nast. Cond. good.

553.

GULSHAN-I-RÂZ.


بقام آنھہ جان را آمروت آموخت، چراغ دول به نور جان برافروخت،

554.

The same.  
M 19.

Another copy of the same poem, very bad and illegible in many places. Transcribed by one 'Izmatu'l-lah at Sadût (قلمة سرور) in the third year of Shàh-'Alam's reign, i.e. 1176 AH. Beg. as usual, see the preceding No.

Bd. v. Fl. 4-22v, S 130 × 205, 129 × 185 (bıyûd), ll 18. Or. pap. Bad Ind. nast.-shikasta. Cond. bad.

555.

MAFÁTÍHU’L-I’JÁZ.

Na 148.

A detailed commentary on Gulshan-i-râz, by Muhammad b. Yahyâ b. 'Ali Gilânî Lâhiji Nurbakhshî, with the takhallus Asirî, d. ca. 912/1506-1507. He commenced his work in 877/1473. Its full title is Mafatihu’l-i’jaz fi sharh-i-Gulshan-i-râz. 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 الأعظم الشامل فيضك المقدس لكل موجود الله

Fl. (344), S 195 × 99, 160 × 70, ll 15, with a margin-column. Or. pap. Bad. Ind. nast.-shikasta, almost without diacritical dots. Cond. tol. good.

556.

KANZU’R-RUMÚZ.

Na 96.

A Sufic mathnawi, expounding the principles of the Muham- madan religion in the light of Sufic theosophy, comp. in 711/1311 by Ruknu’d-Din Husaynî b. 'Alîm b. Abîl-Hasan al-Husaynî, Ghûrî, better known by his surname Mîr Fakhru’s-sâdât Husaynî. 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, ÉB 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 طعم را هوائي ديكراستس، بلبل جائنا نوائي ديكراستس

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, Gotba Cat. 10, Dorn C. 356, 438, Leyden C. II 116, etc. Ind. libr. Bk 117-118, Spr 430-431; (GC II 276). Copied in the end of the XIc. or the beg. of the XIIc. AH. Beg.

558.

KHAMSIA-I-AMİR KHUSRAW.

Five mathnawi poems, composed in imitation of the famous poems of Nizāmī (see above, Nos. 466-476) by Yaminūd-Dīn Abūl-Hasan Amīr Khusraw b. Lājīn (or Lājīn, perhaps Lāchīn, see Gulzār-i-ābrār, No. 259 in this Catalogue, ff. 30-30v) Dīhlawī, 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, Gotba C. 74, Dorn C. 350-352, etc. Ind. libr. Bh 335-318, 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, 524-566. For a bibliography of Khusraw’s works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 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.


2. Shirīn-u Khusraw, completed in the same year, 698/1299, and dedicated to the same prince. Defective at the beg.

3. Sikandar-nāma, usually called Āina-i-Iskandari, and constituting in the majority of copies the fourth or the last, fifth,
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 Bahramgūr, and an imitation of Nizāmī's *Haft paykar*. Defective at the beg.

     8 240 x 150, 190 x 110, II 25, four columns. Or. pap. Cond. good. A fine vignette on f. 1v, 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‘u‘l-anwār* (f. 1v), beg. as usual, see No. 558 (1).
2. *Shīrīn-u Khusrav* (f. 70v), beg. as usual:

   خدادندا دام را بهشم بخشی، بمعراج مقینم راه بمیای،

3. *Majnūn-u Laylā* (f. 148v), beg. as usual:

   لی داده بدل خزائنگی راز، عقل از تو شده خزائنگی برواز،

4. *Hasht bihisht* (f. 202v), beg. as usual:

   لی کشایندا خزانگی جود، نقش بیوند کرکه ونود;

5. *Āina-i-Sikandarī* (f. 270v), beg. as usual:

   جهان پادشاها خزانگی تراست، ازل تا ابد پادشاهی تراست.

     Fl. 362, S 225 x 120, 155 x 80, II 12, two centre and one margin cols. Or. pap. Good Ind. nast. Cond. very good. Vignettes at the beg. of every poem.

560.

*MATLA‘U‘L-ANWĀR.*

A good copy, dated 1016 AH. Beg. as in No. 558 (1). Notes, and extracts from the *Gulistān*.

     Fl. (58), S 220 x 140, 165 x 95, II 15. Or pap. Ind. nast. Cond. tol. good, but paper is decaying in the middle of the volume.
561. 
HASHT BI HISHT.

Another copy of this poem (here called Dīwān-i-Bahram), dated apparently 1106 AH. (here 1. 4). It opens with the 14th bayt according to No. 559 (4):

Bd. v. Ff. 48-155, S 220 x 125, 160 x 95, il 15. Or. pap. Ind. nat. Cond. good.

562.
The same.

Another copy of the same poem, dated the 22nd year of Muḥammad Shāh, i.e. 1153 AH. Transcribed by Suhan Lal. Beg. as usual, see No. 559 (4).

Ff. (113), S 235 x 145, 180 x 90, il 15. Or. pap. Ind. nat. Cond. good. Notes on the fly-leaves.

563. 
QIRĀNU’-SA`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 Sultān Mu’izzu’d-Din Kayqubād of Dihli with his father Sultān Naṣīru’d-Din 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 (بیاری) which may be his takhallūs.


564.
The same.

Another copy of the same poem, dated 1100 AH. (here 1. 1), with numerous glosses, marginal notes etc. It opens with two introductory lines (cf. EIO 1208) in different metre:
The poem begins as usual:

حَمَدَ خِدْرَانَد سِرَامٍ نُفْسُهُ، تَأْشُورُوا بِنَعْمَةٍ فِي مَشْرُوشٍ شَرِيَّةٍ
S 240 × 135, 190 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

565.

The same.

Another copy of the same poem, transcribed in 1170 AH. by Najmu’d-Din Bijnepuri. Beg. as usual, see No. 564.

Ff. (119), S 190 × 100, 125 × 60, ll 17. Or. pap. Ind. nast. Cond. good.

566.

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: منْتَضِبُ شَرِيحُ قِرَانِ السَّعِيدِيِنَ, 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:

شكرُ وُمِّي لِبُذْوِقٍ خِدْرَانَد جَبَّانِ، بِسِرِّ نَامَةَ تُوَجِّهَ نَوْمُهُ عِلْمَانَ
S 230 × 130, 175 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

567.

DUWAL-RĀNĪ-KHĪDR-KHĀN.

A versified love story of prince Khīdr-Khān, son of ‘Alā’u’d-Din 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 Kītāb-i- or Nuskhā-i-Khīdr-Khānī, or simply Khīdr-Khānī, or Qiṣṣa-i-Khīdr-Khān-ū Duwal-rānī, or ‘Ishqīyya. See, in addition to the references given in No. 558, EIO 1187 (11), 1188 (12), 1215–1217, EB 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. 1), at Lahore. Beg. as usual:

سر نامه بنام آن خداوند؛ که داربا را بپخوری داد پرورد


568.

The same.

Na 42.

Another copy of the same poem (here called *Kīṭāb-i-Khidr-Khānī*), older than the preceding, dating probably from the beg. of the XIth AH. It bears on the fly-leaf a note of presentation dated 1012/1603. Beg. as in the preceding copy.


569.

DĪWĀN-I-KHUSRAW.

A collection of ghazals belonging to the *third* diwān (and perhaps to other diwāns as well) of Amīr Khusraw, alphabetically arranged. Unfortunately there is in this library no copy of Khusraw’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 Khusraw 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:

أَلَّا أَرْزُوُنَّ دِيدَةَ دَامَ رَاهُوَي نَتْسَتَ، جَانِمَ اسْبِرْ مَسْلَسِرْ مَشْكَسَنَيْ نَتْسَتَ،

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: ابيات نهجي وولانا اطيفي, and beg.

لِيُوُسُوُنَّ كَمَدَنَّ دَلَّ مَا زَلْفَ ذَرَّ مَا رَأَيْتَ مِنْ النَّمَاء

As they are transcribed in the same handwriting as the diwān of Khusraw, it is obvious that the Latişī mentioned in the quotation, composed them before 917/1511.

Fr. (302), S 185 × 135, 120 × 85, II 14. Old Or. pap. Khorasani nast. Cond. tol. good, but some places are injured by repairs.
570.

The same. Nb 51.

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):

بی شپ بامہ‌پی بودم کچا رفت آن همه شپباً ما، اگ

Beg. of qit'as (f. 49):

هرکه کوید که من از عقل شناسم حق را، اگ

Fl. (49): S 225 x 125, 205 x 100, four columns of diagonal lines, irregular number. Or. pap. Ind. nast. Cond. good.

571.

The same. M 2.

*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.

ای ز خیال ما بروی در تو خیال کی رس، آن

Bd. v. Fl. 318v-329. For measurements, etc., see above, No. 221.

572.

ديوان حسین دهلوی

DIWAN-I-HASAN DHIHLAWI. Nb 47.

Poems of Najmu’d-Din Hasan Sanjari Dhihlawi, a contemporary of Khusraw Dhihlawi, 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.) Muhammed ash-Sharif. It contains:

Qasidas (f. 1v), beg.

ایی داور جهان و جهان آور قدیم، آن
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 ruba'is (f. 159v). Beg.

574.

JAM-I-JAM.

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 Ruknu'd-Din Auhadi Isfahani, originally a native of Maragha, d. 738/1338. It is dedicated to Sultan Abu Sa'id (716-736/1316-1335) (f. 9v sq.) and Ghiyathu'd-Din Muhammad, 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 Xe. AH. Beg. as usual:

575.

DĪWĀN-I-BADR-I-CHĀCH.

Poem of Badru'd-Din (or Fakhru'd-Din) Muhammad, a native of Chach, who was the panegyrist of Sultan Muhammad b. Toghuq
MATHNAWIYYAT-I-KHWĀJŪ. Na 100.

The romantic and didactic mathnāwī poems of Kamālu’d-Dīn Abū’l-ʿAttā Mahmūd b. “Ali Murshidi, 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, Chrestomathic Persane, vol. II, pp. 251–252, etc. Transcribed during the years 990 and 991 AH. by Burhānū’d-Dīn b. Bahī Jiw (?) Makhdūm. 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 Navrūz (f. 33). The romantic story of prince Nawrūz 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. Raũdatu'l-anvâr (f. 81). A Sufico-didactic poem in the style of Nizâmi's Makhzanu'l-āsrâr, comp. in 742 or 743/1342-1343. The local saint of Fârs, Shaykh Abû Ishâq Ibrâhîm Kâzîrûnî, is eulogised here at length (as also in the preceding poem, f. 67 sq). This mathnâwî 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 Hâshimi's Mazharu'l-āthâr (comp. 940/1533–1534), see No. 665 in this Catalogue. It begins:


Ff. (143), S 255 x 165, 165 x 105, ll. 22, four columns. Old Or. pap. Herati nast. Cond. good.

577.

SÁM-NÁMA.

A long mathnâwî poem imitating Firdausî's Shâhnâma (Firdausî 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 Khwâjû-i-Kirmâni's Humâyü' va Humâyü'n, 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. Êthé, Deutsche Litteraturzeitung, 1881, p. 1736. It is not superfluous to point out that Khwâjû's Humâyü' va Humâyü'n is rather short in comparison with the Sám-nâma 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:

همنى و همایون (f. 576, f. 6v)

شدن همایون

جو جمشید کردن زرنه جام 'الغ
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 Sām-nāma, where the ancestors of Sām are treated of at length, much space is devoted to Afrāsiyāb and other heroes of Turkistan, amongst whom also appear Timūr, Shāhrukh, 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 Shāhnāma and other works in the same style and metre on which he could lay his hand, amongst which Khwājū’s Humayīn wa Humayūn 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

Fī. (340), S 380 × 250, 285 × 175, ll 24, four columns. Or. pap. Ind. nast. Cond. tol. good. Many lacunas; the order of folios is often confused.

578.

MARGHŪBU’L-QULŪB.

A concise Sufic mathnawi poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu’d-Dīn (cf. f. 18v), and in others does not appear at all. But in the prose prologue, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu’d-Dīn Tabrizī (d. 645/1247–1248), the favourite associate of Jalālu’d-Dīn Rūmī, 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 fasls, dealing with various questions of Sufic theosophy. Copied in 1141 AH., in a volume composed of treatises of different contents. Beg. as usual:

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-Tabrîz. Beg.

(As in No. 578)


580.
The same.

Another copy of the same poem, dating from the XIIth AH. The authorship is ascribed to 'Shams'. There is no preface, and the mathnawî begins as usual:

بُكَوَمْ حَمْدِ رَبِّ الْعَالَمِينَ مَرْحَبٌ ثُمَّ دِينٍ رَأَى


581.
The same.

Another copy of the same poem, dating apparently from the XIIIth AH. No preface, the mathnawî itself begins as in the preceding copy.


582.

Dîwân-i-Ibn-Yâmîn.

A collection of poems of Fakhru'd-Dîn Mahmûd (or Muḥammad) b. Amir Yami'n'd-Dîn Muḥammad Tughrâ'i Mustawfi Faryûmadi, with the takhallus Ibn Yâmîn. His death is usually fixed at 745/1345, but, as E. Browne has pointed out, a more reliable authority, Mujmal-i-Fasîhi (see No. 9 in this Cat., ff. 578-578v) gives it as 769/1368. See Br. Lit. Hist. III, 211-222, GIPh 303, Horn 122-123, Pizzi 1, 107-108; EIO 1230-1231, RS 261 (II), EB 790-792, Pr 86, R 825, Fl I 545, Dorn C. 358, etc. Ind. libr. Bh 320, Bk 137-139, Spr 433-434 (this particular copy referred to). Some qit'as were translated by Schlechta-Wsehrd, Wien, 1852 (reprinted Stuttgart, 1879). Copied in 1055 AH., and contains
only a portion of the original diwân, 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:

بيت ز وس بسم الله، لا درست بشغور! إله

Fr. 91, S 185 x 115, 150 x 70, ll 16. Or. pap. Good Ind. nast. (different hands) Cond. good.

583.

KULLIYYAT-I ‘IMĀD FAQĪH.

A very rare collection of the poetic works of ‘Imādud-Dīn Kirmānī, surnamed ‘Imād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizu’d-Dīn Muḥammad (713-760/1313-1359) and Shāh Shujā‘ (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, Gotth 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. Misbāhu’l-hidāyat (f. 1v). A Sufic poem, comp. in imitation of Shabistari’s Gulshan-i-rāz, in 750/1349-1350, and also called Tarīqatnāma. 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.

بسم الله الرحمن الرحيم

2. Divān (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.

3. Mu‘nisu’l-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 ʿĪsāq Injū (745/1343), praises of Shāh Shujā‘, 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):

لأ فلنت بذل و تغصت غلام، الم
4. A collection of *qaṣidas*, *tarjī‘bands*, *qiṭ’as* and short *mawlawis* (f. 240v), in praise of Shāh-Shujā‘, 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 ʿAlī postpones some interesting dates for the history of that period. Beg.

5. *Tarbiyyat-nāma* (f. 281v), also called as in EB 803 (2), *Suḥbat-nāma*, comp. in 731/1331 (see f. 311). The title is given on p. 289v. It is divided into ten *maqālas* dealing with didactic discussions of various *adabs*. Beg.

6. *Muḥabbat-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. p. 341v). A Sufic-theosophic poem in eight *bābs*, with a short prose preface, containing many eulogies of Ghiyāthu’d-Dīn al-Ḥamawī (f. 353), wazīr Qiwāmu’d-Dīn (f. 355v), Taʾju’d-Dīn Akhtīsān (sic) (f. 358v), and others. Beg. of the prose preface:

الحمد لله الذي إدَّعَ الخِلق مَعَبْدًا الخَمْس

Beg. of the poem itself (f. 314v):

بِنَامِ أَنَاَ ِّبَيْنَ مَنَْوْلَ، مَعِيدَ رَاهُعيَنَ، كُرْمَ مَنَْلُ;

7. *Daḥ-nāma* (f. 342v–363v). Eulogies of the same Mubārizu’d-Dīn, Shāh-Shujā‘, 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.

بِنَامِ أَنَاَ مِعْزُ نَاشَأَ أَوْسَتُ، حَوْفُ كَانَتْ اَزْخَانَا أَوْسَتُ;


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:

Qaṣīdās, qiṭ‘as, tarjī‘bands, etc. (f. 1v), beg. as usual:

هردل که در هوالی جمالش ممالک یلنست،

Ghazals (f. 156v), alphabetically arranged, beg.

آی در هوالی مهرت ذرات کون کردی،

Muqaṭṭa‘āt, with a few qaṣīdās, etc. (f. 242). At the end, on f. 250v there is a qiṭ‘a containing the date of Salmān’s death: 10th Ṣafar 778 AH., Saturday:

نسل هفعض و هفناد و هشت از هجرت،

بیوز شفه‌ه عشیر شمر قرب به‌هام.


585.

The same.

Another copy of the same diwān, transcribed in 1073 AH. It is referred to in Spr 555. A fine specimen of calligraphic art, with beautiful vignettes.

Qaṣīdās, beg.

قدم نه برسر هستی که هست آن پایه ادنه،

Ghazals, beg. as usual:

اکر حسی تو بی‌شاید نقل از جهره دعوی را،

S 300 x 155, 210 x 80, ll. 19. Or. pap. Ind. calligraphic nast. Cond. good. CFW 1825.

586.

MIHR-U MUSHTARI.


\[\text{بناى} \text{ب_axis} \text{عالم} \text{عشق}, \text{كى نام} \text{لست} \text{فطى} \text{خالى} \text{عشق} \]

S 165 x 90, 115 x 55, II 14. Or. pap. Ind. nast. 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-Ḥāfiz.

Poems of Shamsu'd-Din Muhammad Ḥāfiz Shīrāzī, d. 791/1392, 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, Gotha 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 Ḥāfiz, 2 vols, (Triibn. 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 Ḥāfiz, 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 Muhammedan 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 Muḥammad Sādiq 'Ali, 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 Muḥammad Gulandām's preface:

محمد بیهود و ثقائی بیهود و سپاس بپیام اَلّه

Beg. of qaṣīdas:

شد عینه زمین حبو پست ازم جوان، اَلّه

Beg. of ghazals, as usual:

اَللّه یَا اَبّانا الساقی اَدر کُلًا و نولیا، اَلّه

Ff. (204), S 155 x 95, 95 x 50, ll 12. Or. psp. Good Ind. nast. Cond. bad, greatly injured by 'reparis' with 'transparent' paper. Some poems are written on the margins. Fine vignettes, partly spoiled.

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 mathnawī (f. 146v, beg. سری‌نده دارد اَلّه), quatrains. A note is appended, on the symbolical meaning of various expressions of Ḥāfīz.

Ff. 149. S 230 x 130, 185 x 90, ll 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 mathnawī, 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, ll 14. Or. pap. Ind. nast. Cond. tol. good, but some parts are worm-eaten. Vignette.
590.

The same. Nb 35.

Another copy of the same diwan with Gulandam’s preface, containing ghazals, tarji bands, qit’as 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. F 5.

Gulandam’s preface to the diwan of Hafiz, 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.

TUHFATU’N-NASÁ’IH. Od 2.

A poem, in 45 babs, in the form of a qaṣida, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc., with many eulogies of Naṣiru’d-Din Mahmūd, who may be identical with the famous Chishti saint, Chiragh-i-Dilī (d. 757/1356). According to the present copy, as well as the majority of others, it was composed in 795/1392 by Yūsuf Gada in some copies Muhammad Yūsuf. 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 Chiragh-i-Dilī. See ELO 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.

حمدی بکویم بی عدد مرکانیج غب و بشر، الیغ


593.

The same. Ad 7.

Another copy of the same poem, transcribed in 1139 AH. by Muhammad ‘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. Ad 6.

Another copy of the same work, transcribed in the XIIc. AH., defective at the end. It contains only 38 bâhs 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.

Fr. 27, S 205 x 115, 170 x 80, II 13. Or. pap. Ind. nast. Cond. good. Index.

595.

ديوان مسعود بک

DĪWĀN-I-MASʿŪD-I-BAK.

Poems of Masʿūd-i-Bak,¹ whose original name was Ahmad b. Muḥammad Nakhshabi, d. at Dehli in 800/1397-1398. This diwān bears a special title āl-ayn, or āl-ayn. 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 j to the letter $i$). The copy contains:

The prose preface, beg.

الحمد لله الذي نور فقلا العارفين الخ

The initial ghazal (f. 2), beg.

اتئ سوادیست که در دیده دهد نوریقین الخ

Qasīdas (ibid.), beg.

ای این کاندرون جای هر انسانگوئی (sic) الخ

Ghazals (f. 15v), in alphabetical order, beg.

سبس و شکریکوئیم حمد یزدان را الخ

Quatrains (f. 55), unarranged, beg.

لئ غاذل مصوبم ز اسرار خدا الخ

Fr. 62, S 235 x 135, 160 x 80, II 17. Or. pap. Ind. nast. Cond. good.

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 Khorasani local word bak for frog, and it is not impossible that such was the lagab of the poet (as in the case of Raahid-i-Watwát, etc.).
DĪWĀN-I-KAMĀL-I-KHUJANDĪ.


Ghazals (f. 4v), alphabetically arranged, beg. as usual:

597.
The same.

Extracts from the same dīwān, copied towards the end of the XIIc. AH., also referred to in Spr 455. This copy contains qaṣīdās, beg. as in the preceding copy, and ghazals, beg. (f. 69).

There are also a few qiṭ’as, an epigram on the contemporary poets: Salmān Sāwaji, Ḥāfiz Shīrāzī, ‘Īmād Faqīh, etc., and a few quatrains, beg.

598.

KHULĀSATU’T-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):

Nāmā. 7.
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.

إِلَى بَنَامِ تَوْتَهُ اِنْتَجَحَ كَلَامٍ، دَرْ ثَنْيَاتٍ زَيْنُ رَسِيدَةَ بَكَامٍ

Bd. v. Fl. 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. دیوان مغربي

DĪWĀN-I-MAGHRĪBI.

Poems of Muḥammad Shirin Nāinī, surnamed Maghrībi, 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 پیدا، ذرات در کون شد همیداً

A tarjī'band is found on ff. 65–67. Quatrains beg. on f. 67, as usual:

اَیِّ كَشْتُهُ عِیَامُ رَبِّیُوُ (sic) اَز جَامِ جَهَان، ِّلَامُ

Occasional emendations and additions on the margins.

Fl. (70), S 205 x 130, 150 x 85, ll 16. Or. pap. Ind. nast. Cond. good.

600.

The same.

Another copy of the same diwan, 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 بیچاره سودا زدنا سر کردنام، که بارانات خداوند ستخت سخن رانم،

*Tarji̇bands* (f. 202v), beg.

الا تی عشق عالم سوزبی غم، عم,

*Qiṫas* (some of them in Turkish) (f. 207), beg.

هزار شکر خدا را که نب جمع امور، الیم

A Sufic *mathnawi* poem with the title رسالة عدد مقامات (f. 213),

beg.

حمد بر حضرت غنی احد، الیم

*Quatrains* (f. 215), beg.

مستعی ام از حضرت سلطان قدم، الیم

Miscellaneous poems (f. 220–224).


602. MĪṢBĀH-I-RASHĪDĪ.

A rare Sufic-didactic *mathnawi* poem, comp. in 852/1448–1449 (f. 220), by Rashīdū'd-Dīn Muḥammad Isfarā'īnī, 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.

بَنَامَ يَادَكَ رَأَيْتُمْ، نَيَسَتُ يَبوُثُ تَوْرَ درْ أَمْرِي فَلاَحُ

(For description of the portions of Gulistān and Bustān, found on the margins of this copy see above, Nos. 531 and 535).

Ff. (221), S 235 x 145, 135 x 65, il 15. Or. pap. Good Ind. nast. Cond. not good. Dirty, injured by dampness.

603.

DĪWĀN-I-SHĀHĪ.


باَبَ بِبُسُورَ سِينَةَ رَندَانَ پَکْبَارُ ، باَبَ بِبُتَ بَدِّیَّ مِسْتَنَلَ بَنْوَازُ

On ff. 44v–45 there are three qīfās, and on f. 45v–46 six rubā’is.

Ff. 46, S 195 x 110, 120 x 60, il 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 ‘Iṣpahan, 8th August, 1811.’

604.

The same.

Another copy of the same diwān, transcribed in 974 AH. in Agra, by Mulla Shīkhū Shamsu’d-Dīn Qurayshī. It contains apparently less poems than the preceding one, chiefly ghazals, alphabe-
tically arranged, and a few *qu'aṣas* and *quatrain* on ff. 32v–33v. Beg. as in the majority of copies.

لى نقش بنَّهِ نَامْ خَطَّتْ بَا سَرَشَتْ مَا أَلَٰمْ


605.

The same.

Oa 47.

Another copy of the same diwan, 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-ĀDḤARĪ.

Poems of the highly revered Sufic shaykh and the eminent Shi'ite, Jalālud-Dīn Ḥamza b. 'Alī b. Hasan Bayhaqī (or Ṭūsī), with the takhallus Ādharī, who died at Isfārāin in 866/1461–1462. See Br. Lit. Hist. III, 497, GIPv 304, EB 884 (only a small fragment of this diwan described), Mehren 40, Dorn C. 399, etc. *Ind. libr.*, Spr 315–316 (this particular copy described). Other works by the same Ādharī are better known, namely: Jawāhīra'l-asrār (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 *Mīrāt*). It is a versified abbreviation of Qazwini's *Ajā'ibu'd-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 1.32 or 1.33, or even 1.34 but it seems too suspicious to be taken into account. This MS. contains:

*Qaṣidas* (f. 1v), not arranged alphabetically, beg.

آَنِ تَسْخَرْ بِهِ كَّيْ فَنَذَ مَرْدَمْ دَاً، بِرَنَّامْ خَدْوَاءْ تَثَلْقُ وَتَعَالِىَ

Ghazals (f. 30v), alphabetically arranged, preceded by some introductory ones, beg.

زَهِيْ غَمِيرَ تَوًّا مِنْ سَرْ كَانْتَاتْ آً، بِرَنَّامْ خُرَامْ كَيْ شَدّ كَانْتَاتْ بَتَّهْ

The first ghazal in the alphabetical series begins on f. 32:

كَرَنَذْ بَرْقَةُ لَطْفَ تَوْهُمْ رَلَىٰ مَا آَمَٰلْ
Qi'as, a few quatrains, and fards (f. 85), beg.

フラタラ ان ر (ى) شمار، (ى) شعار

Fl. 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 ll. 30v–31; also a 'star' on f. 1, all in rather bad condition.

607. KHĀWAR-NĀMA.

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 هفتصد for هفتصد), by Muḥammad b. Hisāmī’d-Din, a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusaf, 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 lit. there at least once. Copied towards the end of the XIc. or the beg. of the XIIC. AH. Beg. (without an introduction):

نسختين مرتين نامه دلکشلی، سکی ناقش بستم بنام خدایی

S 300 × 180, 215 × 125, ll 19 (four columns). Or. pap. Good Ind. nast. Cond. good. Bad vignette.

608. The same.

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.

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.

بنام خداوند جلال و خرس، کرزی بر تر انداشته بر تکرر،


610.

DĪWĀN-I-RIYĀDI.

Oa 8.

Poems of Riyādi Samarqandi, about whom very little is known. He died in 884/1479–1480. See EIO 1299, RS 285 (II), EB 890–891, Pr 894, R 1074, Dorn C. 311, etc. Ind. libr. Bh 334; (GC II 233). The present copy was transcribed (as the Dīwān-i-Shāhī in the same vol.) at Agra, in 974 AH., by Mullah Shikhū Shamsu'd-Dīn. It contains apparently only a small extract from the original diwān, almost exclusively ghazals (only two quatrains are found at the end). Beg.

ای پری از رخ بر انگی طاری را، المغ

Bd. v. Ff. 34v 50. For measurements, etc., see No. 604.

611.

MAWLŪD-I-NŪR-I-AHMADI.

Na 68.

A voluminous mathnawi 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 khâtima gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Ya'qūb (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 Nurī. Stewart (St. No. 70 on p. 69), who almost certainly also refers to this very copy, calls the author Abū'l-Husayn (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):

جائنات إذ نور محمد شاد باد، غرته اندر قلمزم ارشاد باد.

If this expression really contains his name, he may have been called Nūr Muḥammad, or more probably Nūru’d-Dīn Muḥammad.

The poem is divided into 4 gisms and a khātima (as stated on ff. 9–9v, where a complete index is given). Copied in the Xc. AH. Beg.

شاع تقش یبى یوح قديم، همب سبى الله الرحمي الرحيم.

Ft. (406), S 240 × 140, 180 × 95, ll 19, four columns. Old Or. pap. Good Khorasani nást. Cond rather bad, especially at the beginning and end.

612.

KULLIYYÅT-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 mathnavī 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 XiiCe. AH.

I vol. Jāmī’s prose works:

1. Shawāhidu’n-nubuwat (ff. 1v–112), comp. in 885/1480, a theological treatise on the evidence for Muḥammad’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 muqaddima, seven ruktas, and a khātima. Lith. several times in India. Beg. as usual:

الحمد لله الذي أرسل رسوله مبشرين رضومنا الله

2. Nafahatu’l-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), 895 (27), 896 (19), 962–964, Pr 882, 883, 885, Ros 260, 261, 293, R 765, Aum 52, Fl 1 574, III 542, etc. Ind. libr. Bh 442, Bk 180 (17), 202. This work is sometimes also called Raoudatu’l-akhyār wa tuhjatu’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 Lagrainge, 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:

چو مرغ امرزذی بالوی ز آزار گم

4. Hilya-i-hulal, (cf. f. 353), or as it is called in the colophon (f. 370), Risāla-i-mu’ammaya’t-i-asmā’i’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:

بسم الله الرحمن الرحيم و الاعتقام لمباني اسمه العظيم

5. (Risāla-i-mu’ammayāt) (ff. 370v–377v), another collection of logographs, being an extract, made by Jāmī himself before 879/1474–1475, from the preceding work, Hilyatu’l-hulul, see EIO 1379, Aum 44–45, etc. Beg. as usual:

إلى اسم توكنِّه هرطسمي، الغ

6. Risāla-i-mukhtasār dar biyān-i-gawā’id-i-mu’amma (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.

بقام أنك ذوات أو ز اسماء، بويدا جوا اسماء از معا


جو از حمد وتجوحت بالكي كام، بدان ای در معا طالب نام

8. Risāla dar kalām-i-mawzūn (ff. 388v–394v), or, as it is usually called, Risāla-i-arūḍ, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969, Pr 186, Fl III 543, etc. Beg.

سياساً وافراً قادری را که حکمت سریع دولت انلااك را الگ


بعد از تیم بموژن ترتیب قلمامی که فقیه سنجی الله

10. Risāla-i-mūsīqi(ff. 397v–406v), a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), FlIII 543, etc. Beg.

بعد از توالی بلغات سياس خداوندوی الغ

11. Sharh-i-Tā’īyya-i-Fāриqiyya (ff. 407v–414v), a commentary on ‘Umar Ibn al-Fārīd’s (d. 632/1235) famous mystical qasīda, rhyming in تن. See EIO 1357 (17), EB 894 (14), 895 (7), etc. (Cf. below, sub-heading No. 30). Beg. as usual.

پاک خداوندوی که معرفی کاندات الق

12. Sharh-i-baytayn-i-Mathnavī (ff. 414v–416), also called Nay-nāma, a commentary on the two initial bayts of Rūmī’s
Mathnawi (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:

١٣.Sharh-i-bayt-i-Amir Khusrav (ff. 416v–418), explaining the mystical meaning of a verse of Khusrav Dihlawi (see above, Nos. 558–571 in this Cat.). See EIO 1357 (19), EB 894 (18), 895 (9), Pr 166, etc. Beg.

١٤. Sharh-i-ruba’iyyat (ff. 418v–431), a commentary on some of Jami’i’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:

حمدًا الله هو بالحمد حقائق الغ

١٥. Risāla-i-tarīq-i-tawajjuh-i-Khwājah (ff. 431v–433), on some problems in the theory of mystical perfection; it is sometimes also styled Risāla dar sharāf-il-ḥikr, or Risāla dar tarīqa-i-Naqshbandiyya. See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc. Beg.

سرشتنة دولت لى برابذ سبف أرٍّ الغ

II vol. Jámi’i’s mathnawi poems:

١٦. Preface to Jámi’i’s Sab’a (ff. 1v–2), see EIO 1317, 1318, 1321, RS 289, 290, etc., quoted in full by Rosen (Ros 216–218), beg.

حمدًا لرب جليل من عبد ذايل الغ


إي يبادت زنده چان عشقان، زاب اطفت ترژال عشقان

قِبَلَهُ هُمَّتُ خَلِّيَّةٌ شَنَاسٌ، الَّذِي

Beg. of the *mathnavi*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَسَّتُ عَلَيْهِ سُرَخَوَى كَرِيمٍ


ایندید (sic) بِسْمِ اللَّهِ الرَّحْمَنِ، الرَّحِيمِ الْمَتَّوَلِيِّ الْخَالِصِ

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.* Bk 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:

الهِيَ غَنْجَةُ امِّيِّ بَنْشَلَى، كَلِيَّ اَلْبَرَّةِ جَارِيّ بنَمَلَى


لِى خَاكُ وَتُوْقَّعَ سَرَبَلَدَانِ، مَجِنُونٌ تَوْعَقُ هَوْشَمَانَدُانَ

23. *Khīrād-nāma-i Sikandārī* (ff. 222v–246v), also called *Sikandār-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:

الله كمال البه ترا ست جمال جهان پادشاهی ترا ست

III vol. Jāmī’s diwāns:


بعد از تیمی بادلی ثانی جمیلی جلیل’a

25. The first diwān (ff. 2–148v), comp. in 884/1479–1480, also called Fāṭihatu’l-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 همّ ست علیا سرخوان کرم

The first part, containing the qasīdas (ff. 3v–28), with occasional tarji’bands, short mathnawis, etc., beg. as usual:

زان پیش کر مداد دیم خانه را مدد‘الغ

The second part (ff. 28v–148v), beginning with qasīdas, a few qī’tas, etc.:

بسم الله الرحمن الرحيم اعظم اسماء علیم حکم‘الغ

The ghazals, with a few quatrains, etc., at the end, begin on f. 29v, as usual:

یا می بدای جمالن نی کل ما بدای‘الغ

26. The second diwān (ff. 149v–221), also called Wāsitatu’il-‘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 الرحیم املی حماد المفائي‘الغ

Qasīdas, etc. (ff. 150–158), beg.

درین مصیفحه چو آغاز کردم املی را‘الغ

Ghazals, etc. (ff. 158v–221), beg.

انمای الله اله واحد‘الغ

27. The third diwān (ff. 221v–265), also called Khātimatu’il-ḥayāt, 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 diwāns 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 Wickerhauser, Leipzig, 1855, Vienna, 1858; by Schlechta-Wssehrd, etc.; Mélanges Asiatiques, VI, p. 104.

A very short preface in prose, beg. with a distich:

پسم الله الرحمن الرحيم، طرفة خطابيست زسفر قدیم،
Qaṣīdas, etc. (ff. 221v-227), beg.

انه تسبیح حساس بردمع او اامد کوا، البغ
Ghazals, quatrains, etc. (ff. 227-265), beg.

بر اامد شاه عشق از طور سینا، الیم

IV vol. Some of Jāmī’s prose works.

28. Risālâtul-inshā (ff. 1v–21v), a collection of epistolary models by Jāmī, also variously styled Munsha’at-i-Jāmī, Inshā-i-Jāmī, Ruq’at-i-Jāmī, and Dīwānur-rūsā’īl. See EIO 1387–1389, EB 894–896, 965, FL 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 از انشاء محاسف ثقة و محدثت لله للغ

29. Sharḥ-i-Lama’āt (ff. 22–63), usually called Ashīv’vatul-Lama’āt, comp. in 886/1481. A commentary on the Sufic work Lama’āt, by Fāhrud-Dīn ‘Īraqī, d. 686–688/1287–1289, cf. above, Nos. 522–523 in this Cat. (several copies of Lama’āt 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:

لوا لمعات برق نور القدم، الغ

30. Lawāmi’ (ff. 63v–81), also called Sharḥ-i-Mimiyya-i-Khamrīyya, comp. in 875/1470–1471. A commentary on the mystical qaṣīda of Ibnul-Fāriḍ (see above, sub-heading 11) rhyming in m. 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:

سبحان الله جمیل ليس لوجهة نغاب إلا الغزیر اللم

4 vols. The first three: S 325 x 230, 245 x 135, II 25 (the II vol. has four centre-columns, the III vol. two centre-columns, and a marginal one). Good old Or. pap.
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, Salamun-u Absal, beg. as in No. 612; Tuhfat-ul-ahzar, with a prose preface, beg. as usual:

Subhatul-abrar, also with a short prose preface, beg. as usual:

Yusuf-u Zulaykha, Layla wa Majmun, Khirad-nama-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.)

614.

The same.

Another copy of Jami's Sab'a, dated 1055 AH. It is incomplete as the Sikandar-nama is not found here. All begin as in No. 612: Silsilatu'dh-dhahab (with a preface), Salamun-u Absal, Tuhfatul-ahzar, Subhatul-abrar (slightly defective), Yusuf-u Zulaykhah, Layla wa Majmun.

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-AHRĀR.

Another copy of this poem, transcribed in 971 AH., by Muḥammad Ḥusayn b. Ghiyāthi’d-Dīn ‘Alī 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-Khâliq. 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’ll-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, ll 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, ll 17. Or. pap. Ind. nast. Cond. good.

622.

YŪSUF-U ZULAYKHĀ.

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, ll 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-NĀMA-I-SIKANDARĪ.

Another copy of this poem, transcribed in 1090 AH. at Bijāpūr. Beg. as usual, see No. 612 (23).

Ff. 38, S 235 x 135, 175 x 80, ll 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-JĂMĪ.

The earlier collection of Jāmī’s lyrical poems, which was afterwards embodied in his first divān, 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 divān consists of ghazals in alphabetical order, but there are in the beg. several qaṣīdās and qiṭās, as in the second part of the first divān, see No. 612 (25), with the same beginning. The ghazals begin on f. 8, with نجلي الروح من گس نصفذ نصفذ الروح نازلنا، الغ . The tarjī’-bands begin on f. 272v, a few qaṣīdās, etc., on ff. 273–293v, and the rest (ff. 293v–315) consists of quatrains, mixed with qiṭās, etc., beg. as usual:

Old copy, dating from the beg. of the Xc. AH.

Ft. (315), S 195 x 110, 145 x 75, II 19. Or. pap. Khorasani nast. 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 Xic. AH. by Maḥmūd b. Mirak Darguzānī. 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, qaṣīdās, 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 tarjī’-bands and qiṭās begin abruptly. Quatrains and fards begin on f. 183, in a different way:

Ft. 189, S 230 x 120, 155 x 70, II 15. Or. pap. Calligraphic Ind. nast. Cond. good. Folios are badly misplaced, many lacunas. On. f. 1 there are two ghazals by the same Jāmī.
627.  
Dīwān-i-Jāmi.  
Another copy of Jāmi’s first dīwān, corresponding almost exactly to No. 612 (25). The preface is different, beg.

The first part, containing qaṣīdas, etc., begins on f. 4v, as in No. 612 (25).

The second part, opening with a small collection of qaṣīdas, 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 د. Copied in the XIIc. AH.


628.  
Dīwān-i-Jāmi.  
Another copy of the second dīwān of Jāmi, see above, No. 612 (26). The initial poems are the same as in that copy. The qaṣīdas begin on f. 1v, the ghazals on f. 13, the qiṭās, quatrains, etc., on f. 94. Transcribed towards the end of the Xc. or the beg. of the XIc. AH.


629.  
Sharḥ-i-Ba‘d-i-Rubā‘iyyāt.  
The same short commentary on some of Jāmi’s own quatrains, by himself, as mentioned above, No. 612 (14), beginning as in that copy. Transcribed in the XIIc. AH.

Ff. 27, S 220 × 125, 155 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

630.  
The same.  
Another copy of the same commentary, beg. as in No. 612 (14). Transcribed also in the XIIc. AH.

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 أحرصي ثنايا عليك كيف وكلا ثناي الغ


632.

The same.

Another copy of the same work, dating from the XIIic. AH. Defective at the end. Beg. as in the preceding copy.

Bd. v. Ff. 1v–9, S 200 x 140, 155 x 105, ll 21. Europ. pap. Ind. nast. Cond. good.

633.

The same.

Another copy of the same work, also dating from the XIIic. AH. Before the beg. (as in No. 631) it has an invocation, found in many other copies:

رب وفقنا للتمييل و التنمية الغ

Bd. v. Ff. 118v–141v, S 230 x 130, 150 x 70, ll 12. Or. pap. Ind. coarse nast. Cond. tol. good. CFW 1825.

634.

The same.

Another copy of the same work, also dating from the XIIic. 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 XIIIic. AH. Defective at the end. Beg. as in No. 633.

636. HĀSHIYYA-I-LAWĀĪH.

Glosses on the Lawāiḥ, the same as described in EIO 1373, where the name of the compiler is given as Mullā 'Imād. In this copy the author mentions his name as 'Imād, in a quatrains at the end of the work (f. 65v), and gives the chronogram (on f. 66) 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 أز توعیان لوائه نور قدم، النغ

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. ASHI‘ATU‘L-LAMA‘ĀT.

Another copy of the same commentary on ‘Irāqi’s Lama‘āt, 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 Anvari, Imāmī, Ibn Yamin, etc.
640.

LAILĀ WA MAJNŪN.

A romantic mathnawi poem, dealing with the love-story of Lailâ and Majnûn, by Maktabi, about whom so far no information has been found. It was composed in 895/1489–1490, as expressed by the chronogram on f. 131v. 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 Majnûn’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:

\[\text{لیلی و مجنون} \]

On 28.

\[\text{لیلی و مجنون} \]

641.

The same.

Another copy of the same poem, transcribed in 1215 AH. by Muḥammad Ḥusayn Shīrāzī. It is referred to in Spr 480. Beg. as in the preceding copy, but it reads: نو آناز instead of: نو آناز 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 Amir Humāyûn Isfârahî, 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 Humāyûn’s poems occupy only ff. 1v–13v and f. 18v. The rest of the album is filled with isolated poems from Sa‘di, Khusraw, Jāmī, Ibn Yamīn, Kamāl Khujandi, Khayyām, Hasan, and a few others. The poems of Humāyûn are almost exclusively ghazals, alphabetically arranged. Beg.

\[\text{دبی و همايون} \]

Nb 160.
643.

DĪWĀN-I-SUHAYLĪ.

Lyrical poems of Āmīr Nizāmu’d-Dīn Āḥmad, a wāzir to the Timuride Prince Sulṭān Ḥusayn, with the takhallūs Suḥaylī, 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):

'Muḥīṭ Mawṣūlī Dār Tabīkī Dāguh al-Maṭara,'

Khudawandā Khudawandi yā kāqīrū mā māra,

Tarjī'bands, qī'as, a few mathnawīs, etc. (f. 78), beg.

'Li az Nāzīr Inḍāḫatā yā ṭibāyī ṭanīra,'

Rubā'īs (f. 90v), beg.

'Yā Ṯubī Ṯagawa'i yā Jāmī dādī dādī Nīṣest,'

Fr. 94, S 215 × 130, 140 × 70, ll 19. Or. pap. Calligraphic Ind. nasta. Cond. good.

Fine vignette.

644.

BĀGH-I-IRAM.

A long mathnawī poem, containing a version of the story of Bahram and Bihru. 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 Āq-Qoyūnlū prince Yaqūb (884–896/1479–1490), cf. ff. 142–154v, and many others, both divines and officials: Qādi Ṣafīyyu’d-Dīn ‘Īsā (f. 164v), Abū’l-Makārim Samarqandi (f. 165), Mīrāk ‘Abdu’r-Rahīm (f. 165), etc. Many references to various poets, such as Kamāl Khujandi (f. 209v), Jāmī (ff. 55v), who is referred to as already dead, and others. The author, Kamālū’d-Dīn Haratī, 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 XIc. AH., slightly defective at the beg. The first bayt in this copy is:

Munun bāwa-yū mā ṭawī ṭawī nīsī, tā kānd dar masāfī kīn ḥudūrīz

Fr. (268), S 200 × 120, 130 × 65, ll 15. Or. pap. Ind. nasta. Cond. good.
645.

DĪWĀN-I-FIGHĀNĪ.

Lyrical poems of Bābā Fighānī, a native of Shīrāz, who also used the takhallus Sakkakī. He was a court poet of the same Sultān 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 qīṭās (f. 112) and quatrains (ff. 112v–115) are given at the end. Beg. as usual:

اَي سَرُّناَمْ َفَامَ توَعَفَ قَرْة کُشَابِرَا َذَرْتُ تو مَعْلَ سَنْحَی عَشَق سَنْحَی سَرَابِرَا


646.

The same.

Another copy of the same diwān, transcribed in 1191 AH. Referred to in Spr 404. It contains apparently a smaller number of poems, almost exclusively ghazals with only a few qīṭās and quatrains at the end. Beg. as in the preceding copy.


647.

DĪWĀN-I-ĂŞAFĪ.

Lyrical poems of Khwāja Āşafi, son of MuqīmuCd-Dīn NiμatuLlah Quhistānī, 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 diwān consists almost exclusively of ghazals, alphabetically arranged, with a few qīṭās and quatrains towards the end. Beg. as usual:

سَرَّاد اَيَاد خَدَا لْي لْوَرَبَنِي رَأ يَمِدة مَهْر بْنَي هُذِي مَسْلَمَانِي رَأ

Fl. (70), S 240×130, 180×80, ll 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 (gisms) of a voluminous poem in Mathnawi verse, called Biyān-i haqāiq-i-ahwāl-i-Sayyidu'll-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 Mathnawi and may have been intended as an imitation of it. Both parts bear special titles, as follows:

a. Miṣbāḥul-arwāḥ (Na 143, ff. 1r–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.

b. Sharḥul-wāsīlın wa tawṣīfu'll-jāhilın (Na 75, ff. 1v–188v), the seventh part of the same work, completed, as also stated in the concluding verses, in 870/1471–1472. Beg.

2. Rubā'iyyat (Na 143, ff. 176v–214), a collection of quatrains in several alphabetical series, in praise of Muhammad, 'Alī, and other saints. These quatrains follow the first part of the preceding work, but are apparently not directly connected with it. Beg.

3. Mahrū'ul-qulūb (Na 75, ff. 189–202), a Sufico-theological Mathnawi poem in the same strain. It is referred to in the seventh part of the Biyān-i haqāiq (f. 183v) in terms which imply that the author was going to compose it as a conclusion of his poem, but there are no clear indications as to its forming part of the larger work. 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 (Miṣbāḥu'l-arwāh), is most probably the same as the present one. Mahru'l-qulāb, together with four other mauthnawī 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 hagiologic work Siyaru'l-ārifīn, whose name was Ḥāmid b. Faḍlī'l-lah Jamālī of Dīhlī and who belonged to the Chishti affiliation of the Sufis (EIO 637, Pr 556, R 354; his work was lithographed long ago at Dehli). 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, Mahbābu's-sadiqīn, 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 Siyaru'l-ārifīn 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 hagiologic work) and to compose the Siyaru'l-ārifīn. 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 Shi'i, 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 poetical 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-ṣanādīd (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 Maḥbūb’s-ṣadiqīn (the earliest), on ff. 98–98v.; No. 2, in Misbāhu’l-arwāh, ff. 174v–175v; and No. 3, in Sharḥu’l-waṣīlīn, ff. 182v–183v, the latest of the three.

1. Maḥbūb, i.e. Maḥbūb’s-ṣadiqīn, mentioned in all three lists, see Bh 357 (V).
2. Miṣrāt, also mentioned in all three lists, but without any particulars.
3. Kanūn (list No. 1), or fuller Kanūn’l-daqa’iq (list No. 2); list No. 3 calls it Ganj.
4. Tanbīh, i.e. Tanbāhu’l-‘arifīn, referred to in other places, as in Maḥbūb, f. 63v. It is mentioned in all three lists.
5. Mīzān (lists Nos. 1 and 3), or Mīzānu’l-haqā’iq (as it is called in list No. 2).
6. Mustazād, in all three lists probably for Ghazālāh-i-mustazād, which may form a part of his diwān.
7. Kashf’u’l-arwāh (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-rūh in list No. 3. It forms apparently a sort of introduction to the large poem Biyān-i-haqāiq, and is described in EB 1274 (I).

All these works must have been composed before 866/1461, the date of the completion of Maḥbūb’s-ṣadiqīn, in which they are mentioned.
8. Rūḥu’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. Ma’līmāt (lists Nos. 2 and 3).
11. Misbāhu’l-arwāh, 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 Misbāh, which contains list No. 2.
These works must have been composed between 868 and 876/1463–1472.
21. Mahrul-quṭūb, 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 tarjī’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 not found in the MS. of the Bodleian Library, see EB 1274, and of the Imperial Library, referred to above.
23. Fursat-nāma, see Bh 351 (II).
26. Faḍilatu‘l-aql, see EB 1274 (II).
27. ذرُ عليَّ 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 Xc. AH.
Ff. 214 and 202, S 225 x 125 (and in the second vol. 185 x 115), 140 x 65, il 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 Dha‘l-qrarnayn, 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-Tīmūrī, or even Iskandar-nāma-i-Tīmūrī. The author, 'Abdu'l-lah Jāmī, with the takhallus Hātīfī, 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 Bakhsī (the first three folios are of modern origin, as well as some others in the middle of the book). Beg. as usual:

بِنَالِمُ خَدَائِنِي كَنْ نَفْرُ خَرَدَ، نَيْارِدُ كَرِ درَ (نا) كَنْهَ أَرَپِي بَرَدَ

S 210×125, 155×80, II 17. Or. pap. Old Ind. nast., inelegant but legible. Cond. very good.

650.

The same. Na 22.

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. Na 21.

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. Calligraphie Ind. nast. (in the original portions). In the modern sections the paper is European. Modern Ind. nast.
652.

The same. Na 23.

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 x 120, 155 x 70, ll 14. Or. pap. Ind. nast. Cond. good.

653.

HAFT MANZAR.

Na 167.

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), RB 1016, R 653, Aum 34, Mehran 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.

S 230 x 140, 150 x 70, ll 14. Or. pap. Ind. nast. of Herati type. Cond. good, Notes on fly-leaves and on the margins. Vignette.

654.

FUTŪHU’L-HARAMAYN.

Na 91.

A versified description of the places of pilgrimage at Mecca 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 Muhîyî 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.

S 215 x 150, 140 x 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.

\[ \text{ای در جهان ی کون مکان نفرت دریایی تو} \]

S 245 × 135, 185 × 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.


657.

Dīvān-i-Hilālī.

Poems of Badru’d-Din Astrābādī, with the takhlīlus 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; Cawnpore, 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:

\[ \text{آی تور خدا در نظر از روزه تو ما را} \]

A few qīt’as and quatrains (f. 79v), beg.

\[ \text{آی سه نامه که بز را نجات} \]

658.

The same. Na 153.

Another copy of the same diwān, almost precisely corresponding to the preceding. Beg. of ghazals (f. 1v), and of qīṭ'as (f. 55) is the same. Copied towards the end of the XIIc. AH.

659.

SHĀH-U DARWĪSH. Na 117.

A romantic mathnāvī poem by the same Hilālī, usually styled Shāh-u gadā, dwelling on the supposed mystic love of a darwīsh 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, Ueber persische Tenzonen, 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 Xc. AH. Beg. as usual:

اَلْوَجْدُ تَوَامِلُ حَرْبِ مَوْجُودٌ، هُسْتِي وَبُدُوًةُ وَخُواهِي بُودُ

S 155 x 100, 100 x 58, 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. Oa 23.

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-Din Ḥasaynī. Beg. as in the preceding copy.

Bd. v. Ff. 57v–96v. For measurements, etc., see No. 618.

661.

ṢĪFĀTU’L-‘ĀSHIQĪN. Na 85.

Another mathnāvī poem by the same Hilālī, dealing with various ethical matters, and divided into 20 bāds. See EIO
AHLĪ SHĪRĀZĪ, 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 Kamālū’d-Din b. Jalālī’ud-Dīn Mahmūd in 970 AH. A very good calligraphic copy. Beg as usual:

خداوندا دری از غیب کشانی گمال شاهد زیب بنامی

Fl. 55, S 220 × 135, 130 × 60, il 12. Or. pap. Calligraphic Ind. nast. of Herati type. Cond. good, but many parts injured by moisture. Fine vignette.

662. DĪWĀN-I-LISĀNĪ. Nb 116.

Poems of Wajhū’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 XIc. 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), Khusrāw (f. 14), Shāhī (f. 14v), Haydar Kaluchī (f. 17), Nāsī (ibid.), ’Adīlī (f. 20), Jāmī (ff. 19v, 21, 24v, 30v), Shārif (ff. 38, 39), Shākibī (f. 38v), Ḥasan (f. 40). Beg. as in R 656:

زهری عشقت بیاد بی نیایی داد خرمنها و غ...


663. KULLIYYĀT-I-AHLĪ SHĪRĀZĪ. Nd 19.


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-mustazād. Beg. as usual:

لّی حیرت سفاه تو بند زبان ماما
انگشت حیرت اسد زبان در دهان ماما
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-halāl* (f. 347v), a highly artificial *mathnawi* poem, which can be read in two different metres; the usual prose introduction, beg.

4. *Sham'-u parwāna* (f. 366v), an allegorical *mathnawi* poem, comp. in 894/1489, and dedicated to the Aq-Qoyūnlū prince Ya'qūb. Beg. as usual:

5. *Mutajjarriqāt* (f. 461), consisting mostly of *qiṭas*, but there are also some *quatrains*. Many of them contain chronograms. Beg.

6. *Qasidas* (f. 401v), with a few *tarjibands*, *mukhammasāt*, etc., at the end. The *qasidas* eulogise Shāh Isma'īl, the Safawide (907–930/1502–1524), Ya'qūb, the Aq-Qoyūnlū prince (884–896/1479–1490), and a great many eminent persons of their time. Beg. as usual:

7. *Marthiyyas* (f. 473), or elegies on the deaths of the Imāms and some other persons. Some of them also contain chronograms. Beg.

8. The *first* ornate *qasīda* (*Qasīda-i-masnūʿ*) in praise of Mir 'Ali Shīr (f. 478v), with the usual prose introduction, beg.

Beg. of the *qasīda* itself:

**POETRY. X C. AH.**
10. Another collection of *quatrain* (f. 492), beg. with the same *rubā‘i* as in section No. 2 in this note. It is in fact merely a repetition of the initial portion of that series.

11. *Sāqī-nāma* (f. 494v), here with the title رابعيات سوقی نامه and with a short prose preamble, beg. as usual:

ٍبعد از حمد و ثعالی جلی آنوری الاع

It consists of *rubā‘is*, beg. (f. 495v):

ساقی تذهیب که کارساز ست خدا، الخ

12. *Rubā‘iyát-i-ganjīfa* (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.

بوشیده نماند بر ارباب صوت الغ

Beg. of the first *quatrain*:

لی اکنی درت قبلاً صاحب نظران؛ الخ


آب حیوان خوش بود الغ

14. Another ornate *qasīda* (here called the *second*) in praise of the Āq-Qoyūnlû prince Ya‘qūb (884-896/1479-1490) (f. 516v), beg. as usual, with a short prose preamble:

حمد بیعید و سیاس هیقباس مر حضرت عزت الغ

Beg. of the *qasīda* itself:

 görmت جذت گوشت نسیم عفریر، الخ

15. The *third* ornate *qasīda* (f. 530v) in praise of Shāh Isma‘īl, the Safawide (907-930/1502-1524), also with a prose preamble, beg.

چپره (sic) و سیاس هیقباس غلیقی را و

Beg. of the *qasīda* itself:

هوایی کلش گوشت نسیم باد بمار، الخ

Fl. 546, S 330 x 215, 220 x 120, ll 15. Or. pap. Ind. nast., coarse, but legible. Vignette.

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1 A pack of ganjiya (playing cards) is divided into 8 suits (jins); each consisting of a king and a wazir as court cards, and 10 ordinary cards. The names of the suits, according to this copy are: ūj (crown); sāfid (white); shamsıh (sword); ghulla (servant); chang (claw); sar-i-nurk or ashrafı (gold); barūt (diploma?); gumāsh (originally meaning silken cloth, etc.).
664.

MAZHARU’L-ÂTHÂR.

A Sufico-didactic *mathnawi* poem, comp. in 940/1533-1534, at Tatta, in imitation of Niţâmi’s *Makhzanu’l-asrâr*, by Mir Háshimi of Kirmân, surnamed Shâh-Jahângîr, who died in 946/1539-1540 or 948/1541-1542. He dedicated it to Mirzâ Shâh Hasan Arghûn (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 Aurangâbâd by Sayyid Jalâl Raîs. Beg.

بسم الله الرحمن الرحيم، فاتِبِ إِلَى كَلَم قَدِّيمٍ

The beginning of this work, prefixed by mistake to Khwâjû’s poem *Rauqatu’l-anwâr*, was already mentioned in No. 576 in this Catalogue.


665.

DÎWÂN-I-ḤAYDAR.

Lyrico-Sufic poems of Ḥaydâr, a native of Harât, usually known as Ḥaydâr-i-Kulûch, or Ḥaydâr Kalûchi, or Ḥaydâr-i-Kulîchâ-paz, who flourished under Shâh Tahmâsp I, the Safawide (930/1524-1576), 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 Barakâtu’l-lah Sajîfûrî (؟ بجلوری or سجلمري) because another section of the same volume, in which this diwân is found, written by the same hand, is so dated. This copy contains only ghazals, arranged alphabetically, and a few *quatrain* at the end.

*Ghazals* (f. 72v), beg. as usual:

أَيْ اَدَوْجَالِي دُولَةً وَعَلَّمَتْ هُوسًا،

وَعِلَّمُ نَوَّ بِثَدَ كَيْنَهُ بَوَدَ مَلَنسَـسَ مَا

*Quatrain* (f. 107v), beg.

کَلَّى نَظَرِي بِهِ بَيِّنَةٌ مِيِّي، یَا کَوْشَ بِسَوْى دَادَ خُواهَی مِیَـکَن

Bd. v. Fi. 72v-108, S 220 x 130, 180 x 80, ll 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 JÂM-I-FUDÜLĪ. M 4.

A rare mathnawī poem by Muḥammad (or Mahmūd) b. Sulaymān Baghādā, with the takhallus Fudūlī, 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 GIPh 358. The poem is divided into seven jāms, ’bowls,’ each followed by a munāzira, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc. AH. Beg.

Māz (sic) خواب نفلت جو برداشتند لوار فرست بر افراشتند.

Bd. v. Ff. 44v–51, S 260 x 140, 210 x 110, II 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good, damaged by repairs.

668.

DĪWÂN-I-KĀMRĀN. Nb 166.

Persian and Turkish lyrical poems of emperor Humāyûn’s brother, Mirzâ Kāmrān. 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, qiṭʿas, quatrains, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

669.

DĪWĀN-I-SAQQA.

Poetical works of Darwish Bahram Bukhari, 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 divān, 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 Aurangzèb’s reign, or 1118 AH, as is given in the colophon, by Hidāyatul-ī-lah. This (very bad) copy contains:

1. Ghazals, in alphabetical order, except for the first two, beg. (f. 1v):

The first alphabetical ghazal begins (on f. 2):

2. Tarji’bands, qif’as, jards, etc. (f. 66), beg.

3. Quatrains, in alphabetical order (f. 74v), beg.

4. Another series of tarji’bands, musaddasāt, mukhammasāt, etc. (f. 79), beg.

5. Sāqī-nāma, in mathnawī verse (f. 85), beg.

6. A mathnawī poem (f. 89v), beg.

7. Another mathnawī poem (f. 93v), beg.

8. Another series of musaddasāt, etc. (f. 96), beg. as usual:

9. Mughanni-nāma (f. 97v), beg.
10. Another small series of miscellaneous poems (f. 101v),

Bd. v, Fl. 1v-104, S 250 × 145, 210 × 75, ll 24, more or less, in two or four columns, straight and diagonal. Or. pap. Ind. nst. Cond. tol. good.

670.

The same.

Another copy of the same diwān, 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 qīṭās, etc., beg. as in No. 669 (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 × 150, 185 × 95, ll 19. Or. pap. Clear Ind. nst. Cond. good. Copious notes etc. on 12 additional folios at the end.

671.

DIWĀN-I-SHARAF.

Lyrical poems of Sharaf, or Sharaf-i-Jahān, whose full name was Mirzā Sharaf b. Qāḍī-Jahān Ḥusaynī, a native of Qazwīn, 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 diwān contains:

1. A preface, by the author’s son, Ṣadru’d-Dīn Muḥammad (here called Ṣadru’l-Ḥusaynī), of which there is only one page, as the beginning is lost. It opens abruptly with the words:

 стоим Е BRANDO XOD ru

2. Qaṣīdas (f. 1v), chiefly in praise of Tāḥmāsp I, the Safawīe (930–984/1524–1576), beg.

وقت آنست که جلی از بیچ جانائی کرد، الغ

3. Ghazals, in alphabetical order, with a few qīṭās, quatrains and fards at the end. Beg. (on f. 29):

ئذهب شوق دیدنست سبب جست و جوی ماه، الغ
4. A collection of jards with a few qit'as (f. 65r), beg.
   نيـسـت راـه بـيـشـش رتـبـان خـفا اـنـدـيش راٌ، الخ

5. A few qit'as, etc. (f. 77v), beg.
   لـى شـمـسـوـار عـرـعـعـ دـورـان كـه تا اـب، الخ

6. A few short mathnawis chiefly eulogizing the same Tahmâsp I (f. 84v), beg.
   حبـدـاً رـيـن نـشـيـمـسـي پـر نوـر، كـه بـاقـبـال شـاه شـد مـمـمـوـر، الخ

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 dīwān, 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 Taqī Kāshi, Khulāsatū'l-ash'ār wa zabdatu'l-askār. It deals with the biography of Sharaf. This version of the dīwān is not so complete as the preceding one, and contains only ghazals, beg. as in No. 671 (2).

Beg. of the preface:

قدّرة افاغل زمن مهرز شرف جهان الغ


673.

DĪWĀN-I-BAHLUL.

Lyrico-religious poems of Shāh Bahālūl, 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 dīwān 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 dīwān, defective at the end, dates from the XIIIc. AH. It contains only ghazals, alphabetically arranged. Beg.

شبنمی از بهر عشق درست كل شد خاک ما، الخ

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.
A collection of poems of Ghazâlî Mashhadi, who came to India and died there in 980/1572. It bears a special title Āthārū-'sh-shabâb (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 Shâh-'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. *Qasidas* (f. 9), beg.

3. A series of *tarji’bands* (f. 14v), with a prose introduction (f. 14v–16v), beg.

Beg. of the *tarji’bands* (f. 16v):

One of them is in imitation of Khâqâni (f. 23), another one of Khusraw (f. 24).


7. *Murabba’* (f. 245), beg.


Ff. 272, S 215 x 125, 160 x 80, ll 15. Or. pap. Ind. nst. Cond. tol. good. Many places are left blank (probably lacunae in the original). Folios occasionally misplaced.

675. **FARHĀD-U SHĪRĪN.**


676. **The same.**

Another copy of the same poem. Copied probably in the XIIe. AH. (as part of a large volume containing various poetical and other works). Beg. as usual, see the preceding No.

677. **DIWĀN-I-MUSHFIQĪ.**

The so-called second diwān (as stated in the final poem on f. 87) of Mushfīqī 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 diwān was completed in 985/1578, as clearly expressed by the chronogram *Ashuwar A'Rabī'nā Tāriqīn Shīd Rūm* (on f. 87), not 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 qi'as (f. 81) and quatrains (f. 82). Beg.

١٠٠ \n
Ff. 87, S 225×155, 155×100, ll 15. Or. pap. Good Ind. nask. 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.

DIWAN-I-ARSLAN.

Lyrical poems of Qasim Mashhadi, with the takhallus Arslan, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See Ind. libr. Bk 249, Spr 336-337 (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. Qasidas (f. 1v), in praise of the Shi‘ite Imam, Akbar, etc. Beg.

بهر محمد باذم نظام وجان، به که بسم الله آمی بر زبان

2. Five short mathnawis, also eulogies of Akbar, etc. (f. 9v). Beg.

آی سریر معدلت رازاداش ون غ


سایی ز عکس می شده ریشه غمیر ما،

جامی بده که عارف جام است پرما،

4. Fards, qi'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.

تا از مه عارف نقصان‌افتد و

Ff. 94, S 220×140, 140×75, ll 13. Or. pap. (of Turkestan orig.). Calligraphic Khorasani nask. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.
679.  

Dīwān-I-Muḥtasham.

Gbhasals of Muḥtasham 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 XIIC. AH. This copy, defective at the end, contains only ghasals, alphabetically arranged, as in EIO 1448. Beg. as usual:

لى كوير نان توت تاج سر دیوان‌ها، ذكر تو بصدد عنوان آن‌ها عنوان‌ها.

Fl. (94), S 230 × 135, 155 × 85, ll 15. Or. pap. Good Ind. nast. Cond. not good. Notes and stray poems on fly-leaves.

680.

Dīwān-I-Thanāi.

Lyrical poems of Husayn Mashhadi with the takhallus Thanāi, 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:

Qasidas (f. 1v), beg. as usual:

در روش حسی راز هست بسی خوش نما،

غمره بطرف سقط عشوش برک جفا

Ghasals (f. 69), beg. as usual:

زندگی پخش ز بخم از بر خود ای بس مر، الغ

شیریها را بخشک دوگه تو، الغ

Quatrans (f. 76), beg.

فریاد که دیده غرق خون کرد مرا، الغ

Fl. (89), S 250 × 135, 180 × 80, ll 21. Or. pap. Ind. nast. 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 qasidas, ghasals and quatrans, beginning as in the
preceding copy. The end of the section of qaṣīdas and the beg.
of that of ghazals are lost.


682. دیوان مروی

DĪWĀN-I-MARWĪ. Nb 149.

A rare collection of the poems of Husayn Marwī, a little-known Indian poet, who flourished towards the end of the Xc./XVIc., 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:

Qaṣīdas and a few qīṭās (f. 59v), mostly in praise of Akbar, beg.

فغان تیر قدر از خم کمال قضاست،
که از کشاکش اوقات سپهسرتست،

Ghazals (f. 75), in alphabetical order, except for the first, beg:

آی باذشات عزت و شتر نشته کاندها، وی بر بسات قرب تو نشته پواده ماه،

Muqatta'āt (f. 124), some of them containing chronograms, beg.

دلا چه شمع کرب جان بر لین و آن سوزد، امل

Rubā'īs (f. 124v), some of them also with chronograms, beg.

آنم که ممالک سپس ملك منست، امل


683. دیوان عرفی

DĪWĀN-I-'URFĪ. Ne 9.

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:

![Qasida Text]

**Ghazals** (f. 91v), arranged alphabetically, beg.

![Ghazal Text]

**Quatrains** (f. 238v), beg.

![Quatrain Text]


684.

The same

![Image]

A few ghazals from 'Urfi's diwan, beg. as in the preceding copy. Transcribed in the XIIc. AH.


685.

**MAJMA'U'L-ABKĀR.**

![Majma'ul-Abkar Text]

A mathnawi poem in imitation of Nizami's *Makhzan ul-asrār* by the same 'Urfi. See the references under No. 683, and, besides, Pr 64, Krafft 69, etc. Copied in the XIIc. AH. Beg. as usual:

![Mathnawi Text]

At the end there are some extracts from 'Urfi's *Farhād-u Shīrīn*, an imitation of Nizāmi’s *Khusraw-u Shīrīn*, with the heading داً تَنْسَم جَهَنَّم، خَورُو شَيْرَنَّ (it is often incorrectly so styled). This poem was left unfinished. Beg.

![Farhad Shiren Extract]


686.

**DĪWĀN-I-MAYLĪ**

![Divan Mayli Text]

Lyrical poems of Muḥammad-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 end 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 Hidāyatū’l-lah. This transcript is incomplete and contains:

Qasīdas and a few tarjī bands (ff. 105–134), defective at the beginning, and abruptly opening with:

در بی روی قدر تو انلاک ز انجم، بیغذ پر از …… (؟) عجز قدم را,

Ghazals (ff. 135v–161), in alphabetical order, beg.

منم و در دل فکار بتو می سیارم اورا، بچکار خواهد امید که نکتا دارم اورا,

Tarkībs, musaddāsāt, etc. (ff. 161–164v), beg.

لی برده زها شوق نمایشی تو مارا، الم

Bd. v. Ff. 105–164. For measurements, etc., see No. 669. Cond. good.

687.

The same.

A collection of Mayli’s ghazals, much shorter than in the preceding copy, also in alphabetical order. Copied in 1196 AH. by Jaswant Sing’h Parwānā. Referred to in Spr 497. It opens with the poem, found on f. 136v in the preceding copy, i.e.

دنیا که دل طبد از غم امیل دهد مارا، نوید امیدی درستان دهد مارا,

Some poems by the same Mayli are added on the margins. There is an introduction in prose, one page long, being apparently an extract from Taqī Kāshi’s Tadhkīra, as in the case of the diwān of Sharaf (cf. above No. 672). Beg.

مرزا قلی میلی مشهدی اعمل را از مشهد الم

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 Isfahānī, 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 qīṣas, 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 دار آن برزم که بودیم طرف ناک آنچه، 
زهر خوردنی بصد رنگت تریک آنچه
Qīṣas, etc. (f. 14), beg.

آتشم در زن که آن پریانه ام کر فروت شروع، ألف


689. دیوان عمیری

DĪWĀN-I-ḌAMIＲĪ.

Lyrical poems of Ḟamīrī. Amongst several authors with this takhlaṣ the one best known is the Persian poet who flourished at the court of Shāh Ṭahmāsp, 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 Nizāmū’d-Dīn Ḟamīrī of Balgrāmī. This identity was established by H. Blochmann on the authority of Ḵādā’s Yād-i-baydqā and Sarwī-Ḵādā, where specimens of Ḟamīrī’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 Ḟamīrī of Isfahānī for collation, and specimens of his verses, given in Ṭiyāḏu’ṣ-shu’arā (No. 230 in this Cat., ff. 276v–277) are not found in this diwān. One Nizām Ḟamīrī is mentioned in the Tadkhira of Sirāju’d-Dīn Husaynī Aurāngabādī (Spr 151), and it is there said that the poet in question died in 1003/1595. The copy dates from the end of the XIIc. or beg. of the XIIIc. AH., and contains:

Ghazals (f. 1v), in alphabetical order, beg.

اِی نور تو در عَرَقَه کوئی هیوادا،
پیداست همه جالبی چه در مصر[در] چه بیدا،

A few quatrains (f. 116v), beg.

اَی خالق پیچیدن خداوند متعلق، جز تو نرسد بر دانست لاف کمال،

Fl. 119, S 235 × 150, 190 × 100, Il 15. Or. pap. Ind. nast. Cond. good.
690.

NASAB-NĀMA.

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 Muḥammad-Quli b. Ibrāhīm (989-1020/1581-1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his takḥallus Fursī (cf. ff. 3r, 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 ʿAli Shāh Fursī, 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 Shiʿite Imāms, where Imām Husayn, son of Imām ʿAli 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 Muḥammad-Quli, 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 Thanāī (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, 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-shu’ara (No. 230 in this Cat., f. 330v) a poet with the takḥallus Fursī is mentioned. His name is given as Khwāja ʿInāyatu’l-lah Shīrāzī, and it is stated that he was a good calligrapher, came to India under Akbar, and was employed as a secretary under Jāhan-gīr. 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:

"بیا ای نیوشندنی با خرد، شنو داستانی که اندر خرد ب."  

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 Ibrâhîm b. Sulṭân-Quli (957-989/1550-1581). On ff. 220-226v there are many eulogies of that prince as well as of his son Muhammad-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 Muhammad-Quli's ascension and a few events of his reign, ending with a short account of his campaign against 'Adil-Shâh Ibrâhîm II (987-1035/1579-1626), retreat after the fight near the fortress of Naldar (نادرک), and celebration of his wedding. Then (f. 232v) follow numerous eulogies of various officials, of the Shi'ite Imâms, etc. The officials are: Mîr Shâmîr Isfahâni (f. 232v), a wazir, 'Ali-Aqâ b. Husayn Beg Tūrkmân (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 Muhammad (Qulî) Quṭb-Shâh, by 'Ali b. Abî Muhammad, 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 Șadru’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 Qūṭb-Shāhīs.

Ff. 240, 8 345 × 205, 235 × 135, ll 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-QUṬR-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 maqṣads. 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 تواریخ تطبیق, and its authorship is ascribed to one Hirā La’l Khushdīl, a munshi of Haydar-Qulī Khān:

(ت) بحق ملك الوهاب تواریخ تطبیق طبع زاد هیرا نعل خوشدل

منشي حيدر قليخانی

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 takhallus of the original author in many places. Most probably Khushdīl’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 نفک جناب (f. 135). A bad copy, almost entirely perished, dating from the end of the XIIc. 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 الرئيسي مصادر تاريخ شمال النجدي في عصر العيني

قلى قطب الشاطئ رحمه الله عليه و كماله احوال بدل مذكر

Beq.

بيما سأقم برم ما بر فنوز، جوشع از تف بنده جالس بسوز

The second maqāla (f. 48v):

مقالة دوم در ذكر سلطان ملك سلطان قلي قطب الشاطئ نور مرقدة

Beq.

نذخت آدمين كون بر كدرك، خداوند روزي ده مور و ماز

The third maqāla (f. 106):

مقالة سيوم در ذكر سلطانات أبا راهيم قطب الشاطئ نور مرقدة

Beq.

بيما سافى آن روح بور شراح، فشان بر سر مرقدة بر شاب

The fourth maqāla (f. 125):

مقالة جهان در ذكر سلطانات باشا جمال شاه ظل الله سلطان محمد قلي

قطب الشاطئ خلد الله ملكه و سلطانه

Beq.

بيما سافى آن باءد كون جان دهد، رهم سوى توجيد بندان دهد

Ff. 135, 8 360 x 275, 275 x 170, ll 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.

ديوان نديمي

DIWĀN-I-FAYDĪ.

A good copy of the lyrical poems of Abū' l-Fayd b. Mubārak Nāgūrī, with the takhallusas 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,
FAYDĪ. D. 1004/1595.

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 XIf. AH. It contains:

1. The *preface*, by the author himself, beg. as usual:

2. *Qasīdas*, with a few *tarjī’bands*, etc. (f. 4v), beg. as usual:

3. *Marthīyyas* (f. 82), in honour of Fathu’ll-lah Shirāzī, Ḥasan Kalpī, and others, of smaller size. Beg.

4. *Ghazals* (f. 96v), in alphabetical order, with a few *qī’as* and special *ghazals* at the end. Beg. as usual:

5. *Munṣafī’s* (f. 239v), beg.


7. Unfinished *ghazals*, *matla’s*, *jards*, etc. (f. 254v).


9. A series of *quatraains* (f. 268), beg.

10. Another long series of *quatraains* (f. 291v), many of them being prefaced by special explanatory notes in prose. Beg.

Fl. 324. S 200 × 115, 120 × 55. II 17. Or. pap. Ind. nast. Cond. tol. good, but in some places worm-eaten and 'repaired' by opaque 'transparent' paper.

693.

The same.

A collection of selected *ghazals*, *qī’as*, *jards*, etc., from Faydī’s diwān, all in alphabetical order. Copied in the end of the XIIIf.
AH. The ghazal, which is usually first in the diwân, is here found on f. 3v, and the collection opens with:

خیز و دریوا کن از حضرت ما، الله


694.

DĪBĀCHA-I-DĪWĀN-I-FAYDĪ.

Another copy of Faydī’s preface to his diwân, with a few of his qasīdas and ghazals. Transcribed in the beg. of the XIIc. AH. It opens with the verse which usually is the second:

کئن جز کلام خدایی، مهر اباد جیست بنام خدایی، اللّٰه


695.

MARKAZU’L-ADWĀR.

Faydī’s imitation of Nizāmī’s Makhzanul’-asrār, 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 Shâh-‘Alam’s reign, by Sitārām, at Kāshi. Beg. as usual:

بسم الله الرحمن الرحیم و کئن از راست ظلم قدیم

Fl. (74), S 125 × 250, 80 × 170, ll 16 (biyād form). Or. pap. Modern Ind. nast. Cond. not good. Worm-eaten.

696.

NAL-U DAMAN.

Faydī’s mathnawī 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 Arkāt. Beg. as usual:

لی در تک و پوی توز آغا، عنق‌کشی نظر بلند پوز

At the end of this volume there is (ff. 143–146v) a short mathnawī with the title: قصة شایع حلمي (!)
name. This appendix is dated 1169 AH., and was transcribed by Muḥammad (b.) ‘Abdi’l-lah. Beg.

Ff. (146), S 205 × 115, 125 × 60, ll 15. Or. pap. Ind. nst. Cond. tol. good.

697.

DĪWĀN-I-WALĪ.

The lyrical poems of Walī, a native of the district of Dasht-i-biyād in the province of Qā’in, Southern Khurasan, 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 Parwāns, evidently from a defective copy, as many places are left blank. This copy contains ghazals, qī’as, fards, etc., in alphabetical order, with a few more ghazals at the end. Beg. as usual:

 neoliberal

Bd. v. Ff. 1v-58, S 205 × 115, 145 × 80, ll 15. Or. pap. Bad Ind. shikasta. Cond. good. Additional poems on the margins.

698.

KULLIYYĀT-I-NAU’Ī.

Poems of Muḥammad-Riḍā Qūchānī (or Khabūshānī), with the takhallus Nau’ī, who came to India, and died in Burhānpūr in 1019/1610-1611. See GIPh 254, FIO 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.

2. Sādīn-nāma (f. 17), a mathnawi poem in praise of Khān-khānān, beg.

3. Diwān (f. 27v), consisting of:
   a. Qasīdas (f. 27v), in praise of the Shi’ite saints and various princes, beg.
   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 tarkibs (f. 44). Beg.

699.

The same.

Another copy of Nau'ī's Kulliyāt, older than the preceding one, but not so complete. It is calligraphically written, apparently in the XIc. AH., and contains:

1. Sāgī-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.

700.

SŪZ-U GUDĀZ.

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 qī'a.

701.

DĀSTĀN-I-BAKHTYĀR.

A long mathnawi poem, containing a fairy tale, with the title Dāstān-i-Bakhtyār pusar-i-pādshāh-i-ʿImrūz. 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 XIIth., 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.

БЕГНІКЪ, ХАДАМІ, КУЗІМЪ РЖИМЪ, ТОНАЪ И ДАНАЪ РЖИМЪ.

S 225 x 155, 170 x 105, ll 15. Europ. pap. Ind. legible nast. 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.

DIWÁN-I-MAZHARÍ.

Qasidas of Mazhar or Mazhari Kashmiri. He visited Persia, where he met with Muhtasham and Wahshi. He returned to India and died in Muḥarram 1018/1609, as stated in Rijāḍu’sh-shu’arā (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 Khānkhānān and others. It may be this Mazhari who is alluded to by Bādānī (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 XIIth. AH. Beg.

كل نار و مرغ بر آوردفغانان,
خوش بر ونواست زمین را و زمانا.

Bd. v. Φτ. 1v–73v, S 185 x 115, 140 x 65, ll 15. Or. pap. Ind. nast. Cond. tol. good, but some places are slightly injured by worms. CFW 1825.

703.

DIWÁN-I-SINJAR.

Poems of Muḥammad Hāshim b. Rafī’i’d-Dīn Haydar Mu’ammār Kāshī, with the takhallus Sinjar (he also used another takhallus 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 Bijāpūr, by Shaykh Muḥammad (see the colophon on f. 59). It contains:
Qasidas (f. 1v), not arranged alphabetically, beg.

Qasidas (f. 61v), in alphabetical order, beg.

Sāqī-nāma (f. 163v), beg.

Munājāt (f. 180v), a mathnawi poem, defective at the end.

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:

Tarjī'bands (f. 205), beg.

704.

The same.

A very short extract from Sinjar's diwan, containing only a few tarjī'bands. Copied in the XIIc. AH. Beg.

Dīwān-i-Nazīrī.

Poems of Muhammad Husayn Nīshāpūrī with the takhallus Nazīrī, who came to India and died in Aḥmadābād in 1021/1612—
NAZIRI NISHAPUR, D. 1021/1613.  317

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.

Tarjibands (f. 105), beg.

Quatrains (f. 128), beg.

Ff. 133, S 210 x 120, 140 x 75, ll. 17. Or. pap. Ind. nasi. Cond. good. CFW 1829.

706.

The same. Nb 137.

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:

Tarjiband (100v), in imitation of Sa'di's famous poem of the same kind, beg. as in the preceding copy.

Muqatta'at (110), beg.

Ghazals (f. 113v), in alphabetical order, beg. as in the preceding copy.

Quatrains (274v), unarranged, beg. as in the preceding copy.

Ff. (283), S 240 x 135, 163 x 70, ll. 17. Or. pap. Ind. nasi. Cond. good. Some folios are of more modern origin. A few bad vignettes.
707.

The same.

Another copy of the same diwan, 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 ت.

The first poem begins:

"أَيُّ اَزْ كُرْمَ نُيَثَرْنِهِ خُوَيْ سَبِيلِ رَأٌّ \ وَ اَزْ أَطْفِ عَدَدٌ كَدِ اَذْرَى خَلْيِلِ رَأٌّ"

Fl. 32, S 230 x 150, 160 x 90, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten.

708.

DIWÂN-I-SHÂNÎ.

Poems of Nasâf Âqâ, who belonged to the Turkish clan Taklû, and used the takhallus Shânî in his poetical works. He flourished at the court of Shâh ʻAbbâs 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 mathnâwî poem (f. 1v), in praise of the Shi‘ite Imâms, etc.

Beg.

"بَسْمَ (اللَّهِ) الرَّحْمَةِ الرَّحِيمِ، مَا هَيْضُ رَأِيَتْ إِمَدِ بِيِّمَ"  

Ghazals (f. 20v), only a small portion of the original collection, here breaking off with those rhyming in ب.

Beg.

"أَيُّ بَادَائِي حَمِيدٌ تَوْ زُرَّةٌ عَقَلُ وَ رَأَيِّ رَأٌّ  
وَ زُرُوْ حَالَاتُ سَخَّرَ طَبِعَ عَرَّادِ سَرْبِيِّ رَأٌّ"

Qaṣîdas, a few qî’tas, tarjî’bands, etc. (f. 42v), beg.

"شِبَا كَّا دَرَجَ أَهَ أَفْلَكَ رَأٌّ بِرَ أَرَمَ، خَانَسَرُ ثَبِّي بِرَ ثَرِى بِرَ أَرَمَ"

Fl. (152), S 255 x 155, 220 x 100, ll 19. Europ. pap. Ind. nast. Cond. good.

709.

SAB‘ SAYYARA.

Na 62.

Mathnâwî poems of Ŭulâlî, who was a native of Khwânsâr, a large village and a district north of Išfâhân, on the Hamadân road. He also was an eminent poet at the court of Shâh ʻAbbâs 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 ʻAbdu’l-ʻUsâyn Kamarâî, whilst Ṭughrâ
wrote a preface to them. See GIPH 249, 250, 251, 300, 301, Horn 188; EIO 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:

1. Preface, in prose, by Zulâlî himself, beg.

2. Husn-i-galaw-süz, a mathnawi poem in 41 jalwa, with a prose preface, beg.

3. Shu'la-i-didâr, a Sufico-didactic poem in 49 shu'la, with a prose preface, beg.

4. Maykhâna, another similar poem, in 40 qadahs. Beg. of the prose preface:

5. Dharra wa khurshed, also with a prose preface, beg. as usual:

6. Adhar-u samandar, with a prose preface, beg.

7. Sulaymân-nâma, sometimes also called Sulaymân-u Bîlqîs, the love story of king Solomon and the queen of Sheba. Beg. of the prose preface:
Beg. of the poem:

8. Mahmūd-u Ayāz, the most famous of all Zulāli’s poems, commenced in 1001/1592-1593, and completed 1024/1615. It was lithographed in Lucknow, 1290 AH. Beg of the prose preface:

710.

The same.

Another copy of the same ‘septet’ of Zulāli, 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:

The poem is interrupted by other matter in the middle, and is continued on ff. 126–153.

2. Ādhar-u Samandar (f. 64); 3. Dharra wa khurshid (f. 76); 4. Sulaymān-nāma (f. 81); 5. Maykhāna (f. 93v); 6. Shurla-i-didār (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.

Ff. (162), S 170 x 55, 125 x 55, ll 15. Or. pap. Vulgar Ind. nast. Cond. bad. Much injured by dampness and repairs.

711.

MAHMŪD-U AYĀZ.

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:

Ff. 216, S 230 x 130, 140 x 70, ll 15. Or. coloured paper. Calligraphic Ind. nast. Cond. tol. good, but many places absolutely spoil by the ‘repairers.’
712.

The same.

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-qalaw-sūz, complete, beg. as usual, see above, No. 709 (2).

Fl. (187), S 215 × 135, 170 × 75, ll 14, two central columns and one on the margins. Or. pap. Ind. nast. Cond. tol. good.

713.

The same.

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.

Bdl. v. Fl. 237–269. For measurements, etc., see No. 676.

714.

The same.

Another extract from the same poem, transcribed in the XIIc. AH. Beg. as usual, see No. 709 (8).


715.

DĪWĀN-I-MALIK-QUMĪ.

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 Aḥmadnagar and Bījpūr at the court of ʿĀdil-Shāh Ḥabīb (987–1035/1579–1626), and died in 1024 or 1025/1615–1616. See GIPH 309, 336, EIO 1499, cf. R 678, 1091, etc. Ind. lbr. 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.

21
Poetical works of Nūru’d-Dīn Muḥammad Turshizī, 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.

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.
QISIMIYYA-I-ZUHUR\_I.

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:

بشريني شهد كنچ دهي، بجوش اسيران چا ذئی،


KULLIYYAT-I-SHARIF.

Poetical works of Muhammad Sharif K\'ashani, 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. 1r), in alphabetical order, beg.

بسم الله ِی ِشريف ِرم بخش ِنامه ِرا،

از ِحمد ِكردكر ِعلم ِساع ِنامه ِرا،

*Quatrains* (f. 220v), beg.

كرههجيسي ِرا ِبكس ِداشتمي، ِالم

*Qasidas* (f. 241), with a few qit\'as, etc., beg.

مبين ِاز ِنلسن ِچرح ِبر ِآرد ِخنجيشر،

دهر ِآتشين ِحصار ِشد ِاز ِخنجير ِرنش،

*Saqi-nama* (f. 335v), beg.

شريف ِاز ِدر ِآشنائي ِدر ِآی، ِالم

*Tarji-bands* and *tarkib-bands* (f. 339v), beg.

کي ِباد ِکنم ِخم ِکمندي، ِالم
Sîr-nâma, a mathnâwi poem (f. 374v), beg.

Farhâd-u Shirîn (f. 380v), a mathnâwi poem in imitation of Nizâmi’s Khusrav-u Shirîn. 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 Kulliyät. 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. Chândkhân Ĥâjjîpûrî. It contains: gašîdas (f. 1v), with a few qî’tas; Sâqi-nâma (f. 94v); tarjî-bands and tarkîb-bands (f. 98v); Sîr-nâma (f. 133v). It preserves the text of the original colophon (f. 139):

تمت الكتابة نشر السلطنة شهير جهانخان ذري تخت سلطان محمد نص شاه مس كتفرار مولانا شريف كاشي (ب) تارق يبسيست و ششم ماة رضال

Fax 419, S 200 x 120, 140 x 70, ll 15. Europ. pup. Modern Ind. nast. Cond. good. Notes in English on the fly-leaf and f. 141.

721.

Dîwân-i-Shâpûr.

Poetical works of Shâpûr, a native of Tehran, who also used the takhallus Faribi. 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 XIIe. AH. It contains:

1. *Qasidas* (f. 1v), unarranged, and apparently incomplete. Beg.

2. *Ghazals* (f. 27v–128v), in alphabetical order, beg.

3. *Tarjīāt* (f. 133v; ff. 129–133 are blank), beg.

4. *Dāstān-i-bāgh* (f. 141v), a *mathnawi* poem, beg.

5. *Dāstān-i-kūh kūstān-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.

Ff. (159), S 205 x 110, 150 x 75, ll 15. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten and afterwards 'repaired.' A note by H. Blochmann on a fly-leaf, with a reference to *Ain-i-Abkari.*

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722.

**Nān-ū Ḥalwā.**

Na 157.

A Sufico-didactic poem in *mathnawi* verse, extremely popular in Persia. The author, Bahā'u'd-Dīn Muḥammad b. Ḥusayn b. 'Abdu'llāh-š-Šamad al-Jabali al-ʿAmīlī, 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 *takhlīs* 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, Aum 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:

\begin{align*}
\text{امَّا بعَدُ هَّمَّدُ اللَّهُ عَلَّيْهِ افْضَالَهُ الْعَلَّيْهِ} \\
\text{إِبِي إِلَاهِي عَيْنَ الْعَهْدَ الْقَدِيمَ، إِبِي السَّاْهِي عَيْنَ النَّطْحَ الْقُوْمِ.}
\end{align*}

Ff. 13, s 210 x 155, 170 x 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good. CFW 1825.

723.

The same.

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. Ff. 98-101. For measurements, etc., see No. 463.

724.

The same.

Another copy of the same poem, transcribed by Sayyid Khîqr, surnamed Sayyidû Miyân, 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. Ff. 7v-22v. For measurements, etc., see No. 581.

725.

DĪWĀN-I-BĀQĪR.

A rare collection of poems of Bāqīr, chiefly in praise of ʿAdîl-Shâh Ibrâhîm II (987-1035/1579-1626). In a note on f. 158, which seems genuine, is stated that this book, Kulliyyât of Bāqīr Kâshâni, was copied for the library of Aurangzib in 1082 AH. On the other side of the same leaf there is a heading تقديِّس محمد باقر خُرْذة. It seems probable that the author of these poems is identical with Muhammad Bāqīr Kâshâni, who died in the Deccan in 1034/1624-1625, referred to in EIO 1535, or in the Safîna (see EB 376, col. 230). This identification can be well supported by
various allusions from his diwān: Shāh ʿAbbās 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 of f. 154v, and two chronograms for the date of his death are given on f. 212. Hakim Ruknā, i.e. Ruknu’d-Dīn Mas‘ūd Kāshānī, with the takhallus Masīḥ, 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 mathnawī poem, apparently with the title Maykhāna (f. 118v), a kind of a Sāqī-nāma, beg.

4. Tarjī’āt and tarkībāt (f. 130v), beg.

5. Qaṣīdas (f. 158v), in praise of the Shi‘ite Imāms, ‘Ādil-Shāh Ibrāhīm, Shāh ʿAbbās the Great, etc., with a few qīṣas, chronograms, etc. at the end. Beg.

Ft. 213 (loose); S 190 x 100, 125 x 35, ll 17. Or. pap. Good Ind. nast. Cond. bad
Good vignettes.


Poems of Muḥammad Tālīb, a native of Āmul, near Bārfūrūsh, 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, Aum 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:
Qasīdas (f. 1v), mixed with qītās, tarjī-bands, and poems of other classes, not alphabetically arranged, beg.

Three mathnawi poems (f. 110), in different metres, without headings, the first (called in No. 728 Qadā wa qadar), beg.

Ff. 123, S 235 x 130, 155 x 70, ll. 18. Or. pap. Good Ind. nast. Cond. good. A fine vignette.

727.

The same.

A short extract from Tālib’s diwān, copied in the XIIc. AH, and containing a number of ghazals in alphabetical order, beg. (as in EB 1091):

ما را كشد جوسود تو شوقت بلذد ما  hải موى تاريانه شود بر سمند ما,

Bd. v. Ff. 254-256v. For measurements, etc., see No. 221.

728.

QADĀ WA QADAR.

Another copy of the same mathnawi poem of Tālib 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.

شنهدم روزي از پاکر زن ائي ائي،

Bd. v. Ff. 237-238v. For measurements, etc., see No. 463.

729.

KULLIYYAT-I-SHIFĀI.

Poetical works of Sharafu’d-Din Hasan Ḩasan Ḩashan, with the takhallus Shifāi. 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, EIO 1531-1533, EB 1093, Pr 913-915, R 822, Fl I 600, etc. Ind. libr.
Bh 388, Bk 298–300, Spr 570 (this particular copy referred to). Transcribed in the 18th year of Shāh-‘Alam’s reign, i.e. 1191 AH. It contains:

1. *Dida-i-bidār* (f. 1v), a mathnawi poem, comp. in 990/1582. Beg.

بسم الله الرحمن الرحيم، تبغ البيست بست حكيم،

2. *Mihr-u mahabbat* (f. 24v), also a mathnawi poem, comp. in 1021/1612–1613; beg.

الهي از سر عاشق نوازي، دلی دی کارانی عشقبازی,

3. *Namak-dān-i-ḥaqīqat* (f. 51v), also a mathnawi poem. The date of composition is not given. Beg.

لی بشهد من لاهاست سالی، بنمک زار طرز راهنمایی,

4. *Tuḫfa-i-‘Irāqyan* (f. 69v), a mathnawi poem in imitation of Khāqānī’s *Tuḫfatu’l-‘Irāqyan* (see above, Nos. 461–462 in this Cat.). It is sometimes also styled *Maṭla‘u‘l-anwār*, cf. EIO 1531 (1). Beg.

لی درد تو نتفع العراقین، وی زهر تو شکر مدافین،

5. *Qasīdas* (f. 73v), unarranged, beg.

معلم فطرت عایيست من طفل زبان دانش,

سبق آباد غران کوشه خاطر دستانش,

6. Another collection of *qasīdas*, intermixed with *quatrain*, *qīṭās*, etc. (f. 105v). Beg.

لی نعس تو نشاغ مقالات، مشاطنة جهرة خیالات,

7. *Ghazals* (f. 119v), in alphabetical order, beg.

لی زهده برتر از کمال خیمه کوثری را،

بست بتوکجا رسد عقل شکسته پایی را,


هرچند کرمست خدائی غفار، الی

9. A collection of miscellaneous poems (f. 210v), similar in contents to that mentioned in EIO 1531 (3). It begins in the same manner:

مؤمئی هیللم باریب جملان بکجا زنمت، الی
730.

DĪWĀN-I-SHIFĀĪ.

A good, but incomplete copy of Shifāī’s diwān, dating from the beg. of the XIIc. AH. It contains:

1. A collection of qasīdas (f. 1v), not arranged alphabetically. It opens with the poem found on f. 91 in the preceding copy:
   "رخصت أز بغت بكيرم بصغمان برعم (sic)
   برعم همـهـو مروت ز خواـسـان برعم."

2. Another collection of qasīdas (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:
   "از غمغ با مرشعك بصغر اهميروم، الاغ.

731.

(MATHNAWIYYĀT-I-SHIFĀĪ).

Another copy of two mathnawi poems of Shifāī. 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.

(MUNTAKHAB-I-DĪWĀN-I-SHIFĀĪ).

A short extract from Shifāī’s diwān. It contains ghazals, not arranged alphabetically, and a few quatrains. 373 poems altogether, all numbered. Copied in the XIIc. AH. Beg.

"يا عشق رفقه روز ازل برزنان ما; الاغ.
   Bd. v. S 145 x 270 (bijūd). Irregular number of lines. Or. coloured paper. Ind. nast. Cond. good."
733.

DĪWĀN-I-TAQĪ.

Lyrical poems of Taqī, whose full name is given in the preface (ff. 1v–2v) as Taqī b. Muʿīnīʿd-Dīn Muhammad b. Saʿdīʿd-Dīn Muhammad al-Auḥādī al-Ḥusaynī al-Bulyānī (البليّاني), and who is identical with the author of the Tadhkira of Persian poets, and a poem Yūsuf-u Yaʿqūb, usually briefly called Taqī Auḥādī (cf. GIPh 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. 439, 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 Tadhkiratu'l-ʿāshiqīn, and this MS. contains only the first half of it.

There is a short prose preface by the author himself with the title:

بيبنجة ديوان نقفي (sic ?—illegible) موسوم به ذكركة العاشقين

Beg.

بعد اشکفی نغمة دهل الم

Ghayals (f. 3), in alphabetical order, only those rhyming in َ-َ. They open with the poem, composed at Shīrāz in 1000/1592. Beg.

شد مطلع نور خدا خورشید ذات پاک ما زان رخ نماید معروفت ِ ز آئینه ادراك ما


734.

DĪWĀN-I-QAPLĀN BEG.

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahānghīr, who retired from
his post, according to Riyāḍu’sh-shu‘arā (cf. No. 230, f. 364), in 1. 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 Qaplan retired under Jahāngir. Sprenger repeated a similar statement in his Catalogue (Spr 531), without noticing this glaring anachronism. Jahāngir 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 qiṣṣ as the author gives numerous chronograms, the latest being apparently for 1041/1631: 1029 (f. 163); 1039 (f. 163); 1040 (f. 163)

In the section of qiṣṣ as the author gives numerous chronograms, the latest being apparently for 1041/1631: 1029 (f. 163); 1039 (f. 163); 1040 (f. 163)

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 Xic. AH., is referred to in Spr 532. It contains:

1. Qasidas (f. 1), incomplete at the beginning. The first complete poem, in praise of Jahāngir (f. 2v), begins:

خوشاشن دردست لاله كسر، كسر محققان شهان بنكاه شهان

2. Ghazals (f. 18v), in alphabetical order. The first has the heading: في التوحيد. It begins:

آنكه نامش هست دائم زمست غنوان ما،

نكنه حمیدش بود دیبانیه دیوان ما.

3. Muqatta’āt (f. 158v), with many chronograms, beg.

صلحب باشد عریقة داود، شکوه آس وعلی زعور بیوور

4. Rubā’iyāt (f. 169), with a few riddles at the end, beg.

الله سه حرصست الف لإ و ها، کرود الغش که هست ذانش نفبا

5. Sāqī-nāma (f. 232v), incomplete at the end, beg.

الای دل بیدلی سر بچی، چه دادی بست از تفجت نیب.

Ft. 238, S 190 x 105, 135 x 70, ll. 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 Fāsīhī.

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 Shâh ‘Abbâs 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. *Qasīdas* (f. 1iv), beg.

2. *Qit’as* (f. 46v), with several chronograms, beg.


5. A *mathnawi* poem (f. 120), beg.

Ff. 129, S 190 × 110, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten. The first two and the last two folios are on different paper, but apparently written by the same hand.

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DĪWĀN-I-RUHU’L-AMĪN.

Poems of Muḥammad Amīn Shahrastānī of Iṣfahān, surnamed Mir-Jumla, with the *takhallus* Rūhu’l-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, *Khusrav-u Shirin* and *Laylā wa 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):

يكانيلي آفاق سخنوری و بیهمتایان اقامت الغ
Beg. of ghazals (f. 8v):

أي ريش٢ از فرغ٢ تو شمع روان٢ ما،  
از نور٢ قدَرت تو چکیدست جال٢ ما،

Ff. 181, S 235 x 135, 155 x 80, ll 15. Or. pap. Good Ind. nast. Cond. tol. good.  
Two very mediocre vignettes.

737.

DĪWĀN-I-ASĪR.

Poems of Jalālû’d-Din Asîr b. Mirzâ Mu’min Isfahâni, a great drunkard and an intimate friend of Shâh ʿAbbâs. 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:

Qaṣīdas (f. lv), with a few qi’tas at the end, beg.

إلى دانه تسبق خيالات دل دنا،  
سر حلاقة مستن رخت دیده دید،

Ghazals (f. 69v), in alphabetical order, intermixed with quatrains, beg.

إلى كلش١ از بهار خیال تو سینا،  
برک کل از طراوت نامت سفیدنا،

Quatrains (f. 371v), with a few mukhammasât in the beginning, opening with:

کرسندید بنی دیده حیرانی را از

Ff. 383 (correct order of folios 1-7, lacuna, S 17, 19-24, 18, 25-49, 51-56, 50,  
good.

738.

The same.  

Nb 11.

Another copy of Asîr’s diwân, containing only ghazals and quatrains with mukhammasât (f. 211), both beg. as in the preceding copy. Transcribed in the XIIc. AH., also referred to in Spr 343.

Ff. 218, S 210 x 120, 160 x 75, ll 16. Or. pap. Ind. nast. Cond. tol. good. Slightly  
worm-eaten. CFW 1825.

739.

The same.  

Nc 2.

A short collection of Asîr’s qaṣīdas, 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.

\[\text{F in other copies} \text{ از طریق نگاه تو سرسره ناز، این} \]

Bd. v. Ff. 1v-15v, S 230 x 130, 155 x 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

740.

The same.

F 4.

A few poems of the same Asīr, copied towards the end of the XIIc. AH. Beg.

\[\text{ارغوان زار عشق یک آتش بیدود مان} \\
\text{غ} \]

Bd. v. Ff. 41v-42. For measurements, etc., see No. 357.

741.

DĪWĀN-I-RAZMĪ RŪMĪ.

Bd. 57.

Poems of Razmī Rūmī, a poet of the middle of the XIc. AH., or XVIIc. AD. He flourished at the court of Shāh Safi, the Safawide (1037-1052/1628-1642), as may be concluded from his numerous eulogies of that prince. In one of his qītās he gives the chronogram for the date of the occupation of Baghdad by Persian troops (f. 189) 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:

\[\text{Qasīdas (f. 1v), in praise of the Imāms, etc., beg.} \\
\text{خوش آشنا نعمت والی واهب، کریم یافت هرکس عطایی مناسب،} \\
\text{Ghazals (f. 73v), in alphabetical order, beg.} \\
\text{بود الله اکبر عطر مضمونی عفوانان، زبم الله خوشبو ترشود کازار دیوانان;} \\
\text{Quatrains (f. 165v), incomplete at the beg. and end. Beg.} \\
\text{هر چند که چون الاف دیبی کنه سرا، الگ} \\
\text{Qītās (f. 188v), also probably incomplete, beg.} \\
\text{مهمیسردانش و جاه و جلال و جواد، الگ} \]

Ff. 191, S 230 x 145, 130 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.
742.

TARJUMA-I-TAKMILA.

A versified translation of the supplement to the famous biographical work of Yāfī'ī Riwādu'r-riyāḥīn, dealing with the lives of 'Abdu'l-Qādir Jilānī and his successors. The work in question, known under the title of Takmilat Riwādi'r-riyāḥīn, or Asnā'ul-majākhīr fi manāqib'ish-shaykh 'Abdi'l-Qādir, by 'Afifu'd-Dīn 'Abdu'l-lah b. As'ad b. 'Alī b. Sulaymān al-Yāfī'ī (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 'Abdi, who completed his work in 1051/1641. It is divided into 105 hikayats. See Spr 307, where this particular copy is already described. Copied in the XIIc. AH. Beg.

哲 / گی به اسم الله ای جان ایندا، پس بهم حدق زنی را برکشا،

743.

ZĪBĀ WA NIGĀR.

A mathnawi poem, containing a version of the old Indian tale of the loves of Panūn and Sisī, originally written in Sindhi. The translator, Muhammad Riḍāī, completed it in 1053/1643. See GIPv 253, R 684, Spr 544 (this particular copy described). Copied in the 28th year of Aurangzib’s reign, i.e. 1096 AH., at ‘Ālamqūr, and intended as a present to prince Muḥammad A’zam. Beg.

哲 / ای یم دل و هم بیدلی ده، هم آن حامل هم این بیحاملی ده،
S 265 x 160, 190 x 85, Il 17. Or. pap. Ind. nast. Cond. good

744.

ĀĪNA-I-RĀZ.

A short mathnawi poem by Abū'l-Barakāt b. ‘Abdi'l-Majīd Multānī, with the takhallus Munīr (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.

哲 / جهی مرا در میدهد مفعول صرف، میکشم آئینه دل از علق،
Bd. v. Ff. 122r-125 (in margine). For measurements, etc., see No. 366
745.

(TASNIFAT-I-QUDSI).

Poetical works of Muhammad Jan Qudsi, 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 GIPh 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 Muhammad, an inhabitant of Lucknow. It contains:

1. Ghazals (f. 231v), in alphabetical order, with a number of quatrains at the end. Beg.

2. Quatrains (f. 282), beg.

3. Extracts from Zafar-nama-i-Shahjahanî (f. 290v), a mathnawi poem in praise of Shahjahan, left unfinished by the author. It was completed afterwards by Abu Talib Kalim (see further on in this Cat.). Beg.

746.

DIWAN-I-QUDSI.

Poems of the same Qudsi, copied in the XIIc. AH. and forming part of a large collection of miscellaneous poetical and other works. This transcript contains:

Gashidas (f. 55v), with some tarjibands, qit'as, etc., at the end. Beg. as usual:

A mathnawi poem (f. 82), cf. 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 takḥīṣ Hāshim, who belonged to the Indian branch of the Naqshbandi order, flourished about the middle of the XIC./XVIIIC., 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 qaṣīdas (f. 1v), in praise of Muḥammad, beg.

2. Quatrains (f. 7), 49 in number, with a special heading:

Beg.

3. Khargāh-i-Laylá (f. 15v), a very long tarjī'band, beg.

4. Sāqī-nāma (f. 23v), divided into seven akhtars, beg.

5. A muthnawī poem in praise of Ahmad Fārūqī (d. 1034/1625), a Naqshbandi Shaykh (f. 28v), and several other Sufic muthnawīs. Beg.


7. Quatrains (f. 127v), in alphabetical order, with several fards at the end. Beg.

8. A series of short poems dealing with the Shaykhīs of the Naqshbandi affiliation (f. 167v), the same as described in EIO 2898 (9), containing many chronograms, fards, etc.

Fl. 183, S 240 × 120, 170 × 80, 11 17. Or. pap. Calligraphie Ind. nast. Cond. good. Fine vignettes.
KULLIYYĀT-I-SALĪM.

Poetical works of Muhammad-Quli Salim Tahirani, 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-dalāl* (or *Khar-i-dalāl*) (f. iv). 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 (*khār-dalāl*). A *mathnawī* poem, beg.

2. *Qaḍā wa qadar* (f. 7), a *mathnawī* poem in Sufic-didactic strain, beg.

3. *Dar tarīf-i-bihār-u kuhsār-i-Kashmir* (f. 15), a *mathnawī* poem describing the beauty of spring, etc., in Kashmir, and, in its second half, containing a eulogy of Shāhjāhan. Beg.


5. *Dar qaḥs-sāl-i Hindūstān* (f. 30), not in Munjīt Sal (?!), as in EIO 1558 (8), 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.

کلیات سلیم

748.

بسم الله الرحمن الرحیم

ایست عصیلی را طبع سلیم

Qaḍā wa qadar (f. 7), a *mathnawī* poem in Sufic-didactic strain, beg.
10. **Muqadda’at** (f. 97), beg.

11. **Ghazals** (f. 109v), in alphabetical order, beg.

12. **Quatrains** (f. 302), incomplete, beg.

13. **Dar ṭalab-i-gurba** (f. 313), a facetious story, beg.

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**Ft. 314, S 270 × 155, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. very good. Some folios are left blank.**

**749.**

The same. **Nb 67.**

Another copy of the same *Kulliyāt*, 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); *Ta’rīf-i-bihār*, etc. (f. 10); *Dar ṭāf-i-Bangāla* (f. 23v); *Hikāyat* (f. 37); *Dar qaṭṭ-sāl-i-Hindūstān* (f. 38v); *Tawṣīf-u dhamm-i-faras* (f. 43v); a collection of satires (f. 46v); *Khar-dallāl* (f. 53v); *qasidas* (f. 60); *muqadda’at* (f. 108); *ghazals* (f. 118); *quatrains* (f. 349). All begin as in the preceding copy.

**Ft. 358, S 235 × 135, 170 × 75, ll 15. Or. pap. Ind. nast. Cond. good.**

**750.**

The same. **Nb 31.**

A portion of the same *Kulliyāt*, copied in the XIIc. AH. It contains: *qasidas, qit’as*, etc. (f. 121v); *Qaḍā wa qadar* (f. 167v); *Dar ta’rīf-i-bihār* (f. 174v); *Dar fath-i-Bangāla*, incomplete (f. 184v). All of them begin as in No. 748.

**Bd. v. Ft. 123v–189v. For measurements, etc., see No. 627.**

**751.**

The same. **Nb 68.**

Another copy of a portion of the same *Kulliyāt* of Salām, transcribed towards the end of the XIIc. AH. It contains
ghazals, with some quatrains, etc., at the end (f. 1v), beg. as in No. 748 (11), and Khar-dallâl (f. 94), likewise beg. as in No. 748 (1), apparently incomplete. This MS. is probably only a fragment of a larger volume, which contained a greater number of Salim's poetical works, as the folios, all originally numbered, begin with No. 160.

Ft. 96, S 205 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. good.

752.

TA'RĪF-I-KŪH-I-KASHMĪR.

Oa 73.

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.

Bd. v. Ft. 288v-292. For measurements, etc., see No. 463.

753.

DĪWĀN-I-AD'HAM.

Nb 9.

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. Qasīdas (f. 1v), with a few qīṣas at the end, beg.

2. Sāqi-nāma (f. 10v), beg.

3. A mathnawī poem in imitation of Nizāmī's Makhzanul-asrār (f. 18v), beg.

4. A few mathnawis and mukhammasāt (f. 27), beg.

5. Ghazals (f. 34v), in alphabetical order, beg.
6. *Rubā'is* (f. 51v), unarranged, beg.

\[\text{كَرَت} \text{ در ذاَت كِرِيرا ممكِن ،} \text{ نيست ،} \text{ الغُ} \]

Ff. 60, S 220 x 125, 140 x 60, ll 13. Or. pap. Ind. nast. Cond. good. Notes and additional poems on the margins.

754.

DĪWĀN-I-KALĪM.

Poems of Abū Ṭalib Hamadānī, with the *takhlīs* Kalīm, who came to India, and died in Kashmir in 1061 or 1062/1651-1652. See GIPH 309, 311, EIO 1563-1570, RS 376, 419 (8), EB 1116-1121, Pr 920-921, R 686, 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. *Qasidas* (f. 1v), beg.

\[\text{شوق هركس را كه در راه طلاب سر میدهد} \text{ الغُ} \]

2. *Qiṭʿas* (f. 63), many of them contain chronograms, etc.

Beg.

\[\text{بادشاها پایه تختت برد تاج سپهر} \text{ الغُ} \]

3. A series of short *mathnawī* poems (f. 84), the majority containing congratulations on account of various holidays, New-year's day, etc., beg.

\[\text{زه تى دانشين قصر آراسته} \text{ للم} \]

Those of larger size and more important are: (f. 102v; تعريف جنگل نیل شاهزاده ارنست کپ; f. 111; تعريف ابراهیم، رَبّ بَیْه جَهان آرَا; f. 132v; تعريف نام ملک; f. 126; تعريف نشیر; f. 114; جَجَرَان* سِنَگ بنَدِیَه*).

Ff. 142, S 210 x 115, 150 x 70, ll 14. Or. pap. Ind. nast. Cond. not good, worm-eaten and repaired.

755.

The same.

Nb 112.

Another copy of the same diwan, dating from the XIIc. AH., also referred to in Spr 453. Some additional *ghazals* are to be found at the end (ff. 38-39), in a more modern handwriting. The volume contains:

*Ghazals* (f. 1v), in alphabetical order, beg.

\[بِدل كُرم بِمستنى عافیت زهد رَبّانى را،} \text{ الغُ} \]
Quatrains (f. 32v), unarranged, incomplete. Beg.

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.

757.

Asâs-I-Islâm. Ac 1.

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf. f. 1r), 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 EIO 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 EIO 2588:

فسم ممبرون كل موجود "مي له محمد كل مبتعد"

758.

(Mathnawi-I-Ja‘far Turk). Na 115.

A long mathnawi poem in Sufico-didactic strain, being evidently an imitation of Sa‘di’s Bûstân, commenced in 1065/1655 (cf. f. 5). It was composed and dedicated to Shâhjahân by an author who calls himself Ja‘far Turk-i-Saljûq (cf. ff. 3v, 4v, etc., frequently), a man of scanty education, (cf. f. 5): جوشابقيمي رزگ كم خوانده ام، etc. He occupied a high military post (cf. f. 5, top), and may be identical with Ja‘far-Khân b. Şâdîq-Khân, a high official in the service of Shâhjahân, cf. R 779. This particular copy is referred
to in Spr 444. Transcribed towards the end of the XIIc. AH. Beg.

بنام خدا اباً سا كردة ام ، خدا را باخدو رهمنا كردة ام

S 210 x 140, 165 x 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and worms.

759.

MUKHBIRUL-WASI'ILIN.

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 contemporary 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 Shāhjahān (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 'Abdīl-lah Muḥammad Fāḍil b. Sayyid Ahmad b. Sayyid Ḥasan al-Husaynī at-Tirmīḍī al-Akbarābādī, with the takhallus Maẓḥaru'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 Hāydarābād, by Ḥasan Muḥammad.

Beg. of the prose preface (f. 1v):

بترئين كلاميك فاذر معلون الغَح

Beg. of the mathnawīs (f. 4v):

ابي سحصي كي دم كن كفنة ام , كنهر نافته تكسر مائه ام

fl. 59, S 190 x 100, 160 x 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

760.

JAMI‘UL-WILĀYAT.

A series of long qasīdas in praise of ‘Ali, celebrating his legendary exploits. The author mentions very often his takhallus Atashi, but gives no material enabling us to identify the period in which he wrote. He may be identical with Atashi whose Kulliyāt is described in EIO 1536. The latter was a court-poet of a prince

بَشَّار١

خَـَـُـَـَـَ١


761.

QADĀ WA QADAR.

Qaḍā wa ḍādaR

A short mathnawi poem, similar in contents to that by Tālib Āmulī, Saḥīm, and others (cf. Nos. 728, 748, etc.), by Rūknu’dd-Dīn Mas’ūd, surnamed Ḥākīm Rūknā, with the takhallus Masīh, 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 GPh 309, 353, EIO 1572-1573, EB 1115, cf. R 688, etc. Copied in the XII c. A H., in a large collection of miscellaneous poetical works. Beg.

بَشَّار١

خَـَـُـَـَ١


762.

DĪWĀN-I-BRAHMAN.

Dīwān-i-Brahman

Poems of Chandarbhān Brahman of Pātyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikuh, and died in 1068/1657-1658 (other authorities fix the date of his death at 1073/1662-1663). See GPh 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 A H. This collection contains ghazals, in alphabetical order, and a few quatrains at the end. Beg.

بَشَّار١

خَـَـُـَـَ١

S 260 x 155, 190 x 110, ll 18. Or. pap. Ind. shik.nast. Cond. tol. good.

763.

The same.

Oa 59.

Another copy of the same diwān, 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, Ff. 191v-230. For measurements, etc., see No. 745.

764.

DĪWĀN-I-ṢAYDĪ.

Os 38.

Poems of Mir Sayyid 'Ali Tīhrānī, 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 Ḥaydarābād. This volume contains:

Qaṣīdas (f. 1v), with a few qīṣās at the end (f. 22). Beg.

A few mathnawīs (f. 22v), in praise of Kashmir, and eulogies of Shāhjahān, beg.

Ghazals, quatrains, qīṣās, fards, etc. (f. 30v), in one alphabeti-
cal series. Beg.

Ft. 118, S 195 x 120, 125 x 65, ll 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.

Ft. 50, S 230 x 125, 160 x 80, ll 16. Or. pap. Ind. shikh.-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). The
first four folios contain several *qaṣidas*, which are apparently not by Ṣaydi, 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 Ṣaydi’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. Fl. 34v-71v. For measurements, etc., see No. 688.

768.

**HAFT AKHTAR.**

Na 111.

An imitation of Nizāmī’s *Haft paykar*, comp. in 1070/1660 by an author who calls himself ‘Ayshī. It is dedicated to Aurangzib. See GIPh 248 and Spr 363 (this particular copy is described). According to a verse in the *khātima*, 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):

*قَدْدَرْتُ إِلَى دَوْرِ بَلَّمْشٍ، فَقَالَ دِيَارَ كَلَسٍّ إِلَى نَامَشٍُ.*

Bd. v. S 240 x 135, 225 x 120, ll 15, two central columns and one on the margins. Or. pap. Coarse and vulgar Ind. nast. Cond. tol. good.

769.

**DĪWĀN-I-SA‘Ī.**

Nb 59.

Poems of Sā‘ī, 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. Qasidas (f. 147v), beg.

4. Tarjīʿāt (f. 150v), with a few musaddasāt, etc., beg.


6. Qīṭas (f. 155), etc. Beg. damaged:

7. Rubāʿīs (f. 157), incomplete at the end, beg.

Fl. 166, S 245 × 150, 170 × 95, ll. 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 mathnawi 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 Jāʿīsī, comp. in 947/1540–1541. This Persian version, was compiled in 1028/1619 by Shukruʾl-lah (or ʿAbduʾsh-Shakūr) Bazmī (cf. f. 5) of Karj in Gujrāt, 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. libr. 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:

با رف زان (گھ؟) جو د عزم می ہوئم 'الغ

S 210 × 150, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. good.
Poetical works of Muḥammad Saʿīd-Khān Quraṣḵā (cf. ff. 1v and 26), apparently an Indian poet, not identical with Muḥammad Saʿīd who flourished under Ṭabāqat II (1052–1077/1642–1667). His diwān was composed before 1071/1661, in which year it was arranged and a fair copy of it was made by Mīrzā 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 ‘Ali Amjād. Strangely, however, in the epilogue by the same ‘Ali Amjād 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-Shuja', 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 Saʿīd’s poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishtī affiliation of the Sufis, as appears from the numerous eulogies of the Chishti saints. He refers often to some of the contemporary poets, especially Mīr Muẓaffar Ḥusayn Aṣḥābī (f. 164 etc.), Muḥammad Ṣāḥib (f. 165, etc.), and most often Anand Rāy Hindū (f. 164v, etc.). His diwān 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-Shuja'. Beg.

5. Muqaddas (f. 93v), etc., beg.
6. Ghazals (f. 102v), in alphabetical order, beg.

7. Quatrains (f. 158v), beg.

8. Shauqiyya (f. 166v), a mathnawi poem on Divine love and other similar matters, 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.


Fî. (222), S 255×160, 175×90, Il 14. Or. pap. Ind. nast. 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-‘AR-I-’ABD-I-NABĪ).

A collection of poems by ‘Abd-i-Nabi, who flourished at the end of the reign of Shâhjahân 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, X and XI centuries AH., such as Jâmî, ‘Ismat, Nûrî (f. 48–48v), Ahî Shîrâzî, Habibu’ll- lah (ff. 31v, 51v), Ibrâhîm Kashmirî (f. 35), Qâdî Zaynu’ll-‘Abidin (f. 35), Ghanî (very many), etc. Other treatises and fragments in this scrap-book will be described in their proper places. Beg.

Bd. v. Fl. 8v–13v, 17v–38v, 43v–75v, 80v–95v, 99v–119v, 125v–126, S 165×120, irregular number of lines. Or. pap. Bad Ind. nast. and shikasta. Cond. bad, injured by dampness and repairs.
773. (Ash'ār-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.

بان شب با نالتا بلبل دل تنگ آشناء "بص"

Bd. v. Fl. 159-164v. For measurements, etc., see No. 646.

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774. Diwān-i-Ghani.

Poems of Muhammad Tahir Kashmiri, with the takhallus Ghani, 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 Muhammad Māhir, who arranged the diwān, see EB 1127. His name does not appear in this copy. Beg.

2. Qasidas (f. 4v), with some qiṭas, beg.

3. Ghazals (f. 11), in alphabetical order, beg.

4. Rubā'is (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. nasta. Cond. bad. Much injured by worms.

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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); gasidas (f. 127v), beg. (illegible sic?):

Ghazals (f. 131), beg. as in No. 774 (3); quatrain (f. 186v),
beg.

لی جامعه: تقی‌بند بیرایه تو؛


776.
The same:

Another copy of the same diwan, dating from the XIIc. AH.,
incomplete at the end. It contains: gasidas (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.
FARYAD-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.

بی که شیدا نکاهت دل مغون منست،

Bd. v. Ff. 88v–91. For measurements, etc., see No. 221.

778.
SHIKAYAT-NAMA.

A short mathnawi poem in didactic strain, comp. in 1080/
1669–1670, as stated on f. 3v:

چونه در الیف و ثمانی شد تمام، هانفیه کرده شکایت نامه نام،

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.

بی فلک ای بخشت ای تقدیره که، مردم از تشوسش دل تدیسر که

Bd. v. Ff. 1–3v, S 130 x 210 (bigûf form), irregular number of lines. Or. pap.
Bad and vulgar Ind. nast. Cond. rather bad, injured by repairs.
779. YÜSUF-U ZULAYKHÄ.

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 Ḥarātī, a favourite associate of ʻAbbās-Quli-Khān Shāmlū, the governor of Herat under the Safawide prince ʻAbbās 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 Rahmatu’l-lah Lāhūrī, at Dīhlī. Beg. as usual:

الله جوهر سهیم مسیح بكشای، دام طوطی کی و آنیه بنمایی،

780. DĪWĀN-I-AHSAN.

Poems of Zafar-Khān Aḥsanu’l-lah, with the takhallus Aḥsan, 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 XIIc. AH. It contains:

A preface, in prose (f. 1v), beg.

A mathnawi poem of didactic contents (f. 3v), apparently a Sāqī-nāma, slightly incomplete at the end. Beg.

Ghazals and qit‘as (f. 33), in alphabetical order, beg.

Rubā‘is (f. 176v), unarranged, beg.

781.

DĪWĀN-I-RĀQIM.

Poems of Sa’dū’d-Dīn Muhammad b. ‘Ināyāt Mashhādī with the takhallus Rāqim, who died after 1084/1673. See RS 332, Spr 540–541, etc. Copied in the XIIc. AH. This volume contains:

Qaṣīdas (f. 1v), in praise of the Shi‘ite Imams, etc. Beg.

A few qīṭas (f. 12v), some of them with chronograms. Beg.

Mulk Khurasan ke dast Hār Kif Khāsh Zīpīr’; sīn

A prose preface (f. 14v), by Muhammad Sādiq Mashhādī (see f. 18), bombastic and vague. Beg.

Amy biroon az haftah edrāk, ‘alī

Ghazals (f. 19v), in alphabetical order, with two quatrains at the end. Beg.

Amy ʿlālī bāʿārī bāʿārī korm fasa‘lāt, usṣūdīh Zari‘a Sibā‘a Ḥamd Ṭūb Dānā\n
The ghazal which is given first in the British Museum copy (RS 332), is found here on f. 20v.

Ff. 313, S 240 x 130, 195 x 85, ll 19. Or. pap. Ind. nast. Cond. good. Several bad vignettes.

782.

DĪWĀN-I-TAJALLĪ.

A small collection of poems by ‘Alī Ridā Ardaqānī, with the takhallus Tajallī, 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 qīṭas and quatrains, but there are also a few ghazals. Beg.

Rehā ‘lā ʿṣūdāt kubdān kāk dātār, ‘alā

On ff. 154v–155 there are some poems attributed in the heading to Lāmī’ (Shā‘īb az Dīwān ʿAlī). A poet of this name is mentioned by Sarkhūšt, Spr 113, without any details.

Bd. v. Ff. 141–155. For measurements, etc., see No. 646.
783.

DIWĀN-I-ŠĀIB.

Poems of Muḥammad ‘Ali Iṣfahānī, with the takhallus Šāib, 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.* Bh 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 ‘Abbās II, because the name of ‘Shāh ‘Abbās’ is written in the ornamental ‘star’ on the fly-leaf. It is a huge volume which contains:

-Ghazals (f. 1v), in alphabetical order, beg. as usual:

akfr ne ysr bldn taj qnwna,

fikhst tā qīamāt nn xpt shwzfl dwnā.

-Muqāṭṭāt and qaṣīdas (f. 506), with a few poems of other kinds. Beg.

บะ นีหนุ่ม az ṭuḥd xwnd shn āz dnr; ง

Ff. (530), S 335 x 215, 220 x 135, ll 19, four columns. Or. pap. of rosy colour. Ind. nast. Cond. tol. good. Some lacunae. A ‘star’ on the fly-leaf, and two full-page ornaments in the beginning. CFW 1825.

784.

The same. N̄b 84.

Another copy of the same diwān, dating from the XIIc. AH. It contains:

-Qaṣīdas (f. 1v), beg.

ābrā āb kbr shnst az dnl wml xnlār, ṭfn krd az sīn̄yā bād āmi kl nwb.

-Ghazals (f. 26v), in alphabetical order, beg. as in the preceding copy.

Ff. (684), S 260 x 155, 180 x 95, ll 17. Or. pap. Bad Ind. nast. Cond. good.

785.

The same. N̄b 83.

-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 Khulāṣa-i-saghīr. This copy was transcribed before the author’s death, in 1085 AH. (17th year of Aurangzib), by Muḥammad Rafi‘ Bihārī. Beg.

The first ghazal of the alphabetical series begins:

زهی بغمزة جانسوز برق مدهبها ؛ الف


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.


Beg.

کذشت ازمطلوب تمام شد مطلوب ؛ الف


788.

MIR’ĀTU’L-JAMĀL.

A collection of verses from Ṣā‘īb’s diwān, arranged after the model of Anisul‘-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.

_nb ونة الجمال_

Ff. (176), S 225 x 140, 170 x 90, irregular number of diagonal and horizontal lines. Or. pap. Ind. nast. Cond. good. An index, very incomplete.
789.

DĪWĀN-I-ḤĀLĪ.

Ghazals from the diwān of ‘Abdu’l-rah Hālī, who was one of Šāib’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 خور پوشيد جويايني تجلی را، گم


790.

DĪWĀN-I-MUFĪD.

Poems of Muḥammad Mufīd b. Najmi’d-Dīn Maḥmūd Bāfqī Yazdī. He was a mustawi 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-rah Wali, 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:

نصور دهنست بر notions gigang می، گم

A number of quatrains (f. 65v), beg. (the first bayt damaged):

نا کشتی سخت برآی الی

Several qīfās and quatrains (f. 69v), containing chronograms and eulogies of various noblemen, beginning with a poem under the heading:

از برای قاسم سلطان، وقتی که آزار داشته کفته است،

Poetical works of Muḥammad Mu’min (b.) Mīr ‘Abdī’l-lah Mushkin-Qalam al-Husaynī Berari (as he calls himself on f. 2), with the takhallus ‘Arshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author’s lifetime, by Shaykh ‘Īsā (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. Tarbī bands, etc. (f. 143v), beg.

6. Qī’tas, jards, etc. (f. 150v), beg.

7. Rubā’is (f. 156v), beg.

8. Sāqi-nāma (f. 164v), beg.

9. Kitāb-i-shāhad (f. 170v), a long mathnawī poem in mystical strain, comp. in 1069/1659, as stated on f. 223, where a chronogram is given. Beg. بحصى أزل شاهرشی زیدا

10. Mihr-u wafā (f. 224v), another still longer mathnawī poem in the same strain, in the metre of Nizāmī’s Khusrav-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 Nîmatu’llah Wali, as well as alludes to his ancestors, who also were poets. Beg.

بنام أئنكم سهار افرز راجست، الف

Fr. (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. nast. Cond. good.

792. دیوان مرشی

DĪWĀN-I-‘ARSHĪ.

A short extract from ‘Arshi’s dîwān, containing a number of ghazals. Copied in 1179 AH. by Barakātu’llah Sajlūr (†). Beg.

ننا منير شد حريم فم دلار ما، الف

Bd. v. Fr. 111v–123v. For measurements, etc., see No. 688.

793. دیوان مجذوب

DĪWĀN-I-MAJDHŪB.

Poems of Muhammad Tabrizi, with the takhllus Majdhūb, 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 dîwān was collected in 1063/1653. Copied in 1148 AH. (the 18th year of Muḥammad Shāh’s reign), by Ghulām ‘Ali. This volume contains:

Qaṣīdas (f. 1), beg.

بوزَ بْازِبُ تَرَ أَلِّلَهُ أَكْرَمْ شَاهِدَ أَسْتَ، الف

Ghazals (f. 12), in alphabetical order, beg.

الَّيِّ عَدَدَ الْعَلَامَى اِتَّكَى، الف

Tajī’bands, etc. (f. 116v), beg.

حَسَنَ رَأَ أَتِّئَهُ دِرْكَرِ بَودَ، الف

Rubā’is (f. 127), beg.

أَرْميَتْهَا نُكْي شَرْفُ دَارُ حُسَى، الف

Fr. (134), S 235 x 140, 185 x 90, ll 15. Or. pap. Ind. nast. Cond. good. Additional poems of the same author on the margins of several folios.

794. دیوان نصیبی

DĪWĀN-I-NAṢĪBĪ.

Poems of Abū Ibrāhīm Allab-yār b. Ḥājjī Muḥammad-yār b. Ḥājjī Mirzā Muḥammad b. Qīlich Mirzā al-Balkhī, with the
takhāllus Naṣībī (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 Aurangzib, to whom this collection of poems is dedicated (cf. ff. 12, 112v, etc.). In Spr 510–512 several poets with the same takhāllus are referred to, but this one seems not to be identical with anyone of them. Transcribed in 11.1. 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.

مدح بيداد و ثناي يسعد مر حضرت خداوندي رأ الالم

Qasidas (f. 23v), in imitation of a great many poets, ancient and modern, beg.

خداوندي حي جهيل دار و قادر مطلق، ز اشتاقان مفرة، انور كيس مشتاق.


A few other poems are perhaps no imitations, such as the one (f. 102) with the title مذهمت ملك دكمن.

Fl. (117), S 260 x 160, 180 x 95, ll 9. Or. pap. Ind. calligraphic nast. Cond. tol. good. Two very mediocre vignettes.

795.

ASRĀRUL-MA'ĀNĪ.

A Sufi didactic mathnavī poem, with many prose passages, comp. by Muḥammad Amīn Tirmidhī Ḥusaynī (f. 4v). He dedicated the poem to Aurangzib (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.

سنائش و حمد و ثنا كريم را سرد كه الغ

Ff. 54, S 180 x 90, 129 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 Taslīm, who flourished towards the end of the Xlc./XVIIc. His poems often contain eulogies on Aurangzib. 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 د. Beg.

أمي مطلع مبرتو مو nullptr ديوانها، ديباجة حسي تو زكفيغ عنوانها

Ff. 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 Muḥammad Saʿīd with the takhallus Ashraf who flourished towards the end of the Xlc./XVIIc., in the reign of Aurangzib, 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.

نيست جز نام خدا مطلع ديوان ثنا، الغ

2. Sāqī-nāma (f. 48), and several other short māthnawīs.

Beg.

دلا مزة بادت كه نوزز شد، الغ

3. A māthnawī poem in praise of Kashmirī (f. 68), and some others (on ff. 71v and 73). Beg.

چنان باریک باشد راه كشمير، الغ

4. Qaḍā wa qadar (f. 78), beg.

شيدهم روزمي از روشن دواني، الغ
5. Several short mathnawi poems (ff. 92v, 95v, 98v), mostly in praise of Aurangzib. Beg.


7. Tarjī-bands, qīṭas, quatrains, short mathnawīs, etc. (f. 168v), beg.

Ff. 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 185×115, 140×70, ll 14. Or. pap. Good Ind. nast. Cond. good.

798.

LATĪFA-I-SHAUQ.

A long Sufic didactic mathnawi poem, comp. in 1100/1689 by the author who calls himself Junūni or Junūnī Miskīn. The date of composition, given above, is expressed by a chronogram on f. 196v, and the title appears on f. 22v. The work is divided into many unnumbered latīfas. Aurangzib is much eulogised (as on ff. 16-19v). See Spr 452 (this particular copy referred to). Transcribed in 1102 AH. Beg.

بلا بستان داناتي، مي سرادد چنين ز کوتاتي

Ff. (196), S 250×135, 195×90, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good. In some places worm-eaten and injured by dampness.

799.

DĪWĀN-I-NAURAS.

Poems of Nauras or Naurasi, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poems with the same takhallus. The better known ones are: Muhammad Husayn Damāwandī, who lived at the court of the Safawīs towards the end of the XIc. and just at the beginning of the XIIc. AH. (end of the XVIIc. AD.), see RS 333. Another Nauras, originally a native of Qazwīn, lived in India and died at Bijāpūr in 1083/1672 (see Spr 96). The specimens from the poetry of both, given in Riyāḍu'sh-shu'arā (see No. 230 in this Cat., ff. 456v and 459v), as well as in RS 333 (reproducing the initial bayts 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 Ḥājjī Farīdūn, or Farīduñ 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 1.1.), in a different handwriting:
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.

منادیست در آنگوه هرکه کشتی ماست،
برز حشر زما خونیا نخواهد خواست.

_Ghazals_ (f. 73v), in alphabetical order, beg.

خون وجدت میزند جوش از رک زنار ما;
نالله ناقوس می آید ز استغفار ما.

_Rubā‘ís_ (f. 234v), beg.

سلطان سیرایی مع الله علیست، ایم.


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 Zahīr-i-Fārābī (already described under No. 464, on p. 204 in this Cat.). There are: _qasīdas_ (f. 1v), _ghazals_ (ff. 59v–150v, 254–270, 279), and _quatrain_ (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 Rāfī’u’d-Dīn Muḥammad b. Fathī’l-lah Qazwīnī, with the _takhallus_ Wā‘iz, the author of the well known _Abwābu’l-jinnān_. 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 Muḥammad Amin Māzandarānī, 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 _fards_, beg.

لذ نام دانشی تو عفونت کارها، خاک در تو آی رخ اعتبارها،
Qasidas (f. 63v), with a few quatrains, etc., at the end, beg.

Ft. 77 (many misplaced), S 230 × 125, 160 × 75, ll 16. Or. pap. Ind. natt. Cond.
good.

804.

Dīwān-i-Kirāmī. Nb 115.

Poems of Kirāmī, who flourished towards the end of the XIC./XVIIc. There were a great many poets, almost contemporaneous in 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-Rahmān b. Amān-Khān Kirāmī, 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. Rubā’ās (f. 516), in alphabetical order, with a few other poems at the end, beg.

Fl. (537), S 235 × 125, 180 × 80, ll 11. Or. pap. Ind. natt. Cond. tol. good. Some leaves misplaced.

805.

‘ISHQ-NĀMA. Nb 116.

A mathnawī poem, dealing with the romance of Mahyār (man) and Chandarbadan (woman). Comp. in 1105/1694, as stated in the khātima (f. 71v):

Zahret Hzar, mad Badnījīsal, jo būd nešt dar xatārām, aindyāl;
The author frequently mentions his takhallus Biyani. Copied in the XIIc., at Ratlib (زتلی), a village in the Bangapur district, a dependency of Bijapur, by one Yusuf. Beg.

Bd. v. Ff. 59-72. For measurements, etc., see No. 662.

806.

Dīwān-i-Fīrat.

Poems of Mu'izzu'd-Din Muhammad Fīrat, who died in 1106/1694-1695. In many poems he also uses the takhallus Mūsawi. Cf. Elī 1560, see EB 1993, etc. Ind. libr. Bk 355-356, Spr 408 (this particular copy referred to). Transcribed in the XIIc. AH. This diwan contains ghazals, quatrains, etc., intermixed, arranged in one alphabetical series. Beg.

Beg.

Ff. 45-48 contain poetical fragments, apparently from a different author, and f. 49 gives two additional ghazals of Fīrat, in a more modern handwriting.

Ff. 49. S 215 x 115, 165 x 80, ll 17. Or. pap. Ind. shikasta-nast. Cond. tol. good, the first half injured by repairs.

807.

The same.

Another copy of the same diwan, transcribed in 1191 AH. by Dībi Prashād (?). It contains:

Qasidas (f. 113), with a short mathnawi poem at the end, beg.

Ghazals (f. 120), with a few fards and quatrains, beg.

Bd. v. Ff. 113-140v. For measurements, etc., see No. 646.
808.

(MUKHTAŠAR DAR UŞŪL).

A short versified exposition, in mathnawi verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one ʻAynī, and contains 110 bayts, as stated on f. 173:

\[
\text{روى طرفة يادكر زعيني است در جهان،}
\]
\[
\text{ابيات او تعام زعد دا كم أمد (sic)}
\]
\[
\text{نامش نتو نقصته شد مختصر از آن،}
\]
\[
\text{تاریخ اظهار است که يعنى دهد نشان،}
\]

It is divided into 8 bābūs, and is probably incomplete. Beg.

بعد از ثنا و حمد جهان آخری و جان، هم بعد نعیت احمد هادی انس جان،

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 Shiʻite Imāms, etc., beg.

البی به اعجاز آن چند تی، که هستند فنجر زمینی (و) زمین،


809.

DĪWĀN-I-SHAUKAT.

Poems of Abū Ishāq or Muhammad Ishāq (or Ibrāhīm) Bukhārī, with the takhallus Shaukat, who lived in Persia and died at Isfahān in 1107/1695–1696. See GIPh 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 تلنده. The present volume contains:

Ghazals (f. 1v), in alphabetical order, intermixed with qua-trains, jards, etc. Some more are added occasionally on the margins. Beg.

الهی رنگ تأثير کرامت کی نفاذم را، به موج اشک بلبل آب دا نیز زبانم را،

Two qasidas (f. 190), the second of them being the same as described in EB 1146, and one qit'a. Beg.

اک ایسه رنگ جفن بر سر هر چیو،
A story, in prose and verse, in praise of coffee (f. 196), with the title:

"مشاطة شاهد معاني شاه شوكت در تعريف قهوة يبان نبوءة"

Beg.

"حبش زاده ملاحته بناء متعاويه الم"‌

A short letter in reply to an epistle of Mîr Najât (f. 201).

810.

MATHNAWI-I-RÂSÎKH.

A Sufico-didactic poem in mathnawi verse, by Muhammâd Zamân, a native of Lahore, with the takhallus Râsîkh. 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.

"زکتم لم بر یتآ بر خیر، نسیم کوی بسم الله بر خیرِ"

Ft. 22, S 210x115, 170x90, 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 PARWÂNA.

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 Mîr 'Askârî 'Aqîl-Khân Râzî, who died at Dihli in 1108/1696. See GIPh 253, EIO 1634(1), 1635, EB 1148–1149, Pr 935, R 699, etc. Ind. libr. Spr 543, etc. Copied by Mîr Ma'mûr in 1116 AH. (the 47th year of Aurangzîb's reign), incomplete at the beginning. It opens abruptly with:

"آب كل را زد فزرد دماك، دنوا كرية أب وكه جمال"‌

Bd. v. For measurements, etc., see No. 768.

812.

MURAQQÀ.

A book of Sufic miscellanies, by the same Râzî, originally undertaken by him as an attempt (a rather poor one, in fact) to
imitate the Mathnawi of the great Jalālūd-Din 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. MATHNAWĪ-I-NĀṢIR-‘ALĪ.

A mathnawi poem in Sufic strain by Nāṣir-‘Alī Sarhindi who died at Dihlī 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 calligraphie, but very bad, form of shikasta. Now the paper is all rotten and worm-eaten; the folios are loose. Beg. as usual.

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.

815. The same.

A fragment of the same poem, dating from the XIIc. AH. Also extracts from the minor poems of Nāṣir ‘Alī.

The same.

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-NAṢĪR-ʿALĪ.

A brief version of the diwan of the same poet. Copied in 1142 AH. It contains ghazals, quatrains, fards, etc., intermixed, alphabetically arranged. Beg. as usual:

جمهور سبحة ک م کردیده ای بن زهیر مفتکلاً

معجبت جاده دارد نهال (پنچال در خلوت دلبا‘)

Bd. v. Fl. 1v–102, S 225x140, 130x80, Il 11. Or. pap. Ind. nast. Cond. tol. good.

818.

LAMAʿĀTUṬ-TĀHIRĪN.

A long Sufi-Shī‘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‘itic tendencies it is dedicated to Aurangzib (f. 2v, and the whole of the 78th lama‘a), and contains long eulogies of the first three khilifs. 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 لمح عشاق توامس), by Ghulām-ʿAlī b. Muḥammad-ʿAlī b. Ahmad Tūām, a native of the Deccan, who used the lakhallus 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 (دعاء عذبته) and a pedigree of the author’s spiritual guide, Sayyid Shâh Mir Muhammad Musharraf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to ‘Ali, and from ‘Ali, through Imâm Isma‘îl, the Fatimides of Egypt, and the Khudâwands of Alamût, 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 XIIc. AH. It contains a lengthy and verbose prose preface, beg.

حمد و سپاس بیفیات مرا حیدر مبّه

Beg. of the poem itself (f. 49v):

باسم (sic) الله الرحمن نعم (sic) الرحم،

حکیم قدير على عظیم

Beg. of the

شهد الله إنه لا إله إلا هو المب


819.

NAYRANG-I-ISHQ.

A versified love story of Shâhad (woman) and ‘Azîz (man), comp. in 1096/1685 by Muḥammad Akram, a Panjâbî from Ganjâh, a place in that province, who used the takhallus Ghanimat. 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 XIIc. AH. Beg.

نبرانک متق

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:

S 215 x 120, 180 x 105, ll. 11, two columns in the centre and one on the margins. Or. pap. Ind. shikasta. Cond. tol. good, in some places worm-eaten.

820.

DÎWAN-I-WAĦİD.

Dîwan Waḥîd

A large collection of poems by ‘Imâdu’d-daula Muḥammad Tâhir Qazwînî, with the takhallus Waḥîd, 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 GPh 312, 342, EIO 1653–1655, etc. Ind. libr. Bk 365. Copied in 1181 AH. This bulky volume contains ghazals, quatrains, tarkib-bands, jards, 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:

طْرْفٌ برَبَتِي بسي مشکل بود از کار ما، الیم

Ff. (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.  

A short extract from Wahid’s diwan. There are only a few qifas. This collection forms part of a volume, containing dwan 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:

سُرِی داریم بی سامان دلی داریم بی پیرو، الیم

Bd. v. Ff. 155–159. For measurements, etc., see No. 646.

822.

KULLIYYAT-I-‘AZIM.

Poems of Muhammad (cf. f. 221) Nishapuri, with the takhallus ‘Azim, who died in 1110–1111/1698–1700. See GPh 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. Qasidas (f. 1v), qifas, etc., beg.

2. Ghazals (f. 49v), in alphabetical order, with a few mukhammadāt, quatrains, etc., at the end, beg.

کلیات تخلیع

بیا عشق تن ما تو نشگ چنان تو از ما،
ما از تو شدیم آخر و دیوان، تو از ما،

Nb 97.
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:

ءَلَا زَمَرَه ۚ أَنْعَمُ، إِمَّا لَلْإِلَهَیْنَ مَا تَمْفَیٓ


واحد الذاک کثیر الصفات الع

Beg. of the poem itself (f. 222v):

اللّهُ دَبْرَی دَه خَالِی اَزْعَیبَ، كَرْسَوَدُ أَزْنَکَةَ بِرَدَةَ غِیبَ

5. A short mathnawī poem containing a eulogy of the garden called Faraj-Bakhsh (f. 229v), with the heading:

در نَعْمَی فَانِ نصرِیه مَشْهُورِ بِفَرْجِ بِکْرِشَ

صِنْحِی دَسَت مَوسِی اَسْتِفْنَشَ، الد


823.

DĪWĀN-I-SHAFĪ‘Ā.

823.

Poems of Shafī‘ā, a native of Shīrāz, who also used the takhlīlūs Athar. He lived in Iṣfahān, 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 1158, R 791. Ind. libr. Spr 344. His diwan was collected in 1106/1694–1695 Copied by ‘Aṭā‘ī-l-lah b. Wilāyatī-l-lah b. Bāqīr, surnamed Mir Pāshā, in 1145 AH. The present volume contains:

1. Qasīdas (f. 1v), with a few mathnawīs, and a number of qīṣās, containing chronograms. Beg:

شرح مجموّعه منْ نَعْمِ نَدوْرَ نُداَرِ بِلَیْلِ، يَکْ رَوْعَیتَ زَوْرُوْبِ عُنْعَرٍ اَنْسَنَۢ

2. Ghazals (f. 62v), in alphabetical order, beg.

بِكَشِ بَوَادِی اِنَادِی تِی خُودَ راَ، الْغَ

4. *Hajwiyāt* (f. 105), several epigrams, etc., beg.

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824.

**Dīwān-Makhfī**

The well-known collection of poems by Aurangzib’s eldest daughter Zibu’n-Nisā, with the takhallus Makhfī, 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 Muḥammad Amin Beg. This copy contains four miniature paintings (on ff. 17v, 74, 118v, 149). The poems are intermixed, ghazals, *qiṣṣas, qaṣidas, muḥammādasāt, musaddasāt*, etc., and arranged alphabetically. Only tarjī’-bands and tarkīb-bands are given separately. Beg.

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825.

**Dīwān-I-Mutli**

Poems of *Mutli* (probably to be read Muṭli, although another possible reading may be Maṭla). There was a poet with the same takhallus *Mutlī*; i.e. Muḥammad Muṭli, the son of the Safawide
prince Shāh Ṣafī (1037–1052/1628–1642). But it is obvious that he and the author of the present diwān 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, طالع وبِشت). Besides, the present poet, as his diwān shows, was living in India, and some of his qaṣīdas (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:

Qaṣīdas (f. 1v), with a few tarkīb-bands, and a series of qiṭʿas, containing chronograms, at the end. Beg.

نوبراز أفینش را جم سرا توئی، فذکر آموز نکا دریس شنی توئی  
Ghazals (f. 62v), in alphabetical order, beg.

يا معالع الاجذاب محدد في اکنیا  
ذاتك بدر الكرم بذفک تین العطا

Rubāʿis (f. 115v), beg.

بزی که بخانه دلپتان (؟) می آید ؛ النغ

On ff. 119v–124v some more poems are found, apparently from the same author.

Fol. 124, S 230×120, 185×90, ll 17. Or. pap. Ind. nast. Cond. not good. Worm-eaten and in many places injured by repairs, especially in the second half of the book.

826.

KULLIYYĀT-I-ʿĀLĪ.

Poems of Nūruʾd-Dīn Muḥammad, with the titles of Niʿmat-Khān, Muqarrab-Khān and Dānishmand Khān, which were bestowed on him at different times, and with the takhallaṣ ʿĀlī. 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:
2. Divān (f. 14), containing ghazals, qaṣidas, mathnawīs, qiṭas, fardas, quatrains, etc., partly alphabetically arranged. Many poems are written on the margins. Beg.

تَمَامُي يَدَّ أَنَّ مَصْرَعَ بَيْنِ الْدِّيْوَانِ،
بُيْنِيَّ كُمْ مَعِيَّ أَبِي إِبِرُوسَتْ زَيْبُ رَوَى عَذَوَانِا،

3. Husn-u 'ishq (f. 135v; ff. 132–134 are left blank), an allegorical story in prose and verse, also called Munākhiha-i-husn-u 'ishq, or Kalkhudāi-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.

حَدِيْسَ عَشْقِ شَدَّ زَيْبِ بَيْنِمَ، جَوْرُ شَعْمِ افْتِنَادَ آتِنَدَ ذِرْنَانِ.

4. Rūz-nāma (f. 155), or Waqā'ī-i-Haydarābād, or, as in this copy,

روَزَ نَامَةٌ وَقَانِعِ إِيَّامٍ مَعَاصِرَةُ قَلِعَةٌ دَارُ الْجَهْمَانِ حِيْدَرَابَادَ.


(FF. 214v–215 are blank. FF. 215v–217v contain a letter of Mir Manṣūr Nīshāpūrī, with the takhallus ‘Ashiq, to one of his friends, from India to Isfahān, beg.

زَنَدَانِي بَيْتُ الْاَخْرَائِ فَرَاقَ عَشْقُ مَشَاقْتِ الْغَمَ.

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 Jalālū’d-Dīn Rūmī. Beg.

حَمْدُ وَشَكْرُ أَرَا كَهْ هُسُتْ أَروُسْتَ،
دَامُ هَسْتِي حَلَقُهُ دَارُ أَزَى هُوُسْتَ.

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 Kulliyât, copied in XIIc. AH. and included in a large collection of treatises on different subjects. It contains:

1. The usual prose preface (f. 390v), the same as in the preceding copy. Beg. as in EIO 1660 (2):

عبير انواري قد سكى اكسيريسنت كه الم

2. Ghazals (f. 393), in alphabetical order, beg.

بيا امي خامه بسم الله سركم را راطب رو اللم

3. Qasidas (f. 418v), unarranged, beg.

كشائش كره دل بيب پاب نشد الج

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.

ديوان خالص

DĪWĀN-I-KHĀLĪS.

Poems of Sayyid Husayn, with the takhallus Khâlîs, 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 diwân. Beg.

ای نشان سرجوتش تلی تو سخن دبا؛ اللم

Bd. v. Fl. 67v–127v, 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.

829.

حملة حيدري

HAMLA-I-ḤAYDARĪ.

A long mathnawi poem, imitating the Shâhnâma, and dealing with the legendary fantastic adventures of ‘Ali, the first Shi’ite Imâm. The author, Muhammad Rafi’-Khân, with the takhallus Badhil, 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 Abû Tâlib Ištahâni. See GIPh 235,
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 XIIe. AH. Beg. as usual:

بانام خدارند بسيار بخش
خدر بخش و دين بخش و دينار بخش

The second part has the heading as follows:

اختتان حملة خيربی از كتفه مير ابو طالب ولد مير ابو القاسم فدريسي

Beg.

Dr باخر دانش محمد رفيق كه بادش بمعشر محمد شغيع

S 310 x 185, 235 x 145, ll 25, four columns. Or. pap. Good Ind. nast. Cond. good. Many blank spaces reserved, either for the intended prose passages or for pictures.

830.

ديوان منشس

DIWAN-I-MUNSHI.

Poems of Jaswant Ray with the takhallus Munshi. The present copy of his diwan is an autograph, transcribed in 1124/1712 at Sarà in the province of Bijâpur. It has already been mentioned in Spr 507-508. See also EIO 1695. It contains chiefly ghazals, but there are also some rubâ‘is, etc., all in one alphabetical series.

Beg.

اى برشکر زنام تو کم دهان ما اطرفي سبق کونه زن<void="薪言" Revenge" /></p>

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.

نقل در مجلس رندان به ارين ديهست دكر

شبي كه ا منبت فرش سيماب الغ

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 جدولى اوفست الم

Ff. 83, S 230 x 125, 155 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

831.

ديوان وحدت

DIWAN-I-WAHDAT.

Poems of 'Abdu'l-Ahad, with the takhallus Wahdat, surnamed Miyân-gul or Shâh-gul, d. in 1126/1714. See Spr 585 (this parti-
cultural copy described). Copied in the XIIe. AH. This vol. contains:

Qasidas (f. 1v), beg.

Ghazals (f. 20v), in alphabetical order, beg.

Khub ar az Kubbah Jan Murad dari sada amma,

Bud Jwri Rasteh Kishr Sabz bi rabi raza bimzalama,

Quatrains, qit'as, fards, etc. (f. 251), beg.

Copy in the XIIe. AH., as an entry in an album. Beg.


Bd. v. Ff. 1v-22v, S 115 x 65, 75 x 35, 449. Or. pap. Ind. nst. Cond. very bad. Worm-eaten and injured by repairs.

833.
DIWAN-I-MUNSIIF.

Poems of Fadil-Khan, with the takhallus Munsiif. The date of his death is unknown, but the date of the completion of his
present diwan may be fixed within 6 years between 1127 and 1133/1715–1721. The first date is that of the victory of 'Abdu's-
Šamad-Khan Dilir-Jang over the Sik'hs, mentioned on f. 13v. The second date is that of the year in which the present copy was transcribed by Mullâ Pir-Muhammad (see the colophon on f. 138). See Pr 949, R 706. *Ind. libr*. Spr 507 (this particular copy described). This volume contains:

*Qasidas* (f. 1v), beg.

شذ خط پیشانیم همچون تکین نقش ما

*Ghazals* (f. 17v), in alphabetical order, beg.

پا رب ز فنک هستی من بار که مرا

*Rubâ'ís* (f. 138v), also in alphabetical order, beg.

پا رب نقشی ز ما جادا کی می را

Ft. (155), 8 190 x 103, 145 x 70, ll 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.

**Dîwân-I-Wâdh.**

Poems of Mubâraku'l-lah Irâdat-Khân, son of Mir Ishâq, with the *takhallus* Wâdîh, d. in 1128/1716. See GIPh 300, EIO 1674–1675, R 938. *Ind. libr*. Spr 503 (the next copy referred to). Transcribed in the XIIth. AH. This volume contains:

1. *Qasidas* (f. 1), apparently an incomplete series, beg.

نمون طبع می امرز برق کواله، بید آن صم شعله جین پیشانی

2. *Ghazals* (f. 6v), in alphabetical order, also only an extract from the original collection. Beg.

لی خشک زبان ساخته مقصد طلبانها

کردار عدم کرده سراب در جهانزا


بسم الله ای بن بندی عوضر ما، لئی

4. Several *tarjî-bands* (f. 47), defective at the beginning.


پهشیار مسیع که تاک آفرید، ائم
6. Āina-i-rāz (f. 54), a mathnawi poem, commenced in 1075/1664-1665, and completed in 1078/1667-1668. This poem is apparently incomplete at the end. It contains a prose preface, beg.

عشقست جمال كمالى را كى صفى حبرت النّغ

Beg. of the poem itself (f. 60v):

بنام آنکه دل آیینه ساز است، نظراز نهانی جمالی راز است.

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 Wâdîh, 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).

Ff. (69), S 205 x 115, 160 x 70, ll. 15. Or. pap. Ind. nast Cond. bad. Worm-eaten and repaired.

836.

DĪWĀN-I-BĪDĪL.

Poems of ʿAbduʾl-Qādir, with the takhallus Bidil, d. at Dihli 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, Gotha C. 80, etc. Ind. libr. Bh 410, Bk 381-388, Spr 378-380: (GC II 221). Cf. also Garcin 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 ʿAbduʾl-Muʿmin b. Muhammad Taqi b. Muhammad Fādil. There is no preface, and the present volume contains chiefly ghazals, in alphabetical order, and a number of rubāʾis at the end (f. 116v).

Ghazals (f. 1v), beg.

نفس أشفته ميدار جوكل جميعت ما را
پریشان می نویسد کلک موج احوال دریا را.
Quatrains (f. 116v), beg.
أَنْدَم كَهْ حَقِيقَةُ عَدُمَ بِيدا شَدَ، أَلْمُ

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.

بارْجُ كَبْرْيَا كَزْ يُبْلَکُ وَیُعْجَزُ، رَأِهُ آنُجَّا
سَرْوُعُ یُنَبُّنَجَخَا خَمْ شَوْى بَشْکِ كَلَا آنُجَّا

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-ʿĀlam. 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.

درُنِی خَیَالِم وَ نَمِی نَیْسَتُ درَایِنِجَا،
جَزْوُهُم وَ جُوْدُ وَ نَمِی نَیْسَتُ درَایِنِجَا
(The ghazal, which is placed first in the preceding copies, is here the second.)


841.

MUHIT-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 Quadratu’l-lah Mīrzāpūrī in 1179 AH. It contains a flowery preface, beg.

Beg. of the poem (f. 2, on the margins):

خوش آدم که در بزمکه قدم، می بود بی نشان کیف و

S 225 x 150, 140 x 70, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. nasta. Cond. good. CFW 1825.

842.

‘IRFĀN.

Another lengthy mathnawī 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.

Ff. (201), S 240 x 150, 175 x 80, ll 18. Or. pap. Ind. nasta. Cond. not good. Injured by dampness.

843.

RUBĀ’IYYĀT-I-BIDIL.

A huge collection of quatrains, in alphabetical order, by the same Bidil (see RS 338. Pr. 969, etc.). At the end there are a few artificial ghazals (f. 363v); quatrains written with letters not requiring diacritical dots (f. 366v); another short series of quatrains, 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 tarjī ‘bands (ff. 63v–69, 375v, etc.). Copied in the XIIc. AH. Beg.

844.
MAHBUB-I-NAYRANG.

Versified love letters, in Sufic strain, completed in 1133/1721, by Muhammad Tahir Kulabi (evidently a native of Kulab, on the Upper Oxus, and not Gulab 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 Muhammad Shah's reign. It contains a prose preface, beg.

Beg. of the poem itself:

پس از حمد و ثنائی ایزد پاک، پس از نعمت و درود شاہ لواک،

8 175 x 115, 115 x 65, ll 11. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

845.
DIWAN-I-QASIM DIWANA.

Poems of Muhammad Qasim Mashhadi, with the takhallus Qasim Diwana, 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 tarjibands. Beg. as usual:

بکسّه افتد از یم خود شوریدگی در کرما;
بر سر ما خود پخشود ای میشود دستگر ما;

Beg. of quatrains (f. 108):

ابن خلق چه از نظر نبانند مرا، المخ

8 111, S 230 x 135, 155 x 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

846.
DIWAN-I-NUSRAT.

Poems of Dilawar-Khan who in poetry used the takhallus Nusrat. d. in 1139/1726-1727. See EIO 1694. Ind. libr. Spr 525 (this particular copy referred to). Transcribed in the XIIc.
This collection contains only ghazals, alphabetically arranged. Beg.

بَسْكَةُ شَدَّ أَشْغَثْهُ آَيَةُ زَلْفَ مَشْكُوْيٍ حُنْيَاءُ مَآُ
مَدَآً مَا بُدَيَ بَسْمَ اللَّهِ دَيْوَانُ مَآُ

Fr. 92, S. 210 × 125, 155 × 75, ll. 13. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

847.

RUMÜZU'T-TÁHIRÍN.

A long mathnawí poem, again a very poor attempt to imitate the Mathnawí of Jalālú'd-Dín Rúmí. It consists of short chapters dealing with various topics of Sufism and ethics. It was comp. by Báqír-Ali-Khán b. Ghulám-'Ali-Khán (not Madání, as stated in Spr 373; the latter word is simply the beginning of the next sentence: مَدَآْيَ دَرَ مَمْصُوْدَت نْيَكَزَنَ النْجَ). The date of completion is twice given as 1139/1726–1727, on the last folio: at the end, as سْرَقَثْرَنْ يَا رَمْزُ الطَّاهُرِينَ (1139), and on the last but one page as: أَزَيدَ قَدْرَتَ مَدْدَ جُوْ رُبْخُوْاَنَ; سَالَ تَارِخُتَ إِسْتَ رَازَ خَسَوْاَنَ,

i.e. 1125 + 14 = 1139 (in Spr 373 this chronogram is misunderstood). The poem is divided into six parts, each beginning with the initial báyâ of the corresponding daftar of Rúmí's Mathnawí. This particular copy, dating from the XIIc. AH., is already described in Spr 373. There is a prose preface, beg.

بَدَ بِسْمِ اللَّهِ أَنْذَوَانَ دِيْوَانُ كَنَ النَّجَ

The poem itself begins on f. 6v:

نَىْ قِيِّمَوْدُ شَخْوَآَةَ رَازَ دَانُ; أَزَ فَرُقَ دَرِيْسَتُ دَارَ دَاسُثَلُ

S. 230 × 125, 180 × 85, ll. 17. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

848.

GULSHAN-I-ASRÁR.

A paraphrase and commentary on some selected passages from the Mathnawí of Rúmí, by the same Báqír-'Ali (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 XIIc. AH. Beg.

ثَكَلَثُ اِشْرَارُ

849.

DĪWĀN-I-SHUHRAT.

Poems of Husayn Shīrāzī, with the iakhallus 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 mutafarriqāt (f. 65). Beg.

\[\text{Bd. v. Ft. 1v-68v, S 230 x 140, 215 x 120, four columns of diagonal lines, irregular in number. Or. pap. Good Ind. nast. Cond. good. CFW 1825. Some stray quotations from Ḥazīn, etc., on the fly-leaves.}\]

850.

ḤARBA-I-HAYDARĪ.

A lengthy and verbose mathnawi 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-Haydarī by Bādhil (see above, No. 829). It was commenced in 1135/1723 (f. 6):

\[\text{Bursal Kazan, nd. R.S. Rzcy, 6a. Derer Atna Sodana Kng,}\]

and completed in 1149/1136-1137 (f. 260v, the last bayt of the poem), for which date the chronogram تر كليم كرم حربه حيدري is given. See GIPh 236, Spr 456 (this particular copy described). Transcribed in 1217 AH, at Lucknow, by ‘Abdu’l-Qayyum, b. Muḥammad Qāṣim. Beg.

\[\text{Fl. (260), S 220 x 150, 180 x 125, li 18, four columns. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in many places.}\]

851.

DĪWĀN-I-RAJA.

Poems of Raja or Rāja, or, as he is called in the next copy, Mirān Sayyid Rājū. See EIO 1702, EB 1179. *Ind. libr.* Spr 539. As H. Ethé states (EIO 1702), the name of this poet is not found in
any *tadhkira*. His diwān 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‘hūr by Muḥammad Qādirī of Shahjahānpūr. This diwān contains *ghazals*, *qasīdas*, *qit‘as*, etc., all left unarranged. Beg.

رُوْدُي كَمْ مِنْ بَدْيِم أَنْدَر عَيْلْ تَذْكِرَ
لَذَّتْ جَمَالٌ أَنْرَى أَنْدَرَ بِيَلْ تَذْكِرَةْ

Ft. 11, S 200 × 115, 175 × 90, ll 19. Or. pap. Ind. nast. Cond. good.

852.

The same. E 215.

Another copy of the same diwān, dating from the end of the XIIe. or beg. of the XIIIe. AH. It contains the same collection of *ghazals*, with a few *mathnavīs*, etc., beg. as in the preceding copy.


853.

DIWĀN-I-‘ISHQĪ.

Poems of ‘Ishqī, who gives the date of the completion of his diwān as 1154/1741 (the 24th year of Muḥammad 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 diwān and prepared a fair copy of it. This particular MS. is described in Spr 442. Copied towards the end of the XIIe. AH. This volume contains:

*Ghazals* (f. 1v), in alphabetical order, beg.

إِلَى نَطَارَ جَمَالَتِ جَمِيلٍ مَا، دِرْخَقُّ شَرِيحَانِ نُوْ شَرِيحَانِ دَهُ مَا،

*Qit‘as* (f. 107v), beg.

قَدْ مَكَّشَفَ بِعِنْبَعٍ كَسَـلُ كَنَّ نَزَدَ خَرَبَ، الْغُر

*Quatrains* (f. 110), beg.

إِلَى آنِقَهِ خَرَامِسْتَ مَرْأَ بِيْتُوْ نَفْسَ، الْغُر

Poems of Muḥammad Riḍā, with the surname Qızıl-bâş-Khân and the takhâllus Ummîd. He was a native of Hamadân, but settled in India, and died at Dihlî 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 ‘Azîzu’l-lah Husaynî Zinjânî. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

٠ سوا س ر م و م و ر م و ر م و ,
٠ ن د ا ر م و م و ر م و ,
Mukhammasât (f. 224), fards, etc., beg.

٠ ن ب ا ش ط ا ص ت د ر ر د ر ر ر ر ر ,
٠ د ر ح ش ش ف ي م و ن ب ا ,
Rubâ’îs (f. 230v), beg.

(The first line is badly legible in the middle.)

Ff. (234), S 230 x 130, 170 x 85, ll 15. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten, injured by dampness.

A long Sufic mathnâwî poem by ‘Alî-Qulî-Khân Dâghistânî Shamkhâlî, with the takhâllus Wâlîh, a poet of Caucasian-Turkish extraction, who lived at Isfahân, but later came to India, and died at Dihlî 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, Riyâdû’sh-shu’ârâ, see above, No. 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio). Written in a small naskhî Nâjîm al-hâda. Copied in 1192 AH. Beg.

٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,
٠ د ر ن ع و ا ت ا ن ر ر ر ر ر ر ,

Micrâz Nâmâ. Na 142.

Another mathnâwî poem by the same Wâlîh (f. 2), containing a rather too naturalistic story of the love adventures of Micrâzâ
857.

DIWAN-I-WALIH.

A very short extract from the diwân of the same Wâlih. It contains only a number of ghazals, rhyming in ب. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

از فيض نشته (sic) رخ آن داربا همه حظ
چون ليست بعض کل زمی داشتا همه حظ

Ff. 16, S 240 x 140, 160 x 95, II 16. Or. pap. Ind. nast. Cond. good.

858.

(MANZUMA DAR ŞARF.)

A very short versified treatise (in the form of a qaṣîda rhyming in د-), on the elements of Arabic grammar. It was completed in 1169/1756, as is clearly stated on f. 4:

تاریخ ختم آن شده آز هجرت رسول
نزد خرد هزار و روز و شصت و هفده

The name of the author is apparently Nadîm, see f. 3v:

شد طبه پادکار برای تو از ندم، اله

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

859.

KULLIYYAT-I-'AZÎZ.

Poetical works of ‘Azîz, or ‘Abdu’l-‘Azîz-Khân (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-Jah (d. 1161/1748) (f. 68v), Banda-Nawaz (f. 79), etc. His poems have at all events been completed before 1171-1172/1758-1759, because there are different works in the same majma’a, 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 ‘Aziz, as clearly stated in the heading of the poem (f. 101):

قصيدة در مجد نواب داير خان نصنيف بالچند: There are, besides, at the end several poems by Sayyid ‘Ulwi (f. 96v), who died in the reign of Aurangzeb, ‘Abid (f. 97v), Naşir ‘Ali (ff. 103-110v), etc. From the expressions, used in the heading (f. 92) with the name of ‘Abdu’l-‘Aziz Khan, i.e. نور مرئدة, it is obvious that he was already dead at the time when the present copy was written. It contains:

1. Qasidas and ghazals (f. 67), unarranged. Beg.

مرحبًا لي طويق باغ و بعارا يزال،
خوشکوارت باد جوين شکر تنازي ذر الجلال.


ستانيش رنگ رنگ مبدعى گا که الغ

3. Another collection of minor poems (f. 86v), chiefly ghazals, beg.

بغير پار نخواهم بعشق پار قسم، الغ


بيا ساقى بيا اى جان مسيلى، بياىى رنگ بپخش مي پرسنلى،

5. Several poems in Dak’hani (f. 92), by the same author, beg.

کنچی گه تيى غ

6. A collection of poems of different classes, ghazals, quatrains, a short Sagi-nama, etc. (f. 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors.

860.
(MATHNAWĪ-I-SHAHĪD.)

A Sufic mathnavī poem, by Shahīd, whose full name probably was Hāshim ‘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 majmū‘a containing different works). The first copy has at the end what is apparently the beginning of the intended colophon:

......

The second copy has a proper colophon, which states that this work was written for Hāshim ‘Ali. He is called the author of the poems, and evidently was alive at that time:

(‘sic) حسب الغراماتش (‘sic) هاشم علي صاحب تصنيف زاده لطقة

The scribe calls himself Muhammad Aḥsan’ūl-lah Hāshimi; he was a poet at Islāmpūr (Kīm). Beg.

بَنْامَ أَنَّكَ أَوجَلِي جَماَئِنَتِي، بَنْامَ أَنَّكَ ذَكَرُ هُزْبِانَسَتِي


861.
KULLIYYAT-I-HAZÍN.


1. The prose preface (f. lv), beg.

2. Qaṣīdas (f. 5), with other poems, such as qītās, tarkīb-bands, elegies, epigrams, etc., beg.

بيوند بود بارک جان خارستم را، کو کیکه شاداب کند کشتی ایم را،
3. Chaman-u anjuman (f. 71), a mathnawi poem, see EIO 1712, EB 1184 (2). Beg.

بنام أنتَ أقدراً حبيب سامت، دل درزه شيراً انجمع سامت.

4. Tadhirratul-'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.

سأقم زمي موحدان، ظلماً برشك از ميانه

5. Ghazals (f. 84v), in alphabetical order. A special prose preface, beg. as in EIO 1712:

انتِ الظهر فليس فوتك في الغ

Beg. of the poems:

دریس دربای ای پایان درسی طوفان شور آنزا
دل افکنده بسم الله مجریها و مسالها

6. Mutafarriqat (f. 311), in alphabetical order, beg.

نباشد نامه جه شوق مجذون ای را؛ الم

7. Rubâ'is (f. 322), in alphabetical order, beg.

شد عید خم زلف رسانی دل ما؛ الم

8. A few qîtâs, additional quatrains, etc. (f. 344v).

Fr. 345, S 245 x 145, 185 x 85. Il 18. Or. pap. Ind. nast. Cond. good.

862.

The same.

Oa 68.

Another copy of the same Kulliyat of Hazin, chiefly containing the mathnawi poems, also referred to in Spr 425. Transcribed in the beginning of the XIIIc. AH. Slightly incomplete at the end. There are:

1. Wadi'atul-badh'at (f. 1v), a mathnawi poem, see EB 1184 (8), beg.

كلما في الوجود ليس سواءً، واحدة لا الله إلا الله

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. Safir-i-dil (f. 54v), another mathnawi poem, comp. in 1173/1760, see EB 1184 (7). It contains a prose introduction, beg.

له الحمد في الآخرة و الأولى الم
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. *Kharābat* (f. 90), an unfinished *mathnawī* poem, see EB 1184 (3). Beg.

5. *Mu'timi'ul-anzūr* (f. 101v), or rather an introduction (*dībacha*) to a work with this title, though this poem itself does not appear here, cf. EB 1184 (4). Beg.


7. *Tadhkiratu'l-āshiqin* (f. 119), as above, No. 861 (4). Beg. as in that copy.
8. *Qasidas* (f. 129v), beg. as in EB 1184 (1):

9. A few *ghazals*, *qi'tas*, *rubā'īs*, etc. (f. 166v), beg.

**863.**

**SHARH-I-QAṢĪDA-I-LĀMIYYA.**

A commentary upon an Arabic *qasīda*, rhyming in *l*, of which the authorship is ascribed to ʿAlī ibn Abī Ṭalīb, the first Shiʿite Imām. The author of this commentary is the same Ḥazīn as in the preceding numbers. Copied in the beginning of the XIIIc. AH. at Benares, in a *majmuʿa* containing also some other of Ḥazīn's works. Beg.

Bd. v. Fī. 122-144. For measurements, etc., see above, No. 227.
864.

DĪWĀN-I-FAQĪR.

Poems of Shamsu’d-Dīn Faqīr Aḥbāṣī a native of Shāhjahān-ābād, who used also the takhullūs Māftūn. 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 XIIc. or beg. of the XIIIc. AH. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

Rūbā’īs (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 diwān of Faqīr, with a few poems from various other authors on the margins. It has the heading:

انتقاب از كلام شمس الدين فيقر

Copied in the beg. of the XIIIc. AH. Beg.

شدا أين نيرنك درنک جمال دنیا پیدا، الالم

Bd. v. For measurements, etc., see No. 732.

866.

WĀLIH WA SULTĀN.

A mathnawi poem having for its subject the story of the love adventures of the poet Wālih (see above, Nos. 230, 857), by the same Faqīr, 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 XIIIc. AH. Beg.

نا ولده و سلطان

Walih wa Sultan

Bd. v. For measurements, etc., see No. 732.

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 Faqīr, 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 XIIIc. AH. Beg.

S 240 x 150, 160 x 100, ll 11, the last half written in biyāḍ style. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good.
867.

DĪWĀN-I-HIJRĪ.

Poems of Hijrī, 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 diwān, range between 1175 and 1180/1761-1766. See Spr 425 (this particular copy described). Copied in 1192 AH. by Ghūlām Imām, at Lucknow. This volume contains:

Qasīdas (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 صنعت در مداد و منقية المم

Beg. of the first ornate qasīda:

منغوب وسحيرة احسان عليست, حيدر صفدرچهان را جان علیست

Ghazals (f. 50v), in alphabetical order, beg.

بدة حسن قبلی از کرم پارب نیام را, در گوش سپسی رس کن الیه داستان را

Rubā'īs (f. 144v), beg.

روژی که سرشار می‌گنمت بدل ما, مام

Ff. 154, S 250 x 160, 165 x 100, Il 11 Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

DĪWĀN-I-ĀSHIQ.

A short and fragmentary extract from the diwān of ʿAshiq or ʿAshiqi, consisting of a few ghazals, quatrains, etc., and a prose passage, apparently by the same author, with the heading در طلب کچ نوشته. There were many poets with this takhallūs, but it is impossible to identify the present one. This diwān may be an extract from the same one as described in RS 340-341, Bk 415, etc., of Aqā Muḥammad ʿAshiq, 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 ای آزدهی جان عاشق, نشین بر دیده گویان عاشق

Bd. v. Ff. 65v-76v. For measurements, etc., see No. 426.

869.

DĪWĀN-I-NIYĀZĪ.

Poems of Nawwāb Aḥmad Mīrzā, with the takhallūs Niyāzī.
who died at Isfahān in 1188/1774. See R 718, 875. Copied in the end of the XIIc. AH. There are:

Qaṣīdas (f. 59), incomplete at the beginning (probably only one leaf is lost). They are mostly in praise of the Imāms. Beg. abruptly:

\[
\text{Ghazals (f. 75v), in alphabetical order, beg.}
\]

\[
\text{Quatrains (f. 192v), beg.}
\]

Bd. v. Pf. 59-200, S 205 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 Najīb-nāma, dealing with the life, political and military career, etc., of Najībū’-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 khatima, 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’ (شبید). The title as given above, is found on f. 10. The author’s name is, as usually accepted, Muhī’ī’d-Dīn b. Abī’l-Hasan, and his takhallus Dhaqīq. In the preface to his work, described under the next No., he calls himself, however, غلام محبوب الديني سيد عبد اللطيف. If his name was really Ghulām Muhī’ī’d-Dīn, his father’s name must have been Sayyīd ‘Abdu’l-Laṭīf. If however the former expression is only a pious epithet, he himself may have been called ‘Abdu’l-Laṭīf. 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 Muḥammad Sa’īd, dated 1190 AH., in which
Dhauqi is referred to as living at Ellore (?). This particular copy is apparently referred to in St. No. 118, on p. 76. Beg.

871.

MADĀ‘IHU’L-MASHĀ‘IKH.

A collection of *qasidas* in praise of the Imāms and saints of the Qādiri affiliation, by the same Dhauqi. See Spr 389 (the present copy referred to).

Transcribed in 1189 AH. There is a short prose preface, beg.

Beg. of the poems:

872.

ANWAR-NĀMA.

A *mathnawi* poem, containing a laudatory account of the career of Nawwāb Anwar-Khan (or Anwaru’d-Din-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-Khan, Muḥammad ʿAlī ʿUmduṭul-mulk (d. 1210/1795), by Muḥammad Isma’il-Khān, with the takhallus Abjādī, 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-ABJĀDĪ.

Minor poems of the same Abjādī. The present copy contains at the end a note as to its having been collated by the author
(muqābila). It has been described in Spr 307. There are chiefly ghazals, in alphabetical order, and a few quadrains.

Ghazals (f. 1v), beg.

إلى فهم تو مفتاح دق وبيانا، محمد تو بود آب ترششب زمانا

Rubā‘īs (f. 46), beg.

صاحب نظران خيال عالي دارند، للغ

Ff. 47, S 215 x 130, 155 x 80, II 13. Or. pap. Good Ind. nast. Cond. good. Slightly warm-eaten in some places.

874.

LU’LU’-I-MANZŬM.

A short mathnawi poem, by Sharafu’d-Din ‘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 diwan is described. Copied in the beginning of the XIIIe., as the paper, on which it is written, bears the watermark ‘J. Ruse, 1801.’ Beg.

اللم شور عشقم در سر انداز، فروز آن اخترم در مجمعر انداز

Ff. 16, S 225 x 150, 185 x 85, II 11. Europ. pap. Calligraphic Ind. nast. Cond. good. CPW 1825.

875.

DĪWĀN-I-MAZHAR.

Poems of an Indian Sufic saint, Mīrzā Jānjanān, with the Takhallus Maḥṣar, with his full name Shamsu’d-Dīn Ḥabību’l-lah. He died in 1195/1781, as stated in his biography, by Muḥammad Nā‘imu’l-lah Bahrāichī, 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.

2. Another transcript of the same note (f. 3v), reproduced in full in Spr 488, beg.

3. Ghazals (f. 5v), in alphabetical order, beg.

آبی نزد بروی کران خواب بخست ما، با (آپنچ کوه داد بسیلاب رخت ما،
4. A short mathnawi poem (f. 82v); 5. Mukhammasät (f. 83v); some more mathnawis (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 dīwān, 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.

DĪWÂN-I-WAQİF.

A large collection of poems of Nūru’d-din, a native of Patyāla, in the Punjab, with the takhallsus Waqif, 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.

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-DILḤA.

A mathnawi poem, in the usual Sufic style, eulogising the Nawwābs of Oudh, Ṣafdar Jang (d. 1167/1754), and especially his
son Āṣafu’ā’d-Daula (d. 1212/1797), to whom it is dedicated (f. 5). The author mentions only his takhallus Sāqī, 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.

Azm bahr khud i, nazar bar aghalam ki, agar,
At the end there are a number of rubā’īs (f. 29v), beg.

Ff. 31, S 246 × 150, 175 × 100, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

879.

Dīwān-I-Wāsīlī.

Poems of Wāsīlī, 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:

Qaṣidas and mathnawīs (f. 1v), with several qīṣas, chronograms, etc., beg.

īshā shab a bishir ranzir, wī bad allāh w mahzur tadīr
Tarjī’band (f. 19v), beg.

Ghazals (f. 24v), in alphabetical order, beg.

albī menqum kūn hikīqat kūn dūlā ra‘; mūnvar kūn bezwat mūrī hā bāl kūn mūra,
Rubā’īs (f. 107v), beg.

Ff. 115v–118 are left blank; on ff. 118v–119 a tarjī’band, beg.

Ff. 119, S 250 × 155, 170 × 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 Šādīq
Mūsawi, with the takhallus Nāmi, 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 ‘Ali. It contains three mathnawi poems:

1. Wāmiq-u ‘Udrā (f. 1v), the ancient tale, which was first chosen by ‘Unsuri as the subject of his poem with the same name. In addition to references given above cf. also R. 813. Beg.

2. Laylā va Majnūn (f. 66r), beg.

3. Khusraw-u Shirīn (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.

881.

MA’KUL-U MASHRÜB.

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Ẓīpū 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 Ẓīpū’s court. The poem has been completed in 1224 of the Muḥammedi, or Mawlādī, 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 Yūsufi, perhaps with the original name ‘Abdu’l Qādir Thanā-khwān:

Copied in the beg. of the XIIIc. AH. Beg.

882.

MU'AYYIDU'L-MUJAHIDIN.

A collection of 104 khutbas, or sermons, in the forms of gasidas, or mathnawis, saturated with the wildest bigotry; compiled at the request of the same Tipu, by Zaynu'il-Abidin Mūsawī b. Sayyid Raḍī Shūshṭari, with the takhallus Karīm or Karīmā. See EIO 2619–2620, Spr 591–592 (this particular copy referred to). Copied in 1207 AH. or 1221 of the Muḥammadī era, by Ghūlām Ahmad. It contains a prose preface, beg.

الحمد لله ...... أما بعد بر ارباب نظرت عالي متحجب ومستوي التَّمَّ

Beg. of the poems (f. 6v):

میهمنم از جان سیاس بر حسوم کدیا، کرچه ندارم حواس اوست ولی رهگما،

Ff. (126), S 220x130, 100x85, ll 11. Or. pap. Ind. nast. Cond. tol. good.

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.

DĪWĀN-I-BAHKAT.

Poems of Lāla Tikkā-rām (cf. f. 219), with the takhallus Bakhat. 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. 219, judging from the context, the author gives the date of the completion of his diwān, namely 1212/1797:

۱۲۱۲ هجیمی در بلده لکمنو ترخیریانت

Copied about the same time, i.e the beg. of the XIIIc. AH. Ghazals (f. 1v), in alphabetical order, with a few qīṭas and fards at the end. Beg.

ای داد نام یاد تو زیان درنوز، را نام ظریف و ثور حمید تو باست نظام را,
Quatrains (f. 211), beg.

Quatrains (f. 211), beg.

Qīras (f. 219), beg.

On f. 220 there is a qasida, under the heading:

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 diwan, 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 love-letters. It is evidently incomplete at the end. Beg.

2. Ghasals (f. 21v), in alphabetical order, beg.

3. Qīras (f. 128), beg.

4. Rubāis (f. 132), beg.

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 (شیمبو برهمن). See
Spr 570 (this particular copy referred to). The name of General Lake is here uniformly written جرنیلو لاک صاحب, and this word لاک 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:

کنـمام انسان داری داران، گرک کشت پیدا زمین و زمان


887.

Dīwān-i-Khāmush.

Poems of Şahib-rām Khāmush, 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:

Qaṣidas, qiṣas, short mathnawīs, etc. (f. 1v), beg.

ای بیر ار آن که کوید ادن، یص توز عالم و عقل ما پاک،

A mathnawi (f. 69v), consisting of short hikayats, beg.

ستایش کنـمام ایند پاک را، که دانش به بخشید کف خارد.

Ghazals (f. 81), in alphabetical order, beg.

آکر دامیند در را او همت دنها، پاکه منیو کر دیویک، قطع منظرها;

Rubā’īs (f. 190v), beg.

در ظاهر اکر چه بر بردیدن همه را، الم

Fl. 200, S 240 x 150, 190 x 90, Il 14. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten. CFW 1823.

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 Muḥammad’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 khalifs. It is dedicated to Fath-‘Ali Shāh, the Qajaride prince of Persia (1211–1250/1797–1834). The
author calls himself Sabā, and his full name was Fath-Ali-Khan Kāshī. He was for a long time a court poet in the reign of Fath-
Ali-Shāh and died in 1238/1822-1823. As he states in the pre-
face, after having completed his other (better known) work, Šā-
hinshāh-nāma (see GIPh 239, 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 (Muhyīābād), by Ghulām Husayn-Khān, by order of Ilhā-
bakhsh-Khān, apparently a local chief. Beg.

Bnám خداوند بیشان نکار جند آفرینی 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.

AKBAR-NĀMA.

A mathnawī poem, which may perhaps claim the title of the
latest attempt to imitate the Shāhnāma. It deals with the
exploits of prince Akbar-Khān, 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 Hamīd. He composed
the poem within one year in 1260/1844, as stated on f. 31:

ز هجرت هزار و در دو بود شدست
Transcribed towards the end of the XIIIc. AH. Beg.

خداوند جهان دار اکبر تووی، کورم کطور و بندمی پور تووی
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.

DĪWĀN-I-JALĀLĪ.

Lyric and Sufic poems of Jalālī, whose original name was
Muhammad (cf. f. 3v), son of Mir Sayyid Jalāl b. Ḥasan (cf. f. 54),
a native of Aḥmadābād, a Sufi, who traced his 'spiritual pedigree'
to Rājū Qattāl (d. 827/1424), a famous saint of Gujurāt. 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./XVc. There was a poet with the name, Jalâlî, at the court of Sulṭân Husayn of Herat (see Makhzan’l-gharâ’ib, EB 395, No. 496), but there were also many other Jalâlîs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this diwân. This particular copy, dating from the Xlc. 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.

Qit’as (f. 53v), beg.

Rubā’is (f. 54v), beg.

Ff. 64. S 240 x 135, 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.

DĪWĀN-I-MUTTAQĪ.

Poems of an Indian (cf. f. 132v) author Muttaqī, who does not in his diwân 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. ‘Alî and ‘Abdul’-Wahhâb 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.

Rubā’is (f. 87), beg.

Qasīdas (f. 127), beg.

Sūqī-nāma (f. 130v), beg.
On f. 132 there is a short mathnavi, describing the author's displeasure with India; on f. 133 another mathnavi in praise of Kashmir; two more poems on ff. 136 and 137v.

Qit'as (f. 139), with many highly obscene poems at the end.

892.

DIWÁN-I-ŠÁLIH.

An extract from the diwan of Šālih, who may, or may not, be identical with Muḥammad Šālih, a poet of the Xc./XVIc., the author of Nāz-u niyāz. 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 Šālihs mentioned in various tadhkiras. This particular copy is referred to in Spr 382. Transcribed apparently in 1179 AH., because other parts of the same majmu'ā, written by the same hand, are so dated. It contains ghazals, in alphabetical order, with a fewquatrainsthereattheend.

893.

DIWÁN-I-WAFÁI.

Poem of Wafai, mostly of a religious nature. There have been many poets with the takhallus Wafar or Wafi, but it is impossible to identify the present one with one of them. Two Wafais are mentioned in Riyād-us-hu'arā (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, 58, RS 123, etc. Transcribed in the XIIc. AH. This copy contains ghazals in alphabetical order, and a number of rubā'is. Beg.
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 takhllus (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.

895.

The same.

Another copy of the same diwān, almost entirely coinciding with the preceding version. Transcribed also in the XIIIe. AH. Beg. as in No. 894.

896.

DĪWĀN-I-WAHSHT.

Ghazals in alphabetical order, and a few quatrains, by Wahshat. Several poets with this takhllus are mentioned in various tadhkiras (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.

896.

DĪWĀN-I-WAHSHT.

Ghazals in alphabetical order, and a few quatrains, by Wahshat. Several poets with this takhllus are mentioned in various tadhkiras (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.

الي بی نیازی دل غم حمایت دم ای، پیام شاهد مقصد نبکشیده مارا،

Qītas (f. 249), beg.

خاک برسرکی هوس را تا ز هستی برخوری، دم

Rubā’is (f. 249v), in alphabetical order, beg.

یا را پرستش از بست بذخاد مرا، بید

897.

ARBA’ĪN-I-MANZŪM.

A short collection of 40 selected hadiths, with versified translations and explanations, in the form of gasīdas. The author's name does not appear. Copied towards the end of the XIc. AH. Beg.

بعد حمد كريم ذي الاقترب، پس درود نبی عليه السلام

Ff. 19 (lacuna after f. 7. The correct order at the end: ff. 15, 17, 16, 19: f. 18 is left blank). S 190 x 110, 125 x 65, ll 11. Or. pap. Calligr. Ind. nast. Cond. tol. good.

898.

DĪWĀN-I-KIHTAR.

Poems of Kihtar, or Kihtarī, who is not mentioned in tadh-kiras. 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 mukhammasāt towards the end. Beg.

در هر دلی نهان خبر داستان می، برهره خیل آن گویان، نفیت می,

Bd. v. Ff. 1-95 (correct order: 1-89, 91-95, 90), S 225 x 125, 160 x 80, ll 17. Or. pap. Ind. nast. Cond. good. Slightly repaired.

899.

(MANZŪMA-I-MUKHTAŞAR-I-WIQĀYA).

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu’sh-shari‘at Mahmūd b. ‘Ubaydi’l-lah, under the title مقالة الرواية في مسائل النذارية. This latter work, in its turn, is an abbreviation of the famous Al-hidāya of Burhānu’d-Din Abūl-Hasan ‘Ali b. Abī-Bakr al-Murghinānī (d. 593/1197). The author of the present Persian version does not mention his name, and does not even give an introduction or a khātima 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:

\[\text{بَرَادِرِيُّهُ وَرِبَّ بَوْضَو، دَسْتَ اَنْفِيرْدَرْسَتْ ُبَّأْ بُشَو}.
\]


900.

The same. Ac. 46.

Another copy of the same, dated 1136 AH., transcribed by Muḥammad ‘Alī b. Muḥammad Ibrāhīm Iṣfahānī. Beg. as in the preceding copy.

FF. 236, S 250 x 140, 195 x 90, II 11. Or. pap. Bold Ind. nast. Cond. good.

901.

ZĀDUṢ-ṢIRĀT.

A short māthnawī treatise on various religious and moral topics, on the interpretation of some particular verses of the Koran, etc. The author calls himself Shamsu’Dīn Muḥammad, or Shams-i-Muḥammad Sharīf (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 bābīs and seems to be of modern origin. Copied in 1134 AH. Beg.

\[\text{بِحَمْدِ خَداَوُنَدْ بِبَيْنَكَ، هُكَمَيْنَ دِيْنَاتِ وَآمَرْنَكَ.}
\]


902.

MUKHTAṢAR-I-MUQTAṢAR.

A versified treatise on prosody, versification, etc. The author, Qiyāmū’Dīn, 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.

\[\text{حَمْدُ صًائِعَ رَحْمَتَ ِلَّهُ بِصُدُورِ شَعْرَ، كَرَدَ شَعْرَ إِزَاتِهِ مَيْنَالِيَ ظُنُورِ.}
\]

Bd. v. Fl. 8v-29v, S 220 x 135, 185 x 100, II 14-17. Or. pap. Vulgar Ind. nast. Cond. tol. good. Very dirty, injured by repairs Copious marginal notes and glosses.
POETRY OF UNCERTAIN DATE.

903.

DĪWAN-I-MUNZAWĪ.

F 4.

A short collection of poems of Munzawī (مُنزَوی). 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 diwân 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.

بَوْحَشَتْ كَرَدْ خَامِر اَزْ طَيِّبِ بِجَبِيرِ اَمْشِب،
بَوْدِ لَوْحُ جَلََامُ لَصْبِيَ مَوجْ پَسِی اَمْشِب،

Bd. v. Ff. 42v–59v. For measurements, etc., see No. 357. Cond. bad. Worm-eaten and badly injured by repairs.

904.

DĪWAN-I-MUḤYĪ.

Nb 120.

Poems in Sufic strain, ascribed in the colophon to the authorship of 'Abdu'l-Qādir Jīlānī (!), 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 diwân 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 بَلْدِ شُروْيِه دِيوَانَه توْنِي بَا مَا جَوْبِي رَخْ خَوْب جَانَانَه توْنِي بَا مَا


905.

DĪWAN-I-QĀDIRĪ.

Nb 107.

Another diwân ascribed to the authorship of the same 'Abdu'l-Qādir Jīlānī, 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 Qādiris 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 tarkīb-band. Beg.

ز بعزت قطوة عالم شد ز جاهت (؟) جريعة درياً
همه از مهر تویکده خور از ماه تویا سوداء

Tarkīb-band (f. 97v), beg.

آئی جز که تمامی کل پیکتا، الغ

Fr. 107, S 175 × 115, 120 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

906.

QASĀ'T-I-FARĪD.

Religious qaṣīdas of Farid, whose identity has not been established. This collection of his poems bears a special title, as stated in the colophon, namely Ḥagāʾiqul-jawāhir. A. Sprenger, who has already described this particular MS. (Spr 349), identifies the author with ʿAtṭār, and apparently confounds these qaṣīdas with ʿAtṭār’s mathnawī poem Jawāhiruʾl-haḡāʾiq. This identification is absolutely impossible from the internal evidence furnished by the work. The author is an ardent follower of the Qādirī affiliation, and besides the eulogies of the founder of that order, ʿAbduʾl-Qādir Jilānī (d. 561/1166), he eulogizes in every poem ʿAbduʾl-Qādir Darhami (درهمی) (cf. f. 10), who had the surname Wajihiʿd-Dīn Sulṭān Shihāb Tājuʿl-awliyā, and was apparently the poet’s spiritual guide (cf. f. 6). Although very little is reliably known about ʿAtṭār’s biography, there is no doubt that such a strict Shiʿite as ʿAtṭār 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 Xle. or XIIe. AH., when the Qādirī affiliation was the fashion in India. The copy is quite modern, dating from the XIIIe. AH. There are several introductory qaṣīdas in the beginning, dealing with the usual doxologies, etc. The chief part of the work begins on f. 11. Beginning of the first qaṣīda:

کش ف راز حقائق جان توئی،

Fr. 107, S 235 × 135, 180 × 95, ll 11. Or. pap. Ind. nast. Cond. tol. good. Injured by repairs.
907. (Qaṣīda Dar Tasawwuf).
(QAṢĪDA DAR TASAWWUF).
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).
(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. Tarjī·Band-I-Wiṣālī.
(TARJĪ·BAND-I-WIṢĀLĪ).
A tarjī'band of Sufic contents, by Wiṣālī. 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 Fīrishta (his diwān, which must have been completed before 1063/1652, is referred to in Dorn C. 397). Beg.


910. Dīwān-I-Tamkīn.
(DĪWĀN-I-TAMKĪN).
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 transcribed in the beginning of the XIIc. AH. It contains:

1. A mathnawi poem (f. 1v), apparently in imitation of Salim and other poets of the XIc. AH. Beg.

خداوردنا ب يعرف آشن كن، مرا از نفله پردری ره کن،

2. Another mathnawi poem (f. 8), imitating the Qaṣa wa qadar of Salim, etc. Beg.

شکیدم روزی از دانش ثوره، ز امواج سخن زه شکوه،


مداد امید همراهی آز ز خوشند اختر ها،
کجا لب تشنه را شاداب سادات آب کوهر ها.


911. (JANG-NAMA-I-‘ALĪ).

A lengthy mathnawi poem narrating the fantastic exploits of ‘Ali, 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 Zarir, appears very frequently in the story, there may be perhaps some justification for the title given on the fly-leaf, i.e. Zarir-nama. The poem is apparently incomplete 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 Abūl-Ghazālī (f. 5v), with a great many other titles, without giving his real name. Transcribed in the beginning of the XIIc. AH. Beg.

بر آردن کنبد اخضر، نکارند شف نبلوئی،

S 250 x 145, 140 x 75, ll. 9. Or. pap. Coarse Ind. nst. with pretensions to calligraphy. Cond. good. Bad vignette. Headings are not filled in.

912. (MATHNAWĪ DAR AKHLĀQ).

The second volume (magāla) 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: 

\[ \text{١١٦٦/١٧٥٣, and the name of one Muḥammad Aʿẓam. 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 } \text{منظومة اخلاق ذكاري is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 faṣls. Transcribed in the XIIc. AH. Beg.}

\[ \text{ف. 145 (ff. 108-109 are left blank), S 225x140, 165x75, ll 13. Or. pap. Ind. nast. Cond. good.}

913. 

DĪWĀN-I-NĀDĪR. 

Oa 14.

A short collection of poems of Nādir. The talāḥkiras mention many poets with this takhullus, as for instance: Shīrāzī (in XIc. AH., cf. Riyāḍuʾsh-shuʿarā, f. 459-459v), Samarqandi, Shūshṭarī, Sīyākūṭi (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.

\[ \text{ف. 103-110v. For measurements, etc., see No. 909. Very bad Ind. shikasta.}

914. 

DĪWĀN-I-MUKHTĀR. 

Nb 121.

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.

\[ \text{ف. 20, S 190x120, 150x100, ll 12. Or. pap. Bad Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.}
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 XIIc. AH., is very fragmentary; the folios are misplaced. The poems begin abruptly on f. 17:

But on f. 25v there is another beginning:

On f. 31v there is a short mathnawi poem, with the heading:

It is not clear whether it also is by Surūrī. Beg.

Bd. v. Fl. 17-35. For measurements, etc., see No. 739. Some poems by the same author are given on the margins.

DĪWĀN-I-RĀDĪ.

Poems of Rādī, almost exclusively ghazals (only a few quatrains 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 Faṣḥat-Khān Kashmīrī, who used the same takhallus. Transcribed in 1182 AH., by Imāmu’d-Dīn. This copy is referred to in Spr 537. Beg.


BHAGAWĀT-GĪTĀ.

A versified translation of the Bhagavāt-gītā, 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 Shāhjāhanābād, by one Gundan(?)-La‘l, surnamed Sayyār. Beg.

طْرُحْ دَيْنْسَى بَيْنِكَنْد طْرُحْ سْفَنُ

918. (QIṢṢA-I-HĪR-U RĀNJHAN).

A version of an Indian love-story of Hir and Rānjhan (or Rānjhā). Its original was composed in Hindi, by Damodar, and it was translated into Persian: by Afārīn (d. at Lahore in 1154/1741); by Mansārān Munshi, in 1157/1744 (see R 770); and also by Mīnāt, in 1195/1781, who dedicated it to R. Johnson, see EIO 1724, R 710, Spr 317. It is sometimes also called Nāz-u Niyāz. The present poem contains apparently a different version, because none of the takhallūsīs mentioned above is found here. The name Fīdāi (to be found on ff. 4v, 7v, etc.) is perhaps that of the author. The word Sāqī is also found very frequently in the places in which the takhallūs usually appears. The copy is incomplete at the beginning and it is impossible to ascertain how much is lost. Transcribed in 1248 AH., by Muḥammad Akram for Muḥammad-Naṣīr-Khān Tālpūr. Begins abruptly:

دِرِينَ ما جَرَ عَقَلَ دِرَكَ سَوَقَتَ، زَبِرَ سِرَامِكِيِّيَ پَاکَ سُوَقَتَ

919. (MATHNAWI DAR ‘AQĀ’ID).

A mathnāwī of Sufic-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-Karīm may perhaps be an allusion to the latter. The work is dedicated to Nawwāb ‘Abdu’l-Wahhāb-Khān (f. 2), whom a lucky chance may perhaps some day identify. Transcribed towards the end of the XIIc. AH. Beg. of the preface:

إِهْدَا هَدَاياً مِنْ مَبْرَكِ اللَّهِ الَّذِي لَا هَدَى لَهُ، وَالنُّجُومِ الَّتِي لَا عَدُ لِهُ
920.

PAND-NĀMA-I-HAYDARĪ.

A short *mathnawī*, in didactico-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, nawwwāb of Mysore, and the word Haydari 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.

پس از حمد رب نعمت خیرالوزاراء هم از بعد مدع همه از میمان

Bd. v. Ft. 8v-17, 8 160 x 135, 165 x 110, ll. 10. Europ. pap. Bad, vulgar Ind. shikasta-nast. Cond. tol. good.

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 *Rashahāt* (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.

چو حمد تو بوکوین یا الیه‌ا، ثانای تو بوکوین یا الیه‌ا،

2. A collection of *tarjī'bands, mukhammasāt, 'increased' (mustazād) ghazals, etc. (f. 540), beg.

حمد ر ثنا کوم ترا چو ندارم یکیکس این

3. A collection of miscellaneous poems, with the heading (f. 595), beg.

معمار کجا آن کلی کجا محبوب جانی آن کجا این
4. Several *mathnavi* 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.

\[ \text{نَعَس مَيِّكُومَ نَبِيّ رَآ أَسْتَانِبَوْسُش مَّهُمْ} \]

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.

\[ \text{اللَّهُ نَامَ تَسْتَ ذاتِي هِرَبَنِدّ رَآ بَدِاتَ خُوَادٍ بَرَرَيْيَ} \]

\[ \text{فُ. 621, S 245 \times 150, 175 \times 90, ll 15. Or. pap. Ind. nast. Cond. good.} \]

922.

ASBĀBU'N-NAJĀT.

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:

\[ \text{اللَّهُ مَلَى عَلَى مَعْمَدَ} \]

Beg. of the poem:

\[ \text{بَعَدَ حَمَدَ وَنَعَسَ مَدْحُ جَابِرَ، نَفَتَ قَدَسِيَّ نَوَيُمِ يَادَاكُرْ؛} \]

At the end there is an Arabic poem, ascribed to 'Abdu'l Qādir Jilānī, beg.

\[ \text{سَقَانِي النِّعْمَاتُ الْوَالِدِيَّ} \]

Added some *ṭilīms* and effective prayers.

\[ \text{فُ. (121), S 210 \times 150, 180 \times 90, ll 15. Europ. pap. Ind. nast. Cond. good.} \]
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.

923. (MAJMU'A-I-ASH'ĀR).

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 Sām Mīrzā, with the title Tuhfā-i-Sāmī (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 Tāhmāsp I, the Safawide (930-984/1524-1576), is called nawwāb, and the Turkish Sulṭān Sulaymān (926-974/1520-1560) is contemptuously styled wāli-i-Rūm. The compiler mentions also Kāmān-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. lv-2 there is a short passage in prose, which may be the preface to the anthology. Beg.

آیین نسخه کاز آراستگی چون چمنست،
چون ممحی چمن پر از کل ریاسی است،

1. Several extracts from Firdausi (f. 2v).
2. Muḥammad ʿᾲṣṣār Tabrīzī (ff. 3–13), his qaṣīdas, ghazals and qiṭ`as.
3. Nīzāmī (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 Kamālū’d-Dīn Bihzād, and Qāsim-ʿAlī Chahra-gushā; both flourished in the beg. of the Xc. AH. (ff. 17–17v).
6. Poems of ‘Aḍāīrī (ff. 18–19), apparently continued from No. 4 (f. 16v).
8. A few lines from ‘Abdu’llah Anṣārī (see also f. 284); a few verses from other poets (f. 32).
9. Salmān Sāwaji (ff. 32–42; also on f. 203v); extracts from his diwān.
23. Ṭahrīr-i-Fāryābī (ff. 141v–145; also on ff. 155v–156v, and 161v).
24. Majdu’d-Dīn Hamgar Fārsī (f. 145).
27. ‘Aṭṭār (ff. 150v–155). Extracts from his māthnawī poems.
29. Kamālū’d-Dīn Ismā’īl Isfahānī (ff. 162–165, 186 marg. and 212 marg.).
33. An extract from the Ra’ûdatu’s-safâ (cf. Nos. 10–32 in this Cat.), on Luqman (ff. 201–202). Also a short extract from the Ta’rikh-i-guzîda (f. 202v).
38. Jâmî (ff. 204–260). On the margins there are quotations from Mâlî (f. 232v, cf. f. 277v), and Ibn Yâmîn (f. 251).
44. Bannâî (ff. 265v–266).
85. ‘Abdu’l-
ANTHOLOGIES.

423


140. ‘Abdu’l-Kârîm Isfahânî (ibid.). 141. Şîdqi Avarsâbâdî (ibid.). 142. Sharîf (ibid.). 143. Râfî’i Qâzînî (ibid.).


۱۷۱. Fuḍūlī Baghdādī (ff. ۳۱۰v and ۳۳۳).
۱۷۲. Muḥammad Qazwīnī (ibid.).
۱۷۳. Qarā-Khān, son of Ja‘far Khalīfa Turkmān (ibid.).
۱۷۴. Abū Sa‘īd-i-Abū’l-Khayr (ibid.).
۱۷۵. Pir Jamālī (Pūr-i-Jamālī Šef. No. ۱۰۷) (ibid.).
۱۷۶. Malik Qumī (?) (ibid., the last two on the margins).
۱۷۷. Shaykh-zāda Lāhīji (f. ۳۱۱).
۱۷۸. Rubā‘ī Mashhādī (ibid.).
۱۷۹. Rauḥānī Samarqandī (f. ۳۱۱v).
۱۸۰. Yahyā Khān Tālib (ibid.).
۱۸۱. Dūst Muḥammad (ibid.).
۱۸۲. Shara‘fū’d-Dīn ‘Ali Bāfqī (ibid.).
۱۸۳. Sālik Mashhādī (ibid.).
۱۸۴. Munhī Khurāsānī (ibid.).
۱۸۶. Naṣībī Gilānī (ibid., and f. ۳۱۳).
۱۸۷. Mānī (ibid.).
۱۸۸. ‘Arda (ibid.).
۱۸۹. Qādī Nūrū’d-Dīn (ibid.).
۱۹۰. Hayrātī (f. ۳۱۲v).
۱۹۱. Khān Ahmad Wāli-i-Gilān (ibid.).
۱۹۲. Ghāzī (ibid.).
۱۹۳. Kāmī Harāwī (ibid.).
۱۹۴. Mahdī (f. ۳۱۳).
۱۹۵. Jafāī (ibid.).
۱۹۶. Junūnī Qandahārī (ibid.).
۱۹۷. Shāliḥ Mashhādī (ibid.).
۱۹۸. Shāhī (?) (ibid.).
۱۹۹. ‘Urītī (f. ۳۱۳v).
۲۰۱. Ṭahmāsp (the Safawīd, ۹۳۰–۹۸۴/۱۵۲۴–۱۵۷۶, evidently already dead, judging from the epithets) (f. ۳۱۵v).
۲۰۲. Sulaymān (۹۲۶–۹۷۴/۱۵۲۰–۱۵۶۶) Wāli-i-Rūm (sic) (ibid.), and Salīm (ibid.).
۲۰۳. Sulṭān Husayn (the Timūrid, d. ۹۱۱/۱۵۰۵) (ibid.).
۲۰۴. Humayūn (۹۳۷–۹۶۳/۱۵۳۰–۱۵۵۶) (ibid.).
۲۰۵. Kāmān-Mīrzā (d. ۹۶۴/۱۵۵۷) (ibid.).
۲۰۶. ‘Ubayd (u’l-lah) Khān (the Shaybānīd, ۹۴۰–۹۴۶/۱۵۳۳–۱۵۳۹) (ibid.).
۲۰۸. ‘Abdu’l-lah-Khān (also probably the Shaybānīd, ۹۴۶–۹۴۷/۱۵۳۹–۱۵۴۰) (ibid.).
۲۰۹. Bābur-Mīrzā ‘the father of Humayūn Pādshāh’ (۹۳۲–۹۳۷/۱۵۲۶–۱۵۳۰) (ibid.).
۲۱۰. Shāh Gharib-Mīrzā, son of Sulṭān Husayn, a Timūrid prince (f. ۳۱۶v).
۲۱۱. Sām-Mīrzā, son of Shāh Isma‘il Ṣafawī (ibid.).
۲۱۲. Bahrām-Mīrzā, also probably a Safawī prince (ibid.).
۲۱۳. Shāh Shuja‘ (probably the son of Isma‘il II, the Safawīd) (ibid.).
۲۱۴. Muḥammad Mu’īn (ibid.).
۲۱۵. Sulṭān Ibrāhīm, son of Bahrām-Mīrzā (f. ۳۱۷).
۲۱۶. Farīdūn Husayn (ibid.).
۲۱۷. Bādī‘u’z-Zamān-Mīrzā son of Sulṭān Husayn, d. after ۹۱۸/۱۵۱۲ (ibid.).
۲۱۸. Ya’qūb, the Āq-Qoyūnlu prince (۸۸۴–۸۹۶/۱۴۷۹–۱۴۹۰) (ibid.).
۲۱۹. Sulṭān Muḥammad Pādshāh (ibid., in margine).
۲۲۰. Ibrāhīm-Khān, governor of Lār (ibid., in margine).
۲۲۱. Musayyab-Khān (f. ۳۱۷v).
۲۲۲. Husayn-Quī (ibid.).
۲۲۳. Sayyid Jalāl b. ‘Aṣūd (ibid.).
۲۲۴. ‘Imādū’l-Islām (ibid.).
۲۲۵. Qādī ‘Abdu’l-Khāliq (ibid.).
۲۲۶. Darangūṣh (?) Tārakhī (?), (ibid., in margine).
۲۲۷. Khīr Sulṭān Rūmī (f. ۳۱۸).
۲۲۸. Qasīmī (or Qismī) Astrābādī (f. ۳۱۸).
۲۳۰. Wāḥīdī Hamadānī (f. ۳۱۸v).
۲۳۱. Khayyām (ibid.).
۲۳۲. Sawābī (?) Turkmān (f. ۳۱۹).
۲۳۳. Agāhī (ibid.).
۲۳۴. Kish-

244. Mir ‘Ali-Shîr Nawâî (d. 906/1501), Turkish poetry (ff. 323v–325v, 326, apparently also continued on ff. 329–332v where a Turkish mathnawî is given).

245. Yûsuf-Beg, son of Bâbâ Sulaymân Ustâjlû, a treatise in prose and verse (ff. 325v–326).


257. Another short extract from the Tuhfa-i-Sâmi (ff. 391v–398, see also above No. 200 in this list), with many poetical quotations from various authors.

258. More extracts from Habîbû’s-siyar, Akhlâq-i-Jalâlî, etc. (ff. 398v–399v). On f. 398v, on the margins, a note from the Ta’rikh-i-jahân-namâz by Qâdî Ahmâd (probably the same as the Nîgâristân).

259. An extract from Husayn b. Mu’înî’d-Dîn Maybûdî (ff. 400–403v).


261. Extracts from ‘Ali Qushchî, Ta’rikh-i-guzîda, Habîbû’s-siyar, etc. Lastly some scrappy poetical extracts from Simâl Kâshârî (f. 406), Khusraw (f. 407v), Firdaûsî (ff. 409v, 411v), Jâmi (f. 409v), Ghâzâlî Mashhâdî (f. 409v), etc.

Ff. 412, 8 230 × 170, 150 × 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.


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 Muhammad-‘Ali Khâksâr, or Khâdîm, as he calls himself (cf. ff. 430v, 431v, 434v, 473). And finally, there are sections written by Muḥammad Maṣūm b. Mullâ Muḥammad Bāqîr al-Karbalâ‘î 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.

3. (ff. 32v-33). Gulandâm’s preface to the diwân of Ḥâfîz, see above, Nos. 587-591, on pp. 255-257 in this Catalogue. Beg. as in No. 587.

4. (ff. 33v-39v). An extract from the well known treatises of Zuhûrî: Dibâcha-i-Nawras, Khwân-i-Khâli, and Gulsâr-i-Ibrâhîm (cf. above, Nos. 356-361 in this Catalogue). Beg. as usual, see No. 356, etc.


6. (ff. 49-52v). Ḥusn-i-galaw-sûz. A mathnawi poem by Rashîdâ, apparently an imitation of Zulâî’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

7. (ff. 52v-54v). Several mathnawi poems by Abû Tâlib Kalîm Hamadânî (cf. above, Nos. 754-756). The second of them (f. 53v) has a heading: فی تعريف الفرس a qī‘a at the end, comp. in 1040/1630.


9. (ff. 117-126v). Khulâsa-i-Khamsa-i-Nizâmî, 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 Šaib (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 Qasimi, who is not identical with Qasim-i-Anwār (see above, No. 601). On ff. 180v–183 there are qaṣidas, and the rest is occupied with ghazals, tarjī’bands, etc.


16. (ff. 202–203). A short extract from Farhād-u Shīrīn by Raunaqī (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 tarjī’band by Asīrī. There were several poets with this takhallus. One of them is the author of the well known commentary on Gulshan-i-rāz with his original name Muhammad b. Yahyā Lāhiji (d. ca. 912/1506–1507), cf. No. 555 in this Catalogue. Beg.


20. (f. 206v). Qalandar-nāma, ascribed to Khusraw Dihlawī (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 takhallus
is not mentioned, but instead the name of one Ḥusaynī appears at the end (کفته حسینی است ای بن ذ) Beg.


22. (ff. 216–220). Qaṣīdas of ʿAbduʾr-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 XIC., 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.


27. (ff. 228). A short didactic poem by Hātifī (cf. above, Nos. 649–653), with the heading:


29. (ff. 229v–236v). More poems from Ṣūrī (cf. above, No. 11 in this list).


34. (ff. 322–333v). An extract from the dīwān of Fīghānī (cf. above, Nos. 645–646).
36. (ff. 356–363). Extracts, in prose, from various treatises dealing with the methods of divination by the Koran, various hadīths, quotations from the Koran, 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 Xc. AH.


41. (ff. 431–436). Short poetical quotations from various authors: Shaukat, Burhān, Faḍil Bukhārī (f. 432), Ghāni, Khīdār-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 mathnawī poems of Shānī (cf. above, No. 708). Beg.

43. (ff. 440–441). Extracts from the Salim’s mathnawī poems (cf. above, Nos. 748–752).
44. (ff. 441–443). An extract from the Qadā wa qadar by the same Salim. Beg. as usual, see No. 748(2), etc.
45. (ff. 443–445v). A short extract from Farhād-u Shīrīn by ‘Aqlī Kautharī Hamadānī (comp. in 1015/1607), see R 673–674, etc. Beg. abruptly:

جو لابکشی جیروخ نا سار، غ ن.
46. (ff. 446–447). A fragment of a treatise on various questions of style in composition, poetics, etc. Beg.

47. (ff. 447v–452). Some qasidas by ‘Ali Ridā Tajallī (cf. above No. 782). On f. 448v begins his mathnawī poem with the title Mi’rāju’l-khiyāl:


Several works in this volume, i.e. the diwāns of Qudsī (ff. 55v–96), Raḍī Artīmānī (ff. 154v–179v), and Fuḍūlī (Turkish, on ff. 334–347), a medical treatise on ff. 364–383, and the Tansūq-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. (MAJMŪ‘A).

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, 2v); 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.
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.

2. (f. 2v). Copy in 1108 AH. by Ḥājjī 'Abdu'll-Ghafūr (the same hand as that of the preface).

3. (ff. 3–7v). A treatise on ornate prose, also apparently a kind of a preface to some poetical work.

4. (ff. 8v–9). Amsāri bihārul muṣūm yāk, etc., notes of religious contents.

5. (ff. 10–16). Some notes of an historical character on various events of Jahāngir's reign. They may belong to the pen of a contemporary. The title:

انتخاب خصوصيات حضرت جهانگیر مکانی حقيقی...جبانکیر پادشاه,

6. (ff. 19–20v). Fragmentary quotations from various poets: Khıdır Qazwīnī, Shurbī (? Qazwīnī (f. 19v), Nawārs Qazwīnī (ibid.), Tabī' Qazwīnī (ibid.), Āṣafi (f. 20), Kākā-i Qazwīnī (f. 20v), Sharīf Kāshī (ibid.) (continued on ff. 105–115v).

7. (ff. 21–22 and 101–104v). An extract from 'Atṭār's Mantiq'ut-tayr, dealing with the well known story about Shaykh Ṣan'ān. It is called here in the colophon Kītāb-i Shaykh Ṣan'ān, and begins (f. 101) as usual:

شيام سنون بدر عبد خویش بود، الغ


10. (ff. 24v–28). Poems of Sa'dī. The first is the well known tarjī'band, beg.

لامي زلف تو هر خم كنمندي، الغ

11. (ff. 28–34v). Poems from various authors: 'Alī Kirmānī, surnamed Fāid, Shuhrați, Nawīdī (f. 29), Shāpūr (f. 29v), Taḥīb Amuli (ibid.), Hakīm Partawī (Sāqī-nāma, ff. 30–35v, in margine), Wālihī (f. 32), Aḥjudī (f. 33v), Shānī (ibid.).

12. (ff. 35–42). A considerable number of poems from Rīyāḍī Samarqandī (see above, No. 610). Beg. as in that copy.


15. (ff. 42–46v). Poems from different authors: Mużaffar Husayn Kâshi, Şâpûr Tîhrâni (f. 42v), Hîjri Tîhrâni (f. 45), Sharaf-i-Jâhân Qazwîni (ibid.), Sinjar (f. 46), Şâib (ibid.), Nuṣrat (f. 46v). 


18. (ff. 49–53v). Quotations from various poets: Muḫta-sham, Shâhî (f. 49v), Şâib, Nâdîm (f. 50), Nawwâb Ḥasan-Khân (ff. 51–51v), Yûsuﬁ, Şâpûr, Sinjar, ‘Urﬁ. 


21. (f. 79). A fragment of a poem in praise of ‘Ali, and also of a few others, which contain versified letters from the correspondence between Shâh ‘Abbâs, evidently ‘Abbâs I, the Safawide (995–1037/1587–1628), and Sulaymân 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’â and Sunnis. Foliols 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 Shâh ‘Abbâs I (f. 149 also belongs to this section).


1581–1611), including a qaṣida in praise of God, a few quatrains, and a marthiyya on the death of Imām Hūsayn.

28. (ff. 122v–127v). Sāqi-nāma of Nau’i, 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 Tahīl Amlī.


32. (f. 148v). From Sa’dī.


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) (فاطمة أهل الحمد و الشكر الله)

The anthology is divided into several bābūs (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; the second (f. 179) with praise of Muḥammad; the third (f. 181) in the muwatta' and the nidābiyāt; the fourth (f. 201v) in the maqārah and the al-Qādiyyah; the fifth (f. 208) in the mukālahāt and the al-Qādiyyah.

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'īl, Zāhir-i-Fāryābī, Sanā'ī, Hasan Ghaznawī, Khāqānī, Firdausī (Shāhnāma), Mas'ūd-i-Sa'd-i-Salmān, and other famous authors. Of the rarer ones there are Shams-i-Tabbaṣ (ff. 176, 183); 'Imādī Shahriyārī (ff. 176, 184, 204v, 207v, 209); Sūzanī (f. 176); Sirājū'd-Dīn Balkhi (f. 176v); Fakhrū'd-Dīn (f. 173) Farsī (f. 176bis); Najmu'd-Dīn Dāya (ff. 176v bis, 204v, 205); Fakhrū'd-Dīn Rāzi (f. 177); Shufrūl Isfahānī (ff. 177, 181v, 197, 206v); Rāfi'u'd-Dīn Abhari (f. 177v); Sirājū'd-Dīn Qamarī (or Qumrī) (ff. 177v, 181v, 197); Sirājū'd-Dīn Balkhi (f. 180); Afdalū'd-Dīn Kirmānī (ff. 181v, 190, 204v); Mīrjū'd-Dīn Baylaqānī (ff. 181v, 193, 205); Jamālū'd-Dīn Muḥammad b. 'Abdīr-Razzāq (f. 181v); Rashīdu'd-Dīn Watwāt (ff. 184, 190v, 204); Nashīr-i-Khusrāw (ff. 188v, 197v, 199v, 206v, 207 and 18v); Rāfi'u'd-Dīn al-Labnānī (ff. 193v, 205v); Taṭīyān (f. al-Bamā (f. 194, 205v); Nasīrū'd-Dīn Tūsī (ff. 195, 207v); Najmu'd-Dīn Hasan Shahripūyā (f. 201); Auḥadū'd-Dīn Kirmānī (f. 201v); Bādī'u'd-Dīn Tarkū (f. 204); Farīdu'd-Dīn Farsī (ff. 18 and 204); Asādī (f. 204); Raḍī Nishāpūrī (f. 204); Burhānū'd-Dīn an-Nasafi (f. 207); and others.

39. (ff. 210-214) Qaḍā 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 (?).

41. (ff. 262-262v). A few letters of Salīm, Naṣrā-i-Hamadānī, etc.


الف إبدال نام دريشی، الر

43. (ff. 263v-264). A few obscene poems ascribed to Bābā Tāhir’s authorship.

44. (ff. 268-270). A short fragment from Mahmūd-u Ayāz, a mathnawī poem by Yūl-Quli-Beg Shāmlū, with the takhallus Anisī, who died in Burhānpūr in 1014/1605. See GIPH 250, RS 376, R 1032, Spr 333-334, etc. Beg. abruptly:

چو کردن مید که عشق بنیاد، الر
ANTHOLOGIES. 435

45. (ff. 270v–271v). Extracts from various poets: Khusraw Dihlawi, Hilâli (f. 271), Malik Qumi (f. 271v), Shâh Isma’îl (f. 271v).


47. (ff. 296v–305). Extracts from Anwari, Ummidî (f. 303v), Hâtîf (f. 305), Sanâî (f. 299v), and Mughânî (Fighânî ?) (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, S 230 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. nasc. and shikasta nasc., different hands. Cond. very bad. Mercilessly damaged by a lazy and careless ‘repairer.’

926. (MAJMÜ‘A).

(MUHAMMAD)
(M 2).

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 mathnawî, called in No. 925(42) Abdâliyya, of Zuhûrî, beg. as there:

ألف اباد نام للذيف، سيئه اذ داخ مغلسي ريشي

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’ll-lah, Arzû, Najât, Brahman, ‘Ali Naqî Kamarî, Asir, Mujâhid-Khân, Kalim (ff. 96–98v), Şafi-Quli-Beg, Waḥdat,
Yûsuf (f. 98v), Waddâd (?), Shânî, Bayrâm-Khân, Hazîn, Dârâb Jûyâ, Kâkâ-Khân Ashnâ, ‘Ali-Khân Ahmad Shahî, Asafî, Sa’dî (f. 99); Firdausî (f. 99v), Shaukat, Sâib, Qismat, Bâqir Dâmîd (f. 103); Damiri Isfahânî, Gulkhanî, Sharîf Kâshî, 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 Mîrzâ-nâma, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826:

قلمى سر کفم بندام خدا، میرزا نامه کفم انشا
there is an introductory line, giving the name of the author:

میرزا نامه تصنیف میرزا محمد خلیل که سوالی نگار مصنوعه جنگه بانگاله بود.

At the end the date of completion is given as 13 Jumâdi’îth-thânî 1070/1660 (the third year of Aurangzib’s reign).

6. (ff. 134–135v). Again short extracts from various poets and princes (Humâyûn, Kâmrân, Ulugh-Mîrzâ, Khan-Khânân, Badî’u’z-Zamân, Qutlug-Beg, Masîhu’z-Zamân, 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 Abû Sa’îd, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg.

بانان ایذک لله تعالّی فی الدارين که از ربابیات نم.

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 Hayâtu’l-qlûb by Majlisi, concerning the legend of Alexander (ff. 187–188v); a note on the date of the victory of Shâh Isma’il 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 Latâ’i’ju’t-tâcâ’îf (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 Būstān (f. 216v); a chronogram for the date of the death of Jāwīd-Khān; a few stories.

17. (f. 234). A tarkīb-band of 'Abdu'l-Razzāq Tamānā (†).
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:

شاعرچه بانامه، احوال ملکت هفدرسال

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 Firdausī (ff. 277–277v).
24. (ff. 277v–280). Poetical extracts from Sa'īb, Sawdā (in Hindustani); a tarjī'band of 'Abdu'l-'Alī Ťālī (f. 278), etc.
26. (ff. 294–305). Brief extracts from different poets, arranged in one alphabetical series. Here only those rhyming in ā-
28. (ff. 310v–314). Extracts from a mathnawī, in Hindustani, by Ja'far-'Alī-Khān (cf. Spr 242), who was still alive in 1168/1755; also poems from Kālim, Laṭīf, etc.

31. (ff. 368v–370v). A mathnawī. The title and the author’s name are not given.
32. (ff. 384v–389). A Persian tarjī'band, a mathnawī (f. 386), and stray quotations from Hindustani poetry.

Bd. v. 8 435 x 290, 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:


928.

(MAJMŪ‘A).

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIIC. or the beg. of the XIIIC. AH. Only the versified fragments are mentioned in the present note:

1. A short *mathnawi* poem (ff. 189v–217v), dealing with Muḥammad’s *mi‘rāj*. The name of the author is apparently not given. Beg.

2. Another *mathnawi* poem (ff. 217v–230v), on fantastical exploits of Muḥammad ibn Ḥanafiyya, the third son of ‘Alī. The author’s name also does not appear. Beg.

3. A *mathnawi* poem (ff. 231–252), on ‘Alī’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.

Bd. v. Ff. 189v–254, 8 270 × 205, 200 × 130, II 10, two columns in the centre and one on the margin. Or. pap. Bad vulgar Ind. shikasta-nast. Cond. tol. good. Dirty.

929.


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 ‘Abdu’l-lah b. Fathi’l-lah Nishāpūrī. The poetical section contains:

1. (ff. 1v–10). Several *tarji‘bands* and *mukhammasāt* from various poets: ʿAbd‐i‐Jām, Nāṣir ‘Alī, Yahyā Lāhiji, Maḥmūd, Jāmī, Sa‘dī, etc.

2. (ff. 10v–15). Stray notes, quotations, Sufic aphorisms, etc.
3. (ff. 15v–22v). A long collection of *mukhammasāt*: by Ṭalīb, Ghazālī, Shāpūr, Ḥāfiz (several times), Nuṭqmī (f. 19), Sa’dī (also very often), Haydar.

4. (ff. 23–75v). *Musaddasāt* of: Lisānī, Halākī (Hilālī ?), Rīdā, Sharaf, Hāshimi, Sa’dī, Jāmī, Damīrī (f. 31), ‘Urﬁ, Asīr, Ḥāfiz, Rashīdī (f. 38v), Jāmī, Šaib, Shāhī, Ramzī (f. 44v), Ibn Yāmīn, Hilālī, Shāpūr, Naẓīrī, etc., Saqqā (f. 51), Ḥatīfī, Wālīh (f. 54), Hayratī (f. 56v), Shāh Jahānīr Hāshimi (f. 59), Ummidī (f. 60v), Tughrā, Ahlī, ‘Ashafī, Zuhurī, Maylī, Muḥtasham, Shāhī, ‘Arīf, Iṣ̄mat, Sīrī (f. 66v), Wālī, Zārī (f. 67), Fīghānī, Wāḥshī, Shānī, Šafī (f. 68), Haydar, Ghayratī (f. 68), Suhaylī (f. 68v), Salmān, Naẓīrī, Naṣīr ‘Alī, Sharif (f. 71v), Rāzī, Ṭusī (f. 72), ‘Ināyat, ‘Azīzm, Muﬁd (f. 74v), Qāsim Dīwānā, Ma’anī (f. 75v).

5. (ff. 76–85v). Extracts from the diwān of Naṣīr ‘Alī.


7. (ff. 90–95). Stray poems from Naẓīrī, Lisānī, Fīghānī, Sharaf, Nargisi, etc.

8. (f. 95v). A poem with the heading لرائحة خاکسار سید محمد رازهای پرآمپر. 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, 939(2), 946(6).

11. (ff. 104v–107). *Pand nāmah*, an admonition said to have been addressed to ‘Alī by Muḥammad.

12. (ff. 107v–118v). A poem in praise of the twelve Imams, also several others in praise of ‘Alī. Some magical formulas, prayers, stray poetical quotations, etc.

Bd. v. Ff. 1–118v, S 110 x 240 (biyāḏ). Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

930. (مجمعه)

(MAJMŪ‘A).

Oa 62.

Ff. 106v–129 in this volume (transcribed in 1134 AH., see f. 109) contain stray quotations from various poets, chiefly from Jalāl Asīr. 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.

(MAJMŪʿA).

M 17.

Ff. 1–15 in this volume (dating from the XIIc. AH.), contain fragmentary extracts from: Bidīl (f. 1); Jalāl Asīr (f. 8); Kalīm (f. 8v); Maktūbī (f. 10), and several other poets.

S 130 x 205, 110 x 185 (bīyāḍ form). Or. pap. Ind. nast. and shikasta. Cond. bad.

932.

(MAJMŪʿA-MA-SHAR).

Oa 63.

In this volume, transcribed by Ḥaydar-ʿAlī b. Muḥammad, 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):

vonat `asmat, ibnaddi bism allāh al-rāhman, al-rāhīm (on ff. 103–104, there are another copy of the initial page of this collection of quotations, a prayer in Arabic and a few stray verses).

2. Short jarhangs to Saʿdī’s Bāstān, Gulistān, and Jāmī’s Yūsuf-ʿu `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):

Bd. v. Ff. 103–233v (between ff. 211 and 212 there are three blank leaves, left unnumbered). S 225 x 145, 160 x 80, ll 14 (partly diagonal). Or. pap. Ind. nast. Cond. tol. good. In some places injured by worms and repairs.

933.

(MAJMŪʿA).

Oa 4.

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH.

Ff. 1v–11. A versified treatise on methods of divination by the Koran. Its title apparently is Fūl-nāma. Beg. of the introduction:

934.

(MAJMU'A-I-ASH'AR).

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 jâm, by Fudâlî Baghdâdî, described separately above, under No. 687 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: 'Abbâsî, 'Abdul-lah Anşârî, Abû 'Ali Sinâ, Anânî, Afsâh, Ahlî, Ahmad-i-Jâm, Ahsân, 'Ali, Mir Sayyid 'Ali Sabzawârî. Qâdî Amin Darzanî, Anساب, Arfa'. 'Arif Lâhûrî, Asad, Aşaf-Khân Ja'farî, Aşâfi, Ashraf, Ashraf Isfahânî, 'Askari, Auhadi, Azâd, 'Azîm Nishâpûrî, Bâdhil, Bâdi' Ahmad, Bahâî (Bahâ'û-Dîn 'Amîlî), Binish, Bizhan, Dâ'i, Daim ('Abdul-lah), Faḍl-'Ali, Fâidâ-i-Astrâbâdî, Faiz, Fanā, Faşıhi, Faṭîh, Fauqi, Fighânî, Fikrat, Fûrâsâli, Ghani, Hazârali, Ghiyâtâh, Ghubârî, Gîyâ, Habib-Khân, Hâdhîq, Hâdî, Hakim-Kuchik, Humâyûn, Hamid, Haqîq, Haqûq, Hâjjî Hasan, Hasratî, Hâtîf, Hayrat, Hujrat, Ibn-Yamin, I'jâz, 'Inâyatu'l-lah, Inshâ, 'Inwân, Ishrat, Istighnâ, Jam (Muhammad- 'Ali), Jamî, Jur'at, Jûyâ, Kalbî, Kalîm, Karîm ('Ashûrâ-Beg), Khâksâr, Khâqânî, Khâshi', Khâtî, Khusrav, Lâmi', Lîsânî, Madhûsh, Majdhûb, Malik, Manshûr, Maqșûd, Masîh, Ma'sûm, Mufrîd, Muhammadi-'Abbâs, Mu'jiz, Mukhliş, Munâsib, Mun'im-Khân (nawwâb), Mun'imâ, Munîr, Muntakhâb, Muqîm, Mûsâwî, Mustaqâl, Muslim, Mustaghni, Muwaffaq, Najîb, Nâmî, Naṣîr, Naṣîr-'Ali, Nau'î, Nawâ, Nazîrî, Ni'matu'l-lah Wali Nishâti, Niyyâzî, Nizâm Dast-i-Ghayb, Nizârî (twice only), Nuṣrat Bukhârî, Partaw, Qâbul, Qâni Harawi, Qâsim, Qâsimî, Qâsâb, Qabilâb-Khân, Rabîta, Râdi, Râghib, Rafî', Rafî', Ranging, Rasa, Rûhu'-Amin, Şâbir, Mirzâ Sa'dî, Sâdiq, Safâ-Khân, Safî-Quli-Khân, Sâghar, Sâib, Sa'id, Salîm, Salîm Shâh, Sâmân, Sâmi, Saqqâ, Sâhi', Sawdâ, Sayyid, Shahîd, Shams-i-Tabrîz, Sharîf, Shâriq, Shaukat, Shaydâ,

Towards the end there is a section on satires, extracted from various diwāns. Also Dībahā-i-Muraqqā by Naṣīrat-Hamadānī, and a series of poems in praise of coffee by Muḥammad Ţāhir, ‘Ulwi, Šābūrī, Bābā Ibrāhīm, Qalandar-Beg, and others.

S 260 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.


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 رضه) (f. 24v), Zibu‘n-Nisā, etc. Ff. 23–24 are left blank.

2. (ff. 30–32v). Farde from various poets; on ff. 31v–32v there is the Sāqi-nāma of Mullā Murshid, beg.

3. (ff. 38–45). Various notes and poetical quotations. On ff. 40–45 there is the will of Aurangzib (Waṣiyyat-nāma-i-‘Ālamgīr), composed in 1119/1707.

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: Baḍī‘, Bikhūd, Amānī (ghazals on ff. 46v–47), Sawdā‘ī, Bahātī, Bismīlī (f. 47v), Laysī (f. 48), Adra‘ī (?), Mustafīd, Fursūtī (f. 49v), Wāḥdat (f. 52), Bahādur (f. 53), Nīgāhī (f. 53v), Yahyā (f. 54v), Ja‘far (f. 55), Jamālī (f. 57v), Shāh Bāyazīd Ḥaqqānī (f. 58v), Mir Ḥalī (f. 60v), Zibu‘n-Nisā (f. 63), ‘Ālamgīr (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), Afḍāl (f. 73v), Ṣābir (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 Sarmad, and of a few other authors.


14. (ff. 190v–202). A collection of letters, chiefly from Aurangzīb, Naṣrā (or Naṣirā), 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 Dak’hanī, some of them by Quṭbu’l-Mulk and Shāh Māzhar.


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 x 115. The number of lines is very different. Or. pap. Ind. shiksasta-nast. Cond. bad. Injured by dampness and repairs.


(M)
Khāqānī (f. 19v); Khusraw (ff. 43v, 85v, 90, 92, 93, etc.); Ḥārī (f. 48); Ṣājda (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 afṣān, incantation, by ‘Abdullāh Qādīr Jilānī); ff. 69v–69, 79–80, etc. On ff. 30v–33 there is a note with the heading: جنگ نامه تورکل, در نقطه نواب و هزدمت یافته (sic?), relating to 1081 AH.

Ff. 97, S 120 x 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.

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.

3. A mathnawī in Hindustani (ff. 177–180), of religious contents. The author’s name is not given.

S 205 x 150; 175 x 80, II 12. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

938.

(MAJMÛ‘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 Dihlawi (see above, Nos. 558–571). This, however, is rather doubtful. It occupies ff. 62v–79, and is probably complete. Beg.

Ff. 74, S 180 x 110, 140 x 75, II 9. Or. pap. Ind. nast. Cond. tol. good.

939.

(MAJMŪ‘A-I-ASHĀR).

A scrap book of miscellaneous poems and various notes, dating from the XIIc. 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 Ḍārī, Khwāja ‘Alī, Šāīb, Naẓīrī, etc.

2. (ff. 15–18v). Ḥaṭṭi band, of Mullā Kāshī, see also Nos. 552, 929 (10), 946 (6).


5. (ff. 77v–92v). Extracts from Khulδi-bārin, by the same Waḥshī. This poem was edited by W. Nassau-Lees, Calcutta, 1861. Beg.


7. (ff. 108v–130). Extracts from Waḥshī’s diwān, containing a number of ghazals, alphabetically arranged, and other poems (beg. on f. 120v). Beg.

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. Abru‘-Khayr (ff. 135v, 136v, 147), Bahā‘ī (ff. 137, 138v), Mullā Ṭama‘ (i) (f. 138v),
940. (MAJMŪʿA-I-RUBĀʿIYYĀT).

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 XIIth. AH. Slightly incomplete at the end. Beg.

S 275 x 175, 220 x 130, 9 *quatrains* or 18 *bayts* on a page. Ind. shikasta. Cond. tol. good. In some places worn-eaten.

941. (MAJMŪʿA).

Poetical scraps which still remain in this *biyād* 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 Ḥimṣu’-l-lah 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 *mathnawī* poems of Hāfiz (ff. 50v–48v, reverse order of leaves). The first is called here *Sāqī-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 Shiʿite spirit, some of them in Urdu. A poem in praise of ‘Alī is given on ff. 92, by Waʾīz; on f. 91v *munājāt*, in Arabic, with an Arabic prayer at
the end; on f. 80v a qaṣida by Nizām Astrābādī (ff. 94–74v, the order of the leaves being reversed).

Bd. v. S 130 × 203, 129 × 185, ll about 18 Or. pap. Bad Ind. shikasta-nast. Cond. rather bad. Dirty; many places illegible owing to repairs.


An album of poetical extracts copied without any system. It dates apparently from the XIIc. AH., and contains: very short quotations from Hasht bihišt, Laylā wa Majnūn, etc.; the poem attributed to ‘Alī ibn Abī Ṭālib’s authorship; stray quotations from Maktūbī, Hāshimi, Burhān, etc. On f. 12 a short prose extract. On f. 16 prayers (munājāt), ascribed to ‘Abdu’l-Qādir Jilānī; f. 17 munājāt of Shams-i-Tabriz; f. 19 munājāt by Naṣīr-‘d-Dīn; f. 20v munājāt by Sa‘dī; f. 21 munājāt by Jāmī; f. 23v quotations from ‘Aṭṭār, etc.

Ff. 25, S 90 × 165 (biyūd). Or. pap. Ind. shikasta, in some places almost illegible, Cond. tol. good.


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 سَمِينَة مَتَدْمِين و مَتَأْخِرِين, 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 Muhammad concerning his admiration for poetry and poets, beg.

در قصّة إنيبا عليّم السلام مسطور است الخ


فر. 108، س. 230 × 135، 180 × 90. دیگر عدد آن منحنی درونی را دارند. ر. پ. پ. ایرانی شکسته، نست. سرد. نهایتاً جای خالی. نگارش روی دیگر دروازه‌ها در آغاز.

944.

(MajmūˈA-I-ASHˈĀR).

MAJMUˈA-I-ASHˈĀR.

M 18.

(مجموّة الشعراء)

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 scripts, 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: Zib'un-Nisā (f. 4v); Kalim (f. 4v); Saˈid (f. 4v); Mullā Shāh (f. 9); Munīr (ff. 9, 34, 69, 79v, etc.); Kamāl Khujandi (ff. 9v, etc.); Shaydā (ff. 9, 28v, 46, etc.); Qausī Multānī (ff. 9v, 36v, etc.); Saˈib (very frequently); Bidil (also frequently); Qudsi (ff. 10, 12, etc.); Zulālī (f. 10); Jalāl Asir (f. 10, etc.); Qāsim (Dīwānā ?) (ff. 13-11, 69); Fitrat (ff. 13-11, etc.); Sālik (ff. 12, 78); Nāsir ʻAlī (ff. 12v, 79); Unṣī (ff. 16, etc.); Malik Qumī (ff. 29v, etc., frequently); Hasan (f. 29v); Zārī (?) (f. 29v); ʻUrfi (f. 28v); Ruknā, Tālib ʻAmulī, ʻAlī Naqī Kamarātī, etc. (ff. 28v–19); Mufid Balkhī (sic) (f. 35); Wahrī (f. 35); Sahābī (f. 36v); Hindū, ʻAtā (f. 38v); Ghanī, Musawwī Khān (f. 29); Fīghānī (f. 44v); Mullā Hayātī (f. 45); Tajallī (f. 48); Faˈshi (ff. 49v, 72); Rāy Gopī Nāthˈh (f. 59); Abū Turāb, Shauqī (f. 63); Shiˈā, Bihsītā, Fānī, Nūtqī, Badī (f. 72 sq.); ʻAshūb (f. 78); Qādī (f. 78v); Iˈjāz (f. 79); Sayyidī, Tāhir (ff. 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 Naubâwa, see above, Nos. 366–367), 62 (preface of Naşir-i-Hamadâni to his own diwân), 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 Nagari characters.

Ff. 89, S 115 x 220 (biyûq). Or. pap. Ind. shikasta and nast., different hands. Cond. tol. good.

945. (MAJMÛ' A-I-ASH'ÂR).

A collection of quotations from various poets, almost all very short, consisting of a few bayts, frequently even only jârs. This majmû'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: Jalâl Asîr, Kalîm, Ghanî, Saîb, Shaukat, Naşir-'Ali, and Waḥīd. The early poets are represented by only a few short quotations, mostly isolated bayts: Firdausî, 'Abdu'llah Anşârî, Anwârî, Khâqânî, Niğâmi, Kamâl-Isma'îl, Rûmî, Sa'dî, Nizârî (ff. 32v, 51v), Ḥâfiz, etc. The poets of the middle period are also not very numerous: Jâmî, Fighânî, Hâtîfî, Hâlîlî, Fuḍâlî, 'Urfî, etc. The modern poets form the majority: Nau'î, Shâpûr, Bahâ'u'd-Din 'Amîlî, Râhu'l-Amîn, Salîm, Quḍîsî, Faṣîhi, Naẓîrî, Tughrâ, Naẓîm Hârâwî, Shâyâdâ, Zuhûrî, Maḥmûd, Bikhâd, Muḥsîn Fânî, Mirzâ 'Ibrâhîm, Munîr, Muḥammad Muqîm, Niẓâm Dast-i-Ghayb, Mihrî, Na'âjî, Raflî, Majdûb, Jûyâ, 'Âlî, Ummîd, Wa'dîh, Dânîsh, Muḥkîs-Khân, Fiṭrat, Saydî, Wâlîh, Mashrâb, 'Aṭâ'i Jaunpûrî, Râqîm, Munshî, Tâhir Waḥid, Hasan-Khân Shâmlû, Qâsim Diwâna, Şâfi-Qulî, Murşadâ-Qulî, Khush'hâl, Nawâzîsh-Khân, 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 Muṣîf Bâfqî. Most probably this is merely a mistake for Muṣîf Bâfqî (see above, No. 790), who flourished towards the end of the XIIC. AH.

On ff. 25, 138v, 143v, 158v, 206v quotations are given from
Mir Ḥayūn (?), در حیتون. In some of them the epithet 'the compiler,' muḫarrir, 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 Aurangzib to his son Muhammad Akbar, etc.; on ff. 94–95v, 102, 163, 166, 167, 171–177, there is a mathnawi poem, very fragmentary, belonging apparently to the type of Qaḍā waq qadar; on ff. 103v–107 there are two compositions in ornate prose: the first is called: مناظرة طالب علم با كومتشر با; the second has the heading: مناظرة شبيب فروز با ملا شيدا; on ff. 168–170 and 173–193 there are poetical fragments, etc.

Ft. 270, S 105 × 220 (bīyād 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. مجموعه اشعار

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, Hāshimi, 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, Sāib, Dānish, Shaydā, Asīr, Ja‘far Išfahānī (f. 17v), ‘Urfi, etc.


4. (ff. 27–39). Extracts from various poets. Those less known are Makhdūm, Azād, Khānkhānān (f. 38), Rustam Qandahārī (f. 38v), Ibn Mun‘im (f. 38v).


6. (ff. 72v–76). Ḥaft 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‘ite strain.


A biyâd, containing stray quotations from various poets, in Persian (chiefly from Jâmi, Sâib, and Tughrâ, who is called here Tughrâi), 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 XIIc. 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 biyâd, 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 XIIIc. AH.

S 115 x 200. Or. pap. Ind. bad shikasta-nast. Cond. hopeless. Very badly 'repaired.'


A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Tîpû, nawaiâb of Mysore. There are some chronograms for 1198 AH., also many others for 1217–1226 of the Mawlüdî era. Therefore it is obvious that this album was prepared by a poetically inclined
subject of Tipū, and dates from the beg. of the XIIIc. 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 Habību’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 Shūstārī (f. 14v), Mahdī ‘Ali-Khan (f. 16v), Ḥasan-ʿAli (f. 20v), etc.; numerous mathnavis with laudatory descriptions of various palaces, etc., on ff. 17–17v, 18, 19v–20, 21v–23.
5. (ff. 23v–24). Several dāḥītas (army regulations).

خواص ابن جند آيات كلام الله الخ


950. (MAJMŪʿA-1-ASHʿĀR).

(Mجموعة شعر)

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 Muḥammadī era. It dates from the beg. of the XIIIc. AH.

1. (ff. 1v–8v). Poetical scraps, in Persian and Hindustani, magical formulas, effective prayers, etc. On ff. 2–4v a poem of Ḥāfiz Habību’l-lah.
2. (ff. 9v–34v). Poems of Zaynu’l-ʿAbidin Shūstārī, 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 mathnavī poem. The author's name is apparently not mentioned.
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 Khusrav, 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, S 200 x 140. Different number of lines. Europ. pap. Ind. shikasta. Cond. good. Folios 60–69, 114v–118, 123v–125, 159v–176 are blank.

951. (MAJMŪʿA-I-ASHʿĀR).

A collection of Persian and Hindustani poems, mostly of religious contents and in a Shiʿite 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 Mirʾatul-muridin (f. 1). There is no system in the arrangement of the quotations.

1. (f. 3). Poems of Sālim, in praise of the Shiʿite Imams.
3. (f. 14). A Shiʿite mathnavi poem, and a few ghazals.
5. (f. 23). Persian poems by Ḥabīb Shamsu’l-Dīn (f. 25 is blank).
6. (ff. 28–31). Several Shi‘ite qasidas in Persian, one of them by Mir Azīmu’d-Dīn. Also a tarji-band in the same style.

7. (ff. 31v–51v). A collection of quotations from various Hindustani poets: Shāh Śādiq (cf. Spr 216), apparently the same as Śādiqī (ff. 43, 46v, 47v); Sayyid Muḥammad Ṣadru’d-Dīn (f. 35v); Ahmad (cf. Spr 198–199) (ff. 36, 43v), Sayyid Mīrān (cf. Spr 268) (f. 39); Karīm (cf. Spr 247) (f. 40v); Bābā Shāh Husaynī (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 Tūghrā, Ahmad-i-Jām, Ni‘matu’l-lah, Bāyazīd Bīstāmī (?) (f. 74), Shams-i-Tabrīzī, Rūmī, and others (probably many poems are apocryphal).


952. (MAJMŪ’A-I-ASH’ĀR).

(Mجموعة الشعراء)

An album of Persian and Hindustani poems, collected by Datārām Nundī. There are several notes regarding the place and the date of copying, or compilation, giving 1815, Shrirāmpūr, others 1224 of the Bengali era, Siwrāmpūr. 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: Datarām (f. 18v), the compiler of this album, Tairī (f. 19v), Ṣāinu’d-Dīn ‘Alī Tarika (f. 24v), Afḍal Tarika. On ff. 29v–33 extracts from Khāliṣ, etc.

3. (ff. 27–27v, 34–51v). Extracts from various Hindustani poets: Khirad, Iftikhāru’d-Dīn ‘Alī-Khān Shuhrat (f. 34), and others.


Bd. v. Fī. 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. Fī. 22v, 26v, 28v–29, 38v–40v, 45v–46, 52–54v, 64–67, are left blank.
953. (Majmū‘a-I-ASH‘ÂR).

A short collection of poetical extracts, on additional leaves attached to a copy of the diwân of Șaydî, see No. 766. The folios are not numbered. There are quotations from Qızîlbâsh-Khân Ummîd, Şâb, Sharaf, Sayyid ‘Alî ‘Arab with the takhallus Mahdî, 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. Tuhfa-I-Baylawiyya.

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-TABARI.

The first volume of the earliest known commentary on the Koran written in Persian. It is an abbreviated translation of the voluminous Tafsir composed in Arabic by Muhammad 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 Mansur b. Nuh, the Samanide prince (350-365/961-976). A special committee was appointed consisting of the leading divines of Bukhara, Samarqand, and Farghana, such as: Abü Bakr Muhammad b. al-Fadl, Abū Bakr Muḥammad b. Isma’īl, Abū Bakr Aḥmad b. Ḥamīd, 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 sûras 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 ḥamī occurs often; the enclitics ك (here mostly written ك) and ك, when written together with a pronoun, appear in the forms of ك (as in أني and أني); ك is frequently joined not to the preceding word, but to the following, as in كجواب كندنا, ‘etc. The preposition bi- always retains its archaic ذ before the forms of pronouns which begin with a vowel; ذ is generally written as ذ 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 ناترونهم بصفاتهم الخ

There are evidently many lacunas 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 برزخست آذ روايت محمد بن جبر

الطبري رحمة الله عليه ترجمه كورد برنلتي باريست بابن ه لى

بياراند از بغداد جهل مصنف بوند الغ

Of the remaining part of the introduction, the original index of the sūras, and the first chapter of the Coran 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 (آل عمران) on f. 104v. IV (النساء) on f. 147v. V (المائدة) on f. 183v. VI (الانعام) on f. 212v. VII (الإسراء) on f. 236. VIII (الأنفال) on f. 264v. IX (الثورة) on f. 272. X (يونس) on f. 295v. XI (هود) on f. 309. XII (ييسع) on f. 322v. XIII (الرعد) on f. 345v (only the translation). XIV (إبراهيم) on f. 350v. XV (العنصر) on f. 358v. XVI (الحجر) on f. 365v. XVII (بنى إسرائيل) on f. 378v. XVIII (المخلد) 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.


956. (TAFSĪR-I-QUR’ĀN).

An early Persian commentary on the Coran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muhammad (b.) Maḥmūd Nishāpūrī, judging from an allusion on f. 360: مصباح كتاب كود رحمه الله. Unfortunately the present copy is very
The text is fragmentary and contains only a small portion of the whole work, i.e., 15 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-ʻarifin, etc.). He was still alive at the time of composition, because after his name there is added: Aṣṭam Allah Būka ʻAynu (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?) Rīḍwān (Rāy ḫawwāsh ma būd). Twice (ff. 182v and 230) the author mentions one Biyānu’l-Haqq, whom he calls ḫawwāsh, who was already dead (Aṣṭam Allah Būka ḫawwāsh). He may perhaps be identical with the author of a Tafsīr, Shihābudd-Dīn Maḥmūd b. Abī’l-Hasan Nishābūrī, who flourished about the middle of the XIIc. AH./XIIc. AD. and possessed this surname (see Ḥājjī Khalīfa, No. 3243, or vol. II, p. 356). Other persons mentioned are: Jamā‘u’d-Dīn Ahmad Ṣaghānī (f. 293); Mas‘ūd with the titles sadru’l-īslām qāḍī’l-quḍāt, whom the author calls Lōsāk; Bū Ayyūb Anšārī, 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-Khuṭṭāt 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 Jāmi’. Ḥamī, 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. ۶ ک is mostly written as ۷ and ۸ and ۹ ṣ is usually written as ۷ and ۸. It is very interesting to note that although there are a great number of occurrences of words like ۸ بذر, etc., there are, on the other hand, as many cases of spellings like ۸, ۸, etc.\footnote{There are several instances of a very peculiar ligature of the letters ۹ and ۸. The latter, if occurring before ۹, is joined not to its foot, but to the top stroke, forming its continuation.}
This volume contains the commentary on the sūras:

XVIII, verses 8-12, 16-end (f. 1). Beg. abruptly:

... مِنَ أَيْمَنِ أَصْبَحْتُمْ عِبَّادُ اللَّهِ مَنْ شَاءَ اللَّهُ عَلَيْهِمْ...

XIX, verses 1-57 (f. 42v). Beg. of the Persian text (f. 42v):

دریسی قورآن کی آزیت حروف مؤلف است و درانی معرض بتند رزیدا

است یاد کرد خداوند تست بحمت و بخششان به بذل خود ал

XXI, verses 13-end (f. 58). Beg. abruptly:

کی مکیزید ر باز کردید سوی خان و می خوشت ál

XXII, complete (f. 92). Beg. of the Persian text (f. 92v):

انفس مالک و جابر بن عبد الله رفیع الله علیها رواست کردن کی

بیگامبر ál

XXIII, verses 1, 3-11, 14-39, 41-end (f. 131). Beg. of the Persian text (f. 131v):

بدرستی و راستی کی رسیدند (یافتد) آنچ می جستند و بروند

از آنچ می ترسیدند ál

XXIV, verses 1-61 (f. 160). Beg. of the Persian text (ibid.):

این سورة است ما آنها فرستادیم و ضریح پرکردن کردن بدای و دمین

سورة آیه‌های بیدا فرستادیم ál

XXVI, verses 71-102, 105-end (f. 199). Beg. abruptly (ibid.):

کفندن ما بالی را می برستیم همواره بر برستش ایشی مقيم می باشیم ál

XXVII, verses 1-68, 70-77, 80-end (f. 224). Beg. of the Persian text (f. 224v):

اینست آیه‌های قرآن و کتاب آن کتاب کی بدید کفنده است حق را از

باطل ál

XXVIII, complete (f. 257). Beg. of the Persian text (f. 257v):

خداوند تعالی سویان بکر خود یعنی بفضل خود ál

XXIX, complete (f. 300v). Beg. of the Persian text (f. 301):

کویدن مردی بود هم ار عیاش بن امی ریهه المعزومی و لو برادر

بوجبل بود ál
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.):

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 x 220, 210 x 145, Il 19 (of the Persian text) or 7 (of the Arabic text). Old Samarqand 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'QŪB CHARKHĪ.

A portion of the commentary on the Koran by Ya'qūb b. 'Uthmān b. Maḥmūd b. Muḥammad al-Ghaznawī al-Charkhī, an eminent member of the Naqshbandi 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 Aurangzib's reign), by La'l-Beg b. Ḥafiz Ṣadiq. It contains a short Persian introduction, after
which there are several paragraphs dealing with the most remarkable 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.


958.

BAHR-I-MAWWĀJ.

The second vol. (sūras 19–114) of a large commentary on the Koran, by Shihāb(u'd-Din b.) Shams(u'd-Din) 'Umar Dawlatābādī az-Zawalī Dihlawī, d. in 849/1445–1446. See EIO 2679, cf. Pr 567, St. No. 23 on p. 171, etc. It is dedicated to Ibrahim 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.

Surveying, etc. . . . new and revised, etc. . . . Fl. 382, S 350 × 235, 250 × 140, il 23. Or. pap. Ind. nast. Cond. tol. good, only *repaired* in a few places.

959.

TAFSĪR-I-HUSAYNĪ.

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-Mawāhibu'l-`aliyya*, and appears to be the most popular Sunnite *Tafsīr* written in Persian. The present copy was transcribed in 1048–1049 AH., by Qādī Ḥāfiz b. Qādī Yūsuf, in the two usual parts (chapters 1–18 and 19–114), here bound together. Before the usual beginning:

بعد از تمیید قواعد معنماد الْبی و تأسیس مبانی ثنا خوانی الْبی

there is a short invocation:

و نستعین بالرب الكريم تم و يسرولا تعسر;


960.

The same.  Aa 9.

Another complete copy of the same work, dating from the middle of the XIC. AH. Beg. as in the preceding copy (but without the invocation).

Ff. 603, S 275 × 165, 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 Ṭaqī b. Muḥammad Ḥusayn. 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 end of the XIIc. AH., in two vols. (chapters 1–18 and 19–114). Beg. as usual, see No. 959 (without the invocation).


963. The same. Aa 3.


Ff. 416, S 415 × 245, 295 × 160, ll 21. Or. pap. Large Ind. nast. Cond. good. 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:

کبیعض ، در مرواه ـ صولیان الغ


965. The same. Aa 4.

Another copy of the second vol. of the same work, transcribed in 1089 AH., by Ṣayyid Sharīf. This date, however, seems rather in contradiction with the general appearance of the copy. Beg. as in the preceding copy.


966. The same. Aa 11.

Another copy of the second vol. of the same work, transcribed in 1095 AH. Beg. as in No. 964.

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. Ḥafiz Şādiq, wrongly calls it Tafsīr-i-Charkhī (see above, No. 957).

Bd. v. Fl. 285v–460. For measurements, etc., see No. 957.

968.
(TAFSĪR-I-QUR’ĀN).

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 Tafsīrs, such as the Kashshāj (to which he refers by the letter ك), Tafsīr-i-Zāhīdi (เจ), 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 Maghrīb. 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 Tawdīh appears also here on the fly-leaf. Besides, in the preface the author gives it the epithet رفیق القرآن. Cf. also St. No. 19 on p. 171. It is slightly incomplete at the end. Beg.

١٠٥٧/١٦٤٧، as given in the chronogram شاء تفسیر on f. 2:

969.
(TAFSĪR-I-SHĀH).

A portion of an extensive commentary on the Koran, comp. in 1057/1647, as given in the chronogram شاء تفسیر, on f. 2:

تفسیر شاء يعمر كـم آمد، كنت اين دل من شاء تفسیر بـکو،
The author calls himself Shāh Muḥammad b. ‘Abd-Muḥammad b. Sulṭān-'Āli b. Faṭḥi’l-Lah Arakānī Rustāqī Badakhshī. Cf. St. No. 15 on p. 170. The present copy, dating from the end of the XIc. 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 و فيها نكات نفيسة...

Ff. 264, S 200 x 110, 130 x 65, II 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-‘Iṣmaṭ Muḥammad Maṣūm b. Bābā Samarqandi. He dedicated them to a nāwāb Khānkhānān, whose original name he does not mention. The best known officials who possessed this title were ‘Abdu’r-Rahīm (d. 1036/1627) and Mir 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 XIc. AH.

1. (f. 1v) (Risāla-i-‘ahāth). A treatise in Arabic, divided into nine bahths, dealing with: 1 (f. 2v) تفسير نقاً; 2 (f. 4v) ظننة; 3 (f. 11) أصول الفقه; 4 (f. 12v) عريضة; 5 (f. 14v) كلام; 6 (f. 15v) مأطل; 7 (f. 19v) علم التحکمة; 8 (f. 20v) هندسة; 9 (f. 23) نحو. Beg.

الحمد لله... أما بعد نقول...'ابن عبد العبد المتولى على الملك القيم...


Ff. 1v-38, S 195 x 110, 125 x 60, II 11. Or. pap. Good. Ind. nast. Cond. good. Two vignettes.

971.

(MAJMÛ‘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
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 XIIc. AH., and was transcribed by Sayyid Makhdûm b. Khwâja (written خوج، خوایج، خویجه) Mahmûd (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 مرسما، مرسمان and even ستکاران (ستکاران).

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 Muhammad, cf. further on, Nos. 1013–1017 in this Catalogue.


4. (ff. 58v–60v). A short fragment from the Qiṣṣa-i-Daugyânûs, 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 bâbûs are given, the first مؤولود در علامات آخر الزمان and the second دجال.

Bd. v. S 270 x 205, 200 x 150, 11 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 Koran.

972.

FARĀ'IDU'L-FAWĀ'ID.

A Persian version of the Arabic treatise on tajwîd, by Muhammad b. Muhammad al-Jazarî (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-muqaddima al-Jazariyya, see Brockelmann, Gesch. d. Ar. Lit., II, 292 (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.

QAWÁ‘ID-I-QUR’ÁN.

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 ‘Ubaydū’l-lah (940–946/1533–1539), as stated in EİO 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 940–947/1539–1540, and the second 991–1006/1583–1598. Without special research it is impossible to determine which of the three is really alluded to. See EİO 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 EİO 2703). Copied in the XIIc. AH. Beg.

974.

The same.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beginning (opens in the middle of the second bāb, f. 4 in No. 973). The first folio contains an index.

975.

TUḤFA-I-SHĀHĪ.

A treatise on the correct methods of reading, reciting, etc., the Coran, composed by ‘Imādu’d-Dīn ‘Ali ash-Shārīf al-Astrābādī, who dedicated it to the Ṣafawī prince Tahmāsp, who reigned during 930–984/1524–1576. It is divided into a muqaddima, 12
bāb, 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.

حمدى كه قارئان ر إن مي شيء إلا يسمع بعدم الح

Fl. 29, S 240 x 135, 165 x 80, ll 15. Or. pap. Persian nast. Cond. tol. good.

976.  

้อยت اف más  

 Ae 4.

A treatise on the rules for the correct recitation, etc., of the Koran, by Muhammad b. Hasan ‘Ali Kūsārī, surnamed ‘Ali a’-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 jātis and a khātima. Beg.

الحمد لله العلي الذي رفع اهله و خاصة قراء القرآن عند


977.  

نجم الفرقان  

 Ae 10.

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 علمات نجم الفرقان), and dedicated to Aurangzīb. For details see EIO 2707, cf. St. No. 30 on p. 173. Transcribed towards the end of the XIIc. AH. Beg.

محمد و سلطان منعزل إلى مقياس قوان قراءة جواب احديشم لل


978.  

فهرست سورها  

 Ae 8.

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 Tipu, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIC. AH. Beg.

فهرست سورهات كتاب الله الم

Fl. 6, S 300 x 215, 265 x 195, ll 19. Or. pap. Bad Ind. nast. Cond. hopeless. The paper is thoroughly decayed.
979.

JAWĀHIRU’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 Mawlūdi era (probably about 1210 AH) (see f. 16), by Ghulām Ahmad and Sayyid ‘Ali Qādī. See EIO 2709, cf. St. No. 32 on p. 173, etc. The present copy is also dated 1223 of the Mawlūdi era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Sayyid ‘Ali. Therefore the possibility is not excluded that we have in this MS. the original copy of the work. Beg.

الحمد الله الذي انزل على عبده الكتاب الع


980.

The same.

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 XIIIc. AH. Many blank spaces. Beg. as in the above-mentioned copy.

Ff. 147, S 260 × 200, 210 × 100, II 17. Or. pap. Bad Ind. nast. Cond. good.

981.

RUKŪ’ĀT-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 Mawlūdi era, by Muḥammad Naṣīr Ahmad. Beg.

الحمد لله رب العالمين ..... أما بعد سبب تحرير ركوعات القرآن المجيد الن

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. Fl. 1v–17v (ff. 18–20 are left blank). For measurements, etc., see above, No. 977.

983. (MAJMÚ‘A).

A collection of treatises dealing with the proper methods of reading the Koran, etc. They are all composed in the time of Tāwūs, nawwāb of Mysore. The whole volume was evidently transcribed by the same hand, of Sayyid Husayn, at Patan, and is dated 1222 of the Mawlūdi era. The volume contains:

1. Qawānīn-i-Haṣṣiyā ( ff. 1v–77v), a treatise on the various schools of Coranic readers (قروات سبعه), and the reasons why the one of Abū Haṣṣ ‘Umar should be given preference. It is dedicated to Tāwūs (f. 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 bābs (for their headings see EIO 2708). Beg.

الحمد لله العالم العليم الذي نزل القرآن الضايف

(On f. 1 there is the beginning of a versified index to the sūras of the Koran).


3. Āsmā‘ā-i-sī-juz‘-i-Qur‘ān (f. 100v–108). A list of the titles of the 30 sections (juz‘) into which the Koran is usually divided. Slightly incomplete at the end. Beg.

حمد بيلد مر متلميم را كه بان الغم

4. Risāla-i-tawāqquf dar ajzā‘-i-Qur‘ān (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 مبدعى كه سرينة قدرة ين

Ff. 118, S 180 x 105, 135 x 70, II 9. Europ. pap. (different). Bad Ind. nast (by different hands). Cond. bad. The paper is entirely perished.

984.

MUKHTASAR DAR ‘ILM-I-TAJWĪD.

A brief exposition of the system of tajwīd, in three bābs and a khātima. The author mentions his name in a versified passage,
at the end of the work, as Ustād Shukri, and a gloss calls him Ḥājjī Shukru’l-lah. There are, however, no indications as to the period in which he wrote. Copied probably in the beg. of the XIIIc. AH. Beg.

نُصُمِّدُ اللَّهِ الَّذِي هَدَانَا إِلَى تَلاوَةِ الْقُرْآنِ الْعَلِيمِ

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.

(MAJMū′A).

Ob 10.

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):

جدول أول: مقالة أول در بيبان أنواع قراءات وتلاوات الغ

The second maqāla (ff. 30v–54), is given in seven jadwals, and is perhaps complete:

مقالة درهم إز جدول مبين در بيبان أنواع ووقف ومسميات آن الغ

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 sûras 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 إز مقالة سيم در بيبان لغت ما به الكتاب الغ

2. Bāb-i-laḥn (ff. 19v–30; ff. 17–18 are blank). An extract from a treatise with the title Zinatu’l-qāri’. It deals with the different classes of mistakes which are or may be committed in the recitation of the Koran. Beg.

بداية نص بردر نوع أسست جلي وخجي الغ


الحمد لله الذي فضل العلم في الامام ابن عابدين المحيط إمرو الخير

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 suras of the Koran, in their traditional sequence. The author's name does not appear. Beg.

6. On ff. 114-116 there are stray poetical quotations, a note on the number of verses of a few selected suras, etc.


986.

(MAJMU'A).

Ae 5.

A small collection of short treatises on tajwid, etc., copied in 1228 AH., by Muhammad Husayn. It contains:

1. (Risâla dar qari'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 إمارة محمد الخير

2. (ff. 13-14). Poetical fragments, an amulet, chronograms, etc.

3. (Risâla dar tajwid) (ff. 14v-20v). A short treatise in prose and verse, also dealing with the rules of recitation. It is called in the colophon:

ابن قايين سجارندري از نسخة حافظ شاهباز ملیانی الخیر

Beg.

سبحان من توجب بعظمة جلاله الخیر

4. (ff. 21-22v). Scrappy notes, a list of months, etc.


کتیب دی سیحیخ پیر کریب زنجمه الخیر

Also several quotations in Persian.

Ft. 25, S 205 x 150, 150 x 100, II 23. Europ. pap. Bad Ind. nast. Cond. good.
3. The Sunnite Tradition.

987. LUBĀBU'L-AKBĀR.

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.

حمد بعهد و ثالثي بعهد خدايرا غرجل اللم

Bd. v. Ff. 21v-65v, S 240 x 130, 165 x 85, ll 13. Or. pap. Ind. nast. Cond. good.

988. LUBĀBU'L-AKBĀR.

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 XIIIc. AH. by Faqrī Muḥammad bint (sic !) Mullā Aḥmad, in one of the districts of Bījāpur. Beg.

الحمد لله رب العالمين قيام السموات والارض الخم

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 qasīda in praise of Muḥammad,
usually styled Qasīda-i-Burda. Its full title is Al-Kawākibū'd-
durriyya ū madh khayrīl-barriyya, and it was composed by Sharafu-
d-Dīn Abū ‘Abdīl-lah Muhammad b. Sa‘īd al-Būsīrī, 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-qasīda-i-Burda) (ff. 1–34v), here with the title :

\[\text{sic}\] 

ا من تنكر جهان بدني سلم الله

It contains the original Arabic text, beg.

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.

\[\text{sic}\] 

بدانكه اين قصيدة مبارك شريف محمد موصلي

2. Sharh-i-qasīda-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, اسمروک كي القعدة سنة احدى
و عشر ونحوت و نسخة), by Faḍlu’l-lah b. Rūzbihān, surnamed Khwāja
Mawlānā-i-Isfahānī. He made a detailed study of it under various
famous traditionalists, whom he enumerates in the introduction,
together with their isnāde. Beg.

الحمد لله …… قال الفقير الى لطف الله السبحاني

S 240 × 135, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-
eaten. Many notes on the margins and fly-leaves.

990.

SHARH-I-QAŚĪDA-I-BURDA.

Another copy of the same commentary on the qasīda-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.

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 Ghīyāthu’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 دافاني قوانا تبارك و تعالى الهم

F. (128), S 185 x 100, 160 x 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.


TARJUMA-I-HIṢN-I-ḤAṢĪN.

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muḥammad, with the title Al-Hiṣnul-Ḥaṣīn min kalām sayyidi’l-mursalin. 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 Ibnul’-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 2841, where another transcript of apparently the same work is described, he was Abū Bakr 5. Muḥammad Bihrūjī, who wrote his work for Abū’l-Faṭḥ Maḥmūd-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 على سيد الخلق إما... بنام خدامك (sic) بسيار بخشندة

F. 190, S 240 x 140, 185 x 100, II 14. Or. pap. Calligraphic Ind. nast. Cond. good.


SHARḤ-I-HIṢN-I-ḤAṢĪN.

A Persian commentary on the same work, composed in 996/1587, in Kashmir at the khāṅqāh of Sayyid ‘Alī Hamadānī, by
Description of the text:

**THEOLOGY.**

Ḥājī 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.

اللَّهُمَّ أَنْتَ الْحَمْدُ حَمَدًا... إِمَّا بَعْدَ بِعَرَبَهُ ضَمْنِّينَ صُفَاحِينَ وَإِنَّمَا زَكَّاهُ الْغُّمُّ

Ff. 206 (in the beginning the correct order of folios: 6, 8, 7, 9, etc.: after f. 87 there is a lacuna; f. 201 is misplaced, and apparently belongs to the middle of the book). S 250 x 140, 180 x 85, ll 21. Or. pap. Good. Ind. nast. Cond. tol. good.

**994.**

**SHARH-I-DALĀ‘IL U’L-KHAYRĀT.**

M 135.

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muḥammad, which has as its full title:

دلائل الخياتر و شوارق الأنوار في ذكر الصلة 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 Fāḍil b. Muḥammad ‘Ārif Safīdanī Dhilawī (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.

حمد و شذاع كونا كون و سبائش انسان الالغم

Ff. (224), S 240 x 125, 200 x 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

**995.**

**MANĀQIB U’L-KHULAFĀ WA TUḤFATU’S-SU’ADĀ.** Ad 21.

A short treatise on the Sunnite tradition about the first four Khalīfs and ‘Ā’ishā, in four fasils, a takmilā, and a khātimā. The latter deals with the forms of punishment prepared in the future life for the Shi‘ites and Khārijītes (دْر عقوبات روانیت 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 ذِیْ شَهْرْ شِوْال),
when it was commenced. The author gives also the date of completion, after the same model as the former chronogram, but the number of the day is here omitted and there is only ذي القعدة, which makes only 920. Transcribed in 1086 AH. by Hasan-Beg Maymanâgi, at Jahângîr-nagar, or Dacca (?), as stated in the colophon of another entry in the same volume, written by the same hand. Beg. abruptly:

بُسِرًا مِنكَ نُذِنَد رَبِّ أَهْلِ إِسْلَامٍ إِسْتَيِّلَيْنِيْ تَمَامُ يَانِهِنَّ أَلَّهَ


996.

( RISÁLÁ-I-AHWÁL-I-PAYGHÁMBAR).

A treatise containing Traditions concerning the chief events of the life of Muḥammad and the principal religious institutions of Muhammadanism, without a title, in ten bâbûs. It was composed in 941/1534 by Sayyid ‘Abdu’l-Awwal b. ‘Aliyyi’d-Din b. Ḥasan al-Ḥusaynî, an inhabitant of Gujrat, and is chiefly based on Ṣufaru’s-sa’ādat of Majdu’d-Din Firūzābādî (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 Ḥumâyûn, as well as of stopping the plague which evidently was epidemic in Gujrat. Copied in 1084 AH. Stray notes and poetical quotations at the end and on fly-leaves. Beg.

حديثي صححى كم سلسلة أسانس أن بعثل ونقل متصل كشته الع

Ff. (64), S 275 x 160, 220 x 105, ll 117. Or. pap. Ind. nast. Cond. tol. good. Some places injured by repairs.

997.

ASHI‘ATU’L-LAMA‘AT FĪ SHARHĪ’L-MISKĀT. Ab 2.

The first, third, and fourth vols. of the well known compendium of Muhammadan religious tradition. It is a commentary on Mikhkátu’l-masâbîh, which was composed in 737/1336 by Waliyyu’d-Din Abû ‘Abdî’l-lah Muḥammad b. ‘Abdi’l-lah Khaṭīb Tabrîzî. The latter work is itself a commentary and a revised edition of the Masâbîhi’s-sunna, the celebrated collection of 4,719 traditions, collected by Abû Muḥammad al-Ḥusayn b. Mas’ûd al-Farrā
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 Delhi, ‘Abdu’l-Haqq b. Sayfi’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’l-tanqih ji sharh Mishkati’l-masaabih. 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 Muhammad Quraysh Balawi (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 vols. contain indices.

Vol. I (f. 397). Contains also the preface to the whole work. The commentary begins with كتاب الإيمان. Beg. of the preface:


Vol. IV (f. 399). Opens with كتاب الآداب. Beg. (the first folio is of more modern origin):

كتاب الآداب, طبيبي (؟) كفته أدب اسمي است له واقع ميشود الم


998.

The same.

Ab 1.

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 tafsir, dealing with the suras 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.

عم اصله عن ما وقع بها البغ
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 الركوة. Beg.

زَكُوةٍ دُر لَّمْت بَعْضِيٍّ تَتَطِيرُ أَبْدُ اللُّغَة

Ff. 263, S 280 x 185, 220 x 110, II 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. 368 must be placed after f. 382.

1002.

SHARH SUFARI'IS-SA'ADAT. Ab 11.


شَرَح سَفَرِ السَّعَادَة

1003.

Another commentary on the Sufaru’s-sa‘adat. 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-NUR.

Traditions concerning Muhammad’s dress, collected by the same ‘Abdu'l-Haqq Dihlawi. In the colophon this short treatise is called Risāla-i-libās-i-ān Ḥadrat. In the next copy the same work is called رساله در بيان آداب لباس حضرت سید النشرة. It largely covers the same ground as the Matālī‘u’l-anwār (see above, Nos. 66, 67 on p. 21 in this Cat.), which is originally an extract from the Madāriju’n-nubuwat, by the same author (see above, No. 65). See EY 2658, Pr 41, 111, R 863, etc. Copied towards the end of the XIIC. AH. Beg. (as in EY 2658):

بعد از حمد وستائش الہی، و پس از نعث و تصحیح الم

Ff. 20, S 170 x 105, 115 x 60, ll 10. Or. pap. Ind. nast. Cond. good.

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–49v. For measurements, etc., see No. 66.

1006.
TA‘LĪF QALBI’L-ALĪF.

A detailed list of ‘Abdu'l-Haqq 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 Nâṣirû'd-Dîn Muḥammad b. Ahmad Niţâmi'd-Dîn. Beg.

Ft. 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 Ṣaḥîh, the celebrated collection of hadiths of Abû'l-Husayn Muslim an-Nishâbûrî, 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-Haqq Dihlawî (see Nos. 65–67, 997–1006), Fakhrû'd-Dîn 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 Ṣaḥîh of Bukhârî, cf. ELO 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.

Hamd Biyâd Ba'is-Biwa'i Bi Ya'na llaām


1008.

RISÂLA-I-IBN SALÂM.

Ob 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 Sirâjû'q-gulûb (cf. Nos. 1010–1011), etc. It contains a series of questions put by learned Jews or Christians to Muḥammad (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
replies to Muhammad. Cf. EIO 2625. Copied at Kâmur by Maḥmūd (b.) Bahā'ī’d-Dīn Kâlānī, in 1082 AH. Beg.

الحمد لله …… در خبر است که (ز از)
جبار بن
عبد الله انصاری الکه


1009.

The same.

Another copy of the same version, copied in 1176 AH. by Shāh Kamtar-i-Qadiriyya (sic?). In the colophon it is called Hāzār mas’ala-i-‘Abdu’llah b. Salām. Cf. St. No. 68 on p. 153. Beg. as in the preceding copy.

Bd. v. Fl. 1v–80, S 230 × 120 165 × 80, ll 11. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly repaired in some places.

1010.

SIRĀJU’L-QULŪB.

Another version of the same work, in which more attention is paid to the legendary element, in 72 sections. The authorship is attributed to Khwāja Imām Abū Naṣīr Sa’d b. Muhammad ‘Aṭāī. Probably either this or the following version is mentioned in R 17, of which the author is there called Abū Manṣūr Sa’īd b. Muḥammad al-Quṭṭān Ghazzawi; cf. also Bl I 41–43, RŠ 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 العظيم العليم العجود (sic) الكرم الاله


1011.

SIRĀJU’L-QULŪB.

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 XIIe. AH. It is defective at the beginning, and opens abruptly with:

ٍбрخواندگانرا عبرت باشد بر شفوندگانرا الغ


1012. (RISĀLA DAR MASĀ‘IL-I-DINĪ).

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 majmū‘a, which bears this date. Beg.

و الله متفق الابواب ومسبب السباب، سوال، خبركى ما را الغ


1013. MAWLŪD-I-‘ABBĀSĪ.

An extract from a larger work, here called مکتب الصلوات و التفسیر (which may be perhaps the same as Safaru‘a’s-saw’dat, cf. above, Nos. 1002 and 1003) ascribed to Majdu’d-Din (here مجيب الدين) (Muḥammad b.) Ya‘qūb b. (Muḥammad b.) Ibrāhīm al-Yamanī (here الغورزي) (here البذی). There are no indications as to why it is called ‘Abbāsī. The extract deals with Traditions concerning the birth of Muḥammad, 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 Mahmūd Bahāu’d-Dīn Kalyānī. Beg.

هذا مولود النبي على الله عليه وسلم من مکتب الصلوات و التفسیر الغ

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.
1014.

(MAJMŪ'A).

Two short treatises on traditional matters included in this majmū'a, which was transcribed in 1106 AH. (the 38th year of Aurangźib's reign), by Wisāl-Beg, at

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

رائیت میکند مغد بن حبیل (معاذ بن جبل) رضی الله عنہ الغ

2. Dar ādāb-i-dastār bastan-i-ān Hadrat (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. Ff. 69–74v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1015.

WAFAT-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 رسالت بناء؛ الحمد لله....بداننک اسعارک لله تعالى الغ


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 XIIc. AH., although on f. 134v, in the handwriting
of the same scribe (‘Abdu’l-Karim) the date of copying is given as 1098 AH. (very suspicious). Beg.

بِدَايَتِهِ رُوْزِي رَسُولِ ﷺ عَلَيْهِ السَّلَّمُ بَيْنَ يَدَيْهِ نُشُشُةَ بُودُ المُغْلُ 

Bd. v. Ff. 1r–8v, 8 200 × 130, 150 × 85, II 13. Or. pap. Ind. vulgar nast. Cond. good.

1017.

(TARJUMA-I-KITĀB-I-ḤADĪTH).

A large work on Traditions concerning Muḥammad, 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 XIIc. or the beg. of the XIIIc. AH. Beg.

كتاب المختصر، در مراجع كتبه غلبة با دشمي من ناس العُلم


1018.

HĀDĪ’S-SĀLIKĪN ILĀ BALADI’L-LAHI’L-AMĪN. Ac 49.

A detailed account of religious Traditions about the places of pilgrimage in Mekka and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 bāḥs, by ‘Abdu’l-lah b. Sayyid Muḥammad Ṭālib Ḥusaynī, 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.

الحمد لله الذي أذهب عنا الرجس، و عبادة الأذان، الغ

Ff. 184, 8 205 × 125, 150 × 80, II 11. Or. pap. Ind. vulgar nast. Cond. good.

1019.

CHIHIL ḤADĪTH.

D 338.

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:

 bemūjba fomūdā qibllāh ḥaq yderm munkhā būd al-samd am drī sī drwázē sāleh

 (sic)

 Bd. v. For measurements, etc., see above, No. 331.

 1020. (RISĀLA DAR ḤĀDĪTH).

 A short treatise on Traditions of Muḥammad. It is evidently an extract from a larger work, of quite modern origin, because, among others, ‘Abdu'l-Haqī Dīlawī (see above Nos, 65–67, 997–1006) is frequently referred to. Copied towards the end of the XIIe. AH., or even later, by Muḥammad b. Mullā Ahmad. Beg.

 Bd. v. Ff. 46v–72v. For measurements, etc., see No 988.

 1021. (MAJMŪʿA).

 Two short treatises, dealing with Traditions of Muḥammad's food and drink, composed at the court of Tipū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIIe. AH., by 'Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

 1. Ahādīth dar bāb-i-maʾkūl wa mashrūḥ (ff. 1v, 34–38v; f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg.

 2. Risāla-i-maʾkūl wa mashrūḥ (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 Ḥāfiz Muḥammad b. Ḥābīb-il-lah. Beg.

 Bd. 40, S 150 x 100, 120 x 65, II 8. Europ. pap. Ind. naat. Cond. not quite good. Worm-eaten. Folios are misplaced.
4. Works on Fiqh and cognate matters.

1022.

TARJUMA-I-GHĀYATU'L- IKHTIṢĀR.

A Persian version of a concise exposition of the system of fiqh from the point of view of the Shafi'i school. It is also known under the title At-taqrīb 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. Husayn b. Ahmad Iṣfahānī, who flourished most probably in the VIc./XIIc., see Brockelmann, Gesch. d. Arab. Lit., v. 1, 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.

1023.

ṢALĀT-I-MASŪDI.

A treatise on the system of fiqh, by Faqīh Masūdī (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. Miṣbaḥu'l-jīnān 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 bābs, dealing with the usual topics of fiqh. Transcribed towards the end of the XIC. or the beg. of the XIIc. AH. Beg.

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 medieaval 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 mufti in that city, and afterwards for 22 years a mufti in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself:

لقب علامة مراورا ونام على عمروست،
درسه زمانه جو او مفتي دبکر. (نادر)

Therefore he was probably called 'Alau’d-Din 'Umar Bukhārī, who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles سبیه سالار خراسانی و عراق 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, qaht-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 Fatāwā of Abū’l-Makārim Zahīru’d-īb Ishāq b. Abī Bakr al-Walwālijī, 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. حكمة الصبيان
   by اصول و اجوبة
2. حكم السوائ: (by دخيرة)
3. (by خلافه)
4. (by خزانة الفقه)
5. (by جامع الامام)
6. (by جامع الوسط)
7. (by جامع الفقه)
8. (by جامع الفقه)
9. (by جامع شمس الدين السويشني)
10. (by حبل الغطاب)
11. (by دخيرة)
12. (by خلافه)
13. حكمة الصبيان
14. حكمة الصبيان
15. قسم المنظومة
16. حكمة الصبيان
17. رؤية
18. خلافه
19. دخيرة
20. (by شرح سماجي)
21. (by شرح سماجي)
22. (by قاضي محمد مرزقاني)
23. (by قاضي محمد مرزقاني)
24. (by قاضي محمد مرزقاني)
25. (by قاضي محمد مرزقاني)
26. (by قاضي محمد مرزقاني)
27. (by قاضي محمد مرزقاني)
28. (by قاضي محمد مرزقاني)
29. (by قاضي محمد مرزقاني)
30. (by قاضي محمد مرزقاني)
31. (by قاضي محمد مرزقاني)
32. (by قاضي محمد مرزقاني)
33. (by قاضي محمد مرزقاني)
SUNNITE FIQH.

34. (by) نحوي قاضي خان. 35. نحوي سرخسي. 36. نحوي ركذي.
37. (by) ظهير الدين مرزبان. 38. نحوي كشي. 39. نحوي معموني.
40. نحوي مسعودي. 41. نحوي راولجي. 42. نحوي بوعزيزي. 43. نحوي بدر.
44. فرائض بدر. 45. فرائض فارغ. 46. فرائض ركذي.
47. فرائض عثمان فراغي. 48. فرائض جدولي. 49. فرائض عثمان.
50. فرائض نيشابوري. 51. فرائض عمامي. 52. فرائض أبو حنيفة.
53. فيضان. 54. كتاب استغفاظ. 55. كمال علياء. 56. كتاب زرني.
57. مرسوم أبو جعف. 58. مرسوم محمد. 59. مرسوم سرخسي. 60. مرسوم امام محمد.
61. مرسوم خواهرزاده. 62. مغفي ملتنقش سرخسي. 63. مغفي ملتنقش ناريش. 64. غناب.
65. منشوره. 66. (؟) مالك المفتي. 67. نقاس. 68. واقعات مصر شهيد.
69. نظم الفقه. 70. نظم الفقه. 71. واقعات مصر شهيد.
72. وصول جيد. 73. (by) امام مرزبان الدين مرزبان. and a few others, whose titles are not properly legible.


الحمد لله... جُون حق سبطانه و تعالى بعد تأريخ هجرت الغ


1025.

The same.

Oa 54.

A short extract from the same work (according to the statement in the colophon), dating from the XIIc. AH. Beg.

ابن مسائل نجد أن كتاب معتبر الم

Bd. v. Rf. 25v–35v. For measurements, etc., see No. 1016.

1026.

TARJUMA-I-KANZU’D-DAQA’IQ.

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 ‘Abdul-lah b.
Aḥmad b. Maḥmūd an-Nasafi, surnamed Ḥāfīzu’d-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 Naṣrū’l-lah b. Muḥammad b. Ḥammād al-Azdī (written in various copies as Jammād, Jamālī, etc., and Irdī, Arzī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See Bl 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 XIe. or the beg. of the XIIe. AH. Beg. as usual:

الحمد لله الذي أوضح مفاهيم الشرعية و الإسلام المُجْمَع


1027.
The same. Ac 8.

Another copy of the same work, dating from the XIIe. AH., incomplete at the end. An index is appended to it. Beg. as in the preceding copy.

Ft. 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. Ac 7.

Another copy of the same work, dated 1164 AH., transcribed at Sūrat by Muḥammad Qāsim b. Wali Muḥammad. Beg. as in the preceding copies.

Ft. 149, S 280 x 180, 230 x 140, ll 19. Or. pap. Ind. nast. Cond. good.

1029.
The same. Ac 9.

Another copy of the same work, incomplete at the beginning. It dates from the XIIe. AH., and opens abruptly with كتاب الطيارة. The wording in the beg. of this chapter is slightly different from the usual one. Beg.

فَرَائِضُ دِرْوَشُ چُبْرُ جِهَازَ أَسْتَمَلْ

Ft. (190), S 270 x 175, 200 x 120, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by dampness.
1030.

The same.

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.

Another translation of and commentary on the same Kanzu’d-daqā’iq (see f. 5v), as referred to in the preceding Nos., by Karim b. Naṣīr al-Ḥāfiz al-Hanāfī al-Yamanī (cf. f. 2v). He dedicated it to Muḥammad Shāh of Dihlī (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.

کشف الحقائق

ق ب 39.

الحمد لله... اطلع من سماء العلي شمس العلماء اللغ

(torn)... Or. pap. Ind. nast. (different hands). Cond. good.

1032.

TARGHĪBU’Ṣ-SALĀT.

A treatise specially devoted to the various details of prayer, and all matters connected with it. The author calls himself Muḥammad b. Ṭahmāb Dāhir, 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 Muḥammad Ṣāliḥ. In fact, it may have been completed much earlier before that date. The treatise is divided into 67 faṣils arranged in three qīṣūs: the first در فرضت ملؤة; the second
Theology.

The third. The sources are given on ff. 2-2v. Beg.

The sources are given on ff. 2-2v. Beg.

Majmū‘a-i-Khānī.

Majmū‘a-i-Khānī.

Majmū‘a-i-Khānī.

An exposition of the system of fiqh, by Kamāl (evidently Kamālu’d-Dīn) Karīm Nāṣīrī, who dedicated it to probably a local governor or nobleman here called ‘Izzu’d-Dīn Ulugh Qutlugh (Angch) Bahārām-Khān, 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-salāt (see No. 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on fiqh: Šalāt-i-Mas‘ūdī (see No. 1023), Jāmi‘-i-Šaqīr-Khānī, ‘Umdatul’-abrār, Fatāwī-i-Hujjat, Fatāwī-i-Ḥisāmī, Shir’atul-Islām, ‘Umdatul’-salāt, Khulāṣa, Kāfī, Mudīmirāt, Shāhī-Hidāya, Hizānmatul-fiqh, Matāwī-i-Sirājī, Ḥisnul-imān, 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 Majmū‘-i-Khānī wa bahrul-ma‘ānī or Majmū‘ (or Majmū‘a)-i-Khānī fi ‘ayn (or ghurrat) al-ma‘ānī, etc. See Bl I 56–57, EIO 2572–2573, EB 1782, 2376, St. No. 71 on p. 154, etc. Copied at Bālapūr (in Berar), by Mawdūd b. Ismī‘-lah-Khān, who claims to be a descendant of Mawdūd Chishtī, in 1147 AH. Beg.

Fatawī-i-Qarākhānī.

Fatawī-i-Qarākhānī.

Fatawī-i-Qarākhānī.

The well known treatise on the system of fiqh, evidently the same as the one of which the second volume is described in EIO 2971. The author, who calls himself (f. 2v) Qābul Qarākhān, states that the original version of this work was compiled by Ṣadru’d-Dīn Ya‘qūb Muḥaffar Kirāmī (or Ṣadru’d-Dīn Ya‘qūb Muḥaffar Kirāmī) (not clear). The latter
suddenly died, leaving the work unfinished and unarranged, and he, Qarākhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Firūzshāhi*, ascribed to the authorship of the same Ya‘qūb Muḥaffar, 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 Dīlī, the famous patron of religious literature (752-790/1351-1388). The present copy was transcribed in 1150 AH, or the 20th year of Muḥammad-Shāh’s reign, by Sayyid Ramaḍān ‘Alī b. Bū’dhan b. Sayyid Muḥammad Nāṣir (a very bad scribe). Beg.

محمد وسبيل وثنی بیقتیس مراع وملاک بر حق اللّٰه

1035.
MUKHTĀRUL-IKHTIYĀR.

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qāḍī Ikhtiyārū’d-Dīn b. Ghiyāthī’ū’d-Dīn Husaynī, who died in 897/1492 (as stated in EB 1778; in Broekelmann, 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 *mabḥaths*:

(f. 3v). مَبْحَثٍ اَوْلٍ، دِرِبْبَان آدَب وَرِسَومِ قَضَى وَحُكَمِ الْغَلْف

(f. 92). مَبْحَثٍ دَوْمٍ، ذِرْبُ شَرْيَتِ ارْحَمِ (ٰ) وَثَقَافَ وَقِيَوَد وَدِفَائِقَ آَنَّ الْجَلْف

(f. 191v). مَبْحَثٍ سُوْمٍ، دِرْبِيَن مَعْتَمَر وَسَجَالَاتُ وَمَا بَهَامِ

The *first mabḥath* is divided into ten *majlis*; the *second* into an introduction, 22 *kitābs* and a *khātim*a; the *third* into two *mudda’ā* and a *khātim*a. 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 الكتّاب كریم (الکویرم) حجة قاطعة الغل
Ff. 243, S 200 x 145, 150 x 90, II 15. Or. pap. Ind. nast. Cond. tol. good.
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 Amin b. ‘Ubaydi’l-lah al-Mu’minabadi al-Bukhari. He refers to various well known works on fiqh, and, amongst others, very frequently to Mukhtār’ul-Ikhtiyār (see above, No. 1035). Copied probably towards the end of the Xc. AH., at Bukhara, at the famous madrasa of Mir ‘Arab, by Darwish Muhammad ibn Bâ (A)hmâd (here joined ?) Bukhârî. 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 Nasiru’d-Din Lahuri. He evidently lived towards the end of the Xc./XVIc., and beg. of the Xc./XVIIc., in India, as he eulogizes several times the well known divine of Akbar’s reign ‘Abdu’l-lah Sulţânpu’a. 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 bâbs, 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 bâb 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 râwîs, 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-Azdi al Miṣrī, surnamed Abū Jaʿfar at-Ṭahāwī, b. 229/843, d. 321/933 (f. 181); he composed:

على مذهب الكونيين، الاز على عبيد (كتاب النسج)
(on his book)


97. Abū Bakr b. Muhammad b. al-Fadl al-Bukhārī, d. 371/981 (ibid.).

98. Muhammad b. Mahmūd, Abū Maṃṣūr, al-Matārīdī, d. 333/944 (f. 182), wrote:

كتاب رد أوائل الأدلة لكبالي، كتاب المقاط، كتاب النحية، كتاب تأويلات القرآن


100. Abū Ahmad b. Abī Naṣr al-Iyāḍ, d. 361/972 (ibid.), wrote:

كتاب جمل اصول الدين

101. Muḥammad b. ʿAbdīl-lah b. Muhammad, Abū Jaʿfar, al-Hinduwānī, d. at Bukhārā in 362/973 (ibid.).

103. 'Abdu'l-lah b. al-Husayn al-Karkhi, b. 260/874, d. 340/952 (ibid.).
104. Ibrâhîm b. Sulam, Abû Ishâq, ash-Shikâfi, d. after 423/1032 (f. 183v).
105. Al-Hasan b. al-Hasr (?), Abû 'Ali, an-Nasâî (IVe. AH.) (ibid.).
106. Isma'il al-Bukhâri, d. 402/1012 (ibid.).
107. Abû Ja'far b. 'Abdi'l-lah al-Usrâshî (IVe. AH.) (ibid.).
108. Ishâq b. Isma'il, Abû'l-Qâsim, as-Samarqandi, d. at Samarqand in 342/954 (ibid.).
109. 'Ali b. Sa'id, Abû'l-Hasan, ar-Rustaqanî, lived at Samarqand (IVe. AH.) (f. 184), wrote 

كتاب أرشاد كتاب الزوارد و الفوارد, كتاب ارشاد كتاب الزوارد و الفوارد 

المهندسين.

110. Naṣr b. Muḥammad b. Aḥmad Ibrâhîm, Abû'l-Layth, as-Samarqandi, d. 373/984 (ibid.), wrote :

كتاب الفقه: تفسير القرآن, الفوائد في الفقه, خرائط الفقه, تغبيه العقلين, كتاب البستان.

112. Muḥammad b. al-Hasan, Abû 'Abdi'l-lah, surnamed Ibnud-Dâ'i, b. 304/916, d. 359/970 (ibid.).
113. 'Ali b. Muḥammad at-Tanûkhi, Abû'l-Qâsim, d. 342/954 (ibid.).
114. Aḥmad b. 'Ali, Abû Bakr, ar-Râzî, d. 370/980 (f. 185), wrote :

لحكام القرآن: شرح مختصر الطحاوي, شرح الجمع لمحمد بن حسن,

شرح الإسلامي التفصلي.

115. 'Ali b. al-Husayn b. Muḥammad as-Safâdî, lived at Bukhârâ (IVe. AH.) (ibid.).
116. 'Abdu'l-'Azîz b. Aḥmad Naṣr al-Ḥalwârî, lived at Bukhârâ, d. 448/1056-1057 (ibid.), composed المسبوق.
117. Al-Hasan b. 'Abdi'l-lah b. Sinâ, Abû 'Ali, b. 370/981, d. 428/1036, the famous Avicenna (ibid.).
118. Abû Zayd ad-Dabûsî 'Abdu'l-lah b. 'Umar b. 'Isâ, d. at Bukhârâ in 430/1039 (f. 186), composed كتاب الاسرار, تقويم الآداب.
119. Muḥammad b. Yahyâ b. Mahdi, Abû 'Abdi'l-lah, al-Jurjânî, d. 397/1006 (ibid.).
120. Aḥmad b. Muḥammad b. 'Umar, Abû'l-Faraj, b. 337/949, d. 415/1024 (ibid.).
121. Muḥammad b. Aḥmad, Abû Bakr, as-Sarakhsî, d. ca.
490/1097 (ibid.), composed البیضوی (in 15 vols.). Brockelmann, v. I, p. 373, gives the date of his death as 483/1090.

122. 'Ali b. Muḥammad b. al-Husayn, surnamed Fakhrū'ıl-islām al-Pazdawī (or Pazhdawi), d. 481–482/1088–1089 (f. 186v), comp. البیضوی (in 11 vols.), also

123. Muḥammad b. Muḥammad b. al-Husayn al-Pazdawī (or Pazhdawi), d. at Bukhārā in 493/1099 (f. 187). His son Muḥammad d. 542/1147.

124. Abū Bakr b. Muḥammad b. 'Ali b. al-Faḍl az-Zaranjī (here الزنجیری ), b. 427/1036, d. 512/1118 (ibid.).

125. 'Ali b. Abīd'l-lah al-Khaṭībī (Vc. AH.) (ibid.).

126. Ahmad b. Muḥammad b. Ja'far, b. 362/973 (ibid.).

127. Mas'ūd al-Kisāī, Ruknu'd-Dīn, Abū Sa'īd d. 520/1126 (ibid.).

128. 'Umar b. Ḥabīb, Abū Ḥafs (Vc. AH.) (f. 188).

129. Muḥammad b. Naṣīr b. Muḥammad, Abū'l-Ma'ālī Abū Bakr, al-'Āmirī al-Madanī, d. 555/1160 (ibid.).

130. Ziyād b. Ilyās, Zahiru'd-Dīn Abū'l-Ma'ālī (V–Vic. AH.) (ibid.).

131. 'Umar b. Muḥammad an-Nasafi, Najmu'd-Dīn Abū Ḥafs, d. 537/1142 (ibid.), composed كتاب طلبة الطبلة، المنظومة في الغزارة.

132. Al-Ḥasan b. 'Ali Muḥammad an-Nasafi al-Pazdawī, Abū Thābit, b. ca. 470/1077, d. 557/1162 (ibid.).


134. Muḥammad b. Abī Bakr al-Balkhī (?) as-Ṣābūnī, b. 408/1017, d. 505/1111 (ibid.).

135. Ibrāhīm b. Ismā'īl b. Aḥmad, Abū Iṣḥāq, d. 564/1170 (ibid.).

136. Muḥammad b. Ahmad as-Samarqandi, Abū Bakr (Vic. AH.) (ibid.), composed النجف.


138. 'Umar b. Abī Bakr az-Zaranjī (here الزنجیری ), d. 584/1188 (ibid.).


140. Al-Ḥasan 'Alī b. Abī 'Abdīl-lah ad-Dāmghānī, d. 436/1044 (f. 189).

141. 'Umar b. 'Abdīl-'Azīz b. Māra (?), Abū Muḥammad, surnamed Şadrūsh-Shahid Ḥisāmu'd-Dīn, came to Bukhārā from
Theology.

Samarqand, and d. in 536/1141 (ibid.), composed of the

Al-fata'i al-Sughra, Al-fata'i al-Kubra, Al-jama' al-Sughra, etc.

142. Ahmar b. 'Abdill-'Aziz, surnamed Taju'd-Din (VIe. AH.) (ibid.).


144. Abdu'l-'Aziz b. 'Uthman al-Mufaddali, D. 533/1138 (ibid.), composed:

منقد من الزلزل، كتاب الفحول في الأصول، تعليق الخلاف


147. Umar b. Muhammed an-Nasafi, Najmu'd-Din Abu Hafs, D. 593/1197, at Samarqand (ibid.).

148. Hafizud'Din al-Kardari, D. 586/1190 (ibid.), composed:

جامع الفقه، شرح الجامع الصغير، كتاب التفسير


150. Muhammed b. al-Muhammed b. al-Hasan, D. 535/1140 (ibid.).


152. Al-Hasan b. Mansur b. Abi'l-Qasim al-Usjandi, surnamed Qadji-Khan, D. 572/1176 (ibid.) (in Brock., V. I, p. 376, the date of 592/1196 is given).

153. Abu Bakr b. Mas'ud b. Ahmad al-Kashani, D. 578/1182 (ibid.), composed:

شرح التحفة، النسخة في الفقه، البداية

(Brock., V. I, p. 375, the date of his death is given as 587/1191).

154. Ja'far b. 'Abdill-lah ad-Damghani, Abu Mansur, B. 490/1097, D. 568/1172 (ibid.).


156. Muhammed b. Muhammed, surnamed Radiyyud'Din or Burhanud'Din (as-Sarakhshi) (VIe. AH., cf. Brock., V. I, p. 375, where the date of his death is given as 544/1149), the author of the manuscript (in several volumes) (ibid.).

157. Muhammed b. 'Abdi's-Sattar b. Muhammed al-'Imad al-Kardari (VIe. AH.) (ibid.).
158. Ḥāmidu‘d-Din ad-Ḍarīr Muḥammad b. Maḥmūd al-Kardārī, surnamed Khwāhar-zāda, d. 559/1164, d. 642/1244 (ibid.).
159. Naṣīru‘d-Din b. . . . al-Muṭarrāzī, d. 580/1184 (ibid.).
161. Muḥammad b. ʿAbī Ḥāmid al-ʿAmīdī as-Samarqandī, d. 615/1218 (f. 191).
162. Raḍīyyu‘d-Din an-Nishābūrī (VI–VIIc. AH.) (ibid.).
163. Ruknu‘d-Din at-Ṭāʾusi (VIIc. AH.) (ibid.).
164. Abū’l-Faḍl Muḥammad b. Muḥammad al-ʿIraqī al-Qazwīnī, Ruknu‘d-Din, surnamed at-Ṭāʾusi, d. 600/1203 (ibid.).
165. ʿAbdu’l-ḥālam b. Ahmad b. Maḥmūd, Ḥāfizu‘d-Dīn Abū’l-Barakāt, an-Nasafi, d. 671/1272 (Brock., v. II, p. 196, the date of his death is given as 710/1310) (ibid.), composed:

كِنز القِدَائِقَ، المَفَافٌ شَرِحُ الْقَانُوت، الكَافِي شَرِحُ الْوَافِي، المَتَفَاقِي الأَصِولٌ،
العَمْدَة، العَقْبَةِ الشَّعَاعِيَة، مِدَارِكَ التَّفَنِّيذِ.

167. ʿAlī b. Muḥammad al-Amshī al-Bukhārī, d. 666/1267 (ibid.).
168. Muḥammad b. Muḥammad b. ʿAbdīl-Karīm, surnamed Khwāhar-zāda, d. 651/1253 (ibid.).
169. Al-Ḥasan b. ʿAlī, Ḥisāmu‘d-Dīn, as-Siftākī, 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.

محمد مَرْحَبَاءَ جَاهِزًا كَذَا يَنْتَقَسُ بِهِ عَفَافٌ كَمَلِ الْغَمَيْنِ

Fl. 192 (f. 118 blank), S 245 × 145, 175 × 100, ll 26–28. Or. pap. Bad and careless Ind. nast. Cond. not quite good. Worm-eaten and repaired. An index is appended. Notes on margins and fly-leaves, some of them in English.

1038.
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.

1039.

MIFTĀHU’-S-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 ثم مفتتاح الصلاة بيد مؤلف سنة أحادي وستين بعد الف

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 ......... بدان تا نياله مي كران تترا خذال تعالى الخ


1040.

MASĀ’IL-I-SHARḤ-I-WIQĀYA.

A Persian paraphrase of and commentary on Wiqāyat ‘r-riwāyat fi masā’il-i-l-hidāyat of Burhānū’d-Dīn Mahmūd b. ‘Ubaydi-l-lah. The latter 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 ‘Ali b. Abī Bakr al-Murghinānī (d. 593/1197). The author of the present Persian version, who calls himself ‘Abdu’l-Haqq (in some copies ‘Abdu’l-Khāliq) Sajadil (in different copies Sajāwal, Sachchādil) Sarhind, 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 احقر عباد الله الخ

Ff. 308, S 280 x 195, 230 x 125, II 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 Hidayat, by the same 'Abdu'l-Haqq Sajadil Sarhindi, who is the author of the proceeding work, and also dedicated to Aurangzib. See EIO 2593-2594. Copied towards the end of the XIIe. AH., incomplete at the end. Beg.

Ff. 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 Turkestan, 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.

Ff. 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-MUSALLIN.

A very brief treatise on the elementary rules of prayer, in 19 jals. 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 (?). Taremi?), who transcribed the whole of the majmū'a in which this treatise is included. Beg.

Bd. v. Ff. 9-24v. For measurements, etc., see No. 1016. At the end scrappy notes and poetical quotations.
1044.

The same. Oa 64.

Another copy of the same work. Transcribed by Muhammad Ridâ, apparently in 1156 AH., because some other entries in the majmû‘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 مراجع المسالي. Apparently complete.

Bd. v. Fl. 81–98v. For measurements, etc., see No. 1009.

1046.

MAJMÛ‘-I-SULTÂNÎ. Od 2.

A collection of complicated and difficult cases in legal practice, etc., arranged in 25 bâbs (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 Mahmûd 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’hû (or Nahtû). Beg.

الحمد لله...بداية كتاب است در بيان مسائل فقه الغ

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 maktabāts 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.

حمد متوافرو ثقان مؤكثر........ بدأنا آسدن italiano الم


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.

كفاية العباد

Masūla: بدأنا كه إذ كان إذن دوس إذن الغ

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 Muḥammad Shāh’s reign. Beg.

رسالة قاني قطب

الحمد لله........ بدأناه إينال إقير إست بزقل الغ

1050.

DASTÜRU'L-MUŞALLİN.

Ac 18.

A school book of fiqh, chiefly based on the famous Fiqh-i-Kaydani i.e. Ma'talibu'l-musallii, by Lutfu'l-lah an-Nasafi al-Kaydani, d. ca. 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Sa'd b. Sharaf, a teacher in the school of the new mosque at Jaunpur. 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 Muhammed 'Ali. Beg.

حمدي كه ابكار افكار بلغا كيار در الحفظ غاية التلم 

Fl. 60, S 205 x 145, 150 x 100, li 13, Europ. pap. Ind. nast. Cond. good.

1051.

(MAJMÜ'A).

Ac 27.

A collection of treatises of religious contents. Only those dealing with fiqh are mentioned here. Transcribed in the XIIc. AH.; some entries are dated 1166 AH.

1. 'Umdu'tul-islâm (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 Khulasa'tul-fiqh (see No. 1062), Sharh-i-amali (XIIc. AH., see further on), etc. Other copies in Bl I'55, Pr 241–242, Bh 140. Beg.

الحمد لله .... بداءك امعنك الله الخ 

2. Fâ'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.

الحمد لله .... بداءك امعنك الله تعالى في الدارين الخ 


1052.

NUKHBATU'L-MANÄSIK.

Ac 2.

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 انخاب أحكام الصم ), by Muhammed Rida Ahmadabdadi 'Abbasi. The work is divided into five magâlas,
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 العصر مباركًا و هدى للأمام السالم

Ff. 118, S 210 x 120, 165 x 80, ll 17. Or. pap. Bad Ind. shik.-nast. Cond. tol. good.

1053. (SHARH-I-MATHNAWĪ DAR MASĀʾIL-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’-Din Ahmad b. Sayf’-Din Muhammad Ṣadiqī al-Alwārī. 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 XIIc. 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, Sirājū’-l-aqā’id, a controversial work, which is also an autograph, is dated 1185 AH. Beg. of the present copy:

认购 ذكركتا او اسم حق كعب الغ

Beg. of the original mathnawi:

عند من برزدار وموقت هم، نیز زوارت بورد بالمنظم

Ff. 88, S 205 x 120, 150 x 70, ll 17. Or. pap. Ind. nast. Cond. good.

1054. FAWĀ’ID-I-FAKHRIYYA. Ac 36.

The first quarter (الربع الأول) of a work on fiqh, according to the views of the Shafi’ite school. Composed by Muhammad Fakhru’d-Dīn b. Muhammad Husayn b. Ahmad Wā’iz Kalyānī D’hūdī (دهودي). The treatise was written at the request of one Muhammad ʿAli Ja’far, but no exact date of composition is given. The present copy dates from the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

حمین بین عدد مر آوریدکاریا که بصنع قدم الگ

Ff. 54, S 210 x 120, 130 x 70, ll 13. Or. pap. Ind. shik.-nast. Cond. tol. good Slightly worm-eaten.
1055. (MASĀʾIL-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 XIIc. or the beg. of the XIIIc. AH. Beg. abruptly:

Fr. 88, S 210 x 150, 150 x 105, ll 14. Europ. pap. Ind. nust. Cond. good.

1056. FAKHRU'ŚH-SHUYUKH.

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 'Ali Riḍā Sharaf (f. 6), by order of Ṭiḥān, 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 XIIIc. AH. Beg.

Fr. 44, S 210 x 145, 150 x 100, ll 13. Europ. pap. Ind. nust. Cond. good.

1057. FIQH-I-MUHAMMADI.

A brief abstract of the elementary principles of fiqh, dedicated to the same Ṭiḥān (see the preceding No.). The author’s name is not mentioned. The work is divided into 25 bābs. Copied in the beg. of the XIIIc. AH. Beg.


1058. FATĀWI-I-MUḤAMMADI.

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 kāfīrs, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Tipū, 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 بالمجدد الحم

Ff. 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 FĀWĀ‘ID-I-NIKĀH.

An extract from a larger work on various questions of fiqh, with the title ‘Aynu’l-ilm, by ‘Ali Qāri’. The treatise is dedicated to the same Tipū (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 ... بدكش ابي وسالة است در ببان نكاح الحم

Ff. 14, S 150 x 100, 115 x 55, ll 8. Europ. pap. Ind. nast. Cond. good.

1061.
RISĀLA DAR TĀ‘ZĪRĀT.

A short treatise on small offences and their punishments, by Muhammad Najmu’d-Din. 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 majmū'a, dated 1210 AH.; the scribe calls himself Sayyid Faşihū'd-Dīn. Beg.

بَعْدُ الْحَمْدِ وَ الرَّضْوَنِ وَ الْمَلَائِكَةَ وَ الرُّوحِ الْقُدُسِ، وَ آنِهُ اللَّهُ

On f. 25 there are a few notes. On ff. 26-27 there is the beginning of a treatise called Risāla dar biyān-i-haftaqat-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.

أَحْمَدُ وَ عَلِيّ عَلَى نَبِيِّ الْكَرِيمِ وَ آٓهَ اللَّهُ


1062.
KHULĀSATU'L-FIQH.

A treatise on fiqh, in 18 bābās. 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 Hājjī Khalīfa mention it, however. The author of the original work (or perhaps the commentator) calls himself ‘Abdu'l-Latīf, 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.

الحمد لله يغفري و كاتبه د. يغفري سيد العلم و فتح مختصر كريمة


5. Principles of Sunnite theology, moral doctrine, and forms of worship.

1063.
TANBĪHU'L-GHĀFILIN.

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 treatise with the same title, *Tanbihul-ghaflin*, comp. by Abū'l-Layth Nasr b. Muhammad b. Ahmad b. Ibrahim Samarqandi, whose death is variously placed between 375 and 393/986-1002, see Brockelmann, Gesch. d. Ar. Lit., 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. 49 on p. 164. Transcribed by 'Abdu'l-Qādir b. Sayyid Mirān in the XIIc. AH. Beg.

الحمد لله القديم الظاهر العظم المقدر الظاهر الغني الغني
S 205 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1064.

AL-LATĀ'IFU'L-GHIYĀTHIYYA.

A treatise on the principles of theology, arguments proving the existence of God, etc. It is dedicated to Ghiyāthu'd-Din Abū'l-Fath Muhammad b. Malikshāh, a Saljuqide prince of Persia (498-511/1105-1118), but the author's name is not mentioned. See 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-Din Rāzī, 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 XIc. AH., by Muhammad Arshad b. Badr'ī'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.

الطالب الغياثى
M 101.

المحفظ الوسيط
Fl. (89), S 210 x 120, 100 x 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slightly injured by worms and badly spoiled by the 'repairer.'

1065.

KANZU'L-UBBAD FĪ SHARH I'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 Shihâbû’d-Dîn Abû Hâfîs ‘Umar b. ‘Abdî’lah Suhrawardî, 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 Shihâbû’d-Dîn, but Bahâu’d-Dîn. The author of the commentary calls himself ‘Ali b. Aḥmad Ghûrî, an inhabitant of the district of Karh (خَطْا), which, according to a gloss on the margin, is a dependency of Jaunpur (بِلَد). 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 Xc. AH. An index is prefixed. Beg.

أعظم المعاصم للّ العظيم...فم هذا شرح الأوراد الحم

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. Aḥmad, surnamed Sa’īd al-Farghâni. 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
Sadru'd-Din Qunyawi (d. 672/1273). The work is divided into three qā'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 إعنا على ذكرك وشكرك وحسن عبادتك، الحمد لله وسلام الغ
S 125 × 75, 110 × 60, ll. 11, and a column on the margins. Or. pap. Good Pers. nast. Cond. tol. good. Slightly worm-eaten. Index.

1068.
KHULĀSATU'L-ĀHKĀM.

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 Mahmūd Ahmad b. Abīl-Qāsim b. Ahmad Ta'iīf Husaynī, who wrote it for the instruction and guidance of his son. The full title of the work is Khulāsatu'l-āhkām fi dini'l-islām. It is divided into ten bābās. See EIO 2562, etc. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله ... بدان ای فرند أسعدک الله تعالی فی الدارین الم

1069.
FAWĀ'ID-I-FĪRŪZ-SHAHĪ.

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 mediæval Muhammadan community in India of the VIIIC./XIVc. The author calls himself Sharaf(u'd-Din) Muḥammad al-ʿAtāī. He dedicated his work to Shāh Firūz, most probably Firūz III of Dehli (752–790/1351–1388), who patronized religious literature. The treatise is divided into 115 bābās, each subdivided into numerous fasāls. 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 الحنئ الالهی خلقتا من الإنسان الم
Ff. (260), S 305 × 175, 230 × 100, ll. 23. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by dampness.
1070.

KITAB-I-'AQÄ’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 fasîls (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 Miyân-Shâh, surnamed Bara (Barra ? برّ), or Bari Şâhîb (as in the colophon), a descendant, or, as on f. 1, the son of the famous Chishtî saint Sayyid Muḥammad b. Yûsuf Gisûdîrâz, d. 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of ‘Aqâ’id-i-Akbarî. Cf. also St. No. I on p. 136. Copied at Arkât in 1168 AH. Beg.

حمد بیان و ثلثیّہ بیع عبد … این کتاب اس بند متشمل بر چھار

فصل الغ

Ft. 89, S 249 x 130, 189 x 70, ll. 17. Or. pap. Ind. nast. Cond. good.

1071.

RAUDATU’L-WA’IZIN.

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 hadîths, or chapters. In the beginning of each of them a hadîth 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 Miskîn, or Mu’īnu’d-Dîn Muḥammad Amin Farâhî, 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.

ربنا اتنا … حمدي که مصباح ابراج مستنیران اشعة شمس الم

S 195 x 105, 160 x 60, ll. 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.

E 99.

The first quarter of the first daftar (الربع الأول من الدفتر الأول) of the same work. It contains in fact only the first six chapters. It was completed by the author in 593/1488, as he states in the concluding lines. Transcribed by Abu Muhammad b. Maghfur Jalal Muhammad, probably in the XIe. AH. Beg. as in the preceding copy, but without the invocations given there (رني انا اذك الخ).

Fl. (132), S 215 x 155, 180 x 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

1073.

IRSHADU'L-MUSLIMIN.

Ad 1.

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-Din Abu Ha'fis 'Umar b. Muhammed an-Nasafi (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 Burhan al-Miskin, as he calls himself. See EIO 2568, cf. Pr 269, etc. Transcribed at Stamboul by Baskabour, by Ja'far-Beg Namurad b. Dast-Beg Samarqandi, in 1156 AH. Beg.

رني انا اذك الخ ورود في قدر رحمة رحمة ....... و بعده جنين كونت في قدر حقير الخ


1074.

SHARH-I-AMALI.

Ad 17.

A Persian commentary on the Arabic qasida, 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 Muhammad Najmu'd-Din 'Umar (i.e. Najmu'd-Din Abu Ha'fis 'Umar b. Muhammad) an-Nasafi, 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 *qâşîda* of similar contents, called *Bad’ul-amâli*, cf. Brock., Gesch. d. A. Lit., v. I, p. 429). The later statement seems to be more correct one. The commentator is the famous Afghan saint of the end of the Xc. and beg. of the Xic. AH., Âkhînd Darwîza Ningahrâri. (See on him and his works EIO 2632–2638, R 28, 1078; cf. also Leyden's paper on him in the Asiatic Researches, vol. XI, pp. 363–428; Graf Noer's Kaiser Akbar, vol. II, pp. 180–219, Leyden, 1885; Raverty, Selections ..., in the Pushto, London, 1860; ZDMG, vol. XVI, p. 186 sq.; Dorn, Chrestomathy of the Pushtu 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 Darwîza's works, intended to refute the heresies of his contemporaries. The present copy was transcribed in 1128 AH. by 'Ali Âqâ Turkmân, and begins abruptly with the first *bayt* of the original *qâşîda* and its commentary:

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ملیک مالک مولی الموالی، لی وصف التکبر و التعالی،
یعنی مرآن خدامی را رک ناداشته پادشاهان لی
```


1075.

MUNTAKHABU’L-’AQÄ’ID.

Ad 22.

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 هجرت خاتم النبیین، در سال هزار و شانزده بین,
کبی نسبه به نظم یافته تحریر، در معاوییه رجب ملک کشیم
```

There is a strong controversial element in the work in the endeavour to refute the Shi’i beliefs. Copied in 1036 AH. (the date is somewhat suspicious). Beg.

بعد از حمید رسبس و ستانش اللی

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. Fl. 44v–102. For measurements, etc., see No. 995.

1077.  

KITĀB-I-MASA‘IL-I-ZANĀN.  

A catechism dealing with the usual principles of the Muhammadan 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 Ningarharı (see above, No. 1074). His name was ‘Abdu’l-Karım, and he flourished in the beginning of the XIc./XVIIc. Copied apparently in the XIIIc. AH. Beg.

1078.  

TAKMİL UL-‘ĪMĀN.  


1079.  

(SHARḤ-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.

افتتاح كردة شرح اسماء خداوند الع

Fr. (407), S 225 x 130, 160 x 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1080. (RISĀLA-I-ASMA-I-KHUDĀ).

Oa 67.

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fath Muḥammad b. ‘Aynī‘l-‘urafā (cf. f. 20v), wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same majmū‘a, written by the same hand (cf. f. 92, etc.). Beg.

همست معبد و معشوقة و ميجود


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 Muḥammad Husayn al-Qadīrī ash-Shahīd. 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 يننلا بسح كلعت محمد حسين . Transcribed in the beg. of the XIIc. AH. Beg. (probably not the original one):

بسم الله و الحمد لله....أما بعد بدأ الاسرار على لواء عزيز يلم

S 220 x 125, 150 x 65, ll 17. Or. pap. Ind. nast. Cond. good.

1082. NUWAD-U NUH NĀM-I-BĀR-I-TA‘ĀLĀ.

Oa 70.

Another treatise on the attributes of God, based chiefly on the Tafsīr of Ya‘qūb Charkhī (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 majmāʿa are dated 1134 AH., cf. f. 68). Beg.

الحمد لله الذي فوض قلب العارفين الم

Bd. v. Fl. 7v-24. For measurements, etc., see No. 1015.

1083.

(SHARḤ-I-ASMĀ-I-ḤUSNĀ).

Another treatise on the attributes of God, also by an author whose name is not mentioned, with a long heading:

آبان اسماء حسنى كأن نحن نائم حق سبكته تعالى در قرآن مصر

خون فرمودة است

Transcribed in the XIIc. AH. Beg.

الحمد لله...بدانه مراث صوبك برسه برحة قسم اند الف


1084.

‘IBĀDATU’L-KHAWĀSS.

A treatise on the principal dogmas, observances and moral conceptions of Muhammadanism, by Muḥībbu’l-lah Mubāriz Iḥābābādi. He commenced his work in 1051/1641 and finished it in 1053/1643. It is divided into 15 tanbihs, containing discussions of various Sufic matters, 9 bābs and a khāṭima. The first two bābs deal with eschatology, Hell and Paradise; the third expounds the general principles of fiqh; bābs 4–9 deal with ablutions, prayer, alms, fasting and pilgrimage; the khāṭima describes the additional forms of worship. 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 عادة، وقال وقضاء رنيك الف

1085.
TAYSIRU‘L-AHKAM.

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihābu‘d Din ’Umar Daulat-ābādi. He dedicated his work to a certain Ashraf-Khān, whom he does not particularise. As H. Ethé (EIO 2595) thinks, this nobleman may be identical with Mīr Muhammad Ashraf, son of Islām-Khān, who died in 1097/1686, cf. R 778. The work is divided into four bābs. Transcribed by Muhammad Ibrāhīm b. Mulla Zuhūr, in the beg. of the XIIc. AH. Beg.

محمد متوافر دمکار حضرت مسیت نیا الجلال الغ


1086.
FAḌʾILU‘N-NUQABĀ.

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. t. 2v), by ‘Abdu‘l-lah b. ‘Ali Ṭābib, and dedicated to Aurangzib. Transcribed in the XIIc. AH., and included in a majmūʿa. Beg.

ننیب بتحیقلاً کے از تحضیص (خشیش نسبت داری) اکن ج


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-ūdāb wa’l-i-tiqād. It is divided into 5 bābs. The author calls himself Hāfiz Husayn Qādirī. This copy, dated 1126 AH., is his autograph, as stated in the colophon:

وقد استراح بنا لفیف هره رساله ..... و نفر من تحریرها و تسطیرها الغ
At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian. Beg. of the treatise:

محمد بن عبد خدا نیک اک که ارشاد بنندگان خود را الگ


1088.

The same. Ad 3.

Another copy of the same work, dating from the XIIc. AH., slightly incomplete at the end. Beg. as in the preceding copy.

Ff. 64, S 200 x 110, 130 x 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

1089.

MUḤĪṬUL-WAʻĪZĪN.

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 Dihlawi and prince Darā-Shikāh. 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 بحميدة كل كتاب وبدكيرة يصدر كل خطاب الغ

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.

(MAJMŪ‘A-I-RASA‘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 نامه (sic) (ff. lv-4v). A short collection of
questions and answers on religious subjects. The author's name is not mentioned. Beg.

الحمد لله .... بدأ سعدك الله تعالى في الدارين الم
(On f. 1 there is the end of a risāla with the title Chihil-hadith).
2. Mu'allimu'l-islām (ff. 5r–33v). A short treatise, in cate-
chetic form, on the elementary dogmas of Muhammadanism. The
author's name is not given. Copied in 1156 AH. Cf. St. No. 84
on p. 155.

حمد بعهد و ثناي بي عدد مر خداى يا عز و جل النع
3. (Tarīq-i-namāz-i-tarāwīh) (ff. 51v–52). A brief note on
some special forms of prayer. Beg.

اصلى (sic) ركعتين صلة السنة الم
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 امام اعظم ابن حنیفه كوفی النع

Bd. v. S 215x120, 165x75, II 11. 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 Muhammad b. Sayyid
‘Alam. The title and the date of completion are not given, but
the work is obviously of modern origin. Copied in the pargana
of Mādi‘al in 1160 AH. The MS. is incomplete at the beginning, and
opens with:

و ناداتان دانائي بغض نور مانند نور الله

Fl. 140, 8 210x115, 140x65, II 17. Or. pap. Ind. nast. Cond. rather bad.
Injured by dampness and repairs. Notes on the margins.

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. (because
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.

انعم الله بداك ما فتائى كيفي الغ
Bd. v. Fl. 98v-115. For measurements, etc., see No 1045.

1093.

جلاء البصائر في معرفة الكبائر
JALĀ’UL-BAṢĀ’IR FI MA‘RIFATUL-KABĀ’IR. Ad 10.

A very short treatise on the greater sins, by Ahmad b. Muhammad (or Mahmūd) Siddiqi Alwāri (cf. above, No. 1053 in this Catalogue). He dedicated it to nāwāb Naṣīr ‘d-Daula Nuṣrat Jang (d. ca. 1185/1771). The present copy is dated 1184 AH. Cf. St. No. 87 on p. 156. Beg.

جائر ك طوطو تي يي كتري ى هو الوحي بوه ذغغة الغ

1094.

(رسالة در بيان مفت إيمان)

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 XIIc. 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 منفقو و ثانى منفقو مر حضرت بن تي بازي زا الع
Bd. v. Fl. 103-138v. For measurements, etc., see No. 1046.

1095.

‘AQĪDATU’L-MUSLIMĪN.

Ad 18.

A short treatise on the principles of Muhammadanism, in three qism, by Muhammad Halwā. The date of composition is not given, but the work seems to be of modern origin. Its full title is ‘Aqidatu’l-muslimin fi wusuli’d-din. Copied towards the end of the XIIc. AH. Beg.

تعيذة المسلمين
Bd. v. Fl. 1v-22, S 220 × 120, 140 × 75, ll 15. Or. pap. Ind. nast. Cond. good.
1096. 

TA‘ĀT-I-SUNNIYYA. 

A large treatise on the rules of prayer and dhikr, containing a large collection of various du'ās, 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.

الفحض على الله ... بعد إبراهيم علم وعبادة واصحاب معرفة الله


1097. 

‘AQĀ’ID-I-AHL-I-SUNNAT. 

A treatise on the principles of the Muhammadan religion, in many unnumbered fasls. The author calls himself Muḥammad Ibrahim 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.

الفحض على الله ... بعد حمد وصلاة ميكون لغ


B. Shi‘ite Theology.

1. Commentaries on the Koran.

1098. 

TARJUMATU’L-KHAWĀSS. 


محمد بيهود وشكر بالع دمع فرآ سرده شقالخ قرآنى رأي الغ

F. 469. S 300 × 175, 225 × 105, Il 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. Aa 15.
A modern transcript of the preceding copy, dated 1260 AH. Beg. as in its original.

1100.

KHULĀSATU’L-MANHAJ.

The first volume of another Shi’ite commentary on the Koran, by Fathu’llah b. Shukri’il-lah Sharīf Kāshānī, d. 978/1570–1571. It is an abbreviation of another more detailed tafsīr by the same author, with the title Manhaju’s-sādiqīn fi ilzāmi’ll-muhālijīn (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.

جمعي جمعت كلمات رباتي بيقوت شاينتس لطقيست الح

1101.

TAFSĪR-I-ĀYATU’L-KURSĪ.

A short commentary on a particularly important verse of the second chapter of the Koran (II, 256), by Muhammad b. Husayn as-Sammākī al-Asrābādī, surnamed Amir Fakhru’d-Dīn Husaynī. It was completed in 952/1545 (cf. f. 85v), and dedicated to the Safawide prince Tāhmasp I (930–984/1542–1576). Copied probably in 1029 AH., because other treatises, included in the same majmū’a, are so dated. Beg.

حمد ببغداد و ثلثيي نأ عدد معبورني را سرذ الغ

2. Shi’ite Tradition.

1102.

KĀMIL-I-BAHĀĪ.

A rare and very interesting exposition and defence of the principal dogmas of Shi’ism, containing a large number of
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 Bāhā'ud-Dīn Muhammad Juwaynī, to whom the work is dedicated. The latter, a governor of 'Irāq, was the son of the famous wazir of the early Il-khāns, Shamsud-Dīn Muhammad b. Muḥammad Juwaynī, surnamed Ṣāhib-Dīwān (executed at the ascension of Arghun in 683/1284). The author calls himself Ḥasan b. 'Ali b. Muhammad b. Hasan Ṭabarī (or Māzandarānī). He was in the service of Bāhā'ud-Dīn (cf. f. 47), and often mentions Ḫasān, Kāshān Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest probably 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, Manāqibu'l-Tāhirin, which he completed at Ḫasān in 673/1274 (ff. 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhrud-Dīn Rāzi. The present work is divided into many bābs and fasils, 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 (فِئَنِ الرِّضْعَةُ الْإِنْجِيلَةِ، 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 Ghadr-Khum, the death of Muḥammad, etc. (f. 121v); on Fāṭima and the other daughters of the Prophet: the events of Muhammadan history after the death of Muḥammad; the murder of Umar (f. 183v); persecutions of Abū Dharr Ghifārī by Uthmān (f. 186); circumstances of the murder of Uthmān (f. 186); the murder of Ali (f. 188v). Then a long discussion on Mu'āwiyya, his successors; proofs to the effect that the Omayades did not descend from the tribe of Quraysh (f. 210); on Omayade Khalifs (في عِدَدِ النَّعْلَمِينَ، f. 216v); the tragedy of Karbalā (خرجَ حَسَنٌ مَنْ مَلْكَ بَنِي أَمْيَةَ، 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 Xc. 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 Coran, etc., are written in red and gold, and the headings of various sections are difficult to locate in this mixture of colours. Beg.

سبحان يک بانی ایام (را) که بساط عظمت او الیم

Ft. 259, S 265x180, 180x100, ll 19. Or. pap. Good Khorasani 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. ABI TALIB.

A Persian commentary on various Arabic poems ascribed to the authorship of ‘Ali b. Abi Talib. The commentator, Husayn b. Mu‘imi’d-Din Maybudi, with the takhallus Man‘iqi, 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 fi‘lhisas, dealing with theological and Sufic matters (their headings are given in full in EIO 2663). Copied towards the end of the Xic. or the beg. of the XIIc. AH.

بِسْبِبِصِ عَالِمِ أُمَلِ وَشَكْرِ عِبَادَتِ لِبَاسِ مَعْبَودِي رَأَيْلِ

Beg. of the original diwan (f. 75v):

شَجَبِصِ حَمَّةَ النَّمَالِ اكْتَفَأِ الْغَمَّ


1104.

The same.

An incomplete copy of the introduction only to the same work, here called Fawâ’îth. It is a comparatively old copy, dating from the end of the Xc. AH. (some notes on the fly-leaves are dated 994 AH.), but there are many lacunas, and the first two
fātihas are incomplete. The first fātiha 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 ʿAlī b. ʿAbī Ėlīm, 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 ʾem kma ʿemk ʾem). 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.

Bd. v. Fl. 1v–46v. For measurements, etc., see No. 1101. Good vignette.

1106. DAH MAJLIS.

Legends concerning the death of Muhammad, the Shi‘ite Imams and some Shi‘ite saints. It is chiefly based on Raudatu‘sh-shuhadā‘, which was composed by Husayn b. ʿAli al-Wā’izu al-Kāshīfi (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 138, R 155, etc. Ind. libr. Bh 35, St. No. 62 on p. 23. Copied towards the end of the XIC. AH. Beg. as usual:

Bāz ābī Īsā, shirāzh ast kā dr khālq al-ʿālām ast, al-ʾālām

S 200 x 120, 140 x 75, ll 11. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

1107. MANHAJU‘L-FAṢĀHAT.

A Persian paraphrase of and commentary on an early Shi‘ite work in Arabic, Nahjul-balūgahat, dealing with various pious utterances attributed to ʿAli b. ʿAbī Ėlīm. 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 Imám 'Ali b. Músâ ar-Riḍā, d. 203/818. These were compiled by one of the most eminent Shi'iite writers, Abû Ja'far Muḥammad b. 'Ali b. Husayn b. Músâ al-Qumî, surnamed Ibn Bâbûya, d. 381/991, under the title ‘Uyûn akhbârīr-Riḍā. See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 187. The author of this paraphrase calls himself 'Ali b. Tayfûr, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muḥammad al-Anşârî, with whom he studied the Shi'iite tradition. At the request of his teacher he, 'Ali b. Tayfûr, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of 'Abdu'l-lah Quṭb-Shâh (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 bâbs, 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 ‘Uyûn akhbârīr-Riḍā.
The compiler calls himself Hasan 'Ali, surnamed Shamsu'd-Din 'Ali-Khān. The work is divided into 29 bāb̄s. Copied in the XIIe. AH., slightly incomplete at the end (breaks off at the beginning of the 29th bāb). Beg.

مسنبجوب الحمد و الفضيلة شاهدناهايست كه مملكت ارض و غم رأ ملهم

1110.

راحة الأزراح و مؤنس الاشهاب
RĀḤATU'L-ARWAḤ WA MU'NISU'L-ASHBĀḤ. D 166.

A treatise on traditions, chiefly giving the stories of miracles performed by Muḥammad and the Imams, in 15 bāb̄s. The author, Hasan Sabzawārī, dedicated it to Niẓāmu'd-Din Yahyā b. Shamsi-'d-Din Khwāja Karānī (? كراني), 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 XIIe. AH. Incomplete at the end, breaking off at the end of the 14th bāb. Beg.

شكر و سبب و حمد و قبس مالك الملكي را كه عظمتم و عالم

1111.

(ḤUKM-NĀMA-I-'ALĪ).

E 225.

A Persian paraphrase, with explanations, of the (certainly apocryphal) last will and last moral admonitions of 'Ali b. Abī Ṭālib. The rāwi 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 XIIe. AH. Beg.

هذا ما امره عبد الله علي امير المؤمنين الملي
Ff. (77), S 210×120, 140×85, ll 12. Or. pap. Ind. nast. Cond. good.

3. Shi'ite Fiqh.

JĀMĪ'-I-'ABBĀSĪ.

Ac 13.

The first volume of the well known Shi'ite exposition of figh, composed by Bahā'ū'd-Din Muḥammad al-'Āmili d. 1031/1622, and
dedicated to 'Abbās I, the Safawide (995–1037/1587–1628). The author died leaving the work uncompleted, and the first volume, containing bābs 1–5, was revised and edited by 'Izzu’d-Dīn Muḥammad b. Mir Abī’l-Ḥasan b. Muhammad Ḥusayn al-Mūsawi; the second half of the work, in 15 bābs, was written by Nizām b. Ḥusayn Sāwajī. See Bl I 70–71, EIO 2581, Br 25, EB 1784, Pr 250, 251, R 25 sq., Aum 130, Mehren 5, Leyden C. IV 178, Fleischer, Dresden C., No. 338, etc. Cf. St. No. 89 on p. 156. Concerning the author’s poetical works see above, Nos. 722–724. Copied in 1084 AH. Beg.

الحمد لله ....... جوهر توجه خاطر ملکوت ناظر اشرف الغ
Ft. 135, S 210 x 130, 150 x 70, II 15. Or. pap. Ind. nast. Cond. good. Notes on the margins and fly-leaves.

1113.

The same. Ac 52.

The second volume of the same work, composed, as stated above, by Nizām b. Ḥusayn Sāwajī (f. 2), who wrote it shortly after the death of Bahā’u’d-Dīn ‘Amili (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual). It contains bābs 6–20. Copied in 1189 AH., the 17th (!) year of Aurangzīb’s reign, by a scribe whose name is not properly legible (محدّث خاص). Beg.

الحمد لله ... جوهر همکه همت والا فهمت بذکای همايون الم

1114.

TAUDIHU’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’ī (cf. f. 2v). The author of this Arabic original is called Muhammad (or, as in the original work, Muḥammad b. Murtaḍā, surnamed) Muḥsin al-Qāsāni (ṣīc), i.e. Kāshāni. He completed his work in 1050/1640, as stated in the khātīma of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann). The commentator, Muhammad, surnamed ‘Alī Ḥusaynī, commenced his work in 1159/1746 (cf. f. 3), at ‘Azīmābād. Copied towards the end of the XIIIC. 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.

\[
\text{نْظَّمةِ مَفَاتِيحِ شَرَابِيِّ كشف هذينة نفيض المغ}
\]


4. Exposition of the principles of Shi'ite theology, its moral system, and religious practice.

1115.  

\[
\text{رسالة مخصوصة}
\]

\[
\text{RISĀLA-I-MAʿṢŪMIYYA.}
\]

Ob 1.

A treatise on the Shi'ite system of eschatological conceptions, by 'Ali b. Tayfûr Bistâmi, probably the same as the author of Tuhfa-i-Maliki (see above, No. 1108). It is written in ornate prose, and its full title is Risâla-i-maʿṣūmiyya dar biyân-i-ahwâl-i-ukhwâniyya. Copied in 1089 AH. Beg.

\[
\text{بِنِامَ خَدَائِیَ ۖ کَفَّ جَانَ أَفَريدُ ۚ ۚ سَتَانِسُ بَيۢیِ آئَلَتَیَ ۖ کَ لَوۢمَآم طَوَالَهِ}
\]

On f. 39 to the end of the volume there are: Ziyārat-nāma-i-Imām Ridâ, 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.  

\[
\text{گَوُهْر مراد}
\]

Ad 20.

Gauhar-i-Murâd.

The well known treatise on Shi'ite theology, by 'Abdu'r-Razzâq b. 'Ali b. Husayn Lâhiji Qumî. He dedicated it to the Safawide prince 'Abbâs the Second (1052–1077/1642–1667) (see f. 3v). The work is divided into a muqaddima, 3 maqâlas, and a khatîma. 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 'Abbâs II, to whom it is dedicated. Beg. as usual:

\[
\text{کوُهْر مرادی ۖ کَفَّ غَواصَ فَکَّرت رَآ ۖ ۚ دِنَاییَ حِیرَتِ الْمَغ́}
\]

1117.

The same.

Another copy of the same treatise, dated 1115 AH., included in a large majmūʿa (cf. above, No. 926). It is stated in the colophon that there are only two copies between this transcript and the autograph MS. Beg. as in the preceding No.

Bd. v. Fo. 17-87v. For measurements, etc., see No. 926.

1118.

(MAJMŪʿA-I-RASĀʿIL-I-MUḤAMMAD MAJLIS)I.

A collection of minor works of the famous Shiʿite writer Muhammad Bāqir 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 Rafiʿ 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 ʿudāb-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.

الحمد لله الذي أعد لأوليائه جنت النعيم الغ


9. Risāla-i-iṭiqādiyya (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-ṭiqādiyya). Copied in 1102 AH. Beg.


1119.

Ab 5.

Another majmū‘a, containing two treatises by the same Muhammad Bāqir b. Muḥammad 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 Muḥammad Murād (b.) Ḥājjī Isma‘īl Ṭabarābādī.

1. Sharḥ-i-chahārdah hadīth (ff. 1v–108). A Persian

الحمد لله ... چگونه کوئید فقیر خانسار محمد بن اقوه

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


ثقة الإسلام ورئيس المحدثين محمد بن عقوق الكيلاني


الحمد لله ... چگونه کوئید احقر عبارات


1120.

(MAJMŪ‘A).

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 Muḥammad Bāqir 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. *Tuḥfatu‘l-musâfrin* (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 *fasls* and a *khâtima*. Beg.

حمد وثنائی بی ملتا خدانی را که گلم

2. *Mafâtihu‘l-ghayb* (ff. 27v–75). A treatise on the methods of divination by the Koran, the mystical meanings of various letters, expressions, etc., with numerous *hadiths* proving the great spiritual advantages connected with this practice. The author is the same Muhammad Bāqir 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 *fātiha*, 8 *miḥṭāhs*, and a *khātima*. Copied in 1123 AH.

الحمد لله الذي لا يعلم خير عبادة سواه الغن


1121.

ZĀD U’L-MA‘ĀD.

A treatise on various minor observances, forms of prayer, etc. by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see the preceding Nos. 1118–1120), based on his large work (in Arabic) *Bihārūl-anwār*. This compilation is dedicated to Sulṭān Ḥusayn, the Safawīde (1105–1135/1694–1722). It is divided into fourteen *bāhs* and a *khātima*. See R 21, etc. *Ind. libr.* Bh 198. Often lithographed in Persia. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله الذي جعل العبادة سيلة الفيل [(sic) السعادة الم]


1122.

ḤAYĀTU’L-QULŪB.

An exposition of the Shi‘a creed, by the same Majlisī (see Nos. 1118–1121), being a summary (in two volumes) of his own voluminous encyclopædia of Shi‘ism (in 25 vols.), *Bihārūl-anwār*. It is dedicated to the Safawīde 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.

حيوت قلب مرة دانى بودتي فلاغات و حروماً الغن

S 235 x 160, 195 x 110, ll 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 الذين اطعمنا الغن

S 230 x 155, 165 x 95, ll 17. Or. pap. Ind. nast. Cond. good.
1124.

The same. M 2.

A short extract from the same work, dealing with the story of Alexander (Dhūl-Qarnayn). Copied towards the end of the XIIe. AH.

Bd. v. Fl. 187-190. For measurements, etc., see No. 926.

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 imāmāt’l-a’immāt’l-athār (see f. 3v). The translator, who merely calls himself Muḥammad ‘Abīd, 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 Abū ʿAbd Allāh Muhammad. As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muḥammad Shāh (b. Khujasta-Akhtar) (1131-1161/1719-1748). The author, therefore, perhaps may be identical with Muḥammad ‘Abīd 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-TUHFATU’L-HUSAYNIYYA.

A treatise on the elementary principles of Shi‘ite doctrine, by Muḥammad Bāqir b. Muḥammad 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 Muḥammad Amin. Beg.

الحمد لله.... برغم من ذكر طالبان درجات عالية آخره معطى نماذج الإمام

Ft. 83, S 290 x 125, 155 x 80, Il 13. Or. pap. Ind. nast. Cond. rather bad. Injured by the ‘repairer.’
1127.

(RISĀLA-I-UṢŪL-I-DĪN).

An exposition of the elementary dogmas of Shi‘ism, 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 Muḥammad Bāqir Bahbahānī (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 takmila, containing traditions about Muḥammad and the Imams. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله .... بدائعه اصول دين بنفع است الله

FF. 52, S 200 x 130, 110 x 80, II 13. Or. pap. Ind. nast. Cond. good.

1128.

SABĪLU‘N-NAJĀT.


الحمد لله الذي جعل ابواض الصلوة...


C. Controversy and description of various religions.

1129.

BARĀHIN-I-QĀTI‘A.

A Persian paraphrase of the famous controversial work Aš-ṣawā‘i’qul-muhriqa, composed, in Arabic, by Shihābu’l-Dīn Ahmad al-Haytami al-Makki, surnamed Ibn Hajar, d. 973/1566. The author of the Persian version is Kamālu’l-Dīn (b.) Fakhrī’l-Dīn Jahromī. He completed it in 994/1586 (cf. f. 2v), and dedicated it to Ibrāhīm Adil-Shāh (II) (987–1035/1579–1626). It is divided
into three *mugaddimas*, ten *bābs* and a *khātima*, and deals chiefly with the refutation of the Shi‘ite doctrine of the illegal usurpation of the Khalifate by the three first successors of Muḥammad. See E10 2571, etc. *Ind. libr.* Bh 113. Copied towards the end of the XIc. or beg. of the XIIc. AH. Beg.

الحمد لله الذي فضل نبينا محمدًا على الله عليه السلام

Ff. 427, S 250 x 150, 180 x 95, ll 19. Or. pap. Ind. nast. Cond. good. Slightly injured by dampness. CFW 1825.

1130.

*BAWĀRIQ-I-MUSHRIQA.*

Ad 5.

Another Persian paraphrase of the same *Aṣ-sawā‘iqul-muhriqa* of Ibn Ḥajar. The translator, Muḥammad ‘Īwād al-Ḥisārī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram ٧٨٢٤٨١). He dedicated it to Qalandar-Khān, a local official. Copied in the XIIc. AH. Beg.

معاصم حميدة مرحميدارا كة شواقق مشترقة هدايات خود الله

Ff. 544, S 335 x 205, 240 x 125, ll 25. Or. pap. Ind. nast. Cond. good. Index.

1131.

*TARJUMA-I-MUKHTAŞAR-I-NAWĀQI'DU'R-RAWĀFID.*

Ad 8.

An abridged Persian paraphrase of *An-nawāqid fi raddi’r-rawāfid*, composed, in Arabic, in 987/1579 by Ashraf Mu‘īnu’d-Dīn Mīrzā Makhdūm Shirāzī, 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 the undertaking of 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 Ḥajar, the present one deals chiefly with a refutation of the Shi‘ite principles. Copied in the XIIc. AH. Beg.

محمد بيعود و شكر بعد نذاته ذاتي كة الغ

Ff. 141, S 190 x 100, 145 x 60, ll 13. Or. pap. Ind. nast. Cond. good.

1132.

(MUNTAKHAB-I-RADDU’R-RAWĀFID).

E 111.

A very short extract from a controversial work by ‘Abdu’l-‘Azīz Akbarābādī. The title of the original treatise may have
been Raddu'î-rawâfîd. This extract is included in a majmû'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 XIc. AH. Beg.

حَرْفُ ۖ كَٰلَ بِرَمَوْدُ نِاطِقُ رَأُيَ بَيْارَايِدٍ وَ سَطْفَى كِتَابٍ الْعَلِيمِ

Bd. v. Pp. 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'a, 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 Tafsîr-i-Husaynî (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 bâbs. 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 الم

S 260 x 150, 180 x 95, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1134.

DABISTÂN-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 Dhâl'î-Fiqâr-Beg, with the takhallus Mu'ayyad (or Mûbad ?). 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 Tîhrân, 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.

أَيُّ نَامِ نُوْسِرُنَا اِتِّجَال ِدَيْسَانِ عُمْ

Ff. 276, S 250 × 160, 210 × 110, ll. 17. Or. pap. Coarse and vulgar Ind. nast., different hands. Cond. tol. good. Worm-eaten. Some folios are misplaced, others left partly blank.

1135.

HÜJJATUL-HIND.

Oa 9.

A refutation of Hinduism, in the form of a fairy tale. The author calls himself ‘Umar Mihrabî (in some copies Ibn ‘Umar, or ‘Ali-Shah Mihrabî), 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 Shahid b. Yusuf. Beg. as usual:

الحمد لله ... أَمَا بَعْدُ هَذَا الْحَمْدُ إِلَى جَلَّ جَلَّ وَحَدُّ مَلَكَتَ الْأَلْلَهِ


1136.

The same.

D 139.

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


1137.

The same.

Aa 2.

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-ŠULḤIYYA.

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 orante prose, with many eulogies of the Imams, especially Mahdī, 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'll-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-āḥbāb (see above, Nos. 53–58). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

Ff. 17, S 260 x 160, 220 x 125, ll 15. Or. pap. Ind. nast. Cond. good.

1139.

SIRĀJU'L-'AQĀ'ID.

A treatise containing denunciations of heresies, chiefly the doctrine of the Shi'ites. It is an autograph, dated 1185 AH., of Aminu'd-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 Siraju'd-Daula Anwaru'd-Din-Khan Mansur Jang. Beg.

Ff. 73, S 225 x 115, 175 x 65, ll 21. Or. pap. Bad Ind. nast. Cond. not good. Worm-eaten and repaired.

D. Religious Miscellanea.

1140.

ZUBDATU'N-NUKĀT.

Verbose eulogies of Muhammad, the first four Khalifs, various prayers, etc., by Zaynu'd-Din b. Qadi Mahmud (see f. 6v). This treatise is dedicated to Ibrahim 'Adil-Shah (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-nukāt fi hilli’l-mushkatāt; it is divided into a mugaddima, two maqālas and a khātīma. Copied towards the end of the XIIc. AH. Beg.

س۱۹۱×۱۲۰، ۱۱۰×۵۵، ۱۱ ۱۱. Or. pap. Bad Ind. nast. Cond. good. Many glosses and notes on the margins.

1141. (MAJMŪ‘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 majū‘a, dating from the end of the Xc. or beg. of the XIc. AH.

1. (Risāla-i-bāng-i-namāz) (ff. 192v–198). Rules concerning the adhān, the upkeep of mosques, etc. Beg.


4. (Risāla dar namāz-i-hājāt) (ff. 206v–207). A short note on prayers with definite objects in view. On f. 207 there is the beginning of an incomplete risāla on the customs to be observed when travelling. Beg.

Bd. v. Ff. 192v–207v. For measurements, etc., see No. 1036.

1142. (MAJMŪ‘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 ʿIrāqī, Zahir-i-Fārıyābī, Bahāi, etc. (ff. 1–7v). Fol. 8 left blank.
THEOLOGY.


3. Stray verses, notes, extracts, etc., from various Persian and Arabic works on theology and tradition (ff. 11v–23).


5. Scruppy extracts from various Shi'ite religious writers (some of them from Ibn-Bābhāyā) (ff. 25v–28v).

6. A petition ('arīḍa) from Pīr Muḥammad Mūsā to Jahāngīr, who is here called بادشاھا دهلی (ff. 29–29v).

7. Scruppy notes and extracts of religious and magical contents, from the Tafsīr-i-kashfāj, Kashkūl, Hayātu'l-ḥaywān, etc. (ff. 29v–44v).


نبد من احوال ناصر خسرو، اعمل اومناشی و دربار او سخن
بپ bidder اند الغ


10. Notes containing various Traditions (ff. 55v–60).

11. A short extract from Al-muḥīṭu'l-aẓam fi tafsīrīl-Qur'ān, by Haydar al-Husaynī al-ʿĀmulī (ff. 61–63). It deals with the secret mystical names of Muhammad and of various saints, gives the dates of the deaths of the Khalifs, etc.

12. Extracts from Rivadu'l-manāẓir fi 'ilmīl-awā'il wa'l-
awākhīr (ff. 63–78v), by Abū'l-Walid Muḥammad Ibn-Shaḥna al-
Halabī, d. 815/1412, which is, in its turn, an extract from the famous work of Abū'l-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 Ḥuṭb-Shāhs and an ʿĀdil-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 200 × 125, 165 × 90, II 30. Or. pap. Ind. nast., different hands. Cond. good.
RELIGIOUS MISCELLANIES.

1143.
(MAJMŪ‘A).

Scappy 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 (ff. 179–179v). The author's name is not given. Beg.

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 sīras and verses of the Koran, on special forms of dhikr, and different navāfl (additional prayers). The author calls himself Muḥammad ‘Ubaydu’llah b. Ḥadrat Muhammad Shāh. He dedicated his work to Aṣaf-Jāh (d. 1161/1748); the title of the work is apparently an allusion to the latter's name Niẓāmu’ll-Mulk. Copied towards the beg. of the XIIIc. AH. Beg.

S 225 x 140, 170 x 95, ll 15. Or. pap. Ind. nst. Cond. tol. good.

1145.
(MAJĀLIS DAR FAḌLIYYAT-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 khātimā, 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 Tīpu’s court. The first part of the same volume, in which this collection is included, consists of Mu‘ayyidu’ll-mujahidin, 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.

الحمد الله ...... إياها الغل واعلموا، إيا كرمة مردمنا الغ

Bd. v. Fl. 48v-86. 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 Muhammad Ghiyāth, who dedicated it to Ṭiğū, nawwāb of Mysore. The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy. In addition to the 99 ‘names’ of God, there appear equally 99 ‘names’ of Abū Bakr (l), ‘Umar (l), ‘Uthmān, and ‘Ali, etc. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله تعالى البراء المنصور له الإسماء الحسنی الغ

Fl. 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. 36–60 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 Ṭiğū, nawwāb of Mysore. This work is described in detail, and the headings of its 15 Jābils are given in EIO 2621–2622. Copied in 1222 of the Muhommadi era or 1210 AH., by one Husayn. At the end there are several notes of religious contents, and prayers. Beg.

الحمد لله الذي علم الإنسان ما لاعلم الغ


1148. TUFANG-NĀMA.

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers
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 Tipū, nawwāb of Mysore. The author does not mention his name. Copied in 1210 AH. at Danpadrājpūr (?) by Qādir Shāh Sirāju’d-Dīn (b.) Jalāl. Beg.

الحمد لله ...... بدانته راواة رواية انادية حق : كوشة نشيدان زاوية مطلقة 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-MAHJUB.

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 bābhs, 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 أتذا من لدنك رحمة …… الحمد لله الذي كشف الوليدان الع

Ff. 249, S 220 x 120, 160 x 75, II 19. Or. pap. Ind. nast. Cond. very good. Notes and glosses on the margins.

1150. The same.

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.

Ff. 357, S 210 x 120, 150 x 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 259 × 185, 170 × 100, ll 17. Or. pap. Ind. nast. Cond. good.

1152.

The same. E 144.

Another copy of the same work, transcribed at Sikákul, Ḥaydarábād, in 1245 AH. Beg. as usual, see above, No. 1149.


1153.

MUNĀJĀT-I-ʿABDUʾL-LAH ANŠĀRĪ. Oa 61.

The well known short collection of invocations to God, which is probably a genuine work of Abū Ismaʿil ʿAbduʾl-lah b. Muḥam-mad Anšārī (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 Aurangzib's reign), because other treatises, included in the same majmūʿa and written by the same hand, are so dated. Beg. as usual:

لى ز دردت بيدلال را يوى درمل آمدة الخ

Bd. v. Ff. 1v–8v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good. Some notes on the tarīqat 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 Firdausī, Bahṛī, and a few others.

1155.

The same. E 223.

Another copy of the same work, dated 1135 AH, transcribed by Haydar b. Sadríd-Din Muhammad Jabl 'Amili Hasaní. Beg. as in the preceding copies.


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:

منجات إسرار نديم بركة غفاري أبو اسماعيل خواجه عبد الله انصارمي الغ

Ff. 11, S 165 × 105, 130 × 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 Jamál-Khán Lúdî. Before the usual beginning (see No. 1153), there is a short passage, beg.

بناي آن خدائي كن نام لوراحت روح است الن


1158.

KANZÚS-SÁLIKÍN. 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 Ansári, Pir-i-Ansári, Pūr-i-Ansári, 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’l-lah or Ansári, or, at the beginning of various chapters and paragraphs uses the expression: “Shaykh ‘Abdu’l-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 Anšārī, 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 Anšārī (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 Anšārī’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 Anšārī 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 Ḥanīfa and Shāfi‘ī, while no mention is made of Ḥanbal, to whose school Anšārī 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 Vc. 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 Maḥmūd of Ghazna, Anšārī, 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 Maḥmūd 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 Alāu’d-Dīn Muḥammad, the Khvārizm-Shāh (596–617/1200–1220), and his nephew, 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’Dīn Kubrā, 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 faṣls, all with more or less elaborate headings. They deal with:

556

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 ...... استغفر الله ...... عبد الله

اتصلى اللهم

Fl. (360), S 235 x 125, 155 x 70, ll 15. Or. pap. Ind. nast. Cond. good. In the beginning folios are badly misplaced. An index and notes on the initial fly-leaves. Fol. 2 is placed amongst the fly-leaves.

1159.

The same.

E 96.

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 fāsīḥs have their headings: 1, on f. 3; 2, on f. 19; 3, on f. 19; 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 XIIe. AH. Marginal notes.

Fl. (184), S 230 x 140, 230 x 90, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1160.

KĪMIYA-I-SĀ‘ĀDAT.

E 151.

The well known Sufico-religious treatise by the famous theologian Zaynu’d-Dīn Abū Ḥāmid Muḥammad b. Muḥammad al-
Ghazālī at-Tūsī, 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; Bl I 85–91, EIO 1781–1791, Br 30, EB 1429–1430, Pr 288–289, R 36–39, Aum 61–62, Mehr 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 rukns, with a preface (in four inwāns). The present copy was transcribed by Ḥasan Kātib b. Mullā Hājjī Muḥammad Zanīkī (؟ زنیکی ), in 954 AH. Beg. as usual:

سپاس و ستایش فراوان بعدد ستارگان و قطعات پاران گم


1161.

The same. E 152.

Another copy of the same work, dating from the end of the XIe or the beg. of the XIIe. AH. Beg. slightly different from that in the preceding copy:

شكر و سپاس الج

Fr. (524), S 235 × 160, 175 × 85, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1162.

The same. E 149.

Another copy of the same work, dating from the XIIe. AH.; a portion of it is dated 1154 AH. (see f. 360). Beg. as in the preceding copy.


1163.

The same. E 153.

The first half of the same work, containing the preface, the first and the second rukns. Copied in the XIe. 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., Aurangâbâd, by Muḥammad Akbar b. Hasan. Beg. abruptly:

١٩٠١

Fl. (210), S 305 x 200, 220 x 130, II 15. Or. pap. Coarse Ind. nast. Cond. good.

1165.

TARJUMA-I-MINHĀJU'L-‘ĀBĪDĪN.

A Persian paraphrase of an Arabic work by the same Ghazâlî (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 Yusuf Bud’l of Irîch, 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 ‘uqbas (the headings are given in EIO 1865). Transcribed towards the end of the XIIc. AH. Beg.

حمد مرخدانى كه ملك حكيم است وجوان كريم الع


1166.

TAMHĪDĀT-I-‘AYNU’L-QUḌĀT.

A treatise on the principal problems of Sufic theosophy, by Abû’l-Ma‘âlî (or Abû’l-Faḍâ’il) Abdu’l-lah b. Muḥammad al-Miyanājī al-Hamadâni, with the surname ‘Aynu’l-quḍāt, a disciple of Aḥmad Ghazâlî, the brother of the famous philosopher Muhammad Ghazâlî. 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 Bl I 92–93, EIO 1793–1794, EB 1247, Fl III 413–414; cf. R 411, Dorn C. 249, etc. The work is also called Zubdatu’l-haqûq ji kashfî’l- đaqa’i.q. It is divided into ten chapters, each with the heading تهديدات دين القلب

On 20.

but without any particulars as to the contents. In the present copy they are found: I on f. 3; II (lacuna ?); III
on f. 18v; IV on f. 27; V on f. 30v; VI on f. 44; VII on f. 63; VIII on f. 73v; IX (lacuna?): X on f. 111. Transcribed in 1056 AH. by Shāh Nūru’l-lah Nabīra-i-Qādiri, at a place called ْذاذكة. There is a special heading in the beginning:


The text begins as usual:


**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 *tamhīds* 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:


**1168.**

**BAHİR’U’L-ḤAQĀ’IQ.**

A commentary on the *Tamhīdāt*. 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, Nizām-u’d-Dīn ‘Umarī, who still lived at T’hānisar at the time when this commentary was in process of composition. This shaykh was the well known disciple of Jalālu’d-Dīn Quṭbu’l-‘Alāmīn Maḥmūd T’hānisarī (d. 989/1582). He died in 1035–1036/1626–1627 (see the *Sawātī‘ů’ll-anwār* in EIO 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 *Tamhīdāt*, by Muḥammad Ḥusaynī Gisūdīrāz (d. 795/1394). It will be described further on in this Catalogue. The present copy only contains the com-
mentary on the first five aslıs (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 XIc. or the beg. of the XIIc. AH. Beg.

هو هو ليس سواء...... بعد ميكويد بن بش موحدان ووحدة الغ

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.

هو هو ليس سواء ...... بدانية ابن قرة متضمنا أشارات الغ

Fr. 91, S 245 x 135, 210 x 90, II 32–34. Or. pap. Ind. nast. Cond. good.

1169.

UNSU'T-TĀ'IBĪN.

E 20.

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abū Naṣr Ahmad b. Abîl-Ḥasan Nāmiqī Jāmī, i.e. the well known poet Ahmad-i-Jām, 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 ummī, 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:

قال الصدر الإمام شيخ الإسلام قدس الله رحمة الفزع المغ

With regard to its contents this rare work is most disappoint-
ing. 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 Anṣârī’s Tabaqāt (see above, No. 234).

The treatise is divided into 45 bābs. 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. Tohidam wa-Muhammad.
2. Ma'aruf wa-Mu'azam.
4. Jami' wa-Mu'tami.
5. Marifah wa-Mu'adh."
1170. 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 Muḥammad Muḥyī'd-Dīn 'Abdu'l-Qādir al-Jīlānī, d. 561/1166, see Brockelmann, Gesch. d. Ar. Lit., v. 1, 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 فتوح الغيب. 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 Gḥulām Mu'mī'd-Dīn b. Muḥammad Sharaf b. Muḥammad Ashraf Samānī 'Abbāsī. Beg. as in EIO 1795:

هذا كتاب فتح الغيب لسيدنا ومؤلفا العلامة الغ


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.


A Persian translation of the Arabic treatise, Ghauthiyya, on the principles of Sufic doctrine, which is ascribed to the same 'Abdu'l-Qādir Jīlānī (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 Husayn 'Ali. Beg.

الحمد لله كاشف الغمة ... أما بعد قال الغوث الأعظم الغ

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 Gauthiyya, by an author who does not mention his name. Beg. of the versified translation:

محمد محرومي كه خود حامد همہوست
هرزمان شرحبند خود عامد همہوست


1174.

SHARH-I-RISĀLA-I-GHAUTHIYYA.

A Persian translation of, and a commentary on the same Gauthiyya (see Nos. 1172–1173), by Wali b. Muluk Shāh as-Ṣid-dīqī al-Qādirī (or, as in the next copy الجربابی ), a follower of the Qādirī order (and apparently not the disciple of ‘Abdu‘l-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.

حمد بیعود و ثباث بیعاد مرحضر محضر را ایال

Fl. (68), S 200 x 115, 155 x 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 ساونور, by Balkishan. Beg. as in the preceding copy.

Bd. v. Fl. 152–206v. For measurements, etc., see No. 987.

1176.

RISĀLA-I-MA‘RIFAT-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, Mu‘īnu’d-Dīn Chishti Sijzī, 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 majmu‘a. Beg.

Bd. v. Ff. 93-97. For measurements, etc., see No. 66.

1177.

MIRṣĀDU’L-‘IBĀD.

The well known treatise on the theory and practice of Sufism, by Abū Bakr ‘Abdu’l-lah b. Muḥammad b. Shāhwar, surnamed Najmu’d-Dīn-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, BI I 96, EIO 1804-1805, RS 17, EB 1248, R 38-39, FI 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 بیست و ثانی بی عد بادشاهی را که وجود هر موجود نتیجه

جوش ارست النغ

Fl. (114), S 240 x 155, 200 x 115, ll 23. Or. pap. Good Khorasani nast. Cond. tol. good. Slightly damaged by dampness and repairs.

1178.

The same.

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 النغ

S 245 x 155, 180 x 100, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly damaged by repairs.

1179.

(RASĀ‘IL-I-‘AZĪZ NASAFĪ).

Two treatises on Sufism by ‘Azīz b. Muḥammad an-Nasafī, who d. in 661/1263, at Abarqūh, see EIO 1806, R 1095, etc.
Both are included into a large majmū'a, dating from the XIIc. AH. They are:

1. Kasfu'l-ḥaqīq (ff. 6v-134v). A large treatise on Sufism, being a summary of 400 volumes of various works of Sa'du'd-Dīn al-Ḥamawī (d. 650/1253). See EB 1249, cf. EIO 1806. It is divided into seven risālas, each subdivided into several bābās (the headings are given in full in EB 1249). They are as follows: 1, on ṭabarī (f. 6v); 2, on ṭabarī (f. 60); 3, on ṭabarī (f. 30v); 4, on ṭabarī (f. 80); 5, on ṭabarī (f. 96); 6, on ṭabarī (f. 118v); 7, on ṭabarī (ff. 123v-134v). Beg.


Notes on the fly-leaves.

MAQṢADU'L-AQṢĀ.

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 majmū'a.

RĀHATU'L-QULŪB.

Discourses of the famous Chishti saint, Farīdu'd-Dīn Ganj-i-Shakar, whose original name was Mas'ūd Ajūd'hānī, d. 664 or 665/1265-1266. His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabī'u'l-awwal 656/1258, by his disciple, Nizāmu'd-Dīn Aḥmad Badāūnī, who completed...

بعد سیاس و مقیط فیضان و دید برسور فیضان الم

Ft. (90), S 215 x 135, 165 x 85, ll 15. Or. pap. Good Ind. nast. Cond. good. Notes and glosses on the margins and fly-leaves.

1182. 

AWSÁFU'L-ASHRAF.

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Naṣīru'd-Dīn Muhammad b. Muḥammad b. Hasan Ṭūsī. 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.

سیاس بیقتیس بار خدائی را بسب آنگم

S 180 x 105, 125 x 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1183. 

TAWÁLI'U'SH-SHUMÜS.

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 Ḥamidu'd-Dīn Nāgūrī. There were several Sufic saints with this name in the VIIc. AH. Two are mentioned in Safinatu'l-aqwiyā (EIO 647), i.e. No. 111 (col. 286), who died in 673/1274 at Nāgūr; 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 tadkhiras. 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-anqiyā va dalā'il-i-atqiyā (see further on, No. 1197), whose author, Ruknu'd-Dīn 'Imād, wrote it not later than 732/1331. The work, however, is not mentioned by Ḥajjī Khalīfa. Cf. St. No. 3 on p. 35. Copied in 964 AH. (? somewhat suspicious). Beg.

الله امین اسلام بالمشیبة العازمة و بالوجود الفائض الم

Ft. 365, S 265 x 150, 190 x 100, ll 25. Or. pap. Ind. nast. Cond. good.
1184.
The same.

The second half of the same work. Copied in the beg. of the XII c. AH. Beg. abruptly:

البي بجلال قدسک و جمال انسمک الف

Ft. 266, S 270 x 160, 185 x 95, ll 18. Or. pap. Ind. nast. Cond. good.

1185.
LAMĀʾĀT.

The well known treatise on Sufism by Fakhrud-Dīn Ibrāhīm b. Shahriyār Hamadānī with the takhallus 'Irāqi, 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.

سياس و ستانش پور دارکاری را که پرتوی لمعات الف

On ff. 4v–6 there is another preface, also without the name of the author, beg.

سياس خدایرا که روشی کردنی به ذات و حقیقت الف

The text of the Luma'āt begins on f. 6v:

الحمد لله الذي نور وجه حبیبة بتجملات الجمال الف

Ft. (28), S 210 x 130, 135 x 85, ll 17. Or. pap. Ind. nast. Cond. good.

1186.
The same.

Another copy of the same work, but without the commentary. Transcribed in the XII c. AH. Beg. as in the preceding copy.

Bd. v. Ft. 9v–18. For measurements, etc., see No. 632.

1187.
DAQĀ'IQUL-HAQĀ'IQ.

A treatise on various questions of ethics and Sufic doctrine, in 80 fasils, in prose and verse. The author calls himself 'Ahmad
Rûmî. He was a disciple of the great Jalâlu’d-Dîn Rûmî, and flourished about 700/1299. See RS 18, R 39–40 (called here Haqâ’iq-i-daqqâ’iq). Ind. libr. Bh 188, etc. The versified passages are written in mathnawi verse, in imitation of Rûmî’s Mathnawi. The treatise is very verbose and contains apparently very little original material. Copied in 1133 AH. by Mirzâ-Beg. Beg. of the prose introduction:

الحمد لله …… هذا رسالة مي كلام أحمد رومي الخ

Beg. of the first of the versified passages:

ابندا بانام رحمي رحيم، دست كبير مراد وتما دو وقت دیم،

S 250 x 155. 220 x 120, ll 13, two columns in the centre and one on the margins. Or. pap. Good Ind. nast. Cond. good. Slightly injured by worms.

1188.

Nûz’hatu’l-Arwâh.

E 206.


بنفيخش جو دیدم روشه آواز، سخت را هم بنامش کردم آناغر،


1189.

The same.

E 205.

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 الإمام الخ

S 215 x 120, 140 x 70, ll 15. Or pap. Good Ind. nast. 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.

Ff. 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’HATU’L-ARWAH.

A commentary on the preceding work, by 'Abdu'l-Wahid Ibrâhim Husaynî Balgrâmi, who completed it in 985/1578. See EB 1257, Bh 172, cf. EIO 1821. Copied towards the end of the XVe. AH. Beg.

رب اشرح لي صدرني ويسرلي آمدي نسم

S 230 x 145, 175 x 90, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some folios perished. CFW 1809.

1192.

FARIHU’L-ATRAH.

Another commentary on the same Nuz’hatu’l-arwâh, by Hamid b. Ishâq, 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'l-Rahman b. Mu'min. The work seems to be of Indian origin. Beg.

حمد ببحد مر اطيافى را كه نسيم اطفقش جون در قضا الم

At the end there is Du‘â-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-NIZAMU’D-DIN.

A letter by the famous Chishti shaykh of Dihli, Nizamu’D-Din Awliya, whose original name was Nizamu’D-Din Muhammad b. Ahmad b. 'Ali al-Badâ’uni al-Bukhari, d. 725/1325. It is addressed to Hisamud-Din, also surnamed Awliya, who lived in
Gujrat. The letter deals with *tauḥīd* and other Sufic matters; its genuineness is, however, open to doubt. Transcribed, amongst other entries, in a *majmūʿa*, in 1132–1133 AH., because almost all of them are so dated. Beg.

1194.

The same. Oe 5.

Another copy of the same epistle, dating from the end of the XIIth. AH. Beg. as in the preceding copy.

1195.

(MAJMŪʿA-I-FAWĀʾID).

A collection of instructive utterances of Niẓāmu’d-Dīn Awliyā (see above, Nos. 239, 1193–1194), chiefly consisting of quotations of various works on Sufism (أزِ جملةٍ نوائذٍ إِلَى مَلْفَظٍ، نَظَامَ الْدِينِ إِلَى كُتْبٍ جَنْدِ دِيْكَ), arranged in 69 bāḥs under various subjects. The works quoted here are mostly such as are very well known: *Kashfu’l-mahjūb*, *Tamhidat of ‘Aynu’l-quḍāt*, *Mirsādu’l-ibād, various treatises of ‘Abdu’l-lah Anṣārī, Muḥammad and Aḥmad Ghazālī, Qushayrī, Abū’l-Layth Samarqandi, and others. The compiler, who was probably a disciple of Niẓāmu’d-Dīn, does not mention his name. Transcribed in 1041 AH. by Kamāl Ḥisārī. Beg.

1196.

ḤUKM-NĀMA-I-SHARAFU’D-DĪN.

A brief autobiography, with occasional discussions of various Sufic topics, by Sharafu’d-Dīn Abū ‘Alī Pānipat’hi, surnamed Bū ‘Alī 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 (Fīrūz II, 689–695/1290–1296), ‘Alāu’d-Dīn (Muḥammad I, 695–715/1296–1316), also Khidr-Khān, Ṣūfī-Khān, etc.
Copied towards the end of the XIIc., or beg. of the XIIIc. AH. Beg.

إن حكمانه و نذكرت شجاعة المتشائمين شجاعة شرف الدين الغ


1197.

SHAMĀʿIL-I-ANQIYĀ WA DALĀʿIL-I-ATQIYĀ. E 125.

An interesting treatise on the principles of Sufism, ethics, etc. The author, Rukn(u’d-Din) ʿImād, composed it at the request of his spiritual preceptor Burhānu’d-Dīn 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) biyāns. 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 Aurangābād, in 1130 AH., by Tikhand, son of Talukchand. Beg.

ديباجة كتاب بسم الله الذي اكرم الانتقیاء بشمالهم ستانش رثنی

S 260 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.

Oa 19.

An extract from the same work, dating from the XIIc. AH., transcribed by Shir Ali. It has a special heading Zubdatu’sh-shamā’il. The authorship of the original work is here ascribed to Nūrūl-lah (cf. f. 30). Beg.

الحمد لله ....... بداني هداک الله في الدارين الغ

Bd. v. Ff. 29v-170v, S 170 x 100, 120 x 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1199.

MIṢBAḤU’L-HIDĀYAT. E 181.

An abridged and condensed Persian version of the famous Arabic work on the principles of Sufism, ‘Awārisu’l-ma’ārif. The
author of the Arabic original is Shihâbu’d-Dîn Abû Hâfûs ‘Umar b. Mûhâmmad b. ‘Abdîl-lah al-Bakrî as-Suhrawardi, d. in Baghdâd in 632/1234. The translator who calls himself (f. 1) ‘Izzû’d-Dîn Mâhmûd b. ‘Ali al-Qâshânî (sic, i.e. Kâshânî), died in 735/1335. The work is divided into 10 bâbûs (for their headings see EIO 1837), and its full title is Miṣbâhu’l-hidâyat wa miṭâhu’l-kifâyât (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 ‘Awârif, there are several others (enumerated in EIO 1837). Copied in 1039 AH. Beg.


1200.

SILK-I-SULUK.

E 105.

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 Dîyâu’l-Dîn Nakhashbî, d. ca. 751/1350–1351 (cf. above, Nos. 307, 335, 336). See Bl I 110, EIO 1838–1839, etc. Lith. Dihli, 1313 AH. Copied in the beg. of the XIIc. AH., by Islâm Murtâda Shâhi. Beg.


1201.

The same.

E 107.

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.

E 106.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copies (Nos. 1200–1201).

1203.

The same.

Another copy of the same work, dating from the XIIe. AH. It is included in a majmu’a. Beg. as in the preceding copies (Nos. 1200–1202).


1204.

DALILU’L-‘ASHIQIN.

Sayings of a Sufic shaykh who lived at Dihli towards the end of the VIIIC./XIVc., as may be concluded from the allusions to the known persons mentioned here. Nizāmu’d-Dīn Muḥammad Badāání of Ghiyāthpūr, i.e. Nizāmu’d-Dīn Auliya’, is very often referred to, but as already dead. The earlier Chishtī 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 Chishtī affiliation. Very unfortunately the initial leaves, probably only two, are lost, and neither the name of the saint (here invariably only called مَحَمَدُ عَلَيْهِ ﷺ), nor that of the compiler is given. The beginning—only one leaf—(in which the title Dalilu’l-‘ashiqin 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 Ṣadru’d-Dīn Multānī (d. 709/1309); Najibu’d-Dīn Firdausī (f. 77, etc.), cf. No. 259 (98); Ruknu’d-Dīn Firdausī (ibid., 97) (f. 31v); Sayyid ‘Alāu’d-Dīn Jiwarī (often), the murshid of the shaykh; Diyā’u’d-Dīn Sūnāmī (f. 12v); Shara- fu’d-Dīn Tawāmā (ff. 13v, 14); Qāḍī Minhāju’d-Dīn (f. 78v); and others.

The present work may be identical with the Rafiqu’l-‘arifin, a collection of the utterances of the famous saint Ḥīsāmu’d-Dīn Mānīpūrī (or Mānpūrī), 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):

محمد بيعص و سيلس بيعص مرهمنعي را الام

Ff. (120), S 215 × 145, 150 × 85, II 15. Or. pap. Ind. old nast. Cond. good.
1205. Maktûbât-I-Ahmad Munnyarî.

The *second* collection of the well known letters on various topics of the theory and philosophy of Sufism, by Sharafu’î-Dîn Ahmad b. Yahyâ Munnyarî, 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 ‘Alîm 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):

تاسیع ماه مدارک رمضان


1206.

The same.

Another copy of the same work, dating from the end of the XIc. or beg. of the XIIc. 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.

الحمد لله الذي رفعت المشائخ بكشف الغـ


1207.

The same.

The *fourth* collection of letters by the same Ahmad Munnyarî, 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 XIIc. AH. The collection has a kind of a heading:

در بيان تحقيق روح مكتوبات شيم يحيى معيّري
Beg. of the text itself:

الحمد لله ...... بدائكه لين قصد مكتوبات مرزوعة


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-ārifīn. Copied in the XIIc. AH. Beg.

Bd. v. Ft. 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’Dīn Ḥusayn b. Ahmad Bukhārī Ḥusaynī, 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’Dīn ‘Ali b. Sa’d b. Ashraf b. ‘Ali al-Qurayshī al-Ḥusaynī, 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 Dihli, 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 Dihli, probably within the same year 782/1381. Cf. Ḥājjī 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.

(MANĀQĪB-I-MAKHḌUM-I-JAHĀNIYĀN).

A fragment of a large work containing sayings of the same Sayyid Jalālu’ddīn Bukhārī, surnamed Makhḍum-i-Jahāniyān (see No. 1209). The work was originally arranged in numerous majlīses, but here only the end of the 45th, the whole of 46–76, and the beg. of the 77th majlīs are found. The compiler is perhaps a grandson, and, in any case, a descendant of the saint, because he often calls him جد, 'my grandfather.' It is difficult to say if the present fragment belongs originally to the Khazāna-i-fawā’id-i-Jalālī, dealing with exactly the same matters, cf. R 85, 1058, etc. Transcribed in the XIIc. AH. Beg. abruptly:

M 143.

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 qāʿida. Its authorship is attributed to Sayyid Shihābūddīn ‘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 qāʿidas, is merely a Persian paraphrase of the Arabic work by Najmu’d-Dīn Ahmad b. ‘Umar al-Khiwaqī, surnamed Najmu’d-Dīn Kubrā, d. 618/1221. See Broekelmann,
Gesch. d. Arab. Lit., v. I, p. 440. The present copy was transcribed in the XIIc. AH. Beg.

١٢١٢.

ANİSÜ'L-ĞURABĂ.

A treatise on various points of Sufic doctrine, called Anişu’l-‘urafā in the next copy. It is identical with the work described in EIO 1880. The author calls himself (f. 67)

سك عقوز بيجارة فور

which may be an allusion to his full name Nūru’d-Dīn. It is not clear why H. Ethé admits the possibility of his being identical with ‘Abdu’s-Samad b. ʿAḍal Muḥammad, the editor of the Mukātabāt-i ‘Allāmi, which he completed in 1015/1606–1607. The work contains a great many allusions to the eminent Chishti saints, the latest of them apparently being Naṣiru’d-Dīn Chirāgh of Dihlī (d. 757/1356). The book may have been compiled not long after this date. Transcribed in the 37th year of Aurangzīb’s reign, or, as given here, 1102 AH., by Wiṣāl-Beg Mānṣāb-dār. Beg.

١٢١٣.

The same.

E 24.

Another copy of the same work, dated 1170 AH. Beg. as in the preceding copy. Many notes and glosses on the margins.

١٢١٤.

LATĀ’IF-I-ASHRAFĪ.

E 166.

A rare and very interesting encyclopaedia of Sufism, in 60 chapters (laṭīfas), with its full title Laṭā’iṣ-i-‘Ashrafi dar biyān-i-ṭawā‘iṣ-i-Ṣūfī, by Niẓām (probably for Niẓāmu’d-Dīn b.) Ḥājjī Gharīb Yāmānī.¹ He based it chiefly on the pious utterances and

¹ The niṣba Yāmānī 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’a-i-Yāmānī, in which he
instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samānī, a saint of high repute, who lived chiefly in Bengal and was buried near Jaunpūr (see Gulsār-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 (Tabaqat-i-Shāhjahānī, Akhbārul-akhyār, Riyyādu’l-awliyā) 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, Abdur-Razzāq, who compiled his work in 869/1465 (chronogram مکتبوئات); 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 latifas, 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.
تفكر و مراقبة و جمع تفريخه،
11 (f. 221) مشاهدة وصول و رؤية صوتيات النم.
12 (f. 226) ازادات و شواطئ و بيان مرديد النم.
13 (f. 242) حلق و قصر.
14 (f. 243) مبذاخ خانوادا مشائخ كه در اصل جهاده بودند النم.
15 (f. 255) سلسلة حضرة الأشراف النم.
16 (f. 305) معاني كلمات شطرنجات النم.
17 (f. 316) آداب صحيح و ييات مشائخ و قبور النم.
18 (f. 325) معاني زنف و خال و امثال آن.
19 (f. 330) معاني أبيات متفرقة در معالجات متفرقة النم.
20 (f. 337) سماع و استماع مزمار اصحاب شهداء النم.
21 (f. 358) مسألة اختيار و قضا و قدر النم.
22 (f. 367) ترك أورنگ سلطنت و اعراض از سربر مملکت و سپری.
23 (f. 376) طريق سفر النتا ببعض مذائج عصر در راه بتخصيص بحضور مخدوم جهانیان و ایان به‌جای حضرت شیم شرف الدین منیری و رستی بحضور علاء الدین و روصل بتخصت و ایثار مقامات خود را و اتاق بخطاب جهانی‌نی.
24 (f. 384) تعین مقامات و بظفر نبود و ذکر ازادات شیف کبیر سرویر.
25 (f. 391) دعیت امر و سلطانی فقرا و مساقیین را لله.
26 (f. 397) ایمان و داذال اثبات مانع النم.
27 (f. 403) ارتباط ظرف و برهان و اصل اباد کشف النم.
28 (f. 413) داذال و جدید رواج النم (مکتوب کمال الدین عبد الرضائ).
29 (f. 421) در بپیان توه.
30 (f. 424) معروف نماز.
31 (f. 427) معروف روزه.
لطفة 13 (f. 428v) در بيان زكوة:

33 (f. 430) در بيان حج وجهاد;
33 (f. 437v) ل끼صف إستمات كه منتفق شدة بذاهب كثيرة الغ
33 (f. 441) فوايد سفر المرافع أو;
35 (f. 444) شرائح وزروار وعجايب آثار كه حضرت إيشان ديدة أندان;
36 (f. 452) طريق أطعام وغيانس الغ
37 (f. 464v) شرائع انتكاف وموعظي خلوت الغ
38 (f. 470v) وغايس سمح وشام الغ
39 (f. 488) عشق وسراب الغ;
40 (f. 492) ونع ونهد وتنوئي;
41 (f. 493) تولول وتسيليم ورذا الغ
42 (f. 495v) تعبير خواب;
43 (f. 497) بغش وسطدار ورقص وذخيرة;
44 (f. 498v) معاهدة ورباغ الغ
45 (f. 502) در بيان رسوم خلق;
46 (f. 503v) تذكير ونظ وحسن خلاق الغ
47 (f. 506) مؤسس ومسلم;
48 (f. 507v) اسم معروف ونهب منكر الغ
49 (f. 510v) معدرة إمامات وبيانات نواولة وابترا الغ
50 (f. 512) معدرة نفس وروح وقلب الغ
51 (f. 515) ذكر دليل وعلم وبيان زنبيب كرارة الله;
52 (f. 519) نسب نبوي واندكى صغير مصير الغ
53 (f. 565v) در بيان خلق الغرادة وبعضي صحابة وتابعين والئت
انتهى عشرة الغ
54 (f. 590v) در ذكر بعضي شعراء كه مشرب صفوي صوفي وطائفة عليه
شرتي داشرند;
55 (f. 601v) صدر برخج خوارج ... لحضرت تدعه الكبار الغ
56 (f. 609) تقويض مقتام وتقاليد وليست ... به عبد الرضا الغ
57 (f. 612) نژال ... در خطة اردة وقاعة جايس وقصبة ردمغي الغ
(Magio) 58 (f. 615) شرح دعوات بعضي أسماء نظام الغ
The poets whose biographies are given in the 54th latīfa, are:
12. Hasan Dīhlawī (f. 600v). (Apparently these particular biographies are almost literally reproduced in Jāmī’s well known Najahātūl-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 العارفين بتشريف العرشان الغ

Ft. (634), S 250 × 150, 185 × 85, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1215.

MIR’ĀTU’L-‘ĀRIFĪN.

E 174.

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 Aḥmad b. Muḥammad Nakhshabī Shīrkhan, 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.

الحمد لله الذي خلق آدم على صورة الغ


1216.

BAḤRU’S-SAʿĀDAT.

E 28.

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, Muḥammad b. Muḥammad, called
Hajji Taju’d-Din Harras Kazirun (cf. f. 4), states that after having completed his work, he submitted it to some eminent divines, such as Ahmad b. Isma’il al-Khabaki, Mu’inu’d-Din Junayd b. Muhammad al-Umari, Shamsu’d-Din Muhammad b. ‘Ali Najat, Majdu’d-Din Abû Tahir Muhammad b. Ya’qub Firuz-ábbadi, 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 Hajji Khalifa, 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’llah Yaﬁ̇rî, d. 768/1367.

The work is divided into 12 bâbâs: 1, on نبات (f. 4v); 2, on نبات علم (f. 45); 3, on طهارت (f. 50v); 4, on نبات علم (f. 105); 5, on زكوة (f. 134); 6, on حج (f. 149); 7, on (f. 160v); 8, on تكية (f. 183); 9, on خلق و خوی و نکور (f. 226v); 10, on دیده کردن (f. 257); 11, on آداب قرآن و خواندن (f. 283); 12, on نکور و نکور (f. 295v). Copied towards the end of the Xe. or beg. of the XIIe. AH. Beg.

الحمد لله ذي العظمة و الكبريا و الطول الغ

Ff. (331), S 255 x 150, 210 x 110, ll. 23. Or. pap. Very good Khorasani nast. Cond. good. A vignette (faded).

1217.

The same.

E 29.

The first 6 bâbâs of the same work, corresponding to ff. 1v–160v of No. 1216. Beg. as in the preceding copy. Transcribed in the beg. of the XIIe. AH. On ff. 1v–29 there is a detailed index, or rather an abstract of the work.

S 220 x 140, 150 x 85, ll. 15. Or. pap. Modern Ind. nast. Cond. good.

1218.

فصل الخطاب

FASLU’L-KHITâB.

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 Naqshbandî

المتعدد الله الدال لخليقة على رحانيته الع

Fl. (329), S 255 x 140, 140 x 85, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

1219. (MAJMÜ'A-I-RASÄ'IL-I-GİSÜDIRÄZ).

A collection of treatises by the famous saint of India, Sayyid Muhammad b. Yusuf Husayni, surnamed Gisûdirâz, 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-Imam b. Husayn b. Jalal Sadqi Husayn Astrabadi, at Bhagnagar in Haydarabad, during the years 1054, 1055 and 1056 AH., as shown in different colophons.

1. Sharh-i-Tamhidât (ff. 1v–94, many leaves misplaced). A commentary on the Tamhidat of 'Aynu'l-Qudat Hamadani, 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 خدارندي ك اتقنن مالجع ع مديقى ال

2. Istiqamatu'sh-shari'at bi-tariqiy'l-qaqiqat (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 المنتجي علي الطبيع وكلام ال

3. Asmûru'l-asrar (ff. 103v–179v). An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, hadiths, etc. It is divided into 115 samars. See EIO 1861, etc. Copied in 1055 AH. Beg.

الحمد لله خالق الليل و الظهر و جاعل الظلمات ال

Ed. v. Fl 1v–179v, S 190 x 235, 160 x 240, ll 20 (biga'). Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many folios misplaced, especially at the beginning of the volume.
1220.

ASMĀRU’L-ASRĀR.

Another copy of the same treatise as the last one in the preceding No. Transcribed by Pādshāh-Quli Jālā‘r, at Aḥmād-ābād, in 1035 AH. from another MS. dated 951 AH. Beg. as in No. 1219 (3).

Ff. (172), S 245 × 140, 175 × 95, ll 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 majmū‘a, 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 Coran, of hadiths, etc. See EIO 1856–1858, etc. Cf. St. No. 20 on p. 37. Copied towards the end of the XIc. AH. by Darwish 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):

Azm Murṣūma 'r Raddaṭ Ma'lūmah Sabil 'Alīshān al-‘Ināq

Ff. (210), S 165 x 105, 115 x 75, ll. 11. Or. pap. Ind. nast. Cond. tol. good.

1223.

WUJUDU'L-'ASHIQĪN.

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 XIIic. AH. Beg.

Ei n Rasa'la 'raj ʿl-'ashiqīn ʿalaihā 'r Sādir 'Alīshān al-‘Ināq


1224.

The same.

Two copies of the same work, included in the same majmū'a, dating from the XIIic. 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 Bandagi, a disciple of Tayyib Ganj Baksh. The first copy is incomplete at the end. Beg. as usual (cf. EIO 1858):

Sayrās Bihyūdū ʿr Standish bi Ikādār Maḍārī Mālīq al-‘Ināq


1225.

The same.

Another copy of the same treatise, dating from the end of the XIIic. AH. Beg. as in No. 1224.

Bd. v. Ff. 60v–73. For measurements, etc., see No. 987.

1226.

The same.

Another copy of the same work, also dating from the XIIic. 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.


1228.

HADĀ'IQU'L-UNS.

A treatise on various questions of gnosis, by the same Gisūdirāz. It was completed by him, as stated here, on the 3rd Dhul-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 hadīqas. See EIO 1869 (5), etc. Copied in the XIIc. AH. Beg. (f. 63v):

Hadīqā Rā' al-Mīn

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 Gisūdirāz (in the text he mentions his name several times as Muḥammad-i-Yūsuf Ḥusaynī), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg.

Fisal, bādāneh āmām ragīb Allāh unthā Allāh

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 Gisūdirāz. It is incomplete at the end.

Bd. v. Ff. 63v-114, S 170 x 110, 100 x 60, II 11. Or. pap. Ind. nst. Cond. good.

1229.

ʿISHQ-NĀMA.

A rhetoric treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabalistical, 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 Muḥammad Ḥusaynī, and therefore the authorship of Gisūdirāz seems to be beyond dispute. The title is not given in
1230.

TARJUMA-I-ADABUL-MURIDIN.


S 205 × 165, 185 × 100, ll 17. Or. pap. Coarse Ind. nast. Cond. good. Slightly worm-eaten.

1231.

Malfūzât-i-Gisūdīrāz.

A detailed collection of the discourses of the same Gisūdīrāz, for the period from the 18th Rajab 802/1399 to the 22nd Rabi‘u‘l-ākhir 803/1400, collected and edited by his disciple Muḥammad b. Muḥammad Akbar Ḥusaynī, see R 347, cf. EIO 1856. As all similar works this collection is of a rather encyclopaedic character: there are many discussions on theosophical, theological and other matters; occasional references to various Sufic saints; biographical information concerning Gisūdīrāz himself, etc. The work was probably completed in 803/1400; it has the title Jāmī‘u‘l-kilam, or Jawāmi‘u‘l-kilam. Copied in 1056 A.H. Beg.

Bd. v. Ff. 180-298. For measurements, etc., see No. 1219.

1232.

MAKTŪBĀT-I-GISŪDĪRĀZ.

A collection of 61 letters of the same Gisūdīrāz, and 11 others by some of his descendants, arranged and edited in 852/1448
(cf. f. 2) by Abūl-Fath Ālāu’d-Dīn Kālpūrī Qurayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gūsidirāz, 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 Gūlbarga 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 بن حمد وثناءي بن عمارخداوندي راگى مراسلات كلم الغ

F. (114), S 245×160, 170×100, 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 Gīsūdirāz. Copied in the XIIc. AH. Beg.

الحمد لله ... يا المي بحورقة رسالت فهاري الغ


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 Muḥammad b. Naṣīrī’d-Dīn Ja’far al-Makki, a disciple of Gīsūdirāz. The headings of the letters, with other details, are given in EO 1867–1869. Cf. St. No. 61 on p. 42. Copied in 1045 AH. Beg.

آنخدلی كه اکتیمین که اکتیمین نوش از نوآره تلخ الغ

S 250×140, 175×85, 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 Bābu’l-lah Muḥammad Waliyyu’l-lah ‘Abbāṣī Ḥāshimī. Beg. as in the preceding copy.

S 230×125, 155×70, ll 17. Or. pap. Ind. nast. Cond. good.
1236.

The same. E 30.

Another copy of the same work, dating from the XIIc. AH. Beg. as in No. 1234.


1237.

The same. E 33.

Another copy of the same work, transcribed in 1178 AH. at Tarpätür (؟ئبُرت), by 'Abdu'l-Ghafür b. Muhammad Ḥusayn. Beg. as in No. 1234.


1238.

KANZU'L-ʾĂSHIQĪN. E 148.

A treatise on the usual topics of Sufism, in 10 majlises, by Muḥyīʾd-Dīn Ṭūsī, who calls himself a descendant of the famous Muhammad Ghazālī. He apparently died in 830/1427, cf. R 1078. The work is chiefly based on Ghazālī’s well known Iḥyāʾ ʾulūmiʾd-dīn and Kīmiyāʾ-ʾi-saʿādat (see above, Nos. 1160–1164). Copied towards the end of the XIc. or beg. of the XIIc. AH., at Aḥmadābād. Beg.

الحمد لله ... سياس و ستانش فوازير بعدد ستاركل الم


1239.

RASAʾIL-I-NIʿMATUʾL-LAH WALĪ. Nd 16.

A collection of 75 short treatises on various topics of Sufic doctrine, dealing almost exclusively with theosophical, cabbalistical and mystical speculations. In many of them the authorship is explicitly attributed to Niʿmatuʾl-lah Wilà; in others only his takhallus (Niʿmatuʾl-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’matul-lah b. ‘Abd’il-lah b. Muhammad b. ‘Abd’il-lah al-Ḥusaynī al-Kirmānī, d. 834/1431, is the founder of the famous Shi’ite Sufic order of Ni’matul-lahīs. His life is described in the Jāmi’-i-Muṣfīdī (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as Riyāḍu’l-‘arifīn, Bustānū’s-siyāḥat and Tarrā’iṣul-ḥaqīqīq. 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 salsula: Ghazālī (f. 290), Junayd Baghdādī (ff. 330, 409), Hallāj, Ibrāhīm Khawwās (f. 409), Ibn ‘Arabī, Abū Sa’īd b. Abī’l-Khayr, 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 XIIc. AH. The copy is incomplete at the end.
1. Risāla-i-tahqīq (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-tahqīqāt). Beg.

2. (Sharḥ-i-bayt-i-Abū Sa’īd) (f. 16). 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:

3. Kashfu’l-asrār (f. 17v), called in the heading Risāla-i-dā’ira. A short treatise on tauḥīd 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).

خليل اللہ مسی ای نور دینہ کہ ملتہ دیدہ مردم ندیدہ الہ
9. (Tafsîr-i-âyât-i-jâtiha) (f. 40). A very short note explaining some selected verses in the first sûra of the Koran.

الحمد لله الإجود بظمور الوجود

11. Risâla-i-jâtiha (f. 48v). Another short commentary (cf. f. 40) on the same first sûra of the Koran. This treatise is apparently the same as the one described in R 829 VIII. Beg.

الحمد لله الذي نور قلوب أوليائه الغ


هو هو الله إلا هو الله

13. Risâla-i-mukâshaft (f. 57v). A treatise on various difficult or secret points of Sufico-pantheistic doctrine. It is apparently the same as the one described in R 833 XXIII. Beg.

يا حبيبي من أنت ومن هو الله


الحمد لله الذي خلق الأشياء بقدرته الغ

15. Risâla-i-marâtib (f. 86), called also Ar-rindîyya, 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.

ستغير من ذرذ ميكوم الغ

16. Risâla-i-barâzikh (f. 103v), on various eschatological matters, explained in a mystical way. Beg.

حمد منعم بر منعم واجب است شرعا وعقلة الغ

17-20. Short notes: on the meaning of the letters found at the beginning of different chapters of the Koran (Risâla-i-hurûf, f. 115); another note on the same mysterious letters (f. 116v); cabballistic discussions concerning the letters of the alphabet (Risâla-i-hâ, f. 123); on some special Sufic paradoxes (Risâla-i-dhauqiyya, f. 128).

الحمد لله ... روايت است كم بالم بن زياد الخ
22–25. Short notes: on some principles of mystic doctrine (Risāla-i-usūl, 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-nasihat-i-
‘āmm, f. 141v).

26. Risāla-i-nisbat (f. 144v). Ni’matu’ll-lah’s spiritual pedi-
gree, 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 Sufic-psycho-
logical 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.

35. Biyān-i-hiwas (f. 183). On carnal desires and impulses. 
Cf. No. 1240 (4), where it is called Wājibiyya. 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.

إِنَّا نَسَخْنَا لَكَ نَسَخَ مِبَانٌ إِلَّا الْغَيْبَ

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); cabbalistic discussions on letters (f. 255v); on emanations of the Divine essence (f. 256v); on the attributes of God (f. 271); again on the cabbalistic meaning of letters (f. 278); on spirit (f. 289).

47. *Jāmi‘u’l-laṭā‘if* (f. 296v). A collection of Sufic maxims, apparently the same as No. 1240 (1), and the one described in R 832 XIV. Beg.

بَسْمُ اللَّهِ الْعَظِيمِ وَ لَهَ النَّجَادِ

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.


اللهُ مَرَأَتِي اللَّهُ يُسَجِّدُ لَهُ مَنِ فِي السَّمَوَاتِ وَ مَنِ فِي الْأَرْضِ


حوْرَاءٍ بِنَظَارَةِ نَكْرَمَ صَفِّ رَدَّ الْغَيْبَ

52. *Risālā-i-hūrā’iyya* (f. 318). Another commentary on the same quatrain, perhaps an earlier or later version. Beg.

أَحْمَدَةٌ عَلَى انْثِعَامِ الْعَلَمِ وَ احْسَانِهِ الْجَبَّسِيمِ الْغَيْبَ

53–65. Short notes: on *ta‘līh* (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) *Risālā-i-waladiyya*, 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.


يا ولي اعترَك الله في الدارين الغ

38

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 شهراً 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, 200×100, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good.

1240.

(RASĀ‘IL-I-NI‘MATU’L-LAH WALĪ).

Oa 71.

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. (Lata‘if) (f. 1). The same treatise as (47) (ff. 296v–301v)
of the preceding copy, incomplete at the beginning.

2. Risāla-i-waludiyya (f. 8). The same as No. 1239 (62).

3. Risāla-i-fuyūdat (f. 13). The same as No. 1239 (32).

4. Risāla-i-wājibiyā (f. 18v). The same as No. 1239 (35).

5. Risāla-i-mushkilāt (f. 24). The same as No. 1239 (48).

6. Risāla-i-jārūbiyya (f. 26v). Apparently a slightly different version of No. 1239 (68), beg. as in that copy.

7. Risāla-i-nukta (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‘rāqiyya (f. 35v). The same as No. 1239 (67).

9. Risāla-i-tahṣīqāt (f. 37v). The same as No. 1239 (1).

10. Sharḥ-i-abyāt-i-Fuṣūṣu’l-ḥikam (f. 58v). A commentary
on some poetical quotations in the famous work of Ibn al-'Arabi. The treatise is probably the same as the one described in R 831 IV. Incomplete at the end. Beg.

الحمد لله و الصلاة على رسول ... يا أخي إبلدث الله المم

11. A fragment of Sufic contents (ff. 96-116v). It may be simply a collection of misplaced leaves belonging to the preceding treatises.

F. 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 jāmi‘u’l-latā‘if (wa’l-basā‘īn. The work is arranged in 60 fāṣls. 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 takhallūs 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 Tāju’d-Dīn Sayfū’n-nazar Jamālū’d-Dīn Abū Bakr b. Ahmad b. Muḥammad b. Zayd aṭ-Ṭūsī. He is referred to as the chief rā’ī, and may perhaps even be the author ( حدثني 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):


1242.

LAṬĀ‘IF-I-SHĀHĪ.

A treatise on various forms of dhikr, on prayers, invocations, etc., as well as on theosophical, magical, cabballistical 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-Jahānīyān (see above, No. 1209), Shāh-‘Ālam, whose full name was Saiyid Sirāju’d-Dīn Muhammad Manjhan b. Burhānī’D-Dīn ‘Abdi’l-lah Qutbi’l-‘Ālam al-Husaynī al-Bukhārī. He died at Rasūlābād, a dependency of Aḥmadābād, on the 20th Jumāda II 880/1475. The author very often quotes the treatises of Shāh-‘Ālam: the first, comp. between 851/1447 and 863/1458 (see f. 57, with the title Majātih khazā’ini’l-lah (also styled Fathu’dh-dhākirīn), and the other, called Zinatu’l-mafāth. He reproduces the text of the initial pages of both works. The treatise is divided into 63 lātīfahs, in commemoration of the number of years of the lives of both Muḥammad and Shāh-‘Ālam (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.

Fl. (164), S 200 x 125, 125 x 70, il 11. Or. pap. Good Ind. nast. Cond. tol. good. Injured by repairs. Notes on the fly-leaves and on margins.

1243.

WAZĀ’IF-I-SHĀHĪ.

M 143.

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 wazīfahs, and some additional minor matters are dealt with. The author calls himself Ja’far b. Jalālī’D-Dīn Muḥammad Maqṣūd-‘Ālam-Shāhī Ridawī. 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-‘Ālam, 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 wazīfa. Beg.

Bd. v. For measurements, etc., see No. 1210.
1244.

NAQDU'N-NUSUS FI SHARH NAQSHI'L-FUSUS.

A Persian commentary on the Arabic treatise, Naqshu'l-fusus, which is an extract, made by Ibn‘u'l-'Arabi, from his own famous voluminous work on Sufism, Fusi‘u'l-hikam. The commentator is the celebrated Persian poet, Nâru'd-Dîn 'Abdu'r-Rahmân Jâmi (see above, Nos. 612–639). It was completed by him in 863/1458–1459. See Bl I 126, EIO 1357 (10), E8 894 (11), 895 (5), 966, Pr 282, R 594, Dorn C. 371, etc. Copied in the XIIc. AH. Beg.

Ff. (133), S 210 × 115, 150 × 70, ll 19. Or. pap. Ind. nást. Cond. tol. good. Copicus notes on the margins.

1245. (MANAQIB-I-KHWAJA AHRAR).

Pious utterances, admonitions, etc. (together with many biographical details) of the famous Naqshbandi saint of Turkestan, Naṣiru'd-Dîn 'Ubaydullalah b. Maḥmûd Ghijduwânî, surnamed Khwâja Ahrâr. He was born in 806/1404, and died on the 1st of Rabî‘u'l-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 لولومه، والصلاة على نبیة ... حضرت ايشان قدس الله روحه العزیز

میخوردند الیم

Ff. (169), S 210 × 120, 155 × 70, II 15. Or. pap. Ind. nást., different hands. Cond. tol. good, although in some places rendered illegible by repairs.

1246.

IRSHADU'S-SALIKIN.

A treatise on various forms of dhikr, prayers, invocations, etc., by Bahâ-i-Nâthû (as he calls himself on f. 1v), or Bahâu'd-
Dīn Nat’hū of Jaunpūr, who died before 900/1494, as stated in R 413–414, where a collection of his letters, with the title Ṣahā’i-fu’t-tarīqat, is described. Many persons are referred to in the text, such as Muḥammad Nūrbakhsh (f. 6), Ḥusayn Bālādāstī (f. 26v), Muḥammad Ḥaṣ (d. 870/1467, cf. R 414), and others. Transcribed in the XIC. AH. Beg.

الحمد لله على ما نور القلوب العارفين بالله

Ff. (46), S 190 × 120, 145 × 80, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness and repairs.

1247.

MAKTUBĀT- I-‘ABDU’L- LAH QUṬB.

A collection of Sufic letters, dealing with various topics of mysticism, written by ‘Abdu’l-Lah Quṭb b. Muḥyī to his numerous friends. He lived in Persia, probably in Shīrāz, where he at least stayed for some time, towards the end of the IXc. and beg. of the Xc. AH. One of his letters is dated 888/1482 (f. 180v) :

On f. 129 he mentions that since the time of Muḥammad 900 years have elapsed; on f. 135, in connection with some Messianistic speculations, 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 heading showing their chief subject. See EIO 1881, Bh 177. Cf. St. No. 88 on p. 44. Copied in 1019 AH. Beg.

جس عـبـد اللـه قـطب بـن مـعـتـيـم إلـى أخوـن الـأـبـيـب


1248.

The same.

Another copy of the same collection, transcribed in 1050 AH. by ‘Ināyatul-lah b. Muḥi’id-Dīn ‘Alī Fīrzābādī. Beg. as in the preceding copy.

S 190 × 105, 125 × 60, ll 17. Or. pap. Good Ind. nast. Cond. tol. good. Slightly repaired. Good vignette.

1249.

SHARH-I-ZAWRĀI.

A commentary, in Persian, on an Arabic treatise of mystico-theosophic contents, with the title الزرئ، الكشافة عن دقائق احوال
AL-JÂNIB 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 جوابی كه........ بiostream نوشته بر سخنان........ ابن عربي (f. 80v). Letters on Sufic matters, by Abū’l-Qāsim al-Bayḍawī (d. 685/1286), Ibn Ḥajar ‘Asqalānī (d. 825/1422), and a few others, in the same style.


3. (Malǰūzāt-i-Najmu’d-Dīn Kubrā) (f. 87v). Utterances of the celebrated Sufic shaykh, Najmu’d-Dīn Kubrā (d. 618/1221), in Arabic. Beg.

بِنَا انِّمِ لَنَا نُورًا وَ اغْفِرْ لَنَا الْغَمَّ
4. *Sharh-i-bayt-i-Amīr Khusraw* (f. 91v). The well known commentary on a distich from Amīr Khusraw, by Jāmī, 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 Ḥāfiẓ (f. 102v); a fragment of a commentary on the *Gulshan-i-rāz* (see above, Nos. 553–554); etc.

7. *Risāla ʿdar ʿadl* (f. 112v). A treatise on justice as the chief principle of government, in a *mugaddima*, three *maqālas*, and a *khūtima*. It is dedicated to the Aq-Qoyunlū prince Yaʿqūb (884-896/1479-1490). The name of the author is not mentioned. Beg.

8. Scrappy notes in the same style as those mentioned above (6), dealing with various Sufic matters (ff. 119v–128v).

*E* 128, S 155 x 105, 110 x 60, il 17. Old Europ. pap. Neat Turkish nast. Cond. good. On the fly-leaf there is a note: Charles de Landolf, Brousse, 1779.

1251. (RISĀLA DAR TAṢAWWUF).

(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* Fuḍūlī (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 *Majālisu’l-‘ushshāq*, by Sulṭān Ḥusayn Mīrzā 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 XIIc. AH. Beg. of Fuḍūlī’s poetry:

قد انثر العشق للعشق منعاج البدى، سالك راية حقيقة عشقه يفطر افتداء;

1252.

AWRĀD-I-GHAUTHIYYA.

A treatise (also called Jawāhir-i-khamsu), on the principal forms of Sufic practice, etc. The author calls himself Ḥājjī Ḥamīd, surnamed Muhammad Gauth Gwaliyārī, d. 970/1562. Cf. St. No. 57 on p. 41. Transcribed in 1126–1128 AH., because various entries in the same maʿāmīʿa, in which this treatise is included, are so dated. Beg.

Bd. v. Ff. 5v–130, S 220 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1253.

SABʿ SANĀBIL.

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by 'Abdu'l-Wāhid Ibrāhīm Mazār-ʿAli. It is divided into seven sanbila, dealing with: 1. Ḥuqāʾī, ʿArbaʿa; 2. Ṭark i Qafāt; 3. (f. 20r) Ṣahb-i ʿArbaʿa; 4. (f. 48v) Ḥuqāʾī, Ṣahb-i ʿArbaʿa; 5. (f. 61) ʿĀdīd-i Dāvūdshāh; 6. (f. 77v) ʿĀdīd-i Dāvūdshāh; 7. (f. 82v) Motāfrāqāt az Nawāy, Ḥuqāʾī, ʿArbaʿa. 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 X1lc. AH. Beg.

Ff. 127, S 250 × 140, 205 × 70, ll 22. Or. pap. Ind. nast. Cond. tol. good.

1254.

JAWĀMIʿU'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, Saʿdi, Husayni Śādat, etc. Its full title is given as Jawāmiʿul-kilam fi'l-mawāʾiẓ wa'l-hikam, but in the colophon it is called Al-jawāhiruʿth-thamīna. The author is the celebrated Indian Sufic saint 'Ali b. 'Abdiʾl-Malik b. Qādīkhān

الحمد لله ... همکوی احقر عداد الله الخ

Fl. 37, S 195 × 120, 155 × 80, il 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1255.

(RISĀLA DAR MAʿRIFAT-I-DUNYĀ).

A short treatise on various theosophic matters and the principles of asceticism, by the same ʿAli 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 majmūʿa. Beg.

الحمد لله الذي جعل الدنيا فنطرة الآخرة الغم

Bd. v. Fl. 34v-51v. For measurements, etc., see No. 1080. Bad vignette.

1256.

KANZ-I-JALALĪ.


حمد و سیاس مرحبت واجب الوجودی را‌الغ

Fl. 67, S 195 × 120, 135 × 70, il 15. Or. pap. Good Ind. nast. Cond. not good. Injured by worms, dampness and repairs. Good vignette.

1257.

(RISĀLA DAR MAʿNĪ-I-ḤURŪF).

A short treatise on the cabalistic 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 Shah Wajihuddin, surnamed Zinda-dil, d. 990/1582. Copied in the XIIc. AH. Beg.

سنده پاس انقلاب، ی اشارت بلا‌الله است الغ

Bd. v. For measurements, etc., see above, No. 1237.
1258.
The same. Oc 5.

Another copy of same work, dating also from the XIIe. AH., included in a majmu’a. Beg. as in the preceding copy.

Bd. v. Fl. 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 Burhanpūr, 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. Rukni’d-Dīn b. Ma’rūf b. Shihābī’l-Dīn al-Ma’rūfī ash-Shihābī al-Jaundī as-Sindī al-Hindī al-Berāri’l-Ishqī ash-Shāṭṭārī al-Qādirī, 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 Raudatu’l-ḥusnā fi sharḥ asmā’i’l-lahi’l-ḥasnā. Cf. St. No. 32 on p. 38. Transcribed by Muḥammad Šibghatu’l-lah in the XIIe. AH. Beg.

الحمد لله ..... أئمئات تعين حب مطلق الحالم.

Fl. 292, 8 230 x 125, 165 x 75, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1260.

TARTĪB-I-NAQSHBANDIYYA. Oa 9.

A short versified note on the prayers prescribed for the Sufis of the Naqshbandī affiliation, with a prayer in Arabic, and its Persian explanation at the end. The author’s name, or takhallus, Jumaylī or Jamili, may be contained in the final line of the versified portion (f. 1v):

جميلی ایسی سخن از قول استاد، بنام‌ آزما هر جناب استاد،

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqshbandīs are ‘Ubaydu’l-lah Ahrār (d. 895/1489), Khwāja Qādī (the first khalīfa of Ahrār), and Mullā Khwājagī Dībaddīn (†) (the second khalīfa of Ahrār).
Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

ترتب حضرة خواجه نقشبندیه که بنظیر آورد این فست‌الغ

Bd. v. Ff. 1-3v, S 210 × 145, 189 × 100, ll. 11. Europ. pap. Coarse Ind. nast. Cond. good.

1261.

ADHKĀR-I-QĀDIRIYYA.

اذا كار قادري

Oa 30.

A treatise on various forms of dhikr, practised in the Qādiri affiliation of Sufis. The author calls himself Jamālu’d-Dīn Mūsā b. Ḥāmid b. ‘Abdī’r-Razzāq (d. 942/1535) b. ‘Abdī’l-Qādir Thānī (d. 940/1533). The latter was a famous Qādirī saint, and the direct descendant of ‘Abdu’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.

الحمد لله قال الشيخ جمال الدين الغ


1262.

MARĀTIBU’L-WUJŪD.

مراتيب الوجود

Oa 67.

A treatise on pantheistic, Sufic, and general theosophic matters, by Muhammad b. Nūri’d-Dīn Ḥafīrī Shirāzī, 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.

احمنظ الله الذي لا هو الا هو الغ

Bd. v. Ff. 101v-113 (ff. 109 and 100 bis are left blank). For measurements, etc., see No. 1080.

1263.

NAJĀTU’R-RASHĪD.

نجاة الرشيد

E 204.

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 الرشيد, is a chronogram), at Lahore, by the well known historian and divine of Akbar’s time, ‘Abdu’l-Qādir b. Mulūk-Shāh Badā‘ūnī, d. in 1004.
1006/1596-1598 (cf. above, Nos. 118–121). The work is divided into many fasîls, 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.

الحمد لله غائز الذنب وقابل الثوب سديد العباد الغم

S 240 x 155, 185 x 90, II 21. Or. pap. Ind. nast. Cond. good.

1264. 

‘ISHQÎYYA. E 87.

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 ʿUthmān (f. 2v, 3v, etc.). H. Ethel (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandi shaykh Khwâja ʿUthmān, who died in 1005/1596–1597. This seems probable, because the latest references found in this book are those to Jâmī (frequently), and, as on f. 94v, to a letter of Shaykh ʿAbdul-Quddās, who died in 944–945/1537–1538. It is divided into four fasîls (see for their headings EIO 2915). The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

الحمد لله ... سبحان الله أن قادرين خاک را اللم


1265. 

(RASÂ’IL-I-MUḤAMMAD CHISHTÎ). Ob 13.

A collection of treatises of Sufic contents by Abû Šâlıh Muhammâd b. Hasan Muhammâd (d. 982/1575, see f. 92) b. Ahmad (d. 966/1559) b. Naṣîrî’d-Dîn b. Majdí’d-Dîn b. Sirâjî’d-Dîn b. Kamâlî’d-Dîn. The latter was a cousin of the celebrated Chishti saint, Naṣîr’ud-Dîn Chirâgh-i-Dihlî, and died in 756/1356 (see f. 91v). This pedigree, with details concerning the author’s relationship with Chirâgh-i-Dihlî, is invariably repeated in the beginning of every risâla 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 XIc. or the beg. of the XIIc. 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. Taqsimu'l-awrād (f. 1v), in Arabic, on prayers and other similar religious practices, prescribed to a Sufi. Beg.

2. Risāla-i-chahār barādarān (f. 12), in Persian. An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed.' Beg.


4. Adabu'l-muridin (f. 55v). Information concerning various Sufic affiliations, etc. Beg.


الحمد لله ... أما بعدِ نفس ميكويد شيخ الشعائر المُعْتِمز


مفتاح خزينة الرب الحكيم الحمد لله الغ


الحمد لله الخالق الوارث والصلاة الع 


الحمد لولاه ... ينطق العبد الحفائر المغ


الحمد لله ... أما بعد فقد نقل عن الشيخ الغ


الحمد لله ... أما بعد فقد نقل أنه الغ


الحمد لله ... أما بعد نعلم أنه قال صاحب راز كيسودراز الغ


إن الله خلق آدم على صورة الرحمن المغ

18. Risāla fi jihād’il-akbar (f. 258v). A note, apparently incomplete at the end, on ascetic training. Beg.

الحمد لله ... أما بعد ينطق العبد الحفائر الغفائر المغ


الحمد لله الذي جعل وليائه غاميين في البحر المغ

21. Risāla-i-fadl-i-kash (f. 266v). On the utility of work or trade from the Sufic point of view. Beg.


34. Al-hayrat fī dḥāti'l-lah (f. 349). A short note on some details of the doctrine of tauhīd, etc., in Arabic. Beg. as in (21).


40. *Risālatu’l-adhkār wa’il-murāqabāt* (f. 361). On various prayers, forms of dhikr, mystical exercises and practices, etc. Beg. as in (21).


42. End of a treatise of Sufic contents (f. 437).


محمد منواف ر وثناء متكثير آن منعمي كه انعام او الخ

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. Faḍlīl-lah (Burhānpūrī), 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. Faḍlīl-lah, because he adds to his name (f. 7v, the bottom) the blessings which imply the shaykh’s being alive (منفع الله الطالبيين ببيانه و أقاصى على المسلميين بلقائه). Transcribed towards the middle of the XIIIC. AH., slightly incomplete at the end. Beg.

ثمانى بسيار و سياس بيشمار مركب، كده بالبلاء وانغام الخ
Beg. of the original treatise (f. 8):

الحمد لله ... ر بعد فئقول العبد المذنب المحتاج إليه


1267.

The same.

Oa 42.

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 إلى ... يعني جميع محادثتي وثنا إليه


1268.

MAKTÜBÁT-I-ĂHMAD FĂRŰQĪ. E 191.

The third vol. of the well known collection of Sufic letters, by a celebrated shaykh of the Indian branch of the Naqshbandi affiliation, Ahmad Fārūqī Sarhindī, 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 Jadīd Badakhshī Tālqānī. He completed his work in 1031/1622 (chronogram تسأفت), 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.

أما بعد أين كلمات طيبات بر حروف عالية إليها

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-MA'RIFATUL-MUḤAYYIRAT. E 116.

A Persian paraphrase of and a commentary on a Sufic treatise, in Arabic, by Muḥammad Fīrūz Ṣūfī, who composed it in 1036/1627 (cf. f. 4v), with the title ‘Aqā'idu's-sūfiyya. 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 x 120, 140 x 75, ll. 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms.

1270.

RISĀLA-I-SHATHIYYĀT.

A treatise on Sufic paradoxes, explained in the most mystical manner. Composed in 1062/1652 by prince Muhammad Darā Shikūh, son of Shābjahān, when, as he states in the preface, he was 36 years old. Cf. Bh 179. Copied in 1104 AH. Beg.

S 220 x 120, 185 x 80, ll. 20. Or. pap. Ind. vulgar nast. Cond. good. CFW 1809.

1271.

MA‘ARIJU’L-MULŪK.

A treatise on Sufic, eschatological and cosmological topics, in three kalāms, composed in 1066/1656 by Sultan Husayn Khāmūshiyān. Transcribed in the XIIc. AH. by one ‘Abdu’r-Rahīm. Beg.

S 170 x 110, 125 x 75, ll. 14. Europ. pap. Ind. nast. Cond. very bad. Injured by repairs, many pages are entirely rendered illegible. CFW 1825.

1272.

MANĀZIL-I-ARBA‘.

An elementary treatise on Sufism, for the use of beginners, composed, in Lucknow, in 1067/1656, by Pir 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 XIIc. AH. Beg.

Sayings of the ancient Sufic shaykh Abū Bakr b. Muhammad b. Mūsā al-Wasiti, 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.

A lengthy treatise on various Sufic, ethical and theosophic matters, arranged in 101 *kalimas*, 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* Rūḥ is very frequently given. Several references (ff. 46, 50, etc.) occur to one Miyān Mahdi. 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.
1275.

GANJ-I-SA'ĀDAT.

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 كنائب كنوز, another بدست أرذية معين آبريغ, etc.), and dedicated to Aurangzib (f. 6), by Mu'inud-Din b. Siraji'd-Din Khawand Mahmūd b. Sayyid Sharif b. Diyā b. Mir Muḥammad b. Khwāja Husayn b. 'Alāi'd-Din 'Aṭṭār (d. 802/1399). It is divided into four ruknīs and a khātima. 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 علم و عمل (f. 215); 2, on تحسان (f. 374); 3, on تحسان (f. 377v); 4, gives the biographies of 30 saints of Khorasan (f. 395); 5, gives biographies of 22 Naqshbandī shaykhs of Turkestan (f. 427). The khātima (f. 489v) discusses the moral advantages of justice and clemency. A special section, khatm-i-khātima (f. 530) deals with forgiveness of the rebels (اهل عصى). 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 Naqshbandī shaykhs mentioned here are such as are well known, and the latest of them are: 'Ubaydu'l-lah Ahrār (f. 464v); Muḥammad Qādī (f. 467); Mawlānā Khwājaḍī (f. 468); Fathu'llah (f. 469); Khwāja Iṣbāq (f. 469); and the father of the author, Khwāwand Maḥmūd, 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 XIIth. AH. Beg.

Ff. 555, S 260 x 175, 165 x 95, ll 17. Or. pap. Ind. nast. Cond. good.

1276.

SHARḤ-I-AMANTU BI'L-LAHI.

A short Sufic commentary on the expression امنت بالله, by Burhānu'd-Din b. Kabīr Muḥammad b. 'Ali Burhānpūrī Gujrātī, surnamed Rāz-i-Ilāhī, d. 1083/1672, a famous shaykh of the
Shaṭṭāri 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 الأول و الآخرون الظاهر و الباطن الاسم.


**1277.**

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy, but with the addition of:

الحمد لله رب المعالمين الغ


**1278.**

**Thamaraṭu’l-Ḥayāt.**

Discourses of the same Burhānu’d-Dīn Burhānpūrī, see the preceding Nos. The author of this work is the well known writer, ‘Āqil-Khān Rāzī, whose full name was ‘Ali ‘Askarī b. Muḥammad Taqī b. Muḥammad 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-Khān see above, Nos. 811-812. Transcribed in the XIIIc. AH. Beg.

حمدنا الخفيف و الجليل لله القوي الولي اللم

S 185 × 95, 140 × 65, ll 13. Or. pap. Ind. shik -nast. Cond. good.

**1279.**

**Kashkul.**

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: ‘An ra ṣabāb kūdha allūm dar kābā’ bi mu’āqab. This Muraqqā is
most probably identical with the one mentioned under No. 812 above, an imitation of the Mathnawi of Jalālu’d-Dīn Rūmī by the same Mir ‘Askarī ‘Aqīl-Khān Rāzī (see the preceding No.). Cf. St. No. 22 on p. 37. It is divided into a mugaddima, two vasils, and a khātima. Copied in 1130 AH. by Fakhru’D-Dīn. Beg.

آداب الذكر

ADĀBU’DHIKR.

A treatise on the peculiarities of the form of dhikr adopted by various affiliations of Sufis. It was composed in 1097/1686 (cf. f. 2v), by Ja’far Muḥammad Abū Sa‘īd Qalandarī Qādirī Husaynī, a disciple of ‘Azīzu’l-lah Sharafu’d-Dīn Șiddiqī Ibrāhīm-pūrī Qalandarī Qādirī. The work is divided into 10 adabs, nine dealing with the forms of dhikr: (1) common to all affiliations; (2) peculiar only to the Qādirīs; (3) Qalandarīs; (4) Shaṭṭārīs; (5) Chishtīs; (6) Firdausīs; (7) Suhrawardīs; (8) Madārīs; (9) Naqshbandīs; and (10) dealing with miscellaneous Sufic matters. Transcribed in the XIIc. AH. (probably by Amānu’l-lah, as another treatise in the same volume). Beg.

1281.

(Ε 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muḥammad Wалиyyu’l-lah Qādirī. The latter dedicated it to Sayyid Murtuḍā Husaynī, grandson of Sayyid Muḥammad Madārī (f. 2v). The author also mentions his brother Sayyid Muḥammad Aminu’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’l-Qādir Jilānī (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.

رسالة در مواتب نوزل و مرور

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1282.

MAHرام CU'1-ASRâR.

A short treatise on the theoretical principles of Sufism, some forms of dhikr, etc., according to the views of the Qâdiri affiliation. It was composed in 1110/1698 by 'Abdu'l-Karîm b. Farîd Anšârî Qâdirî, a disciple of Ahmad Qâdirî of Lucknow. Transcribed by 'Abdu'l-Qâdir b. 'Abdi'l-Fattâh in 1163 AH., included in a majmû'a. Beg.

قل هو الله احد، بنام آن خدایی که از ذات هستی الگ

Bd. v. Ff. 75v–110v. For measurements, etc., see No. 937.

1283.

'ARUS-l-IRFân.

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 کامیاب عروس عرفان رود), by Maḥmûd b. Bâqir Muḥammad Pîshâqî Qâdirî, who used in his Persian and Dakhâni poetry the takhallus Bahri, and who is usually called Maḥmûd 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 Kûki, a small town in the province of Bijâpur. His present work, divided into 10 zîwârs, 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 eulogies of Tipû, nawwâb 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:

سبحان الله من تفرد بالعزة بالبقاء والكبرى الالغ

On ff. 117v–120, there is a short appendix, by the same author, with the title Dastûru'l-ʿamal, dealing with some especially useful precepts and advices to a Sufi. See EIO 1916. Beg.
1284.

The same. E 130.

Another copy of the same work, dating from the beginning of the XIIIth. AH. Beg. as in the preceding copy. The same appendix.

S 235 x 145, 170 x 90, il 17. Or. pap. Ind. nast. Cond. good.

1285.

MANSURU'IL-KHILAFAT WA DASTURU'IL-IJAZAT. 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, Hisamu'd-Din Muhammad Farrukh b. Rukni'd-Din Ahmad Chishti, completed it in 1129/1717 (as stated in the colophon). Transcribed at Haydarabad, 1156 AH. The copy is incomplete at the beginning, and opens abruptly:

الصحابه أمير المؤمنين أبي بكر أبي داود أبى قطاعة الخ

At the beginning there is an Arabic prayer, with an explanation in Persian.

Fr. (41), S 215 x 125, 165 x 85, il 17. Or. pap. Ind. nast. Cond. good.

1286.

SILK-I-JAWAHIR. F 33.

A collection of Sufic letters of Shaykh Kalimu'l-lah, addressed to various people (the majority to Shaykhu'l-islam Nizamu'd-Din). 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.

حمد ر سیاس که از حصر کذارش اعلام لسان الاعل

Fr. (22), S 190 x 120, 165 x 80, il 15. Or. pap. Ind. bad shik.-nast. Cond. very bad. The repairs have rendered many pages entirely illegible.
1287.

MÜZHIRU’L-ASRĀR.

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazâlî, ‘Abdu’ll-Qâdir Jilâni, Ibn ‘Arabi, etc. The author calls himself Shāh ‘Izmatu’l-lah Qâdirî. He may perhaps be identical with ‘Izmatu’l-lah Baldgrâmî, 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.

اصدح من أظهر الإشباه وهو عذبا و الصولة غير محدود الأل

S 250 x 155, 175 x 95, ll. 11. Or. pap. Ind. nast. Cond. good.

1288.

IKTHĪR-I-SA’ĀDAT.

(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, اكثیر). A condensed version of Ghazâlî’s Kimiyā-i-sa’ādat (see above Nos. 1160-1164), prepared in 1143/1730, and dedicated to Muhammad Nizâmu’l-Mulk Bahâdur (f. 3), i.e. Aṣâf-jâh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his takhallus Sa’īd. The work is divided into 9 bãbs. Transcribed in 1145 AH. Beg.

سياس بينيقلس مس آردينكارى را كام سما و فرش مس فين الف

S 235 x 125, 160 x 75, ll. 15. Or. pap. Ind. nast. Cond. good. Notes and extracts on the fly-leaves.

1289.

RISĀLA-I-JAWĀHIR.

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 Muhammad Nizâmu’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 bãbs:

 ocas 8; توكيل 9; حساب 7; اختلاص 6; اهل بنداز 5; درجات ذكر 4.
MASHHADU’L-WUJÜD ‘AYNU’L-MAQSÜD.

A short treatise on various Sufico-cabbalistic, pantheistic, and other cognate matters, condensed from a larger work by Shāh Wajīhu’d-Dīn ‘Abdu’l-Qādīr al-Ḥasanī al-Ja’fārī al-Qādīrī ash-Shāfī’ī. The author of the present abbreviated version is called Faridu’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, which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIIC. AH. Beg.


1291.

The same.

Another copy of the same work, dating from the end of the XIIIC. or the beg. of the XIIIIC. AH. Beg. as in the preceding copy.

Bd. v. Ff. 136–160. For measurements, etc., see above, No. 937.

1292.

LATĀ’IFU’L-WAZĀ’IF.

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 ważifas and a khatīna. The name of the author is not clearly given. It may perhaps be Muhammad Ṣidā, 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.

محمد يبعث ومثنى يبعث وشكور وسياس منجاور از أساس الالف

S 200 x 100, 140 x 65, ll 15. Or. pap. Ind. vulgar shikasta-nast., often almost illegible. Cond. not good. Worm-eaten.

1293.

THAMARÁTU’L-MAKKIYYA.

An exposition of Sufic theory and practice according to the views of the Qādiri affiliation, with great emphasis on the magic and caballistic elements. It was composed in 1198/1784 by Muḥammad Rafi’u’d-Dīn b. Muḥammad Shamsi’d-Dīn b. Muḥammad Tājī’Dīn. The work is divided into a muqaddima, on بیعت (f. 2), three bābās: 1, on فروغ ابن طریقة (f. 6); 2, on اصول ابن طریقة (f. 17); 3, on بعضی اعمال مشائیخ ابن طریقة (f. 20v), and a khātima, on miscellaneous Sufic topics (f. 73v). Copied by ‘Abbās ‘Alī Hindī, in the beg. of the XIIIc. AH., at Malwa. Beg.

الحمد لله الذي علم الإنسان ما لم يعلم الخ


1294.

(RASA’IL-I-’ABDU’L-LAH KHWĪSHAGĪ).

Two treatises by ‘Abdu’l-lah Khwīshagī Chishti, surnamed Khalīfā, of Qasūr, near Lahore. He is the same person as the author of the biographical work Akhbār’l-awliyā min lišān’l-ahsīyā, 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. Tahqiqu’l-muḥaqiqīn fi tādqiqi’l-mudāqqiqīn (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. معنی ایمان (f. 6v);
2. Fawā’idul-‘āshiqīn (ff. 144v–178v; ff. 141v–144 contain scappy notes). Another treatise on similar topics, based chiefly on the works of the mediaeval Sufic writer, Ruknu’d-Dīn ‘Alāu’d-Daula Samnānī (d. 736/1336). The work is divided into 24 bābās:

حجاب:
1. عشق (f. 144v); 2. قرب (f. 147v); 3. طهارت (f. 150); 4. نور شيطان (f. 154); 5. الولایا انوار (f. 152); 6. سیر دل و عقائیب (f. 155); 7. اسوار رضو (f. 156v); 8. نفع حجابات (f. 156); 9. معنی نفس و دل (f. 161v); 10.لجب (f. 162); 11. اسوار كلمه کی (f. 162v); 12. عفاصل ملك و ملامات (f. 164v); 13. مجاسيد (f. 166); 14. شرایط خلوت (f. 165); 15. تغییر و่ะع والکان (f. 168); 16. سیر سلوك (f. 168v); 17. طور که فوق طور عاقل است (f. 168); 18. دل و حس (f. 171); 19. روح (f. 172); 20. حافل (f. 173); 21. متن موجودات (f. 174); 22. لأعظم (f. 175); 23. صرفان (f. 176); Beg. (f. 177).

الحمد لله....... أما بعد، پس میکوید بندن، غمغیف الع

1295. (RISĀLA-I-AFGHĀNIYYA).

The *third daftar* from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhīs 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 *Akbārul-awliyā min lisānīl-asfīyā*, by 'Abdu'l-lah Kwīshāgi (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 *jaṣls* : 1. در ذكر اولاد. 2. در ذكر اولاد غنیتش. 3. در ذکر اولاد بختی. But only the first *jaṣl*, 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. Fl. 92v-103v. For measurements, etc., see No. 257.

Sufic treatises of uncertain date, collections of fragments, etc.

1296. BAHRU'L-ḤAYĀT.

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-Din b. Jamālī'd-Din Chishti. All the persons referred to in his book lived not later than the VIIc. AH. He refers especially frequently to the shaykhs of the Chishti affiliation, but the latest of them are here Quṭbu'd-Dīn Bakhtyar Kākī (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 Aḥmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg.

حمد حمدُ دائماً جَلَّ جَلَّه ........ بعد از سِياسٍ أَفْرِدَكَ الرِّمْمِ

S 225×130, 140×70, II 15. Or. pap. Ind. nast. Cond. good. Two folios between ff. 2 and 5 do not belong to the treatise.
1297.

(KITĀB-I-TAṢAWWUF WA ADHKĀR).

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 E10 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 Ghazālī, Ansārī, etc. Only rarely, as on f. 211v, so comparatively late a saint is referred to as Najmu’d-Deen Kubrā (d. 618/1221). On the fly-leaf the work is called the Tahqiqāt of Khwāja Pārsā (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 Muhammad Pārsā, an eminent follower of that Sufic order. Copied in 1120 AH. Beg.

الحمد لله الذي اخترع ما هيئات الاشیاء بعیض وجودة الغ

Ff. (238), S 270 x 180, 180 x 85, II 25, Or. pap. Ind. nast. Cond. good. Vignette.

1298.

(MAJMŪ‘A).

Two Sufico-theological treatises, apparently, judging from the language in which they are written, of old origin. Copied by Muhammad Salmān, in the XIIc. AH.

1. Miṣbāhu’l-‘āshiqīn (ff. 1-28v). A treatise on the Sufic meanings of various Coranic expressions, sayings of Muḥammad, etc., by Bahā’u’d-Deen Maḥmūd b. Ibrāhīm, a descendant (nabīra) of Hamīdu’d-Deen Nāgūrī. The date of composition is not stated and cannot be easily suggested. Beg.

الحمد لله خالق الماء و الطين مالک السموات و الأرض الگ

2. Risāla-i-adhkar (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 کاذبات و خلاعت موجودات الگ

1299.
JĀM-I-JAHĀN-NAMĀ.

The well known Sufico-pantheistic treatise, divided into two dā‘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 Maghribī (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 Ghiyāthu’d-Dīn Manṣūr b. Saḍrī’d-Dīn Shīrāzī, d. 948-949/1541-1543. The commentary is sometimes ascribed to Wajihu’d-Dīn ‘Alawī. 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 beq. of the XIIic. AH. Beg.

محمد بیعد و شکریعس‌رای اذاتی که رهدشن الم


1300.
The same.

Another copy of the same work, dated 1133 AH. (or the second year of Muhammad Shâh’s reign). Transcribed by Muhammad Faṣīḥu’d-Dīn. Beg. as in the preceding copy.

FF (63), S 190 x 110, 135 x 76, ll. 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 XIIic. AH. Beg. as in No. 1299. Marginal glosses.

Bd. v. Ft. 85v-120v. For measurements, etc., see No. 639.

1302.
The same.

Another copy of the same work, dating from the end of the XIIic. AH. Beg. as in No. 1299.

Bd. v. Ft. 67-56v (order reversed). For measurements, etc., see No. 554.
1303.

RISĀLA-I-SHAṬṬĀRIYYA.

An exposition of the principles of Sufic theosophy, religious practices, prayers, *dhikr*, etc., according to the usages of the Shaṭṭārī, 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 .... بعد از حمد و علواه


1304.

RISĀLA-I-SULTĀNIYYA.

A treatise on the prayers and forms of *dhikr*, used in Shaṭṭārī 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 Ahmad al-Majili (?) 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 .... بعد از حمد و علواه

Bd. v. Ff. 22v—57v, S 245 x 135, 145 x 170, ll 11. Or. pap. Ind. nast. Cond. good.

1305.

HIDĀYATU’L-A’MĀ.

A Sufico-ethical treatise, in 18 *bābs*. The author calls himself Husayn Kashmirī, and uses, in his numerous versified passages, the *takhallas* Husayn. He refers almost exclusively to mediæval authorities: very frequently he mentions the famous saints of Kashmir, such as Sayyid ‘Ali Hamadānī, Nūru’d-Dīn Kashmirī (cf. above, No. 260), various Chishti 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 Muḥammad Ḥāshimī Qurayshī, 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-MAJĀLIS.

D 162.

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 Naubihāri. 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, Pr 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 أول در نضليت أفريش مهتر آدم ال


1307.

The same.

D 3.

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).


1308.

The same.

D 161.

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

حمد ك اذ عفنايت الهمي برضوان عمارت ام ن

Ft. (76), S 245 × 130, 195 × 90, ll. 21. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.
1309.

NISHÂTU'L-ISHQ.

A short treatise on the elements of Sufism, ascribed to the authorship of Shâh Mîrân Jîw Bûrânû'd-Dîn. It is difficult to say whether the author is identical with Muḥammâd Mîyân-Mîr or Mîyân-Jîw, d. 1045/1635, the famous spiritual guide of prince Dârâ-Shîkûh. Cf. St. No. 75 on p. 43. Copied by Bâlkishan, in 1155 AH. Beg.

الحمد لله..... إِنِّي رَسَالَةً لَّمْ تُشْعِدَ الطَّالِبِينَ الْعُقُب

On ff. 150v–151v there is a short note on Sufic rhetorical and symbolical terms, with the heading:

اذْهَابُ اسْتِقَامَةِ اَهْلِ تَصُوْفَ الْعُقُب

Bd. v. Fr. 146v–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.

دَادَارُ جَهَنَّمِ لِمْ عَلِيَّنِ طَوَافَتُ نَاسِ رَّسٌّ النَّعْل

Ff. 10, S 255 x 155, 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. (Risâla dar biyân-i-ma'rîfat wa shari'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 ... فِي بَيَانِ الْمَعْرُوفِ وَالشَّرِيعَةِ وَالْتَّرْيِعَةِ وَالْحَقِيقَةِ الْعُقُب

2. Mir'âtul-âshiqîn (ff. 52v–92). A rhetorical and bombastic discussion on 'mystical love,' 'عَقُب ' in short chapters, each

مِيكَودِدُ زَنْدَة بُوْشِي خَرَابِي وَ مِدهَوْشُ كِبَابُ دَلَلِي الْغَمِ بِشَنْوِي

3. (Risāla dar wahdat-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 شمس .. بِشَنْوِي بِشَنْوِي بِشَنْوِي تَعَالَى كَّه صَوْفَيْنٍ أَلْغَمِ بِشَنْوِي

Bd. v. For measurements, etc., see above, No. 1080.

MAKTÜBÁT-I-SAYYID ‘ABDU’R-RAHªMÁN. E 188.

Four letters on Sufic matters, by Sayyid ‘Abdu’r-Rahmán (b. Muḥammad) al-Husaynī al-Qādirī, addressed to his son Sayyid ‘Alí-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. في الروح (f. 1v). Beg.

حمد بیغایت سؤالی فی ال‌فهمه که حقائق الغم

2. في القلب (f. 25v). Beg.

سیاس بیغایت و ستائش لا نبایت الغم

3. في الصلة (f. 41v). Beg.

سیاس و ستائش مرا ان کریم جواد الغم

4. (f. 57v). Beg.

الحمد لله .. بر ضمير عقيدت پذیر الغم

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. i–71, S 150 x 100, 120 x 70, ll 11. Europ. pap. Ind. nast. Cond. tol. good. Some folios are loose.

TAJALLIYYÁT-I-RAHªMÁNÍ. E 43.

An exposition of Sufico-pantheistic theosophy, in 25 tajallis. The author calls himself (f. 3v) Sayyid ‘Alí-Muḥammad b. Sayyid
TREATISES OFUNCERTAIN DATE.

'Abdi’r-Raḥmān b. Muḥammad Ḥusaynī Qādirī. He is obviously the same person as the one mentioned in the preceding No., i.e. the son of S. ‘Abdu’r-Raḥmān, 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.

3134.

The same. E 44.

Another copy of the same work, transcribed by Ḍiyā’u’d-DīnSa’īd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

3135.

NAFAS-I-RAḤMĀNĪ. Oa 42.

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 Dā’ūd, a disciple of the same S. ‘Abdu’r-Raḥmān 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.

3136.

The same. E 211.

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

Ft. (166), S 195 x 110, 155 x 70, 11 13. Or. pap. Ind. shikasta-nast. Cond. not quite good. Injured by worms and repairs.

Bd. v. Ft. 50v-90, S 230 x 130, 150 x 70, 11 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.
1317.

DAFI’U’L-MULHIDIN.

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 Ibrāhim b. Faḍlī’l-lah, who wrote, judging from various allusions in the text, in India, not earlier than the XIc. AH. Copied in the XIIc. AH. Beg.

Bd. v. Fl. 178v–197v. For measurements, etc., see No. 1294.

1318.

NITHARU’L-ĀSHIQIN.

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu’d-Din 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 ‘Ali 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 Jāmi‘ (from his Tuhfatu’l-‘abrār, see f. 35). The style of the treatise suggests the XIc., or the beg. of the XIIc. AH. Copied by Fakhru’d-Din in 1170 AH. Beg.


1319.

IRSHĀDU’L-MĀḤBUBĪN.

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 bābs. The author calls himself Shams(u’d-Din) Husaynī Shahr-Nahrwāli, a disciple of ‘Alā‘u’d-Dīn b. Karami’l-lah Tīruhī. 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 XIc. AH. may be suggested as its approximate date. Transcribed towards the end of the XIIc. AH. Beg.

1320.

KHIYĀLĀT-I-USHSHĀQ.

A treatise on the system of pantheism, on mystical and divine love, and other Sufic 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 composition, 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 Ahmad 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 Hasanpūr, in 1106 AH., by Sayyid Ghulām Muḥyī’-d-Dīn. Beg.

1321.

The same.

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 Dihli, in the XICc. AH., by one Khudādād.

1322.

The same.

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 Risāla-i-‘ishqīyya, and in the colophon the authorship is ascribed to Hamidu’d-Dīn Nāgūrī (see above, Nos. 1183–1184). This, however, seems improbable, because the style of the work is quite modern. Transcribed in 1155 AH., at Rānīpūr, by Balkishan. Beg. as in No. 1320.
A collection of Sufic scraps. Some of them are dated 1113 AH., transcribed by Shāh Ādam. 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 Qādirī affiliation. The author calls himself Shāh ‘Ināyatul-lah Qādirī. Beg.


5. *Dvā-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, Yāsin Musā (b.) Burhān (who, as he mentions, prepared also a Hindi version of the same poem) dedicated his work to Mahmūd, b. Muḥammad, the Muẓaffari prince of Gujrat (863–917/1458–1511). Beg.

Beg. of the Arabic original (f. 32):

Ff. 48, S 170 x 100, 110 x 50, ii 11. Europ. and Or. pap. Ind. nst., diff. hands. Cond. tol. good.

A collection of Sufic treatises, transcribed in 1126–1128 AH., by Shafi’u’d-Dīn b. Khayri’l-lah b. Pir Muḥammad, at Arkāt. Some treatises, included here, have been already described, see No. 1252, etc.


2. *Khulāṣatu’l-awrād* (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.

1325.

(MAJMÜ'A).

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.


3. (Risāla-i-lāhūt wa malakūt) (ff. 120v-123). Another Sufico-theosophic note by the same (?) Majdu'd-Din. Copied in 1133 AH. Beg.


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.

6. (ff. 133-134). Explanations of a few verses from the Koran.


بدوانته اعذب الله تعالى في الدارين كم مرضي رؤويت 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 Zāhid-Beg. Beg.

بين تنويع روحي، ماهيته و تجلية روحي الم

2. Makhāzin al-Qādiriyah (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 Qādiri affiliation, and other matters, arranged in 9 makhzans. The author does not mention his name here. According to R 874 he was Shamsu’d-Din b. Waliyyi’l-lah b. Abi’l-Fath Muḥammad Qādiri Multānī. Here he only refers several times to his father (whom he calls Isḥāq b. Muḥammad) and his uncle, Badru’d-Din 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 Gāncī in Gujrat, in 1142 AH., by one Husayn. Beg.

مختصر جهانم، در روى بذخ مقامات اند، مقام أول در بين تزكيه الم

3. (Fawā'idu’l-muhaqqiqin) (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:

و وأين جمالاً اثنيًا، ألا غلبت أوسط الم

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. *Bawāriq* (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:

ر این بیچاره همواره بطراب دل مشغول بود این

2. *(Risāla dar tašawwuf)* (ff. 14–32v). Another treatise of Sufic contents, also written in bombastic ornate prose, with numerous poetical quotations from Rūmī, Jamī, etc. It consists of short passages each introduced by لی جان من or لی عزیز (always written لی جانس). The exact title, the name of the author, etc., are not mentioned. Beg.

محمد متوفارو ثناً متکرثر ثبت است مرآن خدایرا آمل


الحمد لله على رؤية جماله..... اما بعد این مختصر است در بیان
حقائق و معافی المسمى و تشکفت الباطن: از تصفیف خلافت شا(ة) هدایت...

خواجه نصیر الدين جراح دهلي الم


ابن رسالة خواجه نظام الدين اوليا؛ كذبت كفرنا محققين الم

1328.

(MAJMŪ‘A).

Several short Sufic treatises contained in this majmū‘a, dating from the middle of the XIIc. AH.

1. *Al-haqqatul-Muâmmadiyya* (ff. 11v, 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 *mugaddima*, two *matlûbs* and a *takmîla*. The name of the author is not mentioned. Beg.

و به نست Enum. عجم الله ... و به نست Enum. عجم الله ... و به نست Enum. عجم الله ...

2. *(Risâla dar wahdat-i-wujûd)* (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.


4. *(Risâla-i-nafy wa itbâ‘)* (ff. 161–164). A short note on theosophical matters based on the works of Burhân’u’d-Din Burhânpurî (d. 1083/1672), cf. Nos. 1276–1278. The name of the author is not given. Beg. abruptly:

و در رسالة حضرت شیخ برهان الدين راز الله فوشته است الم


الحمد الله خاطر جميع شد از جانب أن باراد الأمر

6. On ff. 172v–174 there is a note on eleven forms of magic action (امثال).

Bd. v. S 205 x 125, 145 x 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.
1329.

(RISĀLA DAR TAṢAWWUF).

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 إِنْ عَزِيزٌ. No introduction, no title, no author's name. On the fly-leaves this work is called Mir'ātu'l-muḥaqqiqīn, 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.

أَلَى عَزِيزٍ جَوِّي بَعْرُوقَ شَهْدُ أَنْ حَدَّرات حَدِيثَةِ غُمَامٌ النَّخ

Ff. 20, S 165 × 85, 125 × 30, ll 10. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by repairs. Notes on fly-leaves, at the beginning and at the end.

1330.

(RISĀLA-I-NUZŪL 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.

تُقْرِيرُ بِنِدِّ مَقَامَةٍ نُزُولِ وَعَرُوجِ النَّخ


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.


1332.

(RISĀLA DAR TAṢAWWUF).

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 'Uthman, 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.

Miscellaneous Zayn al-'Abidin and Sibat, Zain al-Abidin, and Zayn al-Abidin, Qays and Qays.

1333.

The same.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Fl. (63), S 170 x 110, 125 x 80, II 11. Europ. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness and repairs.

1334.

JAWĂHIRU'L-ASRĂR.

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 Fawâ'idu'l-wuṣūl. Copied in the XIIc. AH., included in a majmū'a. Beg.

**الوصول إلى وجه الكريم علم أن اصول (sic) إلى الله تعالى***

Bd. v. Fl. 109v-114. For measurements, etc., see No. 1180.

1335.

The same.

Another copy of the same treatise, dating from the XIIc. AH. Its title is given here as Fawâ'idu'l-wuṣūl. Beg. slightly different:

**علم أن الوصول إلى الله تعالى ثلاثة انواع الْغُل**

1336.
The same. Oa 43.

Another copy of the same work, also dating from the XIIc. AH. It is here called, in the colophon, Wasi'i-Haqiqi-Nur-bakhshiyiya. Beg. as in the preceding copy.


1337.

ASRARU’L-MASHAIKH.

A short Sufic treatise, in 9 jālīs, on various rules prescribed to a darwīsh, on various mystical perfections, etc. The author calls himself (f. 1v) Jahangir 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 یدانکه دریشی نوریست از انوار رحمت الله الغ


1338.

RISALA-I-ABU’L-HASAN KHAQANI.

A short treatise on some customs observed by various classes of darwishes at their initiation. The authorship is attributed to the ancient Sufic shaykh, Abu’l-Hasan Kharqani, d. 425/1034. The latter saint, as well as the Shi‘ite Imam Ja‘far Sadiq, are even nowadays very frequently honoured with the distinction of being called the authors of the risālas, 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 یدانکه اسعدک الله یک این رساله تصنیف

Bd. v. Ff. 1v-8v. For measurements, etc., see above, No. 499.
1339.

MADĀRIKU’L-ASRĀR.

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 Shāh Nūru’l-lah b. Haydar, in the XIIc. AH., included in a majmu’a. Beg.

Bd. v. Fl. 167v–182v. For measurements, etc., see No. 1106. Cond. bad.

1340.

RISĀLA-I-RUMŪZAT.

A treatise on the ‘mysteries,’ or, in fact, the well known elementary principles of Sufism. It is divided into 100 short chapters each called rumūz. 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.

الحمد لله على مائع قطرته وتجميات الله


1341.

SA’ĪD-NĀMA.

A lengthy treatise, in 41 bābs, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa’īd b. Abī Bakr. Every chapter is subdivided into numerous short paragraphs, each beginning with لام سعيد, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa’īd 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’dī, Ḥāfiz, and a few from Jāmī (cf. f. 212). Cf. St. No. 9 on p. 36. Copied in the XIIc. AH. Beg.

الحمد لله ... لى حبيب مفهم سعيد نامه مثل كعمل مكي است الله

1342.

(MAJMÜ'A).

A collection of Sufic scraps, dating from the XIIc. AH., included in this volume.

1. Marâtib-i-tajalliyât (ff. 25–25v). Only the two initial pages of the treatise with this title. It was composed by Muhammâd Ishâq Nûrû'd-Dûn 'Unçâ, otherwise called Darwîsh Mu'hammâd b. Mutshâq Mu'hammâd Khâyrâbâdî. The date of composition is not given. Beg.


3. (Risâla-i-wâhdat-i-wujûd) (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.

(MAJMÜ'A).

A collection of Sufic scraps, dating from the XIIc. AH.

1. (Malfûzât-i-Shâh Wajîhu'd-Dîn) (ff. 67–76v). Aphorisms of a Qâdirî shaykh, Shâh Wajîhu'd-Dîn, who may be identical with Wajîhu'd-Dîn Gujrâtî, d. 998/1590. They deal mostly with general Sufic matters, or comments on the sayings of the ancient saints. Beg. rather abruptly:

2. (Risâla-i-darwîshî) (ff. 98–102v). A catechetic exposition of the most elementary Sufic matters, taught to beginners. The authorship is ascribed to 'Abdu'l-Qâdir Jîlânî. On the margins its title is given as Talawatul-wujûd, but it has nothing to do with another short risâla with the same title, mentioned under No. 1350 (3). Beg.

الحمد لله ...... إز كنفر حضرت غوث الصداق ﷺ
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).

(مجموٴة)

Oa 15.

Fragments of Sufic treatises, transcribed in the XIIo. 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 دفی خاطر; the seventh (f. 104) on ریط قلب. 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 Mahmūd Sālim, as may be concluded from the bombastic eulogies given. Folios 110–112v contain fragments. Beg. of the letter:

Bd. v. Ff. 98v–112v. For measurements, etc., see No. 271.
1345. (MAJMŪ‘A).

Sufi 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 Fuṣūṣul-hikam of Ibn-‘Arabī. 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:

4. (ff. 235–236). A very short note explaining the 112th sūra of the Koran (Ikhlās). The author does not mention his name.

Bd. v. Fl. 175v–236, S 180 x 110, 125 x 55, ll 17. Or. pap. Ind. nāst. Cond. good.

1346. (MAJMŪ‘A).

Sufi miscellanies contained in this volume. Transcribed in the XIIc. AH.


2. Salsala-i-Qādiriya (ff. 119v and 125). A short note on the Qādiri affiliation, giving the names of the shaykhs, by Kabīr as-Sulaymān al-Qādiri.

3. Isnād-i-chīhil 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.


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 Madār, or discussions on some matters connected with the khirqa, talqīn-i-bay‘at, etc.
6. *Miʿrājuʿn-nabī* (ff. 130v–143v). A short discussion on Muḥammad’s *miʿrāj*, in Arabic. The compiler’s name does not appear. At the end some *munājāt*. Beg. of the chief treatise:

بسم الله ..... و صلى الله على سيدنا على خير خلفه الخ


الحمد لله ..... بداني امددك الله تعالى في الدارين الغ

8. (ff. 148–150v). A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the *Shāṭarīyya* affiliation. It is probably an extract from a larger book, as appears from the heading:

فصل إز رساله مشرب شطر الغ

Bd. v. Fl. 117v–150v. For measurements, etc., see No. 1180.

1347.

(MAJMŪʿA).

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 رثنابي نامذاهى مربردگربرا ك استحكاح الغ


حضرت رسالت بناه محمد رسول الله الغ


الحمد لله ... سوال اكر ترا ارفسد ك مسلماني جند فرض است الغ


جوس نطقه مین هی نور محمد الغ
5. (ff. 26–32). Scrappy notes, magical drawings, etc. Several folios are left blank.


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. 1311 (3), 1328 (2) and 1342 (3). Beg. as usual:

Bd. v. S 245 × 135, 180 × 90, ll. 17. Or. pap. Ind. nast., diff. hands. Cond. not good. In many places the MS. is injured by repairs.

1348.

(MAJMŪ‘A).

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.

2. (ff. 110–113). A bombastic and very vague discussion of some Sufic topics. The author may be the Shamsu’l-Dīn ʿAlī, mentioned at the end. Beg.

1349.

(MAJMŪ‘A).

A collection of Sufic and poetical seraps, dating from the end of the XIIc. AH. (some entries are dated 1184 AH.).


Bd. v. For measurements, etc., see above, No. 926.


5. Sharḥ-i-bāzū-band-i-Amīru'l-mu'mīnīn '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.

5. Sharḥ-i-bāzū-band-i-Amīru'l-mu'mīnīn '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.


1350.

(MAJMŪ‘A).

Oa 72.

A collection of Sufic scraps, dating from the XIIe. AH. Different parts of it were transcribed (by different hands) in 1146, 1163, etc., AH.

1. Kashī-jawhir-i-'amal-i-muḥaqqīqān (ff. 44v–74v). A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc., with many tables, magical formulas, etc. The name of the author is not given. Beg.

1. Kashī-jawhir-i-'amal-i-muḥaqqīqān (ff. 44v–74v). A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc., with many tables, magical formulas, etc. The name of the author is not given. Beg.

2. (Risāla-i-faqr) (ff. 111–125v). The usual catechism of the elements of darwīsh lore, ascribed, as is frequently done, to the authorship of the Imām Jaʿfar Ṣādiq. Beg.

2. (Risāla-i-faqr) (ff. 111–125v). The usual catechism of the elements of darwīsh lore, ascribed, as is frequently done, to the authorship of the Imām Jaʿfar Ṣādiq. Beg.


On f. 174v there is a note in Arabic, written in Maghribī handwriting.

Bd. v. For measurements, etc., see No. 937.
1351.

(MAJMŪ' A).

Short Sufic treatises included in this volume, dating from the XIIc. AH.


الحمد لله ... بِاذ دانست كَه جَنَائِجَه بَندْكَيْ حَقَّ اللَّه

2. Wajhū’l-lah (ff. 21v–28). A short treatise, in prose and verse, on various pantheistic matters, dedicated to Shāh Wajihu’d-Dīn ‘Abdu’l-Qādir Ādūmī, 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.

حمد بِي نَبَتَت مَرَأَي وَجْدُ مَطْقُ را كَأَ عِجَدُ تَجْلِيَاتُ الْلَّه


1352.

(MAJMŪ' A).

Sufic treatises, included in this volume, dating from the XIIc. 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.

الحمد لله ..... بِذانك كَأَ شَيْم صُوَّال كَرَد الْلَّه

2. Kamālū’s-sālikīn (ff. 30v–32v). A fragment of a Sufic treatise chiefly based on the works of Nī’matū’l-lah Wali (see above, Nos. 1239–1240). The name of the compiler is not given, and only the lakhulluṣ Khādīm appears in the poetical passages. Beg.

سُبِّاٰس قدِسْي اسْلَامْ مُرْمِلِی رَا كَأَ آَمِنْش عَالِم الْلَّه


1353.

(RISĀLA DAR BIYĀN-I-ABDĀL).

(E 80).

A treatise on ‘invisible men’ (rijāl-i-ghayb), the ‘forty bodies’ (chihīl 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 lacunae. 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 XIIIc. AH. Beg. (abruptly ?).

إِنَّ الَّذِينَ ائمْضَوا وَعَمَلُوا الصَّلَاحَاتِ إِلَى

Ff. 5, S 200 x 145, 165 x 100, ll 12. Or. pap. Ind. vulgar nast. Cond. tol. good.

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 كتابات الوالي, 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 XIIIc. AH. Beg.

اللَّهُ الَّذِي وَلِيُّ الْعَلَامَةَ وَالصِّلَاةَ وَالسَّلَامُ عَلَى رَسُولِهِ النَّبِي

Ff. 13, S 235 x 140, 215 x 100, ll 23. Or. pap. Ind. nast. Cond. good.

1355. (MAJMÚ'A).

A scrap book of Sufic contents, dating from the beg. of the XIIIc. AH.

1. (ff. 1v-7). Scrappy notes, fragments, horoscopes, etc.
2. Jam'u' n-nukål (ff. 8-20v; the order of folios is 10, 17-20, 11-16). A treatise on theosophic matters, by Sayyid Qasim b. Sháh Muḥammad b. Sháh Murtadá Qadiri. The date of composition is not given. A reference to the Tajalliyát-i-Rahmání (see above, Nos. 1313-1314). Incomplete at the end. Beg.

اللَّهُ الَّذِي نَعَزَّ الْحَقَّ وَأَهَلَّ اللَّهِ نَعَمَ اللَّهِ


اللَّهُ الَّذِي نَعَزَّ الْحَقَّ وَأَهَلَّ اللَّهِ نَعَمَ اللَّهِ

4. (ff. 37-41). Various scrappy notes, extracts, fragments, etc.

TREATISES OF UNCERTAIN DATE.

1356.

(MAJMŪ‘A).

E 76.

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.

الحمد لله ... بدآن أسعدک الله ... كتاب العربي بود فارسي كرده شد الغم


3. (ff. 31v–33). A note on the virtues, which a true faqir must possess.

4. Risāla-i-Farīdu’d-Dīn Ajūd’hanī (ff. 33–46). A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a darwish. The authorship is ascribed to Farīdu’d-Dīn Ajūd’hanī, 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.

رسالة حضرت شیخ ... بدآن أسعدک الله في الاداریش الغم

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

HIKMAT-I-'ALĀĪ.

The famous encyclopædia of the different philosophical disciplines, also called Dānishnāma-i-'Alāī, or Kitābu'l-'Alāī, Usūl wa nukāt-i-ulūm-i-khamsa-i-hikmiyya, etc. The author is the celebrated Avicenna, or Abū 'Alī ibn Sinā, d. 428/1037, who dedicated it to 'Alāu'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, ‘Abdul-Wahid 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.

NUZ'HAT-NĀMA-I-'ALĀĪ.

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabbalistic 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. Abīl-Khayr, wrote probably not long after 475/1082. The work is dedicated to ‘Alāu’d-Daula Garshasp Hisāmu’d-Din b. ‘Alī b. Farāmūrz (433–443/1041–1051) b. ‘Alā’l-Daula Muḥammad (398–433/1007–1041), a prince of Tabaristān. 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 XIIc. AH. It
contains extracts from both qīsms into which the work is divided, partly reproduced literally, partly in abstract. Beg.


1359.

MIFTAHU'L-ULūM.

An encyclopaedia 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-ūlūm, Jawāmi‘u‘l-ūlūm, Hudā‘iqul-anwār fi ḥaqā‘iqul- āsār, etc. It was completed in 574/1179 by Fakhru’d-Dīn Muhammad b. ‘Umar ar-Rāzī, usually called Fakhr-i-Rāzī, d. 606/1209–1210, and dedicated to Khwārizm Shāh ‘Alāu’d-Dīn Takash b. Il-Arschān by Atsiz, who reigned in 568–596/1172–1200. See Browne, Lit. Hist., II, 484–485, Brockelmann, Gesch. d. Ar. Lit., v. I, 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.

1360.

NAFĀ’ISU’L-FUNŪN.

The well known encyclopaedia, dealing with different disciplines. It was composed between 735 and 742/1335–1342, by Muḥammad b. Mahmūd al-Āmulī, d. after 753/1352, who dedicated it to Amir Jamālū’d-Dīn Shaykh Abū Ishaq b. Mahmūd-Shāh, a ruler of Fārs and ‘Irāq, 742–754/1341–1353. The work is divided into a muqaddima and two qīsms, each subdivided into several maqālas (their lists are given in EIO 2221 and EB 1483), and the full title is Nafā’isul-funūn fi ‘arā’isī’l-‘uyūn. See GIPH 363–364, Bi II 725, EIO 2221–2224, EB 1483–1491, Pr 148, 164–167, 352, R 435–438, Fl I 38–42, etc. Ind. lbr. 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):

حمد و ثفا و شكری انتها حضرت پادشاهی را الیغ

Ff. (865), S 380 x 210, 235 x 120, II 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 (إنساب). Copied towards the end of the XIIc. AH., included in a majmū‘a (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 x 190, 200 x 100, II 21. Or. pap. Ind. nast. Cond. good. Vignette

1363.

DĀNISH-NĀMA-I-JAHĀN.

An encyclopaedia of naturalistic disciplines, such as cosmology, meteorology, botany, physiology, anatomy, etc., in 10 jsāls, 20 aslās, 4 nātiqā and a khātima. The author calls himself Ghiyāthu’d-Dīn ʿAlī b. ʿAlī Amīrān Huṣaynī Isfahānī (here اصفهانی), who wrote probably in the VIIc. or VIIIc. AH. It is dedicated to Abū’l-Fath Sultān Māhmūd (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 XIIIc. AH. Beg. (f. 2):

سراوات ستانش و سیاس مبدعی است که باقی‌الابقی (باقی‌الابقی) ذاتی الم

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh.

Ff. 167, S 255 x 195, 165 x 90, II 17. Or. pap. Ind. nast. Cond. good.
1364. 
MUJMALU’L-ḤIKMAT.

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopedia *Ikhwānu’s-safā*. The present Persian version was prepared in the reign of Timūr (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, 129×65, ll 17. Or. pap. Ind. nast. Cond. good.

1365. 
SHĀHAD-I-ṢĀDIQ.

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 Ṣādiq b. Muhammad Ṣāliḥ Ḥishāni Aẓadāni, with the *takhallus* Ṣādiqī, commenced it in 1054/1644. The work is divided into five *bābs* and a *khātima* (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.


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 315×210, 250×135, ll 21. Or. pap. Ind. coarse nast. Cond. good. Some folios are misplaced.
A voluminous naturalistic encyclopaedia of India, with its full title of Farhang-i-ʿajāʾib-ʾul-haqāʾiq-i-Aurang-Shāhī (see f. 2v). The author, Hidāyatu’l-lah b. Muḥammad Muḥsin al-Qurayshī al-Ḥashimi al-Jaʿfari, dedicated it to Aurangzīb. 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. Copious poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIc. or the beg. of the XIIc. 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); tilisms (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.

Fr. 601, S 310×190, 190×105, ll 28–38. Or. pap. Ind. nast. Cond. not good. Many leaves injured by dampness, worms and repairs.

A treatise of encyclopaedic character, dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201/1787 (chronogram ḡaḍa), by Muḥammad Aslam Bangālī Pandwāi, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a matlab (f. 3v, on مجردات و مركبات), and 20 faʿīdās: 1, on ملخکان الام (f. 15v); 2, on اجرام علمیی (f. 17); 3, on محاکه الال (f. 37); 4, on محلات هلال و بدر (f. 37v); 5, on معابد و شفق (f. 38); 9, on
2. Philosophy, Ethics and Politics.

1369.

ZAFAR-NAMA.

A short fragment from the Zajar-nama, 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 Abu 'Ali b. Sinâ (see above, No. 1357), at the request of the Samanide prince Nuh b. Manşur (366–387/976–997). See EIO 2151–2152, EB 1243 (43), 1476 (6), 2019, R 52, FI 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 XIIth. AH., the language is considerably modernised. Beg.

1370.

GANJU’L-GANJ (!).

The first volume of a very interesting and rare work on politics (در اکلاق پارشایان), 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'il-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 Sultan Mas'ūd, the Ghaznawide (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 ) باب دریم، ( f. 86v ) سیو، ( f. 168v ) جهارم، ( f. 228v ) پنجم، ( f. 262v ) 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 Hājji Khalifa. Cf. St. No. 17 on p. 52. Copied in the XIIe. AH. for one Hasan 'Ali. Beg. of the preface:

حمد بیعد و ثقEMY بیعد حکیمی را که منظوم عالم الیم

Beg. of the second bāb, i.e. the original work ( f. 3v ):

باب دریم کرت آری‌ته شد اندیسین باب انوار عقل و نیک حرم الیم

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'-UL-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. Maṃṣūr), 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 مترجم كتاب. The treatise is based on several early works, and is divided into 82 bābs. 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 Xc. or the beg. of the Xic. AH. Beg. (as on the spurious initial page):

محمد بن نهایت و مدح بن غلیت آنخدایی را که انگ

Beg. of the original portion of the MS. (f. 2):

...... مظفر الدولة والدنیا و الدین جلال الإسلام والمسلمین امیر سلغر

شیخ خلیف الله ظلال عاطفته و اید کمال رفته و علیه شانه الگ

S 225×150, 165×100, ll 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.

AKHLÀQ-I-NĀSIRĪ.

The most popular work amongst Persian treatises on ethics. It was composed by the well known astronomer Naṣīru’d-Dīn Muhammad b. Muhammad b. al-Ḥasan aṭ-Ṭūsī, d. 672/1274, cf. above, No. 1182. It was dedicated to the governor of Quhistān, Naṣīru’d-Dīn b. ʿAbdīr-Rahim 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 Mīr ʿAbdu’s-Salām, in 1050 AH. Beg. as usual:

محمد بن حد و مدح بن عدن لائق حضرت عزرت النغ

1373.
The same. E 11.

Another copy of the same work, dated 1094 AH. (the 27th year of Aurangzib’s reign). Beg. as in the preceding copy.

Ff. (216), S 230 × 130, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Glosses on the margins.

1374.
The same. E 4.

Another copy of the same work, dating from the beg. of the XIIc. AH. Incomplete at the end. Beg. slightly different:

شَكِرُنا مَحَصَّرُ وَ حَمَدَنا مَعْمَورٌ حَضَرَتُ وَ لَجَبَتُ الْيَوْمَ الْيَوْمَ


1375.
The same. E 13.

Another copy of the same work, dated 1174 AH., transcribed by one Najmu’d-Din. Beg. as in No. 1372.


1376.
The same. E 9a.


S 215 × 130, 150 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious glosses on the margins.

1377.
The same. E 10.

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, II 13. Or. pap. Ind. nast. Cond. good. Many lacunas, the order of folios in many places is confused. Marginal glosses.

1379.

AKHLAQ’UL-ASHRÄF.

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Niẓāmu’d-Dīn ‘Ubaydullāh Zakāni, d. ca. 772/1371. The treatise, which is arranged in seven ḥads, 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. Abī’l-Khayr. Beg.

شفّرنا مصدر و حمدنا محدود حضرت واجب الوجود رأ الغ


1380.

DHAKHĪRATU’L-MULŪK.

A treatise on ethics and politics, by Sayyid ‘Alī b. Shihāb’ud-Dīn Hamadāni, 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 bābs (the list of their headings is given in EIO 2176). Copied by ‘Ībādullāh b. Khwāja Fayḍi in the XIIc. AH. Beg.

حمد بسيار ومثنى بيشمار مر حضرت ملكي را الغ

Fl. (196), S 235 × 135, 170 × 85, II 15. Or. pap. Ind. nast. Cond. good. Notes and stray poetical quotations on the last two folios.
1381.

NASÂ'IH-I-NIZÂMU'L-MULK.

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous vizir of several Saljuqide princes, Nizâmu'l-Mulk (d. 485/1092). The author of this work does not mention his own name. He based it on Nizâmus-Mulk's own work Siyarül-milk 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 Amir Fakhrud-Daula Hasan b. Tajjud-Din Hasan, a descendant of Nizâm-u'l-Mulk. See GIPH 348, EB 1426-1428, R 446, etc. Cf. Mélanges Asiatiques, vol. VI, p. 115; Elliott, Hist. of India, v. VI, pp. 485 sq. The present copy dates from the XIIc. AH. Beg.

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فر. (67), S 235 x 135, 170 x 80, II 15. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs.

1382.

AKHLAQ-I-JALALI.

The famous work on ethics, with the full title of Lawâmî'ul-ishrâq fi makârimîl-akhlâq, by Jalâlu'd-Din Muhammad b. As'ad as-Siddiqi ad-Dawa'ni, d. 908/1502-1503, who dedicated it to the Aq-Qoyunlu prince of 'Irâq, Hasan-beg Bahâdur (872-882/1467-1477). For details concerning the work and its author see Br. Lit. Hist. III, 442-443, GIPH 348; BI 2 740-741, EIO 2183-2187, EB 1298 (1), 1457-1459, Pr 307, R 442 sq., Aum 62, 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:

افتتح كلام بنام راجب الاعظم سلطاني سرد الغ

Fr. (132), S 230 x 140, 140 x 70, II 17. Or. pap. Ind. nast. Cond. good. Copious notes and glosses. Index. Vignette.

1383.

The same.

Another copy of the same work, dated 1169 AH. (here 144). Beg. as in the preceding copy.

Fr. (158), S 225 x 125, 160 x 80, II 15. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.
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.

HİŞNU'L-MULÜK.

A treatise on ethics and politics, in three qisms. It was composed, as stated in the preface, 39 years after the death of Shahrukhd, i.e. ca. 889/1484, and dedicated to Sultan Husayn Mirza (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).

Ft. (130), S 185 x 125, 125 x 80, Il 10. Or. pap. Khorasani nast. Cond. good. Index.

1386.

AKHLĀQ-I-MUHSİNĪ.

Another well known work on ethics, dedicated to prince Abu'l-Muhsin, the son of Sultan Husayn Mirza. The author is the famous and prolific writer Husayn b. 'Ali Wa'iz al-Kāshīfī, d. 910/1505 (cf. above, Nos. 59-60, 290-291, 959-967). The treatise is divided into 40 fasls (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, GPh 349; Bl II 742-749, EIO 2188-2200, Br 125, EB 1460-1462, Ros 291, R 443, Aum 63, Mehren 6, Dorn C. 257, Kraft 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 Vaêz, Paris, 1837 (JA, IV, pp. 61-81). Transcribed in 923 AH., by 'Abdu's-Salâm Kâtib. Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious). Beg.

S 245 x 100, 150 x 80, Il 17. Or. pap. Very good Indo-Herati nast. Cond. very good. Excellent vignette.
1387. AKHLĀQ-I-HUMĀYŪN.

A short treatise on ethics, comp. in 912/1506–1507 (cf. f. 4v) by Ikhtiyyār al-Husaynī (cf. ff. 3v, 25, 35v), who may be identical with the author of Mukhtārul-Ikhtiyyār (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 qānūns, subdivided into numerous bahths, qā'idas, jadwals, etc. See BI II 767, EB 1463, Pr 323–324; (GC I 21). Transcribed in 1187 AH. Beg.

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 'invān 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 Mau'īsa-i-Jahāngīrī, by Mirzā Muḥammad Bāqir Najm-ī-Thānī, with the takhallus 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.

1389. NAFĀ'IS-I-WAJĪḤĪ.

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) Wajīhu'd-Dīn b. ʿĪsā Suhrawardī. 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 المظفر شهاب الدين شاه جلال ثاني صاحب قران. 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 ثانی belongs to the expression صاحب قران, being placed in front, instead of at the end as in the more common form of صاحب قران ثانی, merely for the sake of the rhyme. Cf. St. No. 74 on p. 43. Transcribed in the XIIc. AH.

Beg.

ارلَهِ بَشَرَ أَشْرَعَ فِرْغَ كَلِل جُواهر سَلَك سَرُبادل مَقْصُودٌ


1390.

(RISĀLA DAR ḤIKMAT).

E 92.

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. Yaḥyā Šīrāzī (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.


1391.

AKHLĀQ-I-SIYAR-I-PĀDSHĀHAN.

E 56.

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 انختاب) 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 nuqaddima, five fasls and a khatima (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.

1392.

Ghayatul-imkân fi darayati’l-makân. Oa 49.

A philosophical treatise dealing chiefly with the essence and
the qualities of God, by Mahmund Ushnû, surnamed Durr-i-yâtim.
It is the same work as the one described in EIO 1869 (IV). The
time of composition is not given, but it cannot have been com-
posed later than 1057/1647, which year is the date of the India
Office copy. The present transcript dates from the XIIc. AH.
Beg.

1393.

Hayatu’n-nufûs. H 2.

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 Shâhâbâdi. The title is given in the colophon. Beg. of
the second fann:

The third fann opens abruptly:

1394.

Kitâb-i-akhlâq. E 56.

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 أبو النصر أبو الظاهر سلطان فتح الله. The only prince who possessed the name Fatḥu’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 Muḥammad Sa’īd Jumlatu’l-multūk (? جملة الملوک), whose name is closely alike with that of Ḥāfīz 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.

ابنادلی کلام پنجم خداراندی سرا است که ابنادلی هرچیز ام
Bd. v. S 235 x 150, 160 x 95, ll 15. Or. pap. Ind. nast Cond. tol. good.

1395.

ABWĀBU’L-JINĀN.

The first volume of the treatise on ethics and religious philosophy, by Muḥammad Raḥf Wā’īz 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 GI Ph 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 ‘Azīmābād, in 1190 AH. (the 17th year of Shāh ‘Alam’s reign). Beg. as usual:

بپندر مقالی که سرخیل کازرون نقوی صعرا محتارین تواد نراد بود ام
Fl. (342), S 260 x 160, 205 x 110, ll 16. Or. pap. Ind. nast. Cond. tol. good.

1396.

The same.

E 3.

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.

S 210 x 140, 180 x 90, ll 13. Or. pap. Good Ind. nast. Cond. tol. good.

1397.

(MAJMŪ’A).

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. Naṣihat-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.

این نصیحت نامه است به سبیل موعظت از فقیر عبد الپادی الم

2. Yaqzatu’l-mulûk (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.

کتاب این هر محل در حال نقل این نصیحت نامه به حاکمی و بادشاها می

3. Hidayat-i-rabbâni dar buniyâd-i-saltanat-i-jâvidâni (ff. 4v–64v). The second chaftar 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 firmâns 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 Nushir-wân (f. 51); (2) admonitions of ‘Abdu’l-lah Anṣâri to Nizâmu’l-Mulk (f. 52v); (3) a theosophic treatise with the title Risâla dar hidayat-i-sulûk-i-khâss (f. 54); (4) a short naṣihat ascribed to Ghazâlî. Beg. of the original treatise:

قال الله تعالى عز و جل فقیم‌م‌ا سلمان...... این دیده‌ی دنیا درم

است الم


این چند کلمه نصیحت وزرا است که فقیر عبد الپادی الم


1398.

DASTÛR-NÂMA.

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 Ghulâm Ḥusayn of Muhammadpur (Arkât), in the reign of Šâh-‘Alam (1173–1221/1759–1806). It is divided into six bābās:
Instead of the khātima there is an appendix (f. 87v):

Many interesting allusions to the political life of India contemporary with the author. Copied in 1203 AH. Beg.

Fifteen, S 225 x 130, 155 x 85, II 13. Or. pap. Ind. nst. Cond. tol. good. Slightly repaired.

1399.

MUKHTAȘAR-I-NAŞA’I-I-MAHMUDI.

Admonitions on various ethical subjects, ascribed to no one less than the famous Mahmūd of Ghazna (!). 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.

NAṢĪHAT-NĀMA-I-‘ABDUL-LAH ANṢĀRĪ.  

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdul-lah Ansārī (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 Ansārī’s authorship. Copied in the XII c. AH. Beg.

حضرت شیع عبد اللّه انصاري رحمة للّه عليه در نصیحت اللم

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 Muḥammad Khāṭibi Judarī (جوداری) towards the end of the XII c. or the beg. of the XIII c. AH.

1. Sirājul-‘Abrār (or also Minhāju’l-anwār) (ff. 1v–54v). A treatise on ethics, in 19 bābs (only 18 are contained in this copy), by Maḥram-‘Ali b. Muḥammad b. ‘Ali Ḥisahānī. The date of composition is not given and cannot be discovered without special research. Incomplete at the end. Beg.

الحمد للّه بفتنه ابی متختصر است در علم تذکیر و ونعال اللّم

2. Aḥsanul-qīṣās (ff. 55v–157v). A treatise on ethics, in Sufic strain, divided into 12 bābs. The author calls himself Ahmad b. Ahmad b. ‘Abbās b. Ahmad b. Shīhāb al-Husaynī an-Naqawi al-Bukhārī, surnamed Mīrān Bhaī, an inhabitant of Fatḥābād near Deogir. He mentions many works which were his sources, but they are mostly early well known compositions and give no help for the determination of the period in which the author wrote his book. Beg.

حمد منتوان مر حضرت علام الغيوب وغفار الذنبوب الغ

1402. (RISĀLA DAR AKHLĀQ).

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 Hilyatu'l-muttaqin, but it has nothing in common with the well-known work of Majlisi (cf. above, Nos. 1118–1124), bearing this title. The work is divided into 32 bābs and a khātim, but the present copy, dating from the XIIth. A.H., breaks off at the 18th bāb. Besides, many pages are left blank, many lacunas. Beg.


1403. (RISĀLA DAR MA'RIFAT-I-ḤUQŪQ).

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 A.H. by Sharafu'd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

Bd. v. Fl. 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-Raḥmānī) and the faults of the Satanic ruler (pādshāh-i-Shaytānī), chiefly as applied to local conditions of some provinces of Central India. The author calls himself Naṣīru'd-Dīn b. Shihābī'd-Dīn Zāhid Ajjūdhanī and mentions that he wrote in the time of Ahmad Shāh Sūltān Aḥsanābādī. The date of composition is not given, but there is no doubt that the work is of modern origin. Copied in 1158 A.H. by Asadu'l-lah Ḥasanī. Beg.

1405.
The same.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Its title is given here as فصلٌ بادشاه رحماني و بادشاه شيطاني طرفة العين (for فصل بادشاه رحماني و بادشاه شيطاني طرفة العين). 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.

RISĂLA DAR AKHLĀQ.

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 از كوش دل بشفو ال弋

Bd. v. Fl. 101v-152. For measurements, etc., see No. 1051.

1407.

ZAD-I-ĀKHİRAT.

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 ...... لى غافل مسكيين الغ


3. Logic.

1408.

MAJMU‘A-I-RASĀ‘IL DAR MANTIQ.

A collection of four treatises on logic, which are most popular as school-books. Transcribed in the XIIc. AH.
1. Șughrâ, or Risâla-i-șughrâ dar manṭiq (ff. 1–2v). A very short treatise on the elements of logic, by Mir Sayyid Sharifu’d-Din ‘Ali Jürjânî, d. 816/1413–1414. See EIO 2181. Often lith. in Turkestan and elsewhere. The present copy is incomplete at the end. Beg.


Ffs. 36, S 325 x 175, 225 x 110, II 15. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins.

1409.

SHARH-I-TAHDHIBU’L-MANȚIQ.

A Persian commentary on the well known Arabic school-book on logic, called Tahdhibu’l-manṭiq wa’l-kalâm. The latter (i.e. the original) was composed by Sa’du’d-Dîn Mas’ûd b. ‘Umar at-Taftâzâni, 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. Nûrî’d-Dîn Husâyn Hasanî Taftâtâbâi Nîrû. He does not mention the date of composition of his work. Transcribed in the XIIic. AH. Beg.

محمد واجب الوجوهیست که کلیات و جزئیات دانال و حداثیت-الم
S 210 x 115, 150 x 70, II 15. Or. pap. Ind. nast. Cond. tol. good.

1410.

SHARH-I-TAHDHIBU’L-MANȚIQ.

Another Persian commentary on the same Tahdhîb (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 محمد در لغت ومفیس بجميل اختياري الم

S 305 x 185, 210 x 130, ll 26. Europ. pap. Inc. nast. Cond. good.

4. Lexicography, Grammar and Prosody,
   A. Dictionaries.
   1. Arabic-Persian.

1411. Nišābu’s-Sibyān.

The well known versified vocabulary of the most common Arabic words, with their Persian equivalents. The author is Abū Naṣr Farāḥī, or Farāhānī, with his full name Muhammad (or Masʿūd) 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 ‘Abdu’r-Raḥīm. It contains a short prose introduction, beg. (f. 151v):

الحمد لله …… قال الشیخ الإمام …… بدر الدين شمس العلماء ……

ابن نصر محمد الفراهي الم

The versified portion begins as usual (f. 151v):

همي كويد ابن نصر الفراهي، ك تری رحمت حق بالرفوان;

Scrappy notes and poetical quotations on ff. 146v–151 and 182–183.

Bd. v. Ff. 146v–183v. For measurements, etc., see No. 350. Copious marginal glosses.

1412. Sharh-i-Nišābu’s-Sibyān.

A brief commentary on the preceding work, chiefly dealing with matters of prosody. The name of the author and the date
of composition are not mentioned. Cf. St. No. 29 on p. 135. Transcribed in the beg. of the XIIc. AH. Beg.

ابندا میکننم بنام خذالی که الغ
Bd. v. ff. 1v-27, S 310 x 180, 210 x 115, ll 23. Or. pap. Ind. nast. Cond. good.

2. Persian-Persian.

ADATU’L-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-Khân Badr (i.e. probably Badru’d-Din) Muḥammad Dihlawi, surnamed D’harwâl (دوارال). It is dedicated to Qadir-Khan b. Dilâwar-Khan, i.e. Alp-Khan (or Hushang) b. Dilâwar, a Ghuride prince of Mâlwa (808-838/1405-1434) (see f. 2v). The work is divided into two parts, qismes. 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.

حمد و نما باقی محل، والغیات، ما وراء، (ما وراء) ( worms of)

1414.

FARHANG-I-IBRÂHÎMÎ.

The rare Persian dictionary, by Ibrâhîm Qiwâm Fârûqi, in which the words are arranged according to the first and the last letters. It is also called Sharaf-nâma or Sharaf-nâma-i-Ahmad Munyari, because it is dedicated to the memory of shaykh Sharafu’d-Din Ahmad, b. Yahyâ Munyari, d. 782/1380-1381 (cf. above Nos. 1205-1208). It was composed under Abû’l-Mu’azzafar 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 Faql-'Ali Ridawi towards the end of the X1c. or the beg. of the XIIe. AH. Beg. of the preface (in verse):

بِقَام خُدَادِ رَبِّي بِهِ أَسْتَ، سَرْأَا بِهِ نُامَةً وَأَرَاهُ هَسْتَ،

Beg. of the dictionary (f. 2v):

جَنُو بِفَضْلِ اللَّهِ تَقْدِسَ رَٰتِعَالِي النَّم.

Fl. (218), S 270 x 180, 220 x 125, ll 23. Or. pap. Ind. nast. Cond. tol. good.

1415.

MU‘AYYIDU’L-FUDALÁ.

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, ll 21. Or. pap. Good Ind. nast., different hands. Cond. tol. good.

1416.

KASHFU’L-LUGHĂT WA’L-IŠTILĂHĀT.

A Persian dictionary, with special reference to religious and Sufic terminology, by ʿAbdu’r-Rahīm 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
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.


1413.

The same.

B 30.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in both preceding copies.

S 370 × 210, 250 × 135, ll 23. Or. pap. Good Ind. nast. Cond. good. Bad vignette

1419.

BURHĀNU’L-IMĀN.

B 3.

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-imān fi ʾiṣṭilāḥāt ahlī’l-īrfān (f. 4v). The name of the compiler and the date of composition are not given. Transcribed in the XIIc. AH. by Muḥammad Ibrāhīm Iṣfahānī. Beg.

S 235 × 125, 175 × 80, ll 15. Or. and Europ. pap. Ind. shik.-nast. Cond. tol. good. Notes and glosses on the margins and fly-leaves.

1420.

FARHANG-I-SHĪRKHĀNĪ.

B 37.

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Ḥāfīz 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-fawā'id*. The latter in its turn was an abbreviation of his still larger work, *Fawā'idu'ī-š-ṣanā'ī*. The compiler’s name is given as Shir-Khan, also surnamed Sur (شیر خان برمزید سور). See EIO 2470-2471, EB 1725-1726, Pr 191, etc. Cf. C. Salemann, Mélanges Asiaticques, vol. IX, p. 356. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

พระบิ กายิ วิ พิณี บี นัยะท์ มรฆัลย์ รวาย่ม
S 270 x 125, 185 x 80, II 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 Jamālu'd-Din Husayn Injū b. Fakhrī’d-Din Hasan Shīrāzī, d. ca. 1030/1621. He completed his work in 1017/1608-1609, and dedicated it to Jahāngir. It is based on forty-four works on Persian lexicography, enumerated here on f. 2v, and in their corrected form by C. Salemann, Mélanges Asiaticques, vol. IX, pp. 537-541. See BI 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:

آنکه پر لوج زیاتها حرف اول نام اوست آن همیتوکی للم


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 XIIc. AH. Beg. as in No. 1421.

Ff. (535), S 300 x 190, 235 x 115, I 19. Or. pap. Ind. nast. Cond. good.
1423.

The same. B 22.

Another copy of the same work, transcribed in 1161 AH. by Muḥammad Qāsim. Beg. as in the preceding copies.

S 225 × 130, 170 × 80, ll 10. Or. pap. Good Ind. nast. Cond. good.

1424.

MUQADDIMA-I-FARHANG-I-JAHANGIRI. M 83.

The introduction, in twelve āīns. to the preceding work, without its initial part, i.e. its preface. Transcribed in 1133 AH. by Ja‘far-Beg Nāmūrād. An index of the āīns and scrappy notes are prefixed. Beg.

آئین اول در بیان اطلاع اسم پارس بر ملک ایران آم.


1425.


A Persian dictionary, composed at Dihli, in the 16th year of Shāhjahān’s reign, or 1053/1643, by Ni‘matu‘l-lah al-Ḥasanī ash-Shirāzī, with the takhullus Waṣli, and dedicated to Nawwab Mukarramat (مکرمت) Khān. 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 XIIc. AH. Beg.

بر ضیافت ادبیات دانش و بینش خصوصاً بر دانشگاه فرتنغ خ.


1426.

BURHĀN-I-QĀṬĪ'. B 6.

A well known Persian dictionary, arranged in the European manner. It was composed at the request of ‘Abdu‘l-lah Qutb-Shah (1020-1083/1611-1672), and completed in 1062/1652, by Muḥammad Ḥusayn b. Khalaf at-Tabrizī, with the takhullus Burhān. The work is divided into 29 gustārs. See Bl II 999-
1003, EIO 2495–2503, Br 144–145, R 500, Aum 107–108, Dorn C. 435, etc. *Ind. libr.* Bh 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. Bâqir Mazandarâni. Beg. as usual:

أَيْ رَأْئَ نُسْمَةُ إِبْرَاهِيمٌ دَرْ أَفْسُوْءَةٍ، بُزْدَانٌ، كُرستَوسٌ، تَانُكُرِي، وَالِاءُ

Ff. (516), S 355 x 190, 260 x 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 XIIe. AH. Beg. as in the preceding copy.

Ff. (624), S 345 x 235, 245 x 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. Murâd-Beg Haydari, in 1211 AH. Beg. as in No. 1426.

S 360 x 220, 250 x 130, ll 35. Or. pap. Good Ind. nast. Cond. hopeless, the paper is entirely perishaded 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-RASHIDII.

A Persian dictionary, being a critically revised and corrected version of *Farhang-i-Jahangiri* (see above, Nos. 1421-1424) and of *Majma‘ul-furs* (see EIO 2478-2480). The author, 'Abdu‘r-Rashid b. Abd’l-Ghafur al-Husayni al-Madanii at-Tatawi, completed it in 1064/1654. It is arranged alphabetically according to the European system. See Bl II 1004, EIO 2504-2511, 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 Aurangzib’s reign, i.e. 1072 AH. Beg. as usual:

َسَنَالَى كَه أَرْأَذْنَ سُمَنَا مَهْرُضْعَن وَبِرَاتَنَش دِبَّاجَهِ الْمَ


1432.

The same.

B 25.

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.


1433.

ASHHARU‘L-LUGHAT.

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, Ghulam Ahmad Bhik‘han (صبحی) Siddiqi Hansawi, completed his work in 1082/1671 (chronogram on f. 3v: عِنْصَمْ نِسْفِهْ درو، آلْبَی), and dedicated it to Aurangzib (f. 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzib’s reign, i.e. 1105 AH.,
by 'Abdu'r-Rasūl and his sons Ahmad, Rahmatu'l-lah, and Gul-Mūḥammad. Beg.

S 275 x 190, 195 x 110, il 21. Or. pap. Good Ind. nast. Cond. still tol. good, but the paper is poring. Bad vignette.

1434.

SIRĀJU'L-LUGHĀT.

B 16.

The rare vocabulary of the difficult expressions found in the works of the ancient poets, by Sirāju'd-Dīn 'Ali-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-qūtī (see above, Nos. 1426–1430), and Farhang-i-Rashūdī (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


1435.

CHIRĀḠ-I-HIDĀYAT.

B 13.

A dictionary of rare words and difficult phrases, used by modern poets. It belongs to the pen of the same Sirāj-'Ali-Khān Ārzū, who is the author of the preceding work. It is the second volume, or daftar of the Sirāju'l-lughāt, although it 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 II 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 XHe. AH. Beg.

S 230 x 130, 165 x 90, il 15. Or. 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), S 245 × 150, 165 × 80, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Glasses on the margins.

1437.
MUNTAKHAB-I-BIHĀR-I-'AJAM.

B 12.

One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162/1749 by Tikchand with the takhallūs Bahār, see EB 1756, R 502, etc. The present abbreviated edition was completed in 1182/1768. The name of the abreviator is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f. Iv, 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.

'f. 617, S 305 × 210, 255 × 150, ll 20. Or. pap. Ind. nast. Cond. good.

1438.
MADĪNATU'L-IŠTILĀH.

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 'Ali b. Muḥammad Murād Husaynī Rādawī Mashhādī, of Darbhangā (cf. f. 4). The work has a muqaddima and 4 nāḥiyyas for introduction. The nāḥiyyas 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.

1439. **FAWĀ'ID-I-ŠIBYĀN.**

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 Asiaticques, v. IX, p. 561. Copied in 1212 AH. Beg.

سَنَابِش و نِيابِش خِدَامِی را که طوائف طبقات اَلَم


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.

بعد سنابش دزائی که فرهنگ جهان الالم

Fr. (132), S 205 × 149, 180 × 95, ll 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.

بعد حمید خالق کون و مکل و آسیرند ذهنی و زبان الالم

S 185 × 120, 130 × 75, ll 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 Mottavalli." The volume, marked III, contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section 'ت'. 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 XIII c. AH.


3. Dictionaries of various Indian languages and Persian.

1443.

Mī'yarul-Farās.

M 138.

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 XII c. 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 خالق و راز و نعه مصطفی,
سعد و نجس هر قوس را کوش کی ای طالب.

Ff. 9, S 205 × 120, 160 × 60, ll 12. Or. pap. Ind. nast. Cond. rather bad.

1444.

Lughāt-i-Tilinjī.

M 130.

A dictionary of the Tilingī 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 حمیدی بی منفی و درود مرزا النگ

S 230 × 130, 190 × 75, ll 11. Or. pap. Ind. nast. Cond. good.
LUGHĀT-I-PANJĀBĪ.

A dictionary of the Panjābī language, with Hindī and Persian equivalents. The Panjābī words are given in Gurmukhī characters and the Hindī ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshī Rāj K’hātrī Lāhūrī, compiled it in 1815 AD. and dedicated to Ādār Mihrāb Sahib. Copied apparently about the same date, i.e., in the beg. of the XIIIc. AH. Beg. of the preface:


LUGHĀT-I-HINDĪ.

A list of Persian words with their equivalents in Hindī (in ordinary Nagari characters). The arrangement seems to be rather chaotic; the words are probably grouped under subjects. Copied in the XIIIc. AH.

S 215 × 175, 15-18 words on a page. Or. pap. Ind. modern nast. Cond. good.

B. Grammars.

1. Arabic Grammar.

SHARH-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 ‘Amrw Jamālu’d-Dīn Uthmān b. ‘Umar b. Abī Bakr b. Yūnus, surnamed Ibn’l-Hājib, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mir 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:

1448.

KIFĀYATU’L-MUBTADI’ĪN.


Beg. of the original treatise (f. 2v):

Fī (209), S 215 × 110, 165 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

1449.

SHARḤ-I-ALFIYYA.

A Persian commentary on a versified Arabic treatise on Arabic grammar, called Al-alfiyya, or Al-khuласāt jīn-nahw. This original treatise was composed by Jamālū’d-Dīn Abū ‘Abdī’l-lah Muḥammad b. ‘Abdī’l-lah at-Ṭāi, surnamed Ibn-Malik, d. 672/1273–1274. The author of the Persian commentary is Muḥammad ‘Ali b. Āqā Bābā-i-Sirkānī. 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 ... إما بعد برغماء صلاة اعتماد بعض الم

S 210 × 135, 150 × 80, ll 17. Or. pap. Good Ind. nast. Cond. good.

1450.

KITĀB-I-JADWALĪ.

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called Dastāru’l-mubtadā, Sarf-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
VIIIc. AH. See EIO 2425-2427, R 525, etc. Cf. St. No. 9 on p. 125. Copied probably in 1188 AH. as other works included in the same majmu'ā. Beg.

الحمد لله ... أعلم ... كا ابن كايفست در بيان مرف افعال اللغ

1451.

The same. C 3.

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.


1452.

SHARH-I-JADWALI.

A commentary on the preceding work. As already mentioned in No. 1450, the authorship of the Jadwali is ascribed to Muhammad Bihāni (see f. 5). The prince, to whom the commentary is dedicated, may be Firuz-Shāh (if this expression is not merely an honorific epithet), as given on f. 5v:

شرح جدولي


1453.

SARF-I-MĪR.

A concise treatise on Arabic grammar, by Mir Sayyid Sharif 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 Aṣīmāḥād, probably towards the end of the XIIe. or the beg. of the XIIIe. AH. Copious glosses. Beg.

الحمد لله..... بداني أسندك الله تعالى كله كلمات لغت عرب بر سه

كونه امست الم

S 235 x 140, 190 x 90, ll 13. Or. pap. Ind. silkasta-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 XIIe. AH. Beg. abruptly, without a doxology:

بدانه كلماتي كه طه زبان عرب امست الم


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.

Ff. 16, S 165 x 85, 105 x 50, ll 9. Or. pap. Ind. nast. Cond. hopelessly bad.

1456.

SHARH-I-ṢARF-I-MĪR.

A commentary on the preceding work, by Nūr(u'd-Dīn) Muhammad Fuzūn (or Furūn ?) b. Fathil-lah Lāhūrī, who flourished in the reign of Aurangzib, to whom the work is dedicated (cf. f. 3). Copied in the XIIe. AH. Beg.

شرح مرفع مير

Ff. (89), S 215 x 115, 165 x 75, ll 15. Or. pap. Ind. nast. Cond. bad. Injured by repairs.
1457.  
NAḤW-I-MĪR.  
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 1864 (4), 1688. If this identification is correct, the authorship must be ascribed to the same Mīr Sayyid Shārif Jūrjānī, see Nos. 1453–1456. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.  

أَنَا مَعْلُومٌ بِمَصْبُوبِهِمَّ، لَا يَصْبِحُ مَعْلُومًا بِهِمَّ.  

Ft. 13, S 325 × 180, 200 × 130, II 16. Or. pap. Ind. bad shikasta, in many places without diacritical dots; different hands. Cond. tol. good.

1458.  
ZUBDATU'S-SARF.  
Another school-book on Arabic grammar, sometimes also called Zubaḍat fi 'ilmis-sarf, chiefly dealing with the conjugation of the irregular verbs. It was composed by Zāhir b. Māhmūd b. Masʿūd al-'Alawī. 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.  

تَّمُرُودُ اللَّهُ الْمُوسَفَاتِ بِالْتَّصَرِيفِ وَالمَعْرُوفِ بِالْتَّلْقِيقِ المُمْنِعِ  

Ft. 6, S 310 × 170, 240 × 115, II 16. Or. pap. Ind. coarse naste. 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.  


1460.  
SHARḤ-I-ZUBDATU'T-TAṢRĪF.  
A commentary on the preceding work, by Muhammad, or Muhammad-Naqī (as given in the colophon) Darwis-h-i-Qādirī. See EIO 2422, etc. Copied in 1188 AH. Beg.  

الْحَمْدُ للَّهِ الَّذِي وَهَبَ الْرَحْمَةِ وَالْرَحْمَانِ  

1461.
(RISĀLA DAR NAHW).
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.

1462.
SHARH-I-MĪZĀN FĪ 'ILMĪ'S-ṢARF.
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 Kitabu't-Mīzān. Beg.

1463.
(RISALĀ-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.

1464.
(RISĀLA DAR ŞARF).
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.
2. (ff. 44v–53). A commentary, apparently on the preceding treatise. No indication as to the name of the author, etc. Beg.

Bd. v. Ff. 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 XII c. AR. Beg.


1466. DASTURUL-MUBTADI’.


1467. (MAJMŪ’A).

Two treatises on Arabic grammar. Transcribed in 1174 AH. by Jamāl Muhammad, in Ḥaydarābād.

1. Mukhtasar-i-Khāṣiyyatu’l-ahuwāb (ff. 1–20v). A short condensed version of a treatise on Arabic grammar, called Khāṣiyyatu’l-ahuwāb. 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..... كإفتاء المبتدين في علم صف و نحو نصوص مستثناي است الم

Fl. 52, S 170 x 115, 120 x 76, II 11. Or. pap. Ind. nast. Cond. rather bad Injured by dampness.

1468.

(MAJMU‘A).


1. *Risāla dar sarf* (ff. 2–5). A short treatise on Arabic grammar, without title and author’s name. It begins abruptly:

إما ثلاثي مزيد فيه كإفتاء است برياني بر دو كوه است الم

(f. 1v contains some scrappy notes).

2. *‘Ajā‘ibul-lughāt* (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.

جه لفظ است قولين أي نامور الم


1469.

MIZĀN FĪ ‘ILMĪ‘S-ŠARF.

A treatise on the usual topics of Arabic grammar, also briefly called *Mizān*. 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 XIIe. or the beg. of the XIIIe. AH. Beg.

الحمد لله..... بدآن..... كإفتاء فعل متصنء بر جهان نوع است ماني و مضارع الم


1470.

The same.

Oa 39.

Another copy of the same work, dating from the beg. of the XIIIe. AH. The beginning slightly differs in wording, but afterwards the text coincides with that of No. 1469. Beg.
2. Persian Grammar.

(RISĀLA-I-ŠARF-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 Shāh's reign). Beg.

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.
1475. (RISĀLA-I-ĀMŪKHTAN).

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 Mawlūdī era, by a subject of Tīpā, Muḥammad Rustam. Beg.

آموختن، آموخته، آموخته بود، الغ

S 215 × 150, 150 × 100, ll. 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، کردنی، کرده است، الغ

Bd. v. Fl. 49–53v. For measurements, etc., see No. 1470.

1477. QAWĀʾID-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’ll-Wāsī 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 افغروم ارجم و انت خیر الراحمنين الغ

Bd. v. Fl. 1–10, S 180 × 130, 130 × 65, ll. 9. Or. pap. Ind. nast. Cond. good.

1478. TAKMILA-I-WAHHĀBĪ.

A treatise on Persian grammar, composed in 1187/1773–1774, (chronogram in the colophon: برد خوش بدان، نام عبد الوهاب،) by Ghulām Ahmad Siddiqī b. ‘Abdi’l-lah b. Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb ‘Abdu’l-Wahhāb-Khān Nusrāt-
Jang. The treatise is divided into a *mugaddima* and 23 *bābs*. Copied towards the end of the XII c. AH. Beg.

**1479.**

**TUḤFATU‘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* Haqīqat (f. 10v). The work is divided into one *pishkash*, five *tuḥfas*, and a *khātima*. Copied in 1223 AH. by Muhammad Muḥsin. The first eight folios are occupied by an index, and the treatise begins on f. 9:

أَرَاسَكِيْنَ ثَطْنُ بَحَمُد سْلَمِي أَفْرَقِي ستُكَّ وكَ رَهَنَا نَكْرُ الغ


**1480.**

**TAḤQĪQU‘L-QAWĀNĪN.**

A Persian grammar, composed by Muḥammad Faṣīḥu‘d-Dīn, with the *takhallus* Faṣāḥat, 1262/1844 (chronogram زِيدَةُ الْضَّرَابَات etc.), as stated in the concluding lines. It is divided into two *taqrīs*, and based on various standard works, such as the treatise by ‘Abdu‘l-Wāsī (see above, No. 1477), etc. Copied in 1273 AH., by Muḥammad Muṣā. Beg.

الجَمْدُلاهَأْنَا وَلَءْعَسُونَةُ مُصَافَةُ مَتَّكَّدَ كَذَٰلَكَ رَفَّهَاءُ آيَةٌ مَنْتُ مَصَافَةَ القُوَّانِينَ الخ


**C. Prosody and Poetics.**

**1481.**

ANĪSU‘SH-SHU‘ARĀ.

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-Raḥīm b. Ma'rūf, who divided his book into three fasls, 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 Ḥājjī Khalīfa. Beg. of the first fragment (f. 1):

\[
\text{بنا ما قاعا} \text{لما زافنون} \text{مختصين} \text{طبث الغ}
\]

\[
\text{بنا} \text{بم} \text{حد و ثَنْيني} \text{بي} \text{عد حضرت} \text{بادشاهي} \text{را كه الغ}
\]


1482.

DASTŪRU'N-NAZM.

A treatise on Persian prosody and the methods of versification, composed in 1140/1727–1728 by Muhammad Wāli b. Mir Muhammad Bāqir Māsawī (f. 3). It is divided into a muqaddima and four bābs (not three as in EIO 2119). See EIO 2119, R 859, etc. Copied in 1191 AH. at Jaypūr. Beg.

\[
\text{برجسنه مصري} \text{ك ا زنكييني} \text{ والساني جون سر فاماست الغ}
\]

FF. (43), S 170 x 105, 125 x 65, ll 11. Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible.

1483.

(RISĀLA DAR 'ARŪP-I-FĀRSĪ).

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 gūlzār
(f. 11):

كلوزار سیوو مشتمل بر دو كل، كل اول در ابدانش شعر و انسام آن، كل
دووم در عبرانغ الغ

Beg. of the fourth gūlzār (f. 47):

كلوزار جهابم متنمین بر سه كل، كل اول در تشبه، كل دووم در استعارة،
كل سیوو در قرائتی الغ

Bd. v. Ff. 11-56v. For measurements, etc., see No. 1477.

5. Astronomy, Astrology, Mathematics, etc.

1484.

BĪST BĀB.

The famous treatise on the astrolabe, by Naṣīru’d-Dīn Ṭūsī,
see above, Nos. 1182, 1372-1378. It is divided into 20 bābās, and
its full title is Bīst bāb dar mar‘ifat-i-astrulāb. See EIO 2254 (2),
RS 155 (2), EB 1503-1505, Pr 69, R 453, Mehren 9, Gotha C. No.
38, Dorn C. 112, 306, etc. Ind. libr. Bh 225. Copied in 1212
AH. by Muhammad Mirzā Safawi for the Governor-General
سرجیان شور پروانه, i.e. Sir John Shore Teignmouth (1792-1797).

اما بعد اين مختصره، در معرفت اسطراب الغ

Fr. (33), S 135.x 70, 95.x 35, II 14. Or. pap. Ind. calligr. nst. Cond. good.
Slightly worm eaten. Occasional glosses.

1485.

ZĪJ-I-JADĪD-I-SULTANĪ.

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 Salāhu’d-Dīn Mūsā, surnamed Qādī-zāda
Rūmī, Ghiyāthu’d-Dīn Jamshīd, and ’Alī b. Muhammad Qūshehī
(d. 879/1474-1475). The present edition is divided into four
maqālas (their headings are given in EIO 2233). See BL 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, 1685; etc. The
present copy is incomplete at the end, and rather badly written. Transcribed in the XIIc. AH. Beg. as usual:

Bd. v. Fl. 50v-221v, S 295 x 100, 190 x 100, ll 20. Or. pap. Ind. nast. Cond. rather bad. A few very mediocre paintings illustrating the various constellations.

1486.

The same.

A revised edition of the same work, here called, in the heading, Sharh-i-Zij-i-amir-i-kabir Ulughbeg. The editor, Mazhar b. Muhammad Qari' b. Bahai'd-Din 'Ali, mentions in the preface that he revised the work of Ulughbeg at Shiraz, in 961-968/1554-1561 (f. 2v). Copied in the beg. of the XIIc. AH. Beg.

Ft. (284), S 280 x 140, 190 x 130, ll 20. Or. pap. Ind. nast. Cond. not quite good. Injured by dampness.

1487.

SHARH-I-ZIJ-I-JADID-I-SULTANI.


Ft. (384), S 380 x 235, 245 x 130, ll 17. Or. pap. Good bold Ind. nast. Cond. good. Bad vignette.

1488.

The same.

Another copy of the same work, transcribed in 1120 AH. (?) (the figures are not clear), by Muhammad Isma'il. Beg. as in the preceding copy.

1489.

RISĀLA DAR HAY’AT.

The well known treatise on astronomy by the same ʿAli Qūshchī, as mentioned under No. 1485. His full name was ʿAlāʾū’d-Dīn ʿAlī b. Mūhammad. The work is divided into a muqaddima, 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, Krafth 139, etc. Copied in 1225 AH. (?) almost illegible, erased. Beg.

الحمد لله ... أما بعد إبن ى كُتَب مشتمل است بِرقاء قدمه إلى


1490.

RISĀLA DAR MAʿRIFAT-I-TAQWĪM.

A treatise on eras, the principles of computation of almanacs, etc., by the same Nizām’u’d-Dīn ʿAbdu’l-ʿAlī b. Mūhammad al-Birjandi, as the one mentioned under No. 1487. It was completed in 883/1478, and divided into 20 bāḥs. See EIO 2246, EB 1539–1540, R 452–453, Aum 138, etc. Copied in 1068 AH. Beg.

أما بعد إبن مَوَسَّسِتْ در مَعْرَفَت تَقْوَم ٱلْمَلِك


1491.

KHULĀṢA-I-TAQWĪM.

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 faṣls. It is fragmentary and the author’s name, the date of composition, etc., are not mentioned. Beg.

لاين مَوَسَّسِتْ در مَعْرَفَت تَقْوَم مَشْتَمْلَ برَكَة أَنْصَل ، و إِنْ كُتَب

Bd. v. Ff. 172v–175. For measurements, etc., see No. 1358.

1492.

(MAJMŪʿA).

A collection of astronomical and astrological treatises of different authors. Copied in 962 AH.
1. (Risāla dar āhkām-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 ... چنین کوید مالف (sic) ایبی رساله مالک الحکما... بابلی اک

2. (Risāla dar āwāli) (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:

دابیل بود که عزیز النفس ر و کرایی و نیک بهشت و نیک روزی بود اک

3. (Risāla dar 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:

وعن نفل ها ا دزدیا برج که طالع سال بر کدام برج اک


بطابوس (sic) حکیم رود کرده است بارتفاع قطب اک

5. (f. 49v). An astrological table.

Bd. v. Fl. f–49v. For measurements, etc., see No. 1485.

1493.

JAWAMI' AḤKAMI'N-NUJUM.

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 Ḥājjī Khalīfa, v. II, p. 636, No. 4243, the name of the compiler was Abū'I-Hasan 'Ali 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 tahār. 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 fasāls. The copyist calls himself Mazharu d-Din Muḥammad ash-Sharīf al-Hāfīẓ al-Qādirī. Beg. abruptly:


1494.
(MAJMÚʿA).

J 4.


3. (Risāla dar aṣṭrulāb). 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 Bist bāb (see No. 1484). The name of the author of this commentary is not mentioned (the work may be the Sharh by Nizāmū’d-Dīn Birjandi, cf. above, No. 1487). Beg.

Bd. v. For measurements, etc., see No. 1493.

1495.

TA’RĪKH-I-JADĪD-I-AKBAR SHĀHĪ.

Oa 3.

An extract from the second fasāl of this work. Its authorship is attributed to ‘Abdu’l-Majīd b. Muḥammad Qutbū’d-Dīn Munajjim-i-Akbar Shāhī. It deals with the constellations which influence every month, the propitious days and hours, etc. Copied in the XIIc. AH. Beg.

Bd. v. Ff. 13v–20v. For measurements, etc., see No. 1157.
1496.


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 abjad:

\[
\text{ب} \text{ا} \text{لا} \text{ب} \text{ا} \text{ب} \text{ا} \text{ج} \text{ا} \text{ب} \text{ا} \text{د} \text{ا} \text{ب} \text{ا} \text{ع} \text{ا} \text{م}
\]

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.

BADĀ‘I‘U‘L-FUNŪN.

A treatise on arithmetic, based on the Sanskrit work Lilāvatī, composed in 1074/1664 (the third year of Aurangzib’s reign, see f. 3v), at Etawa, by Midnimal (? میدنیمال), son of D’harmdās Narāyana b. Kalyānmal Kāyat’h Sakta (f. 3). See EIO 2259. Copied in the XIIc. AH. Beg.

جيحان جهان نیانش واحد الظهوری کہ بیک ذنیہ الک

Fr. (40), S 205 × 105, 175 × 70, ll 17–18–20. Or. pap. Bad Ind. shikasta. Cond. tol. good.

1498.

ḪIKAMU‘R-RIYĀĐI.

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-mulakkkhas fi’t-hay’at (see f. 26v), and it was composed by Mahmūd b. Muḥammad b. ‘Umar 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. Muḥam-
mad Šādiq b. Abī Yazīd Anbālījī Dīhlawī. 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 Kāẓim b. Muḥammad Qāsim. Beg.

الحس السبعة التي تصويرة الناقةة عرسان الكلام الغ

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 اختبارات قمر در بروج دوازده کانه

1500.
(MAJMŪ‘A).

A collection of astronomical and astrological treatises, copied apparently towards the end of the XIIc. AH.

1. Kifāyatul-‘tālim (?) (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 lacunae 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-Maḥāmid (probably to be read Abū‘l-Hāmid) Muḥammad b. Mas‘ūd.........nawī. The work is divided into numerous sections, each differently called jīns, nā‘, sīn, faṣl, etc. Beg.

بداية علم ابن كتب علم نجوم ...... كيفية التعليم وقت التنجيم الغ

b. Majnūn-Khān Qāqshāl, the same as the author of the *Mujmal-i-muṣaffal*, 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 ‘aqāl, on the astrolabe, beg.


الحمد لله ... فذة رسالة في العمل بالربع الم

4. *Ṣad 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 إين مقتصدِ قد مستнал برصد باب، باب أول

Ff. 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 إين أتم خدا و علمات برنغي ... إين كنايست در بيان حقيقته

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. Ff. 175v–193v. For measurements, etc., see No. 1358.


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.

2. (ff. 7v–16v; ff. 5–6v are left blank). A detailed horoscope of 'Abdu'll-lah b. Hasan 'Ali Isfahâni, born in 1153 AH. at Isfahân. There are many additional notes and tables. Beg.

الحمد لله الذي لم يلد ولم يولد النج


1503.


Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIic. 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 و الصلاة على محمد و آله الح

Ff. 37, S 205 x 150, 135 x 95, II 17. Europ. pap. Ind. shik.-nast. Cond. good.

Ff. 16v–19 are left blank.

1504.

RISÂLA DAR TAHQIQ-I-SANA.

A short treatise on eras, solar and lunar, calculations of dates, etc. It was composed in the beg. of the XIIIic. AH., by Muhammad Najmu’d-Din, surnamed Qâdî’il-quḍât, cf. above, No. 1061. The copy bears his seal, containing the date 1202 AH., and is dated itself 1210/1796, or 1202 of the Bangâla era, or 1203 of the Fasli era. It was transcribed by one Fasîhû’d-Din, at Calcutta, for the same Governor-General Sir John Shore (شور Teignmouth (cf. above, No. 1484). Beg.

 благодарностью, مسلمًا، كما بعد ميكود بندة كمترشين النج

Bd. v. Ff. 1v–10v, S 240 x 150, 170 x 90, II 13. Or. pap. Ind. nast. Cond. good.

1505.

(FIHRIST-I-THAMAR-I-SÂL).

A treatise on foretelling the crops of various fruits, etc., from the positions of the constellations in the beginning of the year
1225 of the Mawlüdi 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 Mawlüdi era). Beg.

حمد حق نعت نبي وصف حيدر را كنم .... فهربست ضمرس ساز الغ

Ff. 49, S 190 x 120, 150 x 90, ll 11. Europ. pap. Ind. nast. Cond. good.

1506. ZABARJAD.

J 14.

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-mujāhidin, etc. Copied in the beg. of XIIIC. AH. Beg.

حمد حق نعت نبي وصف حيدر را كنم .... اما بعد بررامي دانش

آرای الغ

Ff. (128), S 210 x 150, 160 x 100, ll 12. Or. coloured paper. Vulgar Ind. nast. Cond. tol. good.

1507. QAWA‘ID-I-SHINĀKHTAN-I-BURUJ.

J 12.

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.

قاعدة شناختن بروج و مذاي الغ

Ff. 7, S 150 x 100, 120 x 70, ll 10. Europ. pap. Ind. nast. Cond. good. CFW 1825.

6. Magic, interpretation of dreams, methods of divination. etc.

1. Interpretation of dreams.

KĀMILU’T-TA‘BĪR.

M 131.

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 Husayn b. Ibrāhim b. Muḥam-
mad Tifisi, dedicated his work to a local prince in Asia Minor, Qlich-Arslan b. Mas'tud, 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:

تعمیر سلطاني

TA'BIR-I-SULTANI.

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 Abarquh (near Isfahan), who dedicated it to Shah Shuja' Muzaaffari (760-786/1359-1384). Sult'an 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.

1510.

The same.

Another copy of the same work, dated 1177 AH. Beg. as in the preceding copy.

S 365 x 215, 275 x 140, il 22. Or. pap. Ind. nast. Cond. good.

1511.

KITABU'R-RUYA).

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
DIVINATION.

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.

كتاب الروياء، در أصل مصدر است بمعنى رويت الله

2. Divination by 'fāl' and 'istikhāra.'

FĀL-NĀMA.

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):

فَال نَامَةَ قَرَآنَ مُجَجِّدَ كَلَامَ شَيْيْنِ ابْنِ سَعِيدِ ابْوِ السَّحِيْرِ كَفَفْهَا كَ الْغَرَّ

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:

نَقَلُ مِنْ نَافِرِيْنِ تَأْثِیرٍ خَالِقِی

Bd. v. Fl. 38v–57v. For measurements, etc., see No. 1246.

1513.

(MAJMŪ‘A).

(M攻坚 wid)

M 112.

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 Ṣādiq and Alexander the Great, cf. EIO 2264, etc. Beg.

الحمد لله ....... بدانك اين نامه را توكيل جمع كردة عاقلنه ر حكمنا (sic)

و بيران الغ

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.

فَالِ انشْتِ نِهَادَهُ، هَكَهُ خواهَدْهُ كَ شَرْحٍ حَالِ حْوَدَ بِدانَدِ بَادِهِ كَ الْغَرَّ

Fl. 52, S 205×130, 135×65, ll 12. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.
Another treatise on divination by the Coran, also ascribed to the authorship of Imām Ja'far Šādiq, and said to have been sent by one of the Abbaside Khalifs to Maḥmūd of Ghazna (f. 2). It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shi'ite Imāms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIc. AH. Beg.

Ff. 23, S 220 x 120, 170 x 80, ll 17. Or. pap. Ind. nast. Cond. tol. good.

Some treatises on divination, contained in this scrap-book, dating from the end of the XIIc., or the beg. of the XIIIc. AH.

1. (Fāl-nāma) (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 Mu'nawwar Maḥmūd Adib. Beg.

2. Fol. 11v–12 are blank. On f. 12v a note and a poetical quotation.


Bd. Ff. 1v–14v, S 240 x 130, 165 x 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

3. Divination by 'raml.'

A treatise on divination by the figures of raml, composed in 913/1507 (chronogram Kāshf Shajāra, see f. 3), by Maḥmūd b. Ismā'īl, with the takhallus Kauthari. It is dedicated to Muḥammad Shaybānī (906–916/1500–1510). The treatise is divided into a mugaddima, four bābs and a khātima, and is based on an earlier work, Shajāra-i-raml of Muḥammad b. 'Abdi'l-lah b. 'Uthmān.
DIVINATION.

Zināti Maghribi, as stated in the preface. Cf. St. No. 13 on p. 98. Copied in 1114 AH. Beg.


الحمد لخلق الخلق و الشكر لكشف الحقائق الع

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 Xc. AH. Beg.

نا مندونچه للغزاز يفصل بمقاتل أمر حقيقي الم

FF. (167), 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 شکر اجمل بعد دواب دفاتر رمل الخ


تبارك اسمك يا مصور الصور الاشكال الخ

Physiognomy.

1519.


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 Shāh.

1. Risāla dar ‘ilm-i-nuqṣāt bi-dā‘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.

الحمد لله..... ابن رسلان ايست در علم رمل كه از اکثر کتب معتمدة الم

2. Misbāḥu‘l-anfās (ff. 17v–28). A short treatise on lucky hours, days, etc. The author’s name is not given. Beg.

حمد رسول بن عبد بن فهد كه ذرات مكونات الع


4. Physiognomy (qiyyāfa).

1520.

(RISĀLA DAR QIYĀFA).

A treatise on physiognomy, the authorship of which is attributed to Imām Ja‘far Sādiq. The present copy is dated 1124 AH., but this date is rather suspicious, and the transcript seems to be of more recent origin. Beg.

الحمد لله..... اما بعد ابن رسلان قيافه منقول ار امام جعفر الغ


1521.

(RISĀLA DAR QIYĀFA).

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.

عالم ابن علم را عالم الغيب نقول من فحت الغ

Ff. 4, S 200 × 120, 155 × 75, il 13. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1522.

(RISĀLA DAR QIYĀFA).

Again a short treatise on the same qiyyāfa, also without any
Physiognomy.

Indication of the name of the author, the date of composition, etc. Copied towards the end of the XIIc. AH. Beg.

علم فراست كه أن عبارات استاز معرونة اخلاق درويديل

Bd. v. Fl. 10v-17. For measurements, etc., see No. 908.

1523.


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 (جستی) of the arteries, etc. It is the same work as the one described in Aum 136, where it is called Ikhtilāj-nāma. 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 685/1286?)

سيصد (شصد؟) ویچ بود باهشتد، که زطع من این سخنها

(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 Taʿbir-i-Sultānī (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 Taʿbir (No. 1509) in the same volume in which it is included. Copied towards the beg. of the XIIc. AH. Beg.

حمد وشکو وسایس بازدند، أف‌رفنده تی و جانیا

Bd. v. For measurement, 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 Taʿbir, 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. جمعة
SIHRU'L-UYÜN.

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 'Abdīl-lah al-Maghribī (f. 1v), also known as the Lubāb of Ibnul-Hājj, with additions from the 'Uyūnu'l-haqā'iq wa idāhu'l-farā'iq by Abū'l-Qāsim Ahmad as-Simāwī (of the Vlc. 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.


1526. جمعة
(MAJMŪʿA).

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 ... إن لم قد يبتددست كله لثم ان جسوم الغ

2. Ţalā'i-nāma-i-mardān wa zanān wa diw-nāma (ff. 57–60v). A legend about King Solomon who made a sort of census of all diws, 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 ... مهتم سليمان يتبع ندى خاتم الغ

Bd. v. Ff. 43–60v, S 320 x 195, 240 x 125, ll 23. Or. pap. Ind. nast. Cond. good.
1527.

TUHFATU'L-GHAR'A'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 al-Duri) 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.

محمد بن عبد و س车道 بن عدد نزار بارکه ملك احد الخ

Bd. v. Fl. 126v–143v. For measurements, etc., see No. 1261.


A collection of prayers, amulets, incantations, etc., with various explanations in Sufic and Shi‘it strain, in Persian and Hindustani. Towards the end there is a Rûz-nāma in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg. of the XIIIc. AH. Beg.

اسناد علی عجاب الاستغفار، در خبر خوبن آمدہ است کہ رسول نم

S 205 x 150, 170 x 95, ll 13. Europ. pap. Ind. nast. Cond. good.

7. Medicine and cognate disciplines.

1529. NŪRUL-'UYŪN.

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūḥ Muḥammad b. Maṣūr b. Abī ʿAbdī’l-lah b. Maṣūr al-Jurjānī, surnamed Zarrūn-Dast. He dedicated his work to the Saljuqide prince Sultān 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 Nūrul-'uyūn fi amrādīl-'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 Pārsi Dari, 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 أربع remains. Beg.

محمد ...... (damaged) محمد بن منصور بن أبي

عبد الله الجرخاني المحمدي

Ff. (284), S 245 x 165, 175 x 115, ll 15. Or. pap. Indo-Khorasanī nást., different hands. Cond. tol. good.

1530.

DHAKHĪRA-I-KHWĀRIZM-SHĀHĪ.

The famous compendium of medical science in all its branches, by Zaynu’d-Dīn Abū Ibrāhīm Isma’il b. Hasan (or Husayn) b. Muḥammad b. Aḥmad al-Husaynī al-Jurjānī, d. 531 or 535/1137-1141. It was composed in 504/1110-1111, and dedicated to the first Khwārizm-Shāh, Qūṭbu’d-Dīn Muḥammad (490-522/1097-1128), who is here called Arslān Tegin (written تسیل) Abū’l-Fath Muḥammad. The work is divided into nine bakhshes, 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. Bibl. Acad. Regiae, p. 228, note 2, Krafft 147, etc. Cf. St. Nr. 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 ‘Ubaydul-lah Khwāja Ibrāhīm b. Abī Tālib Husaynī; he wrote it in Calcutta in 1225 AH. The copy is apparently slightly incomplete at the end. Beg...

Ff. (880), S 330 x 235, 225 x 143, ll 21. Or. pap. Ind. nást. Cond. good. Several lacunas in the middle of the book.

إما بعد چون تقدیر یبرد تعالی جناب بورد گرام‌که

G 20.

ذخیره خوارزم شاهی
1531.

The same.

G 21.

The first book of the same work, transcribed in the XII c.
AH. Beg.

الحمد لله محمد الشاکرین و الصلوة على سید هرسالی و آله التم

Ff. (114), S 250 x 155, 200 x 115, ll 26. Or. pap. Good Ind. nast., different hands. Cond. good.

1532.

KHUFF-I-'ALAI.

G 16.

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 Jurjānī, and dedicated to Bahā'u'd-Dīn Muhammad 'Alā'u'd-Dīn ... Qizīl Arslān Wāliyyu'l-'ahd Abū'l-Muzaffar (Atsiz, as added in other copies) b. Muḥammad b. Khwārizm Shāh Hisām Amīru'l-mu'mīnīn. This Atsiz reigned in 522-551/1128-1156. The work is divided into two bakhshs, subdivided into many bāb's. See Bl II 828, R 475; cf. St. No. 2 on p. 106. Transcribed in the XII c. AH. Beg.

الحمد لله ... چنین (کود) مصنف این کتاب اسمعیل بن حسین

التصنیفین الالم

Ff. (64), S 240 x 135, 180 x 95, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825. Scrappy notes on the fly-leaves.

1533.

YADGĀR.

G 64.

Another medical treatise of a similar condensed type, by the same Isma'il Jurjānī, divided into 5 bakhshs. Cf. R 467, etc. St. No. 3 on p. 107. Copied towards the end of the XI c. or the beg. of the XII c. AH. This transcript is incomplete at the end. Beg.

الحمد لله ... اما بدايہ دانست کھ کونست هما آنست الالم

Ff. (29), S 315 x 195, 235 x 125, ll 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.

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:

S 230 x 135, 170 x 80, ll 19. Or. pap. Ind. nast., different hands. Cond. tol. good. Scruppy notes on the fly-leaves.

1535.

RĀHATU'L-INSĀN.

A rare work on medicine, composed in 778/1376 by 'Abdu'll-Qawī (?), b. Shihāb(i'd-Dīn), surnamed Diyā. He dedicated it to Firūz-Shāh, the Toghlulqide (752-790/1351-1388). The work is divided into 3 bābās which altogether contain 74 faṣls. 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 XIIC. or the beg. of the XIIIC. AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg.

Bd. v. Ff. 1v-89v, S 265 x 145, 195 x 90, ll 17. Or. pap. Good Ind. nast. Cond. good.

1536.

KIFĀYA-I-MANŠŪRĪ.

A compendium of medical science, by Mansūr b. Muḥammad b. Ahmad b. Yūsuf b. Faqīh Ilyās, who dedicated it to Sulṭān Zaynu'l-Ābidin of Kashmir (826-877/1423-1472). It is divided into two fanns, the first being divided into two qismās and the second into two maqālas (the headings are given in EIO 2297). This work is also known under the title of Kifāya-i-mujāhidiyā. 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.

شكرو سياس مرحالقي را كه در خلقانت انسان الخ
At the end there is a short appendix of medical contents, with the heading:

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:

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 the first words are محمد رضي الله عن...

1539.
TUHFA-I-KHĀNI.

An exposition of medical science, by Maḥmūd b. Muḥammad 'Abdi'l-lah b. 'Abdi'l-lah b. Maḥmūd (Nūri'l-lah). He studied medicine under eminent doctors at Shīrāz where he arrived in 902/1496-1497. He dedicated his book to Sulṭān Sa'īd Bahādūr-Khān, 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 ḏāḥs and one faṣlah (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 ḏāḥ, complete, and the second ḏāḥ, slightly defective at the end. Beg.
1540.

MA’DANU’SH-SHIFA-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, Bhūwa) b. Khawāss-Khān. He dedicated his work to Sikandar-Shāh b. Bahlūl-Shāh Lūdī (894-923/1489-1517). It is divided into a muqaddima and three bābs, subdivided into numerous fasls, and it is often called Tibb-i-Sikandari. 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 مرخذام را یک بهبودت بالغه و قدرت کامله الم

Ff. (636), S 235×170, 225×135, ll. 22. Or. pap. Vulgar Ind. nást., 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.

RISĀLA-I-YANBŪ‘ FI ‘ILMĪT-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 Muḥammad b. Mas’ūd Shīrāzī, who flourished about the middle of the Xc. AH. The work is divided into 19 fasls, 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 fasl is divided into two qismāt, 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 ... بدائيه أدمي مركيت آثبت جسد معسوس الم

S 320×195, 235×120, ll. 23. Or. pap. Good Indo-Khorasani nást. (apparently the same hand as in Nos. 1533, 1581, 1583, etc.). Cond. good.

1542.

(RISĀLA-I-CHŪB-I-CHINĪ).

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same
Six medical treatises, some in prose and others versified, by Yūsuf b. Muḥammad b. Yūsuf at-Tabīb Harātī, with the takhallus 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‘u’l-înshā (see No. 349). Copied in the XIIc. AH.


See Rosen No. 126 (1). Beg.

Between ff. 7 and 8 three folios are inserted by mistake, occupied by scrappy notes.

2. Risāla-i-ma‘kūl va mashrūū (ff. 21–26). A short treatise, also versified, giving various rules concerning food. It was composed in 906/1500 (chronogram .

Beg.


الحمد لله المنعم الحليوة (النفوس و صحة الأجسام و

4. Dalā‘i‘lu’n-nabḍ (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 الحكيم العالم و slavery
5. Dalā'īlu'l-baṣal (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
قاسية و جهاز عند و سبي ناور باري).
Beg.

بعد از سباد حكيم مطاف جل ذكرت الفم

6. Jāmī'u'l-jawā'id (ff. 52–123v). A somewhat larger,
although 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 Asiatiques, v. V,

محمد نا معدرد حكيمي را که بناون حکمت الفم

marginal notes and glosses. Scrappy notes on the fly-leaves.

1544.

SITTA-I-DURŪRIYYA.

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-DASTŪRU'L-ILĀJ.

G 57.

The introduction to the well known compendium of medical
science, Dastūru'l-ilāj, by Sulṭān ʿAlī Tabīb 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 Dastūru'l-ilāj, which was dedicated
to the father of Abū Saʿīd, Kūchkūnji (916–936/1510–1530). The
muqaddima deals chiefly with the general principles of medicine
and hygiene, and is divided into 16 bābs. 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 XIIIc. AH. Beg.

مقدمه دستور العلاج

Ff. (77), S 230 x 150, 180 x 100, Il 17. Or. pap. Ind. nast. Cond. very good. An
index is prefixed.
1546.
The same. G 58.

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. G 41.

A well known and detailed pharmacopoeia, by Mu'azzafir 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 Tībb-i-Shifā, or Qarābādin dar Tibb. See Bl 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, II 13. Or. pap. Vulgar and bad Ind. nast. Cond. tol. good.

1548.
The same. G 42.

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'min Astrābādī, a Persian poet who flourished some time about 987/1579 (Spr 42). Beg. of this additional treatise (on ff. 177–178), rather abrupt:

فهادینت اوزان جند مشهور است مثل مطلب سالار اوزان میر محمد مؤسس استرابایدی الغ

1549.

KHULASA-I-BANYAI.

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (?! not quite legible) b. Hasan Ḥakīm Hasanī. The work was originally divided into 78 fasls, but in the present copy only 74 of them are given. Transcribed (on the margins of the Tuhfatul-mu‘minin, see No. 1565) in 1146 AH at Hasnāpur (حصن بور) by Misr (مصر) Siyām Prashad, son of Misr Bindarban. Beg.

Bd. v. S 225 x 141, 160 x 75, ll 17 and marginal column. Or. pap. Ind. shik.: nast. Cond. good.

1550.

MUFRIDAT-I-NAMI.

A concise treatise on the treatment of various diseases, by Muḥammad Maṣūm b. Sayyid Ṣafāi al-Husaynī at-Tirmidhī Bha-kāri (here البكرى), 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 Mufridat-i-Maṣūmī, 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.

Beg. خدایوند کو کس (?) بدر کوریا هست برای شما و قدر کم کادا الغ

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.

Bd. (41), S 230 x 165, 155 x 105, ll 21. Or. pap. Small Ind. nast. Cond. good.

1551.

MIZANU’T-TABA’I-I-QUTB-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 sughrā, kubrā, nātiya and lāzima (here only the first of them is given). The author calls himself Taqiyyu’d-Din Muḥammad b. Ṣadrī’d-Din ‘Ali; he dedicated his

1552.

TARJUMA-I-BURʿUʾS-SĀʿAT.

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 XIe. AH. Beg.

1553.

IKHTIYĀRAT-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 1033/1624. The present treatise is sometimes also called Dastūrūʿ-ul-ʿAbbā, and is divided into a muqaddima 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.

1554.

UMMUʾL-ʾILĀJ.

A treatise on purgatives, composed in 1036/1627 (see f. 3v.) by Amānuʾl-lah b. Fīrūz-Jang b. Mahābat-Khān Sipahsālār b.
Ghayûr-Beg, surnamed Khâna-zâd-Khân (f. 3v), who dedicated it to Jahângîr. The work is divided into six bâbâs. See Bl II, 887 (6), R 794. Transcribed towards the end of the XIIe. AH. Beg.

جلی دارویی که مراح تجویز را از نساد نقصان ان

Fl. (53), S 305 x 185, 220 x 120, ll 15. Or. pap. Ind. shikasta-nast. Cond. good. An index is appended.

1555.

ALFĀZU'L-ADWIYA.

A detailed description of different drugs, of which the names are arranged in alphabetical order. The author, Nûru'd-Din Muḥammad b. 'Abdî-l-lah b. 'Aynî'l-Mulk Shîrâzî, composed it in 1038/1628-1629, and dedicated it to Shâhjahân. As an introduction there is prefixed a dictionary of drugs in four fâidas, and at the end a khâtima 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:

کرام م طلق طب تنفیق الكاف الغ

S 250 x 170, 195 x 105, ll 19. Or. pap. Ind. nast. Cond. good.

1556.

TÎBBI-DARÂ-SHIKÜHÎ.

A treatise on the general principles of medicine and the treatment of different diseases by the same Nûru'd-Din Muḥammad who is the author of the preceding work. It is dedicated to prince Dârâ-Shîkhâh, son of Shâhjahân, d. 1069/1659. The work has also another title 'Ilâjât-i-Darâ-Shikûhî. The present copy, dating from the XIIe. AH., contains only the second volume of the work, comprising the 8th gusîlär. See Bl II 857–859. It begins with:

کفتر هدیم علاجات دارا شکوهي در استنجم و نقص و حاجم و الن

The colophon contains interesting details:

نام شد ..... وقتی که حضرت خلافت پنجمی ظل الپی شاہ جهان
دانشگاه صادقیه ایران دیار بدخشاان فرومود مظفر از منصور شدند، در
همور اثری تألیف این طب موردن و طراحی دیده بودن

Fl. (409), S 330 x 200, 260 x 130, ll 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’-d-Dīn ash-Shūhshtari ash-Shirāzī. 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-kāfī 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.

الحمد لله المحمود في كل فعاله و الصلاة على النبي

Bd. v. For measurements, etc., see above, No. 1546.

1558.

FAWĀ’IDU’L-FU’ĀD.

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Tahir, who gives no particulars about himself. It is divided into 49 faṣls. The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

محمد نا محمد دودي نا را كفاظون حمضت الغ

Fl. (197), S 180 × 130, 145 × 80, ll. 11. Or. pap. Vulg. Ind. nast. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559.

TARJUMA-I-HAYĀTU’L-HAYWĀN.

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kamālu’-d-Dīn Muḥammad b. Mūsā Damīrī (d. 808/1405–1406, see Brockelmann, Gesch. d. Arab. Litt., v. II, p. 138). The translator gives his own name as Muḥammad Taqī b. Khwāja Muḥammad Tabrīzī. He dedicated his work to Muḥammad Ibrāhīm b. Ṣadrī’-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 1079 AH. Beg.

حمد یبدع و تنا بیعد خداوندی را سراست الغ
S 250 x 135, 165 x 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious notes, in Arabic and Persian, scrappy poetical quotation, etc., at the end.

1560.

RIYĀD-I-`ALAMGĪRĪ.

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) Muhammad Riḍā b. Abīl-Faḍl Sulaymān Shīrāzī, composed the first riyād between 1080/1670 and 1090/1679 (the second riyād was completed in 1096/1685), and dedicated it to Aurangzīb. The present copy contains only the first part (riyād), which is divided into four chamanas. See EIO 2337–2338, etc. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

خداوند حمد شاهیست جل شأنه که بایات جليل الغ

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 XIIc. AH. Beg.

الم لم نصر ندركم في كل الاقدات الغ
Ff. (84), S 220 x 110, 160 x 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1562.

TUHFATU'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 Muʿmin b. Mūḥammad Zamān Tankābūnī Daylāni, dedicated it to the Safawide prince Sulaymān-Ṣahl (1077–1105/1666–1694). The work is divided into two parts (the headings are given

1563.
The same.

Another copy of the same work, transcribed in 1134 AH. by Muḥammad b. Faṣīḥ Muḥammad. Beg. as in the preceding copy.

1564.
The same.

Another copy of the same work, transcribed in 1214 AH. Beg. as in No. 1562.

1565.
The same.

The second part of the same work, transcribed in the XIIe. AH. Beg. قسم أول از دستورات جامع موسم بصفة المؤمنين الغ

1566.
The same.

A short extract from the same work, included in a majmūʿa, dated 1182 AH. Beg.

1567.

ṬIBB-I-AKBARĪ.

The well known work on the treatment of diseases, being an amplified Persian version of the Arabic work with the title Shahr-i-
asbāb wa ‘īlāmāt (or Mamlūju‘l-asbāb wa‘l-īlāmāt). The latter was composed in 827/1424, and dedicated to prince Ulughbeg (cf. above, No. 1485), by Nafis b. ‘Iwaḍ Kirmānī, and forms a commentary on a still earlier work, also in Arabic, called Asbāb wa ‘īlāmāt, composed by Najibu’d-Dīn Abū Hāmid Muhammad b. ‘Ali 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. Mīr Ḥājji Muḥammad Muqīm Arzānī, and dedicated by him to Aurangzīb. The work is often also styled Ṭibb-i-akbar, or even Ṭibbu‘l-akbar. It is divided into 27 bābs and a khātimā (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:

معبدهن خصوصاً كله مشام ناطقة دامش أبين را الد "م"

Ff. (566), S 270×160, 215×115, ll 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-TAJARIB.

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 مشتمل (sic) (بيست و در و باب، باب اول در امران سر التم

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 (here مفتيح حسب الشفاء و حفظ الصحة ( الصيفة ( إ خيراً خيراً خيراً خيراً)

1570.

The same. G 19.

Another copy of the same work, dated 1215 AH. Beg. abruptly:

S 220 x 175, 180 x 120, ll 15. Or. pap. Vulgar Ind. nast., different hands. Cond. tol. good. Copious notes at the end.

1571.

مجربات اكبري

MUJARRABAT-I-AKBARÎ. G 49.

A detailed description of compound medicines with instructions as to their use, by the same Muḥammad Akbar Arzānī, who is the author of the preceding works (Nos. 1567–1570). It is divided into a muqaddima and numerous short bābs. 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 هداى إلى التراث المستقبلي

Ff. (99), S 230 x 150, 180 x 105, ll 18. Or. pap. Ind. nast. 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 XIIIe. AH. Beg. as in the preceding copy.

S 235 x 175, 195 x 135, ll 16. Europ. pap. Bad Ind. shikasta-nast., different hands. Cond. bad. The paper is perished. Notes on the margins and at the end.

1573.

ترباذين قادري

QARĀBĀDĪN-I-QĀDIRĪ. G 43.

Another treatise, extremely popular in the East, by the same Muhammad Akbar Arzānī. 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 bābs. See EIO 2344, R 480, etc.
1574.

MIZANU'T-TIBB.

A short treatise on the theoretical principles of medicine, again by the same Muḥammad Akbar Arżānī (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 العيني محمد أكبر میکوید که الى

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 Muḥammad Shāh, by an inhabitant of Gujrat, Pīr Muhammad. The work is divided into seven bakhshs, each subdivided into many smaller sections (a detailed index is given on ff. 3–23). Transcribed in 1173 AH. Beg.

ابناء میکنی بنام حکیمی که حکمت بالغه نست آب زیگ

1576.

QARĀBĀDĪN-I-SIKANDARIYYA.

A detailed pharmacopoeia, composed by a Greek from Constantinople, Hakīm Sikandar b. Hakīm Isma'īl, 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.

ترکیب کلاهی که در تأثیر نفوس مصدوب نیست و اخراس حروف الم
1577.

(RISĀLA DAR ȚĪBB).

A collection of recipes, medical counsels, descriptions of various kinds of ma’jūns, etc. The ma’jūns 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 ‘Abdū’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 XIIe. AH. (from which time the present copy dates). The name of the author and the exact title do not appear here. Beg.

Bd. v. Fl. (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 XIIIe. AH. Beg.


1579.

BAḤRU’L-MANĀFI‘.

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlūdī era, and dedicated to Ṭīpū of Mysore, by Diyā b. Khwājagī, as he is called in the colophon. It is divided into 5 qīsmās. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Ṭīpū. The work offers as cures chiefly magical
formulas, amulets, magic prayers, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

محمد صالحی که پنج نوع بشر ما و سائر کانینکان

F(466), 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-NĀMA.

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, Hakīm 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 Kitāb al-‘asbāb (cf. also above, No. 1567). The work is divided into four maqālas, the first in 17 bābās, on the general principles of medicine, the second, in 59 bābās, 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 bābās 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 سپاس مالک الملکی را که عون علی‌شناس الیم...... بعده کوید

مؤلف این نسخه جامع محسن حکیم هرکس را که ازین علم الیم

Bd. v. F(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 Muḥammad Ilyās. In the colophon his full name is given as Najmu’d-Dīn Maḥmūd b. Ilyās ash-Shirāzī. 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.

الحمد لله ... أما بعد. جزئين كوبد اضفغ خلق وانئف انسان معنود
اليس الف

Bd. v. Ff. 1–42v, S 320 x 195, 240 x 125, II 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. (MUKHTAŠAR DAR TİBB).

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 Maḥmūd 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.

سياس يبيع خدارندي را كه ذات ار بينใด ذات نمانذ ... اما بعد


1583. MUJARRABU‘SH-SHIFĀ.

An exposition of medical science, based on Indian sources. It was originally written in Hindi by Ahmad b. Muḥammad Mulțani, 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.

 длинным. ... ....... .. . ämä Bädiu Thâb Mâsûmī, Lâfīf az-Ṭalâf Ahmad Bn
Muhammad mlâtnâ Sâki Fâjdâ, Bznây, lâfîf, Jâmî, Kfr. Wâdî, Æd. 

Ff. 27, S 320 x 190, 230 x 125, ll 23. Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good.

1584.

FARHANG-I-TIBB.

�رەنگک طب

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 ، اثرج شخفقول الغ

Bd. v. Ff. 151v-155v, 158-163v. For measurements, etc., see No. 1535.

1585.

(MAJMŪ' A).

(مجموعة)

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 .. . أمã بã̄ Ilêm Mâjêmû Fwâlîd, Aściâ, Rûqût Bâjâ, Šûrîra, Êl-

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 a part of the Divâ-nâma of King Solomon (who chained different divs to each constellation). At the end a note on the preparation of some drugs (ff. 18-24). Beg.

باب ، در دیو نامه حضرت ساهم که مسلمانان ازین دوشنام شنا پاپند الغ

بعد أز حمدي بابي تخلاني ... ابن منتخب أز كتب نواميسي كه
مشتغل برسائل اسم الله


الحمد لله ... إما بعد بدرانكه ابن كتب را طاليفوس فردوس خوانزد الغ

6. A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc. (f f. 198–216).

Bd. v. S 200 x 125, 150 x 90, II 16 (approximately), Or. pap. Ind. nast. Cond. tol. good

1586.

(MAJMŪ‘A).

G 45.

A collection of short medical treatises and extracts, transcribed in 134 AH., because some other entries in the volume are so dated, and the volume is written all through by the same hand.


نفره من بطليموس مرتبت جاليفوس الزماني حكيم محمد باقر


نفرة آخر از طيب الرنی است علیه الله عليه و آله الغ

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:

در باب امراس سر مطلق مداع خواه سبیش خاطی الغ

Bd. v. S 260 x 100, 185 x 105, li 15, Or. pap. Calligr. Ind. nast. Cond. good.

1587.

JAMI‘UL-QAWĀNĪN-I-TIBB-I-HINDĪ.

G 66.

A compendium of Indian medicine, arranged in a muqaddima, two fanns, 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.

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 ṬIBB).

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-Latīfī 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.

Fi. (112), S 230 x 145, 185 x 90, ll 19. Or. pap. Ind. peculiar nast. Cond. tol. good.

1589.

(MUNTAKHIB-I-KITĀB-I-ṬIBB).

G 24.

A fragment of a large treatise on medicine, dealing with the description of simple and compound drugs, in their effect on various 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.

MU‘ĀLIJAT-I-ISKANDARIYYA.

G 4.

A treatise on drugs described in alphabetical order. Its contents are much alike to those of the work described in EIO 2368. But the latter pharmacopoeia belongs to the authorship of Dīn 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 Husayn Sharīf. Beg.

1591.

(MAJMŪ‘A).

A collection of extracts from different medical works. Copied in 1182 AH. Many marginal notes and glosses.

2. (Risāla dar khawāss-i-haywān) (ff. 28v–34v). A short treatise dealing with the curative properties of the flesh, etc., of various animals. The work, divided into 43 bāhs (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 Naṣir (i.e. Naṣr II) b. Ahmad, the Samanide prince (301–331/914–943). Beg.

1592.

(MAJMŪ‘A).

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:

\[\text{س } 240 \times 155, 170 \times 105, \text{ ll. 13. Or. pap. Ind. nast. Cond. good.}\]

1594. (TAQWİMU’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 t is the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc. AH.

\[\text{Fl. (197), S 315 } \times 230, 245 \times 170. \text{ Or. pap. Ind. nast. Cond. good.}\]

1595. (RISĀLA DAR TĪBB).

A fragment of the second fann of a book on medicine (on the fly-leaf ascribed to the authorship of Hakim ‘Ali Yar-Khan). This second fann was originally divided into 22 bābs, but the fragment contains only 11 of them. Transcribed in the XIIc. AH. Beg.

\[\text{س } 240 \times 140, 190 \times 90, \text{ ll. 21. Or. pap. Ind. nast. Cond. good.}\]

1596. ĀĪNA-I-SIKANDARĪ.

A large treatise on various classes of diseases, their cures, etc., by Sikandar Āmulī, 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 āinas, and a khātima. Cf. E10 2363. Transcribed towards the end of the XIIc. AH. Beg.

\[\text{Fl. (352), S 265 } \times 180, 233 \times 130, \text{ ll. 24. Or. pap. Vulgar Ind. nast... different hands. Cond. good. Glosses and notes on the margins.}\]
A collection of fragments and extracts from various medical and pharmacological works. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. 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, gānjwars (كنجور ), each subdivided into several naqds, which, in their turn, were subdivided into taqds. Here are given: (part of) the third naqd of the first gānjwar (f. 63), and naqds 2-4 (incomplete) of the second gānjwar. The second naqd deals with Indian medicines (f. 19v); the third naqd (f. 42) deals with mercury ( درنیل و امل سیما ) and 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.
7. A short note on weights (cf. above, No. 1548), in three farsās, without indication as to the name of the author (ff. 193v-195v).


الحمد لله ….. بداته لأين مثاله درهم است از متشار الكحّائش الغ

9. (ff. 261v-275v). Scrappy notes of religious and magical contents, dealing with the efficient methods of reciting the Fātīḥa, various drugs, a discussion of the 'people of the unseen' (rijāl-i-ghayb) (f. 273), etc.


1598.


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.

باب در خواص جدوار و فازهر ونثيرة جدوار را به پارسی زودار كودن الدغ


1599.

KATHĪRU’L-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 Muḥammad 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.

اما بعد حمد جل شانه كه لا احصي ثغور على الدغ

Bd. v. S 210 x 135, 170 x 90, ll 17. Europ. pap. Ind. nast. ond. tol. good. CFW 1825.

1600.

(MAJMŪ‘A).

M 37.

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 *Burū'ī's-saḥīh*, 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).

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.


Ff. 21, S 260 × 140, 200 × 100. Or. pap. Ind. nast. and shikasta, different hands. Cond. not good.

Treatises on the diseases of animals.

1602.

FARAS-NĀMA.

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-‘Ālimīn b. Sayyid Abī’l-Ḥasan al-Karbala’ī al-Husaynī al-Ḥashimi (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 XIIc. AH., contains many glosses and notes. Beg.


1603.

The same.

Another copy of the same work, dated 1209 AH., Aurangābād. Beg. as in the preceding copy.

1604.
TUHFA-I-KĀN-I-ILĀJ-I-ASP.

A treatise on the diseases of horses, based on the Salihotra, and arranged in 59 bābs. 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.
MIḌMĀR-I-DĀNISH.


Bd. v. Fl. 365-368v. For measurements, etc., see No. 926.

1606.
(RISĀLĀ-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:

Fr. 4, S 210 x 135, 175 x 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1607.
(MAJMŪʿA).

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 Hasan (1083-1098/1672-1687), by Dūst-Muhammad Sabāʾ.
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 458, because the initial words and the division into 61 short bābās coincide in both. The author’s name is not given, but according to EIO 2793 he was called Muhibb-‘Ali-Khān Khāṣṣ-Mahallī b. Nizāmī’-d-Dīn ‘Alī Murghilānī. He died as a governor of Dihlī 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.

بسم الله الرحمن الرحيم، طائر فراشد، وحی قدمم،
خطاب ذي بال همايون خطاب، خال وخط عرض ام التتاب,

2. **Tibb-i-ţuyûr** (ff. 91v–128). 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:

الج براحه دازة ووفاق مروج فيكين الدائم

3. **Tibb-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 Sulṭān Firūz-Shāh in 680/1280. There was no reigning prince with that name in the year in question. As this Sulṭān 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 bābās. It was transcribed in XIIc. AH. (the handwriting and the paper are different from those of the rest of the volume). Beg.

بعد از حمود بسیار و تغلیب به شمار مر خالق الليل و ظهیت النّم

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.

علاج جسم وجلال جسم، درای کاشفی شاهین النم

Ff. 151, S 230 × 125, 170 × 87. II 15 (on ff. 127v–143v the lines are diagonal). Or. pap. Ind. n. ast., different hands. Cond. toll. good.
8. Arts, technical and practical pursuits, etc.

1608.

ADABU’L-ḤARB WA’SH-SHUJA’AT.

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 mediaeval life of the Muhammadan countries, calls himself (f. 9) Muḥammad (b.) Maḥṣūr (b.) Saʿīd Abīl-Faraj (b.) Khalil Ahmad Abī Nasr Qurayshī, surnamed Mubarak-Shāh or Fakhru Mudabbīr. He dedicated his work to the Mamlukide prince of Dīhil, Shamsu’d-Dīn Ḳutbūṭī (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 Adabu’l-mulūk wa kifāyatu’l-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 12th or the beg. of the 13th. AH., slightly incomplete at the beginning. It opens abruptly with:

٣٠ أخریر رسالت در وجود آورد نا عالمارا الع

FF. 211, 8 220 x 140, 125 x 75, 8 15. Or. pap. Khurasanī nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

2. Archery.

1609.

(RISĀLA-I-TĪR-ANDĀZĪ).

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-tīr-u kamān); cf. also EIO 2770 (1). The author is Mir Muḥammad Nishāpūrī, but the date of composition is not given. Copied in the XIIe. AH. At the end a short poetical fragment in Sufic strain is added. Beg. of the treatise itself:

الحمد لله...... قال النبي...... غي نزك جميع الف

Bd. v. FF. 49–55. For measurements, etc., see No. 1223.

1610.

(RISĀLA-I-TĪR-ANDĀZĪ).

Another treatise on archery, without the name of the author,
date of composition and exact title. Transcribed in the XIIIc.
AH. Beg.

Bd. v. Ff. 1–36, S 205 × 150, 155 × 100, ll 11. Or. pap. Bad Ind. shikasta-nast.
Cond. tol. good.

3. Hunting.

1611.

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 Husaynī Tayyibi, surnamed Ṣadr-i-Jahān, dedi-
cated his work to one of the Qutb-Shāhs, whom he calls
Abū al-mustafā
Hāmīn Qutb Shāh,
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. Sultān-
Qulī (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 mugaddima, 10 bābs, and a khātima.
The latter contains an alphabetical list of animals, with parallel
names given in Persian, Arabic and various Indian dialects
(chiefly Dakhani); it occupies half of the whole work.

مقدية (f. 10v)
(1) در بيان تحقيق لفظ ومعني كلمة عبيد الغ
(2) (f. 11)
(3) شروط صيد و ذائق
(4) (f. 13)
(5) آلة اصطكان وذيق
(6) (f. 19v)
(7) ذكر نسبه وكيفية كففي آن
(8) (f. 21v)
(9) ذكر حيوانات وطبوري كل
(10) بدان شكار سيمکند وشرائط معلم
(11) ساخته ایشان و لاحکم آن
(12) (f. 29v)
(13) ذكر صيد كریس به تیر و شمشیر و نیزه و باقي آلات نیز
جراحت کننده
(14) (f. 36)
(15) ذكر صيد كریس ماهی و طريق تزکیه آن كل کدام جنس از
(16) (f. 39v)
(17) ماهی حرام اسم و کدام حلال
(18) (f. 44v)
(19) مسائل ذبح و نصر کولس حيوانات و طبور
(20) (f. 53v)
(21) حکایت و روایت حيوانات
Agriculture.

IRSHĀDU'Z-ZARA'AT.

A treatise on agriculture, and horticulture, composed in 921/1515 (see f. 23v), as expressed in the verse:

"In the year 921/1515, when the moon passed over, he wrote this in the month of Shawwal..."

The author calls himself Qāsim Yūsuf b. Abī Naṣr Tabbāsī, a descendant of 'Abdu'llah Anšāri (see above, No. 234). The work which is called also Chaman-afirūz (as in the colophon), is divided into a lengthy muqaddima (written in bombastic style, and dealing with vague general talk in Sufic strain) and 8 short rau'fās. Transcribed in 1205 AH. by Muldas Rāy Kāyat'h at Barwāsāgar. Beg.

1612.

1613.

(RISĀLA DAR FALĀHAT).

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):

"Worked on this day in the cultivation of plants..."
1614. (RISĀLA 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).

Beg.

از حكمت رباني وزفيف خور وباران الف

S 230 x 150, 170 x 95, ll 13. Or. pap. Ind. nast. Cond. tol. good.

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 Ilkhānīs, 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-Ilkhānī, with reference to the following statement:

تنكوسون نامه

The work is different from the one with the same title, described in RS 157, composed by Naṣīru’d-Din Tūsī (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 bābs, dealing with:

(43 minerals)

(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 majmū'a. Beg. without a doxology:

Bd. v. Fl. 407-413. For measurements, etc., see No. 924.

1616.

KHAWĀSSU'L-AHJAR.

A Persian version of an Arabic treatise on precious stones, called Az'hāru'l-asḵār fi jawāhir'l-ahjār. The latter was composed in 640/1242 by Shīhābu'd-Dīn Abū'l-'Abbās Ahmad b. Yūsuf at-Ṭifāshī, 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 bābās. Cf. St. No. 3 on p. 96. Transcribed in the beg. of the XIIIC. AH. An index is appended. Beg.

الحمد لله فاطر الأرض و السماء و موجد المخواص و الآثار الالغ

Fl. 28, S 185x110, 130x75, II 9. Or. pap. Ind. nast. Cond. good.

1617.

MUNTAKHAB-I-JAWĀHIR-NAMA.

A short treatise on precious stones, in 12 bābās, 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. 'Abdil-Azīz Jauhari. See also EB 1879, R 789-790, etc. Transcribed towards the end of the XIIIC. AH. Beg.

الحمد لله ... أما بعد ابن نامه منتظبي است در بابل معرفت الم

1618.
The same.

G 15.

Another copy of the same, as above, from the plate in G 15.
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 سلفيس بديع الأساس مره حضرت صانع رأ أو الغ


7. Architecture.

(Consulta-I-rau'da-I-ta'j-ma'hal).

D 17.

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 XIIc. or the beg. of the XIIIc. AH. by one Qāsim 'Ali. Beg. abruptly:

سمى بانوي بيغ خطاب مفتاح ممح سلم

S 275 x 160, 180 x 95, II 7. Or. pap. Ind. nást. Cond. good.

8. Calligraphy.

(Majmū'a).

M 98.

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) Rafiqī (cf. f. 4), who is usually identified with the famous calligrapher Mir 'Ali Kātib, d. ca. 945/1539. The work is divided into six bābs, but here only five of them are actually given. See EIO 2931 (where the headings of the bābs are reproduced). This work was composed after the one mentioned next, and therefore after 940/1534. Beg.

محمد و سليمان استاديرا كتب لوح رقام الغ

2. Rasmu'l-khatt (ff. 28–55v). A versified treatise on exactly the same matters as those dealt with in the preceding work, by
the same Majnûn. 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:

بيا كتب لوح وقلم كن


5. (Risâla dar khatt) (ff. 73–86). A short treatise on calligraphy, by Bâbâ-Shâh who used the takhllus Hâli (cf. f. 75). It was written later than 940/1534, because the Rasmu’l-khatt by Majnûn (described just above) is referred to in it. It is divided into a muqaddima, two bâbs and a khâtima. Beg.

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 Imâms.

Fl. 102, S 180 x 125, 130 x 70, II 11. Or, pap. Ind. coarse nast. Cond. good.

1624.

KHATT-U SAWÁD.

Another copy of the same treatise as No. 1623 (1). Transcribed towards the end of the XIIe. AH., included in a scrapbook. It is complete and contains all six bâbs. Beg. as in the preceding copy.

Bd. v. Fl. 1–18. For measurements, etc., see No. 420.
1625.
(RISĀLA DAR KHĀṬṬ).

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.

بِدَانِهُ قِبْلَةُ الْكِتَابِ جَمَالُ الْدِينِ يَقُولُ كَفَّةُ أَسْتِهِ

Bd. v. Ff. 120v–124. For measurements, etc., see No. 356.

1626.
KHĀṬT-I-TARZ-I-MUḤAMMADI.

A treatise on the rules of calligraphy, composed in 1224 of the Mawlūdī era, and dedicated to Tīpū of Mysore. The name of the compiler is not given. Transcribed in the beg. of the XIIIe. AH. Beg.

الحمد لله ... إِمَّا بعَدُ بِرَأْيِ صَوَابٍ نَّمَلَى دَانَایِلَ بِورِزَکَرَ الْمَغَّل


1627.
The same.

Another copy of the same treatise, dating from the XIIIe. 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 × 120, 160 × 100, II 18. Or. pap. Vulgar and bad Ind. nast. Cond. hopeless.

1628.
(MAJMŪ‘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 bābās but here only 40 bābās are given. The preface (which may have contained the author’s name), and the end, are lost. It opens with the first bāb:

باب اول، در ساختمان ذلی ولکیلمی، سخاتی خبری مایا وان۴ یام
2. *Risāla-i-k'hichrī* (ff. 98v–114; ff. 85–98 are left blank). A treatise on the methods of preparation of various Indian sweetmeats. 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.

10. **Indian Music.**

**MĪSBĀḤU‘S-SURŪR.**

A treatise on Indian music, composed in 1074/1664 (cf. f. 6v) in the reign of Aurangzib, by Hasan b. Khwāja Tāhir b. Muḥammad, a qāḍī of Antūr, a place in Daulatābād (f. 2). The work is divided into 4 bābs and in the colophon is also called *Miftāhu‘s-surūr*. Transcribed in the XIIc. AH. Beg.

**1629.**

M 136.

Ff. 24, S 210 x 120, 180 x 85, ll. 16. Or. pap. Ind. shikasta-nast. Cond. tol. good. An index is appended.

**1630.**

**TUḤFATU‘L-HIND.**

M 42.

Another treatise on Indian music, different fine arts, physiognomy, sexual matters, etc., all according to the views and practices of the Hindus. It was composed by Mirzā-Khān (Muhammad b. Fakhrī’d-Dīn Muḥammad, at the request of Kokiltāsh-Khān, for the instruction of the youthful prince Jahāndār-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 *mugaddīma*, seven bābs and a *khātima* (their 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.

**1630.**

Ff. (312), S 290 x 175, 210 x 135, ll. 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, Muḥammad Najīb Qādirī Nāgūri Ajmīrī, 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. Qādi Shaykh Muḥammad Nahrwāli, 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. A.H., is slightly incomplete at the end. It begins with the 1st of Rabī’u’l-awwal and breaks off at the 12th of Ṣafar. Beg.

الحمد لله ... اما بعد إي رسالة مختصرة أتذكر كتاب اعراس اتيبة
وعساماً وآئمة البدع وسائر مشايخ كريم رضي الله تعالى عنهم الغ


1632.

The same.

D 281.

Another copy of the same work, dating from the beg. of the XIIIc. A.H. It is complete, ends with the 30th of Ṣafar and contains at the end brief notes on the four earliest khalifs. Copied by Sayyid ‘Alī Ṭīḏā. 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:

غرا ربيع الأول، حضرت سلمت بناء على الله عليه وسلم الماء
S 180 × 120, 140 × 80, II 15. Europ. pap. Ind. natt., different hands. Cond. tol.
good.

1634.

ṣAḤĪFATUL-ʾAʿRĀS.

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 Ṭīpū of Mysore. The dates
begin with the first of Rabīʿuʿl-awwal and end with the last day of
Ṣafar. On the last two pages there are several ārs, added
apparently after the compilation had been completed, giving the
dates of the deaths of some nawwabs and divines. Copied in the
beg. of the XIIIc. AH. Beg.

الحمد لله ....... أما بعد ابن سالمه حسب الأمر عليه مطاع الماع


1635.

TAʿRĪKH-I-ḤADRAT-I-ĪṢĀ.

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 bāhs. A good copy, transcribed by Muhammad
Shaft Qandahārī in 1013 AH. and bearing the seal of Akbar (also
giving the date 1013 AH). Beg.

پس از ستانش انرود کار جهان الم

S 220 × 150, 170 × 90, 3 columns of diagonal lines. Good Ind. natt. Cond. tol.
good. Vignette.

1636.

DĀSTĀN-I-AHWĀL-I-ḤAWĀRIYĀN.

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-aḥwāl-i-Hawāriyān-i-Haḍrat-i-Īsā wa dhikr-i-manāqīb-i-ischān. Transcribed in 1871 by Muḥammad Amjad. Beg.

المنة (here الله كإضلاع ظاهري رقوا بطلني الم


3. Taxation.

RISĀLA-I-DĪWĀN-PUSAND.

M 81.

A treatise on the principles of taxation, composed by Chhitarmal, son of Ṛay Prān Chand Munshī. The work is of modern origin. It is divided into 4 dāstārs. See R 990. Transcribed in 1235 AH. Beg.

نتحم رزقي محمد رضي ائمن عمزر نياز

Ff. 101, S 235 × 150, 180 × 95, ll 16. Or. pap. Ind. modern nast. Cond. good. Note: 'presented by Chestur Mull' (probably the author himself) 'on the 4th April 1820.'

4. Residuals.

TARJUMA-I-MAQĀMĀT-I-ḤARĪRĪ.

Pa 1.

A Persian paraphrase of the famous Maqāmāt of Abū Muḥammad al-Qāsim b. Ṛaḥīm al-Ḥarīrī, d. 515–516/1122, see Brockelmann, Gesch. d. Ar. Lit., vol. I, pp. 276–278. The name of the translator is not given, and there is no indication as to the date of compilation. Transcribed in the end of the XIIc. AH. A note by H. Blochmann on the fly-leaf, dated 1870. Beg.

أي بار خدا برستني كه ما هي سنائيم ترا الم


1639.

QĀNŪNU‘N-NISĀ.

Na 108.

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.,

اما بعد این رساله است (رسائیسمت) در باب آداب و اطوار زنان الخ
Bd. v. For measurements, etc., see No. 641.

5. Documents connected with the military and civil
organisation of the government of Tīpū, the naw-
wab 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 Tīpū, undoubtedly in
imitation of the insignia of the Europeans. There are also de-
scriptions 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 Tīpū’s archives. Cf.
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.


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 Mawlūḍī era). Beg.

کتاب علامات قوس عربة میر میران الخ
S 200 x 150, 170 x 120, II 8. Europ. pap. Ind. nast. Cond. good.
A list of judges in receipt of decorations of different degrees. Written in 1226 of the Mawlūdī era, by one Ḥusayn. Beg.

تفصيل أمف كچهريچات ملكي الخ

Ff. (41), S 195 × 135, 170 × 100, ll 15. Europ. pap. Ind. nast. Cond. good.

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 horn-signals, etc.
2. (ff. 5-23v). Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era.

Ff. 37, S 110 × 75, 90 × 60, ll 8. Europ. pap. Ind. nast. Cond. good.

2. Organisation of the Army.

Instructions concerning the composition of cavalry units in drill and on the march. Written in 1217 of the Muḥammadi era.

Bd. v. Ff. 37v-39v. For measurements, etc., see No. 949.

Instructions to some officials, such as Ghulām-ʿAli-Khān Quṭbu’l-Mulk, ʿAli-Riḍā, etc., concerning certain movements of troops. Beg.

حكم نامه بنام غلام عليخان الخ


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-NAMA).

Instructions to the commanders of garrisons of various fortifications. Not dated. Beg.


1649. (HUKM-NAMA).

Various minor instructions to different military officials. A translation into Hindi (in Nagari characters) is added. Written in 1199 AH.


1650. FATHU'L-MUJAHIDIN.

The well known work, written by order and under the direction of Tipu 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. Ra'di Shushhtari (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 bâbs (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled kitâb, 'invân, etc., not uniformly bâb, as they were probably called afterwards. Transcribed in 1198 AH. by Ghulâm Murtâdâ-'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 162.

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 (dābita).

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.

Fl. (84), S 200 x 135, 165 x 105, ll 12. Europ. pap. Ind. shikasta-nast. Cond. good.

1656.
The same. M 157.

Another copy of the same work. The same age.

Fl. (166), 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 Tīpu’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 Mawlūdī era), etc.

S 205 × 140, 160 × 100, ll 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 Mawlūdî era, Ṣalāmābād. 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.

1673.
The same. M 156.

Another copy of the same work. The same age. Scrappy notes in the beginning.

Ff. (137), S 190 x 135, 165 x 105, ll 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. (HKM-NAMA).

Instructions to Muḥammad-Darwīsh-Khān, Akbar ‘Alī-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 (Rājeh Fransis, ), and at the end the scales of pay to the personnel of the mission are given (f. 15v). Beg. of the first instruction:

حكم نيما، باسم محمد درويش خان و أكبر علي خان الفرنسان،


1677. (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.


بايد كه أول شماها بنكرفته و از آنچا سامان تجارب دل

There are three appendices dealing with various details concerning the organisation of the mission.


برلي سوال و جواب نمودن با خوندگار روم الم

4. (Hukm-nāma) (ff. 22v–30). A similar instruction for negotiations with the French government, the same as above, No. 1676. Beg.

برلي سوال و جواب نمودن راجه فرانسس الم

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.

برلي سوال و جواب نمودن راجه انجريز الم


بايد كه شما حيار خوايشن فتحل المراكب الم

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.

شاها همه مردم مغسله و پل و خلاع الم

Ff. 82 (only the folios mentioned above contain any text; the others are left blank). S 200 x 150, 175 x 120, li 13. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1678.

WAQĀ'I'-I-MANĀZIL-I-RÜM.

M 32.

A diary of Ghulām ʿAli-Khān, an envoy of Ṭīpū, 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 Tipū's politics. It was completed on the 19th Rabī‘u‘l-awwal, 1201 AH. Beg.

الحمد لله ...... اما بعد بدائه اين رساله ليست مسمى الغ

At the end there is a copy of a petition ('arḍa-dāṣht), dated 1203 AH.


1679.

(ḤUKM-NAṆAṆ)

M 69.

Instructions to Qutb al-Mulk and 'Ali-Riḍā, envoys of Tipū to the Nizām of Ḥaydarābād, 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.

حكم نامه، بنام تطلب الملك وعلي رفا براتی راتکی حیدراید الخ

S 300 × 200, 260 × 150, different number of lines. Europ. pap. Ind. nast. Cond. good.

1680.

(RŪZ-NAṆAṆ-I-WUKALĀ-I-ḤAYDARĀBĀD)

M 71.

A report by Tipū’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 اٰ حیدری پادشاهی الخ

S 295 × 200, different number of lines. Europ. pap. Bad Ind. shikasta-nast. Cond. tol. good.

4. Administrative.

1681.

(ḤUKM-NAṆAṆ)

M 72.

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

حكم نامه، باسم عائشة محمد داودت هزارة و قادر علي دارونغ اب

Fl. 8, S 150 x 95, 115 x 70, ll 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:

分娩 كل جرير موسومة امرت و ايالت مرتبت الغ


5. Miscellaneous Instructions.

1684.


باشم محمد جعبر ومدعي عليخان الغ

Bd. v. Fl. 1v–3v, S 190 x 135, 165 x 110, ll 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 Mawlûdi era. Beg.

فارس هرسته داروزنه تعلیمه خوانه


1686. (محمّد نامه)

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.

فیصل داروزنه و منصبدن حال و استقبال موهیخانه

Ft. (59), S 200 x 150. Europ. pap. Ind. nast. Cond. good.

1687. (محمّد نامه)

M 73.

Instructions to officials in charge of clothing depots. Dated 1224 of the Mawlûdi era. Transcribed by one Asadu’llah. Beg.

فیصل داروزنه جامدی خانه

Ft. 8, S 150 x 105, 120 x 75, ll 8. Europ. pap. Ind. nast. Cond. good.

1688. (محمّد نامه)

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 Mawlûdi era. Beg.

فیصل نامه، موسومه کاروان باشی معا متصدی


1689. (محمّد نامه)

M 52.

Instructions to the officials in charge of a hospital. Dated 1223 of the Mawlûdi era. Transcribed by Muḥammad Ḥasibu’llah (?). Beg.

فیصل نامه، موسومه حکیم اهل اسلام و داروزنه متعلیه دارشفا

Ft. 8, S 200 x 140, 165 x 105, ll 11. Europ. pap. Ind. vulgar nast. Cond. good.
1690.
(ḤUKM-NĀMA).

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.

\[\text{حكم نامه، بقام داروغه وا سرمشه دارول حال و استقبال
کارخانه الم} \]


1691.
(ḤUKM-NĀMA).

Instructions to the officials in charge of Tipū’s kitchen. Dated 1212 of the Mawlūdi era. Apparently a translation, in Hindi, is added. Beg.

\[\text{حكم نامه، باسم داروغه حال و استقبال بارجرخانه الم} \]


1692.
The same.

Another copy of the same instructions, incomplete, apparently in the same handwriting. The same Hindi translation.


1693.
The same.

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.

1694.
LĪLĀWATĪ.

Fayḍī’s (see above, Nos. 692–696) translation of a work on arithmetic and geometry, by Bhāskara Āchārya. It was
undertaken at the request of Akbar in 995/1587 (cf. f. 2v). See GIPH 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 Kātib. Beg.

أول زفاف بالشاهاي كوم، و أئه زستانش الپي كوم،


1695.

TARJUMA-I-MAHĀBHĀRATA.

A translation of the Mahābhārata, executed by the order of Akbar, by four translators: 'Abdu'll-Qādir Badāūni (cf. above, Nos. 118, 1263); Ibn 'Abdil-Lāṭif Husayni, surnamed Naqib-Khān; Muhammad Sulṭān Thānisari; Mullā Shīrī. A preface to it was written by Abu'l-Faḍl (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 GIPH 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:

لى هؤلاء هزار عالم از شوق تو مسئت انم


1696.

The same.

Another copy of the same, transcribed in 1213 AH. by Muḥammad 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

تصنيف شيم بقلم

1697.

(TARJUMA-I-MAHÄBHÄRATA).

A Persian translation of the second half of the XII parb of the Mahäbhärata, called Moksha-d'harm (or, as here, موجيهه دهم). The translator is apparently Faydî (cf. above, Nos. 692, 1694), who is mentioned (f. 1v) rather ambiguously as follows:

... واحق باد كه بيش از اين سالمک مسالک طريحهشت شیپک فیاض مهاباران مهابارات را از زبان سچکسری بفارسی ترجوه كرده ايز آنجمله شانست شاني؟ (پرب كه باب درازدهم خلاهه و عبعد آن كتاب مستطاب الم)

He then proceeds with the story which belongs to the original text and explains the circumstances of the composition of this D'harm. 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 Shâh (1138 AH.), from a bad copy, in which there were many mistakes. An index is appended in the beginning. Beg.

موجيهه دهم كه شهاب، بگمار آنکه ار نامه ندارند، به رنامه كه خوانی سر بم، بعد سجده و نذاشته كه جمله ذات الغ

At the end there is a qaṣida, incomplete at the end, with a prose introduction, without any indication of the name of the author. Beg.

ابين هيهچمدان بقدر دريحه خوانیه سطر بتريقت يادكار الغ

Ff. (151), S 220 x 115, 175 x 75, ii 15. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly injured by repairs. Occasional glosses on the margins.

1698.

RÄJATARANGINI.

A translation of Kalhana’s famous history of Kashmir, usually called Räjatarangini, composed in 1148 AD. The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mullä-Shâh Muḥammad, who translated Kalhana’s work in 998/1590 by order of Akbar. The work was revised in 999/1591 by ‘Abdu’l-Qâdir Bada‘üni (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 XIIe. AH. It is incomplete at the end. Beg.

Kamis Pundit Mauls Katab Aamal Khe Husab al-Hukum al-Asruf al-Ng

Ft. (88), S 260 x 190, 210 x 130, ll 18. Or. pap. Ind. shikasta-nast. Cond. rather bad. Injured by repairs.

1699.

TARJUMA-I-JÜGBÁSHISHT.

A translation of Yogaváçishtha, by Nizám Páníphat’hi, who prepared it with the assistance of two pandits, and dedicated to prince Salim, i.e. Jahängír, before he has become Sultán (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). Beg.

The work itself begins on f. 2v, as usual:

Fr. (386), S 270 x 160, 205 x 110, ll 17. Or. pap. Ind. nast. Cond. good. Bad vignette.

1700.

TARJUMA-I-JÜGBÁSHISHT.

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 Aurangźíb’s reign), and therefore the work must have been written before that year. Beg.

Fr. (151), S 250 x 170, 195 x 85, ll 17. Or. pap. (perishing). Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

1701.

SING’HÁSAN BATTÍSÍ.

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 Mahadiw and Parbatii. 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 مشاهدو پاربی، وقت سری مشاهدو برمیالک بریت هم.
Fl. (127), S 200 x 115, 155 x 90, ll 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’hāsan Battīsī, prepared in 1084/1673 (see f. 2v, هست فرآسته هنی بهمچنین جاه), 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.

ارضاع سری قدم بچه‌هاز زواره حارم‌النام
S 245 x 180, 180 x 120, ll 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

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 سابست). 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 bābs, but here only 9 are actually given. See Bl I 234. Copied in the XIIc. AH. Beg.

الحمد لله..... بدای..... این کتاب را از برای ذوق ولدی یافته اند الہ
Bd. v. Fl. 1v–21, S 225 x 125, 160 x 75, ll 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 bābs 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 bābs, 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 bābs which bear Nos. 2–9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the takhallus Nakshabi or Diyā-i-Nakshabi, and it seems very probable that the work belongs to the pen of that prolific writer, Diyāu’l-Dīn Nakshabi, d. 751/1350–1351, see above, Nos. 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in the other versions. Transcribed in the XIIc. AH. Beg.

الحمد لله ... بدن ... ابن علمى أست فنيع و هذرمست كه النخ

Bd. v. Ff. 21v–51v. For measurements, etc., see No. 1703.

1706.

TARJUMA-I-BHĀGAWAT.

A Persian paraphrase of the tenth skandh of the Bhāgawat Purān, 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.

سخني از سری که کوشی کنیم نخست، که کرد شکست می از ری دریست،

1707.

ĀB-I-ZINDAĞĪ.

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.

دهر زندرک فشم که لی سنچی در زمنین کورکیمت الی
S 130 x 270, 185 x 215 (bijūr), ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.

1708.

SIRR-I-AKBAR.

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067/1657, at Dīhī (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d. 1069/1659). It is sometimes also called Sirru'īl-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.

حمد ذاتی را که نخست پا به اسم الله الخ
Fr. (280), S 240 x 150, 185 x 105, ll 15. Europ. pap. Bad Ind. peculiar nast. Cond. good.

1709.

MUFARRIHU'L-QULŪB.

A Persian paraphrase of the Hitopadeça, translated by Tāj(u'd-Dīn) Mufti al-Malikī. In other copies he is also called Tāju'l-Ma'āli, or Tāju'd-Dīn b. Mu'īnī'd-Dīn Malikī. The time when the translator lived is not known. The work contains a dedication to Maliku'sh-sharq wa'l-gharb Naṣiru'd-Dīn Muqāṭṭi' Bahā'i-Nadimu'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. 226-264. 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. Ff. 40–137. For measurements, etc., see No. 1016. Scrappy notes on ff. 136–137, on religious matters, on amulets; a letter.

1710.

TARJUMA-I-MITACHHARĀ.

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 Muhammad-Shâh's reign) in which this copy was transcribed (at Shâhjahânâbâd, by Protâp Ray). The work is divided into three books (1, on f. lv; 2, on f. 49; 3, on f. 99). It begins abruptly, without any preface:

فصل أول در بيان بنين يعني در تفصيل قوم الم

Ff. (169), s 250 × 150, 200 × 100, ll 18. Or. pap. Ind. nást. Cond. good.

1711.

MIFTĀHU'L-FATH.

A Persian paraphrase of a Sanskrit work on magic probably called Devalok'hañjati. It contains many cabbalistic formulas and drawings, left in the original Nagari characters, in Sanskrit. The translator calls himself Ahmad-Khân Abrülı (؟ ابرولوی). The date of translation is not given. The present copy is transcribed towards the end of the Xllc. 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 دوبشان الم

Bd. v. Ff. 29v-46v. For measurements, etc., see No. 1519.

1712.

PŪRĀNĀRT'H-PRAKĀSH.

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Rad'hákant 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.

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 Ānandk’han who used the takhulluṣ Khūsh (or Khwash, خوش ). He dedicated it, as repeated in every volume of this copy, to مستر جوناتان ظفر جنگ .... دنکین 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 Bahrūn-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.:

لیبات، بیک دم میکند بیدا جهان را از

Beg. of the third vol.:

هزار هزار شکر و سپاس مر آن و ایندی که لله

Beg. of the fourth vol.:

سپاس بیب قبیش و حمد بیب حد مرآن و ایندی که لله

Beg. of the fifth vol.:

کون و مکان جوون دادند لیکن لله

4 vols. S 230 x 150, 185 x 100, ll 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).
1714. (MAJMÛ‘A).

A large collection of Persian translations of different Sanskrit works. Transcribed (as stated in some colophons) in 1213 AH. (the 41st year of Shâh-‘Alam).

1. *Tarjuma-i-Jûgbâshîshht* (ff. 1v–463v). A translation of Yogavâçîshtha, cf. above, Nos. 1699–1700. It is different from the versions mentioned above. The translator calls himself Abhinandan (ابن ناندن), a pandit from Kashmir. He dedicated his work to लरसान साहब नौहर जनग (Lemerson ?). Beg.

2. *Tarjuma-i-Jamû Ashmî’dh 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 लरसान साहब. The name of the translator is not mentioned. Several miniatures. Beg.


4. *Tarjuma-i-Upank’hat-i-Narsing’h* (ff. 701v–719). A Persian paraphrase of the Narsing’h Upanishad, from the collection of Dârâ-Shikht, see above, No. 1708. The present copy is slightly incomplete at the beginning, and opens abruptly:

>We are starting the translation of the above...


Ff. (919), S 290 x 165, 220 x 110, ll 15. Or. pap. Ind. nast. Cond. good.
1715. (MAJMÛ‘A).

(M) M 12c.

A collection of loose leaves, apparently belonging to one and the same biyâd, 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 (biyâd). Or. pap. Ind. modern nast. Cond. bad.

1716. (MAJMÛ‘A).

(M) M 12b.

A collection of scraps, dating from the XIIIc. AH. It contains a short note on the cabbalistic properties of letters (hurûf-i-tahajjî), two pages from the well known tadkhîra, Mir‘atu’l-khiyâl, by Shîr-Khân Lûdî (see above, Nos. 223–224), and a series of Persian and Hindustani poetical quotations (the Hindustani ghazals chiefly from Mirzâ Raftî ‘Sawdâ Hindi).

S 145 x 270 (biyâd). Or. coloured pap. Ind. nast. Cond. not quite good.

1717. (MAJMÛ‘A).

(M) M 14.

A curious note book, which apparently belonged to and was filled in by one Gangâ-Bishan-Kûl, 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.

S 100 x 180 (biyâd). Europ. pap. (perishing). Ind. good nast. Cond. tol. good.

1718. (MAJMÛ‘A).

(M) M 23.

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-Shâh, also apparently fragmentary. The poetical quotations are mostly from famous poets, such as Nizâmi, Sa’dî, etc., or the well known modern authors, such as Nâsîr 'Alî and others. The Hindustani poems are chiefly from Rangîn. Transcribed in the XIIIc. AH.

Fl. (50), S 120 x 235 (bîyûf). Europ. pap. Vulgar Ind. nast. and shikasta. Cond. tol. good.

1719. (MAJMÛ’ A).

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 باران), 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.

(MAJMŪ‘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 عبد العظيم التغصير عبد الرحمن بن محمد العمر


قال الشيخ أبو طاهر ... أما بعد فان ذوكر في هذا التذاب الغ

3. (Risālat fi’l-qarā’at) (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. (Muḥammad) Tāyfūr as-Sajawandī (d. 560/1165, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 408). Beg.

الحمد لله حمدًا يكافي (sic) نعمة وينسبي مزيدة الغ

Bd. v. For measurements, etc., see above, No. 598.

1721.

(MAJMŪ‘A).

Short treatises and poems, in Arabic, complete or fragmentary, contained in this majmū‘a, dating from the XIIc. AH.

بِسْمِ الَّلَّهِ وَ الْسُّلَٰطَنِ اِرْبَدَةَ

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 فآكلم أبا التحريص على اقتباس العلم الغ


الحمد لله ... أما بعد فيهذه نسخة مختصرة في علم أبجد و حسابه و غريبه الغ


بِسْمِ الَّلَّهِ وَ عَلَى الْلَّهِ عَلَى سَيدِنا عَلَى خِيرِ خَلَاقِ الْغ

6. *Tafsīru’l-Qur‘ān* (ff. 155v–333). A fragment or a detailed commentary on the Koran, 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: 

ابذَ فَلْتِ من يَسْتَمِعُ لا أَفْلَحُ فَلْتِ أَفْلَحُ فَلْتِ تَسْتَمِعُ...

Bd. v. For measurements, etc., see No. 1180.

1722.

(MAJMŪʿA).

No 2.

Arabic treatises found in this *majmû’a*, dating from the beg. of the XIIc. AH.

1. *Biyan ‘alāmāt ākhīrz-замān* (ff. 31v–41). A short treatise, in Arabic, on various details concerning the day of
Resurrection and the appearance of Imām Mahdi. The name of the compiler is not given. Beg.

الحمد لله ...... وبعدة الرسالة منقولة بيانًا على ما آخر الزمان، وخروج
مولانا وسيدنا وامامنا محمد بن العمس العسكري الخ


هذه الرسالة للمشيَّع الرئيسي في أسرار الصلاة، فيقول وقسمت الله

3. *(Ar-risālat fi’t-tauḥīd)* (ff. 45–46v). A fragment of a treatise on *tauḥīd* and other Sufico-theological matters. The author's name is not given. Beg.

الحمد لله الواحد ....... إما بعد فإن كلمة التوحيد مما صنف فيه رسائل الله

Bd. v. Ff. 31v–46v. For measurements, etc., see No. 561.

1723.

(MAJMŪ‘A).

Ob 14.

A collection of short treatises and extracts of religious contents, *in Arabic*. Transcribed in the XIIc. AH.


هذه المخلبات على الاستعدادات ليوم المعاد الرازق


الحمد لله الذي قرب من اختياره من عبادة الله


انس بين مالك نسي الله عنه كفت الخلاص

4. *Muntakhab min Shu‘batī’l-imān* (ff. 41–79v, in margin). A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the *Shu‘batī’l-imān* (not mentioned by Brockelmann).
5. (ff. 43v-44v). Some traditional stories, with Persian comments.

6. Al-'aqā'īdu's-sunnīyya (ff. 45-80v). A short treatise on Muhammadan theology and eschatology, by 'Uthmān b. ʾĪsā as-Siddiqī al-Hanafī, called in the heading of the index, which is added here, Miyān 'Uthmān. The work is divided into 17 fasāls. Some notes in Persian are added on ff. 45-46. Beg. (f. 46v):


7. (f. 81). A letter from Shāhjahān to the ruler of Bijāpūr.

8. Daqā'iqul-haqā'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 bābs. Beg.


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. (MAJMŪʿA).

Several legends, in Arabic, of religious contents, placed on the margins of the Matāli'u'l-anwār (see No. 63). Transcribed in 1101 AH. (see f. 56). The greater part of the text contains an interlinear Persian translation.

1. Qiṣṣat Shamʿūn (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.


Bd. v. Ff. 1–70 (in margin). For measurements, etc., see No. 63.

1725.

(MAJMŪ‘A).

Several Arabic treatises included in this majmū‘a, dating from the beg. of the XIIc. AH.

1. *(Qissat Sulaymān)* (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 ḥikāyat, in Persian, is added). Beg.

الحمد لله ..... إما بعد فإن دارد عقولكم الله عليهم الغ


الحمد لله ..... إما بعد روي عن عبد الله بن سلام قال الغ


باب الصلوة و الزكاة، قال الله تعالى رأيهم الصلوة في

5. *Bābu‘th-thānī fī man (sic!) jā‘a fī thawāb ghuslil-janābat* (ff. 140–167v). On ablutions, funeral rites, etc. (At the end there is a short *Hikāyat-i-Iblis*, in Persian). The title of the work, from which this extract is taken, is not given. It contains only bābs II–XIV. Beg.

قال الله تعالى و ان كنتم جنبا فاظبروا الغ


9. Risālatul-miʿrāj (ff. 193v–214, in margin). Another version of the same legend of Muḥammad’s miʿrāj, 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.

Maʿrifatuʾl-madḥāhib.

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-Nuʿmān 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 faṣlū. 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-Qādir Jilānī (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.

Bd. v. Ff. 2v–9v. For measurements, etc., see No. 1347. On ff. 1–2 scrappy notes, with medical prescriptions.

1728.
MI’AT ‘ÄMIL.

One of the most popular Arabic school books on Arabic grammar, also called Al-‘awāmiḍu’l-mi’at or Al-‘awāmiḍ fi’n-naḥw. It was composed by (Abū Bakr) ‘Abdu’l-Qāhir b. ‘Abdi’r-Rahmān al-Jurjānī, d. 471/1078, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 287. Copied in the beg. of the XIIic. AH. Beg.

Bd. v. Ff. 79–110. For measurements, etc., see No. 1459. Worm-eaten. Notes and glosses on the margins.

1729.
SHARḤ TAHĐĪBI’L-KALĀM.

A fragment of an Arabic commentary on the well known treatise on logic, Tahdhibu’l-manṭiq wa’l-kalām (cf. above, Nos. 1409–1410). The latter was composed by Sa’du’d-Dīn Mas’ūd b. ‘Umar at-Taftazānī, d. ca. 791/1389. The commentary was composed in 967/1559, by Najmu’d-Dīn ‘Abdu’l-lah b. al-Husayn al-Yazdī, 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 XIIc. AH. Beg, abruptly, without an introduction:

Bd. v. For measurements, etc., see No. 932.
1730.

TUZUK-I-BĀBŪRĪ.

The original version of the autobiography of Bābur (932–937/1526–1530), cf. above, No. 113, written in the Eastern, or so-called Jāghatāī, Turkish dialect. It contains the narrative of his life from 899/1494 to 936/1529. See EIO 214, etc. Edited by N. Ilmīnski, 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 Wāqīʿāt-i-Bābūrī. The present copy dates from the end of the XIIc. AH. Beg.

S 215 × 120, 155 × 70, II 9. Or. pap. Ind. large nastaʿlīq. Cond. good. CFW 1825.

1731.

DĪWĀN-I-FUḌŪLĪ.

Dhan Fadoli

The Turkish diwān (in the Ādharbayjānī dialect) of Muḥammad (or Maḥmūd) b. Sulaymān Baghdādi, with the takhallūs Fuḍūlī (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 majmūʿa. Between ff. 334 and 335 there is a lacuna. Beg. of the preface:

محمد ببعض اول متكام نطق آفرينگه که سفينة امید الغ

Beg. of the poems:

قد انواز العشق للعشق منبج البدا، سالك را حقيقش عشقة ايلسر اقدما

Bd. v. Ff. 334–344v. For measurements, etc., see No. 924.

1732.

(LUGHĀT-I-PASHTŪ).

Oe 2.

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
work. Transcribed in the XII c. AH. Beg.

١٧٣٣.

YŪSUF-ZULAYKHĀ.

A mathnawi poem, in Pashtu, on the very popular subject of
the story of Joseph. It is apparently a translation of Jāmi’s
Yūsf-u Zulaykhā, the same as the one described in EIO 1356.
Cf. also C. Dorn, Chrestomathy of the Pashtu or Afghan language,
pp. ۱٤٨٢-۱٤٩٢ (of the texts). The author, in the concluding lines,
eulogises Aurangzib (ff. ۱٩١v–۱٩٢), but does not mention his own
name (at least it appears neither in the introduction, nor in the
khātima, nor at the endings of the different chapters). Transcribed
by Ākhnūn-zāda Mullā-Walī, in Kashmir, in ۱۲۳۲ AH. Beg.

۱۷۳۴.

(MAJMŪ‘A).

Short treatises and fragments in the Pashtu language, included in
this majmū‘a, transcribed in the beg. of the XII c. AH. (some
entries are dated ۱۱۲۹ AH., see f. ۱۴۴), by Muhammad Sa‘īd b.
Mullā Šadiq.

1. (ff. ۱۳۸v–۱۴۰v). A short treatise on the punishments,
desired by those who sin against the commandments of the
Shari‘at. Beg.

2. (ff. ۱۴۰v–۱۴۴). Another short note of religious contents,
dealing with the excellences of the first ۴ Khalifs and other early
saints. Beg.

Beg.

At the end a few poetical quotations (also in Pashtu).
4. (ff. ۱۵۰v–۱۵۲). A short note of Sufico-religious contents,
dealing with the subject of death. Beg.

6. (Risāla dar madhāhib-i-sufiyā) (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 Pashto, by Karimdad (f. 158v), son of the famous Afghan divine Ākhwūnd Darwīza Ningarharī, who wrote in the beg. of the XIc./XVIIc. Beg.

7. Makhzanul‘islām (ff. 182v–187v). A fragment of the beginning of Ākhwūnd Darwīza’s well known religious treatise, dealing with the Sunnite principles and observances. See EIO 2632–2638. Beg. as usual:

الحمد لله الغني الذي افتقر الحيوان بسرين الع

8. (ff. 188–190). Notes, in Pashto, 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.

لِي طَالِبُ هَرْجِهِ شَكَرُ پاک نبی د سرالِغ


دا ایممان زد کول فرض پر ادمیان
چه ایممان نه پیشیتی هغه دی دا کافران

Bd. v. Ff. 138v–198v. For measurements, etc., see No. 592.

4. Hindustani (and other Indian languages).

1735.

(MAJMŪ‘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’r-Rahîm, Khwâja Hâfîz (not the famous Hâfiz Shârâzî), Junayd, etc.
4. (ff. 32v–47v, 49v–57v). Several more ghazals, marthiyyas, etc., in Dak’hanî. Some of them by Sâlik (f. 55v), and Niyâzî (f. 57v).
5. (ff. 61v–63). A magical prayer, in Arabic, with explanations in Hindustani.
7. (ff. 75–70, reverse order). Najât-nâma, ascribed in the colophon to Muḥammad Amin Ayâghî (copied in 1100 AH.). Incomplete at the beginning.
8. (ff. 86v–90, 94v). More poems from Ayâghî, also from Luṭfî, Hasan Shauqi, etc.

Bd. v. For measurements, etc., see No. 936.

1736. (MADH-I-GISUDIRAZ).

(MADH-I-GISUDIRAZ).

A mathnawi poem in Dak’hanî in praise of a saint, called Muḥammad Husaynî, apparently the same famous Sufi of this name who had the surname Gisûdirâz (see above, Nos. 1219–1233). The author does not mention his own name. Transcribed 1155 AH. (cf. f. 84v). Beg.

كوهن حمد مهين پاک حضرت امین، کی جسکی حکم مهمی دکھنی کی زیاد،

Bd. v. Ff. 15v–17v. For measurements, etc., see No. 579.

1737. (MATHNAWI DAR TASAWWUF).

(MATHNAWI DAR TASAWWUF).

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 حلال 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.

پدید جب کیا راز پناهی هو، هو اسم اللہ کا لکھتی تی جس

Bd. v. Ff. 41–60v. For measurements, etc., see No. 66.
1738.

(RISĀLA DAR TAṢAWWUF).

A short treatise of Sufico-magical contents, dealing with the usual principles of theosophy, mixed with cabbalistic 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 majmū‘a, written by the same hand (f. 72). Beg.

1739.

JANG-NĀMA-I-‘ALĪ BĀ `SAHL DUKHTAR-I-PĀDSHĀH FAḌL

A versified story of the fantastic adventures of Ali and his fights against Sahl, the daughter of Pādshāh Faḍl. The author uses the takhallus 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-Din-Beg. b. Isma‘il-Beg. Beg.

1740.

(MAJMŪ‘A).

Several Hindustani poems, included in a large Persian anthology (see above, No. 926). It dates from the end of the XIIc. AH.

1. (Sāqi-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.

2. (ff. 123–124v). Poems of Mukhliṣ, or, perhaps one large poem, written in mathnawi verse. It is also referred to in Spr 824. Beg.
3. (ff. 124v–127v). Another similar mathnawi poem. The takhallus of the author does not appear in its proper place. It may be perhaps discovered somewhere in the middle of the poem.

Beg.

البي تيرى حمد كي نفي هي اله

4. (ff. 127v–130). Again a similar mathnawi poem, also without the name of the author. Beg.

 cigila ارسي مارنا پر کبی، اله

Bd. v. Ff. 121v–130. For measurements, etc., see No. 926.

1741.

MADHHAB-I-ISHQ.

MADHHAB-I-ISHQ.

A Hindustani version of the popular tale of Gul-i-Bakâwâli (cf. above, No. 311). It was translated from Persian into Hindustani by Nihâl-Chand Lahûri, cf. EI0 828, in 1217 AH. (the title is a chronogram). Copied in the XIIIc. AH. Beg.

اغار داستان كيتی نفي كي بورب كي شهر اله

Bd. v. Ff. 173–231v. For measurements, etc., see No. 318.

1742.

(MATHNAWÌ DAR TAŞAWWUF).

MATHNAWÌ DAR TAŞAWWUF.

A short mathnawi 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.

کهنا حمد اسکور سزانگژه، جسى سب يو وحدنگا بستر هک

Bd. v. Ff. 177–180. For measurements, etc., see No. 937.

1743.

(MANZUMA DAR LUGHAT-I-FARSÌ).

MANZUMA DAR LUGHAT-I-FARSÌ.

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.

خلاق باري سرجى هار، واحد ایک بدان کرتار

Bd. v. Ff. 36v–42. For measurements, etc., see No. 895.
1744.

(MAJMŪʿA).

(M 38.

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 ʿĀlī, apparently the well known Niʿmat-Khān ʿĀlī, see above, Nos. 826–827. It contains admonitions as to the rules of a pious life, in Sufic strain. Beg.


3. (ff. 12–19). A mathnawī 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 Dakʿhāni and other dialects, from different authors. On f. 56v there is a Kākā-nāma, by Mirān-ji Dāʿūd-Khān. On ff. 62v–63 there is a poem ascribed to Saʿdi, in Persian. On the last folio there is an astrological table.

Fl. 66, S 105 x 190 (biyūd). Or. pap. Ind. nast., different hands. Cond. tol. good.

1745.

(MAJMŪʿA).

(Œ 3.

A few works in Hindustani, contained in this majmūʿa, dating from the XIIIe. AH.

حق كي كر نوجيد سوون اول كلم، اللغ


Bd. v. Fl. 158–175. For measurements, etc., see No. 1401.

1746. (مجموهة)

(MAJMŪ‘A).

C 29.

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:

حرف اول هر ایک كلمی کا سوئی معصوم اللغ

2. *(Risāla dar ṣarf-u nāhw-i-zabān-i-rīkhta)* (ff. 135–204v). A treatise on Hindustani grammar. The name of the author is not given. Beg.

پہل رسالہ زبان ریکحتہ هندی کی صرف نجوم مین اللغ

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 *Aḥkām-i-mudarrisān*.

Bd. v. For measurements, etc., see No. 1459.

1747. (مجموهة)

(MAJMŪ‘A).

M 13.


2. (ff. 9v–44v). *Ghazals*, *rubā’īs*, etc., in Hindustani,
glorifying a prince (perhaps Tipu of Mysore), to be sung to the
tune called 'Abbâsi.

Fi. 48, S 200 x 150. Europ. pap. Ind. shikasta-nast. Cond. good.

1748.  

(MAJMÜ'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.

Fi. 122, S 100 x 210 (bijûf). Europ. pap. Ind. nast. Cond. tol. good.
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 Ḥusaynābād in 1180/1766 (see f. 112); the author's name is not given. Judging from its style, it may be an appendix to the Tadhkiranʿal-ahwāl, i.e. the memoirs of Muḥammad ʿAli Ḥazīn, see No. 225, after which it follows in this majmūʿa. It may belong to the authorship of the same writer. Transcribed towards the end of the XII c. AH. Beg.

موافق سير معتبر، دفاعاتي كه لشكر لیران بسند و هند در آمدته در این مقام بایجاو و اختصار تمام .... ثبت می‌نمایید،

On ff. 113–113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muḥammad ʿAli Ḥazīn:

ومنیت ۲۸ جناب شیخصاب و بقیه (س) شیعی معتمد علی حزیب بیاد
بعضی احجاب خود نوشته بومند ای

Bd. v. Ff. 102-113v. For measurements, etc., see No. 225.

2. Anecdotes, Tales, etc.

RISĀLATUʿL-ʿAJĪBA.

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 XII c. or the beg. of the XIII c. AH. Beg.

Bd. v. Ff. 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 diwān 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 Mashhādī and Jāmī; also some scrappy notes and quotations. Beg.

Bd. v. Ff. 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. Ff. 74–62v (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’d-Dīn ‘Uthmān b. Muhammad Ghaznavī, d. either in 544/1159, or 554/1169, as stated by Rieu (R 543). His poems are dedicated to Arslān Shah b. Kirmān Shah, of the Saljūq house (494–536/1101–1141) (cf. f. 46v) and the Ghaznavī prince Bahram Shah (511–547/1118–1152) (cf. f. 43). For references concerning his biography see R 542–543. Other copies of his diwān 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):

unicus et tricesimus undecim (sic) est undecim

sequitur quod quod septimus et nonus

geminos et centuriam quindecim et unum

unicus et tricesimus undecim et duodecim.
POETRY.

(It may perhaps be incomplete in the beginning).

Qasids (f. 47), and other poems, beg.

 yük الرشاد، بدل بنها کچ فنگن آنمن آیین عمار

Rubá'ís (f. 43). Beg. (as in RS 211):

ملک ملک نفسن پنا را جان شد، عدلت سپر دم زدن حیوان شد

Bd. v. Ff. 48–42v (reverse order of folios). For measurements, etc. see No. 551.

1754.

ANBIYĀ-NĀMA.

A lengthy mathnawi poem, an imitation of the Shāhnāma (cf. f. 12v), dealing with the legends about the ancient prophets and Muḥammad. 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, Ābū Ishāq Ibrāhīm b. ‘Abdillāh al-Bālachānī, not not Ḥasanī ash-Shabistārī, and his takhallus was ‘Īyānī. 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 Imāms, 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 Māhmūd of Ghazna with Māhmūd Ghāzān, the Mongol emperor of Persia (694–703/1295–1304), who had become a Muḥammadan (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):

بدین محمد ندر محمد بن، که اسلام ارتشان به بهود بود

ز مسلم غازی شرف دیده دین، ز مسلم غازی تلف کفرر کی

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):

مسیح دل از وح بدين رباد، كوشته را آسمان از رشد

Ff. (485 less 3), S 280 x 195, 190 x 125, ll 19, four columns. Old Or. pap. Good Herati nast. 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.

'AQĀ'ID-I-JĀMĪ.

Jāmī'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 I'tiqād-nāma. Transcribed at Melāpūr, in 1132 AH., by Muhammad Qāsim. Beg.

بُعْدُ حَمْدِ خَدَّا وَ نَعْتِ رَسُولِ اللَّهِ صَلَّيُ اللَّهَ عَلَيْهِ وَ سَلَّمُ، بِذِنْبِي نَكُحُوهَا وَ بِسُعُفِ قِبْطِلُ

Bd. v. Ff 161–168v. For measurements, etc., see No. 937.

1756.

The same.

Na 50.

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

Bd. v. Ff. 45v–50v. For measurements, etc., see No. 938.

1757. (MUKHTAṢAR-I-TĪMŪR-NĀMA).

(MUKHTAṢAR-I-TĪMŪR-NĀMA).

Na 23a.

A brief condensed abstract, in prose, of Hāṭifi's Timūr-nāma, see above, Nos. 649–652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mir Husayn-Dūst Husaynī Sanbhālī (cf. R 372). Transcribed in the third year of (Muḥammad-) Akbar, or 1223 AH. Beg.

سنابش شیاپی و نیایش نمایی مالک الملکی را لوغ

Ff. 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.

DĪWAN-I-LISĀNĪ.

DĪWAN-I-LISĀNĪ.

Na 48a.

Ghazals of Lisānī, 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.

با آنکه نیست مائل ما سروزار ما، در پیش کس تقی بر نیعنت نیاز مان

Bd. v. Ff. 106v–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 dīwān of the Shaybanide prince of Herat, ‘Ubaydu’l-lah-Khān b. Maḥmūd (940–946/1533–1539), who used the takhallus ‘Ubaydi. The richest collection of anecdotes connected with his poetical career is given in the Mudhakkiru’l-aḥbāb (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 dīwān. The ghazals, alphabetically arranged (except for the two initial ones), break off at the letter ج, and only two rhyming in ج are given at the end. Beg.

ما عندليب كلس كوني محمود، زافر بو كشم الشيخ كل روزي محمود.

Quatrains (f. 117v), alphabetically arranged, break off at the letter ج. Beg.

در وادی عشق مهرت انداخت مرا، بیکانه ز فکر این رو آن سخت مسرا.

At the end (ff. 121–128) there is a fragment of a long mathnawī poem of didactic contents, repeated in Persian and Jaghatāi Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by ‘Ubaydi, of a Persian poem by some one else. It begins abruptly (f. 121):

هر ایش ایلاردا یاد ایلا خداانی، جیمار ما غیل دمی ید نیکوئین ایتی،

بکاری کر مدم خواهی از خواه، کرزین به در نیسابی هیچ درکه.


1760.

DĪWĀN-I-ḤAYDAR.

Ghazals of Haydar, alphabetically arranged, belonging to the same dīwān 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.

زماته دردی غم ریختم در پیاله ما، نصب جبک نشود آنچه شد حواله ما.

Bd. v. Ff. lv–68, S 155 x 90, 120 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes on the fly-leaves.
1761.
MARTHIYYA-I-MUHTASHAM.

An elegy on the death of Imām Husain, in the form of a tarkib-band, by the same Muhtasham Kāshi, d. 996/1588, whose diwān has already been described under No. 679 (see that No. for references to other catalogues). For separate copies of the same poem see Pr 543. Ind. libr. Bh 363. Transcribed in the XIIe. AH. It has a heading:

متنية محتشم

Beg. of the poem:

باز ابن چه شورش است که در خلق عالیست
باز ابن چه نوه ر چه عزا و چه مان ماست

Bd. v. Ff. 35v–38v. For measurements, etc., see No. 561.

1762.
DĪWĀN-I-RĀDĪ ARTĪMĀNĪ.

Poems of Raḍī of Artīmān, who flourished under 'Abbās I the Safawide (995–1037/1587–1628). See GIPh 311, EIO 1522, RS 376, etc. Ind. libr. Spr 538 (this particular copy referred to). Transcribed in the XIe. AH., included in a large majmūʿa.

1. Ghazals (partly alphabetically arranged) (f. 154v):

جرون مهرباری بام و ایوان و، بندار چو موم سنگ و سندان و

2. Tarjībands (f. 160v):

ای سرو سهی که بر کمینی، بیشت در جهان بکو بچنی

3. Sāqī-nāma (f. 162):

البی بقسمان میضانه ات، بعقل آفرینان دیوانه ات

4. Qasidas, short mathnawis, etc. (f. 163):

چند ز دوران چرخ چند ز هکار پار، سینه شود شعله ریز دیبدش را شکردار

5. Quatrains (f. 166):

در دیدن حق اکثر نه مادرزا، آن چشم به بند و چشم دوکریستا
6. *Qaṣīdas*, mostly in praise of the Shi‘ite Imāms, *qī‘as*, some of them containing chronograms (1003 on f. 176, 1010 on f. 178v), a few *quatrain*, etc. Beg. (f. 168):

لا هـ رٍ شـ ب ز سوز سينة ما، كدار خواب كورد كرية أقزا،

At the end a few verses in Turkish.

Bd. v. Fr. 154v–180. For measurements, etc., see No. 924.

1763.

DĪWĀN-I-MASĪH.

Lyrical poems of Masīh, who apparently does not mention any exact dates, but refers several times in his poems to Jahāngīr (ff. 118, 119v, 127v), and Shāh-Jahān (f. 102v). He may therefore be identical with Ruknu‘d-Dīn Mas‘ūd Kāshānī, or, as he is often also called, Hakīm Ruknā (d. most probably in 1066/1656). See EIO 1572–1573, cf. also EB 1115, R 603, 688, etc. *Ind. libr.* Bk 320. There were apparently several diwāns of the same poet or, at least, several versions of the same diwan, differing in their arrangement and contents. The present copy dates from the beg. of the XIIc. AH. It contains:

1. *Ghazals*, alphabetically arranged (ff. 1v–94v; f. 87 is incorrectly bound). Beg.


3. *Qī‘as* (ff. 112–119) (in the beginning there are 2 *qasīdas*). Beg. (f. 113):


Fr. 134, 150 x 80, 120 x 55, ll 15. Or. pap. Pers. good nast. Cond. tol. good. Some folios in the middle are perished and others are in some places injured by repairs.

1764.

INTIKHAB-I-DĪWĀN-I-ŠĀIB.

A collection of quotations from the diwān of Šāib (see above, Nos. 783–787). They are mostly the initial *bayts* of different
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.

1765.
MIR’ÁTU’L-JAMÁL.

Another copy of the same collection of Ṣāib’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.

1766.
QASA’IDA-I-LATĪF.

A qasīda, in praise of Sayf-Khān, composed in 1114/1703
(chronogram دعاء كومي, 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 con-
cerned, with Latīf Īsfahānī, mentioned in the Khulāsatu’l-ajkār
(see EB 391, col. 370), No. 2243, who was living at Shāhjahanābād
in Muḥammad-Shāh’s reign. The present copy contains two tran-
scripts 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:

Transcribed towards the end of the XIIc. AH.
Bd. v. Ff. 96v–111. For measurements, etc., see No. 898.

1767.
QASA’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 qaṣīda described under No. 1766 (توحیف سال گوئه). Transcribed in the beg. of the XIIIc. AH. Beg. of the preface to the first qaṣīda:

ابن قصیدة نو سیده گه در کل سهی احورشخال

Beg. of the poem itself (f. 2v):

منم آن محبت ادرک که بادرک سایم، عقل کل پیش من آید زرائی تعليم

Beg. of the second qaṣīda (preface, f. 5):

ابن قصیدة ایست که گزل یی بدل لواش الیغ

The poem itself begins (f. 7v):

چشمی را بفندگی آخر زمان دهد، تا اور ضعور و والا در جهان دهد؛

Beg. of the third qaṣīda (f. 13v), preface:

ابن قصیدة نو سیده گه هر سطرش از رنف پزاب الم

The poem begins (f. 14):

کشاده از دل من باز نوبهای کرده، فه یک کرده دو کرده باکه صد هزار کرده

Ff. 18 (loose), S 215×125, 170×80, il 12. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

1768. (‘AQĀ’ID-I-MANZŪM).

('AQĀ’ID-I-MANZŪM).

Oa 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-Din Faqīr, and uses the takhlīš Faqīr or Pir-i-Faqīr (ff. 66v, 71v, 72v, 76v). The person, to whom this versified risāla is addressed, is called Khwāja Qūṭbū’d-Din. 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-Din Chishti:

از ریه ارشاد مکتوب حضرت خواجه معین الدین چشتی قدس الله سررا که بحضور خواجه قدس الله قدس الله سررا در بیان بنامی مسلمانی فوشته 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‘imu’d-Dīn, to the famous Chishti saint, as in the case of various Muhyi’l-Dīn’s, to ‘Abdu’l-Qādir Jilānī (cf. above, Nos. 904 and 905). Copied in 1138 AH. Beg.

بعد حمّد رسالات وأعمال، ذات را با وصف ووصف زيا بدات.
Bd. v. Fl. 62v–76v. For measurements, etc., see No. 1049.

1769. (سرايا)
(SARĀPĀ).

Oa 31.

A collection of verses, in alphabetical order, from different authors, containing descriptions of ideal beauty. Transcribed towards the end of the XIIe. AH., probably in 1186 AH., because another entry in the same majmu‘a is so dated (f. 38v). It has the heading (f. 41):

اشعاع منضدة از شعراء متأخرين در تعريف سرایی معشوق

Beg. of the collection:

نیست سوی حق بجذب تسیم را، بنده را،
جبیجوی این کبیر کم میکند جورنده را

Bd. v. Fl. 41–56v. For measurements, etc., see No. 1387.

4. Theology. (رسالة عبد الله بن سلام)
(RISĀLA-I-‘ABDU’L-LAH B. SALĀM).

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 ṣifāt. 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 XIIe. AH. Beg. of the first complete question and answer (f. 1v):

سوال، خبر دختر مارا که خدماتی تعلق ایی جهانرا بچند روز آفرد
و مفت آن چونه است تا معلوم شود،
جواب، بدانگه حق تعلق ایی جهانرا به شکش روز آفرد الغ

Bd. v. Fl. 192. For measurements, etc., see No. 1307. Scrappy notes at the beginning and end.
5. Sufism.

1771.  

NASHA‘ATU‘L-'ISHQ.

E 208.  

Another detailed commentary on the Ghauthiyya, see above, Nos. 1172-1175 and 1727. The author calls himself (f. 2) ‘Abdul-lah b. Husayn b. ‘Ali al-Makkî al-Husaynî al-Ijlâni. 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 Nishâtu‘l-'ishq. Copied in 1154 AH. by Muhammed Ni'amu’d-Din Barkî. Beg.

S 205 x 115, 155 x 80, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1772.  

(RISALA DAR SALASIIL-I-SUFIYYA).  

Oa 34.  

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.

1773.  

(MAJMU‘A).  

E 78.  

Two treatises dealing with various topics of ethics, somewhat in Sufic strain. Transcribed in the XIIc. AH.

1. Husn-u ‘ishq (ff. 1-10v). A short allegorical story, on ethical matters, by Fudûli Baghdâdi, see above, Nos. 667, 1251 and 1731. It is apparently the same as the one described in RS 422. Beg.

2. Muntakhab-i-Majmu‘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 Muḥammad Fāḍil of Sūrat. Beg.

Ff. 29, S 205 x 110, 160 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 XIIc. 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’IḤ-I-RAFĪ’ WĀ’IẒ.

A short fragment, in verse and ornate prose, of a work on ethics, called in the heading Naṣā’īḥ, and ascribed to the authorship of Muḥammad Rafī’ Wā’īẓ (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the Abwābū’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 XIIc. AH., is included in a majmū’ā. Beg.

Bd. v. Ff. 3–7v. For measurements, etc., see above, No. 390.

7. Philology.

1776.

ṢARFU’L-LISĀN.

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also, as in EIO 1357 (21), Šarf-i-manzūm va 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-‘Ali. At the end there are scrappy notes. Beg.

Bd. v. Ff. 5v–16. For measurements, etc., see No. 1408.
1777. (RISĀLA DAR ŠARF).

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:

جُهُونِ از فِحنِ پِر بر طُرف بِه گرْنْخ دَیِن طَفْلُ دَبْسَتِ اَن مَعْفَنَتُ الْمَسْتَقْسَمَت

Bd. v. Ff. 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 Ṭalib b. ‘Abdī’l-lah... al-Jilānī, with the takhaliṣ Hazān (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.


سِياَسَةَ وَسِئَائِشٍ مَرْ خَدَائِرًا جَلَّ شَأْنَهُ الْمُحْمَادِ


بَعْدَ اَنْ سِئَائِشٍ وَسِياَسَةَ اِئِدَّ وَآكَبَ وَدرَوْدُ نَآ مَعْدَودُ الْمُحْمَادِ

3. (ff. 266–276). A note on the teachers, whose lectures Ḥazān 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.

الْمُحْمَادِ... فَانَّ اَيْنَى اَنْ اَلْتَّكَبْ بْعَضَ طِرْفِي اَلْمُقْتَلِ بِاَلْقَالِمِ الْمَسْتَقَسْمِ

Bd. v. Ff. 242–276. For measurements, etc., see No. 227.

9. Magic, etc.

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.
1. Fāl-nāma-i-Imām Ja'far Śādiq (ff. 1–3v). A short note on divination, with several magical tables. Beg.


Bd. v. Ff. 1–4. For measurements, etc., see No. 1252.

10. Varia.

1780.

(MAJMŪ`A).

A very small collection of chronological notes. Transcribed in the beg. of the XIIIc. 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 Muḥammad, in the Hijri and Mawlidī eras. Beg.

3. (f. 4v). A short note on similar subjects.

4. (Risāla dar sāl-i-fil) (ff. 5–7v). On the chronology of the 'year of the elephant,' in which Muḥammad was born.

5. (ff. 8–8v). Another similar short note.


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 Iftikhār-ul-mulk Dīyāu’d-Daula (Sir Henry) Thomas Colebrooke. Beg.

Hoīni hīm ḍeḥī ḍeḥī ḍeḥī. Ṣarā shīhī ḍeḥī ḍeḥī. ḍeḥī. Aḥīn

INDICES.

(For explanations and list of abbreviations see Preface.)
INDEX I.

Names of Persons.

A

A’azzu’d-Din b. Quṭbi’d-Din (VIII/Ic./XIVc.) .. 338
Miyān Abā Ibrāhīm (suf. sh., d. 908/1300) .. 250 (427)

‘Abbās I (Ṣafawī) (995-1037/1587-1628) .. 89, 374, 688, 708, 709,
722, 723, 729, 735, 737, 925 (21, 35), 1112, 1762

— II (Ṣafawī) (1052-1077/1642-1667) .. 401 (3, 4), 771, 774, 785,
800, 820, 1116, 1395, 1593, 1605

— III (Ṣafawī) (1144-1148/1731-1736) .. 401 (4)

Abū’l-Abbās b. ‘Ata’ al-Baghbādī
(suf. sh., d. 309/922) .. 234 (59)

Abū’l— Dīnawarī (suf. sh., beg. IVC/Xc.) .. 234 (60)

— b. Ḥamza an-Niṣāḥūrī (suf.
sh., d. 288/901) .. 234 (23)

Abū’l— b. Masrūq (suf. sh., d.
296/912) .. 234 (33)

Abū’l— Nīḥāwandi (suf. sh.,
IVC/Xc.) .. 234 (63)

Abū’l— Niṣārī (suf. sh., IVC/Xc.) .. 234 (64)

Abū’l— Qaṣṣāb Amlul (suf.
sh., IVC/Xc.) .. 234 (65), 265

— Quṭl-Khān Shāmīlī (official, end
Xc./XVIIc.) .. 779

Abū’l— Sayyārī (suf. sh., d. 342/
954) .. 234 (61)

Abū’l— Suhrawardī (suf. sh.,
beg. IVC/Xc.) .. 234 (62)

Abū’l— (p.) .. 934

Abū’l-Āhād, surn. Wahdat, Miyan-gul, or Shāh-gul (p., d.
1126/1714), 831, 926 (4), 935 (4),
943 (f. 95v)

Abū’l-Āli b. M. b. Ḥusayn
(Niẓām’u’d-Dīn) Birjandī (astronom.,
w. 929/1523) .. 1487, 1490, 1494 (3)

— Ta’īlī (p.) .. 926 (24)

Mīr ‘Abūl-Awwal (suf. sh., d.
905/1409) .. 259 (190)

S., b. ‘Alīyī’d-Dīn b. Ḥasan al-
Husaynī (theol., w. 941/1534) .. 996

— Daulaṭbādī (suf. sh., Xc./
XVIIc.) .. 259 (314)

Mīrzā ‘Abūl-Āzīm (ca. 1100)
1689 .. 801

‘Abūl’-Azīz, surn. ‘Azīz’u’l-Haqq
(suf. sh., IXc./XVIIc.) .. 259 (340)

— (another), surn. ‘Izzat (p., beg.
XIIc./XVIIc.) .. 410, 925 (35),
943 (f. 103)

— b. Ahmad Nisr al-Ḥalwārī
(theol., d. ca. 449/1057) .. 1037 (116)

— Akbarābādī (theol.) .. 1132

— Khān, surn. ‘Azīz (p., XIIc./
XVIIc.) .. 859, 943 (f. 96)

— (Mīr Malīk ?) b. (M. Wā’īf ?)
(hagiol., w. 849/1440) .. 246

— b. ʿUthmān al-Mufaḍadālī (theol.,
d. 533/1138) .. 1037 (144)

Mīr ‘Abūl-Bāqī (Gunābādī) (p.,
Xc./XVIIc.) .. 943 (f. 14)

— b. ʿAlī b. Khurshid Nīḥāwandi
(hist., d. after 1046/1632-1633) .. 140

Abūl’-Fattāh al-Ḥusaynī al-
’Askari (comm., Xc./XVIIc.)
508, 509

Abūl’-Ghafūr Lūrī (hagiol., d.
912/1507) .. 249

Abūl’-Ghani (suf. sh., d. 1009/
1601) .. 259 (494)

Abūl’-Hādī b. ‘Abūl’-Karīm
Qādīrī Tātī Chānāpatānī Kar-
nāštak (pol., end XIIc./XVIIIc.)
1397

— b. Najmī’d-Dīn (suf. sh., Xc./
XVIIc.) .. 259 (369)

Abūl’-Ḥakīm Gūshanšīn-i-
Kālpī (suf. sh., w. 980/1572) 259 (349)

— b. Shāh Bājan (suf. sh., Xc./
XVIIc.) .. 259 (295)

Abūl’-Ḥamīd Lūhūrī (hist., d.
1065/1655) .. 149

Abūl’-Ḥaqq Dīlhāwī, see ‘Abūl’-
Ḥaqq b. Sayyī’d-Dīn Turk.

— Ḥaqqī Dīlhāwī, surn. Qādirī
(suf. sh., d. after 1022/1613) .. 259 (571)

— Sajjādī Sarhīndī (theol., w.
1076/1666) .. 1040, 1041

— b. Sayyī’d-Dīn Turk Dīlhāwī
(theol., d. ca. 1052/1642) .. 65, 258,
268, 997, 1002, 1004, 1006, 1007,
1020, 1078, 1089

Abūl’-Ḥayy Qumī (p.) .. 943 (f. 100)

Mīr b. Shāhnāwāz (hist., d.
1196/1782) .. 214
NAMES OF PERSONS.

Abdu'l-lah Shatṭūrī (suf. sh., beg. Xc./XVic.). 234 (186)
Abū as-Sūjī (suf. sh., end Xc./IXc.). 234 (45)
— Shāfi'ī Shikārī (suf. sh., d. 1010/1602). 259 (500)
Abū Sulaymān al-Gazālī (theol., d. 570/1465). 259 (1037)
— Sulṭānpiārī (theol., end Xc./XVic.). 259 (1037)
Abū Tarūghandī (suf. sh., d. ca. 350/961). 234 (111)
Abū 'al-Tirmidhī (suf. sh., end Xc./IXc.). 234 (47)
— b. 'Umar b. 'Isā, Abū Zayd, ad-Dabūsī (theol., d. 430/1039). 1037 (118)
— b. Wajīhī-d-Din Almādābādī (suf. sh., beg. Xc./XVic.). 259 (516)
— Yāfīrī, see 'Affu'd-dīn 'Abd-ullah b. Asad.
— b. Yusuf Bahārī Qurarāshī (suf. sh., Xc./XVic.). 259 (215)
'Abdullāh Laṭīf (theol.). 1062
Ibn Husayn, surn. Naqīb-Khān (end Xc./XVic.). 1695
— Malik Shāh Ghūrī (suf. sh., d. 1007/1599). 259 (514)
'Abdullāh-Majdī b. M. Qutbūd-dīn Munajjīm-ı-Akbar-Shāhī (astron., beg. Xc./XVic.). 1495
— Abūl-Malik 'Abbāsī (suf. sh., d. after 970/1563). 259 (339)
— Allāma (suf. sh., Xc./XVic.). 259 (452)
Qādī — Bahraīchī (suf. sh., Xc./XVic.). 259 (64)
— Qādīrī b. 'Abdullāh b. Shālī, b. Muhīmd Ghanawī Khālidī (suf. sh., d. 950/1548). 259 (204)
'Abdullāh-Manāf Qumī (p.). 943 (f. 99v)
— Abūl-Mu'īn-Khān (official, d. 1006/1605). 1405
— (another) (epist., d. 1061/1651). 924 (51)
Abū-i-Nabī (p., w. ca. 1075/1665). 772
— Abūl-Qādir (suf. sh., d. 1011/1603). 259 (505)
— b. 'Abdul-Khāliq, surn. Bidīl (p., d. ca. 1133/1720). 384, 387, 410, 413, 836, 841-843, 931, 935 (14), 944, 946 (9)
Qādī — 'Ali (suf. sh., d. 1020/1611). 259 (358)
— Dārhamī, surn. Wajībudd-dīn Shīhāb Tājul-awliyā (suf. sh.). 906
— Ghasīrin (suf. sh., d. 940/1533). 259 (275)
Jilānī, see Muhīyīd-dīn 'Abdul-Qādir.
— b. Abī M. b. Wāli Hamūn
— Baghdādī (suf. sh., d. 1019/1610). 259 (539)
— Abūl-Qaḍīr b. Mullūk-Shāh
Badā'ūnī (hājī, d. 1004-1006/1598-1598). 41, 118, 702, 1263, 1695, 1698
— Sādūnī (suf. sh., Xc./XVic.). 259 (531)
S. — Sabīh (suf. sh., d. 1102/1691). 283 (24)
— Samarqandi Dihlāwī (critic, end Xc./XVic.). 398
— Thānā-Khwān. 881
— Abūl-Qāhir b. 'Abdullāh-Rahmān, Abū Bakr, al-Jurjānī (gram., d. 471/1078). 1728
— Abūl-Qawī b. Shīhāb, surn. Diyā (med., w. 778/1376). 1535
— Abūl-Quddūs (suf., d. ca. 945/1538). 1264
— Ḥanāfī (suf. sh., d. 991/1583). 259 (267)
— Abūl-Raḥīm (p., Hind.). 1735 (3)
— b. Almādūr (lex., w. ca. 980). 1543 (1)
— Kabīrī (suf. sh., d. 1005/1597). 259 (462)
— Kashmīrī (p.). 943 (f. 106)
— Khān Khānān (official, hājī, d. 1030/1627). 113, 114, 140, 304, 698 (2), 702, 926 (6). 946 (4), 970
— Mārūfī (philolog.). 1481
— b. Šalālī M. b. Naṣīrī-d-dīn Šīhīfī Fakhrī (astron., beg. Xc./XVic.). 1494
— Abūl-Raḥmān (suf. sh., d. 950/1543). 259 (531)
— b. Amānāt-Khān Kirāmī (p., d. after 1105/1694). 804
— Kārdgar (suf. sh.). 259 (226)
— b. M. ad-Dimishqī (theol.). 1720 (1)
Abū — M. b. al-Husayn Sulami (theol., hājī, d. 412/1021). 234
— b. M. al-Husaynī al-Qadīrī (suf.). 1312, 1313, 1315
— Sīfī Sarhindī (suf. sh., d. 995/1587). 259 (416)
— Abūl-Rashīd b. Abīl-Ghafūr al-Husaynī at-Tatāwī (lex., w. 1064/1654). 1431
— Abūl-Razzāq (p., Xic./XVic.). 924 (22), 925 (24)
— b. Ashraf Jahangirdār Samānī (suf., w. 869/1465). 1214
— b. Abīn-Nabī of Nandar (hājī, w. 1232/1817). 197
— b. Abī h. Husayn Lāhijī Qumī, surn. Fayyāqī (theol., end Xc./XVic.). 924 (28), 943 (ff. 59v, 94, 104, 107, 108v). 1116
INDEX I.

'Abdu'r-Razzāq b. Abī'l-Ghanā'il al-Kāshi (suf., d. 730/1330) 1250

— b. Isḥāq Samarqandī (hist., d. 887/1482) 81


Mīr  Shāhnawāz-Khān, see Shāhnawāz-Khān.

Tāj (suf., sh., d. after 1000/1562) 259 (496)

Tāmānīn (p.) 926 (17)

'Abdu'l-Salām (suf., sh., d. 933/1575) 259 (331)

— (or 'Abdu'l-lah) Ridwān 956

'Abdu'l-Samād b. Afḍal M. (epist., w. 1011-1015/1602-1609) 352, 1212

Khān Dilir Jang (official, XIIc./XVIIc.) 833

'Abdu'sh-Shāhid b. M. 'Abdullāh, surn. Khwāja 'Aṣādīn (suf., sh., Xc./XVIIc.) 259 (364)

'Abdu'sh-Shakūr Bāzīmi, see Shukrullāh Bāzīmi.

'Abdu'l-Wahhāb, see Sh. Budhīh.

Afghan (suf., sh., d. 990/1582) 259 (394)

Bukhārī Multānī (suf., sh., d. 930/1524) 259 (253)

— b. Jalālī'd-Dīn M. Hamadānī (hagiog., w. 947/1541) 241

Khān (nawwāb) 919

Khān Nuṣrat-Jang (nawwāb, end XICc./XVIIc.) 1478

Ma'mūrī (beg. XICc./XVIIc.) 364

Muttaqī (suf., sh., Xc./XVIIc.) 801

'Abdu'l-Wāḥīd b. Ibrahim Futūḥī (suf., sh., beg. XICc./XVIIc.) 259 (563)

Ibrahim Husaynī Balgrāmī (suf., w. 985/1578) 1191

Ibrahim Māzār-'Ālī (suf., w. 996/1589) 1253

— b. M. Jūrjānī (theol., beg Ve./XICc.) 1357

— Tārikh al-ʿĀlī (suf., sh., d. 1017/1608) 259 (527)

Abdu'l-Wāṣīt b. 'Abdullāh al-Jabālī (p., d. 558/1160) 448, 923 (22)

Hansawi (gram., end XICc./XVIIc.) 1477, 1480

Shāh ʿAbdāl (suf., sh.) 259 (213)

Isfahānī (p., Xc./XVIIc.) 943 (f. 63)

ʿAbī (p., w. 1051/1641) 742

— Abarqōhī (p.) 943 (f. 19)

— of Agra (suf., sh., Xc./XVIIc.) 259 (450)

— Beg (p.) 923 (117)

— Junābīdī (p.) 923 (237)

Abihandan (Kashmīrī) (trans. Sanskr.) 1714 (1)

ʿĀbid (p., w. 1094/1684) 757

— (another) 859

ʿĀbid-Khān (epist., beg. XIICc./XVIIc.) 391

— Ṣāḥībī (p.) 943 (f. 62)

— Shirāzī (p.) 943 (f. 95)

Abjadi, see M. Isma'il Khān.

Ādam 326, 818

— Şīfi (suf., sh., Xc./XVIIc.) 259 (465)

Adâr (or 'Adārī) Rāzī (p., beg Ve./XICc.) 428, 784, 923 (4, 6)

Adham (p.), see ʿIbrāhīm Adham.

— Khān Kūkā (XICc./XVIIc.) 213

— b. Mu'tāmīn-Beg Kārkāhan (p.) 943 (f. 20v)

Adhami Samarqandī (p.) 943 (f. 18)

Adhan b. Bahā'ī'd-Dīn Jāmpūrī (suf., sh., d. 906/1500) 259 (343)

— b. Māh (suf., sh., d. 972/1564) 259 (570)

Adhar (p.) (probably Lutf'-'Alī Beg Isfahānī, end XIICc./XVIIc.) 943 (ff. 94, 95, 96v, 99v, 102, 106)

Adharī, see ʿIbrāhīm-dīn Ḥamza b. ʿAlī b. Ḥasan.

Adhū Ḥiṣārrī (suf., sh., d. end Xc./XVIIc.) 259 (305)

Adīb Ṣābīr (p., d. ca. 546/1151) 927 (35)

— Adīf (p.) 662

— Adrā'ī (?) (p.) 935 (4)

Āfārin (p., d. 1154/1741) 918, 934

Afḍal 935 (6)

Afḍal-dīn Badīl ʿIbrāhīm b. ʿAlī Najjār Khāqānī Shīrūnānī (p. d. 582-595/1186-1199) 456, 461, 674, 729 (4), 704, 923 (28), 924 (31), 925 (46, 49, 88), 927 (47), 934, 936, 943 (ff. 5v, 107), 945, 1142 (9), 1214 (his biogr.) 925 (38)

— M. ʿawāzīr 212

Afḍal Kāshī (p., d. 707/1307) 923 (91)

— M. (suf., sh., d. 1000/1592) 259 (472)

— Namī Rāzī (p., Xc./XVIIc.) 923 (83)

— Ṭabbīh 943 (f. 107)

— Ṭanirīk (p.) 952 (2)

Afīfū'd-Dīn ʿAbdu'l-lah b. Awād al-Yāfī al-Yamānī (hagiog., d. 768/1367) 238, 242, 742, 1216

— b. Saʿīd b. Masʿūd ʿAmmīrīnī (transl., 760/1359) 49

— Afīf b. ʿNūr (or 'Affī ʿNūr, 'Affī-Nawārī Kāshānī (hist., Xc./XVIIc.) 62

Afīkī (Tabrīzī) (p., Xc./XVIIc.) 943 (f. 118)

Afrasiyāb (legendary hero) 577, 923 (12)

Afsāh (p.) 934

Āgāh (p., XIICc./XVIIc.) 925 (2)

Agāhī (p., Xc./Xc./XVIIc.) 950 (8)

— (another) (p.) 923 (233)

Agrā (heroine of a tale) 313

Āḥdi Sāwājī (p., Xc./XVIIc.) 943 (f. 12v)

Aḥī (p., d. 927/1521) 943 (f. 56)
Ahli Khurāsānī (p., d. 934/1528) 923 (61), 943 (f. 11v)  
— Shirāzī (p., d. 942/1536) 663, 772, 923 (46), 925 (25), 929 (4), 934, 943 (f. 89v)  
Ahmad II (Bahmanide) (838–862) 1435–1457  
— Shāh (Timuride) (1161–1167) 1748–1754  
— Shāhī Abdālī (1160–1187/1747–1773) 401 (3)  
Ahmad (p.), see Ahmad b. Abīl-Hasan.  
(p., Hind.) 951 (7)  
— b. Abīl-Îadār Fārūqi Sarhindī (suf. sh., d. 1035/1626) 259 (337), 747 (5), 1268  
— b. Abīl-Îazīz, surn Tājū-d-Dīn (theol., VlC./ XVIIc.) 1037 (142)  
— b. 'Abdīl-Izāz Jauhari'ī (metal.) 1617  
— b. Abīl-I-lah (theol.) 987  
— Afghan (suf. sh., beg. XlC./ XVIIc.) 259 (540)  
— b. Ahmad b. 'Abbās al-Husaynī an-Naqawī al-Bukhārī, surn. Mihrān Bāsīl (moral.), 1400 (2)  
— b. 'Abī, Abīl-Ibars, ar-Rāzī (theol., d. 370/980) 1037 (114)  
— b. 'Aṣīm al-Anṭākī (suf. sh., XIIC./IXC.) 234 (71)  
— b. 'Aṭham al-Kūfī (hist., d. ca. 341/952) 47  
— Beg (official, XIIC./XVIIc.) 374  
— Fārūqi Sarhindī, see Ahmad b. Abīl-Îadār.  
— Firdausī, see Abūl-Qāsim Ḥasan.  
— Ghazālī (suf. sh., beg. VIIC./ XIIIC.) 1166, 1195  
— Hāfiz Dihlawī (suf. sh., VIIIC./ XVIC.) 259 (38)  
— b. Hamdān b. Abīl b. Sinān, Abī Ja-far (suf. sh., d. 311/924) 234 (77)  
— b. Abīl-Îasān, Abūbī Naṣr, Nāmīqi Jāmī, surn. Zinda-pīl or Zinda-pīl (suf. sh., d. 536/1141) 251, 436, 924 (91), 934, 951 (8), 1169, 1305  
— b. al-Husayn, Abū Sa'îd, al-Barda'ī (theol., d. 317/929), 1037 (96)  
— b. Husayn b. Ahmad, Abū-Shujā', İsfahānī (theol., VIIIC./ XIIIC.) 1022  
— b. al-Husayn b. Abīl Hāmid al-Matwazi, surn. İbn Tabari (theol., d. 377/988) 1037 (102)  
— b. M. b. al-Husayn an-Nasa'ī, al-Pazdawī (theol., d. 542/1147) 1037 (133)  
— b. Isma'îl al-Khabakhī (theol., beg. IXlC./XVlC.) 1216  
Ahmad b. Jalālī-d-Dīn b. Dīst-M. Kāshānī Khiļījī (suf. sh., d. ca. 919/1512) 259 (286)  
— i-Jām, see Ahmad b. Abīl-Hasan.  
— Kallīn (suf., XIIC./XVIIc.) 1286  
— Khalīfa-i Jalāl Pāṇīpatī (suf., XlC./XVlc.) 259 (652)  
— Kāshān Abūrūfi (tr. Sanskrit.) 1711  
— K'hatū Gujurīt, surn. Ahmad Maghribī (suf. sh., d. 849/1446) 247  
— b. Khiḍrūya al-Balkhī (suf. sh., d. 240/854) 234 (14)  
— Maghribī, see Ahmad K'hatū.  
— al-Maṣūlī al-Qādirī (suf.) 1304  
— Mirzā, surn. Niýāzī (p., d. 1188/1774) 869  
— b. M. (hagījot), VIIIC./XVIIc.) 241  
— b. M. (suf. sh., d. ca. 800/1397) 259 (180)  
— b. M. b. 'Abdīl-Ighafūr al-Ghafrī (anecd., d. 975/1568) 298, 923 (258)  
— b. M. b. Ibrāhīm Tamīmī (occult.) 1527  
— b. M. b. Ja-far (theol., VlC./ XIIC.) 1037 (126)  
S. — b. S. M. Kīrmānī (suf. sh., d. 752/1352) 259 (130)  
— b. M. b. M. Bāqīr Bahbahānī (theol., w. 1225/1810) 278, 1128  
— b. M. Mūḥāfīz (med.) 1583  
— b. M. Nakhshabī, surn. Masūd-i-Bak (p., d. 800/1398) 259 (531), 595, 1215  
— b. M. as-Samāreqqāנī ąq-Šūlī (moral., VIIIC./XVIIc.) 1371  
— b. M. (or Mahmūd) Siddiqi Alwārī, see Amīnū-d-Dīn Ahmad.  
— b. M. Tāhānsārī (suf. sh., VIIIC./ XIVc.) 259 (165)  
— b. M. b. 'Umar, Abūl-Farağ (theol., d. 415/1024) 1037 (120)  
— b. M. Wāli, surn. Shīhābū-d-Dīn Tālisī (hist., w. 1073/1663) 157  
— b. M. b. Yahyā Fāsībi Khwāfī (hist., w. 845/1441) 9  
— Munshī (theol., w. 993/1585) 326  
— Mītawakklīl Jīnī (? Mīrī (suf. sh., d. 998/1590) 259 (431)  
— i-Nāhrwāla (suf. sh., VIIIC./ XIIIc.) 259 (57)  
— Nārmanwālī (suf. sh., d. ca. 922/ 1516) 259 (252)  
— Abū — b. Abībī Naṣr al-İ'yāfī (theol., d. 361/972) 1037 (100)  
— b. Ni'mat-ul-Iḥā (suf. sh., XlC./ XVlc.) 259 (285)  
— Qādirī of Lucknow (suf. sh., end XIIC./XVIIc.) 1282
Ahmad Qäri' (or Qädirî) (suf. sh., beg. Xlc./XVlc.)... 259 (544)
Abü-i al-Qilâniân (suf. sh., d. 209/825).... 234 (43)
Mîrzâ — Qumî (p.).... 943 (f. 6v)
— Rûmî (suf., w. ca 700/1299).... 1187
— Sabzavârî, Jâbir (p.).... 923 (106)
— Shâh Sultân Ahsanâbâdî (fictitious name?).... 1404
— b. Sulaymân.... 1039
— b. Ta'jîd-Dîn Hasan Sayyûd-Dîn Astrâbâdî (hist., Xc.-Xlc./XVlc.-XVlc.).... 69
— Tarakhîštânî (hagiol., Vlc./Xlc.).... 245
— Tatwâvî (hist., d. 996/1584).... 41
— b. 'Umar b. Abû-l-Lyath (theol., d. 559/1167).... 1037 (145)
— Abü-l-Ward (suf. sh., Ivc./Xc.).... 234 (52)
— Yâ'dgâr (hist., w. ca 965/1558).... 114
Ahmadî, see Ahmad b. Abî-l-Hasan
Khwaja Ahrâr, see Nâşirî-d-Dîn 'Ubaydûl-lah b. Mahâmûd.
S. Ahsan (suf. sh., Xc./Xlc.).... 259 (144)
—, see Zafar-Khan Ahsanullah.
'Aishâ (Ic./Vlc.).... 995
'Ajabmalik (hero of a tale).... 307
Akbar (Timuride) (963/1014/1556–1605).... 41, 113, 121, 122, 123, 127, 140, 145, 181, 185, 277, 292, 678, 692, 699, 702, 733, 923, 1037, 1142, 1256, 1607 (1), 1655, 1636, 1637, 1694, 1695, 1698
— Khân, son of Dost M. (Afghan pr.) (1042/1536/1826–1863).... 889
— 'Alî Khân (Tâ'î's ambassador).... 1676
— Dâbit Yûnus (p.).... 943 (f. 25)
— b. Nasr-d-Dâbita (p.).... 943 (f. 63)
Akhi Sirâj, see Sirâjû-d-Dîn 'Uthmânî.
Akhnûd Darwîsa Nîgârî, see Darwîsa Nîgârî.
Mûr 'Alâ-î Abîzî (suf. sh., Xc./XVlc.).... 259 (237)
'Alâu-d-Dîn Garshâpâb Hisâmu d-Dîn b. 'Alî b. Farâ'îmurz (pr., Xc./Xlc.).... 1358
— 'Alâu-d-Dîn Dîhlâwî b. Nûri-d-Dîn (suf. sh., d. 948/1541).... 259 (274)
— Filî-mast (suf. sh., d. 947/1540).... 259 (34)
— Ghîyulwânî (suf. sh.).... 259 (171)
— 'Isâ (suf. sh., d. 970/1562).... 259 (257)
S. — Jiwârî (suf. sh., VIIIlc./XVlc.).... 1204
'Abîl-Fath Kulpûrî Qurayashî (suf., w. 852/1448).... 1232
— Kantûrî (suf.).... 1304
— b. Karamî-l-lah Tîruhî (suf. sh.).... 1319
'Alâu-d-Dîn Majdhûb (suf. sh.).... 259 (283)
— M. b. Badrî-d-Dîn Sulaymân (suf. sh., VIIlc./XIVlc.).... 259 (30)
— M. Khâji, see M. I.
— M. Khwârizmshâh, see M. Khwârizmshâh.
— M. Maktab dâr (suf. sh.).... 259 (302)
— Râtîhî (1) (suf. sh.).... 259 (172)
— Takash b. Il-Arsân b. Athsz (Khwârizmshâh) (568–569/1172–1209).... 1359
— Thânî (suf. sh., beg. Xc./XVlc.).... 259 (482)
— 'Umar Bûkhârî (theol., w. ca 695/1296).... 1024
Qâdi 'Alâî (Qumî) (p., Xc./XVlc.).... 943 (f. 6)
'Alamu-d-Dîn (suf. sh., beg. Xc./XVlc.).... 259 (507)
Qâdi (suf., sh., d. 813/1410).... 259 (138)
— Sharafî-Jâhîn (suf. sh., VIIlc./XVlc.).... 259 (150)
— 'Alamu-l-Hudâ (suf. sh.).... 259 (47)
— Amirî II (Timuride) (1167–1173, 1754–1759).... 176
— 'Alamgir (p.).... 935 (4), 952 (1)
— 'Alam Shâh.... 442
— Alexander (Macedonian) (as a hero of a tale).... 321 926 (11), 1124, 1513 (1), 1597 (3)
'Ali, see Nûru'd-Dîn M.
(p.).... 943 (f. 90v)
Khwâja — (p.).... 939 (1)
— b. 'Abûl-lah al-Khaṭîbî (theol., Xc./XIVlc.).... 1037 (125)
— b. 'Abûl-lah Samehûdî, Abû'îk (theol., d. 911/1506).... 281
— b. 'Abûl-Malik b. Qâdi-Khân al-Muttaqî al-Qâdirî al-Jamîpûrî (suf. sh., d. 975/1567).... 259 (454)
—, see Jâhîn Dîhlâwî (suf. sh., beg. Xlc./XVlc.).... 891, 1254, 1255
— b. Ahmad b. Abî Bakr Bîsdûn (edit., w. 734/1334).... 545
— Ahmad Ghûrî (theol., w. 747).... 1347 (1)
— Shâh — Ahmadâbâdî (suf. sh., d. 970/1562).... 259 (331)
— Akbar Husaynî Ardistânî (hagiol., w. 1073/1664).... 261
— Akbar b. Nûru'd-Dîn Husayn Hasanî Tabâtabî Nûru'd (theol.).... 1409
— Amjâd (edit., w. 1071/1661).... 771
— Aqâ b. Husayn-Beg Turkman (official, end Xc./XVlc.).... 690
— b. Abî Bakr b. Abûl-'Alîî al-Fârghânî al-Murghânî,
INDEX I.

Ali Shir Bangali (suf. sh., d. after 970/1562) ... 259 (337)

Mir — Shir Nawai (d. 906/1501) ... 53, 218, 219, 347, 612 (24), 938, 923 (244)

Abu — b. Sinu, Hasan b. Abu'l-lah (Avicenna) (physician, d. 428/1036) ... 923 (153), 934, 1037 (117), 1357, 1369, 1580, 1722 (2)

Aqija — Supurda-din Wall (p.) ... 943 (f. 18v)

— b. Abu Talib (Iman, d. 661) ... 8, 68, 330, 331, 332, 333, 334, 502, 607, 648, 690, 700, 818, 829, 850, 863, 888, 811, 929 (11, 12), 925 (21), 928 (2, 3), 941 (4), 942, 1008, 1102, 1103, 1105, 1107, 1110, 1125, 1138, 1146, 1349, 1739, 1772

— Taqi (p.) (probably a mistake for 'Ali Naq' Kamarai, q.v.) ... 925 (35), 943 (f. 33v)

— Tashkandi (suf. sh., beg. Xc./XVlc) ... 259 (196)

— b. Tayfur (Bistami) (theol., w. ca. 1043/1633) ... 1108, 1115

Abu — ath-Thaqafi (suf. sh., d. 328/939) ... 224 (84)

Mir S. — Tahirani, surn. Saydi (p., d. 1069/1659) ... 764-767, 925 (35), 943 (f. 18v, 62v, 78, 91v), 945, 947 (f. 97v, 100v), 953

— b. Tufayl'Ali Khan b. Mubarakz'Ul-Mulk Ihtishamudd-Daula Balagarmi (hist., end XII/13/XVlc) ... 191

— b. 'Uthman b. Abu'l Hasan, al-Jullabi al-Ghaznavi al-Hujwiri (suf., d. ca. 745/1057) ... 238, 259 (2), 1149

— b. 'Uthman al-Uhli (theol., ca. 560/1173) ... 1074

— Wirdhi-Khan (sobad of Bengal, d. 1169/1756) ... 205

— Yar-Khan (med.) ... 1595

— Yazdi, see Sharafuddin 'Ali

— b. Zayd, Abu'l Hasan, al-Bayhaqi (astro.) ... 1493

Alim Dihlawi (suf. sh., Xce./XVlc.)? ... 259 (331)

Alimi Darajibiri (p.) ... 943 (ff. 18, 19v)

Sh. Allai (suf. sh., IXc./XVlc.) ... 259 (69)

Shah-Nur (suf., Xce./XVlc.) ... 1168

— Wirdhi-Beg Kirimi (p.) ... 943 (f. 20v)

Allah-Yar Khan Ghilzay (theol.) ... 329

— Abu Ibrahim) b. M.Yar

— b. M. b. Qlieh Balchi, surn. Nadjib (p., end Xce./XVlc.) ... 794

— 'Uthman Balagarmi, see Murtadah Husayn.

Allama, S. M. Sharif (p.) ... 943 (f. 60)

— Allami (or 'Alli) Karh-rudi (p.) ... 923 (123)

Alkhan b. Diilawar-Khan, see Qadir-Khan.

Altimish, see Ilutmish.

Amamu'l-lah Afghan (suf. sh., d. 1019/1609) ... 259 (471)

— b. Firuz Jang b. Mahabat Khan sipahsalar b. Ghayur-Beg, surn. Khanazad Khan (med., w. 1036/1627) ... 1554

— Pannapat'h (suf. sh., d. 957/1649) ... 59 (298)

Amani (p., d. 981/1573) ... 935 (4)

— Amuq Bakhtri (p., d. 544/1149) ... 927 (3)

Amin Ahmad Razi (geogr., w. 1002/1594) ... 282

— Qadi — Darzani (p.) ... 934

Aminuddin Ahmad b. Sayfi'Din M. Shaqiq al-Awari (theol., end XIf./XVIIIc.) ... 1053, 1093, 1139

Amin b. Nahrwala (t.) (suf. sh., d. 1017/1608) ... 259 (523)

— b. Ubaydullah al-Mumin, abadil al-Bukhari (theol., w. ca. 948/1541) ... 1036

— Aminuddaqiq (p.) ... 943 (f. 67v)

— Amuruddaula (p.) ... 943 (f. 62)

— M. Amuruddin Khan (amir, d. 1248/1832) ... 217

— Amir-Khan Sindhi (official, d. 1131/1719) ... 215, 383

— Kharsav, see Yaminuddin Abdulla b. Lajin.

— Abu 'Amruw ad-Dimishqi (suf. sh., d. 320/932) ... 234 (68)

— Abu — b. Najid (suf. sh., d. 365/976-977) ... 104

— b. 'Uthman as-Sifi (suf., d. 291/904) ... 234 (29)

— Abu — az-Zujaji (suf. sh., d. 348/959) ... 234 (99)

— 'Anais (t.) b. Jalal Sindhi (suf. sh., Xce./XVlc) ... 259 (330)

— Anandqhan, surn. Khusl (tr. Sunskr., beg. XII/13/XVIIIc.) ... 1713

— Anand Ray Hindu (p., Xce./XVIIIc.) ... 771

— Anisi, see Yil-Quli-Beg Shamlu.

— Ansab (p.) ... 934

— Anshari, see 'Abdul-lah b. M.

— Qunf (p.) ... 943 (f. 17v)

— Antar (hero of a legend) ... 1725 (12)

— Antushirwan ... 1369, 1397 (3)

— Anwar Hamadani (p.) ... 943 (f. 18)

— Khan (or Anwaruddin-Din-Khan) (naseet, d. 1102/1749) ... 872

— Anwari, see Auladuddin-Din 'Ali.


— 603, 662, 923 (52), 925 (18), 929 (4), 943 (f. 90v)
INDEX I.

Átashi (another) .................................................. 760
Átham Qudsí Munajjim (epist.) ......................... 413
Áthar, see Shaff'-i-i-Shahrí ............................ 778
Áthari (p.) ........................................................ 943 (f. 101)
Áthir Akhsíqát (p., d. 608/1212) ..................... 794, 927 (41)
Áthirú’d-Dín Abhári (p.) .................................. 923 (144)
   — Mufraglú b. ‘Umar al-Abhári
      (theol., d. 665/1264) ............. 1408 (3)
Átsiz (Khwárizmsháh) ......................................... 532-535/
   1128-1156) .................................................. 1532
Átţár, see Farídu’d-Dín Átţár ........................... 943 (f. 108)
S. ‘Átţáni (f.) (p.) ........................................... 943 (f. 108)
Auḥadu’d-Dín ‘Alí Anwári (p.,
   d. 540/1145-1191) .......................... 450, 455,
   639, 794, 923 (15), 924 (33), 925
   (19, 24, 38, 47, 49), 927 (51), 945
   — Bakhí (p.) ............................................. 923 (18)
   — Kirmáni (p., d. 677/1278) ........... 925 (38)
Auhad Sabzáwári (p.) ...................................... 923 (240)
Aubádi Jácháñí, see Ruknú’d-Dín
   Auhádí ....................................................... 794
Aurang (p.) ...................................................... 936
   — ‘Abdu’ll-Ázíz Khán (p.) ............ 936
   — Sa’díd (p.) ........................................... 943 (f. 91v)
Aurangzéb (Timuríde) (1069-1119,
   1659-1707) ........................................... 82, 159, 160, 162,
   164, 171, 174, 181, 239, 285, 370,
   374, 377, 378, 382, 383, 391, 401,
   405, 419, 417, 419, 445, 446, 453,
   480 (1), 490, 640, 669, 675, 686,
   725, 743, 768, 772, 785, 791, 794,
   795, 797, 798, 811, 818, 824, 839,
   898, 926, 935, 945, 957, 977, 1045,
   1040, 1041, 1086, 1113, 1149, 1153,
   1212, 1230, 1275, 1367, 1378, 1435,
   1434, 1444, 1456, 1459, 1509, 1507,
   1629, 1630, 1695, 1700, 1702, 1733
Sh. — Awwályá (suf., sh., Xe./
   XvI.) ......................................................... 259 (402)
   — Mahmúd (lex.) ................................. 1439
Sh. — b. Siráj (suf., sh., d. 988
   1580) ....................................................... 259 (383)
Ayághi, M. Aínín (p., Hındaki,
   XvI.) ........................................................ 1735 (7, 8)
‘Ayáni, see ‘Iyáni ............................................. 250 (281)
‘Ayn-i-Máhru, see ‘Aynu’ll-Mulk ................. 338
‘Aynu’ll-Mulk ‘Aynu’d-Daula wa’d-Din
   ‘Abdu’ll-Lah Máhru (epist.,
   end XVII., XvIe.) ................................... 943
‘Aynu’ll-qudát, see ‘Abdu’ll-Lah
   b. M. ....................................................... 102
   — ‘I’-uráfá, see Lashkarí M. ‘Arif.. 808
‘Ayní (p., w. 1106/1695) ................................. 808
   — Haráwí (p.) ......................................... 943 (f. 18v)
‘Ayshí (p., w. 1070/1660) ............................... 768
Ázád, see Ghulám ‘Ali Ázád ................. 308
Ázibákhsh (hero of a tale) .................. 308
Ázım, see M. Nishápúrí ................................. 951 (6)
Mír ‘Ázimá’d-Dín (p.) ................................. 951 (6)
Ázim-i-Dauří (p.) ........................................... 943 (f. 108)
Áziz (hero of a tale) ................................. 819
   — see ‘Abdu’ll-Áziz Khán ............. 197
   — Jang (nawáb, 1915) ..................... 396, 1480, 1567
   — Áziz’-láh (p., Hindí) .................. 933
   — Shahru’u’d-Dín Sibdíqí Ibráhim-
      púri Qalandári Qádirí (suf., sh.,
      end Xve./XVIIe.) ......................... 1280
   — b. Yahyá b. Lašfí’u’d-Dín Hu-
      sayní (suf., sh., Xc./Xve.) ........... 259 (182)
   — Áziz b. M. an-Násáfí (suf.,
      d. 661/1263) ................................. 1179
Mír — Qalandar (p.) ................................. 943 (f. 18v)
Mír ‘Ázíz Qazwíní (p., end Xc./
   XvIe.) ....................................................... 923 (167)
Ázraqí (p., d. ca. 527/1133) ....................... 794,
   925 (24), 927 (37)

B

Mír Bábá (p.) .............................................. 923 (136)
   — Jiw b. Jiw (suf., sh., d. 1066/
      1598) ........................................... 259 (483)
   — Sháh, surn. Háli (callígr., Xc./
      XvIe.) ................................................. 1623 (5)
   — Tákhrí (suf., sh., beg. Xc./Xve.
      XvIe.) ............................................... 925 (43)
Bábú Sháh (surn., Xc./Xve.) ......................... 259 (124)
   — b. ‘Álí Ján (surn., sh., Xc./
      XvIe.) ................................................. 259 (546)
   — Sindhí (suf., sh., beg. Xc./
      XvIe.) ............................................... 259 (566)
Bábúllí (astrol.) ........................................... 1492 (1)
Bábúr (Timuríde) (932-937/1526-
   1530) .................................................. 113, 169, 347, 348, 923
   — (as a poet) .................................... 1387, 1543, 1730
Bábúr Qalandar (p.) ................................... 943 (f. 67v)
Ibn Bábúyáa, see M. b. ‘Alí b.
   Huqayn .................................................... 925 (4)
Badáuíní, see ‘Abdu’ll-Qádir b.
   Mulúk Sháh ............................................ 935 (4)
Bádhil, see M. Raff Khan ................................ 944 (f. 72)
Bádíí (p.) .................................................... 943 (f. 91v)
   — (another) (p.) .................................... 943 (f. 93)
   — Ahmad (p.) ........................................ 943
   — Bádí’u’d-Dín Tárku (p.) ............... 925 (38)
   — Bádí’u’l-Jamáil (heroi̇ne of a tale) 318 (2)
   — Bádíz Dáí Sarfúráíí (p.) ............... 943 (f. 20)
Bádí’u’z-Zamán Mirází b. Sultán
   Huqayn (Timuríde pr., d. ca. 918/
   1512) .................................................. 923 (217), 926 (6)
   — Rashíd Khán (hist., d. 1107/
      1695-1696) ....................................... 155
   — Bádí’i Sabúr (p.) ................................ 927 (29)
Bádri-i-Cháchí, see Bádru’d-Dín M.
   Cháchí ...................................................... 925 (24)
Bádru’d-Dín Astrábádí, surn.
   Hiláí (p., d. 936-939/1529-
   1533) .................................................... 657, 659, 661, 923 (3, 22,
Bahar, see Tikehand.

Bahiyanar-Khan Sajawand (1) (p.) 943 (f. 90).

Bahjat, see Lala Tilkär rám.

Bahjat (p., XIC./XVIE.) 935 (4).

Bahlul Lúdí (pr. of Dihlí) (853-894/1451-1488) 114.

Bahr, see Faridu’d-Dín Ahmad.

Sháh (p., d. ca. 970/1562) 673.

Sh. Bahr, see ‘Abdur’Razzāq Khúrdu.

Bahrám (b. Mas‘úd) (Ghaznavi) (511-547/1118-1152) 439, 448, 1753.

(‘ahh of Arzinján) (ca. 575/1178) 466 (1).

(‘hero of different tales) 315, 644.

Bukhári, surn. Saqqá (p., d. ca. 966/1558) 669, 929 (4), 934.

Gür ‘hero of a tale) 301 (4), 318 (4), 538 (5).

Khárkash ‘hero of a tale) 301 (4).

Mirzás (príncipes, XIC./XVIE.) 923 (212), 925 (35).

Bábá Bahrang (بهرانگ) Shirín (suf., sh., d. 1007/1599) 259 (487).

Bahrawar Bánú ‘heroina de un tale) 302.

Bahrí, see Místürb b. Búqír M. Píshgách.

J. Bálíl (colossos) 193, 954.


Bákáwall ‘heroina de un tale) 311.

Abú-Bakr (bálís, 11-13/632-654) 1102, 1146.

Abú ‘Abdulla (suf., sh., d. 979/1569) 259 (79).

Abú b. Abdulla (theol., IVC./X.) 955.

Abú b. Místurb M. at-Tarsúsí (suf., sh., d. 934/1524) 231 (117).


ad-Dúqqí (suf., sh., XIC./XVIE.) 254 (103).

Farrá (suf., sh., d. 979/1569) 234 (109).

Kattání (suf., sh., d. 322, 934) 234 (81).


b. M. Bihüj (theol., d. 910/1505) 992.

b. M. al-Fadl (theol., IVC./X.) 935.

b. M. Ismá’íl (theol., IVC./X.) 935.

b. M. Místurb al-Wásití (suf., sh., d. ca. 320/932) 234 (79), 1273.

Músallá (suf., sh., IVC./XVIE.) 259 (122).

Qarayshí (suf., sh., XIC./XVIE.) 259 (250).

Sháshí (suf.) 498.
Dallâli (Zulâlî ?) (p.) 943 (f. 14v)

Dâmiri Balgrâmî, Nişâmûn-d-Dîn
(p. beg. Xic./XVic.) 689
- Işfâhânî (p. d. ca. 990/1582)
689, 923 (89), 926 (4), 929 (4)

Dâmodat (p.) 918

Dânâ (p. Xic./XVic.) 926 (4)

Danîel (p.) 943 (f. 7v)

Dânish, see Râdî Dânish.

Dânishmand-Khân, see Nûrûn-d-Dîn
M. 'Àli.

Dâniyâl (prince) 698, 699

Dârâ-shîkhû (son of Shahjâhân)
(d. 1089/1679) 155, 262, 308, 423.
762, 1089, 1270, 1273, 1399, 1556.
1707, 1708, 1714 (4)

Dârâb Jûyâ, see Jûyâ.

Darangûsh Târyâkî (t.) (p.) 923 (226)
H. A. Darel (Lucknow, 1732) 122, 422

Darius (Dârâb) (as a hero of a tale) 321

Darâq Qumî (p. Xic./XVic.) 943 (f. 73)

Dârîl Ardabîlî (p.) 943 (f. 19)

Darwîsh (p.) 943 (f. 89)

- Dîhakî (p. beg. Xic./XVic.) 943 (ff. 54, 59)

- M. b. Mushtâq M. Khayrâ-
badî, surn. M. Işhâq Nûrûn-d-Dîn
'Unqî (suf.) 1342 (1)

Akhûnd Darwîza Nûrûn-d-Dîn
(thol., d. beg. Xic./XVic.) 1074, 1077, 1734

Datârâm Nûndî (authol., 1815) 952

Dâ'ûd (David) 1725 (1)

- Asâwâfî (suf. sh.) 259 (212)
- Barâ'î (suf. sh., d. 1008/1600)
259 (401)

- b. Faydîl-lah (suf. sh., d. 982
1574)
259 (224)

- Hallâj (suf. sh., d. 1012/1603)
259 (519)

Mîrza — Mutawafîlî (p.) 943
(ff. 10, 94, 95, 97, 98v, 101v, 108)
- Shâh b. Sulaymân (of Bengal)
980-984/1572-1576 114
Shattârî b. 'Hamîd M. (suf. sh.,
1016/1606)
259 (574)

Daulat b. 'Abdîl-Malîk Munyârî
(suf. sh., d. 1016/1606)
259 (568)

- Gûrâ'î (suf. sh., d. 1015/1606)
259 (561)

- Shâh b. 'Alaîd-Daula Bakhî-
shâh Samarqandi (biogr., w. 892
1487)
218, 545, 598

Dauri Tîhrânî (p.) 943 (f. 62v)

J. Delmericke 182

Khâwâja Dhandî b. Khwâjâgî
Kâshânî (suf. sh., d. 1006
1698)
259 (481)

Abû Dharr Ghiyâfî (aîmt, Je.
Xic.) 1102

Dbarra Işfâhânî (p. d. 1137/1725)
943 (f. 7v)

Dhaqûqi, see Ghulâm Muhyî-d-Dîn.
- (another), see Muhyî-d-Dîn b.
Abûl-Haasan.
- Ardîstânî (p., beg. Xic./
XVic.) 943 (ff 54, 93v, 95)
- M. Amîn Tûnî (p. d. 969 or
977/1561 or 1569)
943 (f. 57)

Dhûl-Fiqâr-Beg, surn. Mu'ayyad
or Mûbad (thol., w. ca. 1063/
1653)
1134

S. Shîrâwânî (p., end Xic./
XVic.) 927 (25)

Dhû'n-Nûn Mişrî (suf. sh., d.
ca. 248/862)
234 (2)

Dhût-Qarnayn, see Alexander.

Dibbân (Dhyân?) Sindîh (suf.
sh.) 259 (304)

Pîr Dihqân (p.) 943 (ff. 6, 21)

Dilâwar-Khân, surn. Nuşrat (p.,
da. 1139/1727)
846

Dilîr Jan (med., w. 1194/1780)
1590

- Khân (nawâwî) 859

Dilû-Khân (?) Beg Karam (p.)
943 (f. 14v)

Dimna (hero of a tale) 290

Dîyâ'û-d-Dîn 'Abdûl-Qâhir Suhrawardî (suf. sh., d. 562/1168)
1230

- Barâni (hist., VIIic./XVic.)
259 (156), 338

- Fârâî (p.) 927 (19)

- Hâmid Bakhî (suf. sh., VIIic./
XIIIic.) 259 (7)

- Hasân (brother of Muqiîmî,
q.v.) 370

- Isma'il Chishti (suf. sh., d.
1069/1651)
259 (493)

Kâshî (p., beg. Xic./XVic.)
923 (45), 943 (f. 55)

Nakhshabî (p., d. ca. 751
1352) 294, 307, 335, 1200, 1705

- Sunamî (suf. sh.) 1204

Diya b. Khwâjâgî (med., end Xic./
XVIIic.) 1579

Dost-Muhammad, see Dûst-M.
J. Dâneve (beg. XIXic.) 887, 1713

Dûnichand Ball (hist., w. 1137/1725) 188
Mullâ Dîpiyâyâ (humorist., Xic./
XVic.) 935 (9)

Dûst-M. (p.) 923 (181)

- Barakzây (1242-1280/1826-
1863) 106

- Sâhîfî (suf. sh., d. after 990/
1582) 259 (437)

E

H. Elliot 155

F

Fadîl Bukhâri (p.) 924 (41)
Fadîl-Khân, surn. Munşî (p., w. ca.
1127/1715) 833
INDEX I.

Farrukh-Siyar (Timuriode) (1124-1131/1713-1719) 392, 825, 929 (8), 1084

Faṣḥāḥat, see M. Faṣḥu’d-Dīn.

- Khan Kashmiri, surn. Radī (p.) ... 916
  Faṣḥu’d-Dīn (suf. sh., VIII./XIVc.) ... 259 (86)

Faṣḥī Anārā Hamīt (p., d. ca. 1046/1637) ... 735, 934, 943

- Khwāfī, see Ahmad b. M.

Fatḥ-ı-ʿAli (Shāh) (Qājār) (1211-1250/1798-1844) ... 888, 1128

- Khan Kāshī, surn. Šabā (p., d. 1:38/1829) ... 888
  Khān Qūshlar-āqāš f., (p., XIX./XVIIIc.) ... 943 (f. 96)

Abūl-Faṭḥ Dīlawī (suf. sh., XIX./XVIIc.) ... 259 (531)

- b. Jamālī’d-Dīn Makkī ‘Abd-Hashī Ḍarī (suf. sh., d. 957/1550) ... 259 (490)

Mīr  Ṣamānī (p.) ... 943 (f. 13v)

Fath Khan b. FIRDĀSH (princ., d. 775/1374) ... 338

Faṭḥu’t-lah (suf. sh., IXc./XVc.) ... 259 (181)

- (pr.) ... 1304
  (Naqshbandī) (suf. sh., Xc./XVc.) ... 175

- (son of Ḥājjī Pābān) (v. 1100/1689) ... 376

Shāh (p.) ... 925 (35)

- Bihrūjī (suf. sh., d. 1044/156)
  - ‘Imād-Shāh (889-910/1484-1504) ... 1394
  - Rāǰgīr (suf. sh.,) ... 259 (377)
  - Shirāzī (end Xc./XVlc.) ... 692

- b. Shukrī’-l-hād Sharīf Kāshānī (theol., d. 978/1571) ... 1100

Faṭḥ-M. b. Aynī’-l-lurāfā (theol.) ... 1080

Abūl-Faṭḥ M. Khan (nobleman, ca. 1211/1797) ... 98

Abūl- Qābīl-Khān (official, beg. XVIIc.) ... 378
  Fāṭīḥ (Gillānī) (p., Xc./XVIIIc.) ... 934

Fāṭima (daughter of Muhammad, IXc./XVIIc.) ... 1102

- i-Qāwwāla, surn. Mushki (Iṣfahānī) (poetess, Xc./XVIIIc.) ... 943 (f. 73v, 106v)

Fatūhī, see Yahyā Sibak Nishāpūrī.

Fatwā (?) (p.) ... 943 (f. 103v)

Fauji Nişapūrī (p., Xc./XVIIc.) ... 943 (f. 62)

Faqī (p., Xc./XVIIc.) ... 370, 934

- (Mahmūd-Beg Tabrizī) (p.) ... 943 (f. 56v)

Fayḍ, see ‘Ali Kirmānī.

Abūl- b. Mubarak Ṣagīrī, surn. Fayḍī (or Fayyāḏī) (p., d.

1004/1595) 259 (498), 692-696,
917, 924 (12), 925 (25, 29, 31),
926 (9), 943 (ff. 3, 63), 1694,
1696, 1697

Fayḍī, see Abūl-Fayḍ b. Mubarak Ṣagīrī.

Fayyāḏī, see ‘Abdu’r-Razzāqī.

- Harawf (p.) ... 943 (f. 105)

Fayyāḏī, see Abūl-Fayḍ b. Mubarak Abūl-Fīḍā (Isna’īl b. ‘Ali b. Mahmūd al-Ayyūbī) (geogr., d. 732/1331) ... 1142 (12)

Fīdā (p.) ... 918

- (or Nīdā’ Ṭ Kirmānī (p.) ... 943 (f. 7)

Fīghānī Shirāzī (p., d. 922-925)
1516-1519) ... 645, 923 (51),
924 (34), 929 (4, 7), 934, 943
(f. 61-61v, 72, 93v, 101v), 944,
945, 952 (1)

Fikārī, Qāḏī Ahmad Isfahānī Jowwānī (p., d. 994/1586) ... 923 (487),
943 (f. 57v)

Fikrat (Iṣfahānī) (p., end Xc./XVIIc.) ... 934

Hakīm Filsūt-i-Maghribī (poly-
tech.) ... 1621

Firdausī, see Abūl-Qāsim Ḥasan.

Firštā (kātib.), see M. Qāsim Ḥindī-
shāhī.

- (p.) ... 909

Firuz II (Jalalū’d-Dīn, pr.) (689-
695/1290-1296) ... 1196

- III (Toghluqide) (752-790/1352-
1388) ... 111, 243, 338, 945, 1033,
1069, 1450, 1452, 1535, 1607 (3)

Firuz-Jang (official, beg. Xc./XVIIc.) ... 364

- Shāh (hero of a tale) ... 312

Fitrāt, see Mu’izzūn’-d-Dīn M.

- see Mūsawī-Khān.

Francelin (ca. 1780) ... 545

Fudayl b. ‘Iyād (suf. sh., d. 1873,
803) ... 234 (3)

Fuqūlī, see M. b. Sulaymān Baghdādī.

Fursāt (p.) ... 934

- (another ?) (p.) ... 935 (4)

Fursī (p., beg. Xc./XVIIc.) ... 690, 691

- (Ḵwājā, i. ‘Ināyatū’l-lah Shī-
rāzī) ... 690

Furūsī Qazvinī (p.) ... 943 (f. 19)

G

Gadā (p.) ... 935 (6)

Gadār (suf. sh., beg. Xc.) ... 299 (556)

Galen ... 1691 (2)

Gangā Bishān (litr.) ... 1440

- Kūl (notes, Xc./Xc.) ... 1717

Ganjā Ardistanī (p.) ... 943 (f. 54v)
Gardaz (hist.) ... p. 1 (note)

Ghadafar-Beg Turkmân (p.) 923 (251)
Gulhârî (or Kalkhârî) (p.)
943 (f. 70), 952 (1)

Ghâfîlay (M. Taqî Tâlqâni) (p. XIC./
XVIe.). ... 943 (f. 16v)

Ghanî (hero of M. Tâhir Kashmîrî).
Ghanîmat, see M. Akrum Panjâbî.
Gharghashtî (legendary hero) ... 1295
Shâh Gharîb Mirzâ (Timuride pr.,
Xc./XVIe.). ... 923 (210)

Shâh Gharî (suf. sh.) ... 285 (11)
Mirzâ Hâjî Gharqî (p.)
943 (f. 15)
Ghayratî (Shirâzî) (p., end Xc./
XVIe.). ... 929 (4)

Ghazaûlî Mashhadî (p., d. 980)
1572 ... 674, 923 (74, 201). 929 (3)
934, 943 (f. 6v)

Ghâzân, Mâjmûd (Mongol) (964-
703/1293-1314) ... 1754

Ghâzî (p., end Xc./XVIe.). ... 923 (192)
Qalandar Isfahânî (p.) ... 943
(ff. 55, 90v), 952 (1)

Ghiyâtî (p.) 925 (16), 943 (ff. 97v, 106)

Ghiyathud-Dîn Ahmad (suf. sh.,
Xc./XVIe.). ... 289 (236)

‘Ali b. ‘Ali Amîrân Husayni
Isfahânî (encycl., VIIe.-VIIIe.,
XIÎe.-XIVe.). ... 1363
Angûr (suf. sh., Xc./XVIe.). ... 229 (298)

Dâbîr (official, beg. Xc./
XVle.). ... 419 (9)

Abûl-Fath ‘Umar b. Ibrâhîm
Khayyâm (p., d. ca. 517/1123)
433, 642, 923 (231), 939 (8),
1751, 1752
al-Hamawî (official, VIIIe.,
XIVe.). ... 683 (6)

Hûmâûmî-Dîn Khwândârî
mîr (hist., d. 941/1353.) ... 33, 34, 212
Jamshîd (astron., IXe./XVe.). ... 1485
Mîr Mansûr b. Sabîr-Dîn
Shirâzî (suf., d. ca. 948/1543)
1299
M. (sczizis, beg. VIIe./
XVe.). ... 574
M. Bahâdur (pr. t.) ... 991
M. b. Malikshâh (Saljuqíde pr.,
498-511/1106-1118) ... 1064

Ghiyâtî (p.) ... 934
Ghulaywî (p., beg. Xc./
XVle.). ... 925 (25)
Ghubârî (Ardaštâni (p., Xc./
XVIe.). ... 934

Ghulâm, or Ghulâmân, see Ghulâm
Ahmad (theol., w. ca. 1210/1793).
979, 1147

Bîhkhân Shidqî Hân-
aswî (lex., w. 1682/1671).
1433
Shidqî b. ‘Abdîl-lah
b. Ibrâhîm Ujjayîn (gram., w.
1187/1774) ... 1478

‘All Azad Balgrânmî (p., biogr.
hist., d. 1201/1786) ... 213, 214,
215, 232, 277, 285 (27), 397, 398,
402, 689, 934, 946 (4)

S. Ghulâm ‘Ali Khân (Tepû’s
ambassador) ... 1677 (2), 1678
Khân Qutbûl-Mîlk (official,
beg. XIVe./end XVIIe.)
1646, 1679

Khân b. Râshînî-Dâula
Bhakh’ârî-Khân Rustam-jang
(hist., w. ca. 1203/1788).
176

b. M. ‘Ali b. Ahmad
Tûmân, surn. Ghulâmî,
or Ghulâmân (p., w. 1108/1697) ... 818

Naqawî b. M. Akmal (hist.,
1223/1807) ... 193
Shâh Hadrat b. Ghulâm Husayn
(note by, dated 1184, Haydar-
âbâd) ... 951 (2)

Hasan (suf. sh., d. 1188)
1774) ... 285 (21)
Hasan Siddîqî Farshûrî,
Balgrânmî (encycl., ca. 1178/1765) ... 277

Husayn (transl., 1212/1798) ... 199
Miyân – Husayn (end XIVe./
XVIIe.) ... 285 (31)

Husayn b. Hidâyat ‘Ali-Khân
b. ‘Ali-Mîl-lah b. Fay’dil-lah
at-Tabâtâbâî (hist., w. ca. 1195/
1781) ... 174

Husayn Muhammadpûrî (moral,
w. 1202/1788) ... 398

Husayn Zaydûrî, surn. Sâmîm
(hist., w. 1202/1788) ... 206

Muhayî-d-Dîn, surn. Dhaqûqî
(epist.) ... 415

Muhayî d-Dîn (b.) S. ‘Abdî-
Latîf (Dhâtqû 1?) (w. 1185/
1771) ... 870-871

Gisûdrâz, see M. b. Yûsuf
Husaynî.

Gul (heroine of a tale) ... 313
(heroiyne of a tale) ... 576 (2)
Gulandâm (hero of a tale) ... 315
Gulkhâmî (Qumî) (p., d. 913/1507)
923 (100), 926 (4)

Gîyû (p., Xc./XVe./XVIe.) ... 934

H

Habîb-Khân (p.) ... 934
Habibu’l-lah (p.) ... 772
Hâfitz (p., end XIVe./XVIIe.)
949 (3), 950 (1, 6)
S. (suf. sh., Xc./XVe.) ... 259 (442)

Habib Tajir-i-Tâshkandî (suf. sh.)
259 (197)

Hâdhiq (p., Xc./XVe.) ... 934
Hâdi (p., beg. Xc./XVIe.) ... 934

Mîr Müsawî (p.) ... 943 (f. 14)

Khwâja Hâfitz (p., Hind.) ... 1735 (3)
Shâh (Shaṭṭārî) (suf.) ... 1355 (3)
Haftu'd-Din al-Kardarî (theol., d. 586/1190) ... 1037 (148)
Haft Shirâzî, see Shamsu'd-Din M. Haftz.
Abû Haufs al-Hadâdân an-Nishâbûrî (suf. sh., d. 264/878) ... 234 (17)
Abû - Umar, see 'Umar b. Habib.
Ibn Hajjar, see Shihabu'd-Din Ahmad al-Haytamî.
Ibn - 'Asâqalî (theol., d. 825) ... 1422 ... 1250 (1)
Ibn-Hajib, see 'Uthman b. 'Umar b. Abî Bakr.
Hakim (p.) ... 943 (f. 6v)
— Kuchik (p.) ... 934
— Kuchik Ardabîlî (p.) ... 943 (f. 20)
Halaq al-Hamadânî (p., Xc./XVlc.) 929 (4), 943 (ff. 20v, 52v), 952 (1) 951 (f. 53v)
Hâfiz, 'Abdul-lah (p., d. 1090) ... 1623 (5)
— Hábbû (Shâh) (collogr., Xc./XVlc.) ... 918 (16)
— Hallâj, see Husayn b. Manṣûr al-Baydawi.
Hamdu'l-lah b. Abî Bakr b. Ahmad Mustawfi-Qâzwinî (hist., u. 744/1344) ... 6, 923 (159)
Hamdîn b. Ahmad Ibn-ul-Qasârî (suf. sh., d. 271/884) ... 234 (19)
Hamgâr, see Maqdûd-Din Hamgâr.
Hamîd (p.) ... 943 (f. 95, 108v)
Hamîd (p.) ... 934
— (another) (p., u. 1260/1844) ... 889
Hamîdu'd-Din at-Darîr M. b. Mâljîm-ad-Din al-Kardarî, sunn. Khwâharzâda (theol., d. 642/1244) 1037 (158)
— Dihlawî (suf. sh.) ... 259 (8)
— Nâfirî (suf. sh., d. 643/1246) ... 259 (20), 1183, 1298, 1322, 1342 (2)
— Sâdí Nâfirî (suf. sh., d. 673/1274) ... 259 (50)
Hamîdl Chândwârî Miyanî (suf. sh., Xc./XVlc.) ... 259 (270)
— b. Fadlû'l-lah Jamîl Dihlawî (hagiol., w. ca. 937/1530) ... 648
— Husaynî Chištî (suf. sh.) ... 259 (210)
— b. Ishaq, sunn. Majhân (suf.) 1192
— Lâd (suf. sh., Xc./XVlc.) ... 259 (380)
Hamîdî-al-Hamadânî (p.) ... 943 (f. 104v)
Hamîdî Bahbahânî (p.) ... 943 (f. 19v)
Hamînî (p.) ... 943 (f. 18)
Mirzâ Hamza (Xc./XVlc.) 371 (1)
Sh. - (suf. sh., Xc.-XVlc. Ah.) ... 260
Al - b. 'Abdull-Mutallîb (Ic./XVlc.) 58
Abû - al-Baghâlidî (suf. sh., d. 289/902) ... 234 (25)
Abû - al-Khurásânî (suf. sh., d. 290/903) ... 234 (24)
Abû Hamza (f. 292) b. Sh. Qarayshî (suf. sh., d. 1005/1597) ... 259 (468)
Abû Hanîfa, see Nu'mân b. Thâbit Kifî.
T. Hannay (notes, 1890) ... 294
Hânsî Bûkhrî (suf. sh., d. 1005/1597) ... 259 (407)
Haqîqî, see Afzâlud-Dîn Badlî Ibrahim Kühfânî.
Haqîqat, see Husaynî Shâh.
Haqîqî (p.) ... 934
Haqîqî (p.) ... 934
— Tabrizî (p., d. 992/1584) 943 (f. 55v)
— Harrî (p., d. 971/1564) 923 (103), 925 (35)
Harîrî, see Al-Qâsim b. 'Ali b. M. Hârith b. Asad al-Muâsabî (suf. sh., d. 243/857) ... 259 (23)
Harkaran, son of Mat'hurâdus Kanâbî Multâ'ânî (epist., u. 1040/ 1631) ... 363
Harrington, John Herbert 1470, 1712
Hr.«n ar-Rashîd (as a hero of a tale) ... 301 (7), 1724 (5)
Hasan (Qutb-Shâh) (1083-1098) ... 1007
Hasan (suf. sh., d. 956/1548) ... 259 (297)
— (another) (suf. sh., Xc./XVlc.) ... 259 (88)
Abî' (p.) ... 925 (25, 25)
Hâjî (p.) ... 934
S. (suf. sh., Xc./XVlc.) ... 259 (463)
— see Hasan b. Husayn Shârûlî.
— b. 'Abdul-lah Qarayshî (suf. sh., d. 989/1581) ... 259 (391)
— i-'Alî Sanjârî, see Najmu'd-Din Hasan.
— b. 'Ali (Imâm, d. ca. 50/671) ... 1772
— b. 'Ali, sunn. Shamsu'd-Din 'Ali Khânî (theol.) ... 109
Al. (suf. sh., d. 1005/1597) 943 (f. 104v)
Alî - b. 'Abdul-lah al-Damîrî (theol., d. 436/1044) 1037 (140)
Al. - b. 'Ali, Hisâmû'd-Dîn, as-Sîfîkî (theol., d. 710/1310) 1037 (109)
— Alî 'Izzat (p., end XIc./ XVIIc.) ... 949 (4) 950 (3)
— b. 'Ali b. M. b. Hasan Tabârî Mazandarânî (theol., w. ca. 678/ 1279) ... 1102
Abû'l - 'Ali b. M. al-Madînînî (anecd., d. ca. 235/840) ... 296
— b. 'Ali M. al-Nasîfî al-Pazdawî, Abû Thâbit (theol., d. 557/1157) ... 1037 (133)
— b. 'Ali as-Sàhî (or Masûbî) (suf. sh., end XEc./Ic.) ... 234 (37)
— Arghûnî (prince, d. 962/1555) ... 664
— Âl Buzurg (suf. sh., d. 958/ 1550) ... 259 (317)
— Beg (p.) ... 943 (f. 18v)
Hasan-Beg Bahdûr (Aq-Qoyunlî pr., 872-882/1467-1477). ... 1382
NAMES OF PERSONS. 831

Hasan-Bég Raft (p., end Xlc./XVlc.) 943 (ff. 14v, 104)

Hasan Buzurg (Ilkhânî) (736–757, 1335–1356) 584

Chiahtu (suf. sh.) 259 (403)

Dhilawi, see Najimu’d-Din

Hasan ‘Ali Sanjarî

Mîr Fandîrîski (p.) 943 (f. 14)

S. Ghaznawi (Vlc./Xlc.) 704, 925 (38), 927 (33, 46)

b. Gûl-M. b. Qulî M. (epist.) 411

Al- b. al-Hâsrî, Abû ‘Ali, an-Nasîfî (theol.; Ivc./Xc.) 1037 (105)

Abû’l- b. Hind Fârsî (suf. sh.)

Ivc./Xc.) 234 (96)

Abû’l- b. Husaynî Farâhâni

(comm. Xc./XVlc.) 455, 943 (ff. 15, 104v), 952 (1)

b. Husayn Shâmilî (surn. Hasân (p., end Xc./XVlc./

beg. Xlc./XVlc.) 800

Mîr Abû’l- b. Husaynî (p.) 943 (ff. 70v, 75v)

Abû’l- b. Ibrâhîm Qazwînî (hîst., w. 1211/1796–1797) 98

Kalîd-Dîr (p.) 943 (f. 106)

of Kâplî (end Xc./XVlc.) 692

Abû’l- b. Khân (nawwâb, p.) 925 (18)

Hâjî b. Khân b. Mulût Jânhî (p.) 943 (f. 15)

Abû’l- b. Khân Shâmilî (official, beg. Xc./XVlc./XVlc.) 735, 943 (ff. 94, 96, 103), 945

Abû’l- b. Kharqânî (suf. sh., d. 425/1034) 1338

Sh. b. Ma’hûmîd (hero of a tale) 301 (1)

Mana’dâwi b. Ibâkhkhâsh Chishtî (suf. sh., beg. Xlc./XVlc.) 259 (545)

b. Manşûr b. Abû’l-Qâsim al-ujęandi, surn. Qâsî-Khân (theol., d. 572/1176) 1037 (152)

M. (suf. sh.) 259 (389)

M. b. Miyanjî (suf. sh., d. 982/1574) 259 (332)

M. aš-Shârâfî Râmî, surn. Sharafû’d-Dîn (stîlawat, VIIic./

Xvc.) 337


Nizâmî, see Sadru’d-Dîn Mîr Abû’l- an-Nûrî (suf. sh., d. 295/908) 234 (27)

Qudîs (p.) 943 (f. 14)

Sahzawârî (theol.) 1110

Sâhîh Raqâm (p.) 943

(ff. 91, 91v, 99, 102v)

Abû’l- b. Sâ’îgî Dinwâri (suf. sh., d. 321/942) 234 (73)

Sar-Barahma (suf. sh., VIIic./

XIVc.) 338

Abû’l- aš-Shâhî (suf. sh., Ivc./

Xc.) 234 (74)

Amîr Hasan Shârîr, see Najimu’d-

Dîn Hasân

b. Tâhir b. M. Anthûrî (music.,

w. 1074/1064) 1629

Wâ’iz Shîrwânî (p.) 943 (f. 107)

Wazîr-î Nawwâb (p.) 943 (f. 102)

Hâshimî, see Hâshim b. M. Qâsim.

‘Ali, see Shahîd

Khân (official, beg. Xc./

XVlc.) 364

Mîr b. Khwâjî Qawwâl (p.) 923 (111)

b. M. Qâsim, surn. Hâshim

(p., d. after 1050/1646) 747

Abû Sîfî (suf. sh., IIIc./

IXc.) 234 (1)

Hâsaratî Khânî (p., end Xc./

Xvc.) 923 (92), 934, 943 (f. 9v)

Hâtif Shirîzî (p.) 925 (47), 934, 943 (f. 77v)

Hâtîfî, see ’Abd’u’llah Jâmî,

Abû Hâtîm al-Âttar (suf. sh.,

IIIc./IXc.) 325 (12)

Khânî (p., end Xc./XVlc.) 943 (f. 21)

Tâ’i (hero of a tale) 308

Hâtîmî Harawî (p.) 943 (f. 14v)

Sh. Hayâtî (or Jiwa?) ’Abd’u’llah-Hayy

(suf. sh., Xc./XVlc.) 259 (456)

Mullî ’Hayâtî (p., end Xc./

Xvc.) 944 (f. 45)

Gilânî (p., beg. Xc./XVlc.) 943 (f. 20)

Haybat-Khân 100

S. Haybat’u’llah, surn. Shâhmîr

(suf. sh., d. ca. 982/1574) 259 (266)

Haydar (nawwâb, father of Tîpû) 200, 290

‘(suf. sh., VIIic./XVlc.) 259 (120)

(another) (suf. sh., Xc./

Xvc.) 259 (420)

Babî b. Abdûl (suf. sh., Xc./

XVlc.) 259 (232)

‘Ali Dhilawi (p.) 943 (f. 53)

Harâtî, also called Haydar-i-

Kalîchî (p., d. 995/1592) 682, 665, 923 (112), 929 (3, 4), 943

(ff. 62v, 89v, 107), 1760

al-Husaynîal-Âmûlî (theol.)

1142 (11)

Kalîchî, see Haydar Harâtî,

Mîrzâ Kâshgari, see M. Hay-

dar b. M. Mîrzâ,

i-Kulîchâ-paz, see Haydar Harâtî,

Mu’ammîl (p.) 943 (f. 54v)

M’ulk (son of Muqîmî, q.v.) 370

Zâhi (p.) 943 (f. 60)
INDEX I.

Haydarī Tabrīzī (p., Xe./XVIIc.) 923 (73)

Hayrānī (p.) 923 (79)

— (daughter of Mir Yādgār Gum-

badī) (poetess) 923 (242)

Hayrat (p., XIIC./XVIIc.) 934

Hayrātī (M. Taqiyudd-Din Tūnī, p., d. 998/1581) 923 (60, 190), 929 (4)

— Qazwīnī (p.) 923 (84)

Mir Hayrānī (Muhammad) (p.) 945

Hazar-gūšā (heroine of a tale) 318 (1)

Hazīn, see M. ʻAlī Hazīn.

Hidāyat (p.) 943 (f. 108v)

Hidāyatul-lah (comm. w. 1049/ 

1640) 508

— b. M. Muḥsin al-Qurayshī al-

Hashimi al-Jafrī (encycl., beg.

XIIC./XVIIc.) 1367

— Sarmaṣ b. Fās Shattārī (suf., 

sh. d. after 946/1541) 259 (244)

Hijābī (p.) 943 (f. 14v)

Hijrī (p., w. ca. 1180/1766) 867

— Qumī (p.) 943 (f. 77v)

— ʻArif (M. ʻAlī Shīrī, p.) 350

— Hīlāl (Qazwīnī, p., d. 934/1528) 923 (235)

Hīlālī, see Badru'd-Din Aṣbābādī.

J. Hindley 205

Himmat (p., end XIc./XVIIc.) 943 (ff. 78v, 79, 80v)

— Mir Hindī (p.) 923 (106)

— Hindī (p.) 944 (f. 38v)

Hindū-Khān b. Malik-Shahī (p., 

Vic./XIIC.) 1158

— Hīr (hero of a tale) 918

— Hīrā al-ʻAlawi Khushdīl 691

Mīr Hīsābī Nishapūrī (p., XIc./ 

XVIIc.) 943 (f. 13v, 54v)

Hīsāmudd-Din Awliyā (suf., beg. 

VIIc./XIIC.) 1193

— Hasān b. Akhī Turk (suf., sh., 

XVIIc./XIIIC.) 240

— Hasan al-Katī (theor., d. 760/ 

1359) 1408 (4)

— Mānīkūrī (suf., sh., VIIIc./ 

XIVc.) 259 (113), 1204

— M. Farrukh b. Ruknīd-Dīn 

Ahmad Chishtī (suf., w. 1129/ 

1717) 1285

— Multānī (suf., sh., VIIIC./ 

XIVc.) 259 (106)

— i-Nawrūzī (suf., sh.) 259 (107)

— Surkh (suf., sh., d. 970/1562)

— 259 (531)

Ibn Hīsām-i-Harawi, see M. b. 

Hīsāmīd-Dīn.

Hīsāmī Qarākūlī (p.) 923 (155)

Mir Hūdīrī Qumī (p., end Xe./ 

XVIIc.) 923 (41, 97), 943 (ff. 54, 105)

Hujjat, see Abū Muḥsin Nasīr.

Hujjat, (Mahdī) (p., Xe./ 

XVIIc.) 934

Hujjatul-lah Multānī (suf. sh.) 269 (531)

Hujwīrī, see 'Ali b. Abī ʻAlī ʻUthmānī.

Mawlawā Hūkma (p., XIIC./XVIIc.) 370

Hulāgū (Mongol) (654-663, 1256- 

1265) 4

Humāyūn (hero of a tale) 576 (1)

Humayūn (Timuride) (937-960/ 

1530-1556) 114, 648, 668, 682,

923, 923 (200, 294), 946, 1543

— (heroine of a tale) 576 (1)

— Isfahānī (p., d. 902/1496) 642,

923 (57), 926 (70), 934, 943 (f. 90v), 1751

— Majdihīb Bihārī (suf., sh., beg. 

XIIC./XVIIc.) 256 (551)

Hunayn b. Ishaq (med., d. 269/ 

873) 1529

Husam, Hasamu'd-Dīn, etc., see 

Hasam, Hasamud-Dīn, etc.

Husayn Mirzā, Sultan (Timuride 

prince of Herat) (873-911/1468- 

1506) 212, 346, 347, 643, 890,

923 (254), 927 (203), 1251, 1385, 

1386

— Shāh (Saṭāfī) (1105-1153/1691-

1729) 416, 924 (50), 1121

— (suf., sh., d. 945/1538) 259 (273)

— Abīl 611

Khwāja 285 (6)

S. (p., Vic./XIIIC.) 438 (3)

— (disciple of Rāmūshī Biyādah) 

Husaynī (suf.) 1349 (6)

— b. ʻAbdull-Haqq al-Hāfīz al-

Aṣbābādī (theor., Xe./XIIC.) 1107

— b. ʻAlī ʻAlām (theor., d. 690, 911,

925 (27), 1102, 1735 (6), 1761, 1772

— b. ʻAlī b. ʻAbdul-Qadir Kirānī (h. 1217/1802) 200

— ʻAlī-Khan (official, XIIC./ 

XVIIc.) 391

— Abīl-Shāh Fursī 690

— b. ʻAbd al-Waṣī al-Kāshīfī (theor., d. 910/1508) 59, 290,

292, 496, 959, 1106, 1386

— ʻArab (suf., sh.) 259 (256)

— b. As'ad b. al-Husayn Dihi-

stānī al-Mu'a'ayyadī (anecc., Vic./ 

XIIC.) 296

— Baghādādī (suf., sh., d. 977/ 

1569) 259 (344)

— Bālādāstī (suf., sh., XIC./ 

XVc.) 1246

Mīr ʻAlī Husaynī Sanbhālī (w. 1203/1789) 1757

— Husaynī Tāyibī, surn. Shadr-i-Jahān (sport., Xe.-Xe./XIIC./ 

XVIIc.) 1611

Abīl ʻAlī al-Ḥūṣīrī (suf., sh., d. 

371/981) 234 (108)

— b. Ibrahīm b. M., Abīl-ʻAlī Faqī, 

Tiflisī (oec., end Vic./XIIC.) 1508
— Husaynī, surn Māllī, p. 923 (38, 56)

Abī Tālib — Jahdām Hamdānī (sufi. sh., IVc./Xc.) .. 234 (119)

— Ḥāhirī (حايری) (sufi. sh., beg. Xc./XVc.) .. 259 (504)

— Kāh-bur Multānī (sufi. VIIc./XIVc.) .. 259 (43)


— Lūhānī (hist., w. 1222/1807) .. 201

— b. Malik M. (sufi. sh., Xc./XVc.) .. 259 (338)

— b. Mansūr al-Baydawī al-Hallājī (sufi. sh., d. 309/922) .. 234 (67), 236, 239 (254), 1239, 1294

— Marwī (p., end Xc./XVc.) .. 682

— Mashhādī, surn. Thanālī (p. d. 996/1588) .. 650, 690

Al — b. Masūd, Abū M., al-Farrā al-Baghwā (theol., d. 510/1116/1112) .. 997

Abū Tālib — Minān (sufi. sh., IVc./Xc.) .. 234 (95)

— b. M. al-Husaynī Nīshāpūrī (logogr. d. 904/1499) .. 346


— b. Muʿīnī d-Dīn Maybūdī, surn. Mantūqī (theol., w. 890/1485) .. 923 (259), 1103

— Multānī (Kuhandarī !) (p. VIIc./XIVc.) .. 338

— Abū Tālib — Muzayyīn (sufi. sh., d. 328/939) .. 234 (72)

— b. N-. d-Nahrwānī (sufi. sh., d. 798/1396) .. 259 (133)

— Ḥāfiz — Qādirī (theol., w. 1126/1714) .. 1087

— Ḥāfiz — Qādirī (theol., w. 1126/1714) .. 1087

— Qādirī (theol., w. 1126/1714) .. 1087

— Qādirī (theol., w. 1126/1714) .. 1087

— Ḥāfiz — Qādirī (theol., w. 1126/1714) .. 1087

— Ḥāfiz — Qādirī (theol., w. 1126/1714) .. 1087

— Ḥāfiz — Qādirī (theol., w. 1126/1714) .. 1087

— Qādirī (sufi. sh., d. 991/1588) .. 259 (306)

— Qādirī (sufi. sh., d. 991/1588) .. 259 (306)

— al-Shāhīn (pol. of Fāris) .. 315, 1479, 1781

Abū al-Sirānī — surn. Shurḥat (p. d. 1149/1737) .. 849

Abū Tālib — Sirānī (sufi. sh., IVc./Xc.) .. 234 (116)

Abū Tālib — nāṣ-Shāfi al-Fāshānī (sufi. sh., d. 348/950) .. 234 (101)

— Wāʾiz al-Kāshīfī, see Husaynī

— b. Abī Tālib

— Wāʾiz al-Kāshīfī, see Husaynī

Abū al-Wārāq — surn. Shurḥat (p. d. 320/932) .. 234 (78)

Husaynī (p.) .. 924 (20)

— (another !) (p. w. 1080/1670) .. 778

— Bābā Shāh (p.) .. 951 (7)

— (or Husaynī-Sadāt), see Ruknī d-Dīn Husayn b. ʿAlīm

— Hushang b. Dilāwar Khān, see Qadr Khān

Hūshāl Shīrāzī (p.) .. 923 (80)

— Ibrāhīm (Ghaznavide) (451-492/1059-1099) .. 431, 435

— (Sharqī pr.) (804-844/1401-1440) .. 938

— (Qūṭb-Shāhī) (937-989/1530-1581) .. 359, 609, 691

— Hī (ʿĀdil-Shāhī) (987-1033/1579-1626) .. 135, 690, 715, 725, 1129, 1140, 1494

Sulṭān — b. Bahram Mirzā (pr.) .. 923 (215)

Ibrāhīm (p.) .. 925 (35)

— (sufi. sh., VIIc./XIVc.) .. 259 (132)

Bābā (p.) .. 934

Mirzā (p.) .. 945

— b. Abū Ḥāfiz, Abū ʾĪshāq, al-Balacanī, surn. Shabistārī, surn. Ḥyānī (p. w. ca. 700/1301) .. 1754

— b. Adham (sufi. sh., d. 162/778) .. 234 (6)

— surn. Adham (p. d. 1060/1650) 754, 925 (35), 943 (ff. 91, 107v.)

— b. Ahmad b. al-Mawallid ar-Raqqī (sufi. sh., d. 342/953) .. 351 (93)

— Aminī (theol., w. 900/1494) .. 1105

— Bahārī (sufi. sh., d. 998/1590) .. 259 (439)

— b. Dāʾūd al-Qaṣṣār ar-Raqqī (sufi. sh., d. 326/938) .. 351 (75)

— b. Faḍlullāh (sufi.) .. 1317

— Hamdānī (p.) .. 943 (f. 97v.)

— b. Ismaʿīl b. Ahmad, Abū ʾĪshāq (theol., d. 564/1170) .. 1037 (135)

— Jāmī (p.) .. 943 (f. 60)

— Kālpūrī (p.) Sindī (sufi. sh., Xc./XVc.) .. 259 (306)

— Khān (pol. of Lār) .. 923 (220)

— al-Khwāwās (sufi. sh., d. 291/904) .. 234 (88), 1239

— b. Maḥmūd (sufi. sh., d. 1094/1596) .. 259 (75)

— Miskin (sufi. sh., w. 1067/166) .. 1273

— Muḥaddith-i-Qādirī (sufi. sh., d. 1001/1693) .. 259 (470)

— Mutawallī (p.) .. 943 (f. 100v.)

— Qārī (sufi. sh., d. 991/1588) .. 259 (397)


— Ḥājjī — Sarhindī (sufi. sh., end Xc./XVc.) .. 259 (428)

— b. Shaybān al-Qarnīsī (sufi. sh., d. 337/949) .. 234 (92)

— b. Sulam, Abū ʾĪshāq, surn. Shikāfī (theol., d. after 423/1032) .. 1037 (104)

— i-ʿUmār Sindī d-Dīn Bidūsī (hist., d. 926/1520) .. 211

Iftikhār (p.) .. 927 (5)
INDEX I.

Iftikharu’d-Din Al-Khân Shuhrat
(p., Hind.) ... 952 (3)

Ijâz (p., XIE./XVIE.) ... 934, 943 (f. 103), 944 (f. 79)

Ijâz (p., end Xc./XVIE.) ... 943 (f. 19)

(Hasan-Beg Tafrizî) p. 943 (f. 56c)

Ikhthiyâr’u’d-Din b. Ghiyathü’d-Din
Husaynî (theol., d. ca. 928/1522) ... 1035, 1387 (1)

Ihabbakhsh Chishti (aus. sh., d. ca.
970/1562) ... 209 (453)

Ihâddâd Ahmadâbâdî (aus. sh.,
VIE./XIVc.) ... 209 (48)

— 2/3 (aus. sh.) ... 209 (448)

— of Naïda (aus. sh., beg. Xc./XVIE.) ... 209 (554)

Mîr Iltâhî (p.,) ... 935 (4), 943 (f. 104)

— Bakhsh Husaynî Angrizbâdî
(hist., w. 1270/1852) ... 209

Imâm, see Ismây’l, Ilmâ’

‘Imâd (p.) ... 923 (53)

Isb (p., w. 808/1401) ... 598

Mullâ (comm., w. 901/1495) ... 636

‘Imâm’d-Daulâ M. Tâhir Qazwînî,
surn. Wuhaddî (p., d. ca. 1110/1699)
820-821, 923 (22), 925 (35),
934, 943 (ff. 18, 24, 25, 43, 73,
89-108v), 944, 945

‘Imâm’d-Din b. ‘Abd’-l-lah Mâhrûf
(VIE./XIEc.) ... 338

— ‘Abî Sharîf Astarbâdî (theol.,
Xc./XIEc.) ... 795

— Dihlawi (aus. sh., IXc./XVEc.) ... 209 (141)

— Ismây’l Murtâb (aus. sh.,
VIE./XIVc.) ... 296 (46)

— Kirmânî, surm. ‘Imâm Faqih,
p., d. 775/1372 or 793/1391) 583,
597, 943 (f. 11)

— Mahmut b. M. Gîlânî, surm.
Khâvâja-i-Jâhân (or Gawân)
(yasl. ist, d. 886/1481) ... 342, 343

— M. b. Mas’ûd Shürûz (med.,
Xc./XVIEc.) ... 1541, 1542

‘Imâm Faqih, see ‘Imâm’d-Din
Kirmânî

‘Imâm’d-Din b. ‘Abd’l-Ismân (p.) ... 923 (224)

‘Imâm’l-Tarîmî (aus. sh., Xc./XIEc.) ... 259 (312)

‘Imâmî (p.) ... 927 (36)

— Shahriyârî (p., end VIE./XIVc.)...
925 (83)

—I’l-Mal’at (p.) ... 943 (f. 94v)

Imâm’u’d-Din Abdî Dihlawi (aus.
sh., d. 780/1378) ... 259 (58)

— Husaynî (or Chishti) al-Mawdû
dî al-Kumhârî (hist., w. 1213/1798) ... 104

— b. ‘Abî’l-Makarim Nu’mânî al-
Bidûlî, surm. Imâmî (logogr.,
beg. XIE./XVIEc.) ... 377

Imâm-wirdî-Beg, surm. Wâsîlî (p.
end XIEc./XVIEc.) ... 879

Imâmî, see Abî’ ‘Abd’l-lah, M. b.
Abî Bakr.

— see Ismâmû’d-Din b. Abî’l-
Makarim.

Inâyât (p.) ... 929 (4)

— Khan (p.) ... 943 (f. 53)

— Inâyat’l-lah (p.) ... 934

— Kanûbî (anc., d. 1082/1671)
302, 1589 (3)

Shâh — Qâdirî (aus.) ... 1323 (2)

— b. Mirzâ Shukri’l-lah (official,
d. 1139/1727) ... 382

— ‘Imâm (p., end XIEc./XVIEc.) ... 934

— Inshân (p., XIEc./XVIEc.) ... 934

— Inshânî (p.) ... 943 (ff. 90, 100)

— ‘Iraqî, Khan Hâbushî ... 215

— ‘Iraqî, see Fakhru’d-Din Ibrahim
b. Shahriyârî.

Isâ b. Qâsim Sin’î (aus. sh., beg.
XIE./XVIEc.) ... 259 (368)

— b. Qasim b. Yüsuf al-Ma’rûfî
al-Hindî al-Barârî ash-Shâhî
al-Qâdirî, see Lashkar M. ‘Arîf.

Mîr — Yazdî (p.) ... 943 (f. 17v)

— Khwâja Isbâq (Naqshbandî) (aus.
sh., beg. XIE./XVIEc.) ... 1275

Qâzî — (aus. sh., IXc./XVc.) ... 259 (146)

Abî — Bukhârî, see M. Isbâq
Bukhârî.

Bhâ — Husîr b. Hayf Ismây’l
Sind’î (aus. sh., beg. XIE.
XVIEc.) ... 259 (525)

Abî — ‘Ibrahim Kâzîfirînî (aus.
sh.,) ... 576 (3)

Abî — Injû (pr., 736-739/1355-
1357) ... 575 (4), 583 (4)

— b. Ismây’l, Abî’l-Qasim, as-
Samaqrândî (theol., d. 1342/1924)
1037 (108)

— b. Khwâjagî (aus. sh., d. 1120/
1161) ... 259 (489)

— Bâhû — Maghrîbî (aus. sh.,
VIEc./XIEc.) ... 259 (154)

— b. Mahmûd Maghrîbî (aus. sh.,
IXc./XVe.) ... 247

— M. ... 1326 (2)

— Isbî (p.) ... 943 (f. 91)

— Isbîqî (p., w. ca. 1154/1741)
... 853

— (Rahîm) (p.) ... 943 (f. 93)

— Isbâqu, see M. Bâqir Dâmûd.

— Isbârî (Burujîrî) (p.,
XIEc./XVIEc.) ... 934

— Isbârî Isfahânî (p., XIEc./XVIEc.)
943 (f. 102)

Iskandar Munshi (hist., d. 1037/
1628) ... 89, 92

— Islâm Khan (official, d. 1057/1647) ... 370

— Shah Ismây’l I (Sa’fawî) (907-930/
1502-1524) ... 962, 932 (212),
925 (35, 45), 926 (11), 943 (f.
60)

Shâh — II (Sa’fawî) (984-985/
1576-1578) ... 923 (213)
Jafar b. 'Abd'il-lah ad-Dāmghānī, Abī Manṣūr (theol., d. 568/1172) 1097 (154)
Abū — b. 'Abd'il-lah ad-Uṣūl shāhī (theol., IVC./Xe.) 1037 (107)
— b. 'Abd'il-Muṣaffil (Ivc./XIVr.) 1724 (4)
— 'All-Khan (p., Hind., d. after 1168/1755) 926 (28)
Abī — b. 'Alī an-Nisāwī (suf., sh., Ivc./Xe.) 234 (97)
— Beg (p.) 943 (f. 106v)
— Beg Āṣaf-Khan (hist., d. 1021) 1012 (4)
Abū — al-Haffār (suf., sh., Ivc./Xe.) 234 (76)
— 'Iṣfâhinī (p.) 946 (2)
— b. Jaḥfīl-d-Dīn M. Maqāsid- al-Shāhī Rujāwī (suf., IVC./Xe.) 1243
— Khan b. Šādīq-Khan (official, XIC./XVr.) 758
— b. M. Ḥusaynī (hist., w. 820) 1417 (1)
— M. Abū Sa'īd Qalander Qādirī Ḥusaynī (suf., w. 1097/1680) 1280
— Šādīq (I'mām, d. 1487/665) 832, 1338, 1350 (2), 1613 (1), 1514, 1512, 1774
Abū — al-Taḥwīl, see M. b. Salāmā.
— Turq-l-Saljuq (official, p., w. ca. 1065/1653) 758
— Jahān Khāṭīr (p.) 925 (241)
— Jahāndār-Šāh (son of Aurrangzib) 1630
— Sulṭān (hero of a tale) 302
— Shāh — see Ḥāshimī Kirmānī.
— Sannānī, see Sharafl-Jahāngīr.
— Yīlauf (suf.) 1337
— Jalāl (p.) 939 (3)
— (another t) (p.) 943 (f. 67v)
— Mīrzā (p.) 943 (f. 10)
— b. 'Abd'il-lah (suf., sh., d. 991/1584)
— b. 'Abd'il-lah Dānishmand (suf., sh.) 259 (301)
— S. b. 'Adud (p.) 923 (223)
— 'Adud Nūrī (p.) 943 (f. 19v)
— Jalālūd-Dīn, see Firūz II.
— (grandfather of Ḥasanūd-Dīn Mānākurū) (suf., sh., VIIIr./XIVr.) 259 (111)
— S. — Ahmad Bukhārī (suf., sh., VIIIr./XIVr.) 338
— Asrīr b. Mu'āmin 'Īṣṭahānī, sūri
— Asīr (p., d. 1049/1640) 737-740, 925 (35), 926 (4), 929 (4), 930, 931, 935 (16), 939 (1), 943
Jamāluddīn Abūdurrāzāq (p.) 925 (38), 927 (40)

S. 925 (38), 927 (40)

Ahmad Hansawi (suf. sh., VIIc./XIIc.) 259 (27)

Katū (or Kḥātu) (suf. sh., d. 840/1434) 259 (164)

Khāṭīb Hansawi (suf. sh., VIIc./XIIc.) 259 (35)

Sagānī (throt., before the end of VIIc./XIIc.) 956

Dihlawī (suf. sh., VIIc./XIVc.) 259 (81)

Husayn Injū b. Fakhrid-Dīn Hasan Shīrāzī (lex., d. ca. 1030/1621) 1421

Abū Iṣḥāq b. Māhmūd Shāh (pr. 742-754/1341-1353) 1360

Abū Mū. Iyiṣū b. Yūsuf b. Muʿayyad, surūn. Nīzhāmī Ganjāwī (p., d. 998-1007/1592-1611) 419 (6), 466, 467, 476, 538, 557, 649, 653, 664, 675, 685, 685, 719, 753, 768, 791 (10), 899, 923 (31, 11, 260), 925 (33), 943 (ff. 2v, 7v, 25, 101), 945, 1214 (13) (his biography), 1716

M. Salmān b. Alīb-Dīn Mū. Sāwajī (p., d. 778-779/1375-1377) 584, 597, 794, 923 (9), 925 (49), 929 (4), 943 (f. 12)


Ṣāfī (suf. sh., VIIc./XIVc.) 259 (116)

Jamāl Mudarris-i-masjid-i-Ibrāhīm (suf. sh., Xc./XVc.) 259 (447)

b. Shaykh-i-Iṣlamī (suf. sh., Xc./XVc.) 259 (381)

Tajhārī (or Banjharī) (suf. sh., Xc./XVc.) 259 (255)

Jamālī (p., end IXc./XVc.) 259 (448)

(another) (p.) 935 (4)

see Hāmid b. Fādil-lah Dihlawī.

Jāmīs, Ḥakīn (legendary sage) 1580

Jāmī (Jami), see Nuruddin Abūdurrāzāq (p.) 939 (8)

Jāmī (Jamī), see Nuruddin (p.) 259 (249)

Jamshīd (Qutb-Shahī) (940-967/1533-1550) 925 (35)

Khān (Qutb-Shahī) 925 (35)

Mīryān Jamījī b. Malik Chāndā (suf. sh., Xc./XVc.) 259 (470)

Jandān Qurayshī (suf. sh., Xc./XVc.) 259 (249)

Mīrāz Ḥānī (p.) 925 (8), 943 (f. 99)

Jānībīt Wāsīl (p.) 923 (249)

Mīrāz Jānānān, see Shamsuddin Abūdurrāzāq (p.) 925 (249)

Hābil-lah Makki (suf. sh.) 259 (230)
Sh. Kamāl (son of Sh. Bhakārī) (atf. sh., d. 1009/1010) ... 259 (279)

Kamālū’d-Dīn ‘Abdu’r-Razzāq (Kāshī) ... ... 1214

Abū l-Atā’ Mislīdī b. ‘Ali Munshīdī, surn. Khwājū (p., d. ca. 733/1332) ... 576, 577, 664, 923 (38), 943 (ff. 8v, 15)

Bihāzād (calligr., beg. Xe./XVic.) ... 923 (5)

Dā’ūd (atf. sh., Xe./XVic.) ... 259 (531)

(b.) Fakhri’d-Dīn Jahānu’s (teol., w. 994/1586) ... 1129

(b.) Ghiyāth ... ... 794

Harātī, surn. Bannā (p., d. 918/1513) ... 644, 923 (44, 109), 943 (ff. 6, 12)

Hasan Kāshī (p., d. ca. 720/1320) ... 552, 929 (10), 939 (2), 946 (6)

Mir Hasan Khālid (atf. Khūliqī) (p.) ... 95 (2)

Huṣayn b. Hasan Khwārizmī (comm., d. 840/1435-1442) ... 505

Huṣayn b. Khālid Ajmūnī Nāṣirī (atf. sh.) ... 259 (200)

Isma’īl b. Jamā’ī’d-Dīn Mīr ‘Abdu’r-Razzāq Ḳifshānī (p., d. 635/1238) ... 458, 794, 923 (29), 925 (38), 927 (42), 939 (3), 943 (ff. 9v, 98), 945

Jājarmī (VIIc./XIVc.) ... 338

Mas’ūd Khujandī (p., d. 863-808/1400-1406) ... 596, 642, 644, 923 (4), 943 (ff. 7v, 55v, 90, 96), 944 (f. 9v, etc.)

M. Abbaṣī (atf. sh., beg. Xe./XVic.) ... 259 (509)

M. b. Muṣṭ Bagdādī (med., d. 808/1406) ... 1559

M. b. Sulaymān Quayrāshī (atf. sh., d. 973/1665) ... 259 (335)

Yaḥyā Nahrwālī (atf. sh., VIIIc./XIVc.) ... 259 (90)

Zāhid (atf. sh., VIIIc./XIVc.) ... 259 (101)

Zinjānī (p.) ... 927 (23)

Kamāl b. Ibrāhīm (atf. sh., 1009/1601) ... 259 (492)

Kamālū’d-Dīn ‘Isfahānī, see Kamālū’d-Dīn Ismā’īl b. Jamā’ī’d-Dīn. ... ... 1033

Karim Nāṣirī (teol.) ... ...

‘Iṣfahānī, see Kamālū’d-Dīn Ismā’īl b. Jamā’ī’d-Dīn. ... ...

Kāmīr Hariwān (p.) ... 923 (119)

Kāmīr b. Kalāk (p.) ... 943 (f. 25)

Mirza Kamūrīn (brother of Humāyūn) (p., d. 964/1557) ... 668, 923 (205), 926 (6)

Kāmwar-Khān, see M. Hāfiz Kāmwar Khān. ... ...

Kānān Lāk’h (atf. sh.) ... 259 (421)
Names of Persons.

Malik Shīr Khalwatī (suf. sh., d. ca. 1005/1507, 259 (460))
— Sirrī (p.)...

Maʿlūm (M. Husaynī) (p.)... 943 (f. 53)

Māmshād ad-Dinawarī (suf. sh., d. 299/912)...

Mānī (p.)...

Mansūr Munsī (p., w. 1157/... 918

Mansūr (p.)...

— (Mansūrī) Isfahānī (p.)...

Mansūr I b. Nūh (Sūmānī)...

— Shāh (suf. sh., Xe./XVc.)...

S. — ‘Ali-Khan Naṣrūt-Jang (naw. web) (end XIIc./XIC.)...
— b. ’Ammār (suf. sh., XIIc., XIC.)...

— Ja‘far (p.)...

— b. M. Muhammad Ahmad b. Yūsuf b. Faqih Hiyūn (med., XIC./XVc.)...

Mīr — Naḥshūpūrī, surn. ʿAshiq...

— Saiwārī (suf. sh., Xe./XIC.)...

Maṭṣūf, see Hasayn b. Muʿāmin-dīn Bā緣ī... 943 (f. 35)

— Manṣūrī, see Huayn b. Munir-dīn Bīn Baydūlī...

— Manṣūrī Rāyā (p., beg. Xe./XVIIc.)...

— Maqṣūr (p., end Xe./XVIIc.)...

— b. Ṭabirī (biogr., w. ca. 1014/1605)

— Beg Khākī (p.)...

— Martin, Claude...

— Maruf (suf. sh.)...

— Bhakri...

— al-Karkhī (suf. sh., d. ca. 200/815)

— b. Qādi Ṣaʿdī-l-lah (suf. sh., d. 998/1000)...

— Shahīd (suf. sh., VIIc./XIIc.)...

— Marwārī, ʿAbdullāh (p.)...

— Marwi, see Huayn Marwi...

— Mashrab (p., Xe./XVIIIc.)...

— Masih, see Rukn-dīn Masʿūd Kāshānī...

— Masihūd-dīn Abū-l-Fath b. ʿAbdī-l-Raszaq Gīlānī (epist., d ca. 997/1589)...

— Masihūsīn (p.)...

— Masīhūsī-Fasādī (p.)...

— Masʿūd I (Ghaznavī) (421-432/1030-1041)...

— III (Ghaznavī) (493-508/1099-1114)...

— Masʿūd-i-Bak, see Ahmad b. M. Nakshabābī...

— Masʿūd al-Kisaī, Rukn-dīn Abū Saʿīd (theol., d. 529/1130)...

— b. Saʿīd b. Salmān, Saʿūd-dīn Bāyan (d. 515-525/1121-1131)...

— Shadrūl-islām...

— Sultan — Sālār-Ghāzī (saint, Ve./XIC.)...

— b. ʿAlī Turkmān (p.)...

— Masʿūm (p.)...

— (another t.) (p.)...

— Mīr — Kāshī (p., d. 1062/1652)...

— b. Muʿāmin-dīn ash-Shāhītari...

— ash Shīrazī (med., w. 1059/1649)...

— Shāh (hero of a tale)...

— Mafīn (Aqīq sayr Shīrāzī) (p.)...

— (Mahmūd-Beg) (p., d. ca. 1175/1762)...

— Matla, see Matla...

— Mauji (p.)...

— Mawāli Tūnī (p.)...

— Mawzūn, Dāmūr (b) (beg. p.)...

— Maylī, see M. Quill...

— Mazhar (or Mutahhar) (p.)...

— shams-dīn Habībullah Jānānī...

— Shāh (p., Hīmā)... 935 (II)

— Mazhar-ul-Haq, see Abū ʿAbdullāh Lah M. Firdaūs...

— Mazhar (or Masshar) Kashmīrī (p., d. ca. 1018/1609)...

— b. M. Qāqī b. Bahādīr dīn ʿAlī (astron., w. 968/1561)...

— Mīr MSHARIQ Qaswīnī (p.)...

— Mīr (hero of a tale)...

— Mihr (p.)...

— Qādi Minān b. Yūsuf b. Hāmid b. ʿAbīl-Mafāshīr b. Yūsuf Manda-wī (suf. sh., Xe./XVIIc.)...

— Qādi Mināhūd-dīn (suf. sh.)...

— Qādi — ʿAbdullāh (theol., VIIIc./XVIIc.)...

— Minān (p., w. 1195/1781)...

— Mināchīrī (p., beg. Ve./XIC.)...

— Mir-Jumla (official, d. 1773/1663)...

— Mir-Khatīb Yūnīs, surn. Jināb (p.)...

— Mir-Khwānd, see B. Khāwānd Shāh...

— Mirak ʿAbdu-l-Rahim (beg. Xe./XVIIc.)...

— Mīr ( ʿAbdullāh) (p.)...

— S. Mīrān (p., Hīmā)...

— b. Dīnār Khān (p., Dukhānī)...

— Minān (p., w. 1195/1781)...

— Mir-Jumla ( official, d. 1773/1663)...

— Mir-Khatīb Yūnīs, surn. Jināb (p.)...

— Mir-Khwānd, see B. Khāwānd Shāh...

— Mirak ʿAbdu-l-Rahim (beg. Xe./XVIIc.)...

— Mīr ( ʿAbdullāh) (p.)...

— S. Mīrān (p., Hīmā)...

— b. Dīnār Khān (p., Dukhānī)...

— Minān (p., w. 1195/1781)...

— Mir-Jumla ( official, d. 1773/1663)...

— Mir-Khatīb Yūnīs, surn. Jināb (p.)...

— Mir-Khwānd, see B. Khāwānd Shāh...

— Mirak ʿAbdu-l-Rahim (beg. Xe./XVIIc.)...

— Mīr ( ʿAbdullāh) (p.)...

— S. Mīrān (p., Hīmā)...

— b. Dīnār Khān (p., Dukhānī)...

— Minān (p., w. 1195/1781)...

— Mir-Jumla ( official, d. 1773/1663)...

— Mir-Khatīb Yūnīs, surn. Jināb (p.)...

— Mir-Khwānd, see B. Khāwānd Shāh...
INDEX I.

M. Aslam Bangâlî Pandâwâl (encycl., w. 1201/1787) ... 1368
— ‘Aynî (suf. sh.) ... 259 (291)
— ‘Avnî b. Sh.-Khan (suf. sh., d. 1005/1697) ... 259 (350)
— Aţâ’âm (prince, end XIC./XVIE.) ... 743
— (p. 7) ... 912
— Bahâî Ushâ (suf. sh., Xe./XVIE.) ... 259 (445)
— Sh.-Bân Fânja (1) (suf. sh., Xe./XVIE.) ... 259 (71)
— b. Abî Bakr al-Balkhî as-Sabûnî (theol., d. 505/1111) 1/37 (134)
— (or Ma‘ûd) b. Abî Bakr b. Husayn, Abî Nasr, Fârâhî (or Fârâhshâh) (fed., beg. VIIIE./XIIIE.) ... 1411
— b. Abî Bakr Imâmzâda ash-Sharghî (theol., d. 573/1177) 1723 (9)
— b. Abî Bakr Nishâpûrî, see Farîdûd-Dîn Abî Hâmîd Mîrân
— b Abî Bakr ‘Utâmân Abî ‘Abdîl-lah Haravî, surn. Imâm-i-Shâhî (p., d. 667/1270) ... 489, 639
— b. Abî Bakr al-Wâzîr, surn. Imâm-zîda (theol., Xe./XVIE.) ... 1537 (137)
Mîrâz — Bâqî (cop., 1071/1661) ... 771
— Bâqî b. ‘Abdî’s-Sâlih (suf. sh., d. 1012/1603) ... 259 (520)
— Bâqir (p.) ... 939 (3)
— (med.) ... 1586 (1)
— Dâ大雨 (surn. Isrâ‘îl, d. ca. 1040/1636) ... 169 (3), 925 (356), 926 (4)
— Kâhânî, surn. Bâqir (p., d. 1034/1625) ... 725
— Khurda (p.) ... 725
— b. M. Akmal Bahbahânî Islâmî (theol., d. 1205/1791) ... 1126, 1127
— b. M. Taqi Majlisî (theol., d. ca. 1111/1700) ... 926 (11), 1118-1124, 1402
— Najm-I-Thâni, surn. Bâqir-Khan (moral., w. 1021/1612) ... 1198
— Tabrîzî (p.) ... 943 (7)
— Barâ‘âr Umîm b. M. Jamshîd b. Jabbârî-Khan b. Majmûn-Khan Qâshâ‘î (hist., w. 1079/1668) ... 43, 1500 (2)
— Beg Sâlih (p.) ... 923 (169)
— Bîhînî (gram., VIIIE./XVIE.) ... 1450, 1452
— Dârish (p. 401 (7)
— Darwish-Khan (Tîpî’s ambas sador) ... 1676, 1677 (7)
— (M.-Naqî) Darwish-i-Qâdirî (gram.) ... 1460
— Dânish b. M. b. Mahmûd ‘Alawî Shadîl-‘Abâdî (Shâhâbâdî, etc.) (comm., Xe./XVIE.) ... 459
M. Dibdûr (p.) ... 943 (f. 63)
— Din (b.) ‘Arif Chishti (suf. sh., beg. IXIE./XVIE.) ... 259 (561)
— b. al-Fadl, Abû Bakr al-Bukhârî (theol., d. 371/981) 10 (7) (97)
— b. al-Fadl al-Balkhî (suf. sh., d. 319/931) ... 234 (46)
— Fadlûl-lah (suf. sh., beg. Xe./XVIE.) ... 259 (560)
— b. Fadlûl-lah Burchânûrî (suf., d. 1029/1620) ... 1266, 1328 (3)
— b. M. ‘Arif Safaddîn Dihlawî (theol.) ... 994
— Sûrâtî (moral.) ... 1773 (2)
— Pakhrû’d-Dîn b. M. Husayn b. Ahmad Wâ’îdî Khânil Dîhdî (theol.) ... 1054
— Faqîh (suf. sh.) ... 259 (371)
— Fârîq (p.) ... 943 (f. 16v)
— Faqîhûd-Dîn, surn. Fasâhât (gram., w. 1626/1844) ... 1480
— Fârîzî Shâfî (suf. sh., w. 1036/1627) ... 1269
— Ghaouth, Haiji Hamid, Gwâriyârî (suf. sh., d. 1750/1662) ... 1252
— Ghaouth b. Hasan b. Mûsâ Shaṭṭârî (hagiog., w. 1022/1613) ... 259
— Ghaznawî (hagiog., VIIIE./XVIE.) ... 245
— Ghiyât (beg. VIIIE./XVIE.) ... 1146
— Gîlânî (p.) ... 943 (f. 41-43)
— Gulandam (edt. of the Diwân of Hâfez, q.v., VIIIE./XVIE.) ... 587, 589, 924 (3)
Hâfîz — b. Habîbîl-lah (beg. XIIIIE./XVIE.) ... 1021 (2)
— Hâdî (hist., w. 1037/1628) ... 144
— Husaynî Safawî, surn. Shah-Mîrâz, or Mîrâz Mahdi-Khan Safawî (hist., w. 1124/1712) ... 167
— Kämwar-Khan (hist., w. 1138/1728) ... 168
— Halwâ’î (theol.) ... 1095
— b. Abî Hâmîd al-Amâdî as-Samargandî (theol., d. 615/1218) ... 1037 (161)
— Ibn Hanafiyya (son of ‘Ali (as a hero of a tale) ... 332, 928 (2)
— Hanîf (Tîpî’s enqy) ... 1677 (9)
— Harrânî (suf. sh.) ... 339 (227)
— b. al-Hasan, Abû ‘Abdîl-lah, surn. Isma’il-Dîrî (theol., d. 359/970) ... 1057 (112)
— Bâqî b. Hasan al-Kâsîrî, surn. ‘Ali al-Qârî (theol.) ... 976
— Hasan Chishti (suf. sh., w. 963/1554) ... 259 (406)
— b. Hasan al-Jauhari (suf. sh., end IIIIE./IXIE.) ... 234 (50)
— b. Hasan M. b. Ahmad, Abû
NAMES OF PERSONS.
— M. Nūru‘l-lah Aḥbārī (comm., end XIX./XVIIc.) 510, 517, 540
  — Nūrbakhsh (suf. sh., IXVc.) 1246
Khwāja — Palwari (Pakhšī poet) 1734 (5)
— Pārsā, see M. b. M. b. Mahmūd Bukhārī.
  — Qādī, (suf. sh., beg. Xc./XVIIc.) 239 (195)
  — Qādirī (ancec., Xc./XVIIc.) 294
  — b. Qāsim (hist., w. ca. 92/710) 184
  — Qāsim (p.) 925 (35)
  — (another?) (p.) 943 (f. 98v)
  — b. Abu’l-Qāsim (hagiol., w. ca. 849/1446) . . . 247
  — Qāsim Hindūsahā Astrābdā, surn. Fīrishta (hist., w. 1015/1607) . . . 135, 161, 1553
  — Kāshī (or Mashhādī) (p.) 943 (f. 66)
  — Mashhādī, surn. Qāsim
  — Diwānā (p., d. ca. 1136/1724) 845, 929 (4), 943 (ff. 89v, 93v, 103, 105v), 945
  — b. Sharīf-Khan (vet., w. ca. 1076/1663) 1604
  — Qasimī 499
  — Qazvinī (p.) 923 (172)
  — Bakrūlī (comm., w. 1001/1600) . . . 469
  — Mirzā — Qizilbash
  — Quli, surn. Maylī (p., d. ca. 1000/1600) 686, 923 (243), 929 (4)
  — Beg (p.) 939 (8)
  — Salīm Tīhrānī, surn.
  — Salīm (p., d. 1055/1647) 361, 748-752, 761, 910, 923 (202),
  — 924 (43), 925 (23, 35, 39, 41, 49), 934, 939 (3), 943 (f. 95v, 103v, 107), 945, 951 (1)
S. — b. Quṭb-ī-Alam, surn. Shāh
  — Aḥlam Gujratī (suf. sh., d. 880/1475) . . . 259 (183)
  — Rafi’u’d-Dīn b. M. Shamsi’-d-Dīn b. M. Tāj-i-Dīn (suf., w. 1188/1784) . . . 1293
  — Rafī’-Khan, surn. Bādhīl (p., d. 1123/1711) 829, 850, 934
  — Rafī’ Wā’iz Qazvinī (theol., d. ca. 1105/1694) 1395, 1775
  — Rażī (p.) 923 (86), 943 (f. 178v)
  — Rūḍā (comm., w. 1084/1674) . . . 511
  — (suf., w. 1158/1745) 1292
  — surn. Qizilbash-Khān, or Umūnī (p., d. 1109/1746) . . . 854, 934, 945, 953
  — b. Shāh ‘Abdill-lah Iṣfahānī, surn. Shakkī (?), (suf. sh., d. 1020/1611) . . . 259 (572)
  — Ahmadbābā ‘Abbāsī (theol., w. 1166/1753) . . . 1052
— M. Ridi‘, b. Abu’l-Fadl Sulaymān Shirrāzī (med., w. 1096/1685) 1560
  — Khabūbshānī, surn. Nau‘ī (p., d. 1019/1611) 698, 925 (20, 28), 934, 939 (6), 943 (ff. 89v, 93v, 105v), 945
  — Mashhādī (a. 1083/1672) 61
  — Rezā (p., w. 1053/1643) . . . 743
  — Sa‘id (comment.) . . . 355
  — (b.) Sa‘id (comm., w. 1097, 1086) . . . 541
  — Shādīq b. M. Aḥsāni’-l-lah Balkrāmī, surn. Sukhanwar (XIIc./
  — XVIIc.) . . . 397, 398
  — Shādīq Mashhādī (editor, Xc./
  — XVIIc.) . . . 781
  — Mashhādī (p.) 943 (f. 103)
  — b. M. Sāliḥ Iṣfahānī
  — Azadshānī, surn. Sa‘dīqi, (enyc., w. ca. 1054/1644) . . . 1365
  — Mī‘sawī, surn. Nā‘īmī (p.,
  — hist., d. 1204/1790) . . . 880
  — Rīżawī (p.) 943 (f. 93)
  — Shāykhī ‘l-islām Khāfī (p.) . . . 943 (f. 94v)
  — Shīhābī Sa‘id Qādirī (hagiol., Xc./XVIIc.) . . . 268
  — S. — Sa‘dru’d-Dīn (p., Hind.) 954 (7)
  — Miyyān — Sa‘dīzād (end of Xc./
  — XVIIc.) . . . 285 (30)
  — Sa‘īd . . . . 870
  — Ardastānī, Khān-khānān, surn. Mīr-Jumla (end of Xc./
  — XVIIc.) . . . 157
  — Ḥakim Qarnī, surn.
  — Ḥanbā (p.) . . . 934, 943 (ff. 89v, 90v, 93–104v)
  — b. Abū Sa‘īd Ḥusaynī Kālīpī (suf.,) . . . 1324 (3)
  — Mīr — Sa‘dī Jumla’-i-multāni (suf. ah.,) . . . 1394
  — b. Karami’-l-lah b. Salmān
  — Mahmūd (morol., w. 1102/1691) . . . 1394
  — Khān Qarayshī (p., w. ca. 1074/1664) . . . 771
  — Māzandarānī, surn. Ashraf (p., end Xc./XVIIc.) 797, 934, 943 (ff. 20–31v, 45–51v, 63,
  — 65v, 71, 80v–85v, 86–91v), (b.) Muṣṭafā (theol., w. 1103/1692) . . . 977
  — Abū Ja‘far at-Taḥwī (theol.,
  — d. 321/933) . . . 1037 (93)
  — Mīr — Ṣāfī (p.) 943 (ff. 20, 20v)
  — Ṣāliḥ (p., Xc./XVIIc.) . . . 892
  — (p., Xc./XVIIc.) . . . 771
  — (hist., w. 1013/1604) . . . 122
  — Qadī (calligr., Xc./
  — XVIIc.) . . . 370
  — Ḥusaynī, see Ṣāliḥ Ḥusaynī.
  — Kanbū (hist., w. 1070/1660) . . . 152, 302, 420 (1)
INDEX I.

Mîr — M. Samî(y, med.) 1599
— Sâqi, surn. Musta’llidd-Khân
(hist., d. 1130/1724) 164
— Ibn Shâhâna, Abl-Walid, al-
Haşâbî (d. 815/1412) 1142 (12)
Miyân — Shâkir (end XIC./
XVIIIc.) 285 (23)
— Shâh Sharafudd-Dîn (b.) Yahyâ
Munyâr (cf. Sharafudd-Dîn
Ablmad b. Yahyâ) 1779 (2)
— Sharîf (chronol., beg. XIIIc./
end XVIIc.) 1634
— Kâshânî, surn. Sharîf
(p., d. ca. 1030/1621) 719,
923 (248), 926 (6), 926 (4)
— Mutamâd-Khân (hist.,
d. 1049/1640) 145
— Shîrîn Nâ’înî, surn. Maghribî
(p., d. 89/1407) 599, 924 (19),
1214 (his biography), 1299
— Shûfî (Amuli) (p., beg. XIC./
XVIIc.) 939 (3), 943 (f. 37v)
— b. Sulaymân Bachâdî, surn.
Fudulî (p., d. 963/1556 or 970-
976/1562-1568) 667, 923 (171),
924, 934, 943 (f. 98), 945,
1251, 1731, 1773 (1)
— Sultan ‘Amînî (end Xc./
XVlc.) 1695
— Tabâbkânî (beg. sh., Xc./
XVlc.) 259 (223)
— Tabrîzî, surn. Majdîbîbî (p.,
d. 1093/1682) 793, 934, 943 (f. 72),
945
— ‘Abî (p.) 934
— Kâshânî, surn. Ghâni
(p., d. 1079/1669) 772, 774,
924 (41), 934, 943 (f. 43), 77v,
89-108v), 944, 945, 952 (1)
— Kubâî (p., w. 1133/1721) 844
— b. of Nahrwâla (beg. sh.,
d. 986/1578) 259 (355)
— Nasrâbâdî (or Nasrâbâdî)
(biogr., w. ca. 1092/1681) 220
— b. Taj’i d-Dîn (beg. sh.,
d. 931/1525)
— b. Taj’i d-Dîn M. (beg. sh.,
d. 931/1525)
— b. Taj’i d-Dîn M. (surn. sh.,
XVlc./XVlc.) 259 (31)
— ‘Allâmî (beg. sh.):
Tabrîzî (p., d. 1035/1625)
726, 781, 923 (22),
924 (15, 32), 925 (11, 25, 39, 35),
929 (3), 934, 943 (f. 59v), 89, 94,
107v), 944
Mîr — Taqî Ahmadshâbîdî Gujrâni,
surn. Khyâlî (anceed., d. 1173/1760)
— Taqî b. M. Tabrîzî (med., end
Xc./XVIIc.) 1559
— b. Abî ‘Amîr (sh., med.) 259 (306)
— Abî Jaffar, as-Sajjâ
(shahâbî, 650/1150)
— b. Darî, shahâbî, as-Sanjâ
(theol., d. 560/1165)
— b. Taqtî, shahâbî, as-Sanjâ
(theol., d. 560/1165)
— b. Abî ‘Amîr (sh., beg. Xc./Xc.)
1559
— ‘Abîyudullâh b. Hashrât M.
Shâh (theol., Xc./XVIIc.) 1144

Mîr — M. ‘Uthmân (Tepû’s ambas-
sador) 1676
— Wâlîh b. M. Bâqir Mûsawî
(p., w. 1141/1728) 929 (8), 1482
— Wâliyûl-îlah b. S. Ahmad
‘All Farâcchî (hist., w. 1243/1827)
194
S. — Qâdirî (suc., end Xc./
XVIIc.) 1281
IVc./Xc.) 234 (52)
Abî — Wâysî (or ar-Râsî) (suc.
sh., d. 367/978) 234 (114)
— b. Yahyâ b. ‘All Gântâ Lâhî
Nârîbâhî, surn. Asîrî (cum.,
d. ca. 912/1507) 555, 924 (18)
— b. Yahyâ b. Mahdî, Abî ‘Abîl-
îlah, al-Jurjânî (theol., d. 397/1008)
1037 (119)
Majdî d-Dîn Fûrûzâbâdî
(theol., d. 817/1415) 906, 1002,
1013, 1216

Yûsuf, see Yûsuf Gâdi.
Qâdî — b. Yûsuf Hûsawî, surn.
Gisûdrâz (suc., sh., d. 825/1422)
246, 259 (158), 272, 1070, 1168,
1219-1233, 1234, 1265 (15), 1319, 1736
— b. Zâkariyâ, Abî Bakr,
ar-Râzî (med., d. 311-320/923-
932) 1652, 1660
— b. Abî ‘Abîl-Qâsim, Abî
t ‘All, surn. Qâdi at-Tamâkhî
(anceed., d. 384/994) 296
— b. Abî ‘Abîl-Qâsim, Abî
t ‘All, surn. Qâdi at-Tamâkhî
(anceed., d. 384/994) 296
— Muhàbib, see Bhim-sen.
Nâgâns-d-Dîn ‘Ali MûrghiâÎî
(officious, d. 969/1561) 1609 (1)
— ‘Ali Sundî (p.) 943 (f. 55v)
— Muhàbib-bîlah Mûbarîc Ihâbâbâdî
(theol., w. 1053/1643) 1084
— Abîl Muhîsin (Timuride pr., beg.
Xc./XVlc.) 1386
— Muhàsbîn Fânî, see Fânî.
Abû b. Husayn al-Husaynî al-
Hâsâni al-Mawdûdî al-Kumbârî
(suc., sh., beg. Xc./Xc.) 104
— Muhtadî (Abbâsîd khâtîl) (255-
256/868-870) 1
— Muhàrbâm-Khân (officious,
Xc./XVlc.) 350
Muḥtasham Ḫāši (p., d. 966, 1588) 679, 702, 923 (98), 925 (18), 1083.) 929 (4), 943 (f. 21), 1761
— (Qānūn) (p.) 943 (f. 90v, 106v)
Muḥyī (p.) 904
Muḥyī’d-Dīn ‘Abdūl-Qādir Jilānī (sufi., d. 561/1166) 242, 265, 266, 267, 268, 271, 904, 905, 906, 922, 942, 1170, 1172, 1174, 1261, 1281, 1287, 1304, 1343 (2), 1721 (1), 1727, 1744 (6), 1768
— b. al-‘Arabī, see M. b. ‘Alī.
— b. Abīl Ḥasan, surn. Dhaqqī (p., w. 1155-1771) 870
— b. S. Mu‘azzam (sufi., sh., d. 903/1556) 250 (303)
— b. M. ‘Abdūl-lah (sufi., Xc., XVc.) 250 (362)
S. — M. Husayn b. M. b. S. Alī (theol.) 1091
Muḥyī Lārī (p., d. 933/1527) 654
Muʾīn (logogr., end Xc., XVc.) 347
S. Muʿīnuddīn Alī, surn. Qāsim (theol., 985-87/1481-1483) 601, 923 (68), 924 (13)
— ‘Amrānī (sufi., sh., XVIIc.- XIIc.) .. 259 (55)
— Faqīr, surn. Faqīr (or Pir-i-Faqīr) (p.) 1768
— b. Ḥasan b. Ahmad Chisti Sițī (sufi., sh., d. ca. 632/1235) 259 (3), 1176, 1768
S. — Iraji (sufi., sh., XVIIc.-XIIIc.) 1216
— Junayd b. M. al-Umari (theol., beg. Xc., XVc.) .. 250 (143)
— M. Amīn Farāhī, surn. Muʾīn Miskīn (theol., d. 907/1502) 50, 250 (233), 323, 325, 1071
— M. az-Zamīj al-Istifārī (hist., w. 897/1492) .. 108
— b. Sirājī’d-Dīn Khwānd Mahmūd (Naghsbandi) (sufi., w. 1073/1663) 1275
Muʿizz (p.) 943 (ff. 91v, 94 99v, 106)
Muʿizzuddīn (brother of Māhrūr, q.v.)
— (governor of Uchh) (VIIIc., XIVc.) .. 338
— ‘Abdīl-Qādir, surn. ‘Izzat (?) (epist.) 410
— Kayqubād (Mamlūk pr., 686-689/1287-1290) .. 503
— M., surn. Fīrat, or Muṣawwī (p., d. 1166/1658) 420 (4), 806, 934, 944, 945, 946 (5)
— M. Ghūrī (prince, d. 692/1292/1296) 338
Ṣāḥib — M. Ṣadr (p.) 925 (164)
Muʿizzī, see M. b. ‘Abdīl-Malik.
Muḥājirīn-Khan (p.) 926 (4)
Muṣirī’d-Dīn Baylaqānī (p., d. 594/1198) 465, 704, 923 (20), 925 (38)
Muʿīzjī, p., Xc., XVIIIc.) .. 934
Muʿīzjī (p.) .. 925 (35)
Muṣirī (p., d. 1020/1611) .. 943 (ff. 100, 103)
— Hāšim (p.) .. 943 (f. 62)
— Muṣirī’s Ardashīr (p.) .. 943 (f. 18)
Mukarramāt Khan (nawwāb, Xc., XVIIIc.) .. 1425
Mulḥīs (p.) .. 943 (f. 93)
— (another ?) (p.) .. 934
— (p., Xc.) .. 1740
— Hamādānī (p.) .. 943 (f. 69)
— or Mukhlīsīl Ḫāši (p., d. ca. 1150/1737) 924 (50), 943 (ff. 34v-10v)
— Ḫān (p.) .. 943 (f. 108v), 945
Mukhtar (p.) .. 943 (f. 7)
— Siwistānī (?), (p.) .. 943 (f. 7)
Mukhtārī, see Sirājū’d-Dīn ‘Uthmān b. M. Ghaẓnavī.
Mulhimī (p.) .. 943 (f. 99v)
— Tabrīzī (p.) .. 943 (f. 56)
— Mulki Sirkānī (p., d. 1002/1594) 943 (f. 9)
Mullā Īmān, see Kamālud-Dīn Ḫasan Ḫāshī.
Mullā Shāh (p., Xc., XVIIc.) 944 (f. 9)
— M. (tr. Sanskrit., w. 998/1590) 1698
Mullā Sulṭān (sufi., sh., Xc., XVc.) .. 259 (194)
C. G. Mullins (1811) .. 46
Muʿīn (p.) .. 943 (ff. 67v, 93)
— ‘Arif (sufi., sh.) .. 285 (12)
Muntāz-Mahboll (princess) .. 1622
Munisīb (p., Xc., XVIIc.) .. 934
— Māhmūd Adīb (occult.) .. 1515 (1)
— b. Nūrī’d-Dīn Iltībdād b. M. Shārīfī (sufi., sh., d. 1380/1582) 259 (383)
Munhi Khurāsānī (p.) .. 923 (184)
Ibn Munīm (p.) .. 946 (4)
— Khān (nawwāb) .. 934
Munimā (p., Xc., XVIIc.) .. 934
Munimī, see Abūl-Qāsim M. Aṣlam.
Munir, see Abūl-Barakāt b. ’Abdīl-Majīd.
Muṣhī (p., Xc., XVIIc.) 945
— Jasswant-Rāy.
Munṣīf, see Faqīḥ-Khān.
— Tibrānī (p.) .. 943 (ff. 91, 98v, 99v)
Muntakhab (p.) .. 934
Muntakhabu’d-Dīn Qasīrī (sufi.) .. 1350 (3)
— Zarzārī, surn. Zarbakhsh (sufi., sh., d. 719/1319) .. 285 (2)
Munzawi (p.) .. 903
Muẓarrāb-Khān, see Nūrī’d-Dīn M. ‘Alī.
Muqṭālī b. Jurayḥ .. 1725 (11)
INDEX I.

Muqim (p.) .......................... 934

(= or Muqimā), see M. Muqim b. M. Sharif.

Himmāt (p.) 943 (ff. 99, 99v)

Mīrāzâ — Tabrizī (p.) 943 (f. 19v)

Muqimā-i-Iṣār (p.) 943 (f. 67v)

— i-Kāshī (p.) 943 (f. 102)

Muqīr Dirbāstānī (p.) 943 (f. 90v)

Murād-Khan (Tīpā’s envoy) 1677 (6)

Mūrād-baksh (son of Shāhjahān) (d. 1068/1658) 372 (2), 771

Mūlā Murshid (beg. XIC., XVIIC.) 935 (2)

Murshidud-Dīn b. Raḍī’-d-Dīn

Muhaddith Ṣafāwī (suf. sh., Xe., XIC.) 937 (4)

Mir Murtadā Ḥāydar (p.) 952 (1)

Qādī — Husayn, surn. Allāhāyar ‘Uthmānī Biqārī (geogr., w. 1202/1788) 286

S. al-Mūsawī (suf., XIC.) 1281

— b. Sh. Muḥyī’-d-Dīn b. S. Yahyā Gūjṛātī (suf. sh., 1012/1603) 259 (512)

S. al-Mūṣawī (theol., d. 436) 1044

— Qull-Khan (p.) 928 (35), 943 (f. 101v), 945

Khāwāja — Tāḥhādī (suf. sh.) 259 (231)

Murtuẓīsh (suf. sh., d. 328/939) 234 (86)

Mūsā (suf. sh.) 259 (49)

Sh. — b. Sh. Dā’ud (suf.) 1315

— Pāhhida, of Ujjayn (suf. sh., d. 986/1578) 259 (378)

Mūsawī, or Mūsawī-Khan, see Mūrtaẓīsh-d-Dīn M.

Mūẓūzīd-Dīn M. — Khan Fitrāt (p., d. 1054/1044) 417 (1), 418 (6)

Mūsawiyah (p., end XIC., XVIIC.) 923 (221)

Mustarīf-d-Dīn b. Mustafīq-d-Dīn Sa’dī’ Shirāzi (p., d. 690/1291) 524, 528, 529, 532, 537, 545, 546, 612 (3), 642, 706, 758, 794, 923 (7), 925 (10, 32), 932 (1), 936, 939 (3), 942, 943 (ff. 62, 64v. 103v), 945, 946 (1, 2), 952 (1), 1214 (his biography), 1254, 1341, 1361

— Mushāfīq Bukhārī (p., d. 994/1586) 677, 933, 943 (f. 19v)

Mustafā (p.) 923 (99)

Mushī, see Fāṭima-i-qawwālā

Mushūn Qalam (calligr., p., d. 1025/1616) 374 (7)

Mushaq (p., XIC., XVIIIC.) 934

Mustafā (p.) 934

— Abūl’ Husayn, an-Nishābūrī (theol., d. 261/875) 1007

Mustafā (hīd., w. 1108/1697) 44

— Khān Mir-Jumla (official, Xe., XVIIC.) 350

Mustafā Mahbūb-ullah (suf. sh., Xe., XVIIC.) 259 (444)

Sultān — Mirzā (p.) 943 (f. 7)


Mustafīd (p.) 935 (4)

Mustaghfīn (p.) 934

Musta’īd-Khan, see M. Sāqī.

Mustā’in (Abbāsid khālīf, 248-251/862-866) 1

Mustawfī Qazwīnī, see Ḥamdūl-lah b. Abī Bakr.

Mustazhir-bī’l-lahī (Abbāsid khālīf, 487-512/1004-1118) 1

Mu’tamad Khān, see M. Sharif.

Mu’tamīd (Abbāsid khālīf, 256-279/870-892) 1

Mu’tazz (Abbāsid khālīf, 251-255/866-869) 1

Muṭrī (p., beg. XIC., XVIIIC., XVIIIIC.) 825

Muṭarrāf (p.) 891

Mūwaffaq (p.) 934

S. Musawpla (?), ‘Arab (suf. sh., VIIIC.XVIIIC.) 259 (59)

Muẓaffar II (pr. of Gujrat, 917-932/1511-1525) 1602

S. (nawwāb, d. 1096/1685) 370

Mir — Husayn Āshafī (p., XIC., XVIIIIC.) 771

— Husayn Kāshī (p.) 925 (15)

Kirmānshāhī (suf. sh., IVe., Xe.) 234 (94)

— b. M. al-Husayn ash-Shīfā’ī Kāshānī (med., d. 963/1556) 1547

Abūl’-— Shirwān Shāh (ca. 584/1188) 466 (2)

Abūl’— Tirmīdī (suf. sh., IVe., Xe.) 234 (120)

N

Nadād Yāzdī (p.) 923 (127)

Nadharī (p.) 943 (f. 18v)

Nādam (p., w. 1169/1760) 858

Nādis Lāhiṣī (p., XIC., XVIIIC.) 925 (18), 943 (ff. 57, 93v)

Nādir-Shāh (1148-1160/1736-1747) 94, 98, 400, 401 (4), 405, 1363

(p.) 913

— Samārquandī (p.) 913

— Shīrāzī (p., XIC., XVIIIC.) 913

— Shībistār (p.) 913

— Sīyākūtī (p.) 913

— Nādirā (?), i-Shībistārī (p.), 943 (f. 108v)

Nafīr (p.) 925 (25)

Nafīs b. ‘Īyād Kirmānī (med., w. 827/1424) 1567

Nāhir-Khan Ghūrī (nawwāb, XVIIIC., XVIIIIC.) 963

Nafī (p.) 682

Naimd-d-Dīn, surn. Nā'immatul-lah Thānī (suf. sh., Xe., XVIIC.) 350

Najaf (p., w. 1133/1723) 829

— Qull-Beg (p.) 943 (f. 62)
Najīt (Mīr M. Mu‘īn Husaynī) (p., end XIc./XVIIIc.), 926 (4).
943 (ff. 74, 74v, 78v, 91, 96, 96v, 98v, 102, 105v), 945
Najīb (p.) 927 (38)
— (another?) (p.) 934
Najību’d-Daula (or Najīb-Khan) (pr., d. 1185/1771) 870
Najīb-ud-Din Firdausi (suf. sh., VIIc./IXc.), 250 (98), 1204
— Ābū Hāmid M. b. ‘Alī Samarqandi (med., v. 619/1222) 1503
Ābū Najīb Suhrāwādī (suf. sh.) 205
Ābūn-Najīb Shāh Tāyīyīb (suf. sh.) 200 (218)
Najībā (p.) 943 (f. 73v)
Najībā-i-Kāshī (p., end XIc./XVIIc.) 943 (105v)
Najm-ud-Dīn (Pashā poet) 1734 (5)
— ‘Abdu'l-lah b. al-Husayn al-Yazdī (theol., d. 1015/1606) 1729
— Ahmad b. ‘Umar al-Khwāṣī, surn. Kubrā (suf. sh., d. 618/1221)
1158, 1215, 1220 (3), 1297
— ‘All b. M. Murād Husaynī Ridwān Mashhadī (lex., v. 1191/1777) 1438
— Bāndādī (p.) 923 (134)
— Dīyā (p.) 923 (134)
— Dīyā, see ‘Abdu'l-lah b. M. b. ‘Abedwar
— Ābū Haṣā ‘Umar b. M. R. Nasafi (theol., d. 537/1143) 1073, 1074
— Ḥasan b. ‘Alā‘i’d-Dīn Sanjarī Dīlawī (suf. sh., p., d. ca. 727/1327)
239, 239 (93), 285 (7), 572, 642, 662, 923 (10), 927 (28), 936
943 (f. 91v), 944 (1214 (his biography))
— Ḥasan Shahrūyā (p.) 255 (38)
— ‘Abū al-Jāmālīd (1) (suf. sh., Xc./XVIIc.) 259 (359)
Kubrā, see Najm-ud-Dīn Ahmad b. ‘Umar al-Khwāṣī
— Mahmūd b. Ḥayān, surn. Ifyās Shīrāzī, surn. M. Iyās (med.) 1581, 1582
— Mandawī (suf. sh., d. 852) 1448
— Ḥāfaż al-Tāriq (p.) 215 (178)
Nakhshabī, see Dīyā-ud-Dīn Nakhshabī
— Nāl (hero of a tale) 696
Nāmidd (p.) 934
—, see M. Mas‘ūd b. S. Ṣafā‘ī
—, see M. Ṣudīq Mīnawī
—, Langar-rūdī (p.) 943 (l. 20v)
Nānak 183
Nagīb-Khan (hist., beg. XIc./XVIIc.) 41, 1695
Nagjīf (p., d. 921/1515) 929 (7)
Nasaf Āqā Tālīfī, surn. ‘Abd al-Mu‘in, surn. Sānī (p., d. 1023/1614)
708, 923 (108), 924 (42), 925 (11, 25, 34), 926 (4), 929 (4), 943 (ff. 33v, 57v, 105)
Bābā (or Mullā) Naṣīb (suf. sh., d. 1047/1638) 260
Naṣīb-ī-Kashmir (hagiol., XIc./XVIIc.) 260
Naṣībī, see ‘Alī, b. ‘Abd al-Ibrāhīm
— Ghānī (p.) 923 (186)
— S. Naṣīmī (p.) 923 (250)
— Naṣīr (p.) 934
Naṣīr-‘Ali Sarhindī (p., d. 1108/1697) 813, 815, 817, 859, 929 (1, 4, 5), 933, 934, 943 (f. 3v), 944, 945
Naṣīr-ud-Daula Nusrat Jang (d. ca. 1185/1771) 1093
Naṣīr-ud-Dīn (government of Lahore, VIIc./IXc.) 338
Naṣīr-ud-Dīn (p.) 942
Naṣīr-ud-Dīn, b. ‘Abd al-Raḥmān b. Abī Manṣūr Muḥtašam (official, VIIc./IXc.) 1372
— Boghrā-Khan (pr. of Bengal, 681–691/1282–1291) 563
Naṣīr-ud-Dīn Lāhūrī (theol., end Xc./XVIc.) 1037
— Mahmūd (suf. sh., VIIc./XIVc.) 592
— Mahmūd Audhī, surn. Chā‘īr-d-Dīlī (suf. sh., d. 757/1355) 1356, 259 (131), 272, 592, 1212
—, see Abī Manṣūr Muḥtašam 1365, 1372 (3)
— M. B. b. M. Ḥasan Ṭūsī (theol., d. 672/1274) 925 (38), 1182
— al-Muṭarraxī (theol., d. 550/1154) 1037 (139)
— Naṣīr-’l-lah (suf. sh., son of Ganj-i-Shakar, VIIc./XIIIc.) 250 (22)
— b. Shīhāb-ud-Dīn Zāhid Aḥmad b. Ḥāfiz (politic.) 1404
— Tāmīnī Ṭāfṣār (suf. sh., d. 940/1533) 259 (299)
— Ṭūsī, see Naṣīr-ud-Dīn M. b. M.
— Uṭmār (suf. sh.) 259 (200)
Naṣīr Handūnī (suf. sh., Xc./XVIc.) 259 (232)
Naṣīr Jāng (official) 418 (6)
Naṣīr-Khān (suf. sh., beg. XIc./XVIIc.) 259 (513)
Naṣīr-i-Khusraw, see Abī Muṭṭī Naṣīr
— Naṣīr Mufṭī (suf. sh., d. 980/1572) 259 (348)
— Naṣīrā (or Naṣīr-‘i-Hamadānī) (p., epist., beg. XIc./XVIIc.) 361, 413, 419 (8), 420 (2), 924 (14), 925 (41), 934, 935 (14), 944
— Naṣīr II b. Ahmad (Samanide) (301–331/914–943) 1591 (2)
— Abī Ahmad Jāmī, see Ahmad b. Abīl-Ḥasan.
Naṣr b. Ahmad, Abū 'l-Ḳāsim, aṣ-ṣīm Shādānī an-Nishābūrī (moral, w. ca. 503/1119) 1370
Naṣrūd-Din Jamāl (sufi, sh., beg. X/III, IV.) 290 (535)
(or Naṣrūd-Din) Sayyid al-Hujjāb (official, VIII, IV., IV.) 338
Abū Nasr Farāhī (or Farahānī), see M. b. Abī Bakr b. Husayn.
Naṣrūd-Lah b. M. b. al-Hamīd (aanth., w. ca. 539/1145) 290, 292
(before, M. b. al-Hamīd al-Azdī Kirmānī (theol.) 1026
Naṣr b. M. b. Ahmad Ibrāhīmī.
Abūl-Layth as-Samarrānī (theol., d. 373/984) 1037 (110).
1063, 1195
Abīn — Tablāwī Mutīrī Shāhfī (sufi, sh.) 259 (367)
Naṣrī-Ⅳamadānī, see Naṣrī.
Naṣrūbādī, see M. Tāhir.
Naṣrī, see M. Rāsī Khabūshānī.
Naṣrūrī, see M. Rāsī Khabūshānī.
Naṣrūrī, see M. Rāsī Khabūshānī.
Naṣrūrī, see M. Rāsī Khabūshānī.
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Naṣrūrī, see M. Rāsī Khabūshānī.
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Naṣrūrī, see M. Rāsī Khabūshānī.
Nizamud-Din M. b. Ahmad b. 'Ali al-Badāsānī al-Bukhārī, surn. Awlyā (suf. sh., d. 725/1325) 
239, 243, 1193, 1195, 1204, 1327 (4) 
— Nūḡrā (suf. sh.) .. 259 (6) 
— of Nahrawān (suf. sh., IXc., XVe.) .. 259 (175) 
— Qutb (suf.) .. 1346 (7) 
— Shīrāzī (suf. sh., VIIIc./XIVc.) .. 259 (103) 
— 'Ubaydūl-lah Zakānī (p., d. ca. 772/1371) .. 923 (76), 1379 
— 'Umarī Thāhāsī (suf. sh., d. ca. 1036/1627) .. 1108 
— Yahiyya b. Shamsīd-Dīn Khwāja Karānī (? (official) .. 1110

Nizām Hüjjī Gharīb Yamānī (suf., end of the VIIIc.-beg. IXc./XIVc.-XVe.) .. 1214 
— b. Husayn Sāwājī (theol., beg. XVe.) .. 1112, 1113

8. — Mandawī b. S. Ghīyāth (suf. sh., d. 950/1543) .. 259 (281)

Nizamān-Mulk (cazīr, d. 852/1492) .. 1381, 1397 (3), 1400

Nizām Nūḡrā (suf. sh.) .. 259 (9) 
— Pānīpatī'ī (tr. Sanskr., beg. XVe./XVIIIc.) .. 1699

— Shah (p.) .. 925 (35) 
— Mīrzā — Shīrāzī (p.) .. 943 (f. 7v, 9v)

Nīzāmī, see Jamālud-Dīn Abū M. Ilyās b. Yūsuf. 
— (7) (p.) .. 939 (3)

— (mineralogist) .. 1615

Nizarī Quhistānī (p., beg. VIIIc./XIVc.) .. 934, 943 (f. 11v, 52), 945 (ff. 32v, 51v)

Nūh b. Manṣūr (Samanide) (306- 
387/976-997) .. 1369 
— Hālakāndī, Makhdūm (suf. sh.) .. 259 (411)

Shāh Nurmān (suf. sh.) .. 259 (214) 
— b. Thābit, Abū Ḥanīfā, Kūfī (d. ca. 150/767) .. 1158, 1726 
Nūr .. 
Nūru’d-Dīn (suf.) .. 1212 
— (governor of Multān, VIIIc./XIVc.) .. 338 
Qādī — (p., end Xc./XVe.) .. 923 (189) 

264, 247, 483, 612, 625-629, 644, 649, 662, 722, 923 (38, 236), 254, 261, 925 (35), 929 (1, 4), 932 (2), 934, 936, 942, 945, 946 (1, 5), 947, 956, 1214, 1244, 1250 (4), 1264, 1274, 1318, 1327, 1341, 1733, 1751, 1755, 1776 
— Ahmad, surn. Nūr Qutb i-A‘lam (suf. sh., end VIIIc./XIVc.) .. 259 (110)

Nūru’d-Dīn Ahmad Samāwī (1) (suf. sh.) .. 259 (211) 
— Dihlawī (suf. sh., VIIc./XIIIc.) .. 259 (53) 
— Diyarl-lah (suf. sh., d. 1086) .. 1509 
— Kashmīrī (suf. sh.) .. 293 (469)

— Malikyar Purānī (1) (suf. sh., VIIc./XIIIc.) .. 259 (76) 
S. — Mubārīk (suf. sh., VIIIc./XIVc.) .. 259 (135) 
— M. b. 'Abdul-lah b. 'Aynil-Mulk Shīrāzī (med., w. 1088/1629) .. 1555, 1556

— M., surn. 'Āli (p., d. 1121-1122) .. 1709-1710 .. 826-827, 934, 943 (ff. 90v, 99v), 945, 952 (1), 1744 (1)

— M. Iṣfahānī, surn. Nūrī (p., d. ca. 1000/1592) .. 611, 688, 772 
— M. Manduwīl (suf. sh., VIIIc./XIVc.) .. 259 (32)

— M. Turshīlī, surn. Zuhūrī (p., stylist, d. ca. 1027/1618) .. 356, 357, 359, 361, 362, 370, 406, 716-718, 924 (4, 30), 925 (13, 35, 42, 48), 926 (1), 929 (4), 934, 943 (ff. 54v, 99v, 99v, 102), 945


— Patayīl, surn. Wāqīf (p., d. ca. 1200/1786) .. 877, 952 (1)
— Sunnāfīq (p.) .. 927 (26)

— Tāshkandī (suf. sh., d. 840/1430) .. 259 (188)

— Wali Rishi (suf. sh., IXc./XVe.) .. 260 
— b. Ya'qūb b. Ruknīd-Lah (suf. sh., Xc./XVe.) .. 259 (531)
— Shāh Nūr Ḥamānī (suf. sh., d. 1104/1693) .. 285 (23)

— Khān M. b. Tāj-M. (suf. sh., d. after 1022/1613) .. 259 (543) 
Nūru’d-Lah (suf.) .. 1198 
— b. Husayn Wāqīf (suf. sh., Xc./XVe.) .. 259 (240) 
Qādī — b. Sharīf al-Husaynī al-Ma‘rāṣī Shīshṭārī (theol., d. ca. 1010/1602) .. 276 
Nūr M. (or Nūru’d-Din M.) .. 611 
— M. Fuzūn (Furūn) b. Fathī’l-Lah Lāhīfīr (gram., beg. XIIc./XVIIIc.) .. 1456 
Qādī Nūrā (p.) .. 925 (25), 939 (8), 943 (f. 53)

Nūrī, see Nūru’d-Dīn M. Iṣfahānī. 
Nūshāfārīn (heroine of a tale) .. 317 
Nūshlāb ( heroine of a tale) .. 307 
Nuṣrat, see Dilāwar Khān.
Qutbuddin Bakhtyar Kaki
(suf. sh., d. 633-635/1235-1237)
259 (13), 1296

M. (Khwarazm Shakh)
(522/1077-1128).
1530

M. (suf. sh., d. 667/1269)
245

M. b. Ghiyathiddin Ali
(theol.)
1351 (1)

Munawwar b. Burhanuddin
b. Jamal Hansawi
(suf. sh., VIIIC. XIVc.)
259 (95)

Nasir Jaumpuri
(suf. sh., IXc., XIVc.)
239 (171)

Qutb-Il-Hanashir o Nahrwala
(suf. sh., Xc. Xvict.)
259 (308)

Qutb-Il-Mulk
(p., Hindu.)
935 (15)

Qutlugh-Beg
(p.)
926 (6)

R

Rabitah
(p., end Xvict./Xvict.)
934

Rahmad-Khan Tarka (pandit)
1712

Radhi
(p.)
916

(aother ?) (p.)
934

Radhi
(p.)
925 (25)

(aother ?) (p.)
935 (1)

(aother ?) (p.)
939 (8)

(aother ?) (p.)
943 (f. 89)

see Fasahat-Khan Kasnirh

Artimantarik
(p., end Xc. beg.
Xvict./Xvict.-Xvict.)
924, 943

(f. 103v., 104), 1762

Danish
(p., d. 1076/1666)
773,
943 (f. 106v.), 945, 946 (2)

Nishapuri
(p.)
(794 f.), 925 (38)

Shariff
(p.)
925 (35)

Radhyuu'd-Din
(p.)
927 (24, 40)

(Theol., VIIIC. XIVc.)
938

an Nishapuri
(theol., beg.
VIIIC. XIIic.)
1037 (162)

Nishapuri
(p.)
974

Ras-Bindraban
(son of Rasabheram)
(hist., w. 1106/1695)
161

Raf'at
(p.)
934

Rafir
(p.)
934

(aother ?) (p.)
945

Rafiu'd-Din
(VIIIC. XIVc.)
938

Abhari
(p.)
925 (38)

Horun
(suf. sh., IXc. Xvict.)
259 (123)

al-Lahmnii
(p.)
925 (38)

M. b. Fathi'l-lah Qazwini,
surn.

Wariq (p., d. after 1105/1694)
803, 934, 941 (4), 943 (ff. 90,
91v, 93-103, 105)

Rafi Makhmuri
(p.)
943 (f. 67v)

Rafi's Awiyyuhbashi
(p.)
943 (f. 97v)

Rafi Qazwini
(p.)
923 (143)

Raghub (p.)
934

(Kalb-Husayn Tabrizi)
943 (f. 55v)

Rahim Chalabi (p.) (cf. also 'Allama)
943 (f. 99)

Farrish
(p.)
943 (f. 91v)

Tabrizi
(p.)
943 (f. 56)
Rustam Qandahārī (p., XIIc./ XVIIc.) ... 946 (4)
Ruwaym b. Ahmad b. M. b. Zayd (suf., sh., d. 303/915) ... 234 (38)
Mīrzā Rūzbihān (XIIc./XVIIc.) ... 371 (1)

S
Sa’īdat-‘Alī Khān (nawwāb of Oudh) (1212-1229/1797-1814) ... 181
Ṣabā, see Fath-‘Alī Khān Kāshfī.
— Aṣqā Ṣa‘īd Kāshfī (p.) ... 943 (f. 33v)
Ṣābiq, see Faḍlūn Huṣayn.
Ṣāhir (p.) ... 934, 935 (6)
Ṣāhib-Baghdādī (p.) ... 943 (f. 108v)
Ṣāhibūrī, M. (p.) ... 943 (f. 69)
— Tabrīzī (p., end Xc./XVIIc.) ... 943 (f. 56v)
Sa’d b. Abī Bakr b. Sa’d al-Ḥāfī (al-Harawī) (anthol.) ... 928 (38)
Sa’dūd al-Māmūn (suf., sh., d. 760/1359) ... 546, 583 (1), 923 (26, 32)
— Maṣʿūd b. Ahmad Nishāpūrī (occult.) ... 1518 (2)
— Maṣʿūd b. ‘Umar at-Taftazānī (theol. d. ca. 791/1393) ... 1409, 1729
— M. b. ‘Iṣāyāt Mashhādī, surn.
Rāqīm (p., p. d. ca. 1084/1673) 781, 943 (ff. 89v, 91, 94-108), 945
Sa’d-i-Hal (p.) ... 923 (149), 925 (35)
Sa’d Ḥarawī (p.). ... 943 (f. 21v)
Sa’dūd al-Ḥāfī (p.) ... 923 (4)
— Dihlawī Chishtī (suf., sh., Xc. XVIIc.) ... 259 (419)
Sa’d b. M., Abū Naṣīr, ‘Atāf (theol.) 1010
— b. Sharaf al-Junayfī (theol.) ... 1050
Sa’dī, see Musharrufu’d-Dīn b. Muṣṭafī al-Dīn Sa’dī.
Mīrzā (p.) (the same as Sa’dī Shīrāzī?) ... 934
Sh., son of Ḥusayn (suf., sh., d. 982/1574) ... 259 (278)
— Budhan Khayrābādī (?) (suf., sh.) ... 259 (323)
Ṣādiq (sh.) ... 925 (35)
— (another?) (p.) ... 934
Ḥakīm (p.) ... 952 (1)
Mīrzā (p.) ... 925 (25)
Shāh (p., Hind.) ... 951 (7)
Ṣādiq of Baroda (suf., sh., d. 1589) ... 259 (415)
Ṣādiq Muttabiḥ (epist., d. 1119) ... 378
Ṣādiqūr, surn. Gāw (p.) ... 943 (f. 102)
Ṣādiqī, see M. Ṣādiq b. M. Ṣāliḥ Isfahānī.
— (p., Hind.) ... 951 (7)
— Astrābādī (p.) ... 923 (132)
— Beg Afshār (p.) ... 923 (163)
Ṣadrud-Dīn ‘Arif b. Bahā’ī-Dīn Zakariyā Multānī (suf., sh., d. 709/1309) ... 259 (75)
— Ḏākir b. Shamsi-Dīn (suf., sh., d. 989/1581) ... 259 (386)
— Lāhūrī (suf., sh., d. 990/1382) ... 259 (459)
— M. b. Ṣafar Ṣafarī, surn.
Ḥasan Niẓāmī (hist. w. 614/1217)... 110
— M b. Ibrāhīm b. Yahyā Shīrāzī (theol., d. 1050/1640) ... 1390
— M. Isma’īl (theol., XVIIc. Xc.) ... 338
— b. M. Ṣādiq b. M. Amin (biogr.) ... 275
— M. b. Sharaf Huṣaynī (Xc. XVIIc.) ... 671
— Multānī (suf., sh., d. 709/1309) ... 1204
— Qyunwī (suf., sh., d. 672/1273) ... 1067
— Ya’qūb Muẓaffar Kirmānī (theol. XVIIc. Xc.) ... 1034
Ṣadr-i-Jahān b. Abīl-Fath (suf., sh., d. 1019/1610) ... 259 (322)
— i-Tibrānī (p.) ... 943 (f. 72v)
Ṣaḍrah-Sharīʿat Bakhshī (p.) ... 923 (35)
Ṣafā Khān ... 934
Ṣafdar-Jang (nawwāb of Oudh, d. 1167/1754) ... 587
Ṣafī (Ṣafawi pr. 1037-1052/1628-1642) ... 741, 825
— (p.) ... 929 (4)
Ṣafī (another?) (p.) ... 925 (35)
Ṣafī Khān (official, Xc./XVIIc.) ... 366 (IV)
— b. Nāṣr (gram.) ... 1466
Mir—Nishāpūrī (p.) ... 943 (ff. 13v, 17v)
Shāh—Nūr Ḵakhshī (p., d. 956/1550) ... 923 (124), 943 (f. 14)
— Qulī-Beg (p.) ... 926 (4), 939 (3), 943 (ff. 90, 100, 108v), 945
— Qulī-Khān (p.) ... 934
Ṣafīyyu’d-Dīn Ibrāhīm b. ‘Abdī al-Rūzī (suf., sh., VIIc. Xc.) ... 259 (12)
Qādī—‘Isā (beg. Xc./XVIIc.) ... 844
Ṣaghār (p.) ... 934
Ṣahlī (Asṭrābādī) (p., d. 1010/1611) ... 943 (ff. 85v, 98, 100v), 944 (f. 36v)
Amīr Ṣāliḥ (p.) ... 925 (9)
Ṣāḥib-Diwān, see Shamsu’d-Dīn M. b. M. Juwaynī.
Ṣāḥib-rām Khānūsh (p., d. 1225/1810) ... 887
Ṣāḥīf Gunābādī (p.) ... 943 (f. 6v)
Sahl (daughter of pādshāh Fadl) (heroine of a tale) ... 1739
— b. ‘Abdī-Isfahānī at-Tustarīl (suf., sh., d. 283/926) ... 254 (22)
Ṣālī (p., w. 1071/1661) ... 769
Ṣāhib, see M. ‘Alī Isfahānī.
— Tabrīzī (p.) ... 943 (f. 33v)
Sawdã Mîrzá Rafî‘ Hindi (p.) 926 (24), 1716
Sawdã — (p.) 935 (4)
Bâbbî — Abîwardî (p.) 923 (82)
Saydî, see ‘Ali Thîrânî.
Sayyûdîn Bâkharzî (p., d. 658/1260) 927 (18)
— Ibrâhîm (Ghaznavide prince, Ve. Xc.) 435
Sayîf Isfarangi (p., Ve. Xc. Xcue.) 794, 925 (49), 927 (6)
— Khân (beg. XIIe./XVIIIc.) 1766
Sayfu’l-Mulâk (hero of a tale) 318 (2)
Sayfu’r-Zafar Naübîhârî (sufi) 1306
Sayrafi (calligr.) 1625 (4)
Sayyid, p., d. 1135/1722. 934
— Shâh (suf., sh.) 259 (321)
Sayyîdi (p.) 944 (f. 79v)
Scott, Jonathan, Capt. (end XVIIIc.) 256
A. Sevestre (1832) 77
Shabirîn (leg. hero) 1295
Shâdân, see Basâwan Lâl.
Shâdmîn (p., Xc. XVIIIc.) 943 (f. 6v)
Shafî’i Mustawalli-i-mâqqafât (p.) 943 (f. 108v)
Shafî’u-i-Shirazi, surn. Athar and Armâ (p., d. 1113/1214/1701-1713) 823, 943 (ff. 40v, 80r, 90v, 90rr, 104-108)
Shâfiq (M. b. Idris) (theol., d. 204/820) 1158
Shâfîq, see Lachîm Narââyân.
Shâh-Âlam I (Timuride) (1119-1124/1707-1712) 107
— II (Timuride) (1119-1217/1709-1806) 58, 122, 176, 177, 189, 405, 551, 554, 674, 695, 729, 838, 887.
— XVIIIc. 1395, 1398
— see S. Sirâju’d-Dîn M. Bukhârî.
— Gujrâtî, see S. M. b. Qutb-i-Âlam.
Shâhjâhân I (Timuride) (1037-1069/1628-1659) 86, 149, 151, 152, 154, 168, 364, 365, 366, 368, 374, 411, 423, 745 (3), 748, 758, 759, 762, 764, 771, 772, 780, 791, 925 (35), 1275, 1389, 1425, 1555, 1556, 1622, 1708, 1723, 1763
— II (Timuride) (1131/1719) 1358
— Shâh Bâd Muntâm (3) 986 (3)
Shâh Mardân (or Sâmubd Din) b. Abûl Khayr (en.cyl., ve. ca. 475/1082) 1358
Shâhmîr Hamadânî (p., end Xc./XVIIc.) 943 (f. 99)
Mîr — Ispahanî (official, end Xc./XVIIc.) 690
— Shârûzî (p.) 943 (f. 103)
Shâh-Mîrza, see M. Hâfîd Husaynî.
Shâhnawâz-Khân Khwâfî Auran- gâbâdî (or Mîr ‘Abdu’r-Razzâq) (hist., d. 1171/1758) 213, 214, 215, 1577
Shâhrukh (Timuride) (807-889) 1404-1447
— Shâh Shuja’ (Mu’azzamî) (760-826) 583, 1509
— Shâh (heroine of a tale) 923 (213)
— (son of Shâhjahân, d. 1660) 771
— Kîrmânî (sufi, sh., d. ca. 270/883) 234 (30)
Shâhîfâr b. M. Nishâpûrî (p.) 923 (232)
Shâhad (heroine of a tale) 819
Shâhid, see Aqâ Malîk b. Jamâlî’d-Dîn.
Shâhid (p.) 934
— (Hâshâm-Ali) (p., Ve. Xc. XVIIIc.) 860
Shâhidî (p., d. 1409/1990) 943 (ff. 89, 90, 98, 100v, 101v, 100v)
Shâhidî (p.) 923 (63)
— Qumî (p., d. 930/1524) 943 (f. 23)
Shahru’l-lah (sufi. sh.) 259 (102)
Sh. Shakar (sufi, sh. d. after 970/1562) 223 (333)
Bâbû Shakar Shârîn (sufi., sh., IXc.-Xc. Xc.) 260
Shakîfî (p.) 662
Shakkî, see M. Râjî b. ‘Abdillâh.
Shamsu’d-Dîn (auth. of Marghâbî’-bûl-qulûb, w. 757/1356) 378
— ‘Abbâsî, surn. Faqîr or Malik Maktûn (p., d. ca. 1181/1767) 230, 395, 864-866
— Aflâkî (hagiol., w. 754/1353) 240
— ‘Ali (sufi.) 1348 (2)
— ‘Ali Gûlânî (sufi., sh. d. 1011/1602) 259 (518)
Mir — ‘Ali Khwâfî, surn. Râzî (p.) 923 (138)
— Amir ‘Abîd (sufi., sh. d. 739) 1338
— Aunawala (sufi., sh., VIIc./XIVc.) 259 (119)
— Da’ûd Pâlînî (sufi., sh., VIIc./XIVc.) 259 (37)
— Dihlawî (sufi., sh., VIIc./XIVc.) 259 (125)
— Faqîr, see Shamsu’d-Dîn ‘Abbâsî.
— Habîb’u’l-lah, surn. Mîrza Jân-jânân, or Mazhar (p., sufi., sh. d. 1195/1781) 875
— Halwâ‘î (theol.) 1024 (55)
— Husaynî Shâh-Nâshrî (sufi.) 1319
— Ídîgîz (Atâbeg) (531-568) 1136-1172
— Ilutmish (Mamlûk pr.) (907-933/1210-1236) 338, 1008
— Khâmûsh b. M. Kirmânî (sufi., sh. d. 1332/1332) 259 (127)
— Majmûd Beg (VIIIc./XIVc.) 338
Shamsu'd-Din M. (suf., šh., IXc., XVe.) 259 (115)
  M. (or Shams-i-M. Sharif) (p.) 901
  M. b. 'Ali Najat (theol., beg. IXc., XVe.) 1216
  M. b. 'Ali Sūzānī Naqshī (p., d. 560/1163) 449, 925 (38)
  M. Aṣḥār Tabrizī (p., d. 784, 1383) 586, 923 (2)
  M. (Gīlānī) (p., XIlc./XVIlc.) 923 (168)
  M. Hāfiz Shirāzī (p., d. 791/1389) 587, 888, 979, 924 (3), 929 (3, 4), 936, 941 (3), 945, 949 (3), 1214 (his biography), 1230, 1341, 1429, 1735 (3)
  M. b. Māhmūd Shahrizūrī (biogr., VIIc./XIlc.) 274
  M. b. M. Juwāyynī, surn. Šāhīb, Diwān (official, d. 683/1284) 1102
  M. Rūhī, Abūl-Makārim (suf., sh.) 259 (205)
  M. Tabrizī (suf., sh., d. 645, 1247) 240, 578, 593, 936, 942, 951 (8)
  Mutawakkilly (theol., VIIc./XIVc.) 338
  b. Nūrī'd-Dīn Ṭabīb (med.) 1591 (1)
  Raḥmatu'l-lah (suf., sh.) 259 (219)
  Qādī 'Tubbāsi (p.) 923 (36)
  Usfīthānī (theol.) 1024 (11)
  b. Waliyyul-lah b. Abīl-Fath M. Qādīrī Mutāfīnī (suf., sh.) 1326 (2)
  Yahyā (suf., sh., VIIc./XIVc.) 259 (117)
  Yahyā Gardīzī (VIIc./XIVc.) 338
  b. Ya'qūb b. Ruknī'd-Dīn (suf., sh.) 259 (531)
  Zinda-dīl (suf., sh., d. 993) 1582
  259 (393)
  Shams-i-M. Sharif, or Shamsu'd-Dīn M. (p.) 901
  i-Qumī (p.) 943 (f. 90v)
  i-Sirāj 'Affī (hist., w. after 790/1388) 111, 259 (74), 338
  Shamsīl Baghdaḍī (p.) 943 (f. 14v)
  Shamsīr Khān (official, Xlc./XVIlc.) 423
  Shāhī, see Nāṣrābād Aqā Taklīfī
  Shāpūr Thrāhī (also surn. Farībī) (p., d. 1021–1030/1611–1621) 721
  923 (137), 925 (11), 15, 18, 35
  929 (3, 4), 939 (3), 945
  Sharaf (p.) 929 (4, 7)
  (another !) (p.) 953
  see Sharafu'd-Dīn Husayn (Naqshbandī)
  see Shārafu'd-Dīn M. Faḍlul-lah Shufuwarra

Sharaf, see Mirzā Sharaf b. Qādī Jāhān Husayn

Sharafu'd-Dīn (p.) 927 (16)
  Abū 'AbdAllāh M. b. Sa'dī al-Būṣīrī (p., d. 694–697/1295–1298) 989
  Ahmad b. Yahyā Mūnayrī (suf., d. 782/1381) 1205–1207, 1208, 1214, 1320, 1414
  'Ali Ra'īfī (p.) 923 (100, 182)
  'Ali Husaynī Qumī, surn. Wafā (p., d. 1194/1780) 874
  Abū 'Ali Pānīpātī, surn. Bāl 'Alī Qalandar (suf., d. ca. 725/1325) 259 (102), 935 (1), 1196, 1318
  'Ali Yazdi (hist., d. 868/1454) 72, 365
  al-'Āmilī (suf., d. 703/1303) 548
  Būkhrāī (p., w. 703/1303) 548
  Ḥasan Isfahānī, surn. Shīfā (p., d. ca. 1037/1628) 729–732, 923 (22), 925 (25, 35), 934, 943 (f. 98), 944
  Hīlī Yazdi (p.) 923 (155)
  Husayn (Naqshbandī), surn. Sharaf (suf.,) 1318
  Maskhadī (suf., sh., VIIc./XIVc.) 259 (129)
  al-M. 'Āṭā'ī (theol., VIIc./XIVc.) 1069
  M. Fadlī-l-lah (or 'AbdAllāh Mu'min) Shufuwarra Isfahānī (p., d. ca. 1294) 465, 923 (75), 925 (38), 927 (8)
  Mustāfī b. 'AbdAllāh, see Musharifu'd-Dīn b. Mustāfīl-Dīn Sa'dī
  b. Qādī Shāhīk M. Nahrīxānī (suf.,) 1631
  Rāmī, see Ḥasan b. M. ash-Sha'rāf
  Shāhī Shabbaž (suf., sh., IXc./XVe.) 259 (170)
  Tawānī (suf., sh.) 1304
  Sharafu'd-Dīn, see Mirzā Sharaf b. Qādī Jāhān Husayn
  Shāhīrī, see also Ashraf Jāhāngīr
  Mirzā b. Qādī Jāhān Husaynī Qazwīnī, surn. Sharaf, or Sharafu'd-Dīn, Jāhān (p., d. 962–968/1550–1560) 671, 672, 687, 923 (90), 925 (15)
  b. Yahyā b. Isrā'īl Mūnayrī (suf., sh.) 259 (99)
  Sharafī Hamadānī (p.) 943 (f. 9v)
  Sharīf
  (p.) 923 (142)
  (another !) (p.) 925 (25)
  (another !) (p.) 929 (4)
  (another !) (p.) 934
  see M. Sharīf Kāshānī
  Āmulī (epist., XIlc./XVIlc.) 417 (2)
INDEX I.

231, 393, 394, 420 (5), 926 (4), 1434, 1435

Sīrāj-u'Dīn Balkhī (p.) 925 (38)
— Husaynī Aurancehābī (biogr.) 689
Shāh—Maghfīrī (suf. sh.) 285 (25)
S—M. Mannāhān b. 'Abdillah Qutbī-l-Ālam al-Husaynī al-Bukhārī (surn. Shāh-Ālam (suf. sh.), d. 880/1475) 1242, 1243
— Qamarī (Qumrī) (p.) 925 (38), 927 (11)
— Uthmān b. M. Gharnāwī, surm. Mukhtārī, or Uthmān (p., d. 544/1149 or 545/1150) 428 (3), 794, 914, 927 (48), 1753
— Uthmānī, surm. Akhī Sīrāj (suf. sh., VIIIc. XIVc.) 259 (108)

Sīrāj Mahīn (Muhammad) b. Shaykh al-Malak (suf. sh., Xc. XIVc.) 259 (326)
—Mīnāhān, see Shams-i-Sīrāj 'Affī.
—M. (suf. sh., d. 1010/1602) 259 (503)
—Sūkhtā (suf. sh., VIIc. XIVc.) 259 (168)
—Sirī (p.) 929 (4)
—Sirri b. al-Mufīs as-Saqāfī (suf. sh., d. 253/868) 234 (13)
—Sīal (heroin of a tale) 743
—Sīyādat (p., Xlc. XIVc.) 934, 952 (1)
—Solomon 318 (3), 709 (7), 1148, 1526, 1724 (3), 1725 (1)
—Subhānī (p.) 943 (f. 60v)
—Sūfī Budhānī (suf. sh., VIIc. XIVc.) 259 (52)
—Khān (p.), VIIIc. XIVc.) 1196
—Mīr Suhaylī Kāshī (p.) 943 (f. 22v)
—Suhaylī, see Niẓāmī-d-Dīn Ahmad
—Samānī (p.) 943 (f. 14v)
—Ṣubbāt (p.) 943 (f. 89)
—Shīrūzī (p.) 943 (f. 21)
—Sūfiān Rāy (Bahānārī) (hist. w. 1107/1695) 162
—Sukhanwār, see M. Shādīq b. M. Salaymān, see Solomon
—Sulaymān, see Solomon

Sulaymānī (Turkish Sultan) (930–984/1524–1576) 923, 925 (202), 925 (21)
— I (Ṣafawī) (1077–1095/1667–1694) 800, 822 (4), 943 (f. 1119, 1122, 1562
— II (Ṣafawī, or S. M. Mīrzā, end XIIc. XIVc.) 99
— b. 'Afrān Jāmī (suf. sh., 945/1539)
— Banī-Isrā (suf. sh., end IXc. XIVc.) 259 (221)
— Abū—ad-Dārānī (suf. sh., d. 215/830) 234 (5)

Sūltān ‘Ali-Beg (p.) 943 (f. 70v)
— 'Alī Husaynī Ṣafawī (hist. w. 1218/1803) 181

Sūltān ‘Ali Ṭabīb Khursānī (med., Xc. XIVc.) 1545
— Husaynī Khāmīshīyān (suf., u. 1066/1656) 1271
— Māhammad (prince-poet) 925 (35)
— M. Padghābī (p.) 923 (219)
— Qūlī (Qutb-Shāh) (918–949) 1512–1533
— Wālad, see Bahānī-d-Dīn Ahmad
— Sūrūg-gadha (hero of a tale) 314
— Surkhāb 1518 (1)
— Surūrī (p.) 915
— Yazdī (p., beg. Xlc. XVIIc.) 92
— Sūzānī, see Shamsu’d-Dīn M. b. "Alī.
— Sīrāfī Sawājī (p., beg. Xlc. XVIIc.) 943 (f. 12)

G. Swinton (1804) 612

T

Sīrī, see M. b. Jarir.
— Tābīn (p.) 925 (35)
— Qawānī (p., Xlc. XIVc.) 925 (6)
— Tihānī (p.) 943 (f. 18v)
— Tābirī Khwānsārī (p., end Xc. XIVc.) 943 (f. 6)
— At-Ṭaḥāwī, see M. b. Salāma.
— Ṭāhir (p.) 943 (f. 89
— Shāh (p.) 923 (147)
— Shāh (med., w. 1066/1656) 1558
— Mashhādī (p.) 939 (8)
— Abū—M. b. Ḥasan b. ‘Alī b. Mūsā at-Ṭarāsfī (novelist) 321
— M. b. 'Imādī-d-Dīn Ḥasan b. Sulāmī 'Alī b. Ḥajji M. Husayn Sabzawārī (hist. w. 1011/1602) 42
— al-Muqaddasi (suf. sh., IVc.) 253 (53)
— Ṣuraynī (Bābā Tāhir) (suf. sh.) 923 (170)
— Waḥīd, see 'Imādī-d-Daula M. Tāhir Qazwīnī.
— Tāhirī Nāmī (p.) 923 (6)
— Taḥmāsī I (Ṣafawī) (930–984/1524–1576) 87, 350, 665, 671, 686, 698, 923, 923 (201), 943 (f. 76v), 975, 1101, 1107
— II (Ṣafawī) (1135–1144/1722–1731) 287, 401 (4), 416
— Qull-Khan Afshār (official, XIIc. XIVc.) 401 (4)
— Tāṣūn (p., beg. Xlc. XVIIc.) 934
— Tāfir (p.) 952 (2)
— Tājur l-āshiqīn b. 'Abdillah Sīhā (suf. sh., d. 1013/1605) 259 (510)
Tāju’d-Din Akhsitān (official, VIII/IX/IV) ... 583 (6)
Wajdi (p.) ... 934

Wajhu’d-Din 'Abdu’l-lah Shīrāzī, surn. Liśānī (p., d. 941/1534) ... 662, 923 (58), 929 (4, 7), 934, 1758
— Shāh 'Abdu’l-Qādir (suff.) 1323 (3)
Shāh — 'Abdu’l-Qādir Adūrūn (suff. sh.) ... 1351 (2)
— Shāh — 'Abdu’l-Qādir al-Hasanī al-Ja’farī ash-Shāhī, surn. Farīd (suff., w. 1140/1733) ... 1290
— Ahmad b. Naṣrī-l-lah 'Alawī (suff. sh., d. after 985/1575) ... 259 (457)
— Ahmadābādī (suff. sh., Xc., XVe.) ... 259 (499)
— ‘Alawī (suff.) ... 1299
— Gujrātī (suff. sh., d. 998/1590) ... 1343 (1)
— b. 'Īsā Suhrārwādī (moral., w. ca. 1037/1628) ... 1389
— Pāṭūf (?) (suff., s. s. VIIIe., XVe.) ... 259 (80)
Shāh — Qādirī (suff. sh.) ... 1343 (1)
— Shihāb Ta‘ṣīl-awlīyā ‘Abdu’l-Qādir Darhamī (suff. sh.) ... 906
Mīyān — Sindīhī (suff. sh., Xc., XVe.) ... 259 (430)
— Yāḥyā Diālāwī (suff. sh., VIIIe., XVe.) ... 259 (17)
— Yīsūf (suff. sh., VIIIe., XVe.) ... 259 (104)
Shāh — Zinda-dil (suff. sh., d. 996/1582) ... 1257
— Wallā Akhtar (hero of a tale) ... 506 (11)
— Wāfī (p.) ... 929 (4)
— (another ?) (p.) ... 943 (f. 75)
— (p., Hind) ... 947
— (p., Hind) ... 947
— Dasht-i-biyādī (p., d. 1012/1604) ... 697, 923 (122), 934
— Mīyān-kāfī (suff. sh., Xc., XVe.) ... 259 (311)
— M. (suff. sh., d. ca. 985/1577) ... 259 (379)
— M. b. Qasīm Zāda Ahmadābādī, Gujrātī (suff., d. 1010/1602) ... 259 (501)
Shāh — M. b. Ruhmī-l-lah Akbar-ābādī (comm., w. 1151/1738) ... 513
— b. Mulīk-Shāh aṣ-Ṣādīqī al-Qādirī (suff.) ... 1174
Wālīh, see 'Alī Quṭl-Khān Dāghistānī, (p.) ... 943 (f. 63)
— Harawī (p.) ... 943 (f. 106v)
Wālīhī (different posts with the same name ?) ... 925 (11, 25, 40), 934, 943 (f. 106v)
— Mtr — (Astrābdādī, p., beg. Xc., XVe.) ... 943 (f. 13v)
— Qumī (p., beg. Xc., XVeII.) ... 943 (f. 25v)
Wāliyyu’d-Dīn Abū 'Abdī-l-lah M. b. 'Abdī-l-lah Khaṭīb Tabrīzī (theol., w. 737/1336) ... 997
Wāqfī, see Nūr’d-Dīn Patyālī, Wāqfī (p.) ... 934

Wāqīfī Mashhadī, (p., beg. Xc., XVeII.) ... 943 (f. 6)
— Wāqīfī (Waqīfī) (p.) ... 934
— Wārasta (Imām-Quṭl-Beg) (p., d. 1075/1665) ... 923 (ff. 23v, 62v, 98v, 103, 107v)
— Warren-Hastings (d. 1818) ... 1712
— Wāṣfī (Mashhadī, p., Xc., XVeII.) ... 934
— Wāṣīlī, see Imām Wirdī-Beg
— Wāṣīfī, see Nīmatu’l-lah Hasanī Shīrāzī
— Wāṭhī (p.) ... 943 (f. 97v)
— Wasi (p.) ... 934
— R. Wellesley, Marquis (d. 1842) ... 177, 178, 203, 886
— Wāṣīfī (p.) ... 909

X

G. Xavier (missionary, d. 1617) ... 1635-1636.

Y

Yāfī, see ‘Affī’u’d-Dīn ‘Abdu’l-lah b. Asad
— Yafīya (p.) ... 935 (4)
— Mīr — (politechn.) ... 1162
— Qādirī (p.) ... 943 (f. 108)
— b. Israil Munyari (suff. sh., d. beg. XVeII., XVe.) ... 259 (72)
— Mīr — Rāshī (p., d. 1074/1664) ... 943 (f. 22)
— Khān Tubī (p.) ... 923 (180)
— Lāhījī (p., d. 953/1546) ... 923 (26), 924 (26), 929 (1), 943 (ff. 57, 103)
— b. Murād ar-Rāzī (suff. sh., d. 528/872) ... 254 (15)
— Qādirī — Rūdbārī (p.) ... 923 (125)
— Shāh — Shaykhul’islām (p.) ... 943 (f. 105v)
— Sīūb Nishāfpūrī, surn. Fattāhī, or Khumārī, or Asrārī (stylist., d. 852/1448) ... 339
— Yalankūsh Khān Bahādur ... 214
— Ibn Yamin, see Fakhru’d-Dīn Mahmūd b. Yāmīnī, d. Mīnī
— Abūl’-Yamin ‘Abdu’r-Razzāq b. M. Ishāq Ḥusaynī Sūratī (comment., w. 1212/1708) ... 362
— Yaminu’d-Dīn Abūl-Hasan b. Lāṭin Diālāwī, surn. Amīr Khushraw (p., d. 725/1325) ... 259 (92), 306, 334, 558, 567, 569, 612 (13), 642, 662, 794, 923 (14), (261), 924 (20), 928 (25, 33, 25, 45), 934, 936, 938 (5), 939 (3), 943 (ff. 3, 63v, 72, 100, 105, 158, 950 (14), 1221, 1235 (20)
— Yūqīb (Aṣ-Ṣuyūnī, pr.) (84-896) 1450-1490) ... 611, 644, 645, 662, 923 (218), 1250 (7)
— (p.) ... 952 (1)
Zayn Badr ‘Arabī (suf., w. 769/1368) ... 1205
Zaynu’d-Dīn (suf., sh., Xc./XV Ic.) 260
— Abū Bakr Taibādī (suf., sh., d. 791/1389) ... 245
— Dā’ūd (b.) Husayn Shīrāzī (suf., sh., d. 771/1370) ... 285 (3)
— Isma‘il b. Hasan (or Husayn)
 b. M. b. Abīmad, Abū Ibrāhīm
 al-Husaynī al-Jurjānī (med., d.
 ca. 535/1141) ... 1530, 1532, 1533
— b. Munawwar (suf., sh., d.
 1005/1597) ... 259 (461)
— b. Qaḍī Maḥmūd (theol., Xc./
 XVI c.) ... 1140
— Sinjarī (p.) ... 927 (15)
— Taibādī (suf., sh.) ... 259 (220)
Zaytūn (daughter of Chandal-Shāh) (heroine of a tale) ... 332
Zibu’u-Nisā (daughter of Aurang-
 zb). surn. Makhfī (p., d. 1114/
 1703) ... 824, 935 (1, 4), 944 (f. 4v)
Zīnātī (p.) ... 943 (f. 102)
Zinda-dil, see Wajīhu’d-Dīn.
Zinda Hājjī Majdīb (suf.
 sh., beg XIC.-XVIIIc.) ... 259 (547)
Ziyād b. Ilyās, Zhāhiru’d-Dīn
 Abī’l-Ma‘āli (theol., Xc.-XVIIc./
 XIXc.-XIXc.) ... 1037 (130)
Zūhūr’u’d Din Maḥmūd b. Jalāl
 (suf. sh., d. 996/1588) ... 259 (423)
Zūhūr Hājjī Ḥamdī (suf. sh., d.
 930/1324) ... 259 (243)
Zūhūrī, see Nūru’d-Dīn M. Turshizī
Zulāfi Khwānsārī (p., d. 1024-1025
 1615-1616) 709-710, 943 (ff. 15v.
 63), 944 (f. 10)
Zūrāwar Sing’h (tr. Sanskr., beg.
 XIXc.-XIXc.) ... 1712
INDEX II.

Titles of Works.

A

Ab-i-zindagi (tr. Sanskr., XIC.) .... 1707
(Risâla dar biyân-i-Abdâl) (suf.) 1353
Abdâliyya (p., by Zuhûrî, q.v.) ... 925 (42), 926 (1)
(Risâla-i-abûjâth) (elementary ency.
diclopedia) .... 970 (1)

Abwâbûl-jînân (ethics, XIC.) XVIIc.) 503, 1395-1396, 1774, 1775
(Abyât-i-tahajjî-i-Latifî (p.) .... 569

Abdâb-i-Âlamgiri (docum., 1116
XIV.) .... 378-379
Dar âdâb-i-dastâr bastan-i-ân Hâf.
rat (theol.) .... 1014 (2)

Ádâbûd-dhâhir (suf., 1507, 1686) 1280
— 'l-îrbâb wa'sh-shujû'at (military art, VIIc.) .... 1608

Risâla dar biyân-i-Abdâb-i-hibâs-i-
Hâdât-i-Sayyîdîl-bashar, see Dastûr-i-fâ'î-khu n-nûr.
— 'l-mulûk, wa kifâyatu'll-mam.
lûk, see Ádâbûl-îrbâb wa'shshujû'at.
— 'l-muridin (suf., VIIc., XVIIc.) 1230
Tarjuma-i- (813/1410) 1230
— (another) (suf., beg. XIC.
XVIIc.) .... 1265 (4)

Risâla dar Ádâb-i-nâmzâ-yaqhab (theol., end XIC., XVIIc.) .... 1118 (5)

Ádâtû'l-fudalâ (lex., ca. 822/1419) 1413
Ádâhar-u Samandar (p., beg. XIC.
XVIIc.) .... 700 (6), 710 (2)
Adhiyya-i-Timurtashî (theol.) 1024 (4)
Adhiyya-i-Zarîrânî (theol.) 1024 (5)
Adhiyya-i-adhkhâr (suf.,) .... 1298 (2)
(Risâla dar —) .... 1323 (2)
Muntakhab-i— u adî'ya (theol.,
1079/1668) .... 1118 (6)
— 'l-khân wâda-i-Chishtiyya (suf., beg. IXc., XVe.) .... 1221 (3)
Risâlatu'l— wa'l-murâqabat (suf.,
beg. XIC., XVIIc.) .... 1265 (40)
— i-Qâdirîyya (suf., Xc., XVIIc.) 1261

(Majmû'a-i-adî'ya) (magic) .... 1528
Risâla dar 'adl (ethics, end IXc.
BH. 1062) .... 1250 (7)
(Risâla-i-Afghânîyya) (suf., end
XIIc., XVIIc.) .... 1295
Afsânâ-i-diwâna (suf., beg. Xc.
XVIIc.) .... 1265 (19)

Afsânî-i M. Shâh Sharafu'd-Din b.
Yahyâ Munyari (magic, Hind.) 1779 (2)
Agar-u Gul, qiṣṣa-i, see Qiṣṣa-i-
Aagar-u Gul.

Áhâdith dar bâb-i-ma'kûl wa mash-
rûb (theol., 1202/1788) .... 1021 (1)
(Risâla i —— i-Riḍâ) (theol., 1078
1608) .... 1118 (7)
Ahâng-i-bulbul, see Dîbûchâ-i-
Mi'yarîn'i-i-râk.

Akâm (suf.,) .... 648
(Risâla dar — i-darajat) (astr.,
before the end of Xc., XVIIc.) 1492 (1)
Risâla dar — i-ikhtilâjât-i-a'ûd
(physicsomy) .... 1523-1524
— i-mudarrisân .... 1746
— 'n-niswân (theol.) .... 1024 (2)
— 'l-Qur'an (theol., IVc., Xc.) 1037 (95)
— (another) (theol., IVc.
Xc.) .... 1037 (114)
(Risâla dar —— i-sâyîd) (theol.) 1042
— 's sîbîyân (theol.) .... 1024 (1)
Ahsanu'l-qiṣas (ethics) .... 1401 (2)

(Ahwâl-i-Áli-Wirdî-Khân) (biogr.,
1177/1768) .... 205
— i-Hindûtâm (hist.) (extract
from the Áfin-i-Akbari, q.v.) .... 134
— i-imârât-i-Mustaqarrî-Khilâ-
fat (topography) .... 288
(Majmû'a dar — i-Ma'ara'a) (hist.) .... 198
(Risâla-i —— i-Payghâmbar (theol.,
941/1534) .... 996
Áfin-i-Akbarî (hist., before 1011
1602) .... 127-134, 721
Áfin-i-Álam-Shâhî, see Shâh 'Álam-
nâma.
Áina-i-Iskandari, see Sikandar-
nâma (by Khusrav).
— i-râz (by Munir) (p., Xc.,
XVIIc.) .... 366, 744
— (by Wâdih) (p., 1076/1668) 834 (6)
— i-Sikandari (med.) .... 1596
'Ajâ'ibu'l-lughât (gram.) .... 1468 (2)
— 'l-makhluqât (cosmography) .... 606
Risâlatu'l-ajâba (amed.) .... 1750
— i-ghariba, see Fathîyya-i-ib-
riyya.
INDEX II.

A’jubatu’l-fiqh (theol.) ... 1024 (6)
— ‘l-ishq waq’atu’l-fiqh (suf.)
beg. XIc./XVIIc.) ... 1265 (24)

Akbar-nāma (hist., 1010/1002)
... 122-126, 127

(Dhayl-i,...
... 122

(another) (p., 1200/1844) ... 889

Akbar-u’l-akhyār fī āsrār-i-lahsrār
(hagiol., 1028/1619)
... 258, 1214

‘l-awliyya min lisān-i-bāsiyya
(hagiol., XIIc./XVIIc.) ...
... 273, 1294-1295

— ‘l-Dārāb (romance) ... 321

— ‘l-huṣna dar akhbār-i-madina
(topogr.) ... 281

(Khit-bāštīk-huṣqā) ...
... 1394

Mathnawi dar (p.) ... 912

(Risāla dar ...) ... 1402, another 1406

Akhlāqul-ashrāf (ethics, 751/1351)
... 1379

— ‘l-humayūn (ethics, 912/1507)
... 1387

— ‘l-Jalālī (ethics, IXc./Xc)
... 923 (256), 258

— ‘l-Muṣafīn (ethics, end IXc./
Xc.) ...
... 1386

— ‘l-Nāṣīrī (ethics, VIIc./XIIc.) ...
... 912, 1372-1378

— ‘l-siyār-pādshāhīn (politics,
1025/1615)
... 1391

Kitāb-u’l-‘Alāī, see Ḩikmat u’l-‘Alāī.

‘Alam-ārā-i-Ababāsī, see Ta’rekh-
i-‘Alam-ārā.

Biyān ‘alamāt akhiri’z-zamān (es-
chatol., Ar.) ...
... 1722 (1)

‘Alamgir-nāma (hist., 1078/1668)
... 160, 198 (2) (extr.)

Alfāz-ul adwiya (med., 1088/1629)
... 1555

Al-alfiyya (gram., VIIIc./XIIc.) ...
... 1449

Sharh-i ...
... 1449

‘Alim-ul-mutā’alīm (theol.) ...
... 1024 (28)

Alqāb-i Shujā’u’d-Dawla ...
... 401 (3)

‘Amar-i-Sālih (hist., 1070/1660)
... 152-154

Sharh-i ‘Abdul (theol., XIc./
XVIIc.)
(cf., also Badul-‘amālī) 
951 (2), 1074

Anmār-nāma (biogr., 1240/1824)
... 217

Anbiyā-nāma (p., end VIIc./
XIIc.) ...
... 1754

Anis-i-ghurabā (suf.) ...
... 1212-1213

— ‘l-muridin washamsu’l-majalis ...
... 324

— ‘l-shur’ārī (prosody) ...
... 1481

— ‘l-tālibin wa-wadadu’l-sālikin
(hagiol., VIIc./XVc.) ...
... 244

— ‘l-urafā, see Anṣār-i-ghurabā
— ‘l-washshāq (poetics, VIIIc./
XIVc.) ...
... 337, 788

Anwar-nāma (p., 1174/1761)
... 872

Anwar-i-Suhayli (tales, before
990/1580)
... 290-291

Kitāb-u’l-aqā’ī (theol., IXc./
XVc.) ...
... 1070

(Kitāb-i ...
... 1091

(Mathnawi dar) (p.) ...
... 919

(Risāla-i ...) (theol.) ...
... 1090 (4)

‘Aqā’id-i-ahl-i-sumtat (theol.) ...
... 1097

— ‘l-Akbari, see Kitāb-i-aqā’id.

— ‘l-Jamī’ (theol., IXc./XVc.) ...
... 1755-1756

— ‘l-manzūm (theol., p.) ...
... 1768

— ‘ṣ-Sifṭiyā (suf., 1026/1627)
... 1269

Al- ‘s-sunnīyya (theol., Ar.) ...
... 1723 (6)

Al-Aqīdatu’l-Hāfiziyāt (theol.,
VIIc./XIIIc.) ...
... 1037 (165)

— ‘l-muslimīn fī wusul’d-dīn
(theol.) ...
... 1095

Aqwāl-i-Wasīṭ, see Tarjuma-i-aqwāl-
i-Wasīṭ.

(Risāla i a’raṣ) (end XIIc./XVIIc.)
... 1633

(Ara’i’in i-manzūm) (p.) ...
... 897

— ‘Arda’i-Fi Mīr. Miṣāṣ (beg. XIc./
XVIIc.) ...
... 1142 (6)

(Risāla dar ‘arūd-i-fārsī) (prosody)
... 1483

— ‘Arūs-i-irfān (suf., 1117/1700)
... 1283-1284

Asāmī-i-shahārdāh maṣāmīn ...
... 925 (4)

Āsāsul-fadīl (rhetorics) ...
... 409

— ‘l-īslām (p., 1064/1654)
... 757

— ‘l-musallī (theol.) ...
... 1092

Kitāb-i-‘alabāb (med.) ...
... 1590

— wa ‘l-dāmāt (med., IXc./XIIc.) ...
... 1507

Sharb-i ...
... 827/1424 ...
... 786

— ‘n-najāt (p.) ...
... 792

Ashīb-i-Kahf, Ḹiṣṣā-i, see Ḹiṣṣa-i-
ashīb-i Kahf.

(Asbahr-i-‘Abd-i-Nabī) (XIIc./
XVIIc.) ...
... 772

— ‘l-Mukhlīs (Hind.) ...
... 1740

— ‘l-Pashī (p., 1064/1654)
... 1734 (5)

— ‘l-Rafī Dānish (p., Xc./
XVIIc.) ...
... 773

Ashharu’l-lughāt (lex., 1082/1671)
... 1433

Ashīb-i-l-mama’t fī sharh-i-Mish-
kāt (theol., 1019-1025/1610-1616)
... 997-1001

Tarjuma-i-Jamū Ashīmhdh Parb
(from Mahāshērāta, q.v.) ...
... 1714 (2)

Sharh-i-‘asrār-i-‘lusnā (theol.,
IXc./Xc.) ...
... 1039 (114)

(Sharh i — i — ) (theol., IXc./
XVIIc.) ...
... 1081

— Sharh-i — i — (theol., 1079,
another 1083

— Risāla i — i-Khudā (theol.) ...
... 1080

— ‘l-i-juz‘-i-Qur‘ān (theol.) ...
... 983 (3)

Anwārul-asrār (suf., beg. IXc./
XVc.) ...
... 1219 (3), 1220

Answul-mafākhir fī manaqib-i-
shaykh ‘Abdul-Qādir (biogr.,
VIIc./XVIIc.) ...
... 742

Kitāb-ul-asrār (theol., IXc./
XVIIc.) ...
... 1125

Tarjuma-i ...
... 1125

— (XIIc./
XVIIc.) ...
... 795
TITLES OF WORKS.

871

Asrūr-ul-maṣhā'ikh (suf.). 1337

Asrār-nāma (by ʿAttār) (p., ca. beg. VIIc. XIXc.) 477 (6).

Intikhāb-i —— 479 (3).

— (ascr. to Anāṣfī). —— 234.

Ar-risālāt fi ʿ-šaʿālat (theol., Ar.). 1597 (4).

—-t-tauḥīd fi maqāmāt-i-ahb-shaykh Abī Saʿīd (hagiol., VIIc. XIXc.) 1722 (2).

(Risāla dar aṣṭrulāb) (astron., ca. beg. Xc. XVic.) 1494 (3).

Asūla wa ajābiya (theol.). 1024 (3).

Ātashkāda (biogr., 1193/1779) 245.

Āthār-i-Ahmād (hist., Xc.-XVic.) XIXc. 69.

Āthārūs-ṣanādīd (biogr., XVic.) 648.

Aṭīrya-i-kubra (rhetoric, XIXc.) 394.

Al-awaṃmīl-ʾmiʿat, see Miʿat ʿamīl.

Al-ī ʿīn-naʿw, see Miʿat ʿamīl.

Awārīf-i-ʾmaʿārīf (suf., beg. VIIc. XIXc.) 1199.

Awrād-i-Ghauṭhiyya (suf., Xc. Xc. XVic.) 1252.

Awṣāf-i-ʿashrāf (suf., VIIc. XIXc.) 1182.

(Risāla dar awzān) (Xc. XVic.) 1548.

(Risāla-i- wa miẓān) (gram.) 1463.

ʿAynūl-ʾilm (theol.). 1166.

Li-maʿānī (suf., ca. 967/1559) 1259.

Li-Mulki 338.

Kitāb-ul-ayṣāḥūji (logic, VIIc. XIXc.) 1408 (3).

Shahīrī (VIIc. Xc. XVic.) 1408 (1).

Azhārūl-ʿafkār fi jāwāhir-i-ḥājār (mineralogy, 640/1242) 1616.

Bābhī (fī ḡusul-i-jamāḥat) (theol., Ar.) 1725 (5).

—-i-laʿān (theol.) 985 (2).

Bābhūs-šaʿālat waʿz-zakāt (theol., Ar.) 1725 (4).

Bābūr-nāma, see Tuzuk-i-Bābūr.

Bādul-amālī (Qasida, theol., Ar., end Xc., XIXc.) 1074.

Al-Badāʿ (theol., Xc. XVIC.) 1097 (183).

—-i-funūn (mathem., 974/1564) 1497.

—-i-lināḥa (epist., 940/1534) 349, 1543.

Bāgh-ul-īram (p., beg. Xc. XVic.) 644.

Bāhūr, Bahārīstān, etc., see Būhār, Bīḥārīstān, etc.

Bāhārī-ul-iḥāqīq (comm. on the Tanwīlat-i-ʿAynūl-ʿajābāt, beg Xc. XVic.) 1168.

—-i-jayāō (suf.) 1296.

—-i-laʿāl (theol.) 926.

—-i-maʿānī (suf., 825/1422) 1234-1237.

Bāhūrul-manāsī (med., end Xc./ XVIIc.) 1579.

—-i-mawwāj (theol., Xc. XVic.) 988.

—-i-najāt, see Tarjuma-i-Kish-i-Khand.

—-i-sarāḥāt (suf., beg. Xc. XVic.) 1216-1217.

Bāhram-Gūr, qīšās-i, see Qīšās-i-Bāhram-Gūr.

(Risāla-i-bāng-i-namāz) (theol.) 1141 (1).

Bārāhīn-i-qāṭiʿa (theol., 994/1586) 1129.

Risāla-i-bārāzīkīh (suf., beg. Xc. XVic.) 1239 (10), another 1239 (37).

Bāṣātīnul-lughat (comment. on Maktabāt-i-ʿAllāmī) 355.

Bāwārīq (suf.,). 1327 (1).

Bayān, see Bīyān.

Bāz-nāma (faićory, Xc. XVic.) 1607 (1).

—- (another) 1607 (4).

—-i-Jahāngīrī (faićory) 926 (25) (extr.).

Bāshīr-i-bāzū-band-i-Amirul-i-Muʿminīn (mag.) 1349 (5).

Bhagawāt-Gītā (p., ca. 974/1564) 917.

Purān 1708.

Tarjuma-i— (tr. Sanskr.) 1706.

Bīdāyat (suf., end Xc. XVic.) 648.

—-i-trshīd (fī-l-ādāb wa-l-tīqād) (theol., ca. 1120/1714) 1087-1088.

Bīhār-i-ul-jamāḥur (lex., 1169/1749) 1437.

Muntakhab-i— (lex., 1182/1768) 1437.

Bīhārul-anwār (theol., Xc. XVic.) 1120 (2), 1121, 1122.

Bīhār-i-dānish (tales, 1061/1651) 302-303, 1592 (3) (extr.).

—-i-dilhā (Xc. XVic. XIXc.) 878.

Bīhārīstān (ancol., 892/1487) 612 (3), 638, 639.

(Tarjuma-i-dī ḍadīth dar bhīshīt-u-dāzhakh) (theol., 1100/1689) 1118 (3).

Bīsur-nāma (p., ca. beg. VIIc./ XIXc.) 477 (12).

Bīst bābh dar marashi-ā-ṣṭrulāb (astron., Xc. XIXc.) 1454, 1494 (3).

Bīyān-i-haqq-i-ḥāwār-i-Sayyidul-mursalin (p., end Xc. XVic.) 648.

—-i-iḥwās (suf., beg. Xc. Xc. XVic.) 1239 (35), 1240 (4).

Būlūk-nāma (p., ca. beg. VIIc./ XIXc.) 477 (14).

Būlūqiyyā (Qīšāt, see Qīšāt Būlūqiyyā.

Bur-ul-sāʿāt (med., Ar., Xc. Xc., 1552, 1600 (extr.).

Tarjuma-i— (beg Xc. XVic.) 1552.

Qasīda-i-Būdhrā (p., Ar., VIIc. XIXc.) 989, 990, 991.

Sharḥ-i-Qaṣīda-i— (theol., 921/ 1515) 989 (2), 990, another 991.

(Tarjuma-i-Qaṣīda-i—) 989 (1).
Risâla-i-dhaqiqiyât (end, Xc., Xvle.)...  1239 (31)

Dihâr-i-hâmid-i-salağin-i-Hâfez-i-Dihâr (hist., beg. Xc. Xvle.) (extract from the Tadhâqat-i-Akbar-shâhî, v. 1)....  117

Dîbâcha-i-Gulzâr-i-Ibrâhîm, see Gulzâr-i-Ibrâhîm.

-i-Khwân-i-Khâfi, see Khwân-i-Khâfi.

-i-Mî-yârûl-ídârâk (orn. pr., Xle. Xvle.)....  371 (1)

-i-Naurâs (orn. pr., beg. Xle. Xvle.) 356 (1), 357 (1), 358 (1), 682, 924 (4) (extr.)

Dîdâ-i-bûdar (p. 990/1582) 729 (1), 731 (1)

(Risâla-i-dinîyiyya) (theol., end Xc., Xvle.)...  1118 (10)

Dîwân-nâmâ-i-astroûl...  1585

Dîwân-i-'Abîn Nâbil (Xle. Xvle.) 772

-i-'Abîn-wîsâ-i-Jâbâlî (beg. Vle. Xvle.)...  448

-i-Abd ad-dimashqî (Xle. Xvle.) 873

-i-Ad-dâm (Xle. Xvle.)...  753

-i-Âdârî (Xle. Xvle.)...  606

-i-Ahîf, see Kulliyât-i-Ahîf.

Shîrâzî

-i-'Abdal-i-Jâm (Vle. Xvle.) 245, 436

-i-'Alîsân (Xle. Xvle.)...  780

-i-'Alî (beg. Xle. Xvle.) 826 (2), 827

-i-'Alî b. Abî Tabîb...  1103-1104

Shârî (p. 890/1485) 1103-1104

-i-Anwâri (p. 1, Vle. Xvle.)...  450-454, 455, 925 (19) (extr.)

Shârî (p. 1, Xle. Xvle.)...  455

-i-'Arafi (p. 1, Xle. Xvle.)...  791 (1-8), 792

-i-Arslân (Xc. Xvle.)...  678

-i-Asâfi (beg. Xc. Xvle.)...  647

-i-Ashîq (Xc. Xvle.) 868

-i-Asrafi (end Xc. Xvle.) 797

-i-Asîr (Xc. Xvle.) 737-740

-i-Atâ'îr (p., ca. beg. Xvle.)...  477 (1), 487

-i-'Azîm (end Xc. Xvle.) 822 (1, 2, 5)

-i-Badr-i-Châheh (Vle. Xvle.)...  575

-i-Bahjat (1212/1797)...  884

-i-Bahâlî (Xc. Xvle.)...  673

-i-Bahram, see Hâshît-Behshît.

-i-Bûqir (beg. Xc. Xvle.)...  725

-i-Bûdil (beg. Xc. Xvle.) 836-840

-i-Brahmân (Xc. Xvle.) 762-763

-i-Dirâmi (Xc. Xvle.)...  689

-i-Faqîr (Xle. Xvle.) 864-865

-i-Abû-l-Faraj Rûnî (Vc. Xle.)...  431-432

-i-Faşû (beg. Xc. Xvle.)...  735

Diwân-i-Faydî (beg. Xc. Xvle.) 692-693

-Dibâcha-i...  694

-i-Fîghânî (beg. Xc. Xvle.) 645-646, 924 (4) (extr.)

-i-Fîrat (end Xc. Xvle.)...  806-807

-i-Ghânî (Xle. Xvle.)...  774-776

-i-Fudûlî (Turk., Xc. Xvle.)...  1731

-i-Ghâzi-i-kalîf (Xc. Xvle.)...  674

-i-Hâfiz (Vle. Xvle.) 587-591

Dibâcha-i... (by M. Gulan-dâm) 587, 590, 591, 924 (3)

-i-Hâfî (Xc. Xvle.)...  789

-i-Hasan (end Xc. Xvle.)...  800

-i-Hasan Dihlawi (beg. Vle. Xvle.)...  752-573

-i-Hâshîm (Xc. Xvle.)...  747

-i-Haydar (Xc. Xvle.) 665-

-i-Haydar...  666, 1760

-i-Hazîn (p. 1, Xc. Xvle.) 861 (1, 2, 5-8), 862 (8-9)

-i-Hijî (Xc. Xvle.)...  867

-i-Hilalî (Xc. Xvle.) 657-658

-i-Humâyûn (Xc. Xvle.)...  642

-i-Imâm Faqîh (Vle. Xvle.)...  583 (2, 4)

-i-Imâmî (Vle. Xvle.)...  489

-i-Irâfî (Vle. Xvle.)...  522-523

-i-Ibsâr (1154/1741)...  853

-i-Jâlalû'd-Dîn Rûmî, see Diwân-i-Shams-i-Tabrizî.

-i-Jâlîf...  890

-i-Jâmil (end Xc. Xvle.)...  648 (6, 22)

-i-Jâmiî (the earlier collection) 625-626

-(I) (884/1480) 612 (25)

-(II) (894/1489) 612 (26)

-(III) (896/1491) 612 (27, 628

(Dîbâcha-i-Diwân-i-Jâmî) 612 (24)

-i-Jâmshîd Qutb-Shâh (beg. Xc. Xvle.)...  925 (27) (extr.)

-i-Kâmil (Xc. Xvle.) 754-756

-i-Kâmâl-i-İsfahânî (beg. Vle. Xvle.)...  458

-i-Kâmâl-i-Khujandî (Vle. Xvle.) 596-597

-i-Kâmûrân (Xc. Xvle.) 668

-i-Khâlîs (beg. Xc. Xvle.) 828

-i-Khâmush (beg. Xc. Xvle.)...  887

-i-Khâqânî (Vle. Xvle.) 458-458, 459, 925 (46) (extr.), 1142 (9)

(Shârî) i... (beg. Xc. Xvle.)...  459-460

-i-Khusraw (III) (702/1303)...  569-571

-i-Khiyîr (or Khiyîr) 899

-i-Kirmãn (end Xc. Xvle.)...  804

-i-Lâmî...  782 (extr.)
INDEX II.

Diyân-i-Lisânî (Xc. XVIc.) 662, 1758
- Mâghribî (VIIIc. XVlc.) 599-600
- Mâhumûd . 894-895
- Mâdîhîb (1063/1653) . 793
- Mâkhfî (beg. Xlc./end XVIic.) . 824
- Malik Qumî (beg. Xlc.) . 715
- Marwî (Xc. XVIc.) . 682
- Masîfî (Xlc. XVlc.) . 1763
- Marûd-i-Bak (VIIIc./XVlc.) . 595
- Marûd-i-Sâd-i-Salmân (beg. Vlc./XVlc.) . 435

Mawllânâ Rûmi, see Diyânî

Shams Tabrîzî.
- Mâhî (.Xc./XVIc.) . 686-687
- Mâdîhî (Xlc. XVlc.) . 875-876
- Mâshîrî (beg. Xlc. XVlc.) . 702
- Mâskîn . 921
- Mâlîf (end Xlc./XVlc.) . 790
- Musîf Qâbî Shâh (Xlc. XVIic.) . 925 (27) (extraintr.)

Mâhtassham (Xc. XVIc.) . 679
- Mûlyû . 904
- Mu'izzî (Vlc. Xlc.) . 437
- Mûktâr . 914
- Mûkhhtârî (Vlc. XVIic.) . 1753
- Mûnîsî (ca. 1124/1712) . 830
- Mûnsîf (ca. 1127/1715) . 833
- Mûnîsawî . 903
- Mushfiq (II) (985/1578) . 677
- Mûtlî (beg. Xlc. XVlc.) . 825
- Mûtawâ . 891
- Nâdir . 913
- Nasîbî (Xlc. XVlc.) . 794

(Nâshr-i-Ali) (Xlc. XVlc.) . 817 (extrin).)

- Nasîr-i-Hamađânî (beg. Xlc./XVlc.) . 924 (14) (extrin)

Dîvâsche-i . Dîrîsârî . 944 (f. 62)
- Naqî (beg. Xlc./XVlc.) . 698 (3), 699 (3, 4)
- Nâuras (end Xlc./XVlc.) . 799
- Nâzîrî (beg. Xlc./XVlc.) . 705-707

- Nîvâzî (Xlc. XVlc.) . 869
- Nürî (Xc. XVIc.) . 688
- Nusrât (beg. Xlc. XVlc.) . 846
- Qâdirî . 905
- Qâptân-Beg (beg. Xlc.
XVIc.) . 734

- Qâsim-i-Anîr (beg. Xc./XVe.) . 601
- Qâsim Divwâna (beg. Xlc.) . 845
- Qâsim (Xlc. XVlc.) . 924 (13) (extrin)
- Qâsrân (Xc. Xlc.) . 430
- Qussâ (Xlc. XVlc.) . 745 (1-2)
- Râdî . 916
- Radî Artîmânî (beg. Xlc./XVlc.) . 1762

(Diyânî-i-Radî-Dînîshî) (Xlc. XVlc.) . 773
- Râjâ (ca. 1151/1738) . 851-852
- Râqîm (Xlc. XVlc.) . 781
- Râsâlî (see Rîsâlât-i-Rîsâlâh). 935 (1)
- Râdû (Radî) . 935 (1)
- Razmî Rûmi (middle Xlc./XVlc.) . 741
- Rûvâdî (Xlc. XVlc.) . 610, 925 (12) (extrin)
- Rûfûl-i-Amîn (beg. Xlc./XVlc.) . 736
- Bassîq (end Xlc./XVlc.) . 801-802
- Sa'dî (Xlc. XVlc.) . 524-528
- Safî (1071/1661) . 769
- Saîf (Xlc./XVlc.) . 783-787, 924 (10) (extrin)

Intikhabî.
- Sa'idî (Xlc. XVlc.) . 771
- Saîlî . 892
- Salîm (Xlc. XVlc.) . 748 (5-13), 749, 751
- Salmân (Xlc. XVlc.) . 584-585
- Sanâî (Vlc. Xlc.) . 438 (2)
- Saqqâ (Xc. XVIc.) . 669-670
- Sayîf (Xlc. XVlc.) . 764-767
- Shaftâ (1106/1695) . 823
- Shahî (IXc. XVe.) . 603-605, 610
- Shams-i-Tabrîzî (Vlc. Xlc.) . 518-521

- Shâfî (beg. Xlc./XVlc.) . 708
- Shâfîfîrî (Vlc. Xlc./XVlc.) . 721
- Sharaf (Shufurwa) (Vlc.
Xlc.) . 465
- Sharaf (Xlc. XVe.) . 671-672
- Sharîf (see Kulliyâet-i-Sharîf). 809
- Shaukat (beg. Xlc./end
XVlc.) . 729 (5-9), 730, 732 (extrin)
- Shurrat (beg. Xlc./XVlc.) . 849
- Sinjâr (beg. Xlc./XVlc.) . 703-704
- Suhaylî (IXc. XVe.) . 643
- Surîfî . 915
- Sûzanî (Vlc. Xlc.) . 449
- Tajallî (Xlc. XVlc.) . 782
- Talib Âmulî (beg. Xlc./
XVlc.) . 726-727
- Tamkîn . 910
- Taqi (beg. Xlc./XVlc.) . 733
- Taqîm (end Xlc./XVlc.) . 796
- Thanâî (Xlc. XVe.) . 680-681
- Ubaydî (beg. Xlc./XVlc.) . 1758
- Uflat (beg. Xlc./XVe.) . 885
- Umîdî (IXc. XVlc.) . 854
- Usurî (Vc. Xlc.) . 427-428
- Urîfî (Xc./XVe.) . 683-684

- Wâdîî (beg. Xlc./XVlc.) . 834-835
Ghiyāthiyya (med.) 1581
Ghiyāthiyya, see Diwan-i-Khusraw.

Gul-i-Bakawāli (tale, tr., 1134/1722) 311, 1741
— i-Gulistan (extr. from Gulistan) q.v. 537 (1)
— i-Hurmuz (p., ca. beg. VIIce.) 477 (2)
— i-Nawruz (p. VIIIce. XIXce.) 576 (2)

Gulistan (orn. pr. 656/1258) 532-536, 537, 538, 539, 540, 541, 542, 560 (extr.) 602, 612 (3)
Muntakahb-i- 537
Hāshiyā-i- 534
(Sharbā-i — (different commentaries on the Gulistan) 539
(Arab.) 540 (XIXce. XIXce.) 541 (1215/1800), 542 (1215/1801)
— i-Nāz, see Diwan-i-Ribā'ul-
Amin.

Gužir (tales, VIIIce. XIXce.) 307

Gušan-i-tajā'īb (epist., XIXce. XIXce.) 392
— i-asār (p., 1146/1734) 848
— i-Ibrāhīmī, see Ta'rīkh-i-
Firāshta.
— i-rang (orn. pr. XIXce. XIXce.) 859 (2)
— i-rūz (p. ca. beg. VIIIce. XIXce.) 553-554, 553, 558 (1), 923 (26, 32), 924 (18), 1250 (6)

Gulzār-i-abrār (hagiol., ca. 1022
(1613) ...
— i-Ibrāhīm (orn. pr. XIXce. XIXce.) 356 (11), 357 (11)
— i-Nasīm (tale) 311
Gužirā, see Ta'rīkh-i-guzirā. Tarjuma-i-Gyān-mallā (tr. Sanskr.) 1714 (3)

H
Risāla-i-hā (sufi, beg. IXce. XIXce.) 1239 (19)

Habib-i-siyar (hist., 927-930)
1521-1524) ...
— 34-40, 245, 923 (254, 256, 258, 261 (extr.), 1142 (8)
Habib'i-khuṭṭāb (theol.) 1142 (13)
Hādīq-i-tajā'īb fi ḥaqiqa-i-l-
asār, see Miṣthul'i-ulūm.
— i-balāghat (rhetoric, 1168/1754) 395-396
— i-luns (sufi) 825/1422) 1228
Hādīf-i-sālīka ilā balad-i-lahl-i-
amīn (theol-topogr.) 1018
Hādīqa-i-Sanā'ī, see Hādīqatul-
haqiqat
Hādīqatul'haqīqat (geogr.) 1202 (1788)
— (another) (geogr., modern) 286
— (theo.) 286
— i-haqiqat wa sharātatu-
tarīqat (p. 534-535/1139-1141) 1018
364, 438 (4), 439-445, 446, 447,
924 (21) (extr.)
Muntakahb-i- 446
Sharbā-i — (1044/1634) 445
ṣaḥāf (hist., 1173/1754) 45-46
(Rasāla dar hadith) (thel.) 1020
(Tarjuma-i-kitāb-i — (thel.) 1017
— ghalam-i-rā'ūf (leg., Ar.) 1725 (6)
— 't-tuyūr arbu'a (leg., Ar.) 1724 (3)
Haft akhtār (p., 1070/1660) 768
— aurang-i-Jāmī 613-614
— bab (thel.) 279
— band-i-Kashī (p., beg. VIIce. XIXce.) 552, 929 (10), 939 (2), 946 (6)
gulshan (hist. XIXce. XIXce.) 108
iqlim (geogr. biog., 1:02/1594) 245, 282-283, 286, 465
— i-Fudūlī (p., Xce. XIXce.) 934
— manzar (p., beg. Xce. XIXce.) 649, 653
— paykar (p., 593/1197) 466 (4), 467 (2), 558 (5), 655, 768
— wādī (p., ca. beg. VIIce.) 477 (4, 5)
Hālāt-i-Akbarābād 288
— i-sh. 'Ali Ḥazīn, see Ṣadākhirat-
u'l-ahlwāl.
Hālāj-nāma, see Jawāhrū'd-dīh dāh.
Ḥamal-i-Hydarī (p., 1135/1723) 829, 850
Haqāq-i-daqiq, see Daqiqul-
haqiq.
— i-jawāhir, see Ḥaqāqātd-ird-Farīd.
— i-manṣūma (thel.) 1024 (15)
Risāla dar biyān-i-haqiqat i-bughā-
(at theol.) 1061
Al-i-Muḥammadīyya (sufi) 1328 (1)
Al-i-muwaqqat l-ash-sharī'at
(sufi, Xce. XIXce.) 1328 (3)
Haqiqat-i-h-i-Hindūstān (hist. 1288/
1794) ...
— Harba-i-Hydarī (p., 1149/1837) 850
— Tarjuma-i-Haribanspuran
Sanskr.) 1714 (5)
Harivanspurana 1714 (6)
Hāshiyā-i-Dā'i (comm. Mathnawi,
q.v., end IXce. XIXce.) 506
— i-Mathnawi, see Hāshiyā-i-
Dā'i.
Hāshī bihisht (p., 701/1302) 555 (5), 559 (4), 561-562, 942 (extr.) 555 (5)
hāshī bihisht (hist., 912/1307) 667 (67)
gulnaat (tale, 1215/1800) 315
Hātīm Tā'ī, qiyās-i-i, see Qiyās-i-
Hātīm Tā'ī.
Hawāshī-i-Ghafūriyya, see Hāwā-
shī-i-Lārī.
— i-Lārī (hagiol., beg. Xce.
XIXce.) ...
— i-Nafahātul'unus, see Hāwāshī-
Lārī.
Jadwal-i-ikhtiyārāt (astr.) 1499
— i-mubīn (?) 985 (1)
— (i-pādshahān-i-Timūrī) (chrom., tables, 1124/1712) 167
Kitāb-i-jadwali (gram.) 1450-1451
Sharbī  (VIII./XIVc.) 1452
Jahāngīr-nāma (hist., 1033/1623)
— (by Jahāngīr himself) 142
— (hist.) (Jahāngīr’s spurious memoirs) 143
— (hist., 1037/1628) 144
— see Ta’irkh-i-Khanjāhāni
Jahān-gūshā  see Ta’irkh-i-jahāngūshā.
— i-Nādirī, see Ta’irkh-i-jahāngūshā.
Jalā’l-ul-baṣā’ir fi maraṭṭīl-kabā’ir
— (theol., end XIIc./XVIIIc.) 1093
Jām-i-jahān-nāmā (suf.) 1299-1302
— i-Jam (p., 733/1333) 574,
923 (31) (extr.)
Al-jam’ bayna d-dunyā wa-l-baqā’ (suf., beg. IXc./XVIIc.) 1265 (31)
Jum’u’n-nukāt (suf.) 1355 (2)
Jamā’ī-nāma (med.) 1580
Jāmī’ (by Shamsu’d-Din Urasjāshāni)
— (theol.) 1024 (11)
Sharhul’ — (orig. by M. b. Hasan)
— (theol., IVC./Xc.) 1037 (114)
— i-Abbasī (theol., ca. 1031.
1622) 1112-1113
— l-fawwā’d (med., 917/1512) 1543 (6)
— (p., 1068/1658) 822 (4)
— l-hikāyāt (anecd., middle of
Xlc./XVIIc.) 301
Sharhul’ — l-kabīr (theol., IVC./
Xc.) 1037 (95)
— l-kilām, see Malfūqāt-i-Gisā
— l-latif (suf., beg. IXc./XVc.) 1239 (47), 1240 (1)
— i-Mufidī (biog., Xlc./XVIIc.) 790, 1239
— l-qawā’in (epist., 1085/1674) 375
— i-tbīb-i-Hindī (med.) 1587
Al— l-ṣaghir (theol., IVC./Xc.)
1037 (141)
Sharhul’-Jāmī’l-ṣaghir
(theol.,
IVC./Xc.) 1037 (95)
Sharju'l jami'ī's-saghīr (theol., Xc. XlEc.) 1037 (122)
                        —— —— (theol., Xc. XlIEc.) 1037 (148)
Jami'ī-saghīr-i Khānī (theol.) 1033
                        —— t-tawārīkh (hist., beg. VIIEc./
                           XlVEc.) 4-5
                        —— 'l-ulūm, see Miftahulkul-ūlūm.
                        —— 'l-wasīf (theol.) 1024 (12)
                        —— 'l-wi'ilāyat (p., Xc./XlVEc.) 760
Janimu uslīl'din (theol., Xc./
                         XlEc.) 1037 (100)
                        —— (Jang-nāma) (rel. legend) 330
                        —— —— 'l-Allā (p.) 911
                        —— —— 'l-Allā Murtadā (rel. legend) 331
                        —— —— 'l-Allā bā Sahāl dukhtar-i
                               pādshāh Padl (tale, Hind) 1739
                        —— —— i-Ḥadāt-i A米尔 Muja
                               mad Ḥanīf (rel. legends) 332
                        —— —— i-Tūrīlg (q.v.) 936
Al Jāmīb al-gharbī (suf., ca. 924/1518)
                        —— Risāla-i šarābbiyya (suf., beg Xc. /
                               XlVEc.) 1239 (68), 1240 (6)
Jauhar-i dhāt, see Jawāhirudh-
                        —— dhāt.
                        —— nāma, see Jawāhirudhāt.
Risāla-i Jawāhir (suf., 1143/1730) 1289
Jawāhir-i l-asrār (by ʿAḍhari) 606
                        —— (suf.) 1334-1336
                        —— wa jawāhirul awwar
                               (comm. on Mathnawi, q.v.) (Xc./
                               XlVEc.) 505
                        —— dh-dhāt (p., ca. beg. VIIEc./
                               XlIIsEc.) 477 (13), 482, 483
                        —— 'l-haqāʾiq (by ʿAttar) 906
                        —— 'l-haṣānat (suf., beg. VIIEc./
                               XlVEc.) 1269 (28)
                        —— i-khamasa, see Awarād-i Ghau-
                               thiyya.
                        —— 'l-iāʾil (extr. from Mathnawi,
                               q.v.) 498
                        —— i-mawlawi wa la-iāʾil-i-math-
                               navī, see Jawāhirul-iāʾil.
Muntakhab-i—nāma (mineral.)
                        1617-1619
                        —— 'l Qurʾān (theol., ca. 1210/1793) 979-980
Al—th-thamīna, see Jawāmi'ī
                        n'il kīlam.
                        —— 'l-nilμīm fi-ʾrūb (suf., beg.
                               Xc./XlVEc.) 1265 (41)
Jawāmi'i ashkāmīnنا-nuqūm (astrol.,
                        ca. 977/1570).
                        —— 'l-dīqā (theol., XlEc./XlIIsEc.) 1037 (148)
                        —— 'l-kilām, see Maltūfat-i Gisīl-
                               dīrāz.
                        —— (filmawlawī wa'l-hikām)
                               (suf., Xc./XlVEc.) 1254
                        —— 'l-nilμīm, see Miftahulkul-nilμīm.
Jihād l-akbar, Risāla dar biyān-i
                        (suf., Xc./XlVEc.) 1265 (14)
Risāla fl jihādi l-akbar (suf.,
                        beg. Xc./XlVEc.) 1265 (18)
Tarjumā-i Jfībābhisht (tr. Sanākr.)
                        1699 (beg. Xc./XlVEc.), another
                        1700 (Xc./XlVEc.), another 1714 (1)
Jfūh-i-bulbul, see Dībāchadh-i Mi-yār-
                        ru'l-īdīrāk.
Juz'īyyat wa kulliyāt, see Nāmis-
                        i-Ākbar.

K
(Risāla-i Kāchhirī) (Ṭīpūl's archive) 1643
Kāfī (theol.) 103 ;
                        Al—sharghul-Waāfī (theol., XlVEc.)
                        1037 (165)
Al Kāfīyya (f.naḥy, gram., VIIEc./
                        XlIIsEc.) 1447
Sharīr-i 1447
Kākānāma (p., Duk hani) 1744 (8)
Kalīd-i-bāb-i-faq, see Miṭābih-i-faq
                        —— i-Gulistan (vocab. Gulistan,
                               q.v., 900/1494) 538
Kalimatu-sh-shu'urārā (biogr.,
                        1108/1697) 221-222
                        —— i-tayyibāt (documents, 1131/1719) 382
Kamālānāma (p., 744/1344) 576 (4)
                        —— 's-sālikīn (suf.) 1352 (2)
Kāmil-i-Allāhābādī (theol.)
                        1024 (53)
                        —— i-Bahāf (theol., ca. 678/1270) 1102
                        —— t-taʿār (interp. of dreams,
                               XlEc./XlIIsEc.) 1508
Kanzu-i Afghānī, see Taʿrīkh-i
                        Khānjahānī.
                        —— l-āshiqīn (suf., beg. Xc./
                               XlVEc.) 1238
                        —— d-daqaʿīq (theol., end VIIEc./
                               XlIIsEc.) 1026, 1031, 1037 (165)
Tarjumā-i 1026-1030
                        —— (or Kanz, or Ganj) (by
                               Jamālī, end Xc./XlVEc.) 648
                        —— i-ghayb (divination) 1518 (2)
                        —— 'l-haqāʾiq (p., ca. beg. VIIEc./
                               XlIIsEc.) 477 (15)
                        —— (suf.) 1347 (6)
                        —— i-Jallāf (q.v., 984/1576) 1256
                        —— i-rumuṣī (p., 711/1311) 556
                        —— 's-sāʿādāt, see Ganj-i-sāʿādāt.
                        —— 's-sālikūn (suf.) 234, 1158-1159
                        —— i-ūbbādī fī sharḥil-ʿaurād
                               (theol., 747/1347) 1) 1065-1066
Karāmātul-lawwāyā (hagiogr., 1068
                        1658) 245, 265
Karīma, see Pand-nāma-i-Sādī.
Kūrīstān (orn. pr., tale, 1050/1640)
                        366 (11)
Kashfu'l-arwāḥ (by Jamālī, end
                        Xc./XlVEc.) 648
                        —— i-asrār (suf., beg. Xc./XlVEc.)
                        1239 (3)
                        —— 'l-bāṭin (suf.) 1327 (3)
                        —— 'l-haqāʾiq (suf., VIIEc./XlIIsEc.)
                        1179 (1)
                        —— (theol., Xc./XlVEc.) 1031
Khūshid-i-jāhn-namā (hist., 1270/1832) ... 209 (extr.)
Khuṣraw-u Gul (p., ca. beg. VIIc./XIIIc.) ... 477 (11)
—-u Shirin (by Hādīfī, beg. Xc./XVIIc.) ... 923 (49) (extr.)
—- (by Nāmī, end Xc./XVIIc.) ... 850 (3)
—- (by Nizāmī) p., 576/1181; 466 (3), 467 (4), 471-472, 675, 685, 719, 791 (10), 923 (3) (extr.)
—- (by Rūhul-Amin, q.v.) ... 736
Khvāb-i-Gulzār-i-Ibrāhīm, see Gulzār-i-Ibrāhīm.
—- Khwān-i-Khāllī, see Khwān-i-Khāllī.
—- i-Nauras, see Dībāchā-i-Nauras.

Khwān-i-Khālīl (orn. pr., beg. Xc./XVIIc.) 356 (III), 357 (III), 358 (III), 360, 362, 924 (4) (extr.)
—- i-shawwāq (cookery) ... 1628 (1)

Kīfāya-i-Mansūrī (med., IXc./Xc.) ... 1536-1538
—- i-muṣāhīdīyya, see Kīfāya-i-Mansūrī.

Kīfāyatul-tulhul fī-l-aṣūl (theol., Vc./XIIc.) ... 1087 (144)
—- i-lbīdī, see Kīfāyatul-tulbīdī.
—- i-lmbtadī (gram.) ... 1467 (2)
—- i-lmbtadīn (gram.) ... 1448
—- i-taflīm (1) (astron.) ... 1500 (1)
—- i-lbīdī (theol.) ... 1048

Kimiyā-i-saʿādat (sufi, Vc./Xc.) ... 1160-1164, 1238, 1238

Kītāb-i-āsrār, see Asrār-nāma (ascr. to Anārī). ... 1085
—- i-laurūd (theol., beg. VIIc./XIIIc.) ... 1065
—- i-fakhri, see Haqiqatul-ḥaqiqat.
—- i-Futūḥ-i-Ibn Aṭtham (hist., tr. ca. 596; 1200) ... 47-48
—- i-istīfāq (theol.) ... 1024 (54)
—- i-Khādī Khānī, see Duwal-rānī-Khādī Khānī.
—- i-shāḥad (p., 1069/1659) 791 (9)
—- i-taṣrif (gram., VIIc./XIIIc.) ... 1448
Sharḥ-i ——- (sufi, beg. Xc./Xc.) ... 1279

Koka-shastra (see also Līḍhduṭu-nisīs) ... 1703
—- transl. (by Nakhshabī, q.v.) ... 1705
Kubrā, see Rīsāl-i-Kubrā dar manṭiq.

Khulliyāt-i-Ahlī Shīrāzī (p., Xc./XVlc.) ... 663
—- i-ʿAlī (p., beg. XIIc./XVIIIc.) ... 826-827
—- i-ʿĀrābi (p., XIIc./XVIIc.) ... 791
—- i-ʿĀṭṭār (p., end Vc. or beg. VIIc./XIIc./XIIIc.) ... 477-480
—- i-ʿĀzīm (p., and Xc./XVIIc.) ... 822
—- i-ʿĀẓīr (p., XIIc./XVIIIc.) ... 859

Kulliyāt-i-Bāqr, see Dīrān-i-Bāqr.
—- i-Hażn (p., XIIc./XVIIIc.) ... 861-862
—- i-ʿImād. Faqīh (p., VIIIc./XIVc.) ... 583
—- i-Jāmī (IXc./XVc.) ... 248, 612
—- i-Khursān (beg. VIIIc./XIVc.) ... 569
—- i-Nauṭ (p., beg. Xc./XVIIc.) ... 698-699
—- i-Saʿdi (VIIc./XIIIc.) ... 543
—- i-Salīm (p., XIIc./Xc.) ... 748-751
—- i-Ṣanāʿī (p., XIIc./Xc.) ... 438
—- i-Shārīf (p., beg. XIIc./XVIIc.) ... 619-720
—- i-Shīfāfī (p., beg. XIIc./XVIIc.) ... 729, 731

L
(Risāla dar lāhūt wa malakūtīt (sufi) ... 1325 (3)
Lamaʿāt (sufi, VIIc./XIIIc.) ... 612 (29), 637, 1185-1186
Sharḥ-i ——- (by Jāmī) (sufi), 886
—- (Sharḥ-i...) (by Yūr-ʿAlī) ... 612 (29), 637
—- i-sharḥ (sufi) ... 923 (253) (extr.)
—- i-tāḥīrīn (p., 1108/1697) ... 818
—- i-tānqīf fī sharḥ Miḥkātīl māṣābbī (theol., Xc./XVIIc.) ... 997
Laṭfāt, Manṣūma dar biyān-i- 401 (7)
Laṭfātul-akhbār (hist., ca. 1063/1653) ... 155-156
—- i-ashrāfī (dar biyān-i-tawāīf-i-Šūfī) (sufi, beg. Xc./Xc.) ... 245, 1214
—- Al- i-lghiyāṭiyya (theol., beg. VIIc./XIIc.) ... 1064
—- i-hādīqī (comment, Xc./XVIIc.) ... 445
—- i-loghāt (vocabulary to the Mathnawī, q.v.) (Xc./XVIIIc.) ... 500-504, 517
—- i-maʿnawī min ḥaqqīqīl Mathnawī (comm. Mathnawī, q.v., Xc./XVIIc.) ... 495, 507
—- i-jāhān (sufi, ca. 880/1475) ... 1242
—- i-tawāīf (anecd., ca. 930/1533) ... 297, 926 (11) (extr.)
—- i-yaṣālīf (sufi, ca. 930/1533) ... 1292
—- i-yaṣālīf (sufi, ca. 930/1533) ... 1292
Lātfā-i-shauq (p., 1106/1698) ... 798
Laṭwālī (sufi, by Jāmī) ... 631-635, 636, 923 (254) (extr.)
—- Ḥāshiyya-i ... 901 (1495)
Lawāmiʿ (sufi, 875/1471) ... 612 (30)
—- i-shārīq fī makārīm-i-ḥakīqā (see Akhlaq-i-ʿAlī).
Laylā wa Majnūn (p., by Hādīfī, beg. Xc./Xc.) ... 649
—- (by Jāmī) ... 889/1484
—- (by Jāmī) ... 612 (22), 613, 614
Laylā wa Majnūn (by Khusraw, p., 698/1299) 558 (4), 559 (3), 942 (excr.)

— (by Maktabī) (p., 895)

1400 .. 640-641, 924 (8) (excr.)

— (by Nāmī, end XIIc.)

XVIIc.) .. 880 (2)

— (by Nisāmī) (p., 584)

1188 .. 466 (2), 470

— (by Rūhul-Amin, Xic.)

XVlc.) .. 738

— (by Shuyālī, Turkish) .. 643

Risāla-i-Lbās-i-ān Ḥadrat, see Dāstūr-i-fā'īdūn-nūr.

Līlādhatu-l-hawāri (hunting, Xc.-Xic., XVlc.-XVIIc.)

— "l-muntahin (suf., beg. Xic., XVlc.)

1265 (9)

— "n-nisā (tr. Šanskr.)

1703-1704

Līlāwātī (tr. Šanskr.) , 995/1587

1497, 1694

Lubāb, see Sibrū-llūyūn.

— "l-akhirār (theol.) 987 (another) 998

Lubī-l-ubāb-i-ma'nāwi fi intikhāb-i-Mathnāwī (excr. Mathnāwī, q.v.)

490-497

— "t-tawārīkh (his., 1106/1698)

161

(Risāla dar luḥāt (lex., beg. XIIc.,Xic.)

1412

(Mansūra dar — i-Fārsī (lex., Pera-Hind.)

1743

(Risāla dar — i-Fārsī (lex.)

1441

— i-Hindi (lex.)

1446

— i-Pānji (lex., 1815)

1445

— i-Pashtū

1732

— i-Tilingī (lex.)

1444

Lu'lu'i-masānmū (p., XIIc., XVlc.) .. 874

M

Sahrā Maʾānīl-āthār (theol., Xc., Xc.)

1037 (95)

(Risāla dar maʿārif (suf., beg. IXc.,Xc.)

1239 (73)

Maʿārjū-l-mulūk (suf., 1066/1656)

1271

— "n-nubuwat (hist., ca. 801)

1486 .. 50-52

Maʿāthīr-i-ʿAlamgīrī (his., 1122)

1710 .. 164-166

— i-Asfāf (hist., 1208/1793)

196

— "l-kirām (biogr., 1166/1753) 277, 397

— i-Raḥimī (hist., 1025/1616)

140-141

— "sādāt (by Barani)

259

— "l-unmār (biogr., end XIIc., XVlc.)

213-215

Al-Mabsūt (by Halwāwī, Vc., Xlc.)

1037 (116)

— i-Imām Muḥammad (theol.)

1024 (59)

— i-Khwāhar-zaḍa (theol.)

1024 (57)

(by Pāzdārī, Vc.,Xic.)

1037 (122)

Mabsūt (by Sarakhsi, Vc.,Xlc.)

1024 (58), 1037 (121)

— i-Abū Shujāʿ (theol.)

1024 (56)

Mādāʾiḥu-l-maṣḥīḥ (p., XIIc., XVIIc.) .. 871

Mādānīl-ājwāhir (aned., 1025)

1610 .. 300

— "s-sūrādat (hist., 1218/1803)

181

— "s-shīfāt-i-Sikandar-Shahī (med., 918/1513)

1540

Mādrījūn-nubuwat (hist., beg. Xc.,XVlc.) .. 65, 1004

Mādarīkul-āsārī (suf., ) .. 1339

— "t-tanzil (theol., VIIc.,XIIIc.)

1037 (165)

Madbī-ī-Ghauṭhūl-āzām (p., Hind.)

1744 (4)

— i-Gūfādīrāz (p., Dukhānī)

1736

Mādhīb-ī-īsāq (tala, Hind., 1217)

1802 .. 311, 1741

(Risāla dar madhāhib-i-sūfīyya (suf., theol., Paštū, beg. Xc.,XVlc.)

1734 (6)

Madīnātul-ānbiyā (rel. legenda) .. 328

— "l-īlālah (lex., 1191, 1777)

1438

Mafāṭīḥūl-īghayb (theol., 1104/1698)

1120 (2)

— "l-išāfī ḍar sharīf-ī-Gulshān i-rāz

— (end IXc.,Xc.)

555

khāzā'-īnī-ī-lah (suf., ca. 863)

1458 .. 1242

Mahābhrātā rātī, 995, 1697, 1714 (2)

Tarjamā-i- (tr. Šanskr., 995)

1587 .. 1695-1696

— (another transl.) (second half of the XII parva)

1697

Mahabbat-nāma-i-sāhib-dīlān (p., 732/1332)

583 (6)

Maḥbūbī-nayrang (p., 1133/1721)

844

— "s-sādūnī (p., 866/1461)

648

Maḥdī-nāma, see Būstān-ī-Khiyāl.

Maḥmūd-ū Ayāz (by Anšāfī (beg. Xc., XVlc.) .. 924 (23) (excr.), 925 (44) (Iraqi).)

1615 .. 709 (8), 710 (11), 714-719

Mahruq-l-qulāb (p., end IXc.,Xc.)

648 (3)

Maḥramu-ī-āsār (suf., 1110/1698)

1282

(Majālis dar fathāt-i-jihād (theol., beg. XIIc.,end XVIIc.)

1145

Al-īf-ī-ī-hāsīnā (suf., beg. Xc.,XVlc.) .. 1265 (3)

— "l-mu-minīn (biogr., ca. 1010)

1002 .. 245, 276

— "l-īshāhāq (biogr., ca. 900)

1504 .. 245, 923 (254) (excr.), 1251

Maḥmūd-ūn 'l-abkār (p., end Xc.,XVlc.)

685

— "l-māhāb (hist., 733-743/1333-1343)

7

— "l-āsārī (suf., beg. IXc.,Xc.)

1239 (33)
Mawlūd-i-Muṣṭafā (theol.-hist., co. 752 (1351)) 49
Tarjuma-i (hist., tr. ca. 760 (1359)) 49
-i-nūr-i-Ahmedi (p. 887/1482) 611
-i-nūrīyā, see Mawlūd-i-nūr-i-Ahmedi.
Maykhaṇa (p., beg. XIc./XVIIc.) 709 (4), 710 (5)
(by Bāqir, q.v.) 725 (3)
Mazār-i-Timurtashī (theol.) 1024 (61)
Mazharu'l-āthār (p., 940/1534) 576 (3), 664
Mi'r at 'āmil (gram., Ar., Vc./Xlc.) 1728
Miṣmār-i-dānish (ret., end IXc./XVIIc.) 1605
Miftāb-i-faqār (by Jamālī, end IXc./XVc.) 648
-l-fatḥ (tr. Ṣanṣkṛ.) 1711
-i-Futūḥu'1-ghayb (suf., 1023)
-i-Futūḥu'1-ghayb (suf., 1014)
-1170-1171
-i-Gulistān, see Kâlid-i-Gulistān.
-i-Hadhqa (glossary to Hadīqa, q.v.) 447
-i-jīnān (theol.) 1023
-i-khazā'īn (med.) 1597 (8)
-i-ma'sānī (comm. Mathnawī, q.v., Xlc./XVIIc.) 508
-i-salāt (theol. 1061/1651) 1039
-i-sūrūr, see Missābū'1-sūrūr.
-i-šā'īm (encycl., 574/1179) 1359
Mihir-āfrūr (I) (by Jamālī, end IXc./XVc.) 648
-i-Mihir-n-Māh. 654
-i-Mihir-n-Māh. (p. 1021/1613) 729 (2), 731 (2)
-i-Muṣtahrī (p., 778/1377) 586
-i-Muṣtahrī (p., 778/1377) 586
-i-Muṣtahrī (p., 791 (10)
-i-Muṣṭafā (orn. pr., beg. IXc./XVIIc.) 362
Minhāj-u'1-abīdīn (suf., Vc./Xlc.) 1165
Tarjuma-i (beg. IXc./XVc.) 1165
-i-anwār, see Sirājū-l-abrār.
-i-dīn, see Chach-nāma.
-i-maṣalič, see Chach-nāma.
-i-mušāf, see Chach-nāma.
-i-tahbīq (astron., ca. beg. Xlc./XVIIc.) 1494 (2)
Mi'rāj, qīsa-i, see Qīsa-i-Mi'rāj.
Risāla-i (suf., beg. IXc./XVIIc.) 1239 (67), 1240 (8)
Risālātī (beg., IXc./XVIIc.) 1275 (9)
-i-hudā, see Majmu'a'1-hudā.
-l-khiyāl (by Tajallī, q.v.) 924 (47)
-i-nābī (theol.) 1346 (6)
-i-nābī (theol., Ar. 1721 (5), another 1723 (2)
Mir'āt (by ʿĀdharī, q.v.) 606
(by Jamālī, end IXc./XVc.) 648
Mir'ātū-l-ahlwī-l-jaḥān-namā (biogr., ca. 1225/1810) 278
-l-ārifīn (suf., end VIIc./XIVc.) 1215
-l-āshiqīn (suf.) 1311 (3)
-l-arshār (hagiol.) 1065 (1655) 245, 264
-l-Badī'ī (hagiol., 1053/1644) 263
-l-Jamālī (by Nāzākāt, XIIc./XIXc.) 403
-l-khiyāl (biogr., 1102/1691) 233, 224, 1716 (fugam.)
-l-ṣūrūrīyā, see Mi'rāt-i-Badī'ī.
-l-muḥābaqqīqīn (theol.) 279
-l-muḥābaqqīqīn (theol.) 279
(by Ṣāḥib, q.v.) 788, 1765
-i-Muṣṭafā (biogr., 1012/1601) 233
-i-Muṣṭafā (theol.) 1043-1045
-i-Muṣṭafā (theol.) 1043-1045
-i-Sikandārī (hist., ca. 1029)
1611 (2), 195
Mirṣadu'l-ibādīn (min al-ma'dā) ilā-ma'ādī (suf., 820/1223) 1177
1178, 1195
Mirzā-nāma (orn. pr., 1070/1660) 926 (5)
Miṣlābūh-i-anfīs (astro.) 1519 (2)
-l-arkāb (p., 888/1484)
-l-arkāb (p., 888/1484) 648 (1a)
-l-āshiqīn (suf.) 1298 (1)
-l-hīdāyat (suf., 750/1350) 583 (1)
(la maftūḥu'l-kifayaqī (suf., beg. VIIc./XVIIc.) 1199
-i-Rashīdī (p., 802/1404) 531, 535, 602
-l-sūrūrī (music, 1074/1664) 1629
Miṣhkār (by Jamālī, end IXc./XVc.) 648
-i-maṣābīḥ (theol., 737/1336)
907, 1273 (1)
Al-ahādith min -l-Muṣṭafā, (theol., Ar.) 1273 (1)
Tarjuma-i-Mītāchhārā (tr. Ṣanṣkṛ.) 1710
Mitakshara 1710
Mi'yārū'l-faras (lez.) 1443
Mīzān, see Mīzān fi ilmīs-sarf.
Kitābu'l, see Sharḥ-i-Mīzān fi ilmīs-sarf.
-i-haqqīq (by Jamālī, end IXc./XVc.) 648
-fi-ilmīs-sarf (gram.) 1469-1470
Sharḥ-i, see fi-ilmīs-sarf (gram.) 1462
-l-tabātī'ī-jźib-šāhī (med., ca. beg. IXc./XVIIc.) 1551
-l-tibb (med., beg. IXc./XVIIc.) 1574
Moksha-dharm 1697
Mūallajat-i-fakandāriyya (med.) 1590
Mūallam-ul-islām (theol.) 1090 (2)
(Kitāb-i-Mu'annāma) (logogr., end IXc./XVc.) 346
TITLES OF WORKS.

887

Al-Munāfīr sharbu'n nāfi' (theol., VII./XIIc.) .... 1037 (165)
Munajāt-i-Abdu'l-lah Ansārī (suf., Ve./X.). .... 254, 1153-1157
Munākshā-ī-husn-u 'īshaq, see Husn-u 'īshaq,
Mu'nūs'ul-abrār (p., 760/1265) .... 583 (3)
Al-Munqid mina zan-zulal (theol., Xe./XIIc.) .... 1037 (144)
Munsha'at-i 'Abdu'r-Rasūl Istighnāf (epist.) .... 417 (4)
— i-Brahman (epist., middle XIIc./XVIIc.) .... 368-369
— i-Jāmī, see Riaāl-i-īnhāb (epist., and VII./XIVc.) .... 338
— i-Muhammad-Qul Sa'īfī (extracts) .... 361
— i-M. Šāhī Kambū (1) .... 420 (1)
— i-Munīr (extracts) .... 366
— i-Neṣīr-i-Hamadānī (extracts) .... 361, 19 (8)
— i-Tughrā (extracts from the Raudatā-ī-sa'āfā, q.v.) .... 371
Muntakhabu-l-asā'ī id (theol., 1016/1067) .... 1075-1076
— 'l hasanāt (theol.) .... 1109
— 'l-hāb (hist., 1144-1731) .... 169-173
— 't-tawārikh (hist., 1004/1696) .... 118-121
— i-tawārikh (extracts from the Raudatā-ī-sa'āfā, q.v.) .... 32
Muqaddima-i-Gulzār-i-Ibrāhīmī, see Gulzār-i-Ibrāhīmī,
— i-Khwān-i-Khalīfī, see Khwān-i-Khalīfī,
Al-muqaddimat al-Jazariyya (theol.) .... 972
— 's-qaṣīlah (p., 703/1303) .... 548-549
Murāqiba-nāma (suf., XVIIc.) .... 1325 (8)
Murāqiba (p., Xe./XVIIc.) .... 812, 1279
Dībāqāt-i-ī (by Neṣīr-i-Hamadānī) .... 934
Mushhīdā (suf., Xc.-Xe./XVIIc.) .... 1274
Risāla-i-mushkīlāt (suf., beg. IXc.) .... 1239 (48), 1240 (5)
Mushtāb-nāma (p., ca. beg. VII./XIIc.) .... 477 (8), 477 (3), 479 (2)
Muttakāf, anṣār (p., Xc./XVIIc.) .... 862 (5)
Muzhiru-l-asā'īr (suf., XIIc.) .... 1287
— i-hāqq (theol., Xc.-Xe./XVIIc.-XVIIc.) .... 1133

N

Nādir-nāma, see Ta'rīkh-i-jahan-
gusnān.
Nafahātul-uns (min hādārāt-il-
quds) (hagiol., 885/1478) .... 234, 248,
— 'īshaq, 248-251, 264, 612 (2), 925 (584), 256, (286), 1214
Qismiyati, see Qismiyati-i-Zuhur'i
Qismiyati-i-Zuhur'i (p., beg. XIC.) 718
Qoṣṣa-i-Agar-u Gul (tale) 313
- i-ashāb-i-Kaft (rel. legend) 333
Shari'i - i-a'urat-i-gul-fūrūșah (suf., beg. XIC. XVIIIC.) 1265 (16)
- i-Bahrām-Gūr (tale) 318 (4)
- i-Chār darvīšah (tales, VIIIC. XVC.) 306
- i-Dawūyānu (religious legend) 971 (4)
- i-duzd u qādī (tale) 316
- i-Frūz-Shah (tale) 312
- i-Ḥaḍrat-i-Mūsā, see Ta'rīkh-i-Mūsawī
- i-Hūtim Thā (tale) 308-309
- i-Hazar-gūšā (tale) 318 (1)
- i-Shaykhi Hall (ذاکر) (p.) 696
- i-Ḥūr-i-Ranjan (p.) 918
- i-Khizr-Khān, see Duwāl-rānī, Khizr-Khān, see Duwāl-rānī, Khizr-Khān, see Duwāl-rānī
- i-Mas'ūd Sīlar Gāzī (rel. legend) 322
- i-Mīhr-u Māh (tale) 310
- i-Mīr-rāj (rel. legends, IXIC. XVC.) 325
- i-Muhammad ibn Hānafiyya (rel. legends) 332
- i-Mūsawī, see Ta'rīkh-i-Mūsawī
- i-Mūsawiyya, see Ta'rīkh-i-Mūsawī
- i-Nūsh-āfrīn (tale) 317
- i-Pādshāh-i-rāmānī wa Pādshāh-i-Shaytānī, see Maqtañ-nāma-i-qājd wa qadr (wa) Simūrgh (tale) 318 (3)
- i-Sakīna Bih wa jang nāma-i-Mīkh Hūsain (p., Dākhan) 1735 (6)
- i-Sayfūl-mlūfik wa Badrī-jamāl (tale) 318 (3)
- i-Sumrūn-qājd (tale) 314
- i-Tamīm Aḥsan (tale) 315 (5)
(Qīṣṣat Bīlāb b. Ḥamāmā (legend, Ar.) 1724 (2)
- i-Bulūqīyā (leg., Ar.) 1725 (2)
- i-Sham-ūn (tale, Ar.) 63, 1724 (1)
- (Solaymān) (leg., Ar.) 1725 (1)
(Mathnawī dar 'ilm-i-qiyāfah (three different tātās) 1520, 1521, 1522
(Rīsāla-i-qiyāmāt) (theol.) 1014 (1)
Qudrat-nāma (by Jamāl, end IXIC. XVC.) 648
Qudrī (Mukhtasār-i) (theol.) 1024 (52)

Ar-radd 'ala Ibn Abān (i.e. on Khāṣṣāl-kutub) (by Taḥawī, IVIC. XVC.) 1037 (95)
- Awāli'īl-adillat (i.e. on Kalbī) (by Mātarīdī, IVIC. XVC.) 1037 (98)
- r-rawāfīd (theol.) 1132
- (Muntakhāb-l) (theol.) 1132
Ar - 'ala 'Ubayd (i.e. on Kitāb-un-nasab) (by Taḥawī, IVIC. XVC.) 1037 (9)
Rafiqi-l-'arifīn (suf.) 1204
- t-ṣullab (suf., beg. XIC. XVIIIC.) 1265 (5)
- (Rīsāla-i-rāh-i-Haqq) (suf.) 1352 (1)
Rāḥutu-l-awārah wa mu'nisūl-ashbāh (theol.) 1110
- i-insān (med., 778/1370) 1535
- i-muridūn (suf., beg. XIC. XVC.) 1265 (13)
- i-qulūb (suf., ca. 656/1258) 1181
Rājātarangīn (hist., 11148 AD.) 1698
- (translation) (998/1590) 1698
- Ramzzu-l muḥaqqiqin (suf.) 1349 (1)
- (Rīsāla-i-rang-i-aspāh) 1606
Raqā'īm-i-kari'ām (etpats., beg. XIC. XVIIIC.) 383
Rāsāl-l-'Abdu-l-Hādī b. 'Abdul- Karīm (qūdirī) (end XIC. XVIIIC.) 1397
- i-Abdu-l-lah Khwāshgār (suf., end XIC. XVC.) 1294
- i-All Ḥazin (physics, ca. 1179/1765) 1778
- i-Aziz Nasafi (suf., XIC. XIIIC.) 1179
- i-Abdu-l-lah Khwāshgār (suf., beg. XIC. XVIIIC.) 1265
- i-M. Majīlāl 1118-1120
- i-Nimattul-Hāsh Wāf (suf., beg. IXIC. XVC.) 1239-1240
- i-Sarīf' (orn. pr., XIC. XVC.) 545
- i-Yāmisī (med. XIC. XVC.) 1543-1544
Rahshāh 'aynī-ḥāyat (hagiol., 914/1508) 252-257, 297, 921
Rasmūl-ḥaṣāl (calligr., 940/1534) 1623 (2, 5)
Rat-Padam, see Padmāvat.
(Rīsāla-i Rauḍa-i-Tāj-Maḥall) (ar-chit.) 1622
Rauḍatu-l-āfrār (ar-chit.) 1622
(Rīsāla-i Rauḍa-i-Tāj-Maḥall) (ar-chit.) 1622
(Rīsāla-i Rauḍa-i-Tāj-Maḥall) (ar-chit.) 1622
Raudâtu'l-jamâat fi awsâf madina- 
itl'I- Harât (hist., 897/1492) 108-109 
Raudâtu's safa (hist., before 905) 
(1497) 10-32, 50, 923 (95, 254, 256) 
(extr.), 1142 (8) 
— 'al-shuhadâ (hist. befe, 910) 1005) 
— 't-tâhirîn (hist, ca 1011/1602) 42 
— 'l-ulâma (theol.) 1024 (21) 
— 'l-wâqìn (theol, IXo., XlC. XVc.) 1071-1072 
Razm-nûma, see Tarjuma-i-Mahâ- 
hârâtasa. 
Ar-Rindiya, see Risâla-i-Maratib. 
Risâla-i-Abûl-lah Ansârî .... 234 
— i-Abûl-lah b. Salâm (theol.) .... 1008-1009, 1770 
— i-'Ali Hamadânî (sufi) .... 1211 
— i-âmadân (gram.) 1473-1474 
— i-amîrî (sufi) .... 1356 (1) 
— i-amîrîn (gram.) 1475 
— i-ansâb-i-Afghânîn (hist.) .... 103 
— i-arûdî, see Risâla dar kalâm 
— i-mawzûn. 
— i-darwâshân (sufi) .... 1325 (5) 
— another 1343 (2) 
— i-Farûdu'd-Dîn 'Azâd-hânî (sufi) .... 1356 (4) 
— i-Abû'l-Hasan Kharqânî .... 1338 
— dar kalâm-i-mawzûn (prosody, 
by Jâmî) .... 612 (8) 
— i-kardan (gram.) 1476 
— i-kurâbâ dar mantiq (logic, end 
VIIIc. XIVc.) 1408 (2) 
— i-ma'gul dar mu'ammâyât 
(logogr., 890/1485) .... 612 (7) 
— i-mu'ammâ (logogr., by 
IXc. XVc.) .... 347 
— (logogr., XlC. XVlC.) 365 
— (logogr., XlC. XVlC.) .... 879 1475) 
— i-asma'tâlîl-husnâ, see 
Hilya-i-hulal. 
— i-M. Sharîf (sufi) .... 1346 (4) 
— i-mukhtâsâr dar biyân-i 
-qawwâlî-i-mu'âmmâ (logogr., by 
Jâmî) .... 612 (6) 
— i-mu'âqib (music, by Jâmî) .... 612 (10) 
— dar qâ'ityya (poetics, by Jâmî) .... 612 (9) 
— i-Qâdî Qutb (theol.) .... 1049 
— i-ham Salâm (theol.) .... 1008-1009, 1770 
— dar sharâ'a't-i-dhikr, see R-i- 
-târaqq-i-tawajjûh-i-Khwâjah. 
— i-sughrâ dar mantiq (logic, 
end VIIIC. XIVc.) .... 1408 (1) 
— i-Surkhâb dar 'ilm-i-râmî 
(divinat.) .... 1138 (1) 
— i-târiq-i-tawajjûh-i-Khwâjah 
(sufi, by Jâmî) .... 612 (15) 
— dar târiqâ-i-Naqshbandiyya, 
see R.-i-târiq-i-tawajjûh-i-Khwâ-
jahâ. 
Risâlalatu'-l'inshâ (epist., by Jâmî) .... 612 (28) 
Ar. — i-musâhâihat fl'l-mu'âmmâl 
(sufi), beg. XIIc. XVlC.) .... 1265 (23) 
— i-Qur'ân (sufi), beg. XIc. 
XVlC.) .... 1265 (27) 
— Wallîyya fi ilmî-l-arûdî wa' 
-qâ'ityya (prosody, 1161/1748) .... 230 
Rishi-nâmâ (hagiol., Xlc. XVlC.) .... 260 
Riwadu'd-mânakîr fi 'ilmî-l-awâlî- 
wâ'l-a'wâhîr (theol., end IXc. 
XVC.) .... 1142 (12) (extr.) 
— i-rîyâhîn (VIIIc. XlC. XVC.) .... 742 
Riyâd-i-`Alamgîri (med., 1066/1655) 
— i-râzîfîn (hagiol., end XIIc. 
Xlc.) .... 245, 1239 
— i-awâliyya (hagiol.) .... 1214 
— i-inshâ (epist., IXlC. XVC.) .... 343- 
345 
— i-sulatîn (hist., 1202/1788) 206-207 
— i-shû'arâr (biogr., 1161/1748) 
230, 245, 395, 405, 689, 690, 702, 
733, 739, 855, 893, 913, 1759. 
— i-unâs (hist., end XIIc. XlC. XVC.) 
70 
Risâlat fl'l-amal bi'r-rubbîra (astron.). 
1500 (3) 
Ruhâ-i-yâyat-î-Bâdîl (p., XIIc. 
XVlc.) .... 843 
— i-ganjîta (p., Xlc. XlC. XVC.) .... 663 (12) 
— i-Jâmîli (p., end IXc. XVC.) .... 648 (2) 
— i-Khayyâm (p., end Ve., XlC.) 
433-434, 1751-1752 
— i-Abû Sa'id (p., Ve., XlC.) .... 426 
Sharîf-i- .... 926 (8) (sufi) .... 1348 (1) 
Risâla-i, see Sa'âdat-nâmâ-i- 
Ismâl Ghażâlî. 
Risâla dar biyân-i. — (sufi, beg. 
XlC. XVlc.) .... 1265 (12) 
— i-Qâdî (by Jâmî, with IXc. 
XlC.) .... 648 
Ruknû'l-at Qur'ân (theol., beg. XIIIc. 
XlC.) .... 981-982, 983 (2) 
Risâla-i-rumûz (sufi, beg. XlC. 
XVC.) .... 1239 (10) 
Rumûzu 't-tâhirîn (p., 1139/1727) ... 847 
Risâla-i-rumûzî (sufi) .... 1340 
Ruqâ'-i-Âghâ .... 925 (2) 
— i-Khwâja Bûqî-bîl-lah Bîrân 
(sufi) .... 1328 (5) 
— i-Ruqû'at-i-Abûl-Lâfîf (epist., 
middle Xlc. XVlC.) .... 364 
— i-Abûl-Mumûn Khân 
(epist., XlC. XVlC.) .... 924 (51) 
— i-Bâdîl .... 410 
— i-Jâmî, see Risâlalatu-l-inshâ. 
— i-Muhammad Makârîm (epist.) 412 
— i-Mu'izzud-Dîn (epist.) .... 410 
— i-Zûhûrî (epist., beg. XlC. 
XlC.) .... 356 (IV), 362
Shāh-u darwīsh (p., Xc./XVtc.) 659-660
—u gađū, see Shāh u darwīsh.
Shāhīnshāh-nāma (p., beg., XlItc.,
XlIce.) 885
Shāhjahān-nāma (hist., 1048/1639)
151, 926 (20) (extr.)
Shāh-nāma (p., beg., Ve./Xlce.)
421-422, 423, 577, 607, 829, 850,
886, 888, 892 (12) (extr.), 925
(38) (extr.), 1754
Muntakhab-i—, see Ta‘līkh-i-
dilgūshā.
Shāh-i-sādīq (encycl., ca. 1054/
1644)...
1365-1366
Shājarā-i-pur thamara (divinat.) 1517
—i-raml (divinat.)
1516
Sham-u parwāna (p., 894/1489)
663 (4)
—(p., 1069/1659)...
811
Shamā‘īl-i-ranqīyā wa délā‘īl-
atqiyā (suf., ca. 782/1321)...
1183.
1197-1198
Shāraf-nāma, see Farhang-i-Ibrāًhīmī;
Ishkandar-nāma; Shāh-
‘Alam-nāma.
—i-Ahmud-Munvari,
see Farhang-i-Ibrā‘hīmī.
—i-Sikandarī, see Ishkandar-
nāma.
Sharā’l-i-Uthmānī (biogr., ca. 1178/
1765)...
277
Sharb-i-abīyat-i-Fuṣūṣu‘l-hikam (suf.,
beg. lXc./Xlce.)...
1240 (10)
—i-amasu‘il-lahi (suf., Xlce./
XlVtc.)...
1276-1277
—i-bayt-i-Amir Khusraw
by Jāmī.
612 (13), 1250 (4)
—(by Glašdīrās,
beg. lXc./Xlce.)...
1221 (2)
(—i-Abū Sa‘id (suf., beg.
Xlce./Xlce.)...
1239 (2, 51, 52)
—i-baytayn-i-Mithnawī
(by Jāmī).
493, 612 (12)
—i-Chagmīnī, see Hakamun‘ir-Ryā’ī-
—i-darrā‘i-shahīdat (suf., beg.
Xlce./XlVtc.)...
1265 (23)
—i-Jahānī, see Tarjuma-i-
Ghāyatul-liktīsār.
—i-Qasida-l-‘Amarīyā (Xlce./
XlVe.)...
863
—i-Mimmīyā-i-Khamrīyā, see
Lawānī.
—Mukhtaṣar-i-Tahāvī
(by Jāmī).
614 (14), 629, 630
—i-Sirāj (theol.)
1024 (28)
—i-Sughdī (theol.)
1024 (28)
—i-Tahāvī-i-Farīdiyyā
(by Jāmī)
612 (11)
Sharb-i-tasnīfīt-i-Zuhurī (1212/
1798)...
362
Sharbīn-l-waṣīfīn wa tawsīfī-l-jāhihilīn
(p., 870/1472)...
648 (1 b)
Risāla-i-Shaṣṭhīyāt (suf.,
1062)
270
Risāla-i-Shaṣṭhīyāt (suf., Xc./
XlVe.)...
1303
Shaq nikār (orn. pr., 1088/1678)
924 (40)
Shaqqiyā (p., by Sa‘id, q.v.)
771 (8)
Shawāhidu‘n-nubuwät (theol.,
885/1480)...
612 (1)
Shihāyat-nāma (p., 1080/1670)...
778
Risāla dar shīnakhtan-i-wujūd-i-
nafs...
1346 (7)
Shir‘atu‘l-islām (theol., XlIe./
XlVe.)
1033, 1037 (137), 1273 (9)
Shirin-u Khusraw (p., by Ḥātifī,
beg. Xlce./XlVe.)...
619
—(p., by Khusraw)...
698 (1299)
658 (2), 559 (2)
Shurbat-i-imān (theol.)...
1728 (4)
Muntakhab min 1723 (4)
Shurbai-i-dīdār (p., beg. Xlce./
XlVtc.)...
709 (3), 710 (6)
Ash-shurū‘u‘l-ausāt (by Tahāvī,
Ivce./Xce.)...
1037 (95)
Ash—i-kabīr (by Tahāvī, Ivce./
Xce.)...
1037 (95)
Ash—i-saghīr (by Tahāvī,
Ivce./Xce.)...
1037 (95)
Ṣifatu‘l-lahiqīn (p., Xc./XlVtc.)...
661
Ṣifatu‘l-mārūj (beg., Ar.)...
1728 (8)
Ṣijbatu‘l-amrād (med., 1139/1727)
1575
Ṣīr-i-halāl (p., Xc./XlVe.)...
663 (3)
—i-nyūn (sorcery, 907/1501)...
1525
Sikandar-nāma, see Khirad-nāma
—i-Sikandari,
—(by Khusraw, p., 699/1300)
558 (3), 559 (5)
Sīlk-i-ja‘wāhīr (suf., XlIe./XlVtc.)
1286
—i-su‘ūd (suf., beg. VIIm./
XlVe.)...
1200-1203
Silāla, Silsīlat, see Salsala,
Salsalat.
Sing‘hāsān Battāfī (tr. Snakr.)
1701, 1702
Sirāj-u-abrār (or Mināhāj-u-anwār)
(ethics)
1401 (1)
—i-aqā’īd (theol., 1185/1771)
1053, 1139
—i-lughāt (lex., 1147/1735)
1434, 1435
—i-lqulūb (theol.)
1008, 1010,
another 1011
Sirr-i-akbar (tr. Snakr., 1067/1657)
1708
—i-asrār, see Sirr-i-akbar.
—(med.)...
1597 (3)
—nāma (p., beg. Xlce./XlVe.)
719, 720
Sitta-i-ṣūfīriyyā (med., 944/1538)
1543 (3), 1544
Kitāb-i-Sittīn (jāmī‘u‘l-latā‘īf wa’l-
baṣāṭīn) (suf.,...)
1241
Mukhtaṣar dar ‘ilm-i-siyāq
418 (3)
Titles of Works.

Tahlībī’s māntiq wa’l-kalām (logic, VIII/e.-XIV/e.) 1409, 1410, 1729

Sharḥ-i— 1409, another 1410

Sharḥ— ‘l-kalām (logic, Ar., 967/1559) 1729

Risāla-i-taḥqīq (suf., beg. IX/e.-XV/e.) 1293 (1)

‘l-muḥaqqinqīn fi taddiqīl-mudāqaqqīn (suf., end XII/e.-XVIII/e.) 1294 (1)

‘l-qawānīn (gram., 1262/1844) 1480

‘s-sadād fi madhāḥīl‘l-‘Azīz (critic, ca. 1107/1754) 397

Risāla dar— i-sana (astron., end XIX/e.-XVIII/e.) 1504

Tahlīqāt (by Khwāja Pārā) 1297

Risāla-i— see Risāla-i-taḥqīq.

Tājū‘-ma‘ṣṭhir (hist., 614/1217) 110

‘l-madī‘ī (orn. pr., IX/e.-XVII/e.) 372 (II)

‘l-qīṣa, see Qīṣa‘ṣuq‘-i-anbūyā.

Tajallyiyāt-ı-Rahmānī (suf.) 1313-

1314, 1453 (2)

Risāla-i-taẖţīb-ı-taghsī‘-dar-i-anwāt (theol., 1099/1688) 1118 (2)

Tajṣī‘i-šaykhulu‘l-‘islām (theol.) 1024 (9)

Mukhtarā dar ‘ilm-i-tajwid (theol.) 984

(Risāla dar— 986 (3)

Takmilu‘l-imān (wa taqwīyyat-łuż-īfaq Dar bīyān-‘i-aqād’-ī-‘islām) (theol., beg. XIX/e.-XVIII/e.) 208, 1078

Takmilu-‘l-Wahhābī (gram., 1187

1774) 1478

Takmilat Riwād ‘r-‘riyāyān (VIII/e.-XIV/e.) 742

Risāla-i-talab (suf., beg. IX/e.-XVIII/e.) 1265 (11)

Tālāwātu‘l-wuḳfud (suf., 1350 (3)

— see (Risāla-i-darwašíh) 1433 (2)

Tālbatu‘l-ulaba (theol., VI/e.-XIII/e.) 1037 (131)

(Majmū‘-i-Tālī‘-nāma) (astrol., end XI/e.-XVIII/e.) 1502, 1503

— i-mardāna va zanān wa diw-nāma 1526 (2)

Ta‘īf qalbī-‘alīf (theol., bibliogr., XI/e.-XIV/e.) 1006

Tālīfīs-ī-dīraus (cabal.) 1585 (5)

Ta‘īqū‘-l-khīlāf (theol., XI/e.-XIV/e.) 1037 (144)

Tālqīn-i-sharḥi (suf.) 1349 (3)

Tambihāt-i-Aymu‘-l-qudāt (suf., beg. VII/e.-XII/e.) 1166-1167,

1168, 1196, 1219

Sharḥ-i— (suf., beg. IX/e.-XV/e.) 1168, 1219 (1)

Tambīn Anāṣārī, Qīṣa‘ṣuq‘-i, see Qīṣa‘ṣuq‘-i-

Tambīn Anāṣārī.

Tambihāt-i-‘arīfīn (by Jamālī, end IX/e.-XV/e.) 648

‘l-ghāfīlīn (theol., Ar./IX/e.-XV/e.) 1037 (110), 1063

Tanbihāt-i ghāfīlīn (theol.) 1063

Tangāsīq-nāma (mineral.) 924, 1615

— i-Ilkhānī, see Tangīsīq-nāma.

Tangūn-nāma 1565

At-taqīb fī-l-fiqh, see Ghāyatu‘l-

Ikhbāṣī.

Taṣfīmu‘l aurād (suf., beg. X/e.-

XVII/e.) 1265 (1)

Risāla dar ma‘rifat-taṣwīm (astron., IX/e.-XV/e.) 1490

— l-adillat (theol., X/e.-XV/e.) 1037 (118)

— l-adwīya (med.) 1594

Tabī‘i-l-haqīq (suf., encycl., beg. XIX/e.-XX/e.) 245, 1529

Tabī‘iyat-nāma (p., 73/1331) 583 (5)

Targhibu‘-s-salāt (theol.) 1032, 1033

Ta‘īfī-i-bihār-u khusār-ı-Kashmir

(by Salīm, q.v.) 748 (3), 749,

750, 752

Risāla-i-ta‘īfī (suf., beg. IX/e.-

XV/e.) 1239 (14)

Kitab-i-ta‘rīkh (hist., 829/1427) 8

— i-Afghānistān (hist., ca. 1297-1841) 105

— i-ahwāl-i-ābāk Ḥazīn, see Tadhkhīratu‘l-ahwāl.

— i-’Alam-ārā-i ‘Abbāsī (hist.,

1037/1628) 89-93

— i-’Alam-shāhī, see Shāh-i-’Alam-

nāma.

— i-dīfī (hist., 993-1021/1585-1612) 41

— i-Āshām, see Fathīyya-i-

ibriyya.

— i-‘Aḏā‘wī (hist., ca. 1023/1614) 114

— i-Dilgūsh-i-Shamsīr-khanī

(proem exposit. of the Shāh nāma,

1063/1653) 423

— i-Farrukhābād (hist., 1243)

1827) 194

— i-Fīrūshī (hist., 1015/1607)

135-139, 161

— i-Fīrūz-Shāhī (hist., after

790/1388) 111-112

— i- (Baran’s) (hist.,

VII/e.-XIV/e.) 259, 338

— i-‘Ītīq-guṣ"

(hist., end XII/e.-XVII/e.) 880

— i-guzīda (hist., 733-744/1335-

1344) 6, 245, 405, 925 (33, 256,

261) (extr.)

— i-habībī wa tadhkhīra-i-mur-

shīd (bāgīl, 849/1445) 246

— i-Haḍrat-i-’Isā (Christ. theol.,

beg. XVII/e.) 1635

— i-Hazāra (hist., 1849) 1489

— i-Hind wa Sind, see Chach-

nāma.

(Risāla dar— i-Hindīstān (hist.,

1180/1766) 1749

Taljumah-i-i-hukmā (biogr.,

ca. 1014/1605) 274

— i-jadid-i-Akbar-Shāhī (astrol.,

ca. end X/e.-XVII/e.) 1495
Ta'rikh-i jahân-gushâ-i Nâdîrî (hist., 1171/1757) ... 94-97, 400
— i-jalûn-nâmî (= Negâristân?) ... 923 (255)
— i-Jaunpîrî (hist., 1211/1796) 202
— Kabîr (by Tâhawi, IVc./Xe.) ... 1037 (90)
— i-Khânjâhâni wa Makhdami-
Afgânî (hist., ca. 1021/1613) 100-102
— i-Kâfrî (hist., 1222/1807) ... 201
— i-Mansûri (hist., end XIIc./
XIXc.) ... 191-192
— i-Mara práh (hist., 1091/1680) 198 (4)
— i-Mawûdî (hist., 450-451/1058-1059) ... 71
— i-Mulk-i-Aslâm, see Fâthiyâ-
i-libriyâ
— i-Mûsawi (rel. legenda, 904/1499) ... 323-324
— i-Muzaffarî (hist., 1225/1810) 182-183
— i-Nâdîrî, see Ta'rikh-i-jahân-
gushâ
— i-nâraâ-nâmâ-i Firâshtâ, see Ta'rikh-i-Firâshtâ
— i-Nâsîmî, see Tabâqât-i-
Akbar-shâhî
— i-Qasîmî, see Chaich-nâma.
— i-Rushdî (hist., 953/1546) ... 210, 260
— i-Râhîlânâ ... 198 (3) (extr.)
— i-sâlâmîn-i-Lûlî wa Sîrî (hist.) 965/1558) ... 114
— i-Shâh Abâs-i-Thânî (hist.) ... 820
— i-Shâhmarî Khânî, see Ta'rikh-
-i-dilqâshâ
— i-Sînd (hist., bog. Xc./XVIIc.) 185
— i-Tâbarî (Tabaruma-i) (hist.,
tr., 392/968) ... 73 (3)
— i-Tâhâmâaq (hist. bog. Xc./
XVIIc.) ... 87-88
— i-Ysâsîfî (travel, 1250/1834) 289
Tarîq-i-tawawuj-jî Khwâjâhâ, see Riślà-i-tarîq-i-tawawuj
Tarîfâât-nâmâ, see Mişbab-hûl-i-hidâ-
yat.
Tarîjband dar Taşawwuf ... 937 (2)
— i-Wâsîfî (p.) ... 909
Tarjuma-i-aqwâl-i-Wâsîtî (suf.,
1067/1656) ... 1273
— i-Takmîla (p., 1051/1641) ... 742
— i-Ta'rikh-i-Tâbarî, see Ta'rikh-
i-Tâbarî.
Tarjumânî-i-ashwaq ... 600
Tarjumatî-i-khwâs (theol., 946/1540) ... 1098-1099
Târbâ-i-Nâqshbandiiyya (suf., end Xc./XVIIc.) ... 1260
Taşawwuf (Raasîlâ dar —— differ-
tent) 1251, 1310, 1327 (2), 1329, 1332, 1333, 1373
— (in Hindustâni, different) 1349 (2) 1737, 1742

Taşawwuf (Raasâ'il-i-Gîsûdîrâz 
— i-dar —— 1221 (1), 1228
— i-Kātîb-i —— wa adhâkâr —— 1297
— Tâwâlîn-nûkhbât (theol., ca. 1169/
1746) ... 1114
— Tâwâf-i-tafsîr (theol.) ... 968
— Tarîbû't-tauhid (theol., IVc./Xe.) ... 1037 (98)
— A-risâlât fl't-tauhid (theol., Ar.) ... 1722 (3)
Risâla dar biyân i-tauhid (suf., beg. 
Xc./XVIIc.) ... 1265 (10)
— (Risâla dar tawallî) (astrol.) 1492 (2), another 1501
— Tâwâlîn 'sh shumûs (suf., VIIc./
XIIIc.) ... 1183-1184
— Risâla-i-tawakkul (suf., beg. Xc./
XVc.) ... 1239 (27)
— Risâla-i-tawawqûf dar aja'iz i-Qurâ'n (theol.) ... 983 (4)
Tâwârîkh-i-Firâshtâ, see Ta'rikh-i-
Firâshtâ.
— i-jadwâl (hist., 1108/1697) ... 44
— i-Nâdîrî, see Ta'rikh-i-jahân-
gushâ
— i-Qutb-Shâhî, see Na'âb-nâmâ-i-
Qutb-Shâhî.
— Tawilatûl-Qur'ân (theol., IVc./Xe.) ... 1037 (98)
Tawfîq dhamm-i-faras (p., by 
Salâm, q.v.) ... 748 (7), 749
Taysârî-l-'âlêkâm (theol., Xc./
XVIIc.) ... 1085
— Risâla dar ta'zirât (theol., beg. 
XIIIc./end XVIIc.) ... 1061
— Thirâr-i-Gulîstân (extr. Gulîstân,
q.v.) ... 537 (2)
Thamiratûl-hayât (suf., end Xc./
XVIIc.) ... 1278
— i-Makkiyya (suf., 1108/1784) 1293
— i-wulû, see (Dhikr-i-siyyar-i-
sâlihân).
Thawâqibûl-manâqib ayyâlî-lilah 
(abbreviation of Manâqibûl-
'ârîfîn, q.v.) 947/1541) ... 241
— (Risâla dar tibb) (med., end Xc./
XVIIc.) 1577, another 1588, 
another 1595
— (Mukhtasar dar ——) (med.) ... 1582
— (Muntakhab i-kitâb-i ——) (med.) ... 1589
— i-akbar, see Tibb-i-Akbarî.
— i-akbar, see Tabb-i-Akbarî.
— i-akbar (med., 1112/1701) ... 1567-1568
— i-Darâ-Shikîhî (med., Xc./
XVIIc.) ... 1556
— i-Firûz-Shâhî (falconry, 780/ 
1382 ?) ... 1607 (3)
— i-Shîhâr, see Qiôbâde-i-Shîhâr.
— i-Sikandarî, see Ma'danu'sh-
shîhâ-i-Sikandar-Shâhî.
— i-tuyûr (falconry) ... 1607 (2)
Tibyân wa'hmi 'mumtazîla (by 
Mâtarîdî, IVc./Xe.) ... 1037 (98)
INDEX II.

Wāqīṭ-i Ṣadr-i-Shahīd (theol.) 1024 (70)
Warshathu’l-haqq (suf., mag.) 1355 (3)
Al-waṣalat (p., Ar., Vic./XIIc.) 1721 (1)
Wāsitatu’l-aqd, see Diwān-i-Jamī (II).
Wasīyyat-i-Hazīn (XIIc./XVIIc.) 1749
— nāma-i-‘Alamgīr (1119/1707) 935 (3)
Wasīl-Haqq-i-Nūrbakhaṭiyāya, see
Jawāhiru’l-aṣrār 1334-1336
Wasāl-nāma (p., ca. beg. VIIc./
XIIc.) 477 (9)
Wazwīf-i-Shāhī (suf., end IXc./
Xc.) 1243
Wiqāyatuhur-rīwāyat fi masā’il-l-
hidāyat (theol.) 869, 1040
Wis-u Rāmīn (p., 434-447 1042-
1055) 429
Risāla-i-wuṣūl (suf., beg. IXc./
Xc.) 1239 (24)
— ‘l-šāri’ijn (suf., beg. IXc./
Xc.) 1223-1227
Wujūdíyya (suf.) 1347 (3)
Risāla-i-wuṣúl-i-Haqq (suf.) 1325 (1)
Sharb-i- 1328 (2)
Wusuli-i-Imālī (theol.) 1024 (72)
— i-Usūfshāni (theol.) 1024 (71)

Y
Yad-i-baydā (biogr.) 689
Yādgar (med., Vic./XIIc.) 1533-1534
Risāla-i-yuṣbu’uf ‘ilmi’l-sibb (med.,
Xc./XVc.) 1541
Yaqṣat-ul-mullik (polit., end XIIc./
XVIIIc.) 1397 (2)
Yogavācīṣhīta 1699, 1700, 1714 (1)
Yūsuf-u Zulaykha (by Firdaush,
p., beg. Xc./Xc.) 421, 425
— (by Jāmī, p., 888/1483)
612 (21), 613, 614, 622-623, 1733
— (by Muqīm, p., Xc./
XVIIc.) 370
— (p., by Nāżim, 1072/1662) 779
— (Pashtu tr. of Jāmī’s
version) 1733
Yūsuf-u Ya’qūb (by Taqī) 733

Z
Zahbarjād (astron., beg. XIIIc./end
XVIIc.) 1506
Zād-i əkhrīat (ethics) 1407
— ‘l-ṭairfīn (ethics) 234
Zād-i-ma‘ād (theol., beg. XIIc./
XVIIc.) 1121
— ‘l-mujāhadīn (theol., 1209/1794) 1147
— ‘l-musāfīrīn (suf.) 279
— (p., 720-729/1320-1329) 557
— ‘r-ṣarrāt (p.) 901
Zafar-nāma (ethics, IVc./Xc.) 1369
— (hist., 828/1425) 72-80
— (p., beg. XIIIc./XIXc.) 886
—, see Timūr-nāma.
— i ‘Alamgīr-ḍāżī (hist.)
1073/1663
— i-Shāhjahanī (p., Xc./
XVIIc.) 745 (3) (extr.)
— i-Timūrī, see Timūr-
nāma.
(Risāla dar zarā’at) (agric.) 1614
Zarīr-nāma, see Jang-nāma-i-‘Ali.
Kītāb-i-Zarrūn (theol.) 1024 (55)
Aznawūd wa’ll-fawā’id (theol.,
IVc./Xc.) 1037 (109)
Aznawūrūl-khāṣifat ‘an daqīqī
aḥwāl ‘l-mabda’ wa’ll-ma‘ād (suf.,
670/1465) 1249
Sharb-i— (Xc.- beg. Xc./
XVc.- beg. XVIIc.) 1249
Žība wa Nigar (p., 1053/1643) 743
Zīj-i-jāfida-i-Sulṭāni (astron., middle
IXc./Xc.) 1485-1486, 1487
Sharb-i— (929/1523) 1487-1488
Sharb-i— i-amīr-i-kabīr Ulugh
beg (astron. 968/1561) 1486
Zinātul-ma’affith (suf., Xc./Xc.) 1242
— ‘l-majājīl (geogr./hist., 1004)
1595) 284
— ‘l-qa’īr (theol.) 988 (2)
Zīwar-i-l-Dā’īd, see Tadhkīra-i-
al-Dā’īd.
Ziyārat-nāma-i-Imām Rāšīd (theol.) 1115
Zahda (gram.) 401 (2)
Zubdatul-fawā’id (lex., Xc./XVc.) 1420
— ‘l-haqīq fl. Khash‘i’r-daqa’iq, see
Tahmīda-i-Aynu’l-quṣūr.
— ‘l-hikam (med.) 1591 (1)
— ‘n-nukāt (fl. ḥilli’l-mushkilāt
(theol., Xc./XVc.) 1140
— r-ramī (p., ca. 706/1306) 551
— ‘r-ṣarrāt (gram.) 1458-1459
— fi ‘ilmi’l-ṣarrāt, see Zubdatul-
ṣarrāt.
— ‘sh-shamā’il (suf., extr. from
Shāmā’il-i-naqṣyāq, q.v.) 1198
Sharb-i— ‘l-ṭaṣrif (gram.) 1460
— i-usfīl (theol., end Xc./XVc.) 1142 (2)
INDEX III.

Principal Subjects.

A

`Abbâs I, the Safawide, history of 89-93

`Abdu'l-Qâdir Jilânî, biographies of 242, 266-271

`Abdu'r-Rahîm Khân-Khânân, biography of 140-141

Abdî 1353

Abductions, and other religious observances (cf. generally the section on Theology) 1725 (5)

Acts of Apostles, translated 1636

Adhân, or prayer call 1141

Administration, system of 1398

Administrative division of the Mogul Empire 150

Admonitions, ethical-political 1381, 1397, 1399, 1400; —Sufic-ethical 1239 (2, 66)

Adventures of `Ali, see `Ali; —of M. ibn Hanâfiyya 332

Affiliations, Sufic 493, 1087, 1265 (4), 1285, 1292, 1323 (3), 1326 (2), 1346 (2), 1347 (2), 1772

Afghan dynasties of Dîhî 114

—Sufic saints, biographies of 273, 1295

Afghans, genealogy of their clans 103; —history of 100-107

Agar-û Gul, tale of 313

Agra, description of 288

Agriculture 1612-1614

Ahmad-i-Jâm, biography of 245

—Khatî, 247

—b. M. `Ali Bahbahânî, autobiography of 278

Akbar, history of 122-134, 140-141

Alchemy 1525, 1600, 1621

Alexander, the Macedonian 1124

—and Darius 321

`Ali (ibn Abî Tâlib), adventures of 330, 331, 829, 850, 928 (3), 1739; —biography of 68; —praise of 552, 760, 863, 925 (21); —and Husayn, exploits of 850

—Zaqqûm, 330, 928 (3)

—`Alî, autobiography of 225, 227; —his books, bibliography of, 1778 (3)

Abû `Ali Qâlandar, autobiography of 1196

—`Ali Wîdî-Khân, biography of 205

—Yazdî, a note on his biography 72

Allegoric stories, see Stories, allegorical.

Almanachs, rules for computation of 1490, 1504

Anecdotes, didactic 290-305, 319, 320 (2, 3, 6), 1388, 1406, 1592, 1638; —historical 284

Animals, whose flesh is allowed for food 1611; —curative properties of their flesh 1559, 1591 (2); —diseases of animals 1602-1607

Animation, degrees of 1239 (10)

Anthologies 923-934

Antiquities, of Jaumpîr 202, 203

Aphorisms, ethical 1406; —Sufic 1239 (30, 31, 34, 47), 1265 (37), 1334, 1406 (2), 1597 (4), 1605, 1600, 1601 (2)

Apostles, Acts of, translated 1636

Appeal to pilgrims 1677 (1)

—`Aqâ'id, Shi'ite 1115-1128, 1142 (2); —Sunnite 1063-1097; —(the same, versified) 548-550, 1755, 1756, 1768

Arabic grammar, see Grammar.

Archery 1609-1610

Architecture 1622

Archives, Tîpû's 1640-1693

Arithmetic 1407

Army regulations (Tîpû's) 949 (5, 8) 1645-1675

Art of War 1698

Arts of Hindus 1630

Asâfîs, history of 196

Ascesicism, principles and training for 1255, 1265 (14, 18, 23)

Astrolabe 1484, 1494 (2, 3), 1500 (1, 4)

Astronomy 1485-1492, 1498, 1506

1778 (2)

Astronomy 951 (9), 1492, 1500 (1-5), 1493, 1494, 1501, 1505, 1506

Aurangzîb, saints buried in the vicinity of 285

—history of 157-166; —last will of, 933 (3); —Letters of, see Letters

INDEX III.

B
Bâbûr, autobiography of 113, 1730
Bahâ’ûd-Dîn Naqqâshband, biography of 244
Bahârî, story of 315
Gûr, story of 318 (4)
Balâqâm, eminent men of 277
Benares, history of 204
Bengal, geography of 209
Beyzâr stone 1586 (1), 1598
Bhagavatgita, translation of 1707
Bhagavata Purâna 1706
Bibliography (works of ‘Abdu’l-Haqq Dihlawi) 1006
Biographies of: ‘Abdu’l-’Qâdir Jilânî 242, 266-271; ‘Abdu’r-Rahîm Kháâm-Khââm 140-141; Afghân saints 273; Ahmadî-Jâmî 245; Ahmadî-K’hatûd 247; ‘Abdr’Râd, 1245; ‘Ali b. Abî Ŭalîb 68; ‘Ali-Wirdî-Khân 205; ‘Ali Yazdi 72; Amîr-Khân Afghân 217; Ansâfjâh 217; Atrastanî 217; Bâhûd-Dîn Naqqâshband 244; Chîshi saints 239, 243, 246, 1255 (3); eminent men of Balâqâm 277; GîsfîdîlÎ 246; Hânefî divines 1037; Jalâlu’d-Dîn Rûmî 240, 241; Jesus Christ 1635; Khwîshqûh saints 273; learned men of Jaunpur 293; Mayîl’ 687; Nâsîr-al-Khwarizmî 1142 (8); philosophers 274-275; poets (Persion) 216-233, 282-283; poets (Rekhta) 233; saints (Sufi) 234-279, 612 (2); the same, versified 745; saints and poets 45; saints of G’hakar tribe 188; saints of Gujût 259; saints of Khwir 280; Shirâz-i-Jâhân 672; Shî’ites and Shi’îte saints 276; Tahmûsp (Safavi) 87-88
Biographical note on M. Bâqîr Dânâd 401 (5)
Birds and Solomon 1724 (3)
Blessings, divine 1239 (32), 1240 (3)
Books perused by ‘Ali Hażîn 1778 (3)

C
Cabbalistic meaning of letters 1239
(18, 42, 44), 1257; and Sufi theories 1183-1184, 1229, 1259-1240
Calligraphy 1623-1627
Canarse, notes in 1686, 1701
Châr darwish, story of 396
Chemistry 1621
Chihiân 1353
Chishtî saints, biographies of 239, 243, 246, 1265 (3)
Chronograms 950 (14, 10)
Chronological Tables (general) 924
(38):—(Indian Timurides) 167; 926 (11); (Safawides) 926 (11)
Chronology 1780
Coffee, poems in praise of 809, 934
Colour of horses 1009
Commentaries, see Index II, under the titles of the works commented upon.
Congratulation 1747 (1)
Constellations, their influences upon the fate of men 1492 (1, 2, 3), 1493, 1499, 1501, 1505, 1506, 1385 (3)
Contents of the Shâh-nâmâ 423; of the Timur-nâmâ 1577
Controversy: Shi’ites against Sunnites 1138;—Sunnites against Hindus 1135-1137;—Sunnites against Shi’ites 1129-1133, 1139;—Sunnites against Sûfis 1734 (6)
Cookery 1628 (7)
Coran (Qur’ân): arrangement of 1720 (1);—commentaries upon, Shirû’t 1006-1101;—the same, in Arabic 985, 1721 (6), 1725 (7);—the same, on isolated verses 970 (2), 971 (1, 3), 1101, 1239 (9); 11, 12, 17, 18, 27, 28, 1235 (6), 1340 (4), 1340 (9);—divination by 924 (36), 1120 (2), 1512-1515;—index to 977, 978, 983 (1), 985 (5)
(‘Arabic, versified);—magical properties of 949 (6, 7), 1058, 1144, 1146;—mistakes in reading 985 (2);—mystic meanings of 1265 (27);—orthography of 985 (4);—recitation, and its rules 972-976, 979-988, 1720 (3);—schools of the readers 983 (1, 3), 985 (3), 986 (1, 3), 1720 (2);—Sufic interpretation of 1219 (3), 1220, 1228, 1325 (6), 1329, 1345 (4), 1347 (3), 1533;—translations of 971
Sufic, see Letters, Sufic
Cosmology, Hindu 1712;—mystic 1343 (4)
Creation, legends of ............ 327
Critic .......................... 397, 398
Crops, astrological forecast of .... 1505

D

Daniel, book of .................. 1517-1518
Darius and Alexander .......... 321
Darwish, observances prescribed to . 1293 (11)

Dates of anniversaries of the demise of different saints .... 1631-1633
---- historical .................. 1634
Death ............................ 1734 (4) (in Pashtu)
Deccan, history of the ............ 117, 196-197
Decorations (Tīpū’i) ............. 1640-1644
Demonology ...................... 1526 (2)

Descriptions of places, buildings, etc. 461-462, 654-656, 729, 748-
752, 822 (S)

Desires, carnal .................. 1239 (35, 36), 1240 (4)

Dīkhr, its forms and their explanations .......... 1144, 1183-1184, 1221 (3), 1242, 1243, 1252, 1257, 1260, 1261, 1265 (40), 1280, 1282, 1290-1291, 1297, 1298, 1303, 1304, 1310, 1329 (2), 1324, 1343 (6), 1344, 1346 (8)

Diagnosis, from the observations of pulse and urine .......... 1543 (4, 5)

Dictionaries, Arabic-Persian 1411, 1412; —Indian languages and Persian 1443-1446; —Persian-Persian 1413-1442

Diseases, see generally the section on Medicine. Some special Diseases are dealt with: of animals 1602-1607; —of eye 1529; —venerial 1557

Divination: by the Koran, see Koran; —by fāl 1512-1515, 1779 (1); —by ramāl 1516-1519; —table for 1513 (2)

Documents, see correspondence, official.

Dost-Muhammad, history of 106-107
Dreaming, art of .................. 1511
Dreams, interpretation of 948, 1508-1511
Dress of Muhammad 66-67, 1004-1005

Drink and food, see Food and drink.

Drugs, lists of 1584, 1597 (1); —see also Pharmacology.

Durrān princes, history of ........ 104
Duties ofuzairs .................. 1397 (4)

E

Egypt, journey to ................. 279

Elegies .......................... 418 (6, 7), 607-609, 1761
Emanations, divine, degrees of ........ 1239 (15, 43)

Encyclopaedias: for beginners (chiefly theological) 970 (1); —genera 11360-11362; —mathematical 1964; —medico-magical 1358; —naturalistic 1363, 1367, 1368; —philosophical 1357; —philosophico-medico-magical 1359; —religious and philosophical 1365-1366
England, description of ............ 239
Ephesians, 7, story of ............ 333, 371 (4)


Epithets divine, see Names of God: —poetical 335-337, 339-341, 342

Eschatology ...................... 1118 (3), 1147, 1239 (16, 37, 50), 1271, 1722 (1), 1723 (6, 8)

Essence of God .................. 1239 (40), 1265 (10)

Ethics, prose works on: 532-542, 545-546, 612 (3), 636-639, 1309-1407, 1773-1775; —verified works on: 529-531, 543-544, 644, 912, 920, 922

Europe, journey to ................. 289
Evil eye, ways to paralyse its effect .......... 949 (2)

Example of Muḥammad, following the .................. 1118 (1)

Excellences of the first 4 Khalifs ............ 1734 (2-3)

Existence ...................... 1239 (23)


F

Fairy tales 300-320, 1701-1702, see under the names of heroes

Faith, nature of ............ 1265 (39), 1351 (1)
Faṯl .......................... 1512-1515, 1779 (1)
Falconry ....................... 926 (25), 1607 (1-4)
Farhangs, to different works 439, 448, 460, 500-504, 923 (13), 932 (2)

Farriery ......................... 1692-1696

Farrukhshāhī, history of .......... 194
Fast of Ramaḏān, violation of ........ 1143 (1)
Fatḥa, recitation of .............. 1597 (9)
Fīqḥ: Shi’ite 1112-1114; —Sunnite 1022-1062, 1723 (9)

Firdausi, a note on ............... 926 (23)
Firmanš 320 (5), 374, 405, 419 (3), 1683, 1718

Firūz-shāh, story of ................ 312
Firūz-shāh III, history of ........ 111-112

Flags (Tīpū’i) .................. 1640-1644

Flesh, of animals, curative power of 1559, 1591 (2); —allowed for food 1611

Food and drink ................ 1021, 1543 (2); —animals whose flesh is allowed for .......... 1611

Funeral rites .................... 1118 (2)
INDEX III.

G
Ganjífa, quatrains on .................................. 663 (12)
Genealogy, of Afghan clans ........................................... 103
Geography, general ............................................ 280, 282-283, 286; of Bengal .................................. 209
G’hakars, history of ........................................... 188
Gīđirāz, biography of ......................................... 246
Gnosis (special works on; cf. also generally works on Sufism) 1239
(3, 13, 24, 33, 38, 39, 41), 1265 (8, 20, 25, 28, 39, 43, 44)
God, essence of 1239 (40), 1265 (10);
—names of, see Names; —vision of 1228, 1343 (5)
Grammar: Arabic 401 (2), 838,
1447-1470, 1728, 1776-1777;
—Persian 1471-1480; —Urdu 1746
(in Hindustani)
Gujrat, history of .............................................. 195
Gul-i-Bakawali, story of ........................................ 311

H
Hadiths ..................................................... 320 (6), 897, 1017, 1020
Hagiography (cf. also Saints, Sufi) .................. 1631-1633
Harivamasa purana .............................................. 1714 (5)
Hatim Tā’s, story of ........................................... 308-309
Haydar Dughlās, autobiography of .................. 210
Hazār-gaism, story of ......................................... 318 (1)
Hazara, history of .............................................. 187
Herat, history of ............................................. 108-109
Hindi, dictionary of ............................................ 1446
Hindu, arts 1030; —cosmology 1712; —law .......................................... 284
— notes 213, 925 (5, 22, 37), 936;
—scrap, see Scraps, historical
History of: ‘Abbās I 89-93;
—Afghan dynasties of Dīlī 114;
—Afghans 100-107; —Akbar 122-
134, 140-141; —Asafis 190;
—Aurangzeb 157-168; —Balgrām
190-192; —Benares 204; —Bengal
205-209; —and biographies, versified 759; —the Deccan 117.
196-197; —Farrukhabad 194;
—general 1-3, 6-46; —G’hakars
188; —Ghaznavides 71; —Gujrat
183; —Hazara 187; —Herat 108-
109; —Imams, Shīrī’s 33-61, 89;
—India 45, 110-209; —Jahāngir
142-148; —Jaipur 202-203;
—Kāshghar 210; —Kashmir 180,
1698; —Khalīfa 47-48; —Kurg
201; —Mamluk dynasty of Dīlī 110;
—Marathas 198; —Mongols in Persia 4-5;
—Muhammad and his immediate successors 67-77, 69-70;
—Oudh 187, 193; —Nādir
94-97; —Nīrūm 197; —Mysore
199-200; —religions 1134;
—Robillas 194, 196; —Sāh Vālam
176-178; —Shahjahān 149-156;
—Sind 184-186; —Sultāns of
Dīlī 243; —Timūr 8, 72-86;
—Turkey ................................................... 211
Hitopadesha, translation of ........................................ 1709
Horoscopes ................................................... 1502-1503
Horses, colour of 1606; —terms for ........................................ 1443
Hours, propitious ............................................ 1510 (2)
Hunting ....................................................... 1042, 1611
Hygiene, general 1543 (1, 3), 1544,
1591 (1), 1597 (3); —sexual 1597 (4)

I
Imams, 12, Shīrī’s 607-700, 725 (5),
741, 809, 871, 890, 929 (12), 951
Imitations, of earlier poets ...................................... 794
Imposters, Sufī .............................................. 1317
Incantations, 317, 1058-1059, 1528,
1770 (2)
Index to the Koran, see Koran.
India, history of, see History.
Inheritance, rules as to its division 1053
Initiation of a darwīsh ........................................ 1138
Instructions, Ṭiḥ’s 1676-1693:
—administrative 1681; —diplomatic
1076-1877, 1679; —educational
1084; —economical 1086-
1688; —financial 1685; —medical
1069; —miscellaneous 1090-1093
Interpretation of dreams, see
Dreams.
Invocations, Ḍnā’s .............................. 1153-1157
Islam’s, note on .............................................. 1142 (8)

J
Jahāngir, history of ....................................... 142-148
Ja’ilu’d-Dīn Rūmī, biography of .................. 240, 241
Jaumpūr, history and antiquities of 202-203;
—learned men of ........................................... 263
Jihād 882-883, 1058-1059, 1145,
1147, 1650-1675
Jānsa-mala, transl. ........................................... 1714 (3)
Joseph, story of, in Sufi interpretation
(prose) .......................................................... 1241
Journey, to Egypt 279; —to Europe 289
Justice, need of .............................................. 1290 (7)

K
Kallī and Dimna, story of 290-293
Kāshghar, history of ........................................... 210
Kashmir, history of ........................................... 189
Khayru’d-Dīn Allahhābādī, autobiography of
—Khwāshqī’s saints, biographies of .............. 273
Kings of Persia, ancient ......................................... 460
Koka shastr, transl. ........................................... 1703-1705
### INDEX III.

| Munāzira (in prose)       | 945 |
| Music, 612 (10)           | 1629-1630 |
| Mysore, history of        | 199-200 |
| **N**                     |      |
| Nādir Shāh, history of    | 94-98 |
| Names of God 944, 1058, 1079-1083, 1183-1184, 1239 (49), 1259, 1346 (2) |      |
| —of Muhammad 1142 (11), 1146 |
| Nānāk, a note on          | 183 |
| Naqshbandi Shaykh's biographies of | 244, 252-257, 1245, 1275 |
| Nāṣir-i-Khusraw, journey of 279: a note on his biography | 1142 (8) |
| Nirmal, history of         | 197 |
| Nīnāh-Mārin               | 317 |
| Nūshlab                   | 307 |
| Observances, religious, see Ablutions. |
| Occult sciences            | 223, 1508-1528 |
| Offences, small, punishment of | 1061 |
| Official correspondence, see Correspondence. |
| Orders, Sufic, see Affiliations. |
| Orthography of the Koran   | 985 (4) |
| Oudh, history of           | 181, 193 |
| **P**                      |      |
| Pādahā-i-Rahmānī and Pādahā-i-Shaytānī, story of | 1404-1405 |
| Panjâbi, dictionary of     | 1445 |
| Paradoxes, Sufic            | 1270 |
| Parody                      | 1639 |
| Parrot's tales              | 294 |
| Pedigrees, of 'All Hazîn 1778 (3) |
| Isma'ilîtin 818;—M. Chishti 1260;—Nīmatü'l-lah Wall 1239 (26);—Sufic, see Affiliations. |
| Perfection, mystic, the ways of attainment of | 1334-1336 |
| Permutations, algebraic     | 1496 |
| Persian Grammar, see Grammar. |
| Petitions 359, 400, 401 (6, 7), 417 (3), 419 (1), 420 (7), 1142 (6), 1678, 1683;—verified 771 (9) |
| Pharmacology, works on 1547-1548, 1555, 1557, 1571-1573, 1576, 1589, 1597 (2), 1597 (9), 1599 |
| Philosophers, biographies of | 274-275 |
| Philosophy                  | 1362 |
| Physics                      | 1393, 1778 |
| Physiognomy, see Qiyâfa    |      |
| Pilgrimage, to Makka 1052: —to Mesopotamia 287;—places of 1018;—places of (Hindu, at Benares) | 1713 |
| Pilgrims, appeal to         | 1677 (1) |
| Plants, fruits, etc., curative properties of | 1593 |
| Poetical figures, epithets, etc., 335-337, 339, 341, 342, 788, 935 (7), 1769 |
| Poetics, stylistic, etc. 230, 343, 345, 346, 399, 902, 938 (2) |
| Poetry, see Epic poems; in Hindustani and Dakhkhanī 1735, 1736, 1737, 1739, 1740, 1742-1744 (3-8), 1745-1747 (2), 1748, see also Urdu:—lyric, see Lyric poems; in Pashtu 1733, 1734 (5);—in Persian 421-594, 1744 (1), 1751-1769;—romantic, see Romantic poems;—Sufic, see Sufism;—in Turkish 668, 1731, 1759 |
| Poets, biographies of 218-233, 282-283, 1214 |
| Politeness, rules of        | 1403 |
| Poverty, its moral advantages 1265 (30) |
| Prayers, magical 1549 (5), 1550 (1), 1355 (3), 1356 (2);—(nasmī) 1032, 1039, 1043-1045, 1047-1051 (2), 1090 (3), 1096, 1118 (4, 5, 6), 1119 (2-4), 1121, 1141 (1-4), 1143, 1144, 1351 (1), 1721 (2), 1722 (2), 1725 (4);—scrappe, 418, 419 (2), 673, 926, 936, 938, 941, 944, 946, 948, 949, 988, 993, 1013, 1015, 1058, 1094, 1213, 1222, 1285, 1312, 1314, 1324, 1501, 1528, 1601, 1660, 1715-1719, 1721, 1723, 1735;—Sufic, 1265 (1, 26), 1304, 1324 (2);—see also Dhikr;—verified 1323 (6);—prayer call (adhan) 1141 |
| Precious stones 1616-1619;—imitations of 1621 |
| 'Prince who did not exist' 1228 |
| Prophets, ancient, legends of | 326 |
| Propitious hours            | 1519 (2) |
| Prosody, metrics, etc. 612 (8-9), 1481-1483 |
| Pulse, diagnosis from observations of | 1143 (4) |
| Punishment for simmers 1143 (1), 1734 (1);—for small offences 1061 |
| Purgatives                   | 1554 |
| Qadāwa qadr, tale           | 318 (3); see also Index II. |
PRINCIPAL SUBJECTS.

V
Venereal diseases .......... 1557
Verses, for horn signals ..... 1644 (1)
Virtues, Sufic 1265 (17, 22, 29, 31,
33, 35), 1356 (3)
Vision of God ............... 1225, 1343 (5)
Vocabulary, of Dūpiyāza 935 (9):
—Hindustani—Persian (versified)
1743 ; —Pashtu-Hindustani 1732 ;
—Persian and Arabic 938 (3)

W
Wālā-Akhtar, story of .......... 366 (II)
War, art of .................. 1608
Wazīrs, duties of .......... 1397 (4)
Weights 1548, 1597 (7); (versified) 896
Women, moral rules for ...... 1077
‘Wonders’ (‘ajā‘ib) ........... 290

Y
Year of elephant .......... 1780
Yogavasishth’a, transl. 1699, 1700, 1714

Z
Zaqūm, his fights with ‘Alī 330, 928 (3)

Turban of Muhammad, ways of
wearing it .......... 1014 (2)
Turkey, history of .......... 211

U
Unseen world ............... 1239 (22)
Upanishads, transl. of 1708, 1714 (4)
Urdu (also Hindi and Dakhkhānī),
works in prose and verse 420 (8)
757, 859, 926, 933, 935, 936, 937
(3), 941, 945, 946, 947, 948, 950,
951, 952, 986, 1347 (4), 1349 (2, 4),
1367, 1445, 1446, 1474, 1475, 1476,
1483, 1528, 1584, 1692, 1649, 1661,
1662, 1664, 1690, 1691, 1692, 1693,
1696, 1715-1719, 1733-1748
Urine, diagnosis from observations
of ......................... 1543 (5)
Utterances of Sufic saints: Ahrār
1245; —(anonymous saint) 1204;
—Burhānud-Dīn Burhānpūrī
1278; —Farīdu’d-Dīn Ganj-i-
Shakar 1181; —Gīśūdrā 1231;
—Jalālu’d-Dīn Bukhārī 1230;
1210; —Najmu’d-Dīn Kūbrā 1250
(3); —Nīṣāmu’d-Dīn Awiyyā
239, 1190; —Wajhu’d-Dīn 1343
(1); Wāṣīf ....... 1273
### INDEX IV.

**Names of Copyists.**

#### A

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Abbās ‘Ali Hindi (XIIIc.)</td>
<td>1293</td>
</tr>
<tr>
<td>—— Khān (1207)</td>
<td>313</td>
</tr>
<tr>
<td>Ḥājī ‘Abbūl-Ghafūr (1108)</td>
<td>925</td>
</tr>
<tr>
<td>—— b. ‘Abbūl-Mu‘min (XIIc.)</td>
<td>348</td>
</tr>
<tr>
<td>—— Andijānī (1108)</td>
<td>463</td>
</tr>
<tr>
<td>—— b. M. Husayn (1178)</td>
<td>1237</td>
</tr>
<tr>
<td>‘Abbūl-Hayy (1071)</td>
<td>449</td>
</tr>
<tr>
<td>‘Abbūl-Karīm (1098?)</td>
<td>1709</td>
</tr>
<tr>
<td>—— Tamarānī (1098?)</td>
<td>1043</td>
</tr>
<tr>
<td>‘Abbūl-Khālid (1129)</td>
<td>617</td>
</tr>
<tr>
<td>‘Abbūl-lah (1191)</td>
<td>972, 1270</td>
</tr>
<tr>
<td>—— (1212)</td>
<td>87</td>
</tr>
<tr>
<td>—— b. Fāṭḥīl-lah Nīshāpūrī (1134)</td>
<td>929</td>
</tr>
<tr>
<td>—— Shirāzī (1061)</td>
<td>16</td>
</tr>
<tr>
<td>‘Abbūl-Latif b. ‘Abbīs-Salām b. ‘Abbīs-Malik Tabrīzī (935)</td>
<td>73</td>
</tr>
<tr>
<td>—— n-Nahbī Beg (1139)</td>
<td>1326 (3)</td>
</tr>
<tr>
<td>‘Abbūl-Qādir b. ‘Abbūl-Fattāb (1163)</td>
<td>1282</td>
</tr>
<tr>
<td>—— b. Jamālīd Din M. (1114)</td>
<td>1518</td>
</tr>
<tr>
<td>—— Khān (1155)</td>
<td>379</td>
</tr>
<tr>
<td>—— b. S. Mīrān (XIIc.)</td>
<td>1063</td>
</tr>
<tr>
<td>—— b. M. Husayn (1137)</td>
<td>202</td>
</tr>
<tr>
<td>—— Thānā-ḵhwān (b. XIIc.)</td>
<td>1021</td>
</tr>
<tr>
<td>‘Abbūl-Qayyīm b. M. Qāsim (1217)</td>
<td>850</td>
</tr>
<tr>
<td>‘Abbūr-Rahīm (XIIc.)</td>
<td>1271</td>
</tr>
<tr>
<td>—— (XIIc.)</td>
<td>1411</td>
</tr>
<tr>
<td>‘Abbūr-Rahmān (XIIc.)</td>
<td>549</td>
</tr>
<tr>
<td>—— al-Bukhārī (902)</td>
<td>244</td>
</tr>
<tr>
<td>—— b. Jamāl M. Qurayshī ‘Alawī (1076)</td>
<td>997</td>
</tr>
<tr>
<td>—— b. Mu‘min (1064)</td>
<td>1192</td>
</tr>
<tr>
<td>‘Abbūr-Rasūl &amp; Sons (1105)</td>
<td>1313</td>
</tr>
<tr>
<td>—— b. Ahmad (XIIIc.)</td>
<td>329</td>
</tr>
<tr>
<td>‘Abbūr-Razzāq (1141)</td>
<td>1209</td>
</tr>
<tr>
<td>‘Abbūs-Salām Kātīb (923)</td>
<td>1386</td>
</tr>
<tr>
<td>Mīr (1050)</td>
<td>1372</td>
</tr>
<tr>
<td>‘Abbūs-Samad (1140)</td>
<td>1019</td>
</tr>
<tr>
<td>‘Abbūs-Wahlāb b. Shīhāb (قانفی) Qanjūfī (1040)</td>
<td>243</td>
</tr>
<tr>
<td>S. ‘Afdal (1146)</td>
<td>44</td>
</tr>
<tr>
<td>—— b. Ḥāmid Ahmad Qurayshī Pānīpatī (1015)</td>
<td>234</td>
</tr>
<tr>
<td>Ahmad (end XIIc.)</td>
<td>1296</td>
</tr>
<tr>
<td>Abshānu’l-lah (1202)</td>
<td>143</td>
</tr>
<tr>
<td>Akbūn-zīdā Mulafrī-Walī (1232)</td>
<td>1733</td>
</tr>
<tr>
<td>S. ‘Ali (1223 Mawlidī)</td>
<td>979</td>
</tr>
<tr>
<td>—— Ağā Turkmān (1128)</td>
<td>1074</td>
</tr>
<tr>
<td>—— Beg Kātīb (1144)</td>
<td>249</td>
</tr>
<tr>
<td>S. ‘Ali b. Abī M. (1022)</td>
<td>690</td>
</tr>
<tr>
<td>—— b. M. Sīstānī (877)</td>
<td>425</td>
</tr>
<tr>
<td>S. —— Rīdā (XIIc.)</td>
<td>1632</td>
</tr>
<tr>
<td>—— ‘Alīm b. S. Ahmad Husaynī (989)</td>
<td>1205</td>
</tr>
<tr>
<td>Amānū’l-lah (XIIc.)</td>
<td>241</td>
</tr>
<tr>
<td>—— (XIIc.)</td>
<td>1201, 1527</td>
</tr>
<tr>
<td>—— b. M. Bāqīr b. Daulatshāh ‘Alīmī (1101)</td>
<td>267</td>
</tr>
<tr>
<td>—— b. S. Shuja al-Husaynī (XIIc.)</td>
<td>82</td>
</tr>
<tr>
<td>Aminu’d-Dīn Ahmad Šiddīqī Alwarī (1185)</td>
<td>1130</td>
</tr>
<tr>
<td>—— M. Husaynī (1187)</td>
<td>342</td>
</tr>
<tr>
<td>Asadu’d-Lah (beg. XIIc.)</td>
<td>1687</td>
</tr>
<tr>
<td>—— Hassanī (1105)</td>
<td>1404</td>
</tr>
<tr>
<td>—— Aṭā’u’l-lah b. ‘Alīyātīl-lah b. Bāqīr (1145)</td>
<td>823</td>
</tr>
<tr>
<td>S. ‘Azīm (1272)</td>
<td>102</td>
</tr>
<tr>
<td>—— ‘Āṣīmu’d-Dīn (1164)</td>
<td>388</td>
</tr>
<tr>
<td>—— ‘Āṣīzu’l-lah Husaynī Zinjānī (1191)</td>
<td>854</td>
</tr>
</tbody>
</table>

#### B

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bābu’l-lah M. Waliyyu’l-lah ‘Abbāsī Ḥashimī (beg. XIIc.)</td>
<td>1235</td>
</tr>
<tr>
<td>S. Badru’d-Dīn b. S. Khudawand (1067)</td>
<td>480 (2)</td>
</tr>
<tr>
<td>Bahānu’d-Dīn (1102)</td>
<td>75</td>
</tr>
<tr>
<td>—— (1272)</td>
<td>210</td>
</tr>
<tr>
<td>Bāliskānī (1155–1156)</td>
<td>1175, 1309, 1322</td>
</tr>
<tr>
<td>Balkāshī (1155–1156)</td>
<td>1175</td>
</tr>
<tr>
<td>—— Barakāšū’l-lah Sajjārī (1179)</td>
<td>665, 792</td>
</tr>
<tr>
<td>Barīmalik b. Manṣūkhān (XIIc.)</td>
<td>350</td>
</tr>
<tr>
<td>S. Bashārat’-All (1182)</td>
<td>1408, 1776</td>
</tr>
<tr>
<td>Bīhūl-Nāth (1207–1208)</td>
<td>1713</td>
</tr>
<tr>
<td>Bhupat-Rāy Talgrānī (XIIc.–XIIIc.)</td>
<td>412</td>
</tr>
<tr>
<td>Amīr Bulghārī (1) (882)</td>
<td>576</td>
</tr>
<tr>
<td>Burhānu’d-Dīn b. Ḥāfiẓ Jiw Makhdom (991)</td>
<td>576</td>
</tr>
</tbody>
</table>

#### C

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandarbhān (1083)</td>
<td>453</td>
</tr>
</tbody>
</table>

#### D

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darwish Haydar (end XIIc.)</td>
<td>1222</td>
</tr>
<tr>
<td>—— M. Ibn B. Ahmad Bukhārī (end XIc.)</td>
<td>1036</td>
</tr>
<tr>
<td>Page</td>
<td>Name</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>910</td>
<td>Dätäram (1228)</td>
</tr>
<tr>
<td></td>
<td>(another) (1874)</td>
</tr>
<tr>
<td></td>
<td>Brahman (1260)</td>
</tr>
<tr>
<td></td>
<td>Dibi Prasháh (1191)</td>
</tr>
<tr>
<td></td>
<td>Điynu'd-Dín Sa'd (1185)</td>
</tr>
<tr>
<td></td>
<td>Díst-i M. Sabí (1897)</td>
</tr>
<tr>
<td></td>
<td>F</td>
</tr>
<tr>
<td></td>
<td>Fadl-‘Ali Ridáwí (beg. XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Fákur’d-Dín (1130)</td>
</tr>
<tr>
<td></td>
<td>(another) (1170)</td>
</tr>
<tr>
<td></td>
<td>Faqír ‘Ali Akbar (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>– M. bin (sic?) Mulla Ahammad (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>S. Fáshú’i’d-Dín (1210)</td>
</tr>
<tr>
<td></td>
<td>Abú’l-Fáth b. Murcháwar (924)</td>
</tr>
<tr>
<td></td>
<td>G</td>
</tr>
<tr>
<td></td>
<td>Ganesh Ráy, son of Häkim Ray (1855)</td>
</tr>
<tr>
<td></td>
<td>Gangá Bakshah (1817)</td>
</tr>
<tr>
<td></td>
<td>Prashád (1258-1842)</td>
</tr>
<tr>
<td></td>
<td>Ghulám Ahammad (1182)</td>
</tr>
<tr>
<td></td>
<td>(1183)</td>
</tr>
<tr>
<td></td>
<td>(1207)</td>
</tr>
<tr>
<td></td>
<td>Ghulám ‘Ali (981)</td>
</tr>
<tr>
<td></td>
<td>(1148)</td>
</tr>
<tr>
<td></td>
<td>(1207)</td>
</tr>
<tr>
<td></td>
<td>(1277)</td>
</tr>
<tr>
<td></td>
<td>Islám Mubárák (1219)</td>
</tr>
<tr>
<td></td>
<td>Husayn Khán (1263)</td>
</tr>
<tr>
<td></td>
<td>Sháriát (1181)</td>
</tr>
<tr>
<td></td>
<td>Imán (1192)</td>
</tr>
<tr>
<td></td>
<td>M. (1159)</td>
</tr>
<tr>
<td></td>
<td>– of Manda Kám (1100)</td>
</tr>
<tr>
<td></td>
<td>– b. M. ‘Umar Bápí (1191)</td>
</tr>
<tr>
<td></td>
<td>– (b.) Muhyí’ d-Dín b. Hádzí (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>– Mu’ini’d-Dín b. M. Shárafí b. Ahsáaf Sa’dí (1140)</td>
</tr>
<tr>
<td></td>
<td>S. – Muhyí’ d-Dín (1106)</td>
</tr>
<tr>
<td></td>
<td>(1171)</td>
</tr>
<tr>
<td></td>
<td>(1189)</td>
</tr>
<tr>
<td></td>
<td>Murtádá ‘Ali (1198)</td>
</tr>
<tr>
<td></td>
<td>Naṣári’d-Dín (1166)</td>
</tr>
<tr>
<td></td>
<td>Rasúl (1271-1834)</td>
</tr>
<tr>
<td></td>
<td>– Biháwájí (Bíháwájí)</td>
</tr>
<tr>
<td></td>
<td>Gundáñ-Lá’î Sayyáyar (1871)</td>
</tr>
<tr>
<td></td>
<td>H</td>
</tr>
<tr>
<td></td>
<td>Háfuž M. (1867)</td>
</tr>
<tr>
<td></td>
<td>Qádí – b. Qádí Yúsuf (1049)</td>
</tr>
<tr>
<td></td>
<td>Harírám Pandit (beg. XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Husán ‘Ali (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>– Beg Maymanangí (1086)</td>
</tr>
<tr>
<td></td>
<td>– Káthí b. M. Záníkíí (954)</td>
</tr>
<tr>
<td></td>
<td>– M. (1151)</td>
</tr>
<tr>
<td></td>
<td>– b. M. Qásimí (1029)</td>
</tr>
<tr>
<td></td>
<td>– (b.) M. as-Sháriíf (950)</td>
</tr>
<tr>
<td></td>
<td>Haydar (1221)</td>
</tr>
<tr>
<td></td>
<td>Haydar ‘Ali b. M. (1114-1142)</td>
</tr>
<tr>
<td></td>
<td>– b. M. Masáhidí (1167)</td>
</tr>
<tr>
<td></td>
<td>– b. Sadír’d-Dín M. Jabl ‘Amilí (1135)</td>
</tr>
<tr>
<td></td>
<td>Hidáyatu’l-lah (1118)</td>
</tr>
<tr>
<td></td>
<td>Husayn (1142)</td>
</tr>
<tr>
<td></td>
<td>(beg. XII etc.)</td>
</tr>
<tr>
<td></td>
<td>S. (1222 Mawílídí)</td>
</tr>
<tr>
<td></td>
<td>– b. ‘Ali as-Sadí (969)</td>
</tr>
<tr>
<td></td>
<td>– ‘Ali (end XII etc.)</td>
</tr>
<tr>
<td></td>
<td>– b. Hasan (1094)</td>
</tr>
<tr>
<td></td>
<td>– Kharman (1153)</td>
</tr>
<tr>
<td></td>
<td>Qádirí (1126)</td>
</tr>
<tr>
<td></td>
<td>S. – ‘Alíbí Pirán (1156)</td>
</tr>
<tr>
<td></td>
<td>S. – Sháhí (1215)</td>
</tr>
<tr>
<td></td>
<td>I</td>
</tr>
<tr>
<td></td>
<td>‘Ibádú’l-lah b. Khwája Fáydí (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Ibráhím b. ‘Abdúl Quádir b. Sadír’d-Dín (1116)</td>
</tr>
<tr>
<td></td>
<td>Imán’u’d-Dín (1182)</td>
</tr>
<tr>
<td></td>
<td>– Beg b. Isma’il Beg (1187)</td>
</tr>
<tr>
<td></td>
<td>‘Ináyatu’l-lah b. Mu’iní’ d-Dín ‘Ali Fárizábádí (1050)</td>
</tr>
<tr>
<td></td>
<td>Sh. ‘Isa (1082)</td>
</tr>
<tr>
<td></td>
<td>Sh. – (1157)</td>
</tr>
<tr>
<td></td>
<td>Islám Murtádá Sháhí (beg. XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Isma’il b. ‘Abdúl Quádir (?) (989)</td>
</tr>
<tr>
<td></td>
<td>‘Izmatúl-lah (1170)</td>
</tr>
<tr>
<td></td>
<td>J</td>
</tr>
<tr>
<td></td>
<td>Ja‘far b. Amír ‘Ali Khwárízmmí (885)</td>
</tr>
<tr>
<td></td>
<td>– Beg Námurúd (1133)</td>
</tr>
<tr>
<td></td>
<td>– Beg Námurúd b. Díst-Beg</td>
</tr>
<tr>
<td></td>
<td>– Samáqandí (1156)</td>
</tr>
<tr>
<td></td>
<td>S. Jaláí Ra’s (1095)</td>
</tr>
<tr>
<td></td>
<td>Jamál-Khán Lídí (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>– M. (1174)</td>
</tr>
<tr>
<td></td>
<td>Ján ‘Alí-Khán (1267)</td>
</tr>
<tr>
<td></td>
<td>Jaswant Ráy (1076)</td>
</tr>
<tr>
<td></td>
<td>– Ray Munshí (1124)</td>
</tr>
<tr>
<td></td>
<td>– Singh Páwáná (1196)</td>
</tr>
<tr>
<td></td>
<td>Jít Rám (1216)</td>
</tr>
<tr>
<td></td>
<td>K</td>
</tr>
<tr>
<td></td>
<td>Kámil-‘Ali (1197)</td>
</tr>
<tr>
<td></td>
<td>Kamálu’d-Dín b. Jaláí’l-Dín</td>
</tr>
<tr>
<td></td>
<td>Mahmúd (970)</td>
</tr>
<tr>
<td></td>
<td>– Hadír (1041)</td>
</tr>
<tr>
<td></td>
<td>Sháhí Kamtar-i-Qádiríyá (1082)</td>
</tr>
<tr>
<td></td>
<td>Abúl-Khayr Násiru’d-Dín M. b. Ahmad Nizámí’u’d-Dín (1150)</td>
</tr>
<tr>
<td></td>
<td>Kháyryyát-Khán (1251)</td>
</tr>
<tr>
<td></td>
<td>S. Khídí, surn. S. Miýam (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Khúdá-Qulí b. Mulá Imám Marwí (1096)</td>
</tr>
<tr>
<td></td>
<td>Khúdádíd (XII etc.)</td>
</tr>
<tr>
<td></td>
<td>Kifáyatú’l-lah b. M. Ma’súm b. M. Hásání (1187)</td>
</tr>
</tbody>
</table>
## INDEX V.

Places of copying.

### A

- Adrianople (924 AH.) .... 12.0
- Agra (see also Akbarabād) (974
- AH.) .... 604, 619
- Ahmadābād (1018 AH.) 430, (1078
- AH.) 431, (begg. XIIe. AH.) 1238
- Ahmadnagar (1025 AH.) .... 1220
- Akbarabād (see also Agra) (1171
- AH.) .... 230
- 'Alāmghīrīpur (1096 AH.) .... 743
- Alwar (?) (1113 AH.) .... 48
- Arkāt (1126-1128 AH.) 1324, (1134
- AH.) 1015, (1137 AH.) 262, (1146
- AH.) 44, (1159 AH.) 246, (1168
- AH.) 696 and. 1070, (1169 AH.)
- 986, (1177 AH.) 424
- Aurangābād (1096 AH.) 664, (1130
- AH.) 1197, (1138-1139 AH.) 1164,
- (1192 AH.) 1391, (XIIe. AH.) 241,
- (1209 AH.) 1063
- 'Aqīmābād (1182 AH.) 1406, 1408,
- 1776, (1190 AH.) 1395, (end XIIe.
- or begg. XIIe. AH.) 1453, (1227
- AH.) 1434, (1267 AH.) .... 121
- بلوز (Ellore ?) (1221 AH.) .... 213

### B

- Bālāpur (in Berar) (1147 AH.) .... 1033
- Bangāpur (in Bijāpur) (XIIe. AH.) 805
- Barwāsāgar (in Jhansi, N.W. Pr.)
- (1205 AH.) .... 1612
- Benares (see also Kāshī and Mubham-
- madabād) (1180 AH.) 227, (1258
- 1842) 151
- Bhāgnagar (in Haydarabād, Decc-
- an) (1054-1056 AH.) .... 1219
- Bīrūj (1207 AH.) .... 312
- Bijāpur (989 AH.) 49, (1042 AH.)
- 703, (1090 AH.) 624, (XIIe. AH.) 988
- Bukhārā (935 AH.) 73, (end Xe.
- AH.) .... 1036
- Burdwan (1187 AH.) .... 309
- Burhānpūr (1098 AH.) 404, 802,
- (1113 AH.) 1037, (1172 AH.) 392

### C

- Calcutta (1210 AH.) 1504, (1225
- AH.) 1530, (1227 AH.) 1128,
- (1251 AH.) 291
- Carnatic (1157 AH.) .... 475

### D

- Damascus (988 AH.) .... 1032
- Danpadrajpūr (?) (1210 AH.) .... 1148
- Dīlī (1169 AH.) 779, (XIIe. AH.) 1321

### E

- Ellore (?) (1221 AH.) .... 213

### F

- Farrukhābād (1188 AH.) .... 332

### G

- Ganjā (in Gujārāt) (1142 AH.) .... 1326
- Gandāna (?) (1115 AH.) .... 708
- Gujārāt (XIIe. AH.) .... 152
- Gwalīr (1146 AH.) .... 263

### H

- Hardwār (1202 AH.) .... 143
- Hasanpur (U.P. ?) (1100 AH.) .... 1320
- Hasanpur (sic ?) (1146 AH.) .... 1549
- Haydarabād (in the Deccan) (1045
- AH.) 1526, (1064 AH.) 22, (1084
- AH.) 14, 80, (1087 AH.) 480 (2),
- (1090 AH.) 466, (1094 AH.) 764,
- (1107 AH.) 1623, (1151 AH.) 1453,
- (1156 AH.) 1285, (1174 AH.) 1467

### I

- Islāhān (1118 AH.) .... 455
- Islāmpūr (کم؟ — Malabar coast ?)
- (1175 AH.) .... 860

### J

- Jahāngīr Nagar (Dacca ?) (1080 AH.) 995
- Jaunpur (1191 AH.) 1482, (1217
- AH.) .... 177

### K

- Kābul (955 AH.) .... 503, 636
- Kalka (اکلاک, near Bijāpur) (1101
- AH.) .... 267
<table>
<thead>
<tr>
<th>M</th>
<th>Q</th>
<th>R</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnaül (in the Punjab) (1134 AH.) 302</td>
<td>Qamarang (Karnaül, in the Punjab) (1139 AH.) ... 1326 (3)</td>
<td>Rānīpūr (Malabar coast?) (1155 AH.) ... 1320</td>
<td></td>
</tr>
<tr>
<td>Kāshān (1101-1103 AH.) ... 1118</td>
<td>Qasār (near Lahore) (1294 AH.) ... 273</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāshā (see also Benares and Mugham madībād) (1219 AH.) ... 695</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kashmir (1232 AH.) ... 1733</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lahore (1100 AH.) 567, (1810 AD.) 388</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lucknow (1192 AH.) 867, (1197 AH.) 68, (1211 AH.) 286, (1217 AH.) 830</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mandyāl (?) (1160 AH.) ... 1091</td>
<td>Sād'hūra (near Ambala?) (1127 AH.) ... 327</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māshāhād (1079-1080 AH.) ... 89</td>
<td>Sād'hū (?)(1151 AH.) ... 851</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melāspūr (?) (1132 AH.) ... 1755</td>
<td>Sadīlīt (the same as Sād'hūt?) (1151 AH.) 601, (1176 AH.) 554</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muḥammadmadbād (Benares, or Kāshā) (1191 AH.) ... 838</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>—— (in Gujrāt) (1141 AH.) ... 223</td>
<td>Sarā (in Bījāpur) (1124 AH.) 830,</td>
<td></td>
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<td>Peshawar (1272 AH.) ... 102</td>
<td>Tirrupāṭṭūr (in Madras pr.) (1178 AH.) ... 1237</td>
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<td>Poona (or Mughalbād) (1263 AH.) ... 888</td>
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INDEX VI.

Dates of copying.

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## INDEX VII.

Correspondence between library marks and numbers in this Catalogue.

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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, 140, 321, 421, 422, 482, 483, 558, 572, 585, 587, 903, 906, 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, 280, 302, 402, 494, 496, 501, 533, 553, 600, 601, 607, 614, 617, 622, 655, 668 (very bad), 691 (very bad), 706, 716 (very bad), 781, 780, 824, 867, 911, 962, 1072, 1098, 1206, 1235, 1418, 1433, 1487, 1605, 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.)

8 (p. 4, l. 27). Read: آقوش for آقوش.
14 (p. 6, l. 28). Add: ff. 72v-422.
33 (p. 10, l. 24). Add: Elliot, Hist. of India, IV, 141-145, V, 116; also Elliot's Bibliographical Index, p. 106.
34 (p. 11, l. 5). Add: Elliot, Bibliographical Index, pp. 106-110, 121-127; (l. 9) read گیش for گیش.
41 (p. 12, l. 29). Add: Elliot, Bibliographical Index, pp. 143-162.
43 (p. 13, l. 37). A part of the same work is described later on under No. 1500 (2).
44 (p. 14, the title). Read: تاووکی for تاووکی.
51 (p. 16, l. 3 fr. b.). Read: آئیماک for آئیماک.
58 (p. 18, l. 20). Read: نیچه for نیچه.
59 (p. 19, l. 2). ظیب للد ابی for ظیب للد ابی.
66 (p. 21, l. 10). Insert: Fr. 1v-32.
68 (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./Xvth.
72 (p. 23, l. 28). Add: Mohren 19; (l. 30) add: Elliot, Hist. of India, III, 478.
78 (p. 25, l. 11). Read, in the first half of the quotation: یال نَعبر for یال نَعبر.
80 (p. 26, l. 1). After the word end insert: i.e. 1. 459.
88 (p. 31, l. 8). Read: Faqū'îd (in the title).
99 (p. 31, l. 22). Read: Dā'ūd (in the title, and l. 23).
106 (p. 34, l. 10). Read, at the end of the quotation: کمیة.
113 (p. 36, l. 6). Read Wāqī'ūt. Add (l. 11): EIO 2989; (l. 13) Cf. JRAS, 1900, pp. 439-475; (l. 18). The Turkish original is described in this Catalogue under No. 1730.
114 (p. 36, l. 27). Read: Lodī; (l. 31 and 40) Dā'ūd: (l. 34) داَّعُد.
131 (p. 41, l. 8). Read the second half of the line: Murādābād, by Kānjīmal Kāyatb (the passage, written in a bad form of shikasta, is not clearly legible).
134 (p. 41, l. 2 fr. b.). Add at the end of the quotation (after سَمā ) the particle ۵۶. 
140 (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 فشیباً.
152 (p. 47, l. 5). Add: Mohren 21.
155 (p. 47, the title). Read: Lafāʾi/juṭ akhbār.
161 (p. 49, l. 4 fr. b.). Add: Mohren 18.
403 (p. 177). In the last quotation instead of ول اذاروا ادغابا (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 dote.

412 (p. 180, the title). Read: Ruq’at-i for Ruq’at.

415 (p. 181, the title). Read: دار العقائد for دارالعقائد.

430 (p. 192, l. 21). For تلاطيم use تلاطيم.

446 (p. 198, l. 17). Read at the end of the quotation سبحة for سبحة.

448 (p. 199, l. 3). The name عامل ملجم (apparently for بابلو) probably stands for that of Boileau (cf. above, remarks to No. 368).

451 (p. 200, l. 14). Read, the end of the quotation: فی إلگیز، لبی. For فی خیابان use فی خیابان.

462 (p. 204, l. 3). Add: copied towards the end of the XIIIth, AH.


464 (p. 204). The folios are badly misplaced. Their proper order is as follows: 280-286, 244-253, 239-243, 230, 237, 231-236, 238, 229-229, 213-221, 207-212, 198-208, 190-197, 182-189, 151-168, 166-165, 159, 167-181, 287, 288 (end).

466 (p. 206, l. 9). Read Mwu’ayyad for Mwuayyad.

467 (p. 207, l. 7 fr. b.). Instead of 1085 read: 1083.


524 (p. 229, l. 6 fr. b.). Read: here with for herewith.

543 (p. 235, last line on the page). Insert: Ff. 30v-38v.

544 (p. 236, l. 5). Instead of ff. 231-235v read: Ff. 210-213v.

545 (p. 236). Read the title: Raς’h i-Sa’dī.

548 (p. 238, l. 9). Insert: Ff. 34v-44.

583 (p. 252, l. 16 fr. b.). Read: بنو أذار in the beg. of the quotation; (l. 12 fr. b.) in the first half of the quotation read: كايم for كايم; (p. 253, l. 7) read: حكمت for حكمت; (l. 14) cancel the comma after EB 803 (3); (l. 20) in the second half of the quotation read: خامه for خامه.

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 Awdhi, 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 785 read 775.

596 (p. 259, l. 8). After the word ‘Flascher’ 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: خامه، را عمد (p. 272, l. 19) read: Divānu’r-rašū’i.

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.

648 (p. 283, l. 4). Read: XVc. instead of XIVc.: (p. 284, l. 21) and p. 285, ll. 17, 20, 38 read: Mahbūb’u-s-siddīgin.

671 (p. 298, l. 2). Instead of خفا read: خفا.

672 (p. 298, l. 24). Instead of 173v read: 147v.


690 (p. 308, l. 1). Read تربظت at the end of the line read: تربظت.

691 (p. 309, ll. 5 and 12 fr. b.). Read: Khuṣdīl for Khusdīl.

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: ما بـ (sic 1).


734 (p. 332, l. 11). Instead of بشر read: بشر.

736 (p. 334, l. 2). Instead of توزب read: توزب.

757 (p. 343, the title). Read the first word: Asalas and Asalas.


769 (p. 348, l. 6). Read: دریا آناتا.

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 Ghulâm ‘All on ff. 407v, 416v, etc.; his father’s name appears on f. 396. The title of the work is found on f. 3v. Several dates of composition are given on f. 530v (they vary from 1107 to 1110 A.H.); the dates begins on f. 533v. On p. 371, l. 16, insert: Ff. 538.

828 (p. 377, l. 11 fr. b.). Instead of 127v read: 77v.

832 (p. 379, l. 20). 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. 23) read: f. 84v for 80v; (last but one l.) read: Ff. 64–101v for Ff. 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 qaṣida and the commentary.’

893 (p. 407, l. 12 fr. b.). Read the first word as ‘Poems.’

896 (p. 408, l. 7 fr. b.). Read the first word in the second half of the quotation as یا پریز instead of یا پریز.

897 (p. 409). A better provisional title may be suggested as Manzūma-i-chikhił hadīth, or Chikhił hadīth-i-mangūm.

910 (p. 414, l. 10). Read the last word in the first half of the quotation as یا پریز.

912 (p. 415, l. 11). Second half of the quotation. Read: شیخ for شیخ.

923 (p. 422). Read: ‘İrāq for İrāqı.

924 (p. 427). No. 20. The poem in question is by the well known Husayn Sādi, (see above, Nos. 568–569 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 Wālî b. Mir Muhammad Bāqir 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 ‘Walî’ (l. 5 fr. b.) read: Qābūl 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: زیر for زیر; (p. 454, l. 8). Insert a comma after ‘Baqīm’.

944 (p. 454, l. 6 fr. b.). Read the last word of the line: Mūsawi.

945 (p. 455, l. 7 fr. b.). Read: Khūshbāl for Khushbāl.

952 (p. 460, l. 26). Read: Asafī for Asafi.

959 (p. 468, l. 1). After ‘Flescher ’ 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-Sadiqī.

1024 (p. 495, l. 16). Insert: Bh 106.

1037 (p. 502, l. 7 fr. b.). Insert a comma after ‘ad-Dabūsī’; (p. 503, l. 11) read: ‘Abdu’s. (l. 13) cancel the comma after Ruknud-Din and insert one after Abū Qās’red.

1046 (p. 508, l. 2 fr. b.). Read: Ff. 1v–70.

1053 (p. 511, l. 14). Read: Siddiqi for Sadiqi.

1071 (p. 518, l. 15 fr. b.). Read: anecdotes for anecdotes; (l. 4 fr. b.) read the beg. of the quotation: زید (زید).

1072 (p. 519, l. 8). Read the quotation: زید (زید).

1073 (p. 519, l. 23). Read the beg. of the quotation: زید (زید).

1082 (p. 522, the title). Read: باری عرایل and Bāri Ta‘ālā respectively.

1093 (p. 527, the title). Read: ‘fi for fi’.

1094 (p. 527, l. 11 fr. b.). Read: ‘نَّلْنَّلّا نَّلْنَّلّا نَّلْنَّلّا’ for ‘نَّلْنَّلّا نَّلْنَّلّا نَّلْنَّلّا’.

1096 (p. 528, l. 7). Read: XIIe, for XIIc.

1103 (p. 531, l. 22). Add: Bh 158.

1113 (p. 535, l. 20). Read: 1089 instead of 1180.

1129 (p. 542, the title). Read: Qāṣi’a.

1141 (p. 547, ll. 16 and 19). Read: فصلت for فصلت.

1145 (p. 549, the title). Read: فصلت and Fas’ilat instead of فصلت and Fas’ilát.
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: فضليت for فضلت.
1182 (p. 566, l. 11) After 'Fleischer' read: Dresden C.
1183 (p. 5:6). Hamidud-Din Nāṣīrī, the author of the work, died in 643/1244 according to Gulzar-i-Abār (see No. 259, ff. 14v–15), where the present treatise is referred to. His name was Muḥammad b. Aṭā'il-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 Allā'u-Dīn Husayn Gūfī (d. 536/1141) (f. 119). Fakhru'd-Dīn Rūzī, the famous divine (d. 606/1209), mentioned on f. 262, was probably already dead at the time of composition (حَدِیث اللّه رَحِمَه). It is added after his name.
1191 (p. 569, l. 12). Read: XIc, instead of XVe.
1193 (p. 569). The work is obviously spurious, because Mas'ūd-i-Bak (see above No. 598), 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. 588v, where the death of Gūsādīrāz is discussed.
1216 (p. 582, l. 13). Read: فضليت for فضلت.
1219 (p. 583). Add: The commentary on the Tasāhidī is one of the earlier works of Gūsādīrāz, and was composed in Gujrāt; so is the Istiqādmatu'l-sharī' at, which was written at Kāhanbāy (Cambayt), probably before the preceding one. The Asmā'rul-Asrā' is generally regarded as the most important work of Gūsādīrāz. It was composed at Golbarca ca. 810/1405 (Cf. Ta'rikh-i-Habībī, No. 2:6 in this Catalogue, ff. 45–47).
1222 (p. 584). Khātimā is chiefly based on Qushayri's well known Risāla, but was originally intended as an epitome of the translation of and commentary on that work by Gūsādīrāz but has been frequently regarded as an independent composition (see the Ta'rikh-i-Habībī, 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-Habībī. Perhaps it is referred to under a different title.
1228 (p. 586, l. 11). Add: It is also referred to in the Ta'rikh-i-Habībī (f. 46).
1229 (p. 586). This work is apparently referred to on f. 46 of the Ta'rikh-i-Habībī, and it is stated there that it had also the title خُطَائُ الْفُسُود. It was written at Cambayt.
1237 (p. 589, l. 9). Read: Tirrupātār for Tarpātār.
1253 (p. 601). The work is chiefly based on the teachings of Shaykh Minān of Lucknow.
1255 (p. 602, l. 17). Read: 39v for 34v.
1299 (p. 624, l. 15). After 'Fleischer' add: Dresden C.
1303 and 1304 (p. 625). According to the Gulzar-i-Abār, see No. 259, f. 73, the author was living in Gujrāt in the beginning of the IXc./XVc.
1305 (p. 625, last line on the page). Add: The latest shaykh who can be identified mentioned here is Muḥammad Pārās (f. 142, his Risāla-i-Qudsiyya is here referred to). The work could therefore not have been composed before the IXc./XVc.
1346 (p. 643, l. 11 from the bottom). Read: Bārī Ta'ālā instead of Bār-i Ta'ālā.
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: باریتغاغالی.
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'atul-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 بُرَأَت insert: (بُرَأَت).

1724 (p. 785, l. 7). Read: Ḥārīn 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: التخطاب for انْتِخَاب. 

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