CATALOGUE RAISONNÉ OF THE BÛHÂR LIBRARY
CATALOGUE RAISONNÉ OF THE BÛHÂR LIBRARY

VOLUME I

CATALOGUE OF THE PERSIAN MANUSCRIPTS IN THE BÛHÂR LIBRARY

BEGUN BY MAULAVI QÂSIM ḤASÎR RADAVÎ

REVISED AND COMPLETED BY MAULAVI 'ABDUL-MUQTADIR,

CALCUTTA
IMPERIAL LIBRARY
1921.
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PREFACE.

It was Munshi Sayyid Sadr-ud-Din of Būhār in Bardawān who laid the foundation of the Būhār Library. He was Mir Munshi of Mir Ja'far, Nawwāb of Murshidābād, and tutor to his son and successor, Najm-ud-Daulah. He served subsequently as Munshi to Warren Hastings, and in that capacity played an important part in the transfer of the Diwānī from the Nawwāb of Mursihdābād to the East India Company. The Emperor Shāh 'Alam, who held him in high esteem, appointed him Mutawalli (Trustee) of the Bā'is Hazārī Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalāl Tahirizī (d. A.H. 642-A.D. 1244) who came to Panduah, in Bengal, in the seventh century of the Hijrah.

In A.H. 1189-A.D. 1775 Munshi Sadr-ud-Din founded the famous Jalāliyah Madrasah, placing at its head Maulānā 'Abd-ul-'Ali of Lucknow (d. A.H. 1225-A.D. 1810), popularly known as Bahr-ul-'Ulūm or the "Sea of Knowledge," the distinguished Indian scholar and writer. Munshi Sadr-ud-Din attached to the Madrasah the "Jalāliyah Library," as the Būhār Library was originally designated. The income of the Bā'is Hazārī Parganahs provided the funds required for the Jalāliyah Madrasah and the Library.

Munshi Sadr-ud-Din died on the 14th of Ramādān, A.H. 1211-A.D. 1796. The other member of the Būhār family with whom we are concerned is another Sadr-ud-Din, the great-grandson of Munshi Sayyid Sadr-ud-Din, and to be distinguished from him as Maulavi Sadr-ud-Din Ahmad. He was born in Būhār in A.H. 1259-A.D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Būhār Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the Rawā'īh-ul-Mustafa and an edition of Nasā'i's al-Khasā'is. He is reported to have written a reply to Maulavi Shibli Nu'māni's Al-Fāriq; but his work, entitled Al-Murtaḍā, remains unpublished.

How extensive the Būhār Library was at the time of the decease of Munshi Sadr-ud-Din is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavi Sadr-ud-Din Ahmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdu manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdu books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavi Sadr-ud-Din Ahmad.
It was the same spirit that dictated the wish that the Būhār Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavi Ṣadr-ud-Din Ahmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Būhār Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurān, written in a beautiful minute Nasḵ by the Emperor Aurangzib, A.H. 1099, the other, a copy of the Panj Sūrah, written in a learned Nasḵ in gold by the prince Dārā Shikāh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavi Ṣadr-ud-Din Ahmad died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a catalogue raisonné of the manuscripts was begun by Maulavi Ābul Khayr Muḥammad Yūsuf, who held the post of clerk-in-charge of the Būhār Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavi Qāsim Ḥasīr Raḍawlī, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavi Hidāyat Husayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavi Ābul Khayr's catalogue of the Arabic manuscripts, and that Khān Ṣāhib 'Abd-ul-Muqtadīr, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavi Ḥasīr's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. If was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khān Ṣāhib 'Abd-ul-Muqtadīr has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the handwriting, the existence of lacunae, and the misplacing of folios by the binder have always been noted.
Several of the manuscripts here described are of great interest; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the Hijrah by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H.; to a rare, though incorrect, copy of Shams-i-Qays's Al-Mu'jam (No. 262), a work on rhyme and prosody of which only three other copies are known to exist; to the rare copies of Niẓāmī's Diwān (No. 294); the Ma'navīs of Jamāl-i Kanbūhī (No. 357); the Khamsah of Šarīf Kashmīri (No. 366), and to a very interesting and extremely rare copy of Sharaf-ud-Dīn 'Ali Yazdī's anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of Firdausī's Shāh Nāmāh (No. 276), containing fine illustrations of the Persian school, an illuminated copy of Niẓāmī's Khamsah (No. 295); a beautifully illustrated copy of the Khwāwar Nāmāh (No. 328), representing the finest specimen of Indian miniature painting and calligraphy; and a good and correct copy of Daulat Shāh's Taḏkirat-ūsḥ-Shu'arā (No. 90), dated A.H. 980; and a beautifully written copy of Gazālī’s Kimiyā-i-Saʿādat (No. 166), dated A.H. 903, transcribed from, and collated with, the author’s copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is:—

(6) "No illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library; and no manuscript of the said Bohar Library shall be taken out of Calcutta."

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Būhār Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdu books, now small, but steadily growing, are also freely at the disposal of visitors to the Būhār Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN.

Imperial Library, Metcalfe Hall,
Calcutta, 6th of February, 1919.
### TRANSLITERATION TABLE

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## X. MSS. OF MIXED CONTENTS.

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<tr>
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</table>
I. HISTORY.

(1) General History.

No. 1.

foll. 626; lines 19; size 13 x 8; 9 x 4½.

TARİKH-I-GUZİDAH.

A general history of the world from the earliest times to A.H. 730 — A.D. 1329, by Hamd Allah b. Abi Bakr b. Ahmad b. Nasr Mustaufi of Qazwin, completed in the aforesaid year and dedicated to the Wazir Giyás-ud-Din Muhammad, the son of Rashid-ud-Din Fadl Allah.

Beginning:—

The work is divided into an introduction (Fātihah), six chapters (Bābs), each sub-divided into several sections (Faṣils), and an appendix (Khatīmah), as follows:—

Introduction, on the creation of the world, fol. 146.  
Chapter I, Prophets and sages from Adam to Muhammad, fol. 17a (in two sections).  
Chapter II, Pre-Islamic kings, fol. 80a (in four sections).  
Chapter III, Muhammad, his Khalifs, friends and descendants, fol. 127a (in six sections).  
Chapter IV, Islamic kings, fol. 363a (in twelve sections).  
Chapter V, Mujtahids, Qārīs, Traditionists, Shaykhs, Ulamā, and Poets, fol. 545a (in six sections). The introductory heading is wanting here.  
Chapter VI (wrongly written here باب هشم), Account of the author's native land Qazwin, fol. 584a (in eight sections). This chapter has been translated by M. Barbier de Meynard in the Journal Asiatique, 5e série, vol. x, pp. 257-296.  
The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting.
Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank. The copy is full of corrections and emendations, but clerical errors and gaps are numerous. Written in cursive Indian Ta'liq. The headings are written in red.

Not dated, apparently 19th century.

**No. 2.**

foll. 101; lines 27-30; size 10 × 7; 8 × 5.

RAUDAT-US-SAFĀ.

A fragment of the most popular universal history Raudat-us-Safā, which was composed by Mir Khwând (d. A.H. 903 = A.D. 1497) at the request of Mir ‘Ali Shîr Nawâ’i. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismā‘īlīs, and ending with the account of Khwâjah ‘Ali Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus:

- اتبيه، طركمن عازم بخارا كرمان ويا اتبيه كفت كا كرمردم بخارا

The Raudat-us-Safā has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription of the copy is found on the last folio of the copy.

**No. 3.**

foll. 343; lines 20; size 14 × 9; 9½ × 6.

KHULĀṢAT-UL-AKBĀR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Giyāṣ-ud-Din b. Humām-ud-Din, surnamed
Khwând Amir (born at Herat about A.H. 880 = A.D. 1475, died in Gujarat, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mir Khwând's well-known historical work Rauḍat-us-Safâ.

Beginning:

- خلاصة كلمات راويان اخبار النبي، عالي مقيدار

The author wrote the work at the request of Mir ‘Ali Shîr Nawâ’il. It is divided into a Muqaddimah, ten Maqâlîlahs and a Khâtîmah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History*.

Written in a clear Nasta’liq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwân.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

**No. 4.**

foll. 215; lines 19; size 11 x 8; 8 x 5½.

حبيب السیر

**HABĪB-US-SIYAR.**

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Ġiyâs-ud-Dîn b. Humâm-ud-Dîn, surnamed Khwând Amir (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning:

- طريف اخبار آلني ذكر أنبياء عالي مقيدار

Edited, Teheran, A.H. 1271; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

**Part I.**

Iftitâh or Introduction, on the creation, Iblis, Jinns, etc., fol. 11b.

Chapter I, History of the Prophets and philosophers, fol 16a.

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131a.

Chapter III, History of Muḥammad, fol. 204b.
The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words:

پس غزه مربع الأول يا سه شنبه يا چهار شنبه

No. 5.

foll. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words:

پا چهار شنبه و بیانی مقدمه از روی حساب نمی‌تواند بود که روی

در شنبه دوادهم ربع اول بوده باشد

Chapter IV. History of the first four Khalifs, on fol. 322b.

Both copies are written in fair Nasta'liq by the same scribe.
The frontispiece of the first part is fairly illuminated.
Not dated, apparently 18th century.

No. 6.

foll. 119; lines 31; size 11½ · 7; 9½ × 5½.

لُب التواریخ

LUBB-UT-TAWARIKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yahyâ b. 'Abd-ul-La'îf ul-Hasayni ul-Qazwini

who, according to a notice of his life found at the end of this copy (fol. 119b), was born on Thursday, the 19th of Dul'qâ'd, A.H. 855 = A.D. 1451; and died in Isfahân on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning:

محمد رستم مرخداي را كه سلطان جهان

The work was written by order of Prince Abul Fath Bahram Mirza, the fourth son of Shah Isma’il Safawi, and was completed, according to Rieu I, p. 104, on the 20th Dul Hijjah, A.H. 948 = A.D. 1541; but like Rieu's copy this one contains several accounts of a later period, e.g. the death of Humâyûn in A.H. 963 = A.D. 1556 (fol. 90b) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118b).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii, Halle, 1783.
The work is divided into four parts called Qisms, with numerous subdivisions:

Qism I. Muhammad and the twelve Imams, fol. 2b.
Qism II. Pre-Islamic kings, fol. 10b.
Qism III (wrongly written here مقاله مصور), The post-Muhammadan rulers, fol. 21b.
Qism IV, The Safawi Kings, fol. 102b.
Written in cursive Nasta‘liq within coloured ruled borders.

The colophon is dated the 14th of Safar, A.H. 1073, i.e. 1662. It was written at Fathabad in the Deccan by Muhammad Rida bin Muhammad Salih Mashhadi. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several `Ard-didahs and notes of the time of Jalalud-Din Shah Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

No. 7.

foll. 286; lines 15; size 8 x 5½; 6 x 3½.

NIGÂRISTÂN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Ahmad b. Muhammad b. `Abdul Gafur ul-Gaffari ul-Qazwini, better known as Qadi Ahmad Gaffari.

Ahmad b. Mustafa b. ABD al-GhAFAR al-Turkiyyi, the author of this work, (d. A.H. 975 = A.D. 1567), who, besides this work, wrote the well-known history called Jahân Ārâ in A.H. 972 = A.D. 1564 and dedicated it to Shâh Tahmâsp Safawi.

Beginning:

آیه طرزا، بھارت، 

Foll. 138, 283 and 284 have been supplied in a later hand. There is a lacuna after foll. 284.
Written in fair Nasta‘liq.

The colophon is dated 22nd Rabi‘ II, A.H. 168, probably a mistake for 1168.

Scribe: ʿABD AL-ḤAMID ʿABD AL-ḤAMID
No. 8.
foll. 394; lines 34-35; size 15 x 8½; 13½ x 4.

RAUḌAT-UT-ṬĀHIRĪN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Ṭāhir Muḥammad b. Ṭāhir Muḥammad Husayn Sabzawārī. The author, Muḥammad b. Ṭāhir Muḥammad Husayn Sabzawārī, is a noted historian and scholar.

Beginning:

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qismāt), subdivided into chapters (Bāb), and again into sections (Faṣls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents:

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13a.
Qism II.—The first four Khalifs and the Imāms, fol. 179b.
(Space for the heading is left blank here).
Qism III.—The Turks, Chingiz Khān, Timūr, and the Šafawī kings, fol. 211b.
Qism IV.—Hindū traditions, from the Mahābhārata, as translated into Persian by the order of Akbar, fol. 290a.
Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamā of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (foll. 346b-374b), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (foll. 377b-393b), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374b and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna
after fol. 393b where the narrative breaks off in the middle of the reign of Humâyûn, and folio 394a abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'liq. Foll. 363a-374b are written in a different hand.

Noted dated, apparently 17th century.

No. 9.

foll. 636; lines 21; size 11½ x 7; 9½ x 5½.

MUNTAKHAB-UT-TAWÂRÎKH.

A comprehensive general history from the beginning of the world to the time of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muḥammad Yûsuf. b. Shaykh Rahmat Ullah ul-Atâkî ul-Kanâ'î who completed it, according to Rieu, p. 122, in A.H. 1056 = A.D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning:

جمیع معاصر و مستقبلا مبدع قیصر من الأول إلى الاد

The entire work is divided into a Muqaddimah, five Qisms and a Khâtîmah, but this copy comprises the Muqaddimah and the first three Qisms only, as follows:

Muqaddimah, divided into four Fâsîls:
1. Utility of history, fol. 9b.
2. Creation, fol. 10a.
3. Tribes of the Jîns, fol. 13b.

Qism I, divided into two Bâbs:
1. Prophets and apostles, fol. 18b.

Qism II, divided into two Bâbs:
1. Early kings of Persia, fol. 146b.
2. Kings who were contemporary with the early kings of Persia, fol. 195a.

Qism III, divided into two Bâbs:
1. History of Muhammad, fol. 238b.
2. History of the early Khalifs, the kings of Umayyad and the 'Abbaside Khalifs, fol. 406a.

Foll. 622a-624b are left blank and the accounts of the Khalifs Mu'tadid (A.H. 279-289 = A.D. 892-902), Mu'tafí (A.H. 289-295 = A.D. 902-908) and Mu'tadír (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe یحیی بن ابراهیم is found at the end of Qism II, fol. 237b.

Not dated, apparently 19th century.
The MS. is slightly damaged.

No. 10. (Turkish).
fol. 90; lines 15-30; size 11½ × 8; 8 × 4.

TAQWIM-UT-TAWÁRÍKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Muṣṭafá b. 'Abd Ullah, better known as Ḥājí Khalífah مصطفى بن عبد الله المعروف به حاجي خليفة the author of the well-known work Kashf-uz-Zunún, who died in A.H. 1068 = A.D. 1657.

Beginning:

محمد وتفا وشرحgte انتها اول مبدأ اول جليل وعليه

The Turkish preface is preceded by a short preamble in Persian.
The work has been printed in Constantinople, A.H. 1146.
A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:

Preface and introduction treating of the various eras, fol. 1b.
Chronological tables for the period extending from Adam to the Hijrah, fol. 9b.
Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20a-73b.

Each page is divided into ten columns.
Foll. 74 and 75 blank.
The above is followed by tables of dynasties, viz. 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, ib., 110) posterior to it, foll. 76a-80b.
Tables of the Osmanli Sultans, of the grand Wazirs, Qadi-Askers, tutors of the Sultans and Qadis of Constantinople, foll. 81a-89b. These are arranged in five or six columns, which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration.

The Khâtîmah begins on fol. 90a.

Written in a learned Ta’liq within red-ruled borders on good thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki, which are found on the margins throughout the copy, the corrections and emendations in several places, and the learned hand in which the copy is written, tend to suggest that the MS. is an autograph of the learned author.

No. II.

foll. 291; lines 31; size 15½ x 8½; 11½ x 5½.

MIR'ÂT-UL-ÂLAM.

A very useful and trustworthy compendium of eastern history from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning:

- برم وت كثرت حسن ثری مه که تاجداران کشور فصاحت الام

The work is usually ascribed to Muḥammad Bakhtawar Khân محمد باکتر ازخان (d. A.H. 1096 = A.D. 1685), who in the preface to the work claims the authorship for himself, while the real author is Muḥammad Baqâ of Sahâranpûr محمد بقا سہارنپوری (d. A.H. 1094 = A.D. 1683), a friend of Bakhtawar Khân. For a discussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called اندیش انداز, each sub-divided into several chapters called نام انداز and انداز, and a conclusion or خاتم. A very full table of contents, occupying foll. 2a-4a, is given in the beginning of the work.

Written in a fair Nasta’liq with the headings in red. The last four folios have been placed in new margins.

Not dated, apparently 18th century.
No. 12.

foll. 311; lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 6$.

MUNTAKHABAT-I-MIR'AT-UL-ALAM WA TABAQAT-I-AKBARI.

Extracts from the Mir'at-ul-' Alam (noticed above) and the Tabaqat-i-Akbari.

Foll. 19-1019. Extracts from the seventh book of the Mir'at-ul-' Alam containing the biographies of the saints and Ulama from the time of Akbar to the reign of 'Alamgir and of the celebrated calligraphists from Ibn-i-Maqlah to the author's time. The Khâtîmah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 579.

Beginning:

پیراپش سوم مشتمل بر دو نمود و یک انویش - نمود اول در ذکر مشایم

• كرام ابن عبد فرخی مهد

Foll. 101b-104b blank.

Foll. 105a-131b. Extracts from the Tabaqat-i-Akbari, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Najm-ud-Din Ahmad bin Muhammad Muqim-ul-Harawi (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Tabaqah of the Tabaqat-i-Akbari, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning:

پوشیده نماند که جهاد از احوال خیر مال حضرت خلیفه الی فراغ

• فست داد

Foll. 132a-135b blank.

Foll. 136a-311b. Extract from the sixth book of the Mir'at-ul-' Alam, containing the history of Bâbur, Humâyûn, Akbar, Jahângîr and Shâh Jahân.

Beginning:

آراپش ششم در ذکر پادشاهان عظم الملک کورکانیه که گزار همیشه بهار

• هندستان را از خس و خاشک وجود کفار پرداخته

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references
to the ʿAʿin-i-Akbari. For instance, regarding the poet ʿAlī, on fol. 133v, we find the following remark in the margin:—"Who is this!" V. my note to No. 42, A.A. p. 223."

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the ʿAʿin-i-Akbari. On fol. 16 (margin) Mr. Blochmann remarks thus: "This extract of the Mirʿāt-ul-ʿĀlam by Bakhtāwar Khān contains the most valuable portion of the work, viz. Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The Khātimah contains Biographies of poets, alphabetically arranged."

Written in fair Indian Taʿlīq with the headings in red. The copy was most probably written for Mr. Blochmann.

No. 13.

foll. 571; lines 23; size 11½ × 7; 8 × 4½.

Мҩҩҩҩنَا مزائل خان

MIRʿĀT-I-JAHĀN-NUMĀ.

A correct and old copy of the Mirʿāt-i-Jahān-Numā or general history of the world, compiled under Aurangzib before A.H. 1094 = A.D. 1682. It is an enlarged recension of the Mirʿāt-ul-ʿĀlam (see No. 11), which is due, like the shorter work, to the authorship of Muhammad Baqā and not to Bakhtāwar Khān. It was edited after the author's death by his sister's son Muhammad Shafi, A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:

زینت جهان شاهد کلام مصلی معادم مالک عالم الغم

The work is divided into a Muqaddimah, seven Payrāʾīsh each subdivided into several Numāʾīsh, and a Khātimah. A detailed index of the contents with reference to the pages comprises foll. 38–50. Written in a learned and fair Nastaʿlīq within red-ruled borders. The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads ʿAbd al-nasīr ʿAbbās ibn Muhammad. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of Bakshi-ul-Mulk Sayf-ud-Daulah Najaf Quli Khān Bahādur Muzaffar Jang, dated A.H. 1191, is found on the fly-leaf.
at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

**No. 14.**

foll. 240; lines 15-19; size 9½ × 5½; 8 × 4.

(تاریخ عام)
(TARİKH-I-ÂM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:

- علامی شیم ابو الفضل در شگفت کامه می‌توسد که مشهور چالاست.

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with ʿAd‍am and ends with an account of the death of Sayyid ʿAbd ʿUllah Khân, A.H. 1134. It concludes with an enumeration of the names of the Râjâhs and kings who ruled in India with the dates of their birth, accession and death, commencing with Râjâh Judishter and ending with Aurangzib, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Taʿliq.
Not dated, apparently 19th century.

**History of Creeds and Sects.**

**No. 15.**

foll. 424; lines 17; size 9½ × 5½; 6½ × 3.

(توحیم الملل)
(TAUDİH-UL-MILAL).

A Persian translation of Abul Fath Muhammad bin Abul Qasim ʿAd‍b-ul-Karim Shahraštâni’s (d. A.H. 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled كتب الملل و انحلال, by Muṣṭafâ bin Shaykh Khâliq dâd ul-Hâshimi ul-ʿAbbâsi مصطفى بن شیخ خالق داد الباشی العباسی, who wrote it by order of Jahângir in A.H. 1021 = A.D. 1612.

Beginning:

- حمدی که لمعات اشعة انوار آن تبیکی اعتقاد التم
A copy of the oldest Persian translation by Afḍāl bin Ṣadr Ṭarikah of Isfahān, completed A.H. 843 = A.D. 1439 and dedicated to Sultān Shāh Rukḥā, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (foll. 16-116) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Nastaʿlīq within coloured ruled borders.

(3) History of the Prophets, Muḥammad, Khalifs and the Imāms.

No. 16.

foll. 407; lines 17; size \(10 \times 6\frac{1}{2}\); \(7 \times 3\frac{1}{2}\).

FUTŪH-I-IBN-I-AʿSAM.

A Persian translation of Khwājāh Abū Muḥammad Ahmad bin Aʿsam ul-Kūfī's (d. about A.H. 314 = A.D. 926) Arabic work Futūḥ, or history of Islām from Muḥammad's death to the death of Hasan and Husayn and the accession of Yazīd in A.H. 60 = A.D. 680.

Beginning:

• الحمد لله الملك المقتدر المقتدر الملك المقتدر

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Mustaʿufi ul-Harawi محمد بن أحمد المستوفو الهمداني who died after finishing only a small portion of the work, viz. the greater part of the history of Abū Bakr. It was continued and finished by Muhammad bin Ahmad bin Abī Bakr ul-Kātib ul-Mābarnābādī محمد بن أحمد بن أبي بكر الكاتب المابربنادي.

Written in a clear Nastaʿlīq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwān.

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف کبرزی. Several seals of the later kings of Oudh are found on fol. 10.
No. 17.

foll. 378; lines 17; size $9 \times 4\frac{1}{4}$; $6\frac{1}{4} \times 3$.

TARJUMAH-I-MAULÜD-UN-NABĪ.

A Persian translation of Sa’id bin Mas’ūd-ul-Kazarūni’s history of Muhammad, by ‘Afif bin Sa’id bin Mas’ūd-ul-Kazarūni who finished the work in A.H. 760 = A.D. 1358.

Beginning:

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called سير مصري في سير عقيفي. Rieu, III, p. 1026a gives altogether a different name, viz. تاریخ حسینی; while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Háj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khātimah, as follows:

I.—Creation of the Prophetic Light, down to the birth of Muhammad, fol. 9b.

II.—From his birth to his mission, fol. 56a.

III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86b.

IV.—Events which took place during the period of his flight, fol. 137a.

Khātimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333a.

Written in Nim-Shikastah with the headings in red. Foll. 1a-3b have been supplied in a later hand. The lower halves of foll. 377a and 377b are wanting.

Dated Thursday the 17th of Dul Ḥijjah, A.H. 1173.

Scribe:—
No. 18.

foll. 164; lines 9; size $8\frac{3}{8} \times 5$; $6 \times 3$.

MANÂQIR-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Din Daulatâbâdî who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5b:

الحمد لله رب العالمين ....... اما بعد بدائته ببدا اندرکه نموی و خویدم

(خادم) بارکه مصطفوی العم

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhîr of 'Abd-ul-Haqq Dihlawi and the other from the Sâdah of Gulam 'Ali Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning.

According to the colophon the copy was written for the donor of this Library Maulavi Sadr-ud-Din by Hasib-ud-Din, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Hasib-ud-Din and Maulavi Khâdîm Husayn on the 1st of Rabi' II, A.H. 1307.

Written in fair bold Nasta'liq.

No. 19.

foll. 603; lines 21; size $18\frac{1}{4} \times 12$; $13 \times 8$.

RAUDAT-UL-AHBÂB.

Beginning:

The entire work is divided into three books, called Maqṣads.
Maqṣad I.—History of Muhammad and his exploits, fol. 20.
Maqṣad II.—History of the first three caliphs, fol. 231a.
Maqṣad III.—History of ‘Ali, the twelve Imams and all the other famous followers of the Prophet, fol. 385b.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250b) says that this part of the MS. was copied in Shawwal 12, A.H. 1281, by Aṣr-ud-Din of Būhār and collated by Ḥasīb ud-Din Ahmad, 20th Rabi‘ II, A.H. 1283. This portion is written in a good Nasta‘liq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta‘liq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta‘liq. Corrections and marginal notes are found throughout the copy.

No. 20.

foll. 233 (pp. 465); lines 25; size 17×10½; 12½×6½.

THE SAME.

Another complete and very neat copy of the Raudḥat-ul-Aḥbāb, written in a beautiful minute Nasta‘liq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe: حسيب الدين أحمد.

No. 21.

foll. 543; lines 21; size 11×6; 8×4½.

THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Raudḥat-ul-Aḥbāb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows:

صورة ما في أصل النسخة

و إنفق العلم كتبة هذه الكتاب الشريف وجمع المعترض اللفظي من كتاب

كتابه العالم المعروف المدقق المأذار المشروعة البادي الطريرة أبو المقاخر نصم الدين.
محمد بن جمال الدين الصيني المشهور بيك شاه الحسين الله تعالى عقيلة
كما الحسين في دنيا و حصل له ما ينادى في شهد جمادي الآخرة اربع
و خمسين و تحصين من الهجرة النبوية عليه أفضل و ثقة في
رب الرب و مل اللمس على الله الطيبين و عترته..... الأئمة الثلاثي العشر
الله يالله الصواعميين...... نور و المعينين أتم بالصدق و الابقى آمين
ي آمين.

و أيضا في امل النسخة
كتب على ظهر الصل الذي نقلت هذه الدفتر منه..... اتمام مقابلته
و تصحيحه بقدر الوعي و المكان و سبيق القلم..... البصر مرموعل في اوخر
شهر جمادي الآخر من هذه السنة المذكورة مدا مع نسخة كتابة الغير الكبير
المحقق الدقيق القاسم للشريعة البابية للطريقة نظام الدين بيك شاه
 بن جمال الدين المتحد المصنعي و الجهاد الله اوآ و آخرا ظافرا و باطنا
وعلى الله على خير خلقه و مظهر اطهاء محمد و آله جميعا.

و أيضا في امل النسخة
بدانه اين نسخه نقل كره شد ارنسخة مرجومه شيم معين الدين
كما ايشن ان نسخه ار نسخة ميركشة محدث نقل كره بودند و باك تصحيح
نمردة بودند كمال تصحيح جالانه تصحيح محدثين مي ناصد رحمة الله
رحمه واسعة.

Written in a beautiful bold Naskh within gold-ruled borders
with a finely illuminated head-piece and a double-page 'Unwan.
The headings are written in red. Not dated, apparently 17th
century.

Additions, emendations and valuable notes are found through-
out the copy.

A note at the beginning of the copy says that this copy with
several other books, sold after the death of Mr. Charles, District
Judge, Rajshahí, by order of the Commissioner of that district, was
bought in a public sale held in the civil court of the same district,
for Rs. 52 (fifty-two rupees)—the price of this copy alone being
Rs. 32 (thirty-two rupees).
No. 22.

foll. 351; lines 17; size 11½ × 8; 9 × 5.

MUNTAKHAB-I-RAU'DAT-UL-AHBĀB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbāb.

Beginning:

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol 1b; Bk. II, fol. 266b; Bk. III, fol. 341a.

A colophon at the end of Bk. I (fol. 265b) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'liq hand with the headings in red.

No. 23.

foll. 479; lines 25; size 16½ × 10; 12½ × 7.

MA'ĀRIJ-UN-NUBŪWAT.

The well-known history of the Prophet Muhammad by Khwājah Mu'in-ud-Dīn bin Hájī Muḥammad-ul-Fārāhi, better known as Mullā Mu'in Miskin خواجه معين الدين بن حاجي محمد الفراهي المشنوري ملا معين مسكين who died in A.H. 907 = A.D. 1501.

Beginning:

The work is divided into an introduction, four books and a Khātimah.


Written in a fair Indian Nasta'liq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Aṣır-ud-Dīn bin Maulawi Miṣbāḥ-ud-Dīn of
Būhār and compared with the original, 12th Dūlqa'd, A.H. 1284, by Maulawi Ḥasib-ud-Din and Sayyid Sa'ādat Husayn of Būhār, under the supervision of Maulawi Sayyid Sadr-ud-Din Ahmad (the donor of this library) son of Sayyid Karīm-ud-Din Ahmad-ul-Husaynī of Būhār.

No. 24.
fol. 155; lines 19; size $\frac{9}{2} \times \frac{6}{3}$; $7 \times 3\frac{1}{4}$.

تاریخ موسوی
TĀRĪKH-I-MŪSĀWI.

A detailed history of the Prophet Moses by the same Mu'in bin Ḥājī Muhammad-ul-Faraḥī, (d. A.H. 907 = A.D. 1501) whose well-known work the Maʿārij-un-Nubūwat (mentioned here, fol. 3°, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work:

بن تاریخ موسی رحمت هم که از امرارش داده‌ام

This work, also called تاریخ موسوی, was finished in A.H. 904 = A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاریخ موسوی. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8.

Written in ordinary Indian Ta'ilq.
Not dated, apparently 13th century A.H.

No. 25.
fol. 354; lines 17; size $\frac{9}{2} \times 6$; $7 \times 3\frac{1}{4}$.

رونده الشهداء
RAUDAT-USH-SHUHADĀ.

A detailed history of the martyrdom of 'Ali and his family especially of Ḥasan and Ḥusayn, composed by Ḥusayn Wā'iz Kāshifī (d. A.H. 910 = A.D. 1505) the author of the well-known work Anwār-i-Suhaylī.
The work has been printed in Lahore, A.H. 1287.
Beginning:

It is divided into ten Bābas and a Khātimah.
Written in a neat Indian Ta'liq by order of the donor Maulawi Şadr-ud-Din.
Dated 13th Jumâdî, A.H. 1290.
Scribe:—Hasîb-ud-Dîn Aḥmad.

No. 26.

foll. 138; lines 18; size 9 × 6; 6 × 4.

ROFÂNA AL-ÂSHÂB.

RAUDAT-UL-ÂSHÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944 = A.D. 1537, by Waḥîd-ud-Dîn Muḥammad better known as Mir Khān, son of Zayn-ud-Dîn.

Beginning:

In the preface the author says that in A.H. 907 = A.D. 1501 there arose in Bağdâd a body of men who abused the Âshâb and persecuted the Sunnis and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurâsân, when he, with the object of making them acquainted with the true beauties of Sunnism, composed the present work.

It is divided into a Muqaddimah, four Sections and a Khâtimah.

Muqaddimah.—The meaning of Âshâb, fol. 39.

Section I.—Abû Bakr, fol. 11a.
  II.—Umar, fol. 40b.
  III.—Uṣmán, fol. 76a.
  IV.—Aḥī, fol. 97b.

In the Khâtimah the author praises the Sunnis and depreciates the Shi'âh community.

Written in careless Nasta'liq.
Dated Tuesday, the 30th of Dîl Hijjah (year not given), apparently 18th century.

1 A note on the margin says:—
A rare and valuable copy of a history of Muhammad and the twelve Imāms.

Beginning:

- محمد خالقِ ۪ال محمد مهتیأ إلی بَلْ مَقْبَرَ قَابِ قَوسَین أَو إِدِین

In the preface the author, who calls himself ‘Ali bin Ḥusayn Zawwārī, says that the present work is a translation from the Aḥsan-ul-Kibār of Muḥammad bin Abī Zayd bin ‘Arab Shāh bin Abī Zayd bin Ahmad bin Ḥusayn bin ‘Abd ʿUllah ul-Ḥusaynī (cf. fol. 320a), made by order of Shāh Tahmāsp Šafawī (A.H. 930-984 = A.D. 1523-1576) in A.H. 950 = A.D. 1543. It is also said (fol. 2b) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Bābs and a Khātimah.

Muqaddimah.

در بِیان توحید و عدل و نبوت و امامت و عیاد و کل‌الا من سری در طاعون و عیٌ دَرْشِمانی و خارجیانی بِد نیاد fol. 3b.

Of the 14 Bābs, the first three deal with the history of Muhammad, ‘Ali (the first Imām) and Fāṭimah, beginning respectively on foll. 35a, 65b and 198b.

The remaining eleven chapters, devoted to the history of the rest of the Imāms, begin respectively on foll. 204b, 216a, 240a, 247b, 256b, 267a, 274a, 281b, 286a, 290b and 294a.

The Khātimah treating of the prerogatives of ‘Ali and an account of the death of Muhammad and یحیی b. ابی بک یی begins on fol. 313b.

The author of the Raudât-ul-Jannât, p. 407, deals at some length with the author and his works.

Written in ordinary Nastaʿliq within coloured ruled borders The headings are written in red throughout.

Dated Jumādī I, A.H. 1244.
No. 28.
fol. 344; lines 15; size 12 x 7½; 8½ x 4.

MANĀQIB-I-MURTADAWī.

A panegyric on 'Ali, the fourth Khalifah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Khilāfah and his death, by Mir Muhammad Šāliḥ ul-Husaynī ul-Ṭir̢mīdī, with the takhallaṣ Kashfi who died in A.H. 1061 = A.D. 1650. His father Mir 'Abd Ullah Tirmidi, poetically called Wasfi, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوندا عطا کي نشا فرخه، که آنرم بفامامت تمام شرونه

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta’ilq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabi’ II, A.H. 1277.

In an endorsement on fol. 1st the work is called کتاب سر الاکبر

في نسیب خیتر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1st have been rubbed out by some mischievous hand.

No. 29.
fol. 319; lines 21; size 11½ x 8¼; 9½ x 6¼.

JALĀ‘UL-‘UYūN.

A Shi‘ah history and biography of Muḥammad, ‘Ali, Fāṭimah and the twelve Imāms by the celebrated Muḥammad Bāqir bin Muhammad Taqī who completed this work in A.H. 1089 = A.D. 1678 and died in A.H. 1110 = A.D. 1698.
Beginning:—

The work is divided into a Muqaddimah and twelve chapters.
The Contents have been fully described in Rieu, i, p. 154.
Written in careless Indian Ta'liq.
Not dated, apparently 19th century.
Scribe:—محمد بن محمد بن شايع بن عز الدين بن عقبة

No. 30.
foll. 345; lines 25; size 12½ x 8; 10 x 5½.

أحسن اللغر
AHSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalifs and the Imáms, composed in A.H. 1114 = A.D. 1702.
Beginning:—

The author, who calls himself on fol. 36 Muhammad, surnamed Kázim, seems to be identical with the author of the Farah: Námah-i-Fátiimi, mentioned in Rieu, p. 708, where he gives his name as Hâdíq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amir Sipahdár Khán Bahádur, son of 'Alamgir's foster-brother Khán-i-Jahán Bahádur.
The work is divided into a Muqaddimah and five Rukns, as follows:—

Muqaddimah.—Creation of the world; the genii (Bani Ján),
fol. 46.
Rukn I.—History of the prophets from Ádam to 'Isá, fol. 56.
Rukn II.—History of Muhammád from his birth to his flight,
fol. 406.
Rukn III.—From his flight to his death, fol. 946.
Rukn IV.—The Khalifs, fol. 1796.
Rukn V.—The Imáms, fol. 2546.

Each section begins with a preface.
Written in a fair Nasta'liq with the headings in red.
Not dated, apparently 19th century.
No. 31.

foll. 211; lines 25; size 11 × 7; 8½ × 4½.

THE SAME.

Another copy of the Aḥsan-us-Siyar written in fair Nastaʿliq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

No. 32.

foll. 95; lines 23; size 12½ × 8; 9½ × 5½.

ترجمة الاسرار

TARJUMAT-UL-ASRĀR

A history of Muhammad and the early Khalifs with an account of the Caliphate of Imām Ḥasan and Muʿāwiya. It also contains the dates of birth and death and duration of life of the Khalifs, the twelve Imāms, the fourteen Maʾṣūms and several other venerable persons, such as Hamzah, 'Abbās, the Aṣhāb-i-Kahaf, etc., and a description of their places of interment. There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology.

The name of the author is indistinctly written as بندر کمترین هیچمان بن عباد الله الصدیقل کمال اکثر محمد پر اسیدی اتار لله پرهان.

The author, who in some of his verses calls himself کمال الله ابن الله ولحالم, says that he wrote this work in A.H. 1185 = A.D 1771.

Beginning:—

الحمد لله رب العالمین و العافية للمنتقین و السلام على روح موسی رضی اللہ عنہ

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning.

Written in Indian Taʿliq.

Not dated, apparently 19th century.
No. 33.

foll. 95 (pp. 189); lines 13-17; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

سعادت الكونين

SA'ÂDAT-UL-KAUNAYN.

A legendary account of the death of Hasan, Husayn and the martyrs of Karbalâ, by Mufti Ikram-ud-Din the great grandson of the celebrated 'Abd-ul-Haqq Dihlawi, composed A.H. 1220 = A.D. 1805, for which year the words رياض الصانعين form a chronogram.

Beginning:

الحمد لله الذي شرف الحسن والحسين على سائر الخلق

The full title of the work is سعادت الكونين في بيان فضائل الصانعين. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khâtimah. A full table of the contents is given at the beginning of the copy.

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

No. 34.

foll. 398; lines 19; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

بهجة المباهيم

BAHJAT-UL-MABÂHIJ.

A rare, old and valuable copy of a history of Muhammâd, 'Ali, and their descendants, especially dealing with their miracles, by Abû Sa'id (or Abul Fa'âl Kamâl-ud-Din, on fol. 1r) Hasan bin Husayn Shî'î Sabzvârî.

Beginning:

حمد بيبعد وثنامي ببععدد أن خداً وأهله الله معلق آسمان براعشه

The author and the work are mentioned among the sources of the Zinat-ul-Majâlîs composed in A.H. 1004 = A.D. 1596. See Rieu II, p. 758. See also Kashf-ul-Hujub, p. 89.

According to the preface the work is an abridgment of Quţb-ud-Din Muhammâd bin ul-Husayn ul-Kidâri's مباهيم البهي. It is divided into forty-five chapters called Fa'âls. A detailed index of the contents with reference to pages is given on the fly-leaf.
Written in good Nasta‘liq within coloured-ruled borders with an illuminated frontispiece.

Scribe: حافظ محمد بن نائر الشريف

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

No. 35.

foll. 69; lines 11; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{4}$.

داه مجلس

DAH MAJLIS.


According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the Raudat-ush-Sbuhadā of Husayn Wā‘iz Kāshīfī (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155b.

Beginning:

ْبَنَّاءِ إِبَنِ مَجُمُّرُشٍ لَسْتُ كَذَّبَةً عَلَى عَالِمٍ إِسْتَ

Each of the ten “sittings” (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muḥtashīm Kāshī. They are severally devoted to the following persons:


Written in beautiful bold Nasta‘liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century.

No. 36.

foll. 219; lines 17; size $8\frac{1}{2} \times 4\frac{1}{4}$; $7\frac{1}{2} \times 3$.

مجمع ال المقاصف

MAJMA‘-UL-MANĀQIB.


علي بن جعفر اصفهاني
Beginning:

• حدود و سياق بيرس أزرهم و فیاس صرف مالك العلیک را سوا ست

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the Habib-us-Siyar (composed, A.H. 930 = A.D. 1523).
The work is not divided into any definite chapters and sections.
The writing in many places is obliterated.
Written in Indian Ta’līq.
Not dated, apparently 18th century.

No. 37.

coll. 307; lines 12; size 8 × 6; 5½ × 3½.

THE SAME.

Another copy of the same Majma‘-ul-Mana‘iq written in ordinary Ta’līq.
Dated Calcutta, 16th of Jamadi II, A.H. 1274.

No. 38.

coll. 199; lines 15; size 7 × 4; 5 × 2½.

MAQĀSID-UL-AULIYĀ Fī MAHĀSIN-UL-ANBIYĀ.

A rare and valuable history of the prophets with a short account of the early Khalifas, by Mahmūd b. Ahmad b. Hasan Fāryābī.

Beginning:

حسین و ستایش مر خداوندی را که یاقوت قوت ناطقه را در اطراف

The name of the author and the title of the work are mentioned in Rieu III, p. 1030a.
The work is written in a learned style and is based on the Qur’ān, Hadīth and other trustworthy authorities.

Contents:—Creation, fol. 3a; Ādām, fol. 5a; Shī‘a, fol. 12a; Idrīs, fol. 12b; Nūḥ, fol. 14a; Hādī, fol. 19a; Sālih, fol. 20b; Ibrāhīm, fol. 22b; Lūṭ, fol. 32a; Ya’qūb, fol. 34a; Yusūf, fol. 35b; Ayyūb, fol. 59a; Shu‘ayb, fol. 62a; Mūsā, fol. 63a; Khīdr, fol. 93a; Yūsūf, fol. 96b; Ilyās, fol. 97a; Alyasa‘, fol. 98b; Dīlkafl, fol. 99b; Ishmūl,
The MS. ends with a Khátimah (conclusion) bearing an enumeration of the names of the Khalifs of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta‘liq within coloured ruled borders.
Not dated, apparently 18th century.

No. 39.

foll. 235; lines 17; size 12 × 8½ ; 9 × 5.

تذکرة المصموسين

TADKIRAT-UL-MA‘SUMIN.

A rare copy of the history of Muhammad, the twelve Imáms and the fourteen martyrs of Karbalá, by Muhammad Nádir.

Beginning:

محمد وفاطمة فراون وسنتاوين دنبليش بپأبي مربأي فنأدر ينات را

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmil-ul-Ímán of 'Abd-ul-Haq Díhlawi (fol. 185b), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz:—

Ádám, fol. 1b; Núh, fol. 3b; Ibráhím Khalíl, fol. 5a; Ya‘qúb and Yúsuf, fol. 7b; Yúnus, fol. 11a; Ayyúb, fol. 12b; Yahyá and Đakariyá, fol. 13b; Músá, fol. 15b.

Chapter 1. Muhammad, fol. 22a; 2. Fátimah, fol. 47a; 3. ‘Ali,
The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake.

The date of transcription given in the colophon is Tuesday, the 3rd of Ramadān. The year is omitted, apparently 19th century. Written in a fair Indian Ta’liq.

No. 40.

foll. 207; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الأنوار

MATÂLĪ’-UL-ANWÂR.

A special history of Muḥammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Maʿāwiyyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning:

الحمد لله رب العالمين والعافية للملتتين و لا عدون اله أَلِى (على)

The name of the author as given in this copy is عقیف بن نوبکاشانی while in Ethé, Bodl. Lib. Cat. No. 141, he is called عقیف المعرفات - لخبار تعید المعرفات - تعلیق الاسوک - تعلیق و ناطی - كشاف - مصادر - مشااری etc.

The author quotes as his sources the contents of which are stated on foll. 3a-3b.

Written in ordinary Indian Ta’liq.

Dated 1st Rajab, A.H. 1238.

Scribe: سید مظفر علی دهلسی من متعلقات خلع بردنی

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising foll. 193b-207a. It begins after three blank folios:

کفتار در بیان شده از احوال حکام عظام بر سبیل اجمال
Written in the same hand as above.
A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

No. 41.

foll. 267; lines 12; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

أُنَفَكَةُ

ÁTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalá in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume َتَمَمُّهُ لَهُمْ أَنَفَكَةُ occurs frequently. On fol. 90 we find that the author quotes the great Shi'ah divine Muḥammad Bāqir, who died in A.H. 1110 = A.D. 1698. It is divided into several chapters called أُنَفَكَةُ or the "Fire House," each subdivided into several sections called "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Átashkadah:

• شَعْلَةٌ دَهْمُ كُبْطُ شَبٌّ عاشورَةٌ، وِ رَدَاعٌ حَضْرَتُ پُرِّجُ مُؤْمَنٌ هُوَکَ

and breaks off in the middle of the 10th Shu'lah of the Sixth Átashkadah.

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

No. 42.

foll. 80; lines 15; size $8 \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

جَانِغُ نَامَھ-I-HUSAYNí.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author. The MS. begins thus without any preface or introduction:–

قصَةُ شَاهُ زَادَہ اَمِيرِ المومْتِينَ حَسْنٌ وِ حَسْنٍ-جَانِغُ أَوْرِدَاءٌ كُنذَدَ عَبَرَ مَرْدِی بُوَدَ كَهَا رَاٰ عَلَدَ اَلْمَنَفِ مَنِ گَفْتَنَدَ

Written in ordinary Nim-Shikastah.
Dated Bardawán, 1252 Bengali
Scribe:—
No. 43.

foll. 21; lines 19; size 11¼ x 7; 9 x 5.

Nūr-ul-İmān.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muhammad and his companions, derived from several reliable works, such as Rūma al-Suqā - K̄atāb al-Suqā - Jamāl al-Aswāl - Shāmāl Ta'wūnī, etc., by the celebrated 'Abd-ur-Rahim bin 'Abd-ul-Karim Safipūrī of the 19th century.

Beginning:

الحمد لله رب العالمين و الصلاة ....... أما بعد. يوشيدّ نماذج

Written in Nim-Shikastah.
Not dated, 19th century.

(4) History of the Gaznawis.

No. 44.

foll. 444; lines 17; size 9¼ x 5; 6¼ x 2¾.

Tārīkh-i-Mas'ūdī.


Begins:

زندگانی خداورد عالم سلطان اعظم وی پیعلام دارا باد العلم

The work also known as Tārīkh-i-Bayhaqī has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'ılıq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page Unwān. There are several gaps in the text. Dated, A.H. 1040.

Scribe:
(5) History of the Mughals.

No. 45.

foll. 178; lines 13; size 8½ x 5½; 6½ x 3½.

HAFT RISÂLÂH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Mughals, being extracts, most probably from Muḥammad Ṣâdiq's Subh-i Ṣâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.


(1) Foll. 18-14b.مجمل تواقيع خواصين ماروار النهر.

A short list of events in the history of Transoxania recorded in chronological order from A.H. 380-1019 = A.D. 990-1619.

Beginning as in Ethé, loc. cit.:

- در سنة ثمانية وثمانية بغرا خان كأول ملوك آل خاندان است.

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramadân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15a-30b. An account of the origin of the Mughal races followed by a short history of Chingiz Khân, Timür and their descendants, agreeing with the Bodl. Copy No. 108.

Begins:

الحمد لله رب العالمين ........ ابت مختصرة در بيان لحوال

- أولاد ياتس بني توج

(3) Foll. 31a-97b.

رسالة در بيان لنسكاب واسامي خاناني كة بعد أز قنگيز خان در الغ بور سلطنت نورد اند

A short history of the events of the reign of Timūr with an account of those of his children and grandchildren whom Timūr survived.

Begins:

الحمد لله رب العالمين ....... بدائه ابت رسالة ابسط مشتمل برحوال

خروج ساجدران کینی ستان امير تيمور غورکن ووقائع زمنی صاحبترانیش

* روزيات اورع تعداد أولاد و اخفادش كه در زمن حيانش موجود بودند
This portion is dated Monday, the 12th of Sháwwǎl, A.H. 1198.

(4) Foll. 98b-157a. تذكرة الأمراء. A collection of biographies of the Amirs of the reigns of Bābur (fol. 98b) and Humāyūn (fol. 100b). See Bodl. Lib. No. 110.

Beginning:

الحمد لله رب العالمين...... إني مغتنصيست در مجمل لحوال

امرأي هندستان

This portion is dated the 8th of Dulqa’d, A.H. 1198.

(5) Foll. 157b-164a. Farmán of Sháh Tahmácsp to Muham-
mad Khán Sharaf-ud-Din Uglí Táklú Beglarbeg of Khurásán, directing him to give the emperor Humāyūn a hearty reception and to treat him hospitably.

Begins:

أني نقل خرمین شاه جمیحا شاه طلباسن إني شاه اسعف مغوم

بباب لوازم استباد

(6) Foll. 165a-178a. A short history of the events connected with Humāyūn’s stay in Persia; his reception, and the hospital-
ity he received from Muhammad Khán; his interview with the Sháh of Persia, etc. See Bodl. Lib. No. 112 (24). A list of the Amirs who accompanied Humāyūn out of Persia is given on fol. 170b, and of the followers who stayed with him during his exile in Persia, on fol. 173b.

Begins:

عزمت همايون حفرت جنت آشیانی نصر الدين محمد همايون

بادشاه خری بصوب عراق

The colophon, in which the title of the work is given as

کتب هفت رسالة تقویم البلدان, is dated the 10th of Dülqa’d A.H. 1197.

Scribe: محمد انصل

The seventh treatise, except for a few of the concluding lines, is wanting.

The MS. is in a damaged condition. It is wormed through-
out, and in most places pasted with patches of thick papers.

Written in fair Nasta’liq.
(6) History of Timūr.

No. 46.

foll. 407; lines 23; size 11½ x 6½; 8 x 4.

ZAFAR NĀMAH.


Beginning:

حمدا كثيرا مبارزا لم يتوى الملك من يشاو

The work has been published in the Bibliotheca Indica
Written in a careless Nastā'īq with the headings in red.
The first and the last folios are damaged. Several folios at the
beginning have been supplied in a later hand.
Not dated, apparently 18th century. A seal dated 1145 and
bearing the inscription صالح الدين خان ندري محض شاه بادشاه غازی
is found on the last folio.

No. 47.

foll. 178; lines 13-14; size 8½ x 5½; 6½ x 4.

نور تحتوري
TUZUK-I-TIMŪRĪ.

The autobiographical memoirs of Timūr, translated, it is
alleged, from a Turki original, by Abū Tālib-ul-Husaynī أبو طالب
الحسيني who presented them to the emperor Shāh Jahān probably
a short time before A.H. 1047 = A.D. 1637.

Beginning:

ونعات السلطان بن السلطان و الحاشٍ بن الحاشٍ

The arrangement of the contents in this copy exactly
corresponds with that of the copy noticed in Ethé, Ind. Office Lib.
No. 196. The memoirs here are brought down to A.H. 776 (fol.
177a) with which ends this copy.
The memoirs are preceded by the Dastūr-ul-'Amal of Timūr, which he sent to his ruling sons and nobles. Written on various coloured papers in two different hands; foll. 1-130b; in a careless Nasta’liq and the remaining portion in a fair Nasta’liq. The Dastūr-ul-'Amal, comprising three folios, is written in a clear Nasta’liq.
The MS. is wormed and damaged.
Not dated, apparently 18th century.

(7) History of Nādir Shāh.

No. 48.

foll. 404; lines 13; size 10½ × 6½; 7½ × 4.

تاریخ جهانگیار

TĀRĪKH-I-JAHĀNKUSHĀI.

The well-known history of Nādir Shāh from his rise to his death, A.H. 1160 = A.D. 1747, composed by Mirzā Muḥammad Mahdī Khān Astarābādī bin Muḥammad Naṣīr. It is also known simply as تاریخ نادری.

Beginning:

بردانالیم رموز آگاهی و دلینه پابل حکمتالی آلی

Several editions of the work have appeared at Teheran (A.H. 1260), Tabriz and Bombay; published for the Asiatic Society of Bengal Calcutta, 1845.

Written in ordinary Indian Nasta’liq with rubrics within coloured ruled borders with an illuminated frontispiece and doublepaged 'Unwān. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

No. 49.

foll. 216; lines 14-15; size 9 × 5½; 7½ × 4.

THE SAME.

Another copy of the Tārīkh-i-Jahān Kushāi, written in Nim-Shikastah within coloured ruled borders. The headings are written in red throughout.
Patches of thick paper render the text illegible in several places.
Fol. 213a; written in a different hand (Shikastah), is dated 15th or 16th of Muharram, A.H. 1167.

No. 50.
fol. 112: lines 17; size 10½ x 6; 8 x 4½.

BAYÁN-I-WĀQIʿ.

A history of Nādir Shāh from his invasion of India down to his death in A.H. 1160 = A.D. 1747, and of the events that took place during the reigns of Muḥammad Shāh and Ahmad Shāh, together with a narrative of the author's travels to Persia and Arabia, by Khwājah 'Abd-ul-Karim bin Khwājah 'Aqībat Maḥmūd bin Khwājah Bulāq bin Khwājah Muḥammad Riḍā.

* * *
The author, originally belonging to Kashmir, came to Dīhlī and attached himself to Hakīm 'Alawī Khān with whom he accompanied Nādir Shāh from Dīhlī to Qazwīn, A.H. 1154 = A.D. from where he set out for Mecca and finally returned to Dīhlī, A.H. 1156 = A.D. 1743.

Begins:

The account in this copy is brought down to A.H. 1166. The Khāṭimāh is wanting.

The MS. is wormed throughout and the margins are badly damaged. Written in ordinary Nasta'liq within coloured ruled borders. Not dated, apparently 19th century.

(8) History of Persia.

No. 51.

foll. 210; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}; 6 \times 3\frac{1}{2}.

MAFĀTIH-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazir Mir 'Ali Shir (d. A.H. 908 = A.D. 1507), by Abul Hasan Ṭabarī. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning:

(بعد از حمد) خالق جبّر کل ونعمت افضل البشر وخاطم الرسل

بردل و دیده ..... و نینش معفی و معتجب میاد.

The author divides the work into four Ṭabaqāt, devoted to the four ancient dynasties of Persia, viz. the Pishdādians (fol. 20); the Kayānians, the Ashkānians (the accounts of these two dynasties are intermixed); and the Sāsānians (fol. 198a). The MS. breaks off in the middle of the account of the last dynasty, with the words:

شایبی جواب داد که قوم توبواست سی آمدت اند و خراشی بسیار آم ایشان

Written in good Nasta'liq with rubrics.

Not dated, apparently 17th century.

No. 52.

foll. 470; lines 27; size $13\frac{1}{2} \times 6\frac{1}{2}; 9\frac{1}{2} \times 4$.

TĀRĪKH-I-ĀLAM ĀRA-I-'ABBĀSĪ.

A complete and very valuable copy of the famous history of the life and reign of Shāh 'Abbās Safawī and his predecessors, by Iskandar Munshi. The copy was originally completed the
work in A.H. 1025—A.D. 1616, but afterwards continued it to A.H. 1038—A.D. 1629.

Beginning:

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Sahifahs, the first containing the life of 'Abbâs from his birth to his accession (A.H. 978-996—A.D. 1571-1588), the second, the first thirty years of his reign (A.H. 996-1025—A.D. 1588-1616). He subsequently added a continuation, called Maqṣad-i-Ṣâni, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H. 1025-1038—A.D. 1616-1629).

Contents:—Preface, fol. 1b. After fol. 2b, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing. History of Shâh Ismâ'il, fol. 10b; Shâh Tahmâsp, fol. 13b.

Sahifah I. History of Shâh 'Abbâs from his birth to his accession, fol. 33a.

Sahifah II. History of 'Abbâs from his accession to A.H. 1025—A.D. 1616, or the history of the first thirty years of his reign, fol. 147b.

Maqṣad-i-Ṣâni. History of the last thirteen years (A.H. 1025-1038—A.D. 1616-1629) of 'Abbâs's reign, fol. 386b.

This beautiful copy is written in a fine clear Nasta'liq within gold-rulled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

No. 53.

foll. 64; lines 23; size 13¼ x 9¼; 10½ x 1.

THE SAME.

A very defective copy of the 'Ālam Ārâ containing only the first portion of the Muqaddimah and the latter part of the
first Şahifah. After fol. 7⁵ there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual:

- جَوْنُ نُشَرَ مَعَامَدٍ كَبِيرٍ ٱلْيَوْمِ

Written in ordinary Ta’liq within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmîr in the 10th year of the reign of سَاحِبْقِرَانٍ ٱلْبَنِي، most probably meaning ‘Âlamgîr (A.H. 1069-1119), the son of the Şâhibqirân-i-Şâni (Shâh Jahân). For another copy, dated Kashmîr, A.H. 1074, written by the scribe of this copy, see No. 56.

No. 54.

foll. 380; lines 23; size 13½ × 9½; 10½ × 6½.

THE SAME.

The second Şahifah of the ‘Âlam Arâ containing the history of the first thirty years of Shâh ‘Abbâs’s reign.

Beginning:

- مَحَبَّةٌ لِدُمِّ اَنْتَى فِي عَالِمِ أَرَّى عَبْسِي عِنْدَ اَعْلَامَ مَحَبَّةٌ سَلْطَنَتٍ

Witten in ordinary Ta’liq by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

No. 55.

foll. 194; lines 18; size 12½ × 7½; 8½ × 4½.

THE SAME.

The Maqṣâd-i-Şâni of the ‘Âlam Arâ containing the history of the last thirteen years of ‘Abbâs’s reign.

Beginning:

- بَعْدَ اَمْرِ ومِسْتَعْلَمِ خَالِقِ أَسْمَالِ وَرَزَمِينِ وَسَمَتَشِينِ وَنَيَبِيَنِ

- جَهَانُ أَطْرْيِنِ
Written in a careless Ta‘liq. The original folios have been mounted on new margins. The MS. is wormed throughout. Not dated, apparently 18th century.

No. 56.

foll. 97; lines 23; size 13½ x 9½; 10½ x 6½.

THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta‘liq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kashmir, in Jumādā II, A.H. 1074.

No. 57.

foll. 135; lines 19; size 8½ x 4½; 7½ x 3½.

تاریخ طاهر قدیم
TĀRĪKH-I-TĀHIR WAHĪD.


Beginning:

• نبایش خالقی را سرا ست که زبان مبته سکال را بالغ

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.

The author does not give any distinct title to the work, and it is known as تاریخ جدید و عباس نامه و تاریخ شاه عباس ثانی. The present copy is endorsed as لاساس الاقتباس في أحوال شاه عباس.
This copy breaks off with the following words:

Written in a clear Indian Ta'liq.
Not dated, apparently 18th century.
Two seals, one of جلال الدوله dated A.H. 1204, and another of زين العابدين dated A.H. 1208, are found on the fly-leaf at the beginning.
The last folio is wormed in many places.

(9) History of Herat.

No. 58.

foll. 275; lines 25; size 12\(\frac{3}{4}\) × 9; 9\(\frac{1}{2}\) × 6\(\frac{2}{3}\).

تاریخ هرات

TĀRĪKH-I-HARĀT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'in Asifzāri, the author of the Raudāt-ul-Janāt (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Būhār collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol. XII, No. 4 (1916).

Beginning:

The author who calls himself in the preface Sayf ibn Muham-
mad bin Ya'qūb-ul-Harawi سيف أبي محمد بن يعقوب العمري but later on simply Sayfi, says that after composing the ethical work Majmū‘ah-i-Giyāṣī, which he dedicated to his patron Malik Giyāṣ-ud-Dīn Kurt, the fourth king of Herat of the Kurt race, who
reigned from A.H. 708-729 = A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingiz Khan's death (A.H. 624 = A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 dikrs or chapters, fully enumerated in the beginning, foll. 3-9; but from the preface we learn that the author divided the entire work into 400 dikrs. We are further given to understand in the concluding lines that the present volume is the first daftar and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9) is devoted to the account of the foundation of Herat and the second (fol. 16) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17) relating to the expedition sent by Chingiz Khan under Tului Khan against Khurazan in A.H. 618 = A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19-33) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv, Nishapur and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29) and as the city remained in a desolated condition for 16 years, viz. A.H. 619-634 = A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33-48) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 = A.D. 1236-1244, before the Malikis of Herat of the Kurb race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurb race covering the period A.H. 643-721 = A.D. 1245-1321. The history ends with an account of the expedition sent against Shujj by Malik Ghyas-ud-Din's son Malik Shams-ud-Din in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Din in charge of the government.

A note on fol. 14 in the handwriting of Muhammad Tahir Ashna, entitled 'Inayat Khan, the learned historian and librarian of Emperor Shah Jahans, adds further interest and value to the copy. In this note 'Inayat Khan says that this copy of the history of the Malikis of Herat, belonging to his deceased father (Zafar Khan, the governor of Kashmir), reached Kashmir from Lahore at the end of Ramadhan, A.H. 1074. The note runs thus:
In another place on the same page the price of the MS. is written thus:

The same folio contains an illuminated but faded star and several seals, of which only one, bearing the inscription عليه السلام ميتي إلهام بالله، is legible.

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

**History of Europe.**

**No. 59.**

foll. 274; lines 17; size 10 × 6; 7½ × 4.

**TANQİH-UL-AKHBÂR.**

The full title of the work, as given in the preface, is تنقلع الأخبار فن أبي آثار الأدوار. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning:

• هزارين سياس إيزد توانا را ست كه إنسان معروف النهيان

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the تنقلع الأخبار فن آثار الأدوار con-
taining the history of Europe. It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title "الخمیر" and composed, A.H. 1125 = A.D. 1713, is noticed in Ethé, Ind. Office Lib. Nos. 127-128.

Written in ordinary Ta‘liq within coloured-ruled borders. Not dated, apparently 19th century.

The words الخط مصنف, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

(11) Indian Histories.

(a) General History of India.

No. 60.

foll. 579; lines 19; size 12½ × 7½; 10½ × 5½.

طبقات أکبری

TABAQAT-I-AKBARI.

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar’s reign, A.H. 1002 = A.D. 1593, composed by Nizâm-ud-Din Ahmad bin Muham-mad Muqim of Herat, who died A.H. 1003 = A.D. 1594.

Beginning:

سلس رفعت اساس بدشة حقيقة رآ سرد که حلال وعقد نظام عالم وضبط

و ربط بني آدم اللم

The work is divided into a Muqaddimah, nine Tabaqāt, and a Khátimah.

Contents:

Muqaddimah.—History of the Gaznawis, fol. 3a.

Tabaqah I.—Sultâns of Dihli from Mu'izz-ud-Din Gûrî to Akbar, fol. 18b.

Tabaqah II.—Kings of the Deccan, fol. 39a.

Tabaqah III.—Kings of Gujarât, fol. 433a.

The fourth Tabaqâh dealing with the history of the kings of Mâlwhah is placed after the fifth Tabaqâh, on fol. 483a.
Tabaqah V.—Kings of Bengal, fol. 478.
The sixth Tabaqah, dealing with the history of the Sharqi kings of Jaunpûr, is wanting.
Tabaqah VII.—Rulers of Kashmir, fol. 520.
Tabaqah VIII.—Rulers of Sind, fol. 560.
Tabaqah IX.—Rulers of Multân, fol. 566.
The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the Bibliotheca Indica Series.
The MS. is written in a clear bold Nasta’lîq, within gold and coloured ruled borders. Fol. 2o is profusely illuminated.
Dated 15th Dulqa’ad, the 23rd year of Shâh ‘Alam’s reign.

(b) Sultâns of Dihlî.

No. 61.

foll. 181; lines 27; size 9½ x 5½; 6½ x 3½.

تاریخ فیروز شاهی

TĀRĪKH-I-FĪRŪZSHĀHĪ.


An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.
The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—
No. 62.

foll. 198; lines 13; size 11\(\frac{1}{2}\) \times 7; 8\(\frac{1}{2}\) \times 5.

TĀRĪKH-I-SALĀṬĪN-I-.AFĀGANAH.

A history of the Lodi and Sūr dynasties composed, as stated in the preface, at the request of Dā'ūd Shāh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymān Khān Qarrānī, king of Bihār and Bengal (A.H. 971-980 = A.D. 1563-1572), by Ahmad Yādgār.

Beginning:

* شكور سبب واجب الوقودي، رسأ ست كه جلال مقات جمالش

A copy of the work is preserved in the Asiatic Society of Bengal. The work comprises the following reigns:

Bahlūl Lodi, fol. 3\(a\); Sikandar Lodi, fol. 23\(a\); Ibrāhīm Lodi, fol. 46\(a\); Shīr Shāh, fol. 106\(b\); Islām Shāh, fol. 139\(b\); Muḥammad Shāh ‘Adil, fol. 159\(b\).

It concludes with an account of the defeat, capture and execution of Himū in A.H. 964.

Written in Nim-shikastah.

Not dated, a modern copy, apparently copied in the 19th century.

Scribe: —

عبد الرحمن.
(c) History of the Timurides in India.

No. 63.
fol. 174; lines 21; size 14½ x 9½; 10 x 6.

AKBAR NĀMAH.

The first part of the first book of Abul Fadl’s (d. A.H. 1011 = A.D. 1602) famous Akbar Nāmah, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H. 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar’s ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar’s ancestors to the death of Humāyūn, A.H. 963 = A.D. 1556.

It begins thus:

• اللّه أکبر راۡبِّی چه دِیَتِیۡسَت فُرُّ الغ

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta’liq with a profusely illuminated head-piece and a double-page ‘Unwân.

Spaces for headings are left blank on fol. 157a and 173a.

Not dated, apparently 17th century.

No. 64.
fol. 193; lines and size same as above.

THE SAME.

The second part of the first book of the Akbar Nāmah, containing the history of Akbar’s reign from his accession to the end of the 17th year of his reign.

Beginning:

• سلسلة النظام کَرْکَة آفزِیاهُ الغ


The MS. is defective towards the end and breaks off with the words گَا بِئِنگَرِ مِل چه رسد.
Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

No. 65.

foll. 298; lines 23; size 19\%21 × 11\%21; 14 × 8\%21.

آلفی اکبری
A'ÌN-I-AKBARÍ.

The third book of the Akbar Námah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Faḍl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H. Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786; reprinted in two vols., London, 1800.

Beginning:

این همه در برده نهایی راز تو

This interesting copy contains valuable notes on the margins. Written in bold Nasta'liq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwâns found respectively on foll. 1\%11, 138\%11 and 223\%11. Not dated, apparently 19th century.

A seal of [illegible], dated A.H. 1301, is fixed on the fly-leaf at the beginning.

No. 66.

foll. 285; lines 20; size 12 × 7; 10\%21 × 6.

اقبالنامه جهانگیری
IQBÁL NÁMAH-I-JAHÁNGÍRÍ.

A copy of the scarce second volume of the Iqbal Námah, containing a full history of Akbar from his accession to his death, abridged from Abul Faḍl’s Akbar Námah and its continuation, by Muhammad Sharif, generally known as Mu’tamad Khán (d. A.H. 1049 = A.D. 1639), who completed it in Kashmir, A.H. 1029 = A.D. 1620.

Beginning:

اینگ جهانگیری و میرزا ایمان و ایمانلاکان

The volume ends with an enumeration of the children of Akbar.
There are two colophons at the end of this copy. The first dated, Akbarábád, Sunday, the 23rd of Muharram, A.H. 1069, the 33rd year (probably a mistake for 37th year) of Sháh Jahán’s reign.

The second dated the 8th year of Farrukh Siyar’s reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nim-shíkastah and ordinary Ta’liq by four scribes, viz., موتی لعل حیاشریل مالحس رالی، بوبورآج. A seal of بوبورآج is found at the end of the copy.

The headings are written in red.

No. 67.

foll. 275; lines 15; size 9 × 5½; 7 × 3½.

جہانگیر نامہ

JAHANGIR NAMAH.

The amplified redaction of the spurious memoirs of Jahángir, on which Major Price’s translation, “Memoirs of the emperor Jahangueir, written by himself,” is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning:

لی نام توسر دفتر اسرار وجود

After which the usual beginning appears thus in the third line:

حمد بیغایت و شکری تلایت.

The title ترک جهانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta’liq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

No. 68.

foll. 108; lines 15-18; size 10 × 6; 8½ × 4.

THE SAME.

Another copy of the spurious memoirs of Jahángir, defective at both ends. It opens abruptly with the words:

(sic) کیسه از روز تهی و کاسه زنوت
This copy slightly differs from the preceding one. It contains the prologue of Itimād-ud-Daulah to the Pand Nāmah, or moral precepts of Jahāngir (see Rieu, p. 254\textsuperscript{b}) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qaṣīdah which Jahāngir is said here to have composed in imitation of Khāqānī's well-known Qaṣīdah

The MS. written in a careless and bad Nim-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand. Not dated, apparently 19th century.

The MS. is in a damaged condition.

**No. 69.**

foll. 380; lines 17; size $11\frac{1}{2} \times 7; 7\frac{1}{2} \times 4$.

پادشاه نامه

**PĀDĪSHĀH NĀMAH.**

A history of the early life of Shāh Jahān and of the first ten years of his reign, i.e. from A H. 1000-1047 = A.D. 1591-1637, by Muhammad Amin bin Abū Ḥusayn Qazwīnī who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning:—

The work is divided into three sections, called Muqaddimah, Maqālah and Khātimah, as follows:—

I. Muqaddimah.—Containing the account of Shāh Jahān's birth, and the history of his predecessors and of his minority, fol. 98\textsuperscript{a}.

II. Maqālah.—Account of his accession and history of the first ten years of his reign, fol. 98\textsuperscript{a}.

III. Khātimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shāh Jahān's time, fol. 276\textsuperscript{a}.

Written in a fair Nasta‘īq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several
places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.
Dated A.H. 1223.

No. 70.

foll. 277; lines 19 (but on fol. 67a, 15); size 11 × 6½; 7½ × 3½.

QARNİYAH-I-SHĀH JAHĀN BĀDSHĀH.

Another history of Shāh Jahān’s reign, by Muḥammad Tāhir, poetically surnamed Ḍūnā (d. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor’s reign. The history of the first two decades is wanting.
The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10r.

وفاق سال بيست ويتم جلوس أشرف روز بنجشنبه غرار جياد ألمان
- هزار وبنجشآ ورهفت سال بيست ويتم جلوس أشرف بميزراكي أفاز شديد

The first nine folios, written in a different hand (clear bold Nasta‘liq), contain a detailed autobiography of the author.

Muḥammad Tāhir’s history is generally known by the name of Shāh Jahān Nāmah. It is also called ملخص on account of its being abridged from the Pādīşāh Nāmah (noticed above). This portion of the work (the present volume) is called by the author (fol. 49r) Aštān (i.e. Foll. 248v-253r) is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy.

The MS. is worm-eaten in many places.
Not dated, apparently 17th century.

Nos. 71—73. (Missing).

The three volumes of the ‘Amal-i-Sāliḥ, a detailed history of Shāh Jahān from his birth to his death, composed by Muḥammad Sāliḥ Kanbūh, are missing. The volumes were lent to Sayyid ‘Abd-ul-Wāriz ul-Mūsawi of Būhār on the 12th of June, 1911, and were never returned.
No. 74.

foll. 58+339; lines 19; size 11 ½ × 7; 8 × 4 ½.

احوال شاهزادگی مهان جهان و بادشاها نامه دفتر اول

AHWÁL-I-SHÁHZÁDIGI-I-SHÁH JAHÁN WA PÁDISHÁH NÁMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Sháh Jahán.

I. Foll. 1-58. History of Sháh Jahán from his birth, A.H. 1000 = A.D. 16047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76. II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذکر سطور نبرخواه وجلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khián the author of the autobiography. The history begins with the birth of Sháh Jahán and ends with his arrival at Agrah in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Ḥamid Láhúri's عبد الحمید لاهوری (d. A.H. 1065 = A.D. 1655) history of Sháh Jahán, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning:

The Introduction on the ancestors of Sháh Jahán begins with Timúr, on fol. 18a; Bábūr, fol. 20a; Humáyún, fol. 26a; Akbar fol. 27a; Jahángír, fol. 28a. Sháh Jahán's accession, fol. 33b; the second year, fol. 103b; the third, fol. 120b; the fourth, fol. 138b; the fifth, fol. 167b; the sixth, fol. 182b; the seventh, fol. 218b; the eighth, fol. 241b; the ninth, fol. 261b; the tenth, fol. 298b. The history is followed by an account of the Manṣábdárs (fol. 322b), Shaykhs (fol. 330b), learned men (fol. 334a), Physicians (fol. 336a), Poets (fol. 337b), of Sháh Jahán's time.

'Abd-ul-Ḥamid's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pádisháh Náma have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.
A note on the fly-leaf says that this copy was transcribed by Munshi Gulam Husayn Khan Jaunpuri Tabatabai, the author of the well-known work Siyar-ul-Mutaakhirin. The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places. The headings are written in red. Written in fair Nasta’liq within coloured-ruled borders. Dated, Benares, the 6th of Dulqa’d, A.H. 1235 = 6th August, 1820.

No. 75.

foll. 228; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{4}$.

The third volume of the Pādishāh Nāmah, supplied, after ‘Abd-ul-Ḥamid’s death, by Muhammad Wāri (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shāh Jahān’s reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning:—

برسانامه دیپر قلم • انتجه گند په تیمی رم

A detailed index of the contents occupies nine folios at the beginning of the copy. A note says that this copy, like the preceding, is due to the handwriting of the same Gulam Husayn Khan. Dated, Benares, the 3rd of Dul-hiijjah, A.H. 1235 = 10th October, 1820. Written in the same hand as the preceding copy.

No. 76.

foll. 346; lines 14; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ماتر هالگیری

MA’ĀSIR-I-‘ĀLAMGIRĪ.

A very valuable copy of the Ma’āṣir-i-‘Ālamgiri, written only two years after the author’s death. The work, containing the history of the full reign of Aurangzib (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muḥammad Sāqī Musta’id Khān (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710. The first folio, supplied in a later hand, opens thus with an unusual beginning:—
The first line on fol. 2s corresponds with line 11, p. 1, of the Bibliotheca Indica edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzib's reign and is a mere abridgment of Muhammad Kazim's (d. A.H. 1092 = A.D. 1681) history of the same period, comprises foll. 1-40. The second part is Muhammad Sāqi's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'liq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus:-

The seals and 'Arḍ-didahs on the fly-leaf have been effaced or disfigured by some mischievous hand.

No. 77.

foll. 412; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 5$.

تذكرة السلطان شغتا

TADKIRAT-US-SALĀTĪN CHAGATĀ.

A history of the house of Timūr, more especially of its Indian branch, by Muhammad Hādi Kānwar Khan محمد هادي كامور خان who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the Haft Gulshan.

Beginning:--

چون صفحت کافی بیاراست و خامة دور زبان برداشم الغم
The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingiz Khan, Timur, Shâh Rukh, Ulugh Beg, 'Abd-ul-Latif and his successors to the death of Sultan Husayn; the rise of the Safawis; Bâbur, Humâyûn, Akbar and Jahângir. The volume closes with an account of Jahângir's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'liq.

Not dated, apparently, 19th century.

No. 78.

foll. 397; lines 17; size 10½ x 8½; 8½ x 5.

THE SAME.

A good and neatly written copy of the very scarce second volume of the same Muhammed Hâdi Kâmwar Khan's تذكرة السلاطين comprising the history from the accession of Shâh Jahân, A.H. 1037 = A.D. 1627, down to the sixth year of Muhammad Shâh's reign, A.H. 1136 = A.D. 1723.

Beginning:

بر اریب حیدر متدفی و متنجب نامد که چون خداوند ازل
* و ابد الامین

Contents:


A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 16 we find the following endorsement in his handwriting:
Tazkiratus Salátin
(Sháh Jahán up to the beginning of Muḥammad Sháh's reign).
(The first portion not copied).

(Sd.) J. H. Blochmann.
1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy is also the same.

Written in ordinary but distinct Indian Taliq with the headings in red.

No. 79.
fol. 39; lines 14-20; size 7½ x 5; 5½ x 3½.

تاریخ شاهنشاهی
TĀRĪKH-I-SHĀHINSHĀHĪ.

A very beautiful copy of the history of the events that followed the death of Aurangzib (A.H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyār (A.H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husayn Ali Khan and 'Abd Ullah Khan, to whose military operations he gives undue prominence. The author who calls himself (fol. 36b) خواجه محمد خليل Khwájah Muḥammad Khalil took an active share in most of the military events of the period which he records.

Beginning:

الحمد لله و الصلاة على رسول الله .... و آئين سادات تمكين الم

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاریخ شاهنشاهی

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.
The original folios are mounted on new margins.
Not dated, apparently 18th century.
(d) Local Histories of India.

(i) Kashmir.

No. 80.

foll. 149; lines 12-20; size $8 \times 6 \frac{1}{2}; 7 \frac{1}{4} \times 5 \frac{1}{4}$.

Tārīkh-i-Kashmir.

A history of Kashmir from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Rājaratangini of Kalhana, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narāyan Kūl, poetically surnamed 'Ājīz, a Hindū Brahman of Kashmir.

Beginning:—

• بسیاس بریتی آز متقیہ تیلیس دیاوا چناب پادشاہی

The MS. is incomplete and worm-eaten in many places. The first line of foll. 32a-63b is partly illegible on account of a big worm hole.

Written in Nasta'liq, apparently in the present century.

No. 81.

foll. 248; lines 15; size $9 \frac{1}{2} \times 5 \frac{1}{2}; 6 \frac{1}{2} \times 3 \frac{1}{2}$.

Wāqi'āt-i-Kashmir.

Another history of Kashmir from the oldest times down to A.H. 1160 = A.D. 1747, by Muḥammad A'zam, son of Khayr-uz-Zamān Khān, محمد اعظم بن خیر الزمان خان (see fol. 4a, l. 1).

Beginning:—

• زنیت متقاعد دفتر ابتداع و آیتاد کے نزدیک طبیعت الیک

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nāṣir-ud-Dīn Muḥammad Shāh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it
contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamā, and poets of Kashmir.

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

Muqaddimah.—Geographical description of Kashmir, fol. 40.
Qism I.—Hindū Rājāha, fol. 10a.
Qism II.—Muhammadan rulers, fol. 35a.
Qism III.—Mugal emperors, from Akbar to Muhammad Shāh, fol. 123b.
Khātimah.—Curiosities of Kashmir, fol. 240a.

Written in fair Nasta‘līq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting. Not dated, apparently 19th century.

(ii) Bengal.

No. 82.

foll. 294; lines 15; size 9½ × 5½; 7½ × 3½.

رياث السلاطين
RIYĀD-US-SALĀTĪN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Gülām Ḥusayn, poetically surnamed Salīm (d. A.H. 1233 = A.D. 1817), who commenced the work in A.H. 1200 = A.D. 1786 and finished in the span of two years.

Beginning:—

• جهل جهل حمد سردار بارگاه جهل آفرینی است اعی

The work is divided into four books (Rauḍahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Rājāhs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawi 'Abd-us-Salām, was published, Calcutta, 1902.

Written in good Indian Nasta‘līq within black-ruled borders with the headings in red. The MS. was transcribed by Irādat 'All of Būhār in 1874 for the donor of this library.
II. BIOGRAPHY.

(1) Saints.

No. 83.

foll. 329; lines 21; size 10 × 6; 6½ × 3½.

TAĐKIRAT-UL-AULIYÂ.

An old and exceedingly valuable copy of Farîd-ud-Dîn ‘Aţţâr’s Shîm Firdawûsî’s biographies of distinguished Sûfis, who belong mostly to the first three centuries of the Hijrah.

Beginning:—

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H., 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta’liq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged ‘Unwân.

Not dated, apparently 10th century of the Hijrah.

No. 84.

foll. 352; lines 19; size 10 × 7; 6½ × 4.

NAFAQÂT-UL-UNS.

Beginning:

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta’liq hand within gold-ruled borders, is dated Monday, the 13th of Šafar, A.H. 954.

Scribe:

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amir-ud-Daulah Intizâm-ul-Mulk Haydar Beg Khân Bahâdur Nusrat Jang, was collated and compared, 21st of Ramađân, A.H. 1200.

A seal of a certain noble (name illegible) of ‘Âlamgir’s time is found on fol. 12.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand:

No. 85.

foll. 247; lines 13; size 7½ × 5½; 5½ × 2¼.

HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmi’s Nafahât, by ‘Abd-ul-Gafîr Lâri (d. A.H. 912 = A.D. 1506), the most eminent of Jâmi’s disciples, who wrote it for Jâmi’s son Diyâ-ud-Din Yûsuf in A.H. 896 = A.D. 1490.

Beginning:

The first eight folios of the present MS. are written in a careless Ta’liq, the rest in fair Indian Ta’liq.

This copy, dated 10th Rabi’ I, A.H. 1287, was written by Hasib-ud-Din for the donor of this Library.
No. 86.

foll. 322; lines 17; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

RASHAHAHAT-I-'AYN-UL-HAYAT.


Beginning:

الحمد لله، رحم رشحات الحقائق و الحكم على قلوب العارفين يفيضه

The work is divided into a Maqâlah, three Maqâsads, and a Khâtimah. Each Maqâsad is subdivided into three Faâls.

Maqâlah on fol. 37a. History of the different classes of the Naqshbandi Shaykhs with notices on their lives in chronological order.

Maqâsad I on fol. 177b. Genealogy of Khwajah Ahrâr, his birth (A.H. 806), early life, journeys, high qualities, virtues, etc.

Maqâsad II on fol. 211a. Sayings, spiritual remarks, and illustrations which the author received from Khwajah Ahrâr's own mouth.

Maqâsad III on fol. 249a. Miracles and wonderful deeds performed by Khwajah Ahrâr, with notices on the disciples by whom they were related.

Khâtimah on fol. 318b. Khwajah Ahrâr's death, on Saturday the 29th of Rabi'I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Sadr-ud-Din, 28th Jumâdâ I, A.H. 1286, by Mir Irâdat 'Ali of Bûhâr. It is written in an elegant Nasta'liq hand, with the headings in red.

Foll. 276-277 are detached from the original binding and foll. 2 and 3 (not numbered) are partly loosened.
A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishti order, compiled by 'Ali Aṣgar ibn Shaykh Maudūd ibn Shaykh Muḥammad Chishti Bīdālawī Ṣafapūrī. It was completed during the reign of Jahāngīr, on the 3rd of Rabi' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning:

The work is divided into five chapters each subdivided into several sections:

I. Biography of the Prophet Muhammad—his wives, children and the early Khalifs, on p. 4.

II. Khwājah Muʿīn-ud-Dīn Chishti, Khwājah Qutb-ud-Dīn Bakhtiyār Üṣī, Khwājah Farīd-ud-Dīn Ganjshakar, Shaykh Najīb-ud-Dīn Mutawakkil with a detailed account of their children, wives, and renowned Khalifs and disciples, p. 162.

III. Zayn-ul-ʿAbidīn Chishti, his wives, children, etc., p. 390.

IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalifs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishti order, p. 415.

V. Children of Shaykh Saʿīd Ḥāji (cousin of Khwājah Farīd Ganjshakar) and those of Shaykh 'Abd Ṭulūb Ġaffārī, better known as Shaykh-ul-Islām, p. 434.

Written in careless Indian Taʿliq by Sayyid Abul Ḥasan.

Dated 3rd Muharram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawi Khādīm Ḥusayn and Sayyid Mādhū-ur-Rāhmān of Būhār.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.
No. 88.

foll. 72; lines 12-14; size 9½ × 6½; 5½ × 3.

MIRʾĀT-I-MADĀRĪ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shāh Madār, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at Makanpūr (India) on Thursday, the 18th of Jumāda I, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning:—

The author ʿAbd-ur-Raḥmān Chishti b. ʿAbd-ur-Rasūl b. Qāsim
b. Shāh Budev ʿAbbāsī ul ʿAlawī

Abū l Ṣūrdūt, Chishti b. ʿAbd al ʾRasūl b. Qāsim
b. Shāh Budev ʿAbbāsī ul ʿAlawī

sahih al-bukhari: the original name of Shāh Madār was Badiʿ-ud-Dīn. The name of Shāh Madār’s father given here is Abu l ʾIsḥāq Shāmī, and not ʿAli, a jew of Halab, as given in Rieu, i, p. 301. The author wrote this work close to the shrine of Shāh Madār in Makanpūr, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in Rieu, loc. cit. and another is preserved in the Bankipur Library. From a note on fol. 1a and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawi Hasib-ud-Dīn and the donor himself.

A neat copy. Written in fair Indian Taʾliq.

Dated, Sunday . . . . . . Rabīʾ I, A.H. 1304.

The date of the month is omitted.

Scribe:—حصيب الدین احمد.

No. 89.

foll. 456; lines 17; Size 12½ × 7¾; 8½ × 5.

MIRʾĀT-UL-ASRĀR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author’s time, by ʿAbd-ur-Raḥmān, completed in A.H. 1065 = A.D. 1654.
Beginning:

Besides this work the author has left a detailed biographical account of Shâh Madâr, called Mir‘ât-i-Madârî (see the preceding No. 88, a history of Sâlâr Mas‘ûd Gâzi, entitled Mir‘ât-i-Mas‘ûdî (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanskrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Tabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta‘liq with the headings in red.

Dated Saturday, the 23rd of Baysâkh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawis Hasîb-ud-Dîn and Khâdim Husayn.

(2) Poets.

No. 90.

foll. 221; lines 19; size 9×6½; 6½×3½.

تذكرة الشعراء
TADKIRAT-USH-SHU‘ARÁ.


Beginning:

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer’s ‘Schöne Redekünste Persiens’ are chiefly based on this work. It is divided into an Introduction, seven Tabaqât and a Khâtîmah.

This copy, excellently written in learned Nâshk, is dated Friday, the 17th of Jamâdî I, A.H. 980. The colophon runs thus:

تتمت الكتاب بعوين الملك الوهاب في سبع و عشرة شهر جمادى الأولى برم الجمعه في بلدة كش دئانش على يد الشيخ الفكير نيك

انتشح حاجي محمد داریش ابن شیخ داریش المعروف بالقشیری سنة 980.
Verses and poems from various poets have been added in a later hand on the margins of foll. 20⁵–83⁹ and 221⁵. The margins of foll. 1⁵ and 2⁸ have been newly repaired.

**No. 91.**

foll. 80; lines 15; size 9 × 5²; 7 × 3½.

كِلِّمَاتُ الشِّعْرَا

**KALIMAT-USSH-SHU'ARÁ.**

Biographies of Persian poets who flourished in India during the reigns of Jahángír, Sháh Jahán and Aurangzíb, by Mirzá Muhammad Afzál with the poetical nom de plume Sarkhwush, who died at Díhli, A.H. 1127 or 1126 = A.D. 1715 or 1714.

Beginning:

سُهَنَ جَانِسَت و دِيْكَرَ كَفِتُوْتَ جَانِلَ زِمْ بَشْفُو
اَ{k}رُهُ لَعِظَةَ جَانِلَ تَأْرِكَ خُوَاهَيْ سُهَنَ بَشْفُو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذكرة سرووش. The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

**No. 92.**

foll. 352; lines 19; size 10½ × 6½; 8½ × 3½.

رَيَاضُ الشِّعْرَا

**RIYÁD-USSH-SHU'ARÁ.**

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by ʿAli Quli Dáġístání with the takhallús Wálíh (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning:

تذكرة في متحف خاطر قرن، مآثرةامجددان آلاة.
The Khâtîmah (foll. 342v-352r) is devoted to an account of
the author.
Written in ordinary Ta’liq within coloured ruled borders.
Dated A.H. 1191.
On the fly-leaf at the beginning is found the signature of
J. H. Blochmann, dated 1875.

**No. 93.**

foll. 60; lines 18; size 11½ × 7½; 9½ × 4½.

ربیع الله

RIYÁD-UL-AFKÁR.

Biographical notices of ancient and modern Persian poets.
Composed, A.H. 1268 = A.D. 1852, by Wâzir ‘Ali, poetically called
'Tbrâţí of 'Aţîmâbâd (Patna).

Beginning:

ربیع الله عمانی منشأ را غاره پیرانی نمونه اعلم

The names of the poets are arranged in alphabetical order.
Written in modern Indian Nasta’liq.
Dated 29th Ramaḍân, A.H. 1282.

(3) Philosophers.

**No. 94.**

foll. 57; lines 27; size 8½ × 5½; 6½ × 4.

تذکرۃ الحکا

TAḌKIRAT-UL-ḤUKAMÁ.

This treatise, which in an endorsement on the fly-leaf at the
beginning bears the above title, contains the lives and precepts of
the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii., p. 872.

Beginning like Rieu's copy:

خبر انطّالون و آداب اور--- معنی انطّالون برکت پولن باشد بسیر علم

It seems evident that this is an abstract of the
ترجمة تاريخ الهكمة

which, according to Ethê (Ind. Office Lib. Cat. No. 614), was translated for Jahângîr by Maqṣûd ‘Ali of Tabrîz

مکسوئ الف قیسی in
A.H. 1011 — A.D. 1602, from the Tārīkh-ul-Hukamā of Shams-ud-Dīn Muhammad Suhravardī. Like Ethē's copy, the section on the ancient philosophers (which end here on fol. 36s) is followed by the biographies of the Muhammadian philosophers, beginning exactly with the same words:

* خواستم كه بناپی حکمی بیشین تااین حکمی حکمی متاخوین اسلامیین
  و بعضی نوازید ایشان الحاق کلم تصورت تمامی بهم رسید

Written in ordinary Nasta'īq with the headings in red.
Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription برابدائی نیان شد مظفر حسین are also fixed at the beginning and end of the copy.
Not dated, apparently 19th century.

(4) Memoirs and Travels.

No. 95.

foll. 389; lines 15; size 9½ × 6; 7½ × 4.

تحفة العالم

TUHFAT-UL-'ĀLAM.

This is an autograph copy of 'Abd-ul-Lāṭif bin Abī Tālib bin Nūr-ud-Dīn bin Ni'mat Ullah ul-Husaynī 'ul-Mūsawi ul-Shūsharti's توهفه العالم, dealing with an account of the author's native town Shūshhtar and its neighbouring places; biographical notices on the Nūri Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shīrāz, Kirmān, Shāhān, Bağdād, Baṣrāh, Bengal, Lucknow, Ḥaydarābād, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Ḥaydarābād.

Beginning:

* داکش مثبت که کنارنیب دستا به خامه نخسته اندازای الم

The author, who according to his own statement on fol. 112b was born in A.H. 1172 — A.D. 1760, says in the colophon, fol. 389a, that he completed this work at Ḥaydarābād in Junādā I., A.H. 1214 — A.D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.
The work has been lithographed in Bombay, A.D. 1847. The colophon runs thus on fol. 389r:

Written in fair Nasta’liq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll. 327-334) have been inserted by a later hand.

**No. 96.**

foll. 343; lines 21; size 9 × 5½; 6½ × 3.

**MIR’ÂT-UL-AHWÁL-1-JAHÁN NUMÁ.**

Memoirs of the author's forefathers, and of his life and travels. The author Ahmad bin Muhammad ‘Ali bin Muhammad Bāqir ul-Iṣfahānī better known as al-Babhahānī was born in Kirmān Shāhān, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabi’ I, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying foll. 16r-15v and beginning thus:—

The work itself begins thus on fol. 16r:—

It is divided into five books (Maṭlab), the last of which comprises three sections (Maqṣād), and of a Khāṭimah.

The first four Maṭlabs are devoted to the account and biographical notices of the author’s ancestors who belonged to the famous Majlisi family of Persia, beginning with Maulānā Muhammad Taqi bin Maqsūd ‘Ali Majlisi (d. A.H. 1070 = A.D. 1659) and ending with Āqā Muhammad Bāqir bin Āqā Muhammad Akmal Iṣfahānī and his descendants.

The fifth Maṭlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣāds:—

Maqṣād I.—The author's life from his birth to his landing in
Bombay in Safar, A.H. 1220 = A.D. 1805, with an account of his journeys to Baghdad, Kasimayn, Hillah, Najaf, Qum, Barujard, Nahawand, Hamadan, Kashan, etc., on fol. 63b.


Maqasad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218b. The Khâtîmah on fol. 312b. Treatises of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Safawis to the author's time.

Written in ordinary Nasta'liq with the headings in red on the margins.

The scribe Mirza Ahmad says that he completed the transcription at Patna in A.H. 1225 (the year in which the author completed the work). A note by one Gulam Husayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Gulam Husayn bearing the inscription 'غلام حسين بن محمد اسماعيل' dated A.H. 1220. Some notes in the handwriting of this Gulam Husayn are found on the margins of the copy.
III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

No. 97.

foll. 296; lines 15; size 11\(\frac{1}{4}\); 6\(\frac{3}{4}\) x 4.

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:

سیل سرخداوتنیا که بمعراتت خود بینا کردانید و ما را از قطرا

اب پیداد آورد الله

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is کتاب عجایب المخلوقات, but in the preface, on fol. 3\(\frac{3}{4}\), the full title of the work as given by the author himself is عجایب المخلوقات و غرائب الموجودات:

و ما این کتاب را تألیف کردیم که نه حرفی را منکشت آن بود که در آن قردر تا آنچه تدبر کنیم وما عجایب عالم انتخاب دیده و انتخاب شنیده یاد کنیم و رده نام کنیم عجایب المخلوقات و غرائب الموجودات.

From a passage on fol. 7\(\frac{1}{2}\) we learn that the author wrote the work for Ţuğril bin Arslân bin Ţuğril whose name he introduces with several honorific titles:

سلطان اعظم شهید شهید عموم مالک الراقب الامام سید السلاطین المشرق والمغرب رکن الدین و الدین معز السلام و المسلمین جمال السلیمه و الدين ابی طلاب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله القضاء و ضاعف جلاله و انتدابه.

This royal personage is evidently Sultân Ťuğril bin Arslân (A.H. 571-590 = A.D. 1175-1193), the last of the Saljuqian monarchs of Persia.
The last dates mentioned in the work are (1) Under Nishāpūr on fol. 131, where the author says that the city was devastated by the Guzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, لرالإ کوهستانی, on fol. 161a which took place in his time, A.H. 551 = A.D. 1156:

و جرم گزارنامه در سنه احذی رحمی و خمسین و خمسیاہ سیاری امد

بکوهستان هفت روز بماند

On fol. 132b he deals at some length with Hamadán: He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سید بن محمد الدین ایوب الفقیه الطالب رحمة الله عليه. Again on fol. 9a he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Isfahān a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه اروند (a mountain in Hamadán noticed by our author on fol. 63b). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadán he went to the mountain, saw the inscription and was surprised with its curiosities:

و باشد که مرتبی در شهر زاید و عمری بگذر و به خود ندیده باشد و در وقتی من به مهیلی بودم شخصی از من پرستید که بر سطح اروند جند سطرنیشته کدیان که خواندند نودیدند! کفم ای مرا خربه ندارم کُنیتی معتبر بود آرد و در الی این مفت کرده بود و شریحی داده شکفت و جنی بسندان بایدم برقصد برخم و آترا بیدم شکفتی که بیدنش عجب تبر بود

This points to the author's having been a native of Hamadán.

The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D. 1156 and that he wrote this work entitled عجایب المخولات و عرابات الموجودات for Sultān Tuğrîl III bin Arslân between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالة عجایب المخولات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The
beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethée's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusing, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethée's copy our work begins with wonderful stories from the lives of Iskandar, Luqmán, Jamshid, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qânûns and ten Rukn which are enumerated here, foll. 98-100.

The first Rukn on superlunary things begins thus on fol. 106.

This Rukn comprises several chapters (باب) each of which consists of several sub-headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. Israel, is noticed under the heading حاميسة هو دور قطبها و ميزان وقانياته, etc. after which we suddenly come to theباب الثالث في عجائب السموات, fol. 189. The fourth Báb is not found. Theباب الخامس في عجائب السموات; fol. 254; theباب السادس في عجائب السموات; fol. 273; theباب السابع في عجائب السموات; fol. 305; this is followed by the heading الباب الأول في أمر الله الرازي في عجائب الدنيا و الغربة بين السماء والارض; fol. 349; theباب الثاني في عجائب الدنيا الزيار عنده; fol. 373; theباب الثالث في عجائب الدنيا الؤوب; fol. 389; theباب الخامس في عجائب الدنيا السماح; fol. 429. Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethée's copy, الباب الثالث في عجائب الأرض; fol. 444. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are

Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethée's copy, الباب الثالث في عجائب الأرض; fol. 444. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are

Finally, the fourth Rukn on the sublunary things, agrees with the third Rukn of Ethée's copy, الباب الرابع في عجائب الدنيا, fol. 573; theباب الخامس في عجائب الدنيا على الطرف; fol. 593; theباب السادس في عجائب الدنيا في عجائب الدنيا والجواهر; fol. 629.
The seventh Bāb is not found. The noting, fol. 81\textsuperscript{a}, introduced by the following explanatory note on the second fol. 91\textsuperscript{a}, is followed by a description of mosques, churches, cities, etc., all arranged in alphabetical order, agreeing with the contents of the third Rūkn in Ethê's copy. These are 

A. Bāb al-Kūfi, fol. 88\textsuperscript{b}; then fol. 90\textsuperscript{a}; in the saddle fol. 84\textsuperscript{a}, in the sword fol. 91\textsuperscript{a}, in the spear fol. 138\textsuperscript{b}; then fol. 161\textsuperscript{a}; the sword fol. 175\textsuperscript{a}, in the sword fol. 182\textsuperscript{b}, followed by an account of the Moslem or treasures (heading wanted), fol. 192\textsuperscript{b}; in the sword fol. 199\textsuperscript{a}; in the sword fol. 204\textsuperscript{a}; in the sword fol. 205\textsuperscript{a}; and several other headings relating to the soul. Then follows fol. 210\textsuperscript{a}, after which the author treats of the five senses, fol. 218\textsuperscript{b}; in the sword fol. 222\textsuperscript{b}; in the sword fol. 224\textsuperscript{a}; in the sword fol. 225\textsuperscript{b}; under this section the following subject headings are found: the sword fol. 223\textsuperscript{b}; the sword fol. 224\textsuperscript{a}; the sword fol. 225\textsuperscript{b}; the sword fol. 226\textsuperscript{b}; in the sword fol. 227\textsuperscript{a}; in the sword fol. 228\textsuperscript{b}; the sword fol. 229\textsuperscript{a}; the sword fol. 229\textsuperscript{b}; the sword fol. 230\textsuperscript{b}; in the sword fol. 234\textsuperscript{a}; in the sword fol. 234\textsuperscript{b}; in the sword fol. 237\textsuperscript{a}; in the sword fol. 237\textsuperscript{b}; in the sword fol. 237\textsuperscript{c}; in the sword fol. 237\textsuperscript{d}; in the sword fol. 237\textsuperscript{e}; in the sword fol. 237\textsuperscript{f}; in the sword fol. 237\textsuperscript{g}; in the sword fol. 237\textsuperscript{h}; in the sword fol. 237\textsuperscript{i}; in the sword fol. 237\textsuperscript{j}; in the sword fol. 237\textsuperscript{k}; in the sword fol. 237\textsuperscript{l}; in the sword fol. 237\textsuperscript{m}; in the sword fol. 237\textsuperscript{n}; in the sword fol. 237\textsuperscript{o}; in the sword fol. 237\textsuperscript{p}; in the sword fol. 237\textsuperscript{q}; in the sword fol. 237\textsuperscript{r}; in the sword fol. 237\textsuperscript{s}; in the sword fol. 237\textsuperscript{t}; in the sword fol. 237\textsuperscript{u}; in the sword fol. 237\textsuperscript{v}; in the sword fol. 237\textsuperscript{w}; in the sword fol. 237\textsuperscript{x}; in the sword fol. 237\textsuperscript{y}; in the sword fol. 237\textsuperscript{z}; in the sword fol. 240\textsuperscript{a}; in the sword fol. 240\textsuperscript{b}; in the sword fol. 240\textsuperscript{c}; in the sword fol. 240\textsuperscript{d}; in the sword fol. 240\textsuperscript{e}; in the sword fol. 240\textsuperscript{f}; in the sword fol. 240\textsuperscript{g}; in the sword fol. 240\textsuperscript{h}; in the sword fol. 240\textsuperscript{i}; in the sword fol. 240\textsuperscript{j}; in the sword fol. 240\textsuperscript{k}; in the sword fol. 240\textsuperscript{l}; in the sword fol. 240\textsuperscript{m}; in the sword fol. 240\textsuperscript{n}; in the sword fol. 240\textsuperscript{o}; in the sword fol. 240\textsuperscript{p}; in the sword fol. 240\textsuperscript{q}; in the sword fol. 240\textsuperscript{r}; in the sword fol. 240\textsuperscript{s}; in the sword fol. 240\textsuperscript{t}; in the sword fol. 240\textsuperscript{u}; in the sword fol. 240\textsuperscript{v}; in the sword fol. 240\textsuperscript{w}; in the sword fol. 240\textsuperscript{x}; in the sword fol. 240\textsuperscript{y}; in the sword fol. 240\textsuperscript{z}; in the sword fol. 243\textsuperscript{a}; in the sword fol. 243\textsuperscript{b}; in the sword fol. 243\textsuperscript{c}; in the sword fol. 243\textsuperscript{d}; in the sword fol. 243\textsuperscript{e}; in the sword fol. 243\textsuperscript{f}; in the sword fol. 243\textsuperscript{g}; in the sword fol. 243\textsuperscript{h}; in the sword fol. 243\textsuperscript{i}; in the sword fol. 243\textsuperscript{j}; in the sword fol. 243\textsuperscript{k}; in the sword fol. 243\textsuperscript{l}; in the sword fol. 243\textsuperscript{m}; in the sword fol. 243\textsuperscript{n}; in the sword fol. 243\textsuperscript{o}; in the sword fol. 243\textsuperscript{p}; in the sword fol. 243\textsuperscript{q}; in the sword fol. 243\textsuperscript{r}; in the sword fol. 243\textsuperscript{s}; in the sword fol. 243\textsuperscript{t}; in the sword fol. 243\textsuperscript{u}; in the sword fol. 243\textsuperscript{v}; in the sword fol. 243\textsuperscript{w}; in the sword fol. 243\textsuperscript{x}; in the sword fol. 243\textsuperscript{y}; in the sword fol. 243\textsuperscript{z}; in the sword fol. 245\textsuperscript{b}; in the sword fol. 246\textsuperscript{b}; There seems to be a lacuna after fol. 247\textsuperscript{b}. Fol. 248\textsuperscript{a} opens abruptly with an account of the animal kinds, followed by the headings: fol. 248\textsuperscript{b}; in the sword fol. 250\textsuperscript{a}; in the sword fol. 251\textsuperscript{b}; in the sword fol. 252\textsuperscript{b}; in the sword fol. 254\textsuperscript{a}; in the sword fol. 256\textsuperscript{a}; in the sword fol. 257\textsuperscript{a}; in the sword fol. 261\textsuperscript{b}; in the sword fol. 263\textsuperscript{b}; in the sword fol. 270\textsuperscript{b}; etc.; under this section the author deals with the account of
the various species of the sea animals. 

In the beginning on fol. 8 the author gives us to understand that the accounts given by him are always marked by some abbreviatory symbols, viz. 

These symbols are however not found in the text. Háj. Khal. iv, p. 188, notices a Persian work of the same title composed in A.H. 555 = A.D. 1160, by Muhammad bin Mahmūd bin Ahmad ut-Tūsī us-Salmání, which like the present is divided into ten Qānūns and Arkān. The beginning of Háj. Khalifah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on fol.:—11, 17, 31, 33, 43, 50, 65, 78, 82, 95, 101, 134, 139, 145, 173, 202, 213, 224, 246, 277, 293.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta‘liq within gold and coloured borders with a double page, beautifully illuminated Unwān. The headings are written in red and blue throughout.

Dated Muharram, A.H. 125, evidently meaning 1025.

Scribe:—محمد قاسم

The MS. though written in a clear hand is full of clerical mistakes.
No. 98.
fol. 301; lines 21; size 11 × 6 1/2; 7 1/4 × 3 1/2.

نزهة القلب
NUZHAT-UL-QULUB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Ḥamd Ḥullah bin Abi Bakr bin Ḥamd ul-Mustaufi ul-Qazwini (d. A.H. 750 = A.D. 1349), who has been already mentioned, p. 1, as the author of the Tārikh-i-Guzidah. It was composed most probably A.H. 740 = A.D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a Fātihah, three Maqālahs and a Khātimah. This copy wants the whole of the preface which precedes the Fātihah, and begins at once with the Fātihah thus:—

... نآئحة وآن منحصر است برمقدمه و دبيلة وسه مقاله - مقدمه
... corresponding with line 11, fol. 6ª of the following copy.

Written in good Nastaʿliq within gold and coloured-ruled borders with an illuminated head-piece. Foll. 1ª and 2ª are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century.

No. 99.
fol. 240; lines 19; size 11 1/4 × 7 1/2; 7 1/2 × 5.

THE SAME.

Another copy of the preceding work.
Beginning as usual:

... جرين واهب موهاب بي علمت على الدقه مدع مذفرات
... معنّم مبذاهست العلم

This copy is slightly defective towards the end and breaks off with the following line:—
چهلم کورده گرایندلویی، رحمت، ۴۶ یک قطعه کنی برحسب قسمت

که به کورده گرایندلویی، رحمت، ۴۶ یک قطعه کنی برحسب قسمت
corresponding with line 10, fol. 301a of the preceding copy.

Written in distinct Indian Nastāʿīq with occasional notes on
the margins. The headings and the names of places are written
in red.

Foll. 132-162 are supplied in a later hand.
Foll. 158b, 159a and 161b and the lower parts of foll. 158a, 160a
and 161a are left blank, but the text is not affected.

Dated A.H. 192, meaning probably 1092.

No. 100.

foll. 583; lines 20; size 11½ × 6; 8 × 4.

هفت آقای

HAFT IQLĪM.

A topographical, historical and biographical encyclopedia,
containing 1,560 biographies of Poets, Shaykhs and Ulama arranged
in geographical order, by Amin Aḥmad Ṣārī who
completed it in A.H. 1002 = A.D. 1594.

Beginning:

خود هرچگاه گنجی آرد پذیده بنام خدا سارد آنرا کلید-

The work is divided into seven climates. Under each country
or town the author gives the historical and the geographical
account of the place followed by the biographical sketches of the
distinguished Poets, Ulama and Saints to whom it has given birth.

Contents:—First Iqlīm, fol. 49a. Second, fol. 14a. Third,
Seventh, fol. 579a.

The work is being published by the Asiatic Society of Bengal
in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the
proper names of persons and places and the Arabic passages which
are most terribly corrupt. Towards the end of the copy is found
a big worm-hole which runs through the middle part of foll. 526-583.

Written in ordinary Indian Ta’liq within coloured borders
with an illuminated frontispiece.

The copy was written by Gulām Husayn, a pupil of Ḥāfiz
‘Azīm Ullah, for a person whose name has been obliterated by
some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.
No. 101.

foll. 136; lines 21; size 8×5½; 6×4.

أخبار حسینة در اخبار مدنیت

AKHBĀR-I-HASĪNAH DAR AKHBĀR-I-MADĪNAH.

History and topography of Madinah, a Persian translation of Samhūdi’s (d. A.H. 911—A.D. 1505) well-known Arabic work خلاصة الیونا باخبار دار المصطفی، which extract from his larger work ونیا الیونا باخبار دار المصطفی, was made by Samhūdi himself, A.H. 893—A.D. 1488.

The Persian translator’s name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus:—

زائده می بپذیرد که ته دیر نماند ملک مشهور تاریخ ائمه سید سعیدی

مذكر رحمت الله على

and breaks off towards the end of the last chapter with the following words:—

و درا میباشد که موسی عليه السلام برای گوسفندان شعب عليه

السلام آب کشیده و آنرا بعضی از مدنیت کفته اند

Written in fair Naskh with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol. 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

No. 102.

foll. 583; lines 21; size 11×8¼; 9×5½.

خورشید جهان نما

KHURSHĪD-I-JAHĀN NUMĀ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-
cyclopaedia, from the earliest period to A.H. 1280 — A.D. 1863, by Ilâhî Bakhsh ul-Ḥusaynî ایلی بخش الحسینی of Angrizābād in Māldah.

Beginning:

حمد فواران نصدق آستان جامع انقلاب حضرت گلاب

In the preface (fol. 17b) the author states that after completing the work in A.H. 1268 — A.D. 1851 and the sources in A.H. 1269 — A.D. 1852 he commenced to write the present work in A.H. 1270 — A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 — A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows:

I. Creation of the Universe, fol. 18b.
II. America, fol. 19a.
III. Africa, fol. 22b.
IV. Europe, fol. 26b.
V. Asia, fol. 43b.
VI. Australasia and Polinisia, fol. 427a.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

VII. Prophets, fol. 433b.
VIII. Ancient philosophers, fol. 452b.
IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453b.
X. History of the different Šūfi schools, fol. 546b.
XI. Buildings of great architectural importance, fol. 567a.
XII. Account of the author—his relatives, ancestors, etc., fol. 579a.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'liq with the headings in red.

Not dated, apparently 19th century.
IV. THEOLOGY AND LAW.

(1) Hinduism.

No. 103.

foll. 232; lines 21; size 13½ x 9; 10½ x 6½.

ترجمة مها بهارت

TARJUMAH-I-MAHABHARAT.

A defective and incomplete copy of the Persian translation of the Mahabharat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning:

ای هزار عالم از هزار تو میست
سر در به چست روز و جانی برگف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following:

Abul Fadl's preface, on fol. 15.

Fol. 10 is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled نین)، on fol. 85a.

The Second Parva which ends thus on fol. 103a

بب پر دویم است دو هزار و پانصد و پب دو هزار و پانصد و پاره اشولک است.

is followed by Parva III beginning without any heading:

هار وی ان خیار لین قصه را چنین رواست کرد اند.

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words:

اندر کشت که تو یکی از دشمن‌ها که این عشق داشته باشد خواهی کشت اما آئکس را.

The folios are misplaced in several places and the right order seems to be:—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.
The MS., written in different hands, is water-stained throughout. Not dated, apparently 18th century.

No. 104.

foll. 199; lines 15; size $9 \times 5\frac{1}{2} ; 7 \times 3\frac{1}{2}$.

THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahābhārata, is introduced by the heading in red آغاز فن درازدهم آرم ماهبوت.

Beginning:—

راوان اخبار هندستان جنین آرده اند که برتر رسنگی وگر درگویم نم

It ends thus on fol. 73a تمام شد سات (ساتند) پر ب از کتاب مها ببارت ۷۳ ۷۳

after which the 13th Parva begins thus:—

راوان اخبار این کتاب جنین آرده اند

Written in ordinary Indian Ta’liq.
Worm-eaten in some places.
Not dated, 18th century.

No. 105.

foll. 154; lines 16; size $9 \times 5\frac{1}{2} ; 7\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

The 14th and 15th Parvas of the preceding work.

Beginning:—

آغاز فن چهاردهم از جمله هجرده پر آ مها ببارت که راجع جداسازه درین

داستان اسید چک که ادی است در آخر پر آن ساتیک دوکر شده

که راجع جداسازه.

The 15th Parva begins thus on fol. 141a:—

پیام اسرم پر آ پایانده آرم مها ببارت که بعد از تمام نمودی راجع جداسازه

اسید چک بپنام آمدز راوان اخبار هندستان جنین رازیت کرده اند که

چون جسیپ قصه اسید چک را تمام راجع چان جنی

This Parva seems to be incomplete and the MS. breaks off with the words ... عمره ایشان می باشد اینها هم از فرزندان خود ...
Written in careless Indian Ta'liq. In many places the contents are written diagonally. Not dated, apparently 18th century.

**No. 106.**

foll. 416; lines 15; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

ترجمة جوك باششت

TARJUMAH-I-JOGBĀSHISHT.

A Persian version, by an unknown translator, of Vālmiki's Sanskrit work Yogavāsishṭha on Hindū gnosticism, in the form of a dialogue between the Rishi Varisṭha and Rāmchandra, taken from the abridged version of a Kashmiri Pandit, variably called Anandan (Rieu, I., p. 61a), Bahandan (Ethé, Ind. Office Lib. Cat. No. 1971), but in our copy پنچت کشیروک ایبی نندی نام کس صاحب انتخاب نسخه جوک بشیشت است.

Beginning:

• بعد است بجذاب فيضامب شمي کویند گوتل که انطاف انتضل ان

It is divided into the following six Prakārānas (پکرین) cf. fol. 55.

1. Vairāgya-Prakārana (پکرین دیرگ)،
2. Mumkshuvavahāra-Prakārana (پکرین مرچه)، fol. 446.
3. Utpatti-Prakārana (پکرین آنیت)، fol. 582.
4. Sthiti-Prakārana (not marked in the text).
5. Upasāma-Prakārana (پکرین اسم)، on fol. 1462a.

The MS. breaks off in the beginning of the sub-division belonging to the sixth Prakārana, with the following words:

خاطرو را هیچگونه خواهش و آرزو نداشند بدیدر صوبرات او خرسنگی و آرام...

**No. 107.**

foll. 407; lines and size same as above.

Continuation of the preceding volume, beginning with the words:

• و آرام و نسکینها یا یاد پرم آنا پیرم ایشرال
The sixth Prakarana ends on fol. 19a after which begins a chapter of the Mahābhārata called here "श्री पूर्व (cf. fol. 222a), beginning:

• رازبای هند و عالمی ارجمان جنی میایت میگنند

Foll. 222a-235b. This section deals with the discourse between Krishna and Arjuna. It is styled here "گیان مالا", and seems to be a portion of the Bhagavadgītā, which was interpolated as an episode in the sixth Parva of the Mahābhārata, viz. the Bhishma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgītā was translated by Prince Dārā Shikūh. Dr. Rieu, p. 59, notices two versions of the Gitā, both ascribed to Abūl Faḍl. The present translator does not give his name.

Begins thus:

ابن نسته گیان مالا جواب و سوال شری کرتش جیمو (و) ارجح که شکہدول
با راجه پرچوہیت میگنود

Foll. 235-251. the Upanishads or Upanakhats (called here "سِرِّ سَرَّ اَکْبَر") compiled and translated from Sanskrit under the auspices of Prince Dārā Shikūh and finished A.H. 1067 = A.D. 1657. It is also styled "سر الاسرار".

Beginning:

همه فرشتنا به برجایت گفتند که آنجائی که از هر اطیف لطیف تر

• است

Foll. 251-285b. An abridged prose-translation of Vālmīki’s Rāmāyana, the second great national epopee of the Hindus.

The translator’s name does not appear in the text, and the narrative begins at once without any preface:

فصل .... در ذکر رام ارتنار

Foll. 251a-407a Haribansa Purāna. A Persian translation of the Harivansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled "ای جاجرب پوب ل اجرچ پرب" cf. fol. 400a), to some copies of the Mahābhārata. It begins with the account of the Rām Avatāra.

فصل .... در ذکر رام ارتنار جون سابقا مذکور که دعتی در باشا

• کیپشر الگ

The copy ends:

ترجمه هرینس پران تمام شد:
Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is أصغر.
Not dated, apparently 19th century.

(2) Exposition of the Truth, Rights and Duties of Islam according to the various Sects and Doctrines.

No. 108.

foll. 75; lines 20-21; size 10×6½; 6½×4.

حَمْرَةَ الْفَقِهَةَ

HAYRAT-UL-FUQAHÀ.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning:

الحمد لله رب العالِمين و الصلوة و السلام على النبی آدم و محمد

and ما بينهما من المسلمين الغ

The full name of the author is not given. On fol. 2⁹ he designates himself as علاء بخاری, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawruz Beg (cf. fol. 1⁶). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Nasir-ud-Dawlah of Khurásân, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتی بخاری, Mufti-i-Bukhâri. In the present copy (fol. 3⁹), which is written by a most careless and illiterate scribe, the title of the work reads thus: حِمْرَةَ الْفَقِهَةَ و حِمْلَتِهِ الْفَضْلَاءِ. The correct title therefore seems to be: خِمْرَةَ الْفَقِهَةَ و حِمْلَتِهِ الْفَضْلَاءِ.

Written in careless Nasta‘liq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumâdâ I, A.H. 1247, was made by order of Mirzâ Muhammad Radj-ud-Dîn 'Ali bin Mirzâ Muhammad Khurram Bakht.

The MS. is mended and bordered in several places.
No. 109.

foll. 407; lines 17; size $10\frac{1}{4} \times 7$; $7\frac{3}{4} \times 4\frac{1}{4}$.

Kanz-ul-Abbad Fi Sharh-ul-Aurad.

A copious commentary on the religious manual (al-Azwar) of the celebrated Shihab-ud-Din Suhrawardi (d. A.H. 632 = A.D. 1234), by 'Ali bin Ahmad ul-Guri. See Haj. Khal. V., p. 251. See also Loth. Arab. Cat. No. 363, where a copy of the work is noticed.

Beginning as in Loth., loc. cit.:

* أعظم المحامد لله العظم و اكرم الصلاة على رسوله الكريم الغ.*

The author, who calls himself a disciple of Shaykh Rukn-ud-Din, says in the concluding lines, fol. 388a, that he completed the work in Shawwal, A.H. 747 = A.D. 1346.

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous Fasls and Dikrs and a detailed index of the contents with reference to the folios of the MS, on which each Fasl or Dikr begins, occupies foll. 404b-406b.

Written in a hasty but learned Naskh with notes and emendations throughout the copy. According to the colophon on fol. 388a, the transcription of the MS. was commenced on the 25th Rabii' II, A.H. 1072, and completed on Friday, 21st Shawwal of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of Shaykh-ul-Islam Maulana Qadi Badi' ud-Din.

Scribe: جعفر بن عبد الرزاق بن مسعود بن محمد بن زكى الود. This is: "جعفر بن مسعود بن محمد بن زكى الود بن أمام الدين بن ركى الدين بن حسین بی صلاح بن داود بن احمد بن محمد "

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th Dulqad', A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled مصادر المصليين, by Mu'azzafar bin Hasan bin Mubarak 'Ugmani, beginning thus on fol. 389b:

*محمد بن غياث و شكريه نهیت مربوبدی را که عیدات اور بہل سنوات و این.
It is based on the 'Umdat-ul-Muṣalli, better known as Kidānī, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each. The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A.H. 1072 — A.D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

No. 110.

foll. 180; lines 13; size 8½ x 5; 6 x 3.

 Nuggets of the Work

TUHFAT-US-SALÂT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (.Flush [and] Clean) based on the Qur‘ān, Ḥadīṣ, and other reliable works, by the well-known author 'Ali bin Husayn Wā'īz Kāshīfī, who died A.H. 939 — A.D. 1532.

The work is divided into several sections and a Khātimah, but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line:

* در كتاب تعرف أنجح ما بين معتقد معتقل معتقد نمود أن
  نصل دوام در معني عملة وتدن사업
  نصل دوام در نمود يدوب واستجاب
  نصل دوام در تدزب عملة وتدن사업
  نصل نسج در أكثر زادربم با عملة (و) لذور برزت
  نصل نسج در موانعي عملة وتدن사업
  نصل شسام در فضاءل فوابه عملة وتدن사업
  نصل همام در مقسم تارك عملة
  نصل همام در دياب مصلي
  نصل دياب در نمود نمود

Fol. 42 is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at
the desire of the donor Maulavi Ṣadr-ud-Din Ahmad, and deposited in the library A.H. 1282.
Written in ordinary Indian Ta'liq.

No. 111.

foll. 37; lines 15; size 6½ × 4¼; 4¼ × 2½.

رسالة عسيره

RISÁLÁH-I-ṢAYDIYÁH.

A treatise endorsed as عسيره, by Fayd Ullah, who composed it at the desire of Shāh Tahmāsp, written here, fol. 26, as شاه طهماسب, probably Shāh Tahmāsp I of the Safawī dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:

حمد و سیاس بالشاهی را که مرغ دلبری مخلسل مید دام محمد

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bābs and a Khātrimah.

Written in beautiful Naskh on pink-coloured papers within gold and blue coloured borders with an illuminated head-piece.
Not dated, apparently 18th century.

No. 112.

foll. 148; lines 19; size 10½ × 6½; 8½ × 4½.

فقه إبراهيم شاهي

FIQH-I-IBRÁHĪM SHĀHĪ.

A work on legal prayers and other rites and observances of  İslam, being a collection of opinions and decisions of particular law-cases, by Ahmad bin Muḥammad bin Ḥamīd, entitled Nizám-ud-Din احمد بن محمد بن حمید السلفی بن نظام الدين, who dedicated it to  Ibrahim ‘Ādil Shāh, King of Bijāpūr (A.H. 941-965 — A.D. 1535-1557).

Beginning:

حمد بييعد و رثن ييعد كه از قياس ائفانس افرونست
The work is divided into two parts. This copy, comprising كِتابِ الإِسْلَامِ وَإِسْلَامِيَّةُ، is the first part only. A copy of the second part كِتابِ التَّقْلُبِ is preserved in the Calcutta Madrasah Library. The Râmpûr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.
Written in ordinary Indian Ta‘liq.
Not dated, apparently 19th century.

No. 113.
fol. 319; lines 19; size 10 × 7; 7½ × 4.

براهین تعلع
BARÂHÎN-I-QÂTI’.

A Persian translation of Ahmad bin Ḥajjar ul-Ḥayṣami ul-Makki’s (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المحرقة، which contains a defence of the rightful claim of succession of the first three Khalifs, against the heretics and Shi‘ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramadân (December).


Beginning:

الصدّاد لله الذي نضل وقَرُّوم نبيّنا محمد صلى الله عليه وسلم على سائر
لاعبي الله

It is divided into three Muqaddimahs, ten Bâbs and a Khâti-mah, as follows:

* مقدمة أولى دَرْكَأ حاديِتِي كَدَرْبَ دَرْبَيْنِ إِلَى بَدْعَتِ أهْلِ بَيْتٍ وَشِيعَةٍ وَرُوايَتَيْنِ
  fol. 39b

* مقدمة دوم دَرْبَيْنِ رَجُوبٌ نَصْبٌ إِلَى إِمام
  fol. 139a

* مقدمة سابِعُ دَرْبَيْنِ إِلَى إِبَاتِ إِمامٍ
  fol. 139b

* بَابَ أَوَّلِ دَرْبَيْنِ كِيْفِيَتُ خَلَافَتُ صَديق وَإِسْتَدْلَالٌ بَعْقِيَتُ أَنَّ بَدْلَائِل
  fol. 145b
MUNAZARAH-AL-JAMHÚRIYAH.

A controversial work in defence of the Shi‘ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1473, between Mullá Harawi and Shaykh Muhammad Jamhúr, by Muhammad bin Muhammad, better known as Jalálu-d-Dín ul-Kásání, in A.H. 1001 = A.D. 1592.

Beginning:

...
The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

*فوايد أصافية

Written in fair Indian Ta'liq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwán. The MS. was written during the time of Āṣaf-ud-Daulah Bahādur at the desire of Rā'i Bahādur Singh. Dated, Lucknow, Dulqa'd, A.H. 1210.

No. 115.

foll. 425; lines 17; size 13½ × 8½; 8½ × 4½.

FAWĀ'ID-I-ĀṢAFĪYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurān, Hādīṣ and sayings of the Imāms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Shāb‘ān, A.H. 1201, by Sayyid Dildār ‘Ali bin Sayyid Muḥammad Mu‘īn-ud-Dīn ul-Hindi un-Naṣīrābādī. سيد دادار علي بن سيد محمد معين الدين الهندی النصير آبادی

Beginning:

*فوايد أصافية

The full title of the work, given in the Preface, is فوايد أصافية but in the Kashf-ul-Hujub, p. 570, it is called موعظة هجحي. It consists of fifty-one lectures called موعظة. A detailed account of the contents is given in the beginning of the work.

The original work is followed by a fragment (foll. 421-425) of the Tārīkh-i-Ibn-i-Hilāl relating to the correspondence between ‘Ali and Ma‘āwiyyah after the former’s return from the battle of Jumāl. Written in fair Indian Nasta‘liq within coloured-ruled borders with an illuminated head-piece. Dated 5th Shawwāl, A.H. 1211.

A note on fol. 1a, dated 11th Ramadān, A.H. 1252, records the price of MS. as Rs. 30.
No. 116.

A refutation of the 12th Chapter of Sháh ‘Abd-ul-‘Azíz’s popular work تصفیة اثنا عشریة, by the same Dildár ‘Ali.

Beginning:

الحمد لله لمثبت الحق ومزیل الباطل و الصلوة على الدعاة

The work and the author are mentioned in the Kashful Hujub, p. 221.

The following note on fol. 1a by one Sajjád ‘Ali, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

كتاب ذی الغفار تصنيف جذب علی من مأی سید المجتمین قدرة
المتكامین الموالی ........ مولانا سید دادار علی ... در جواب باب درادهم
از كتاب تصفیة اثنا عشریة در بیان تولو و تودا

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

No. 117.

An anonymous Shi’ah work in support of ‘Ali’s right to the Imámát and treating of the prerogatives and miracles of the Imáms.

Beginning:

حمدی که حامدان می، اعلی و ذکرکان که خیرا از ادیاء آن علی افزادن

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1a it is described as کتاب امامیه در بیان اسماعی.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarábad and that he wrote this work for ‘Abd Allah Qutub Sháh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years’ labour in A.H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3a); a book (Báb),
on the claims of `Ali (fol. 78), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imāms, and a Khâtímah, containing miscellaneous observations, fol. 315<sup>b</sup>. Written in ordinary but legible Indian Taʿliq with rubrications. Dated 26th Rabiʿ I, A.H. 1081.
A seal of a certain noble (name illegible) of Shāh ʿĀlam’s court is fixed at the end.

**No. 118.**

foll. 384; lines 15; size 11×6½; 8½×4.

**THE SAME.**

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins. Written in ordinary Indian Taʿliq. Not dated, apparently 19th century.

**No. 119.**

foll. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khâtímah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning:

الحمد لله طار الواليان وعُمداً وسُلماً وشَعَبان

Written in the same hand as the preceding copy with marginal notes and emendations. Not dated, 19th century.

**No. 120.**

foll. 251; lines 25; size 10½×6½; 7½×4.

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the Ṭalul-ul-Hajj of Shaykh-ṣudūq Abī Jaʿfar Muḥammad bin Ḥusayn bin Muṣā bin Bābwayh ul-Qummi (d. A.H. 381—A.D. 991), and other works on similar topics, by Muhammad Taqi bin Majlisi.
The author, who calls himself (fol. 2a) Muhammad Taki bin Majlisi, who died in A.H. 1070 = A.D. 1659, and whose work is mentioned in Kashf-ul-Hujub, p. 256.

The copy is defective towards the end and breaks off with the words: مفتولست از علي از ابو بصير.

Written in ordinary Nashi with additions and emendations on the margins.

A seal of Fadil Khan of Alamgir's court, three of the later kings of Oude and one of Muzaffar Husayn, are found on fol. 1a.

Not dated, apparently 18th century.

No. 121.

foll. 306; lines 19; size 11½ × 7½; 8½ × 5.

TUHFAT-UZ-ZA'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shi'ite pilgrims and visitors to the holy tombs of the Imams and other places of sanctity, by Muhammad Baqir bin Muhammad Taqi the famous author of many Shi'ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. foll. 306a), and died A.H. 1110 = A.D. 1698.

Beginning:

کبیتروستیشی که از پروج معلیہ انتوا حامدن آهنک در باد عوامع
و مساحع قدسیان را گاند مغیض انواری را سرا ست بقی

It is divided into a Muqaddimah, twelve Babas and a Khatimah, as follows:

foll. 39. مقدمه در بابان آداب سفر لاست
باب أول در بيان ثواب تعيم قبور مقدسه حضرت رسول و ائمه هدی
و ثواب ذیارت ایشان و آداب ذیارتی ایشان
باب درهم در فضیلات و کیفیت زیارت رسول خدا و فاطمه زهرا و ایمه

بقیع. ۱۷۰

باب سیم در فضیلات زیارت امیر المومنین ... و کیفیت زیارت آن محضرت. ۳۵۳

باب چهارم در بیان فضیلات نجف اشرف وزمان و مساجد قونیه و آب فراتیست. ۷۳۹

باب پنجم در فضايل زیارت سید الشهدا حسین بن علی ... ۸۸۰

باب ششم در بیان فضیلات حایرو کربلا معلی و فضیلات تربت حضرت امام حسین و آدمان نیست. ۱۱۰۰

باب هفتم در زیارت مطلقة المنحضرت که مخصوص بوتقی از اروقت نیست و آدمان علی و سایر اعمال و ادعیه که در رؤفت مدیره باید به عمل آوری. ۱۲۳۹

باب هشتام در بیان فضیلات و کیفیت زیارت آن محضرت که مخصوص اند

باب نهم در بیان فضیلات و کیفیت زیارت حضرت امام موسی کاظم و

باب دهم در بیان فضیلات و کیفیت زیارت حضرت امام علی نویسی و امام حسین عسکری و صاحب الامر ... و ادعیه توسیع بالا بانی الاعیمان السلام و عراشی که بعدها ایشان نویسند. ۲۲۹۹

باب یازدهم در بیان زیارت جامعه است که هر امامی را بین زیارت میتوانی کرد و استعفاه ایشان نمودی و عراشی بعدها ایشان نوشته در

 حاجبها و شدنیا و کیفیت صورت فراستی برایشان. ۲۵۶۹

باب دوازدهم در آداب زیارت نیبایت و زیارت اولاد ائمه السلام و اصحاب ایشان و فضیلات سایر زمان شرقیه است. ۲۹۸۶

خاتمه در بیان آداب ملاقات زایرین ائمه الاعیمان السلام. ۳۰۶۹

Written in clear Nasigh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll. ۱b and ۲a are-decorated with floral designs.

Dated Shawwāl, A.H. ۱۲۴۳.

Scribe: یاب شیع علي شیع ابوبکر الحسینی.

Additions and emendations are occasionally found on the margins.
No. 122.

foll. 489; lines 17; size 8 3/4 x 5 1/2; 6 1/2 x 3 1/2.

حق اليقين

HAQQ-UL-YAQIN.

A comprehensive work on the leading dogmas, principles and theories of Islamism from the strictest Shi'ite standpoint, by the well-known Shi'ah Mujtahid Muhammad Bāqir bin Muḥammad Taqī Majlisi (d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A.D. 1697.

Beginning:—

الحمد لله الواحد الغرّد الصمد العليم التدبر الذي ليس كمثله شيء

وهو السميع البصير.

It comprises the following six books:—

fol. 24b. باب أول در اقرار بوجود حق تعالى ووصفاته كماله أوست.
fol. 7a. باب دوم در بيان صفاته كله از حق تعالى نفسي بابد كرد.
fol. 10b. باب سيم در بيان صفاته كله متعلق است بفعل حق تعالى.
fol. 12a. باب جهادم در مباهنة نبوة.
fol. 24a. باب پنج در امامامت است.

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Ali and his descendants to the Imamate, and disparages his opponents at considerable length.

باب شهاد در اثبات معاد است وبيان مقدمات آن وتوابع آن از وقت

مرکز تا انتقاض امر عالم.

Printed in Teheran, A.H. 1241.

Written in minute clear Nastaliq within coloured-ruled borders.

Dated Diqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Ali, Sulaymān Jāh and Wājid 'Ali.
No. 123.

foll. 536; lines 23; size $12 \times \frac{6}{14}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

'AYN-UL-HAYÂT.

A very popular and exhaustive work on theology and ethics based on the Qur'an and traditions, from a strict Sh'ite standpoint, by the same Muhammad Baqir bin Muhammad Taqi Majlisi (d. A.H. 1110 - A.D. 1698).

Beginning:

• أُلْيَاءُ حَمْدٍ وَجِوَاهِرَتِنا نَحْفَةٌ بَارْكَاهُ جَالِلَ كَبِيرِ الْغَيْبَ

The work is divided into numerous sections, variously styled صل‌ب، باب، لمع، مقصود، توضير، ناية، أصل، مصباح، يبرع, etc.


Printed at Teheran, A.H. 1240.

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented unwan. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

No. 124.

foll. 103; lines 11; size $8\frac{1}{2} \times \frac{5}{14}$; $5\frac{1}{2} \times 3$.

GADIRIYAH.

A Shi'ah treatise in support of 'Ali's claim to the Imamat, by 'Abd Allah bin Shah Mansur ul-Qazwini عبد الله بن شاه منصور الفرويني.

Beginning:

• الجَنِبُ لَهُمْ وَاللَّهُ رَحِمَةُ اللَّهِ وَجَالِلُ مِلَائِكَ الْعَالَمِينَ

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p. 392:
It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-'Amuli, who is most probably identical with Muhammad bin Hasan ul-Husayni ul-Hurr ul-'Amuli, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412).

Written in fair Indian Ta'liq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

No. 125.

coll. 93; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shi'ite School, by Muhammad bin Muhsin bin Murtaḍā, surnamed 'Alam-ul-Hudā محمد بن محسن بن مرتضی ملقب به علم الهدی (cf. fol. 112). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 535, as a time when 'Alam-ul-Hudā was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. loc. cit. At the end of the first treatise (fol. 69b), the author says that he finished its composition in Dūbījjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الفقيه..... محمد المدعو عل البديء ابن محمد المحسن عقا لله ..... و ألقق تاليها بقية من قرر Potential Lessor Lessor لشريعة القاعد الحرام مي شهير حجة ثمان وتسعين و ألف مي الحجيج هجريه الباهية 

Again at the end of the third treatise, fol. 91a, the author says that he extracted it from the original in Dulqa'd, A.H. 1097 = A.D. 1685.

و استخرج هذه السلاسة من امل الرسالة نظمها الفقيه الى وجه على كل موطن محمد المدعو عل البديء ابن محمد المحسن لشريعة القاعد الحرام من شهير حجة ثمان وتسعين و ألف من الأعوام الحجرية ....

I. Foll. 18. 70a. شاعر الإيمان Sha'ā'ir-ul-Imān, dealing with some points relating to the principles of Muhammadan theology and law.
Beginning:

* بعد از آراشیل دل و زبان بسیار و ستایش آذین‌فنده آفریندگان آگاهی و نهایان الیم *

It is divided into the following five Maqālahs:

- مقالة ۲۹ا در تفصیل اعمال بر سبیل اجمال
- مقالة ۷ا در بیان فرایش طاعات
- مقاله ۲۲ا در بیان نواحل حسنات
- مقاله ۳۷ا در بیان مغزوهات
- مقاله ۷۱-۷۸ا در بیان مکررهات

II. Foll. ۷۸-۷۱b خلاصه كتاب حق قاذار

Khulāṣah-i-Kitāb-i-Ḥaqguzār. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Sūfis which he declares as heretical.

Beginning:

* بعد از آراشیل دل و زبان بسیار و ستایش پروردهگار آگاهی و نهایان الیم *

Foll. ۷۳b-۹۳a. Sūlālat-ul-Mi‘yār. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work Mi‘yār al-‘ilmār.

Beginning:

* بعد از اداکه و وظائف حمد پروردهگار الیم *

Written in learned Nāskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H. 1099.

No. 126.

foll. 129; lines 28-34; size 10١⁄₄ × 6١⁄₄; 9 × 5.

ترجمه همراه الیمان

TARJAMAHD-I-SHU‘AB-UL-ĪMĀN.

A work on the leading dogmas and principal theories of Islamism based on the Qurān, Ḥadīṣ and other standard works. It is a translation of Sirāj-ud-Dīn Abū Ḥāfṣ ‘Umar Qazwīnī’s abridgment of Abū Bakr Ahmad bin Husayn ul-Bayḥaqī’s (d. A.H. 458 = A.D. 1065) “Shu‘ab-ul-Īmān.” The translation was made by Nūr-ud-Dīn ibn Jalāl-ud-Dīn نور الدين ابن جلال الدين, who added a Muqaddimah, a Khātimah and some more matter to the work.
Beginning:

The work is divided into a Muqaddimah, seventy-seven Shu'bas and a Khâtimah. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'liq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II, A.H. 1105.

Scribe:—محمدک (بر)

The MS. is worm-eaten, and pasted over in many places.

No. 127.

foll. 61; lines 10; size 10½ x 6; 7 x 3½.

تبصرة الزائر

TABŞIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the Shi'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mir Muḥammad Bâdi'i ibn Mir 'Abd-ul-Qaddûs Rađawi Mashhâdi میر محمد بديع ابن میر عبد القدوس رضوی مشهدی, who finished it, according to the concluding lines, on the 8th of Jumâdâ II, A.H. 1157 = A.D. 1744.

Beginning:

According to the preface the treatise contains the translation of the 22nd Book of Muḥammad Bâqir Majlisi's (d. A.H. 1110 = A.D. 1678) Bihâr-ul-Anwâr. The Arabic text is followed by interlinear translation written in minute Nasta'liq.

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Husayn 'Ali Khân Şâhib Bahâdur, son of Ḥaydar 'Ali Khân.

Dated 2nd Safar, A.H. 1257.

Scribe:—علي ابن محمد

All the pages of the MS. are pasted over with thin paper.
No. 128.
fol. 171; lines 19; size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

QURRAT-UL-'AYNAYN.

A work on the praiseworthy-qualities and the great merits of the Khalifahs Abū Bakr, 'Umar and Uşmán, based on the traditions of the prophet and holy men, by the well-known Indian scholar Şâh Wali Ullah d. A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي بعث عبده محمدًا صلى الله عليه وسلم إلى العالمين.

The full title of the work given in the preface is قرة العينين بالتفصيل الشیخین.

Written partly in Indian Ta'liq and partly in ordinary Nasta'liq with occasional notes on the margins.

Not dated, apparently 19th century.

No. 129.
fol. 28; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

KHULĀŞAT-UL-ISLĀM.

A short theological treatise on the religious duties and observances of Islam, according to the Hanafi School by Ismā'īl bin Luṭf Ullah ul-Bākharzī.

Beginning:—

حمد رسول وثنائی بیقباس خداوندی را که مجموع مخلوقات را از کم عدم بصیرتی وجود آورده.

It is divided into the following twenty-two Bābs (chapters):—

fol. 2a. باب اول در بیان ایمان و اسلام و لحاسان و صفات باری تعالی.
fol. 7b. باب در در بیان آبها.
fol. 86. باب سوم در بیان دعاهی آبادست.
fol. 9b. باب چهارم در بیان فرضه و سنن و نحوه خاصی.
fol. 11b. باب پنجم در بیان غسل.
fol. 12a. باب ششم در بیان فرضه هایی نیمی.
fol. 13a. باب هفتم در بیان مسم کشیدن برموزه.
RISĀLAH-I-TIJĀRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shi‘ite doctrine.

Beginning:

الحمد لله رَبِّ الْعَالَمِين وَعَلَى اللَّهِ عَلَىِّ مَعْمَدٍ وَآلهِ الطَّلَّاهِين

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to Aqā Muhammad Bāqir Bahbahānī, the great Shi‘ah Mujtahid, who died in A.H. 1295 — A.D. 1790.
No. 131.

foll. 280; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 4.$

TANWÌR-UL-MANÁR.

A Persian commentary on Háfiz-ud-Din Naṣafí’s (d. A.H. 710 = A.D. 1310) famous text al-Manár on the principles of Muhammadan law and jurisprudence, according to the Hanafi School, by 'Abd-ul-'Ali Muḥammad, better known as Baḥr-ul-'Ulūm bin Niṣām-ud-Din al-Anṣārī (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface:—

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 65.

Written in ordinary Indian Ta'liq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumādá I., A.H. 1232.

No. 132.

foll. 169; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}.$

QIYÁMAT NÁMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description
of the world to come, based upon the Qur'an and Hadis, by the same 'Abd-ul-'Ali Muhammad, better known as Bahr-ul-'Ulûm (d. A.H. 1226 = A.D. 1811).

Beginning:—

الحمد لله رب العالمين وصلويا على رسوله محاض خام المرسلين النار

The work comprises the following three chapters:—

bab awl de eeshrat saa'dat fol. 16

bab dur biyân ahowl saa'dat wa wafaqa'et an taliq bi 'l dru kahebaba

bab sirom dur mawqif jâdât wa jîhâm wa dur mawqif ahl jâdât wa ahl jîhâm fol. 115a

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshi Sayyid Sadr-ud-Din at Bûhâr, was transcribed by Maulavi Sayyid Sadr-ud-Din A'hmad's order in A.H. 1288 by Irâdat 'Ali of Bûhâr.

هذا ما نسر لنا في إملاء الرسالة يقترح الرحمي (ما هذه الرسالة المنكرة

السمى (السمة) بقياسات نامه از تصانيف الفضل علماء متاخرين... موافنا عبد العلي قدس سره... حين تشيرف داشتي موضع بوها

در مدرسته عاليه منشئ سيد مدر الديين مرجو مصطفى ياشت ابنا نقل ششم

است... حسب نموذئ مولوي سيد مدر الديين أحمد مانحب الخليفي دام

إقباله في التاريخ بيسست ونهر ماه آس سنة 1288 هجري... رز comprise از فضل رب العالمين وطفول جذاب سيد المرسلين ابنا قيامت نامه منبرك

باتمام رسانيد (سيد)... قائمه ارداد علي بوهراني...
a pupil of Maulānā Shāh 'Abd-ul-'Azīz (d. A.H. 1239 = A.D. 1824),
the author of the popular work Nāṣibat 'Asthā' Shurūqīyya and of several other
works.

Beginning:

الحمد لله الذي أنزل الكتاب نورا مبينا لم سلمت عيناء الغ

Written in ordinary Indian Ta'ilq.
Not dated, apparently 19th century.

No. 134.

foll. 376; lines 9; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

TABŠIRAT-UL-MUHTADĪN.

A Persian translation and explanation of Sayyid Muḥammad
Taqī bin Sayyid Husayn’s Arabic work Ḥadiqat-ul-Wā‘īzīn, which
contains a course of lectures on Muḥammadan theology and moral
philosophy, delivered in the month of Ramāḍān, A.H. 1258 =
A.D. 1842.

The original work was dedicated to Amjād ‘Alī Shāh at whose
desire this Persian paraphrase was made by Sayyid ‘Abd-Allah
Ṣiddīq of Rajab, A.H. 1261 = A.D. 1845.

Beginning:

الحمد لله الذي أمرنا التقوى ونبي عن أتباع النفس ونحوه

Written in clear Nasta’līq within gold and coloured-ruled
borders with a beautifully illuminated head-piece and a sump-
tuously ornamented double page 'Unwān.
A neat and beautiful copy, probably prepared for Amjād
‘Alī Shāh at whose desire the translation was made.

No. 135.

foll. 275; lines 15-19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

FATĀWĀ-I-BARAḤNAH.

A compendium of Muḥammadan theology and law according
to the Hanafī School, by Naṣīr-ud-Dīn Lāhaurī

Beginning:
The work has been lithographed at Lahore.
Three folios of a different work on the same topic are prefixed to this MS.
Written in careless Indian Ta'liq with numerous emendations and annotations.
The MS is mended and pasted over in many places. Foll. 12, 15 and 260-265 have been bound upside down. Fol. 4\(^{b}\) is written in a later hand.
Not dated, apparently 19th century.

**No. 136.**

foll. 373; lines 17; size 9\(\times\)5; 6\(\times\)2\(\frac{1}{2}\).

جمال الصالحين

JAMAL-US-SALIHIN.

Exposition of the principal rites, duties and observances of Islam, according to the Shi'ah School, based on the Qur'an, Hadis and sayings of holy men, by Husayn bin 'Abd-ur-Razzaq حسین بن عبد الرزاق.

Beginning:

الحمد لله رب العالمين حق حمد وعلي الله على محمد

It is divided into a Muqaddimah, twelve Bābs and a Khātimah. The Bābs, each sub-divided into several Fāṣls, begin respectively on foll. 92\(^{a}\), 52\(^{b}\); 64\(^{b}\), 138\(^{a}\), 163\(^{a}\), 224\(^{a}\), 234\(^{a}\), 244\(^{b}\), 303\(^{b}\), 319\(^{a}\), 330\(^{b}\) and 346\(^{b}\).

Written in a clear minute Naksh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

**No. 137.**

foll. 216; lines 15; size 8\(\frac{1}{2}\)\(\times\)5; 5\(\frac{1}{2}\)\(\times\)3\(\frac{1}{2}\).

توفيق المسلمين

TUHFAT-UL-MUSLIMIN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islamism, according to Shi'ite School.
The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.
It opens abruptly thus:

* ذمن عقورت را برخوان ادراك فضل وصواب الغ

and breaks off

چنان چنان... موج زن.

Foll. 26-29 are bound upside down.

Written in ordinary Indian Tal'ifq within coloured-ruled borders.

Not dated, apparently 19th century.

No. 138.

foll. 144; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}; 6\frac{1}{2} \times 4$.

Nowa ىلا با بالسري

MUBAHAŠAH-I-MULLÂ BĀ PĀDRI.

A defective copy of a Muslimān refutation of a certain Padre’s defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثا ملا يالسري.

It opens abruptly thus:

* خرشترو از دیده هزار بوستان و بسیر

and ends:

* چن چنی چه مدعا شما به حصول انجامد ملا نیز چنی گفت

Written in ordinary Indian Tal'ifq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

No. 139.

foll. 111; lines 18; size $11 \times 7\frac{1}{2}; 8\frac{1}{2} \times 4\frac{1}{2}$.

خطینة الامة

KHAṬĪ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Hanafi, Mālikī, Shafiʿī and Hanbali, and in which the author attempted to refute their doctrines.
Beginning:

الحمد لله رب العالمين و الصلاة و السلام على خير خلقه محمد و آل

Al-Imam Ittafali Bihayn Tahayin Al-mumkin

In the preface the author, who calls himself بُحَنَّا بن يَزِيع إسْرَائِيل

Yūḥannā Bani Isrā‘īl ul-Miṣrī, states that he was born a Jew, and that after a careful investigation of all religions he found Islam to be the only true religion. After embracing Islam he held a debate with the leading ‘Ulamā‘ of the Hanafi, Mālikī, Shāfi‘ī, and Hanbali sects, in the course of which he attempted to refute them, supporting the tenets of the Imāmiyyah sect of the Shi‘ahs.

Written in clear Indian Ta‘līq, with rubrications.

Dated 30th Šafar, A.H. 1280.

The MS. is worm-eaten in some places.

No. 140.

foll 181; lines 9-15; size 8½ x 5; 6½ x 3½.

A collection of theological treatises, bound in one volume.

I. Foll. 94-159. جهيل حديث. Forty sayings of Muḥammad, in Arabic, without any preface or introduction.

Beginning:

- جهيل حديث حضرت رسول الله صلى الله عليه وسلم حديث أول

قال عليه السلام من توارث و حفظ ربعين حديثاً من أمني الغ

Written in ordinary Naskh with all vowels.

II. Foll. 96-159. Another series of the Prophet’s traditions in Arabic without any title or introduction.

Beginning:

- قال النبي صلى الله عليه وسلم مثل علماء الخمس كمثل نهر جار

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll. 155-1099. ترجمة كتاب المختار. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hadīṣ. The original text in Arabic by Aḥmad bin ʻAbd ʻAllah is followed by Persian translation by Muḥammad ibn Maḥmūd.
Beginning:

محمد بیعید و تغلب بن عدِ مر خدا ابر جال ره گل و ف نواله که علم علم

• علم را بر آفرنیشت انت

An index of the forty chapters occupies foll. 16b-17b. Foll. 15b-75b are written in ungraceful, but legible, Naskh and Nasta’liq and foll. 76a-109a, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jumādā II, A.H. 1176.

IV. Foll. 110b-181a. 'Umdat-ul-Islām. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll. 180a-180b), by Abū Tahir ibn Kamāl of Multān ابو طاهر ابن كامل ملتاني. See fol. 179b, line 13.

Beginning:

• الصد الله رب العالمين و العاقبة للمتاقين و الصلوة على وسولین

Written in ordinary Indian Ta‘liq.

Dated Friday, the 9th Jumādā II, the 27th regnal year?

Scribe: محمد أمين قادری

No. 141.

coll. 40; lines 15-19; size 9½ × 6; 7½ × 4.

Another collection of theological treatises.

I. Foll. 1b-27a منافع ​​القولوب Manāfī-ul-Qulūb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Maḥmūd Naṣiruddin (cf. fol. 1b).

Beginning:

محمد بیعید و تغلب بن عدِ مر آفریدن زرا که بصنع چیدم و حکمت

• مستقيم الع

It is divided into two parts. The first, مسائل اعتقاد, begins on foll. 3a. The second, مسائل لحكم شريعه, comprising several subheadings, begins on foll. 4a.

The colophon says that the transcription was made in the house of Mir Ṣayyid Gūlām Muḥammad at Manair, in 1115 Bengali era, during the reign of Shāh ʿAlam.
Scribe: نواز الدين.

II. Foll. 28a-35b. Another theological tract on the exposition of the principal rites and observances of Islâm by an anonymous author.

Beginning: —

الحمد لله الذي هدانا لِبِذَا الخ

III. Foll. 35b-40b. A similar tract, by Quṭb-ud-Din Muḥammad bin Ġiyāṣ-ud-Din 'Ali.

The first two treatises are written in ordinary Indian Ta'liq by one scribe. The third, written by a different scribe in careless Ta'liq, though not dated, apparently belongs to the same period as the first two.

No. 142.

foll. 13; lines 17; size 9\(\frac{1}{2}\) × 5\(\frac{3}{4}\); 7 × 3\(\frac{1}{4}\).

Two theological treatises.

I. Foll. 1a-7a. اساس النصلي Asās-ul-Muṣalli. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Ḥanafi School, by one بدر رکن سندهی.

Beginning: —

الحمد لله رب العالمين و العاقبة للمتقاتين و الصلاة على رسوله الخ

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1b, and the second, with eight sub-divisions, begins on fol. 3a. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muḥammad Rafiq for his son Shaykh Nūr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8a-13a. Another tract on Friday, ‘Id-day, funeral and other prayers, by Murid-ul-Haq, مريد الحق.

Beginning: —

بعد حمد و ثنالى كبريلى كذا ذاتش مجدد كنات إرخ

It is divided into four Bābs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nūr Ullah on the same date.

Written in careless Indian Ta'liq within coloured-ruled borders.
(3) Commentaries and other Explanatory Works on the Qurān.

No. 143.

foll. 433; lines 15; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 4\frac{1}{4}$.

ترجمة الخواص

TARJUMAT-UL-KHAWĀSS

A detailed Shī'ah commentary on the Qurān, usually styled تفسير طارقي (wrongly called in the preface here "Subzwārī"), who completed it in A.H. 946 = A.D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sūrahs, begins thus:

حمد بِيْحُد وَشِكْرِيْ عَلَيْهِ رَبِّيْا رَبِّيْا شَكْرِيْ شَكْرِيْا رَبِّيْا

Sūrah 1 begins on fol. 31a; 2, on fol. 78a; 3, on fol. 186b; 4, on fol. 283b; 5, on fol. 333b; 6, on fol. 387a.

The copy breaks off with the words

حامل سنن أن است كَأَمْهَال أَمْعَال أَمْمَال

No. 144.

foll. 385; lines and size same as above.

Continuation of the preceding work, comprising Sūrahs 7-18. It opens thus:

نَظَرَتُ الْمَهْدَ - سَيِّقَولُ الَّذِينِ اسْتَرَكُوا لِشَارِعَاتِ اللَّهَ

Sūrah 7, on fol. 7a; 8, on fol. 70a; 9, on fol. 97a; 10 on fol. 152a; 11, on fol. 185b; 12, on fol. 218b; 13, on fol. 253b; 14, on fol. 268a; 15, on fol. 281a; 16, on fol. 292b; 17, on fol. 324b; 18, on fol. 357b.

Ends:

أَلَّا نَورُ إِذَا بَيْنَ تَأْسِسِ الْيَدِ

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Foll. 1-25 of the first volume and 378-385 of the second have been bordered.

Foll. 376-378 of the second volume are slightly damaged.
A juridical commentary on the Qurān, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shi‘ah doctrine, composed at the desire of Shāh Tāhmāsp Šafawī (A.H. 930-984 = A.D. 1524-1576), by Abul Fath ul-Husaynī, the author of the work Šafwat-us-Safā, noticed in Rieu, I., p. 345.

Beginning:

It comprises twenty-two Kitābs or Books, each sub-divided into several sections, called قسم - مبحث - نوع etc. The Kitābs are as follows:

1. کتاب الطبارت, on fol. 4h.
2. کتاب الصلاة, on fol. 31h.
3. کتاب التحرم, on fol. 111a.
4. کتاب الزکوة, on fol. 122b.
5. کتاب النخیس, on fol. 142h.
6. کتاب الحج, on fol. 146b.
7. کتاب الجهاد, on fol. 182a.
8. کتاب الامراءابلعراف والذناب على المذر, on fol. 226b.
9. کتاب القيادة, on fol. 229a.
10. کتاب البیع, on fol. 242h.
11. کتاب الديون ودواوه, on fol. 251h.
12. کتاب عده من الغماو وغيرها, on fol. 261a.
13. کتاب الوعيدة, on fol. 270b.
14. کتاب البدور والاعد والسبب, on fol. 284a.
15. کتاب العتق, on fol. 291b.
16. کتاب النکاح, on fol. 293b.
17. کتاب الفراق, on fol. 340b.
18. کتاب النظام والمشارب, on fol. 362a.
19. کتاب الپیروت, on fol. 377b.
20. كتاب الصدر, on fol. 390b.
21. كتاب المجندين, on fol. 400a.
22. كتاب الفضائل و الشهادات, on fol. 410a.

Written in ordinary Nasta'liq with the text of the Qurān written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Safar, A.H. 1088.

The name of the scribe given in the colophon has been rubbed out.

No. 146.

foll. 714; lines 25; size 12½ x 7; 8½ x 4½.

Khulāṣat-ul-Manhaj.

A Shi'ah commentary on the Qurān by Ibn Shukr Ullah Fath Ullah ush-Sharif ul-Kāshāni (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled Mafīm al-madhāfin in al-zām al-madhāfīn.

Beginning:

حمدى جوهر كلمات ربّي، بينغيات شايبته لطيفى، است كف آخذ

اطف إدي الغ..

The commentary is divided into three parts as follows:

Part I.—Comprises the first 18 Sūrahs, foll. 26b-297b.
Part III.—Sūrahs 36-114, foll. 471b-714a.

A table of contents occupies the first two folios of the MS.

The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nim Shikastah within gold-ruled borders, with an illuminated head-piece.

The text of the Qurān is written in Naskh overlined red.

The colophon of the first part, dated 12th Jumādā I., A.H. 1085, runs thus:

*تم المجد الأول من تفسير خلامة الفنّي في ثاني عشر شهر جمادي الأولى من شهر سبعة خمس وثلاثين والاف من البحيرة النبوية المصطفية بقلم اقل الخلقية ابن محمد رضا محمد حسين الفيروز آبادي بدار السلطنة*
Part second is not dated.
The third part is dated 23rd Ramadán, A.H. 1085.
Two seals of one Muzaffar Husayn are found respectively at the beginning and end of the copy.

No. 147.
fol. 275; lines 31; size 12⅛ x 7⅛; 8⅜ x 4½.

Mawāhib Ulīya

A well-known commentary on the Qurān, usually styled 

Tafsīr Ḥusaynī, composed at the request of Mir 'Ali-Shir, to whom it is dedicated, between A.H. 397 and 399 = A.D. 1492 and 1494, by the famous author Husayn bin 'Ali ul-Wā'īz ul-Kāshīfī 

HSAYN 

بن علي الواثق الكاشفي 

(d. A.H. 910 = A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurān, and begins thus:

• بعد از تمريد تواعد مهاد الدين و تاميس مباني ثقا خواجه الم

No. 148.
fol. 296; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurān.

Beginning:

کتبّعـ. در مواهب موفیه (مولفیه) بادیه از مواهب الیه گ

بیر حضرت شیخ زین الذین علاء الدولة الستمنی.

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Fadl Muhammed bin Idris Bidliši (d. A.H. 982 = A.D. 1574). A Hindūstāni translation, called Tafsīr Nādīrī, by Fakhr-ud-Dīn Ahmad Qādirī, was lithographed in Lucknow A.H. 1879.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an
illuminated head-piece at the beginning of each volume. The text of the Qurān, written in larger Nashk in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

**No. 149.**

foll. 479; lines 22; size $12\frac{1}{4} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$.

جلاء الأذهان

JALĀ'-UL-ADHĀN.

A Shi'ah commentary on the Qurān, based for the greater part on the traditional interpretations of the Imāms, by Abū Taklīf Ḥusayn b. Ḥasan b. Ḥasan b. Ibrāhīm al-Jurjānī. The date of composition of the work or of the author cannot be ascertained. The author of the Kashf-ull-Hujub, p. 256, gives the following meagre account of the work and the author:

جلاء الأذهان و جلاء الأذهان في تفسیر القرآن للب المفسرین الجرخاني فارسي

In an endorsement on the fly-leaf due to a later hand the work is called تفسیر کورنی. It is divided into two volumes. The first comprises the first sixteen Sūrahs of the Qurān and begins thus with a preface:

سیاس و ثقافه و حکت بی منتهی مرتخدایرا. که این هفت ایوان متعلق

و اسلام مطلب

The preface is followed by seven preliminary sections explaining the various meanings of the Qurān, the Sūrah, the Tafsir, etc., after which follows the commentary on بسم الله الم آمین. The commentary on the first Sūrah (الفاتحة) begins thus on fol. 5b:

الحمد لله - این ثانوی است که خداوندی در حلاله برخود

میکوید الم

The remaining fifteen Sūrahs begin respectively—2, fol. 8a; 3, fol. 116b; 4, fol. 174b; 5, fol. 216b; 6, fol. 201a; 7, fol. 293b; 8, fol. 330b; 9, fol. 355b; 10, fol. 392b; 11, fol. 411a; 12, fol. 428b; 13, fol. 448a; 14, fol. 455a; 15, fol. 457b; 16, fol. 467a.
This copy breaks off with the words:

که خدا انعامی برلی ما ذخیره کرده بود آن توزی...

Written in clear Nasta’liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.
Foll. 9 and 10 are bound upside down.
Foll. 43-46, 438, 439 and 461 have been misplaced in binding.
Not dated, apparently 16th century.
The margins of the folios are worm-eaten.

No. 150.

foll. 320; lines 15; size $14\frac{1}{2} \times 9\frac{1}{4}$; $10\frac{1}{2} \times 6$.

The second volume of the preceding work, beginning with the 19th Sūrah (سورة مريم) and ending with the last. The latter portion of the 16th Sūrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کرزوری، while the illuminated head-piece bears the inscription المجلد ثاني.

Beginning:

سورة مريم عليه السلام مکي است - ونود و هشت آیت است
- هرکه این سورة بخواند خدا نعلی تعالی اورا ایم

The 20th Sūrah begins on foll. 10α; 21, on foll. 19β; 22, on foll. 31α; 23, on foll. 40α; 24, on foll. 48b; 25, on foll. 61α; 26, on foll. 75b; 27, on foll. 85α; 28, on foll. 93b; 29, on foll. 103a; 30, on foll. 108b; 31, on foll. 112b; 32, on foll. 115b; 33, on foll. 118a; 34, on foll. 130a; 35, on foll. 135b; 36, on foll. 139b; 37, on foll. 144b; 38, on foll. 150β; 39, on foll. 155a; 40, on foll. 162α; 41, on foll. 168α; 42, on foll. 173α; 43, on foll. 178b; 44, on foll. 183b; 45, on foll. 186a; 46, on foll. 188a; 47, on foll. 192b; 48, on foll. 194b; 49, on foll. 200b; 50, on foll. 204b; 51, on foll. 207b; 52, on foll. 210b; 53, on foll. 212b; 54, on foll. 217b; 55, on foll. 220α; 56, on foll. 224α; 57, on foll. 228α; 58, on foll. 233α; 59, on foll. 236b; 60, on foll. 241b; 61, on foll. 244α; 62, on foll. 245b; 63, on foll. 248α; 64, on foll. 249b; 65, on foll. 251b; 66, on foll. 253b; 67, on foll. 256b; 68, on foll. 259b; 69, on foll. 262α; 70, on foll. 264α; 71, on foll. 266α; 72, on foll. 268α; 73, on foll. 269b; 74, on foll. 271b; 75, on foll. 274a; 76, on foll. 276α; 77, on foll. 279b; 78, on foll. 281α; 79, on foll. 283b; 80, on foll. 285a; 81, on foll. 286b; 82, on foll. 288α; 83, on foll. 289b; 84, on foll. 290b; 85, on foll. 292α; 86, on foll. 293b; 87, on foll.
Written in beautiful minute Nasta’liq within gold and coloured-ruled borders. The text of the Qur'an, written in a larger Naskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 16th Dhu'l-Hijjah, A.H. 971. The name of the scribe, given in the colophon, is

إفرخ الله أبن أبي نصر محمد سعيد البشري عصبي عليه

No. 151.

foll. 476; lines 16; size 10½ × 6½; 6½-7½ × 4-4½.

TAUDĪH.

A commentary on the Qur'an, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning:

حمد أن خدائي را كه بفرستادة بر بيخامبر ماترآن مورآن دنده

The MS. is defective towards the end. It comprises the first 22 Surahs and a portion of the 23rd Surah after which it breaks off with the words:

ر آئاته إيشان مال زكونا إدا كنندة انلد

These twenty-three Surahs are as follows:

1, on fol. 1a; 2, on fol. 4b; 3, on fol. 75b; 4, on fol. 120a; 5, on fol. 164b; 6, on fol. 196a; 7, on fol. 229a; 8, on fol. 269b; 9, on fol. 282a; 10, on fol. 306a; 11, on fol. 321b; 12, on fol. 337b; 13, on fol. 352b; 14, on fol. 362a; 15, on fol. 370b; 16, on fol. 377b; 17, on fol. 396b; 18, on fol. 413a; 19, on fol. 430b; 20, on fol. 439a; 21, on fol. 452b; 22, on fol. 464b; 23, on fol. 476b.
Foll. 18-272 are written in fair Naskh and foll. 273a-476b in ordinary Indian Ta'liq. The text is written in red.
Not dated, apparently 18th century.

No. 152.
fol. 421; lines 21; size 10½ × 7; 7½ × 4½.

تفسير علي عظيم خان
TAFSIR-I-‘ALI ‘AZĪM KHĀN.

A very detailed commentary on the Qurān based on the Arabic Sunni commentaries جامع الالباني - مدارک - بیضاری - کشف etc., the Imāmīah commentary - أمیر وعثمان - كنز العفان and the Persian commentary entitled منهج الصادقین etc., by ‘Ali ‘Azīm Khān علي عظيم خان. The author does not give a title to his work, but it is endorsed in a later hand as تفسیر عظیم خان.

The MS. has been divided by the binder into three volumes, bound separately.

The first volume comprising the first nine Sūrahs begins thus with a Preface:

أذ اقام اشجار ومداد بحار برضعات أليل ونهب تفسير سطري في أسباس آوريذكدار کا ر محض فضل بن ذايلت ازلي

The explanation of the words أذ أقام اشجار begins on fol. 1b and that of بسم الله الرحمن أن on fol. 2a.

The nine Sūrahs are as follows:
1, on fol. 3b; 2, on fol. 6a; 3, on fol. 128a; 4, on fol. 189a; 5, on fol. 245a; 6, on fol. 289a; 7, on fol. 331b; 8, on fol. 381b; 9, on fol. 401a.

Ends: رحب و مهربان است ك معذوران را ... رخصت تعود دهد.

No. 153.
fol. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sūrahs 10th to 29th, i.e. سورة عنكبوت to سورة يوشع. The copy opens thus:

در حق اف مکتم اعمی فازل شد
The Sūrah{s} are as follows:

10, on fol. 9b; 11, on fol. 20a; 12, on fol. 45a; 13, on fol. 68a; 14, on fol. 76b; 15, on fol. 83b; 16, on fol. 90b; 17, on fol. 109a; 18, on fol. 128a; 19, on fol. 146a; 20, on fol. 160b; 21, on fol. 180a; 22, on fol. 200a; 23, on fol. 216b; 24, on fol. 227a; 25, on fol. 244b; 26, on fol. 257b; 27, on fol. 272b; 28, on fol. 288a; 29, on fol. 300b.

Ends:

The catch-words of the last folio are 

No. 154.

foll. 279; lines 21-25; size 10½ × 7½; 8-8½ × 8½-8½.

Continuation of the preceding copy, opening with the words:

شهم مسكتات يتسلل اسم يس جون به نشأ أولى قادر اسم الغ

It comprises Sūrah{s} 30-99, as follows:

30, on fol. 7b; 31, on fol. 16a; 32, on fol. 21b; 33, on fol. 25b; 34, on fol. 41b; 35, on fol. 49b; 36, on fol. 55b; 37, on fol. 63b; 38, on fol. 75b; 39, on fol. 85b; 40, on fol. 97a; 41, on fol. 108a; 42, on fol. 116a; 43, on fol. 125a; 44, on fol. 133b; 45, on fol. 137b; 46, on fol. 141b; 47, on fol. 148a; 48, on fol. 153b; 49, on fol. 161b; 50, on fol. 167a; 51, on fol. 171a; 52, on fol. 175b; 53, on fol. 179a; 54, on fol. 183b; 55, on fol. 186b; 56, on fol. 191a; 57, on fol. 195b; 58, on fol. 200b; 59, on fol. 204a; 60, on fol. 208a; 61, on fol. 211a; 62, on fol. 212b; 63, on fol. 214a; 64 on fol. 215b; 65, on fol. 217b; 66, on fol. 221a; 67, on fol. 223b; 68, on fol. 226a; 69, on fol. 230a; 70, on fol. 232b; 71, on fol. 235a; 72, on fol. 237a; 73, on fol. 239b; 74, on fol. 243b; 75, on fol. 246b; 76, on fol. 249b; 77, on fol. 251a; 78, on fol. 253b; 79, on fol. 255a; 80, on fol. 256b; 81, on fol. 258a; 82, on fol. 258b; 83, on fol. 261a; 84, on fol. 262a; 85, on fol. 263b; 86, on fol. 264a; 87, on fol. 265b; 88, on fol. 266b; 89, on fol. 269a; 90, on fol. 270a; 91, on fol. 271b; 92, on fol. 272b; 93, on fol. 274a; 94, on fol. 274b; 95, on fol. 275a; 96, on fol. 277a; 97, on fol. 277b; 98, on fol. 278a; 99, on fol. 279a.

Ends:

The catch-words found here are 

The commentary on the last fifteen Sūrah{s} is wanting.

The three volumes are written in Nasta'i'iq by various hands.

The text of the Qur'an in the first volume and in a portion of the second (foll. 1-181a), is written in red, and in the remaining portion
of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntazim-ul-Mulk Muhsin-ud-Daulah Faridun Jah Sayyid Mansur Ali Khan Bahadur Nusrat Jang, the late Nawwab of Murshidabad.

No. 155.
fol. 144; lines 13; size 8 x 4½; 5½ x 3.

ТФСИР-И-БАД АЙАТ.

A very defective copy of a commentary on some selected verses of the Qur'an relating to the various points of the Sufic doctrine based on the Hadis. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 10 it is endorsed تفسير بعض آيات.

It opens abruptly thus:

فروموده است انضروب عكم الدكر وشفعكم التم

and breaks off with the words:

عملة تحل بيا العقد......

Written in clear Nasta'liq. The text of the Qur'an, written in red, is in large Naskh.

Not dated, apparently 19th century.

No. 156.
fol. 94; lines 12; size 6 x 4; 4½ x 2½.

A collection of treatises on the correct reading and reciting of the Qur'an.

I. Foll. 1b-4b. A poetical tract, written for one 'Abd-ur-Ra'uf.

Beginning:

بلك ابتداء يا تتجال بعد حمة وثناء و مدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majid of Pandwa for Munshi Muhammad Sa'di Shabib of the same place.

Dated 5th Jumada II, A.H. 1223.

II. Foll. 7a-20b. Another poetical tract.

Beginning:

ابننا كرم بعلام الغيوب منزل اليات ستر العيوب
In the colophon it is called زينة القاري.
Written in ordinary Nim Shikastah by Shaykh Madin-Ullah Ja’fari.
Dated Rabi’ II., the 27th regnal year? III. Foll. 23b-35. Another tract, called in the colophon زينة القاري.
Beginning:

الحمد لله رب العالمين ... ائ طالب تلاوت قرآن مجید

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.
IV. Foll. 36a-49b. A similar tract by Nuṣrat bin ‘Umar alias Iskandar. نصرت بن عمر عرف استخر Written by the scribe of the preceding copy. Dated 16th Jumādā I., the 28th regnal year?
V. Foll. 51a-60b. This tract, called مقصود القاري, was composed by Nūr-ud-Din Qārī during the time of the Emperor Jahāngir (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.
Beginning:

بعد از حمد و صلاوات ای بن چند سطور التم

VI. Foll. 63b. A tract entitled رفعه القاري by Sayyid Qāsim ‘Ali, composed in Shawwāl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afād-ud-Dīn ul-Hasani. The first six folios are written in good Nastaʿliq and the remaining in Nim Shikastah hand.
Dated 9th Rabi’ II, the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

(4) Traditions of Muḥammad and the Imāms.

No. 157.

foll. 14; lines 18; size 9½ × 6; 6½ × 3½.

ترجمة من كلمة
TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of ‘Ali bin Abū Ṭalib, by the celebrated poet Rashīd-ud-Dīn Waṭwâṭ, رشید الدین وطوط, who held the post of Chief Secretary under Aṭsīz (A.H. 535-551 = A.D. 1140-1156) and his son Il-Aralān (A.H.
551-568 = A.D. 1156-1172) of the Khwārazm Shāhi dynasty, and
died in A.H. 578 = A.D. 1182.

Beginning:—

الحمد الله على الطليف كومة و أعداف نعمة والصلعة على ذئبة

It is dedicated (fol. 20) to Sultan Shāh Abul Qāsim Maḥmūd,
son of Il-Aslān Khwārazm Shāh.

The prose paraphrase of each saying is followed by a Qīţ'āh
of two verses.

A metrical translation of some of these sayings written in a
later hand on the margins, begins thus on fol. 20.

بهذين هر كلام أي نور جشم مردام

Dr. Rieu, ii, p. 553, notices a paraphrase in Persian quatrains
by the said poet, dedicated to the same Sultan Shāh, which, he
adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naṣḥ within gold and
coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed
ground.

Not dated, apparently 17th century.

No. 158.

foll. 266; lines 20; size 11½ × 7½; 8½ × 4½.

شرح ديوان علي

SHARH-I-DĪWĀN-I-'ALĪ.

A Persian commentary upon the Arabic Diwān of 'Ali bin
Abū Ṭālib, by Husayn bin Mu'in-ud-Din ul Maybudi, with the
takhallus Manṭiqī

who was put to death by order of Shāh Ismā'īl in Yazd, A.H. 910
= A.D. 1504. It was completed according to the concluding lines
in Şafar, A.H. 890, the year 406 of the Jalālī era (= A.D. 1485).

Beginning:—

سياست معايدة اسلام و شكر عبادات لباس معبودي را كا اعلام نبوي</nospace>الم

The preface is followed by a long prolegomena on meta-
physical, psychological, and mystical matters divided into seven
sections called تائج. They are often found as a separate work
under the name of نوايات ميدشي. These seven sections are as
follows:—
1. فاتحة أواخر در بيان راه راست كله مسارك است (the true path followed by the elect), on fol. 35b.
2. فاتحة ثانية في ذات حق تعالى وقدس (God's essence), on fol. 11b.
3. فاتحة ثالثة في اسم وصفات (God's names and attributes), on fol. 17b.
4. فاتحة رابعة في إنسان كدير (the "greater-man," i.e. the macrocosm), on fol. 23b.
5. فاتحة خامسة في إنسان مصير (the "lesser man," i.e. the microcosm), on fol. 34b.
6. فاتحة سادسة في نبوة وولي (Prophecy and Saintship), on fol. 43b.
7. فاتحة سابعة في فضائل واحوال مرضي عليه السلام (the prerogatives of 'Ali and the history of his life), on fol. 55b.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:

ش. شارح = i.e. the commentator Maybudi.

سطح. = most probably a mistake for محيث الدین = i.e. Muhyyi-ud-din ibn 'Arabi.

محمود. = i.e. Shaykh Maḥmūd Shabistari.

ط. حافظ = i.e. Ḥāfiz of Shirāz.

⊊. = negligently written ص. i.e. Ibn-i-Fāridī.

منشو. = i.e. the Maṣnawi of Jalāl-ud-Din Rūmī.

The commentary on 'Ali's Diwān begins thus on fol. 69b:

الناس من جهبة الثلث اكفار ... الن شفههم تعرف المشارست

Written in ordinary Nasta'liq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS, for Rs. 5/- only.

Not dated, apparently 18th century.

No. 159.

foll. 131; lines 21; size 7½ × 5; 5½ × 3.

ترجمة هائل النبي

TARJUMAH-I-SHAMAIL-UN-NABI.

A Persian commentary on the Shamail-un-Nabi of Abī 'Isá Muhammad bin 'Isá bin Saurah Tirmidí (d. A.H. 279 — A.D. 892)
treated to the personal features, manners, practices and characters
of the prophet, by Ḥāji al-qādir al-tāfī, al-ṭāfī al-rāmī al-fāsī
(by Muhammad, A.H. 988 = A.D. 1580.

Beginning:

The commentator was a pupil of Shaykh Shihāb-ud-Dīn Aḥmad
bin Ḥajar ul-Makki (d. A.H. 973 = AD. 1565), who also wrote a
commentary on the ʿShamāʾil-un-Nabī, cf. fol. 2v. The original
work has been printed in Calcutta, A.H. 1252, with a
Hindūstānī translation entitled

Written in learned but ungraceful Nastaʿliq within coloured-
rulled borders with occasional emendations on the margin written
in the same hand as the text.

Not dated, apparently 16th century.

No. 160.

fol. 282; lines 21; size 9¾ x 6; 6¾ x 3.

ترجمة مطبوعة

TARJUMAH-I-QUTUB SHAHĪ.

A Persian translation of, and detailed commentary on, the
famous Forty Traditions (�چهل حدیث) of Bahā-ud-Dīn Muḥa-
mad ul-ʿĀmili (d. A.H. 1030 = A.D. 1620), by Muḥammad bin
ʿAlī, better known as Ibn-i-Khāṭīm ul-ʿĀmili, who wrote it at the desire of Sulṭān Muḥa-
mad Qutub Shāh bin Qutubshāh of Golconda (A.H. 989-1020 =
A.D. 1581-1611).

Beginning:

A detailed index of the contents occupies the first fourteen
folios of the MS.

The forty traditions are:

fol. 17b.

 حدیث اول در ثواب کسی که چهل حدیث حفظ نماید

 حدیث دهم در مرتبه کسی که شناخت خدا حاصل کرده باشد

 حدیث سوم در ثواب ادای نمازهای پنجگانه

fol. 28b.

fol. 37v.
حديث ششم در تعميم وفو امير المؤمنين عمرو بن الجموح رضي الله عنه بمعنى
بينه به منقوت

f. 656

حديث ششم در تعميم وفو امير المؤمنين عمرو بن الجموح رضى الله عنه

f. 657

حديث ششم در تعميم وفو امير المؤمنين عمرو بن الجموح رضى الله عنه

f. 658

حديث ششم در تعميم وفو امير المؤمنين عمرو بن الجموح رضى الله عنه

f. 659

حديث ششم در تعميم وفو امير المؤمنين عمرو بن الجموح رضى الله عنه

f. 660
حديث بيست و منجم در خرس حضرت عالمی رفیق تعالی

عنی و آزاد کردن. 1739

حديث بيست و سوم در خرس حضرت عالمی رفیق تعالی

1779

حديث قدمی را ۸۰ کلمه کمال حلال البرزی گذشت.

حديث بيست و هفتم در ارک سنگی روزنده و زن

۱۸۵۸

حديث بيست و هفتم حکم امیر المؤمنین علی رفیق تعالی

۱۹۲۹

در کس که توشخی خود را یا را گذشی خورد یا پوکید.

۱۹۳۹

حديث بيست و سوم در حوزه رهبانیت رفیق تعالی و آمنه

۱۹۴۹

اغلب حضرت پیغمبر علی رفیق تعالی و آمنه و سلم

۲۱۶۹

حديث بيست و یکم در انتهای دارکاربین رفیق تعالی

۲۱۹۹

حديث سي و سوم در اثبات شاذ کردن خاطر موسی.

۲۲۲۹

حديث سي و چهارم در ثواب فعالیت در سفر نهایی و حضرت

۲۲۵۹

خود و چهارم الامامات.

۲۳۰۹

حديث سي و پنجم در حوزه موسی نذر خداانی تعالی و آمنه 

۲۳۲۹

حال بندگان نسبت به ایشاره به عمل می آید.

۲۵۰۹

حديث سي و ششم محضت امیر المؤمنین علی رفیق تعالی

عنی باکیل بن زید و شکایت آنحضرت از ابنا زمان

۲۴۱۹

خود به او.

۲۴۱۹

حديث سي و هفتم در فضائل نیست از عمل.

۲۵۱۹

حديث سي و هفتم در تربیه.

۲۶۱۹

حديث سي و نهم در ذکر عذاب قبرو احوال موت.

۲۶۵۹

حديث چهل در بدن مثالی.
Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Hadīṣ (in red) is written in larger Nashk with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

**No. 161.**

foll. 181; lines 30; size $12\frac{1}{2} \times 7\frac{1}{2}; 9 \times 4\frac{1}{2}$.

**شرح كافي**

**SHARH-I-KĀFĪ.**

A Persia commentary on Abū Ja'far Muhammad bin Ya'qūb bin Ishāq ur-Rāzī ul-Kulīnī's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shi'ah traditional work, the **كتاب الوردة** (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18v; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, if the **كتاب الوردة** is added, but it, according to another authority, does not really belong to the **كتاب كافي**. These thirty-three books are as follows:

1. كتاب العقل
2. كتاب البالغ
3. كتاب التوحيد
4. كتاب العقيلة
5. كتاب الدعاء
6. كتاب نظر القرآن
7. كتاب الفطر
8. كتاب التراي
9. كتاب التوبة
10. كتاب الجزائر
11. كتاب الجزائر
12. كتاب الزكاة
13. كتاب الصيام
14. كتاب الجمع
15. كتاب الجهد
16. كتاب كذا
17. كتاب كذا
18. كتاب العقيلة
19. كتاب الصيد
20. كتاب العقيلة والتفاوت والكتابة
21. كتاب الصيد
22. كتاب الصيد
23. كتاب الثغور
24. كتاب الرجاء
25. كتاب الرجاء
26. كتاب الرجاء
27. كتاب الرجاء
28. كتاب الرجاء
29. كتاب الرجاء
30. كتاب الرجاء
31. كتاب الرجاء
32. كتاب الزكاة
33. كتاب الزكاة
34. كتاب الزكاة
35. كتاب الزكاة
36. كتاب الزكاة
37. كتاب الزكاة
38. كتاب الزكاة
39. كتاب الزكاة
40. كتاب الزكاة
41. كتاب الزكاة
42. كتاب الزكاة
43. كتاب الزكاة
44. كتاب الزكاة
45. كتاب الزكاة
46. كتاب الزكاة
47. كتاب الزكاة
48. كتاب الزكاة
49. كتاب الزكاة
50. كتاب الزكاه

The commentator remarks here that Tūsī in his Fihrist enumerates including the **كتاب الوردة**, only thirty books, and gives the following explana-
tion: Tusi has entirely omitted the كتاب العشرة (book 7) and the كتاب العقليه (book 18); he has besides counted as one book the كتاب الغضب, كتاب الطهارة, and equally as one the كتاب الإطماع and the كتاب الأثرية (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the كتاب العقل (fol. 19a) and the كتاب التوحيد (fol. 71a), begins thus with a preface:

• بنع صلغيك دهيجه شامي شرح كتابي احاديث راز داران البي

In the concluding line the commentator says that he completed the second book (كتاب التوحيد) on Wednesday, the 24th of Muḥarram, A.H. 1066 = A.D. 1655.

No. 162.

foll. 154; lines and size same as above.

Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol. 15b), كتاب العشرة (fol. 98a), and كتاب العقليه (fol. 129a), begins thus:

• العمد الله الذي قال في كتابه كل ما يعبؤكم ربي لولا دعاكم الله

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعا. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumādā, A.H. 1069 = A.D. 1658.

No. 163.

foll. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كتاب الطهارة, كتاب الصحب، كتاب الطهارة (fol. 16b), كتاب القل (fol. 55a), and كتاب الجهانز (fol. 80a), begins thus:

• العمد الله رب العالمين حمدًا كثيرًا و الصلاة على سيدي الولين و الآخرين
The commentator states in the beginning that he commenced to write this commentary on the كتاب الطهارة in Shawwal, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth كتاب الجنازة in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the كتاب الجنازة (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute Naṣḥī within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word أصل, the commentary by شرح, and the explanation by يعني.

A seal of a certain Zayn-ud-Din Aḥmad Khān Bahādur, dated A.H. 1229, is found in all the volumes.

The colophon of the first volume is dated A.H. 1070.

No. 164.

foll. 233; lines 13; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

كتاب الجواهر

KUHL-UL-JAWĀHIR.

A work on the prerogatives of 'Ali treating of his miracles, noble deeds and qualities, etc., based on the Qurān, Hādīṣ and the sayings of holy persons. The author, evidently a staunch Shi'ah, gives 'Ali undue preference over the other three Khalifs and heaps insults upon them and their followers:

Beginning:

*كس نامة انوار نجلي نفوس الغ

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1r it is called كتاب الجواهر.

The copy is defective towards the end and breaks off abruptly with the words:

* ميغوميد كم تحصرون الناس على

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.
(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

foll. 296; lines 17; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{4}$.

كَنْتُ الْسَلَكِينَ

KANZ-US-SÁLIKÍN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Sufic standpoint, intermixed with quotations from the Qurán, Hadîs, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Sufic author Khwâjah Abú İsmâ'il 'Abd Úllah Anšârî ul-Harawi, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله رب العالمين و العافية للمتقين والصلاة والسلام على خير خالقهم ... أما بعد هذه الگود ادعف أبلغ لله ... المصتاج إلى الباحث عبد الله الانصاري الف.

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS. Written in clear Indian Ta'liq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

foll. 439; lines 23; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{4} \times 3$.

كَبِيرَى سَعَادَت

KÍMIYÁ-I-SA'ÁDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muḥammad bín Muḥam-
mad ul-Gazāli ut-Ṭūsī who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning:—

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدين, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رؤن), each of which comprises ten chapters (عزل). The preface itself is subdivided into four chapters ( وعنوان). A detailed description of the contents is given on fol. 49.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute Nashk within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorted double-page Unwān in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece. The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطيف ابن محمد بن عبد اللطيف الكاتب says that he completed the transcription on Monday the 12th of Rabi' I., A.H. 903.

A note on fol. 439h says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

No. 167.

fol. 277; lines 17; size 10 × 6½; 7½ × 4½.

THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ركن سبيل أز كتاب كيميائي سعادت در ميلكات و آن نزدة امل اسم... corresponding with line 11, fol. 4³, of the preceding copy.

Written in a very clear Indian Ta'liq, except the first six folios which are written in ordinary Ta'liq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.
No. 168.

fol. 132; lines 25; size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:

*بوست رکوشت ظاهری فی نسخهی

corresponding with line 18, fol. 40, of copy No. 168 and breaks off in the concluding portion of the third Rukn, with the following words . . . . . . .

انواعاً گذارم زنی این سلیم است و اگر حیدت زهر .

corresponding with line 21, fol. 305a, of copy No. 166.

Written in ordinary but legible Indian Ta’liq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

No. 169.

fol. 118; lines 15-21; size $9 \times 5\frac{1}{2}; 6\frac{1}{2} \times 3\frac{1}{2}$.

איניס אלארח

ANİS-UL-ARWĀH.

Discourses of Khwâjâ 'Usmân Hârûni written down from his lips by his disciple and successor the celebrated Khwâjâ Mu‘in-ud-Dîn Chishti (d. A.H. 633—A.D. 1235), who established the Chishti order in India.

Beginning:

الحمد لله رب العالمین و العاقبة للمتقاتین ... بدای امدادک اللہ تعالیً

*ابن اخبار و آثار و احوال اواخر و

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjâ Junayd at Bağdâd. The sittings (مجالس) are as follows:

فول. 40 - مجلس اول سخن در ایمان ائتمه بود.

فول. 50 - مجلس دوم سخن در مناجات.

فول. 70 - مجلس سیم سخن در خرائط شهر ائتمه بود.

فول. 80 - مجلس جهانگ سخن در فرامرزداری زنین ائتمه.
_written in careless Indian T'alliq with the headings in red. The copy is full of clerical mistakes.
Dated 1164 Bengali year.
The above treatise is followed by a fragment of a theological work (fol. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.
It opens abruptly:
and breaks off:

Written in minute Ta'liq with the Arabic quotations overlined in red.
Not dated, apparently 10th century.
The MS. is separated from the original binding and is in a damaged condition.

No. 170.

toll. 119; lines 15; size 9 x 5; 5½ x 2½.

RĀHAT-UL-QULŪB.

Discourses and teachings of the celebrated saint Farid-ud-Din, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Nizām Ahmad Badā'ūnī. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning:

Written in clear Nasta'liq within coloured-ruled borders.
Dated 10th Jumādā, A.H. 1020.
Scribe: Fakhr al-Dīn Muhammad Fārvāqī.

No. 171.

foll. 112; lines 15; size 6½ x 4½; 4½ x 2½.

NUZHAT-UL-ARWĀH.

A Ṣūfī work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Ḥusayn bin ‘Ālim bin Abul Ḥasan ul-Ḥusaynī
The work is divided into 28 chapters.
Written in ordinary Nasta'liq.
Dated 7th Sha'bân, A.H. 1066.
Scribe: محمد
The MS. is worm-eaten in some places.

No. 172

foll. 287; lines 15; size 10½ × 7½; 6½ × 3½.

شرح نزهة الأرواح
SHARH-I-NUZHAT-UL-ARWAH.

A commentary on the preceding work by 'Abd-ul-Wâhid Ibrâhîm, عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning:

رب اشرح لي صبري ويسرلي امري الم

The commentary begins on fol. 29.
Written in ordinary Indian Ta'liq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109b, of the preceding copy:

بهمي باشم جنیب پی مبورو آرام

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bân, A.H. 1258, with the scribe's name محمد, محمدی, is added at the end.
No. 173.

foll. 643; lines 17; size $10\frac{1}{4} \times 7$; $6\frac{3}{4} \times 4$.

فصل الخطاب
FAŚL-UL-KHĪTĀB.

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalifs, the twelve Imāms and the renowned saints and mystics, based upon the most authentic Sunni sources, to the exclusion of Shi‘ah traditions, which are rejected as arrant heresies, by Muhammad bin Muḥammad bin Maḥmūd ul-Hāfīzī ul-Bukhārī, commonly known as Khwājah Muḥammad Pārsā (d. A.H. 822 = A.D. 1420).

Beginning, on fol. 123b:

الحمد لله الدال لطاته على وحدانيه بالاعلام او بأياته المعرف

The work is preceded by a glossary on it, comprising foll. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on foll. 115a-120a. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafaḥât of Jāmi, the Rašḥhât of Husayn ul-Wā‘īz ul-Kāshīfī and the Iľām-ul-Akhyābār of Maḥmūd-ul-Kafawi, is given on fol. 1a and again on fol. 121a.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta‘liq, at the desire of the donor Maulavi Sayyid Sadr-ud-Din Ahmad, by Ṭalib-ur-Raḥmān of Mangal Kothi. Dated Friday, the 4th of Assin, 1297 Bengal year.

No. 174.

foll. 256; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{3}{4} \times 4$.

تخصيصات
TAHQIQĀT.

A dogmatic work on the principles and doctrines of Sufism, with an exposition of the nature and different stages of the Sufic road (سلوك) and of spiritual life in general, including a mystical
explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning:—

الحمد لله الذي اخترع ماهيات البشرية بقبض وجودة الغ

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1r, apparently belonging to the same period as the MS., itself, it is called the Taḥqiqāt of Khwājah Pārsāh, evidently identical with the same Muhammad bin Muḥammad bin Maḥmūd ul-Ḥāfiẓi ul-Bukhārī, commonly known as Khwājah Muhammad Pārsāh, noticed in the preceding No.

The endorsement written in red Nasḥī runs thus:—

هذَا كِتَابُ (ب) تَعَلَّمَتْ مِن مَعَالَة مَرْحَبُ مَعَاهُ مَعْمَدُ بْنُ أَبِيهِ

ة قَدْ سَمَعَ.

The MS. is written by different hands:—
Foll. 1b-8b in careless Nasḥī and Nastaʿliq.
Foll. 9b-40b in ordinary Nastaʿliq.
Foll. 41b-136b in good Nastaʿliq.
Foll. 137b-258b in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to...

مَلاَ پَاینِدَہ اَخْصِصَتْی

جَوْتِ الْامَاَلُ مَلاَّا حَضْرَتُ مَلاَ پَاینِدَہ اَخْصِصَتْی نُورُ اللَّهِ مَشْجِعَهُ

Dated, Rajab, A.H. 1023.
The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

No. 175.

fol. 440; lines 21; size 12½ × 8½; 9 × 5½.

الطَّافِث اَشْرافی

LATAʾIF-I-ASHRAFĪ.

The discourses of Sayyid Ashraf Jahāngīr Simnānī, who came to Bengal, became a disciple of 'Alāʾ ul-Ḥaqq Lāhaurī Bangālī (d.
A.H. 784 = A.D. 1382), and finally settled in a village near Jaunpûr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Nişām-un-Din Yamani, who calls himself in the preface

 نظام حاجي مشروط اليمني

 Beginning:

 • الحمد لله الذي شرف العارفين بشريف العواطف والآيات

 It is divided into a Muqaddimah, sixty Latîfahs, and a Khâtimah, described on foll. 36-59.

 Written in bold Indian Ta'liq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

 Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Latifah.

 The scribe says that he transcribed the copy at the desire of Mirâj al-Shareef and Dârâji.

 Dated A.H. 1108.

 No. 176.

 foll. 245; lines 15; size 8½ x 5; 6 x 3.

 مكتبات اشراف

 MAKTÜBÁT-I-ASHRAF.


 Beginning:

 • الحمد لله الذي كتب آيات الوجود على معاني الألفاظ والآيات

 The letters, a full table of which is given on foll. 28-38, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khâtimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muhammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

 The first nine folios are written in good Nasta'liq and the remaining portion of the MS. in careless Ta'liq.

 Not dated, apparently 19th century.
No. 177.

foll. 385; lines 25; size 9½ x 6; 6½ x 3½.

MAKTUBAT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muhyi to his spiritual brethren.

Beginning:-

من عبد الله قطب بن محيي إلى الأخوان الاليبيين كثرهم الله برك

Dr. Ethé in his India Office Lib. Cat. No. 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished. He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afdal-ud-Din Muhammad . . . . should be identical with the father of 'Abd-us-Samad, Afdal Muhammad, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. . . . . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice:-

The full name of the author of these letters as given by himself on fol. 6th is:—ابن يزيد قطب بن محيي بن محمد الإص Territory (العربية) السعدي.

On the same folio he gives us the following date of a catena (Isnád) written by him:—Friday, the 4th of Rabi' I., A.H. 891 = A.D. 1486. On fol. 353, is an Arabic Qasídah which the author composed on Thursday, the 20th of Ramadán, A.H. 893 = A.D. 1487. Fol. 339, A letter addressed to Shaykh Muhibb-ud-Din Muhammad, dated Friday, 11th Rajab, A.H. 888 = A.D. 1483. The names of the persons, to whom the letters are generally addressed, are as follows:-

عباس الدين جعفر - مجد الدين اسماعيل - علاء الدين إبراهيم - شمس الدين إيزيد - نظام الدين درويش - صدر الدين مصدد - ركن الدين حسن -
No. 178.

A compendium of Muhammadan theology, law and Sufism, containing directions of a decided Sufic tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muhibb-Ullah of Ilahabad who died there A.H. 1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have
been left blank and several folios are missing at the beginning. It opens abruptly thus:

• اند بخلاف معتزله و خارجي و مثل ايشان

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramadán, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muharram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabi’ I, A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands:

- Foll. 1-188, in careless small Ta’liq inclined to Nim Shikast.
- Foll. 189-220, bold fair Nasta’liq.
- Foll. 221-305, the same as foll. 1-188.
- Foll. 306-372 large careless Ta’liq inclined to Naskh.

Dated Friday, 11th Safar, A.H. 1130.

Scribe: *سيد محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محم
Written in good Nasta'liq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

No. 180.

foll. 178; lines 19; size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4$.

Nūr-ul-Qulūb.

The discourses, spiritual teachings and miraculous deeds of Ṣūfi Abādānī, who, according to this work (fol. 36b), was born in A.H. 1151 = A.D. 1738, and died (fol. 119b) 18th Rabī‘ II., A.H. 1220 = A.D. 1805, together with an account of his spiritual guide Shāykh Muḥammad Ḥayā Sindhi (d. A.H. 1188 = A.D. 1774, cf. fol. 34b), his followers, and descendants, and contemporary Shāykhīs, by his disciple Sayyid Amjad 'Ali who completed the work in A.H. 1226 = A.D. 1811.

Beginning:—

The work begins with a short historical account of the Prophet and the four early Khalifs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on foll. 17b–18a.

Written in ordinary Indian Ta‘liq on thick papers at the desire of one Mīrzā Fayyād-ud-Dīn.

Dated Friday, 1st Sha‘bān, A.H., illegible. The year of transcription given here reads سنہ یکبھاڑ... وشش هجبری, probably 1206.

No. 181.

foll. 47; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

Manāqīb-i-Gaūṣiyah.

A treatise on the prerogatives and the miraculous deeds of the great saint Shāykh 'Abdul Qādir Jilānī (d. A.H. 561 = A.D. 1165), by Muḥammad Sādiq Shihābī محمد صادق شهابی.
Beginning:

* العمد لله الذي جعل كرامات الولي الأم

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

No. 182.

foll. 36; lines 15; size 7½ × 5; 5½ × 2½.

كمال السالكين

KAMĀL-US-SĀLIKĪN.

A mystical tract containing some discourses and sayings of Shāh Ni’mat Ullah Yamanī ul-Jilānī, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farid-ud-Din surnamed Shakarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khādīm.

Beginning:

* سياس قدسي أساس مرملکى را كه آرائش عالم و نظام كرخانة

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Sūfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta’liq.
Dated Tuesday, 26th Rabi’ I. (the year is not given), apparently 19th century.

Scribe: 

No. 183.

foll. 153; lines 13; size 7 × 4; 5½ × 3.

دُرْر نظامٍ

DURAR-I-NIZĀMIYAH.

The discourses and utterances of the celebrated saint Niẓām-ud-Din Auliyā (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17a, on account of a stain, is only partly legible thus:—

* بنة اميدوار ............. لطف رسول مختار علي بن محمود جاندار ....
Beginning:

... تصمیم لا نهایة و تسبیح بی غایت مرخصیاً كه...

The well-known poet Mir Hasan’s collection of the saint’s discourses, entitled تواریخ الفوار (Rieu, p. 972а), and another collection entitled راهت المعینین (Rieu, p. 973b), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in may instances renders the text indistinct and even illegible.

Written in fair Nasta’liq.

Not dated, apparently 19th century.

No. 184.

foll. 97; lines 13; size 8½ × 5¼; 6 × 3½.

ملفوظات شیخ علاء الدوله
MALFÚZÁT-I-SHAYKH ‘ALÀ-UD-DAULAH.

The discourses of the celebrated saint Shaykh ‘Ala-ud-Daulah Simnání (d. A.H. 736 = A.D. 1335), collected by Iqbal bin Sábiq us-Sijistání. اطلع بن سابق السجستاني

Beginning —

الحمد لله رب العالمین و العاقبة للمتینین و الصلوۃ و بعد

ابن نواید جند است كه حضرت شیخ الإسلام

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 19th century.

No. 185

foll. 148; lines 17; size 9½ × 6; 6½ × 3.

ترجمة خلاصة المفاخر
TARJUMAHI-KHULÁSAT-UL-MAFÁKHIR.

A Persian translation of ‘Abd Ullah Yâfí’s (d. A.H. 768 = A.D. 1368) Khulásat-ul-Mafákhir, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.
Beginning:

الحمد لله رب العالمين... ميكويد اتمعن العلماء اعلم الله شانه كه
جو كناب خلافة المتقهر.

These stories, which mostly refer to the great saint Shaykh 'Abdul Qadir Jilani (d. A.H. 561 = A.D. 1165), relate to the various doctrines of Sufism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qadir is always written in red.

Written in a very neat Nasta'liq.

Not dated, apparently 19th century.

No. 186.

foll. 202; lines 14; size 7 x 4½; 4¾ x 4¾.

روفة الالام

RAUDAT-US-SALIKIN.

The discourses and sayings of the great saint Khwajah 'Abd-ul-Khaliq of Gujdwân (near Bukhârâ), and of the celebrated Khwajah Bahâ-ud-Din Naqshband, whose real name was Muhammad bin Muhammad ul-Bukhârî, the founder of the Naqshbandi order (d. A.H. 791 = A.D. 1389). The above-named Gujdâwânî was a pupil of Khwajah Yusuf Hamadânî and died A.H. 575 = A.D. 1179. These discourses were collected by ‘Ali bin Mahmûd ul-Abiwardi ul-Kurâni, cf. 10.

Beginning:

انجا كالم كالبويت ينوح عامل نم أعجت عطالي توبود

Scanty notes on the margin.

Written in fair but learned Nasta'liq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bân, A.H. 948.

Scribe:—

Fol. 1ª contained several seals and ‘Ard-didahs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible. One seal however reads قابلخلا خانه زاد يدانش اعلامكير.
No. 187.

foll. 188; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6 \times 3$.

تروجة رسالة فضیر العسی

TARJUMAH-I-RISÁLAH-I-FAKHR-UL-HASAN.

A Persian translation of Muhammad Fakhr-ud-Din’s (who according to this work, fol. 3v, died on 27 Jumâdá II, A.H. 1199 = A.D. 1784, and was buried at Dihlî near the tomb of Khwâjah Quţb-ud-Din Bakhtiyâr Kâki) Arabic treatise, entitled رسالة فضیر العسی, containing a Şûfî interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalîm Ullah bin Şan’at Ullah کلیم الله بیعند شنآن.Ul Haٴبیعند شنآن.

Beginning:

خداشا سبیل و سطاش توا تفّافی از تفّافی و ایمان بیعذ و قصور اللم

The work is not divided into any sections or chapters.

Written in careless Indian Ta’liq on various coloured papers. The Arabic text is over-lined red.

In the colophon the scribe مصعود عبد ویدا saya that he copied the MS. for one Hâfiz Hasan.

Not dated, apparently 19th century.

No. 188.

foll. 189; lines 17; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

حیاقیت الرفاّیق

HAQÂ’IQ-UD-DAQÂ’IQ.

A Şûfî work in prose and verse, by Ahmad Rûmi أحمد رومی.

Beginning:

ابنادا با نام رحمان حیام دستکیر مرده روز دوم روزهای

The work consists of eighty chapters, each of which begins with a Quranic verse or Hâdîq, as a text, followed by a Persian translation, and some appropriate quotations from the Maşnawi of Jalâl-ud-Dîn Rûmi. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maşnawi.
Dated 28th Shawwal, A.H. 1272.

No. 189.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

MAHFIL-I-‘ÂRIFÂN.

A Sūfi treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning:

* در ستایش بی پایان و نیایش بی‌پایان صافع در جهان ام*

The work consists of prose and poetical selections from other works, e.g. the Masnavi of Jalāl-ud-Dīn Rūmī, the Gulistān of Sa’dī, the Diwān-i-Shams-i-Tabrīz, the Gulshan-i-Rāz, the Zād-ul-Musāfīrin, the Nuzhat-ul-Arwāḥ, the Manṭiq-ut-Tayr, the Majma’-ul-Bahrayn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called مسایل, the headings of which are enumerated on foll. 18-22; but the MS. breaks off in the middle of 19th section with the following words:

گرنی میخواهید برکشت می‌بزر

Written in ordinary Ta’liq.
Not dated, apparently 19th century.

No. 190.

foll. 102; lines 11; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2\frac{1}{2}$.

Collection of Sūfi treatises.

I. Foll. 1-88a. A religious tract, without any title, ascribed in the colophon to the popular saint Khwājah ‘Ubayd Ullāh Ahrār خواجه عبید الله أخرار (b. A.H. 896 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning:—
The work is written in prose, mixed with verses and suitable quotations from the Qurān.

Written in a very beautiful Nim-Shikastah hand within coloured-ruled borders.

The Arabic quotations, written in larger Naskh, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramadān, A.H. 1110, the forty-third regnal year of 'Alamgīr, at Peshawar, on the memorable occasion when the army of Bahādur Shāh reached that country.

Scribe: محمد علي قلاً

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus: "From some incidental remarks we conclude that this treatise is due to 'Alā-ud-Dīn Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Bahā-ud-Dīn Naqshbandī, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgīr, fully convinces us that the tract in question is due to Khvājā 'Ubayd Ullāh Ahārār:

II. Foll. 89a-93a. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khvājā Bahā-ud-Dīn Naqshbandī and his Khalifāhs.

Beginning with a Rubā'ī:—

Written by the same Qly. محمد علي قلاً

Dated 28th of Ramadān.
III. Foll. 93²-97a. Another mystical tract, inscribed رساله حوارية, containing an explanation of the following Rubâ‘i of the celebrated Shaykh, Abû Sa‘îd bin Abû Khayr, who died in A.H. 440 — A.D. 1048 by ‘Ubâyîd Allah Ra’mûd ‘sh-Shâshî

عُبِید اللّه رَمَعٍد — مُصَمَّع الشاشي

حَوَارَة بِنَظَاراً تَنَاظَرُ صَف دَف دَف، زَنَجِبْبِبَرْكَفْدَف

آَنْ تَخَرَّ ضِيِّق رُخَان مَطْرَفُ دَف ابْدَال زَبِيمْ، جَنَّكُ دَمْصَع دَف

The explanation of the Rubâ‘i is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning:

الحمد لله نِيّض التَّحَكِّم وَالمواهب وَالموصل إلى إطلابين

The explanation itself begins on fol. 96a:

يَقُولُ العبد الضعيف عَبِيد اللّه مُصَمَّع الشاشي كَم مَرَّ أَزْخَوْرَ آن

جَمِيَّتَهُد اَزْخَوْرُآ يَغِير اَيْشَانْ كَم بَر سَرَبِتْمُ حَافِر مَي شُوَّدْ دُرِّحَال

سرُّيّ اَلْمَمْ


Beginning:

ذَكَرُ حَضَرَتُ خَواَجَةَ عَبِيد النَّقَلَقْ نَجَدْواني قَدَس سَرَّةً آز خَلَفَي حَضَرَت

خَواَجَةَ يَرِسَف هَدَائِنَا إِنَّ هُمِّيْشَهُ بِمُتَبَعْتِ رِسُول اللَّهِ عَلَيْهِ وَ سَلَّمُ

مِي بُودُهُ اَنْدَ

It is dated (fol. 100a), Peshawar, the 21st Shawwâl, A.H. 1110.


Beginning:

طَرِيقَ حَضَرَتُ خَواَجَةَ عَالِيِّشَاي قَدَس الله تعالى أَزْحَاءِنِّي

All the tracts are written in the same hand by the same Muhammad ‘Atîq Ullah of ‘Alamgîr’s court.
(6) Prayers, Invocations, etc.

No. 191.

foll. 321; lines 15; $12\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

تَرْجِيمَةُ مَعْدَةِ الدَّاعِي
TARJUMAH-I-IDDAT-UD-DĀ’I.

A book of brevies or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurān, Ḥadīṣ, and sayings of the Imāms and holy men, translated from the Arabic work عَدَّةٌ الدَّاعِي of Abūl-ʿAbbās Aḥmad bin Fahd ul-Hilli by Naṣīr-ud-Dīn Muḥammad bin Ṭ Abd-ul-Karīm ul-Anṣārī, at the desire of Qarāq Khān, a noble of Shāh Ismāʿīl Safawī I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Aḥmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the Raudāt-ul-Jannāt, the Kāshf-ul-Ḥujub and others fix his death in A.H. 841 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Aḥmad bin Fahd completed the work on the 26th of Shawkāl A.H. 801 = A.D. 1398.

Beginning:

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَمَنْكَ الْعَصْدَةَ فِي الْقُمِّـيَّةِ ِّيَا كَرِيمٌ وَيَا رَحِيمٌ

* جوهر شمس وبحيرات نور معبودًا إلى

The translation is mentioned in Kashf-ul-Ḥujub, p. 117.

Written in beautiful bold Nāskh within gold and coloured ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwān.

The MS. is not dated, but a note on fol. 1r (partly pasted over) bears the date A.H. 1076. The copy is pasted over with thick patches in many places.

No. 192.

foll. 78; lines 17; size $9 \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

خَزَائِنُ الْأَسْرَارِ
KHIZANAT-UL-ASRĀR.

A work on the peculiarities and supernatural power of particular verses of the Qurān and the twenty-eight letters of the
alphabet, and of certain special prayers and invocations, by Ibn-i-Bahá-ud-Dín 'Ali Mazhar-ud-Dín Muḥammad ul-Qārī.

Beginning:

We learn from the preface that in A.H. 916 = A.D. 1510 Maulānā 'Abd-ul-‘Ali bin Muḥammad Husayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works; but as it was void of any systematic order of the Qur'ānic verses, the present author wrote this work A.H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qurān with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nastālīq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

No. 193.

foll. 131; lines 11; size 6 1/2 × 4 1/2; 4 × 2.

A short treatise, translated from Bahā-ud-Dīn ‘Amīlī’s (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) “Miftāh-ul-Falāḥ,” relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator: Ṣadr-ud-Dīn Muḥammad of Tabrīz

Beginning:

It is divided into the following six chapters:

Bāb 1:  در بیان انکھی از طلوع صبح ماتق تن ظلم حبیب بجا

fol. 36b.
باب درویم در بیان انچه از طلوغ آنتاب تا وقت ظهور بچا باید آورد.

باب سوم در بیان انچه از وقت زوال آنتاب که ظهور است تا وقت فرو رفتن آنتاب بچا باید آورد.

باب چهارم در بیان انچه از وقت فرو رفتن آنتاب تا وقت خواب بچا باید آورد.

باب پنجم در بیان انچه میان وقت خواب تا نصف شب بچا باید آورد.

باب ششم در بیان انچه از نصف شب تا طلوغ نجر بچا باید آورد.

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated Sha'bān. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe: شیخ عبد الله

No. 194.

foll. 181; lines 16; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

ترجمة مفتاح الفلاح

TARJUMAH-I-MIFTĀH-UL-FALĀH.


Beginning: —

مفتاح فلاح دینی و دانی و مقدمه نجات آخرت و اولیت العی

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red.

The marginal notes and explanations are written in small Naṣkḥ.

Written in fair Naṣkḥ.

Not dated, apparently 18th century.
No. 195.

text follows...

No. 196.

text follows...
Beginning:

الحمد لله رب العالمين حمد الشاكيين

Written in careless Naskh by Sayyid Şadr-ud-Din Ahmad of Būhār.

No. 197.

foll. 199; lines 16; size $10 \times 6\frac{1}{8}$; $6\frac{1}{8} \times 3\frac{1}{4}$.

منهج الغلاغ

MINHĀJ-UL-FALĀH.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by ‘Ali bin Shāh Maḥmūd ul-Bāsīqi. علي بن شاه محمود باشقی

Beginning:

الحمد لله الذي ذلّ عبادة على الطاعات

It is divided into a Muqaddimah, ten Bābs, and a Khātimah. A good copy. Written in clear Naskh within gold and coloured-rulled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwāl, A.H. 1061.

Scribe: محمد مؤسس ابن حيدر مسعود المشهدي.

No. 198.

foll. 283; lines 16; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

زار المعا

ZĀD-UL-MA‘ĀD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imāms, by the well-known Shi‘ah doctor Muḥammad Bāqir bin Muḥammad Taqi Majlisī (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الانوار. بهار القدر

Beginning:

الحمد لله الذي جعل العبادة رسيلة لليل السعادة اللً

This work, divided into fourteen chapters and a Khātimah, has been lithographed in Teherān, A.H. 1244.
Written in fair Naskh.
The text of the prayers is given with all the vowels.

No. 199.

foll. 20; lines 9; size $9 \times 5\frac{1}{4}$; $4\frac{1}{4} \times 1\frac{1}{4}$.

A very beautiful but defective copy of a Shi'ah treatise on
prayers and on the mysterious influence and effect of special dates in
the several months, the separate days of the week and eclipses,
based on the sayings of the Imãms, by the same Muhammed Bâqir
bin Muhammad Taqî

\[\text{Muhammed Bâqir bin Muhammad Taqî who died in A.H. 1110 = A.D. 1698.}\]

Beginning:

الحمد لله رب العالمين ... اما بعد جدّين جوید احترم عباد الله محمد

\[\text{باقتربه محمد تقی} \]

Folios are missing after foll. 1, 3, and 11.
Written in beautiful clear Nasta'liq on gold-sprinkled papers
within gold-rulled borders with an illuminated head-piece.
The original folios have been mounted on new margins.
Dated Thursday morning, 17th Rabi' I., A.H. 1133.
Scribe: 

No. 200.

foll. 311; lines 14; size $9 \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

A defective copy of a detailed work dealing with certain
prayers and innovations for special occasions and occurrences in
life, with some rules and regulations to be observed in the
performance of religious and other duties, from the Shi'ite standpoint.
The copy is defective at both ends and the folios at the begining
are hopelessly confused. The name of the author, the title of
the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI:

الحمد لله الذي ... وَاهَب حَرَّمَتُ بَابٍ دَوَّارُ هُمَّدُ كَبَّارُ مَناَى نَوَادُ اِي

\[\text{after which Chapter XII begins thus:} \]

\[\text{کتاب کس واقعست در هر کتاب} \]

\[\text{مشتمل بر هفت فصل. This chapter breaks off on fol. 10} \]

\[\text{و is followed by the latter portion of Chapter I on fol. 11} \]

\[\text{Chapter II} \]
begins on fol. 26b; III, on fol. 33b; IV on fol. 42b; V on fol. 50a; VI on fol. 59b; VII on fol. 77a; VIII on fol. 112b; IX on fol. 142a; X on fol. 164b; XI on fol. 254b. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:

بسم الله الذي خلق الأورّ من نور و انزل النور على الطور في كتاب مسطور.

The author frequently quotes كتاب من لا يحضره الفقيه and كتائب الاستعفائي as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.
Not dated, apparently 18th century.

No. 201.

foll. 115; lines 8-11; size 7½ × 4½; 5½ × 3.

رسالة إحسنا

RISÁLÁH-I-AD’IYAH.

A collection of invocations and prayers for special occasions and occurrences in life.
Beginning:

هو الله الذي لا اله الا هو عالم الغيب و الشهادة

The Arabic portions are written in clear bold Naskh.
Not dated, apparently 19th century.
The folios of the MS. are hopelessly rotten and separated from the original binding.


foll. 102; lines 7-13; size 7½ × 5; 5 × 3.

Another collection of similar prayers and invocations.
Beginning:

الله ما صلبت من علامة على الهم

Written in ordinary Naskh and careless Nasta’liq.
Not dated, apparently 19th century.
No. 203.

foll. 91; lines 9-11; size $7\frac{3}{4} \times 4\frac{1}{4};$ $5\frac{1}{2} \times 3.$

رسالة ادبية

RISĀLAH-I-AD'ĪYAH.

Another collection of prayers and invocations with selections from the Qurān, Hādiṣ, etc., suitable to all daily occasions, with explanations in Persian and Urdu.

Beginning:—

• سورة فاتحه كي نازل هو تيکا سبب موالنا يعقوب جربجي س ن الهم

Written in ordinary Naskh and Indian Ta'liq with occasional rubrics.

Not dated, apparently 19th century.
The latter part of the MS. is badly worm-eaten and damaged.

No. 204.

foll. 56; lines 9-13; size $6\frac{1}{2} \times 4; 4\frac{1}{2} \times 2\frac{1}{2}.$

A similar collection of prayers and invocations.

Beginning:—

• نسحة و نصلي على رسول سيدنا و موالنا الهم

Written in fair Naskh and careless Ta'liq.

Not dated, apparently 19th century.
The MS. is in a damaged condition.

No. 205.

foll. 89; lines 11-13; size $7 \times 4\frac{1}{2}; 5\frac{1}{2} \times 3\frac{1}{2}.$

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurān, with a number of questions on religious subjects with answers.

Beginning:—

• جون شيب جهان شبهه به آید

Written in careless Naskh and Indian Ta'liq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.
No. 206.

foll. 37; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4};$ $4\frac{1}{4} \times 3.$

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعاء سبيلي - رده على حرب البحر etc., and the various ways of their usage.

Beginning:

 طريق (و) خاصيت حرب البحر أول آنست اگر نوشته دربار خود

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Sadr-ud-Din Ahmad bin Sayyid Karim-ud-Din of Bûhâr, dated A.H. 1278, records the price of the copy as eight annas.

V. ARTS AND SCIENCES.

(1) Philosophy.

No. 207.

foll. 179; lines 17; size $10 \times 6\frac{1}{4}$; $7 \times 4.$

ترجمة عجول الحكمة

TARJUMAH-I-MUJMAL-UL-HIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsi Dari from a work entitled Mujmal-ul-Hikmat.

Beginning:

سياس وставить أن خدائن را كله ولجب الوجود است وهرجة

جوزيست مكن الوجود است وهرجة مكن الوجود است كره ان وروست

The work has been lithographed in Bombay, A.H. 1304, under the title of ترجمة رسائل أخوان الصفا و خالان السروت و ألوان.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risâlah-i-Ikhwân-uṣ-Ṣafâ, usually styled simply Ikhwân-uṣ-Ṣafâ, in Persian translation, made by a man of Kjurâsân, and dedicated to Timûr. The particulars furnished by the present copy are as follows:—In the preface the author says that there was no book
in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the Dānīsh Nāmah (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. Mujmāl-ul-Hikmat which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundancies. The author then proceeds to say that in one or two places he saw that this book, i.e. the Mujmāl, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into Pārsī Dāri, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to Timūr (who reigned A.H. 771-807 = A.D. 1370-1343), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 29) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling:

...مجل المعرفة، which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundancies. The author then proceeds to say that in one or two places he saw that this book, i.e. the Mujmāl, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into Pārsī Dāri, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to Timūr (who reigned A.H. 771-807 = A.D. 1370-1343), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 29) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling:

...
selections were made by a man (of Khurásán), who removed the symbols and the redundances and based the said selections on the treatises of the Ikhwán-us-Ṣafá. By these treatises Háj Khal. evidently meant the well-known philosophical encyclopaedia, entitled Ikhwán-us-Ṣafá wa Khallán-ul-Wafá, which consists of fifty-one treatises.

A note on fol. 1a of the MS., written in a somewhat later hand, says—"(this book is) from the Bahr-ul-Muḥīṭ of the Ikhwán-i-Ṣafá, entitled Khallán-i-Wafá, of Imám Majriṭi-ul-Magribi," that is to say, al-Majriti's (d. A.H. 395 = A.D. 1004) Spanish recension of the Ikhwán-us-Ṣafá. The note runs thus:—

إكتاب بصر المحيط الصفا نام زد خلق رفا إمام مجربى

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3a. Arithmetic.

خلاصة رسالة أول در ارتماتي الأجملة بنجاه ويك رسالة كما معروفة

باخوان الصفا وخلان الوفا در تحدث نفس ومكلم اخلاق

It is to be noticed that the words from to اجملة are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11a.

Introduction to Geometry.

خلاصة رسالة دوم ارقم أول اریاضيات در مدخل مختصر از علم

هندسه...

3. The third treatise of Qism I on Mathematics, fol. 15b.

Introduction to Astronomy.

خلاصة رسالة سوم ارقم أول اریاضيات در مدخل مختصر

از نجوم...


در مختصر ازموسیقی ارجمله... الم

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33a. Geography.

خلاصة رسالة بنجاح ارقم اول اریاضيات در جغرافيه... الم


خلاصة رسالة ششم ارقم اول اریاضيات در نسبت عدد هندي

(هندسي)... الم
   • خلاصة رسالة هنتم از قسم أول از رياضيات در صناع علمي ...الغ
8. The eighth treatise of Qism I, fol. 44b. Practical sciences or Arts.
   • خلاصة رسالة هنتم از قسم أول از رياضيات در صناع عملی ...الغ
   • خلاصة رسالة نعم از قسم أول از رياضيات در خلقته بيي آدم ...الغ
10. The tenth treatise of Qism I, fol. 49b. Logic.
    • خلاصة رسالة دهم از قسم أول در ايسانوجی از موقت ...الغ
11. The eleventh treatise of Qism I, fol. 52b. The Categories.
    • خلاصة رسالة يازدهم از قسم أول از رياضيات در تقليطوراس از موقت ...الغ
    • خلاصة رسالة دوازدهم از قسم أول از رياضيات در ارمينباس از موقت ...الغ
    • خلاصة رسالة سیزدهم از رياضيات انولوطيقیا اولی در موقت ...الغ
    • خلاصة رسالة چهاردهم از قسم اول از رياضيات انولوطيقیا دوم از موقت ...الغ
15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62b.
    • خلاصة رسالة اول در طبیعیات از قسم دوم در هیولو و صورت ...الغ
16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67a.
    • خلاصة رسالة دوم از طبیعیات از قسم دوم در دومن و باطن از ...الغ
17. The third treatise of Qism II, on existence and decay, of the elements, fol 71b.
    • خلاصة رسالة سوم از طبیعیات از قسم دوم در کون و نساد از جمله ...الغ
18. The fourth treatise of Qism II. On Meteorology, fol. 73b.
    • خلاصة رسالة چهارم از طبیعیات از قسم دوم در آخر علیه از جمله ...الغ
19. The fifth treatise of Qism II. On Mineralogy, fol. 76a.

20. The sixth treatise of Qism II. On nature and its activity, fol. 80a.

21. The seventh treatise of Qism II. Botanic, fol. 83b.

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85a.

23. The ninth treatise of Qism II. On sensual perception, fol. 90a.

24. The tenth treatise of Qism II. On the human embryo, fol. 94a.

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102a.

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103b.

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107b.

28. The fourteenth treatise of Qism II. On Death, fol. 110b.
29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113\textsuperscript{a}.

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116\textsuperscript{b}.

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118\textsuperscript{a}.

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120\textsuperscript{b}.

33. The third treatise of Qism III. On the Macrocosm, fol. 121\textsuperscript{b}.

34. The fourth treatise of Qism III. On reason and its object, fol. 124\textsuperscript{a}.

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128\textsuperscript{b}.

36. The sixth treatise of Qism III. On Love, fol. 136\textsuperscript{a}.

37. The seventh treatise of Qism III. On Resurrection, fol. 139\textsuperscript{b}.

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144\textsuperscript{a}.
39. The ninth treatise of Qism III. Cause and effect, fol. 145a.

• خلاصة رسالة فهم از قسم سوم از عقليات در علمت و معلول از جمله لغ

40. The tenth treatise of Qism III. Definitions, fol. 149b.

• خلاصة رسالة دهم از قسم سوم از عقليات در حدود و رسوم از جمله اللغ

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections which to be found respectively on foll. 160b; 164a; 169b; 170b; 172b; 173b; 175b; 177a; 178b; 179b.

The MS. breaks off in the middle portion of the last section with the following words:

......

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta’liq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises; the second, sixteen treatises; the third, ten treatises; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Nasikh on thick creamy papers. The text presents many antiquated forms, such as د or د for د and انک for انک. The copy has been collated and emended throughout and the words بلغ المقابلة or simply بلغ are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

(2) Ethics and Politics.

No. 208.

foll. 201; lines 15; size 7 x 4½; 4½ x 2½.

أخلاق ناصر

AKHLAQ-I-NASIRI.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Nasīr-ud-Dīn Muḥammad bin

There exist two prefaces to this work—an earlier one, with a dedication to Nasir-ud-Din of Quhistan; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the “unbelievers” and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus (see Rieu ii, p. 850b) and another in the Camb. Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1b:

محمد بیدع و مجد بهذ تابع حضرت عزر مالک الملك کو که بعد
از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصرف درهمت
و مظهر معرفت خود کرداراحالغ

The later begins on fol. 3a.

محمد بیدع و مجد بهذ تابع حضرت مالک الملك کو بخش که همچنانه
در بیک فطرت اولی الـغ

Editions:—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta’liq within gold-coloured ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabi’ II, A.H. 1098, the 30th year of ‘Alamgir’s reign.

No. 209.

foll. 47; lines 15; size 9 x 6; 5½ x 3½.

سراج العین

SIRĀJ-UL-MUNĪR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46b, Ibn Shams al-Din, Muhammad bin Husain, and was published by Muhammad Shirif. According to a statement on the same folio the
author completed the work at the end of the Rabi' I., on Friday, A.H. 1030 = A.D. 1620.

Beginning:—

*политив маркомпи заказать халат зюриест зиндинд

و رشته مسعودی کهربست ازندی الف

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called لمعه, a table of which is given in the preface, fol. 29.

A beautiful copy, written in a beautiful minute Nasta'liq within gold-ruled borders with an illuminated head-piece and a double-page 'unwán with floral decorations in gold on the margins.

Dated, Rajab, A.H. 1118.

Scribe—عبد الله محمد طاهر البكري

A note on fol. 19 by one Mirzâ Muḥammad, entitled ʿĀqā Mirzâ, followed by his seal (partly obliterated) says that the MS. belonged to him.

The MS. has been repaired in some places. Another note by one Mumtâz 'Ali, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzâ 'Abd ʿUllah.


foll. 178; lines 17; size 9½ × 5½; 6½ ×

جدل تطب شاهی

JUNG-I-QUTUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for ʿAbd ʿUllah Quṭub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning:—

*ایتبانی کلام نقاش خداوندی سرا ست که ابتدا هر جزی اورست

The title of the work is not given in the text, but in an endorsement it is called جدل تطب شاهی. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the تاريخ العکما. As this book received the appreciation of the king, the author made up his mind to write a supplement
to it, basing the same on reliable works, such as كشف الغمامة, أحياء علوم, مكارم الأخلاق, إخوان الصفا, ربيع الإبرار etc. Hence the composition. He then presented it to his royal master through مير محمد سعيد جملت المulk.

The work consists of a Muqaddimah, a few chapters, and a Khátimah, as follows:

- Fol. 29: مقدمه در تعریف علم و منجمه جهيل
- Fol. 45: باب اول در دعا و ذکرو حمای و مساوک
- Fol. 15: باب دوم در دوستی و دشمنی و صادات و معجبت
- Fol. 16: باب سوم در معاعشت با مردم و سلك اب ال مدنیه (مرتبه؟)
- Fol. 279: و منزل
- Fol. 49: باب چهارم در غفرو عقوبت و توه و عذر پذیرفتی و غيرها
- Fol. 60: باب پنجم در محرم و شکر
- Fol. 69: باب ششم فی المعدل و الانتصاب و الظلم و الاعتداف

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

Dated A.H. 1061.

No. 211.

Fol. 240; lines 22; size 11 x 5\frac{1}{2}; 8 x 3\frac{3}{4}.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Báb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurán and the moral precepts of the Imáms, by میر محمد رفی عزال دین قازوینی who died about A.H. 1105 = A.D. 1694.

Beginning:

- بهدنی مقالیه سرخیل کبیران فنون معارفات توائد بون الع

According to the concluding lines the entire work was to comprise eight Bãbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bãbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.
Written in neat Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.
Dated 21st Rabi' I., A.H. 1247.

No. 212.

fol. 202; lines 15; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as ملخصات خواجه حسن دهلوي. In a passage on fol. 200a the author incidentally gives his nom-de-plume as بلطي and calls the work تلخی خرد, which, he says, he wrote for his cousin also his pupil, سید واحد خلیف. On fol. 1a is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1b with the following concluding lines of a preceding chapter:

جوی مفاتیح هریک الواح دریافت شد می باسید که قوت وضعف
• هریک از بروج دریافت ہو روقف فوریت - الگ

Then follows a chapter, called here روش جہازم or the fourth chapter:

روع جہازم در ادراک ملائمات ملازمات حقیقت گوش و در دیگر
• کیفیت مصاحبات ملازمات ارداد ہوشن

The following chapter, on fol. 29a, is called the second Rawish and runs thus:

• روش دیم در آئین خسونی و قوانین جہازمی

Fol. 98b. The third chapter:

• روش سیم در دفع دشمنان مطلب رتو معناد رشت خو

Then follows the fifth chapter, fol. 136b:

• روش پنجم در تفریح و تعمیم ملائمات و امانتا مامک
The sixth chapter begins on fol. 171a:—

*روش شهم در صیانت نفس امامة و اجتناب از دنیای غداره*

The MS. breaks off thus:—

َلا دار ذکر حق خود را بازا - سولی حق مجدوی ....

Written in ordinary bold Nasta'liq within coloured-ruled borders.
The chapters are written in red within modern and tasteless floral designs.
Not dated, apparently 19th century.

**No. 213.**

foll. 220; lines 15; size $9\frac{3}{4} \times 6$; $6 \times 3\frac{1}{2}$.

**ذخیره الیمُلُک**

DAKHİRAT-UL-MULÛK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amir Sayyid 'Ali bin Shihâb ud-Dîn bin Mir Sayyid Muhammad ul-Hasaynî, of Hamadân امیر سید علي بن شهاب الدين بي مير سيد محمد البصفي الهاضمي, especially known as the apostle of Kashmir, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Dhu'l-Hijjah, A.H. 786 = A.D. 1384.

Beginning:—

حمد بسیار و ثانی ای شمار حضرت ملکی را که اسباب معانس سکت

خطة ملک دینوی را رطع

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.
Not dated, apparently 16th century.
A note at the end says that the MS. was collated in A.H. 1100.
A good copy. Casual emendations on the margins.

**No. 214.**

foll. 203; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

**THE SAME.**

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-
(3) Compendia of Science and Encyclopaedias.

No. 215.

foll. 129; lines 15; size $\frac{4}{4} \times \frac{4}{4}$; $\frac{4}{4} \times \frac{4}{4}$.

DANISH NAMAH-I-'ALĀ'Ī.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abū 'Ali ibn Sinā (d. A.H. 428 = A.D. 1036), who wrote it in Pārsi Dari at the desire of the prince, who is designated in the preface as

The prince of the Kākawayhid dynasty of Kūrtistān was really called 'Alā-ud-Daulah Abū Ja'far Muḥammad bin Dushmanziyār, and surnamed Ibn-i-Kākawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhid princess, who in the name of her son exercised sovereign power. 'Alā-ud-Daulah obtained from her, A.H. 398 = A.D. 1007, possession of Isfahān and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wāḥid ibn Muḥammad Jūzjānī who designates it by the title of Dānish Nāmah-i-'Alā'ī. It is however commonly known, as endorsed on fol. 1r, under the name of Ḥamd al-ilāhī. Other titles by which the work is known are:

Beginning:

According to Rieu, ii. p. 433, 'Abd-ul-Wāḥid added to the work a condensed translation in Pārsi Dari of the following treatises of Ibn-i-Sinā:—an abridgment of Euclid, a treatise on astro-
nomical observations, another on music, and the arithmetical section of the "Shafa."

In the preface (foll. 18-24), five sections are enumerated:—

... دریم علم طبعینات .... سوم علم البیانات ...

... پنجم علم ارتدیون از طبعین داست ....

but the copy itself comprises the following two and a half sections:—

1. علم منطقیات (Logic), fol. 2a.
2. علم برین or علم البیانات (Metaphysics), fol. 34b.
3. علم زمانی or علم طبعینات (Physics), fol. 95b.

The last section breaks off in the middle with the following words:—

... یا از هر چه ازرویش اند بنده ....

Written in ordinary Nasta’liq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

No. 216.

foll. 296; lines 13; size 9½ × 5; 5⅜ × 3.

حدائق الانوار

HADĀ’IQ-UL-ANWĀR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title, حدائق الانوار في حقائق السرا، by the famous یمام Fakhr-ud-Din Muhammad bin ‘Umar ur-Rāzī, (d. A.H. 606 = A.D. 1209), who wrote it for Sultan ‘Alá-ud-Din Takash (A.H. 598-617 = A.D. 1198-1220), the last but one of the Khwārazm Shāhī dynasty.

Beginning:—

الحمد لله الذي انَّه ما بتصريفه و اكتر لتشريفه و شرفنا بتكليفه •

The work treats of the following sixty arts or sciences:—

1. علم الطالعیات. 4. علم الجدل. 3. علم اصول الفقه. 2. علم الكلام.

5. علم البراهیم. 6. علم المذهب. 7. علم النص. 8. علم التفسیر.


14. علم الفضوا. 15. علم المغازي. 16. علم النظریات.
A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy.

Written in legible Indian Ta'liq.

Dated, Friday, 12th Pous, 1296 Bengali year.

A note at the end (fol. 293b) says that the MS. was compared by Maulavi Hasib-ud-Din and Khâdim Husayn.

A biographical sketch of the author, extracted from other works by the donor Maulavi Sayyid Şadr-ud-Din Aḥmad, occupies foll. 294a-296b.

**No. 217.**

foll. 328; lines 25; size 15x10⅔; 12x6.

**DURRAT-UT-TÂJ.**

The well-known vast encyclopaedia of philosophical sciences, by Qoṭb-ud-Dîn Mâhâmîd bîn Mâs'ûd-ûs-Shîrâzî, who was born in Shîrâz, A.H. 634 = A.D. 1236 and died in Tabriz, A.H. 710 = A.D. 1310.

**Beginning:**

• اکرچه چه چیزی از این یاد می‌کند

The full title of the work is **Durrat-ul-Taj**. It is divided into an Introduction (**Miqată**), six Books (**Jumla**), and an Appendix.
which are enumerated with all their sub-divisions, foll. 92-43b. The present copy is defective towards the end. Its contents are as follows:

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Fâsls, each sub-divided into three, fol. 9a.

Jumlah I, on Logic, in seven Maqâlâh, fol. 43b.

Jumlah II, on first philosophy, i.e. (فسلفة اولى), in two branches (نفان), each of which is sub-divided into seven Maqâlâh, fol. 101b.

Jumlah III, on the lowest science, that is natural science (در علم اسفل كعلم طبيعي است), in two فنان, each again sub-divided into seven Maqâlâh, fol. 139a.

Jumlah IV, on the middle science, that is Mathematics (در علم الأوسط كعلم رياضي است), in four فنان dealing with Euclid, Almagest, Arithmetic, and Music respectively, fol. 182b.

Jumlah V, on the highest science, that is Metaphysics (در علم أعلى كعلم البديهي است) in two فنان, each sub-divided into seven Maqâlâh, fol. 233a.

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Quţb of the Khâtîmah immediately after the account of the نوبة. The last words found here are:

آتاهد كود لى ملك اقومي صامدم دریتن دعوى جبری بختلف

عائش خود

corresponding with the last line on fol. 132b of the following copy.

Written in clear bold Nasta’îq. Spaces for heading have been left blank towards the end of the copy.

No. 218.

foll. 336; lines 19; size 12×7½; 9½×5½.

THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the Khâtîmah.
Beginning abruptly:—

The Khâtîmâh begins on fol. 41ª.
Written in careless Indian Ta'liq with the headings in red.
Not dated, apparently 19th century.

No. 219.

foll. 233; lines 25; size 14½ × 9½; 11½ × 6.

Nâfas al-funûn

NAFÂ'IS-UL-FUNûN.

The well-known encyclopaedia of science, with its full title Nafâ'is al-funûn, composed by Muhammad bin Mahmûd-ul-'Amuli, who left, besides the present work, commentaries upon the Kuliyât of the Qânûn of Ibn-i-Sinâ, upon the Kuliyât of the Qânûn of Sharâf-ud-Din Îlâqi, and upon the Mukhtasar-fîl-Uṣûl of Ibn-i-Hâjib. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning:—

The work is divided into two parts (Qism), treating respectively of the modern or Islamic sciences (عَلَمَ اَلْأَوَلِينَ) and of the ancient (عَلَمَ اَلْأَوَلِينَ). The First Qism treats of eighty-five arts or sciences, in thirty-six Fanns or sections, classed under four categories (Maqâlah), which treat respectively of:—

1. The literary sciences (عَلَمَ اَلْفِنُّوَنِ).
2. The legal sciences (عَلَمَ قَوْلِهِ).
3. The Sûfî sciences (عَلَمَ نَصِيَّةَ وَتَوَاهِي).
4. The conversational sciences (عَلَمَ مَعَارِضَ).

The Second Qism comprises the following five Maqâlahs:—

1. Practical philosophy (حَكَمَةَ عَلَمِي).
2. Speculative philosophy (اَصْلَ حَكَمَةِ نَظَرِي).
(4) Branches of physics (فرع طبيعي).
(5) Branches of Mathematics (فرع رياضي).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجة نفس) of the first Fann, of the First Maqālah, Qism II.

No. 220.

foll. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتاجاج بنذر ومعرفة ارکان) of the Second Fann of the First Maqālah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استعلاج ضمیر) of the 13th Fann of the Fifth Maqālah, Qism II.

The original work is followed by the following treatises:

I. رسلالة تقوبم Risālah-i-Taqwīm, fol. 424a. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a Khātimah.

Beginning:

*حمد ينهد معبودي را تلزم كردياه رسد الغ

II. مجموعه الصنائع Majmū‘at-us-Shanā‘i, fol. 440b. "The Collection of Arts." A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:

*حمد وسياس بدأ الساتس جهير صاعلى را الغ

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mir Yaḥyā, مير يحيى, while in a larger and amplified edition (No. 2783) in the same collection, he is called حكيم فيلسوف مغربي. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more
or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdal-Khan, the Khan of Biddis, who was beheaded at Constantinople, 1668 A.D.

III. Risalah-i-Miqdariyyah, fol. 457a. A tract on the weight of coins and on legal measures, by Muhammad Mu'min bin 'Ali ul-Husayni. It is divided into a Muqaddimah, a Fa'il, and a Khatiimah.

Beginning:

- بعد از حمد و سلام از حمد و مقدار اللف

IV. Risalah dar 'Iqd-i-Anamil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, without author's name.

Beginning:

- بعد از حمد پورهدری که اصناف الاطباق بی غایت

V. Risalah dar 'Ilm-i-Kaf-i-Dast, 462a. Another treatise on palmistry, without author's name.

Beginning:

- اما بعد این رساله است مختصر در علم کف دست منتقل
  - از علمای مغرب اللف

VI. Risalah dar 'Ilm-i-Mu'isiqi, fol. 465. A treatise on music, without preface or author's name.

Beginning:

- ترضی که نه نه نه

VII. Risalah-i-Saydiyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning:

- سیاس بقیه بانیاسی را سراست که مرغابیان

VIII. Risalah-i-Manzum dar Mu'ammâ, fol. 469. A versified treatise on riddles and enigmas, without author's name.

Beginning:

- بقای آنکه ذات جمله اشیا
Both the volumes containing the entire work Nafāʿis-ul-Funūn and the treatises at the end of the second volume are written illegible bold Nastaʿlīq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 19th century.

**No. 221.**

foll. 380; lines 19; size $11 \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME.

Extracts from the Nafāʿis, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqālahs in this copy. The first Maqālah of the first Qism begins on foll. 89. The second Maqālah of the first Qism, foll. 85b, and the fourth Maqālah of the second Qism on foll. 235b. The subject-headings under each of these Maqālahs are without any system or order and most of those belonging to one Maqālah are treated under another. The concluding section treating of the rites of the pilgrimage (در مسافرون حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jāmi', who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nastaʿlīq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe: مصطفى حسين بن الألكب خان باي تادي.

A seal of a certain noble of Ahmad Shāh's time, dated A.H. 1161, is fixed on foll. 1a.

A very neat and correct copy.

**No. 222.**

foll. 376; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

عقول عشرة

'UQUL-I-'ASHRAH.

Beginning:

• حمدی که لايق درگاه کبیر باشد تقدیر انسان نیست که توانده باها آرد

The work is divided into ten عقل (intelligence), sub-divided into فم (insights), فرسات (penetrations), and كیست (perceptions). A complete index is given foll. 2a-5a. Written in neat Indian Ta'liq with the headings in red. Not dated, apparently 19th century.

(4) Arithmetic.

No. 223.

foll. 152; lines 17; size 12½ × 7½; 9 × 4½.

ترجمة خلاصة الحساب

TARJUMAH-I-KHULÁSAT-UL-HISÁB.

A Persian paraphrase of, and commentary on, Bahá-ud-Din 'Ámili's (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصة الحساب.

Beginning:

• نصدمک يا م بيحط بجمع نعمه عدد سیلس میکن نرا ای آله

• احاطه نمیکنی بقراهم آزادی نعمت ای او هیچ عدد الم

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol. 143b.

• المولوی الطنقی مولوی روشنعلی جربی فربی

He seems to be identical with Raushan 'Ali Anşári Jauñpúri, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Hariri's Maqâmât, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rieu, p. 857b.

The work is divided into a Muqaddimah and ten Bābs. The above is followed by a short versified treatise on Algebra by Muhammad Najmuddin Khán, fol. 144a. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work:

[رسالة دریجرب ومغلبه تصفیف جناب زیدة العلماء المجترین [متبعرین ؟]

قدوة الفضلاء الراسخین فاضی القضا مهجم لعیم الذين خل ادام الله]
The initial verse begins thus:—

إله أنت نزَّلت ذهبًا ثابتًا يا رآي مصيّب در عواقب

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

(5) Astronomy and Astrology.

No. 224.

foll. 28; lines 13; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

MUKHTASAR DAR MA'RIFAT-I-TAQWĪM.

The well-known compendious manual on the computation of almanacks, known as سَيْنَاتْ، on account of the thirty faṣls into which it is divided, by Nasir-ud-Din Ṭūsī (d. A.H. 672 = A.D. 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God:—

ابن مغتدریست در معرفت تقویم مشتمل بر سِیْنَاتْ

Written in fair Nasta'liq.

Dated Kābul, Monday, the 27th Rabī‘ I, A.H. 1082.

Scribe:—بیوی یامی.

The above manual is followed by a short tract on the “Mansions of the Moon” منازِلْ قَمَّر which are twenty-eight in number.

Beginning on fol. 269:—

در بیان منازِل قَمَّر اول ربعی که مربوط الْمَعَالَمْ

The MS. is worm-eaten throughout and mended in many places.

No. 225.

foll. 46; lines 9; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 3$.

پیست باب

BIST BĀB.

The famous manual on the construction and use of the astrolobe, which, from its division into twenty chapters (Bāb), is known
under the name of Bist Bâb, by the same Naṣīr-ud-Dīn Tūsī (d. A.H. 672 = A.D. 1273).

Beginning:—

الحمد لله محمد الشاكر وملوته على محمد... أما بعد إین مختصره في معرفت استراتاب الم

Written in fair Indian Ta'ilq.
The MS. is mended throughout.
Not dated, apparently 19th century.
A note on fol. 1a says this MS. was deposited in the Library of Mirzâ Rađi-ud-Dīn ʿAli Bahādur, son of Mirzâ Muhammad Khurram Bakht, deceased on the 21st Shawwāl, A.H. 1236.

No. 226.

-foll. 144; lines 19; size 8 4; 5 2.

شرح بیست باب

SHARH-I-BIST BĀB.

A commentary on the same work.
The commentator Nizām-ud-Dīn ʿAbd-ul-ʿAli-ul-Barjandi, who is the author of several other works and who was still living in the beginning of the reign of Shāh Tāhmasp ʿSafawi of Persia (A.H. 930-984 = A.D. 1524-1576), completed this commentary, as expressed by the name of the month جمید الآخر (fol. 144b), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of the one mentioned in Rieu ii, p. 453, e.g. the definitions of technical terms (found here on fol. 1b), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A.H. 889-890 (found here on fol. 143b), and the date of completion of the commentary expressed by the name of the month جمید الآخر. But the opening lines of this copy do not agree with those of Rieu loc. cit. It begins thus:—

الحمد لله رب العالمين و الصلوة على سره محمد و آله لجميع

ابن مختصره في معرفت استراتاب اتصالن استاذ الدنيا علامة العالم

نصير الدين الطوسی نور الله مفجعه مشتمل بريست باب ی

The above is immediately followed by the commentary with the text.
Written in ordinary and careless Nastaʿliq with copious anno-
tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places. Not dated, apparently 18th century.

No. 227.

foll. 178; lines 28; size 11×6½; 8½×5.

Zīj-i-jadīd-i-sultānī.

A defective copy of the usual edition of Ulugh Beg’s astronomical and chronological tables, that is, the second and revised one, compiled by Sultan Ulugh Beg (d. A.H. 853 = A.D. 1449) with the assistance of Salāh-ud-Dīn Mūsā, called Qāḥīzādah-i-Rūmī, Qāhi, Bahāʾ ud-Dīn Jamshīd (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated ‘Ali bin Muḥammad Qūshjī (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqālah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bābs, is wanting, and the copy opens abruptly in the middle of third Bāb with the following words:

... را بی زیادت و قصلة سالی کیزند و ملائیکی ایشان دوازده باشد از انجمله هفت ماه را هر ماهی سی و یک روز باشند.

The small scattered tables relating to the first Book are found on foll. 34-108.

Book II. در معرفت اوقات و طالع حزوئت و آنتچه تعلق بداین دارد, on fol. 11a, sub-divided into twenty-two Bābs; tables on foll. 18b-93a.

III. در معرفت روش ستارگان و موافق ایشان در طول و عرض و توابع آن, on fol. 94a; sub-divided into thirteen Bābs, tables on foll. 100b-169b.

IV. در باتی اعمال نجمومی, on fol. 170a; sub-divided into two Bābs; tables on foll. 172a-178b. The MS. breaks off with the sixth table of the second Bāb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta’liq.

Foll. 11, 14 and 15 are supplied in a later hand.
Not dated, apparently 17th century.
No. 228.

foll. 225; lines 12; size $9 \times 5\frac{1}{2}$; $6 \times 4$.

TALI'-I-MAULUD-I-HUMAYUN.

A beautiful copy of an interesting work, containing the horoscope of Mirzá Báisangár, son of Mirzá Sháh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225º.

• حلفني أبي حس الصائغ المزنيفي مولداً و السبزواري داراً

Beginning:

تابك الذي خلق الإنسان و علمه البيان جلّت عظمه و هو رب العرش العليم - سبيت بن إسماعيل عنidian رأ عز وجل اللٰه

According to the author's statement in the preface Mirzá Báisangár was born on the night before the 21st of Dúlhiyyah, A.H. 799 (A.D. 1396), in Herat. According to Habib-us-Siyar, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumáda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4º the author tells us that he commenced the work in the middle of Jumáda I, A.H. 828 (A.D. 1424) and completed it within the first ten days of Dúlhiyyah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe, فضل الله بن متضى الموسمي, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dúlhiyyah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-guarded borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful bold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:

خوفي هرجه تمامتر يزيد فنده غالب بود كه خود را هدف سالم

نارك الداران

......
(6) Medicine.

No. 229.

foll. 375; lines 20; size $7\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

استعارةّ بديعی

IKHTIYĀRĀT-I-BADI’I.

A very good and correct copy of the original edition of the Materia Medica, by ‘Alī bin ul-Ḥusayn ul-Anṣārī, known as Ḥājī Zayn-ul-‘Āṭṭār, علی بن الاصناف المشير به حاجي زين العطار, who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning:

•

By مداد حمد بعد و إعداد سياس بقيقية مبديع زا ألم

The work is divided into two Maqālahs. The first, on simple drugs, in alphabetical order, begins on fol. 25. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 315:

الحمد لله رب العالمين

بدانه أبي رضائي دوم است

از مفتاح الخبرات

In the above lines the latter part is called the second Risālah of the Miftāh-ul-Khazā’in, while as a matter of fact it is the second Maqālah of the Ikhtiyārāt-i-Badi’i. For similar confusion and further details see Ethé, Ind. Office Lib. Cat. Nos. 2289-2295.

A complete index of the first Maqālah, giving the Arabic, Greek and Hindi equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus:

•

نورست ابوت استعارةّ بديعي بطريق حروف پنجی

Written in beautiful minute Naskh within gold and coloured-rulled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulhijjah, A.H. 990, was written by ابي شمس الدين الجهرمي عناثة الله for the library of Muhammad Khan, son of Dilāwar Khān Adil Shahi. Fol 1a is covered with the seals and signatures of the nobles and officers of the courts of Shāh Jahan, Alamgir and others. These names read as follows:

Seals
The name of İbrahîm 'Adîl Şâh most probably the sixth king of the 'Adîl Şâhi dynasty of Bijâpur, who reigned from A.H. 937-1035 = A.D. 1579-1626, also appears on the same leaf.

No. 230.

toll. 159; lines 19; size $9\frac{1}{2} \times 5$; $8 \times 4\frac{1}{2}$.

A fragment of the first Maqâlah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words:

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• عقاقشی با را قابوده را؟
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corresponding with fol. 26, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب, corresponding with fol. 1539, line 12 of the preceding copy. The last words are

\[ \text{و عمل بیامیرند و در چشم کشند مغف جسم زیکو بود...} \]

Written in careless Ta’liq within coloured-ruled borders. Frequent clerical mistakes.

Not dated, apparently 19th century.

No. 231.

foll. 281; lines 21; size $9 \times 6$; $6\frac{1}{2} \times 4$.

ترجیح منهاج البيان

TARJUMAH-I-MINHÂJ-UL-BAYÂN.


Beginning:

\[ \text{شتر و سبک مرخدايرا که بیافرید عالم را و ... و بزگ گردانید} \]

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles:
The names of the drugs are arranged in alphabetical order.

Foll. 175-281. Tarjumah-i-Taqwim-ul-Abdān. A Persian translation of the same Ibn-i-Jazlah’s medical work on the regimen of the body, entitled 

Beginnig:

• جهان اشراز عالي معاصر معمود معظم استادانه

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above:

ابن الامیر الكبير المغفور المرحوم نظام الحق والدنيا و الذي امي
جمشيد بن قریش طب تراهما... براهی ناید که به کاری بگذیر
بندوان علی بن بدر بهان کتاب تقوم الابدان را از نازی بقاری نقل
کند الله

Written in small Nasta’liq.
The colophon of the first work is dated Shāhjahānābād, A.H. 1109.

Scribe: نور الدین مصطفی.
The few notes found on the margins of the second work are cut by the binder.

No. 232.

foll. 35; lines 13; size 8½ × 5½; 4½ × 2½.

ترجمة سهرازی

TARJUMAH-I-SUHRĀBĪ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.
Beginning:—

"الحمد لله رب العالمين ... إما بعد إين مختصرة مشتطر زدة"

According to the preface it is a Persian translation of Muhammad bin Mahmud ul-Chaghmini's (d.e. A.H. 618 = A.D. 1221) selections from earlier medical works. The translator 'Ali Akbar ibn Muhammad Labib on says that he translated it from Arabic at the request of Nawwab 'Ali Quli Khan Bahadur Suhrabjang, son of Mirza 'Ali Khan Bahadur Dilawarjang. It is divided into ten chapters متاء، each of which is sub-divided into several sections.

Written in beautiful Nim Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the beginning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

(7) Farriery.

No. 233.

fol. 134; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

FARAS NAMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sālihotra or Sālūtra wrongly spelt here, fol. 29, as شیخ کرت and on fol. 54 as بنت کرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullah Khan Piruzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shah Jahan (A.H. 1037-1068 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus:—

که بدینم که از طاعونا و اعمال جب نزارد حق جبل و علا

It is identical with the فرسناما هندی described in Ethé, Bodl. Lib. Nos. 1864-1866; Rieu, ii. p. 482, etc. It opens with an intro-
duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery written in the time of Mahmūd Gaznawi. The real begins on fol. 5, and is divided into two Qismāt. The first treats of the knowledge of horses and their good or bad signs, in twelve Bābs. The second, on fol. 28, deals with the various diseases of the horse and their treatment, in thirty-eight Bābs.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69:

بعد هذا أئته الأندلسي شوق ومعج شعور خود بندة عند الله دراية
• أسب الأندلسي وادريه كتبجرة خود رضية الأم

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

(8) Archery.
No. 234.
foll. 204; lines 11; size 10 × 5½; 6 × 3½.

كليات الرمي
KULLIYĀT-UR-RAMI.

An exhaustive work on archery, by Sayyid Amin-ud-Din, son of Mir Muhammad Hāshim bin Sayyid Ahmad Najafi, i.e., of Andaḵhūd, a town in Khurāsān between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakāt, who, he says, was attached to the services of Timūr. According to the versified chronogram: رسيد تيريااماج سينة إعدا (fol. 204) the work was completed A.H. 1132 (A.D. 1720).

Beginning:

تيريااميج تركش زبان وزه كمان معاني وبيان جهاد حكيمي است

The work is dedicated to Muhammad Shāh (A.H. 1131-1161 = A.D. 1719-1748). It is divided into a Muqaddimah, twenty-five Kulliyahs, and a Khātimah.

Written in fair Indian Ta’liq, for one Sayyid Muḥammad Khān Bahādur.
Dated Friday, 4th Shawwāl, A.H. 1196
Scribe: — كرم بخش

(9) Music.

No. 235.

foll. 129; lines 11-16; size 9 × 6; 7 × 3½

امول الغنایات الآprüf

UŞUL-UN-NAGMĀT-UL-ĂŞAFĪ.

A compendium of Indian music, written, according to the preface in this copy, by غلام رضا ان محمد پناه
غلام رضا ابن محمد پناه, for a certain Wazir, entitled Āṣaf:

پائف لقب، ٌبن سليمان سریر بعثفي است شاه و بصورت وزر.

Beginning:

نعم و نصلي و نسلم، وقد انكر نفلم كه مسران سينه، ريشان

• معجبت را به نک خوابانو ال

The work is divided into six Uṣūl, each sub-divided into several Faṣla. A complete index of the contents is given on foll. 30b-4b.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Asl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'liq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راز ک دری، especially treating of the musical modes and melodies of the Hindus. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانکنوه, which was written for راجه من Singh of Gwāliyār (d. about A.H. 924 = A.D. 1518), and from which this Persian translation was made by Faqir Ullah نکير اله, who completed it about A.H. 1076 = A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No: 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76b:

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—

• وسرا الم
Written in ordinary but legible Nasta’liq by میر باشئ. Neither of the treatises is dated, but both were written apparently in the 19th century.

No. 236.

foll. 99; lines 13; size 8½ × 5½; 7 × 4.

A collection of treatises on Indian music.

I. Foll. 1b-14a. اصول غنا Uşūl-i-Ǧinná, a tract on the different tunes and melodies of music, written for Rāi Dāl Chand Sāhib, by Rāi Chand Ahmadābādī رَأی چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning:-

بعد اثر زر اعتراف بفجور قصور از لیاقت و ظاقت کُذاراش و ستیش و نیچه خداوندی الیک

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14b-17a blank.

II Foll. 17b-38b. Another tract on the Rāgs and Rāginis of India, entitled at the end رساله موسيقی Risālah-i-Mūsiqī. The author’s name does not appear anywhere and the work begins thus without any preface:-

بداية درولایت ایران وزیر شش آرا عالم موسيقی را شش نام

مقر کدی اند

Foll. 39a-40a blank.

III. Foll. 40b-99b. اصول النغمات Uşūl-un-Naḡmāt. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Ašl, corresponding with line 1 on fol. 72a of the above-mentioned copy.

Written in fair Indian Ta’liq.

Not dated, apparently 18th century.

No. 237.

foll. 63; lines 11-17; size 8½ × 6; 6 × 3½.

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter:-

باب جهان در نواختن هر کدام راکا و راکنیا در طنابور
The fifth chapter begins thus on fol. 17b:

The concluding lines are:

The fourth chapter is written in fair Nasta’liq and the fifth in careless Ta’liq.

Foll. 94-16b contain blank tables.

Not dated, apparently 18th century.

(10) Divination, Geomancy and Magic.

No. 238.

foll. 72; lines 14; size 12×7½; 9½×5½.

SIHR-UL-'UYÜN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the Jazar at-Tayyāb of Abi ‘Abd Allah Maqrizi and the Book of the Causes and Effects of the Methods of Hakim Abul Qasim Muhammad bin Ahmad ul-Iraqi us-Siwiawi (who lived about A.H. 850—A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amir Sayyid Qasim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907—A.D. 1501.

Beginning:

It is divided into two Maqāsada, each sub-divided into several Asils, and a Khātimah.

Written in bold Nasta’liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangir by a party of magicians. It begins thus:
Dr. Bill Riddell's Museum of Persian Miniatures. A rare manuscript of Persian poetry, written in Nasta'liq script. This portion, written apparently by the same scribe, is in a still bolder Nasta'liq.

No. 239.

coll. 123; lines 15; size 9 x 5½; 6½ x 3.

Qawâ'id-ul-Hidayat.

A detailed work on geomancy, compiled by Hidayat Ullah, popularly known as Munajjim Shirâzî, A.H. 1001 = A.D. 1592, and dedicated to the emperor Akbar.

Beginning:

شكرو سپاس و حمد بیقیاس مرسانی را که نفیش قدرت او به پرکار

It is divided into a Muqaddimah, and four Jihâtas. See Ethê, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

No. 240.

coll. 15; lines 9; size 8 x 4½; 4½ x 2½.

An anonymous short tract in fifteen Bâbas treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus:

• دیگر عملیاتی اطیاف کردن و این کتاب از ادیس بیغ‌مرمانده است الم

Written in careless Ta'liq.

A modern copy, written apparently in the 19th century.
No. 241.

foll. 147; lines 17; size 11 1/2 x 7 1/2; 7 1/2 x 4 1/2.

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Foll. 29. This treatise is introduced by a heading, written in red, خواص سورة هلى قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqîr Majlîsî (d. A.H. 1110 = A.D. 1698):

من ممؤلفات علمي فهایي مجدد الزمانى مولى محمد بقير المجلسى

دام ظله الساجى

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning:

• بسندي معتمد منقولست كى حضرت امام زما گن فرمود كى بسم الله الرحمن الرحيم

Fol. 1 should be placed after fol. 2.

II. Foll. 45b. ملائملا حضرت امام زما A Fâl Nâmâh or Book of Divination, ascribed to the famous Imâm 'Ali Riḍâ, translated into Persian by ʻAli ibn-ul-Qâdi.

Beginning:

• بعد از سياس حضرت ابرد متعلق كى مديد كى است و درد ردبع الم

The Fâl Nâmâh is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations.

III. Foll. 73a. نححة الفرينيب Tuḥfat-ul-Ĉarâ‘ib. A treatise dealing with similar subjects, by Muḥammad bin Shayk̇h Muḥammad Sarfarāzī.

Beginning:

• محمد بمعبد رسياس بعد نثاربكة ملك بى نياز تبارك و تعالى و تقدس
Written in fair Nasta'liq.
Not dated, apparently 19th century.

(11) Interpretation of Dreams.

No. 242.

foll. 291; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:

... گوید اگر کسی بی‌ند که باران سفست نه بوت چونش هم
• چه بیند ذره دلیل کُند که اندران دیار از لکن شر چن و بلا رسد

and ends:

و اگر بی‌ند که گویم را بشکت دلیل کُند که بر دشتی ظفر باشد و اگر بی‌ند که بعد از کشتی آن یاد

The authorities frequently cited are:

• جعفر صادق - کُرمانی - جابر مغربی - ابن سیرین - اسماعیل اشعث

Written in beautiful Nashk within gold and coloured borders. A great many folios are borderless.
A good old copy.
Not dated, apparently 16th century.

(12) Specimen of Calligraphy.

No. 243.

foll. 15; lines 2; size $20\frac{1}{2} \times 14$; $16\frac{1}{2} \times 10$.

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muhammad Husám-ud-Din of Lucknow محمد حسام الدین لکنوا.
Not dated, apparently 19th century.
VI. PHILOLOGY.
(1) Lexicography.
(a) Persian Dictionaries.
No. 244.
fol. 369; lines 23; size 11 × 6; 8 × 3½.

موئن الفضلا
MU‘AYYID-UL-FUDALÁ

The well-known Persian dictionary, by Muḥammad bin Lád محمد بن لاد, completed, according to Blochmann, Contributions, p. 9, in A.H. 925 = A.D. 1519.

Beginning:

* مصامد متواضعة و مباديل منكثرة مردادار دانان تذكری توائنا را

The work explains all the words and phrases occurring in the ۳bāh Nāmah, Nizámí’s Khamsah, the six poems of Saná’í, the diwáns of Kháqání, Anwari, Zahir, Abhari, Háfiz, Salmán, Sa’di, etc.

The words are grouped in Kitábs according to the initial letters, and, in each Kitáb, in Bábbs, according to the final letters. Each Báb consists of three Faşls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawi words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمد بن لاد عبد الوهاب.

Written in ordinary but legible Nasta’īq on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahāngir Nagar (Dacca), 23rd Ṣafar, A.H. 1096.

No. 245.
fol. 350; lines 21; size 12 × 7½; 10 × 5½.

مدار الإفعال
MADĀR-UL-AFĀDIL

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdád Fayḍi bin Asad-ul-Ulamá ʿAli Shír Sirhindí البلدان فیضی بن اسد العلما علي شیر سرندی, who completed it A.H. 1001 = A.D. 1593.
Beginning:—

The arrangement is that the first letter constitutes the Bāb and the last the Faṣl, each Faṣl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ٤, ٨, and ٦.

The Khāṭimah, treating of the meanings of single letters in Persian, begins on fol. 344a.

Written in small Ta’liq, occasional notes on the margin.
Not dated, apparently 19th century.
Scribe:—

No. 246.

foll. 514; lines 23; size 13½ × 7½ ; 10 × 5½.

FARHAND-I-JAHANGIRI.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamāl-ud-Dīn Husayn Injū bin Fakhir-ud-Dīn Ḥasan Shīrāzī, who died in Agra in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahāngir, after whom it is named.

Beginning:—

An introduction or Muqaddimah, divided into twelve Ā’ins, treats of the Persian language, dialects, grammar, etc., fol. 4a; the dictionary proper begins thus on fol. 16b: بِنَامِ ِیِزِر بِبُعْضَاننَذَا وَبِبُعْضَان‌یَکِرْبُابِالْفَنْفَصَالِالف. The arrangement is that the second letter constitutes the Bāb, the first the Faṣl. The appendix (Khāṭimah) divided into five ٨َّدِر, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437a.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta’liq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwāl, A.H 1222.
Fol. 1° bears the following signature:—
"Lewis Da Costa, Calcutta, July, 1827."

The signature is followed by a note, written in the same handwriting giving a short description of the work.

**No. 247.**

foll 557; lines 29; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 5$.

**BURHĀN-I-QĀṬĪ.**

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muhammad Husayn, poetically called Burhān, bin Khalaf ut-Tabrizi, completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah Qutb Shāh (A.H. 1035-1083 = A.D. 1625-1672).

**Beginning:**

لِی رَأَى نَمَا بِهْر زَنَان در افْتِوارِهِ

The work consists of nine Fā'īdahs, on the Persian language, its letters, particles and orthography. The description of these Fā'īdahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1°. Twenty-eight Guftarz, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8°. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol. 556°. The work has been edited by Capt. Roebeck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

**No. 248.**

foll. 282; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

**FARHANG-I-FARŪQĪ.**

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.
In the colophon, however, the work is called "فرهنگ نروژی". It opens abruptly with the words "درد که پرست را آداره کند و فرست کرادرد". The first word explained here is "پراختی". The arrangement is that the first letter constitutes the Bab, and the last the Faşl. The explanations are very short and there are few poetical quotations. The first two chapters, viz. of الف and ياء, and the earlier portion of the third (يا), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'liq.
Dated, Friday, the 14th of Rajab, A.H. 1049.
Scribe: شیبے ایبوعلعام.
The upper margins of several folios at the beginning are replaced by new ones.

(b) Arabic-Persian Dictionaries.

No. 249.

foll. 281; lines 19; size 8½ × 4½; 7 × 3½.

تاج الاسامی
TĀJ-UL-ASÂMĪ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bab and the last the Faşl.

Beginning:

الحمد لله المحمود بجميع الزيغات و الإسمار المدروج باتيون الزهر.

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Maḥmūd bin ʿUmar-uz-Zamakhshāri محمود بن عمر الزمختشري, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Nasḵ and the rest in ordinary Nāsḵāliq inclined towards Nasḵ.

The last folio has been supplied in a modern hand.
Not dated, apparently 19th century.
No. 250.

foll. 503; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$.

Kanz ul-Lughat.

An Arabic-Persian dictionary, by Muhammad bin 'Abd-ul-Khāliq bin Ma'rūf, dedicated to Kārgiyā Sultān Muhammad bin Giyā bin Nāṣir Giyā of Gīlān, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kārgiyā Mirzā 'Ali, who was killed A.H. 911 = A.D. 1505.

Beginning:—

ابتداء هر ضعف أن خبرتك
کوست حمد خالق جه بوشر
گروه کفوح لغات حمد رستايش الغ

The dictionary itself begins on fol. 48 with the کتاب الالف باب الالف مع الالف من مصدر الثلاثي المجرد. It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'liq.

The last three folios are damaged.

Not dated, apparently 19th century.

No. 251.

foll. 37; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7 is followed by a large lacuna corresponding with fol. 10, line 18 to fol. 477, line 13 of the preceding copy, and fol. 8 suddenly begins with باب الواو مع الصاد.

Written in fair Nasta'liq, by Din Muhammad, a servant of Mir Sayyid Muhammad Firāz.

Dated 7th Rabi' II, A.H. 1127.

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.
No. 252.

foll. 309; lines 17; size $9 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

MUNTAKHAB-UL-LUGAT-I-SHĀHJAHĀNĪ.


Beginning:—

• ستایش و سیاس: مالک الملكی که تذکر آلیتی بی احصائی ایغ

It is also called Rashidi 'Arabi and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'liq.

Not dated, apparently the latter part of the 19th century.

No. 253.

foll. 296; lines 30; size $13 \times 8\frac{1}{4}$; $10 \times 5$.

قابوس

QĀBŪS.

The Persian translation of Majd-ud-Dīn Muhammad Fīrūz-abādī’s (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qāmūs, by Muhammad Ḥabīb Ullah, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning:—

حمد و نبیکش کُنْ غور معروف حضرت علیم و علامی کے تعلیم کل

اساء لزمات خانے لوست

The dictionary itself begins on fol. 9th with the word اباآ. The Bāｂs are arranged according to the last, the Faṣls according to the first letter. This volume ends with the word بقیة.
No. 254.

foll. 291 (297–582); lines and size same as above.

Vol. II.

The continuation of the preceding copy, beginning with باب العين نصل الهمزة. The first word is درائط.

Both the copies are written in small Nasta‘liq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumâdâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

(c) Turkish-Persian Dictionary.

No. 255.

foll. 128; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

لغت تركي

LUGAT-I-TURKÎ.

A vocabulary of Turki or Oriental Turkish, explained in Persian, by Fâdîl Ullah Khân نفصل الله خان, who wrote it by the order of the emperor 'Aurangzib.

Beginning:—

سيبصان الله هزة مزة النص غرب ومعجم كل لا حصيب نظر تذكر اعليك

It is divided into an Introduction and three Bâbîs, as follows:—

Introduction, on Turki suffixes,' fol. 29a.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2b. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31b. This chapter is wrongly styled باب دوم instead of باب سوم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavi 'Abd-ur Rahîm, Calcutta, A.H. 1240.

Written in careless Indian Ta'liq.

Foll. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.
Not dated, apparently 19th century.
Foll. 106b-122b. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian.
Foll. 123b-128a. A long letter in Persian in which the writer, who calls himself at the end و التوائف يا الله العلي محمد المشترى بعلی الهجی, explains the meaning of some difficult and doubtful verses of Khāqānī.

(2) Grammar.

No. 256.

foll. 305; lines 19; size $9\frac{1}{2} \times 6; 6 \times 3\frac{3}{4}$.

شرح شافیه

SHARH-I-SHÀFIYAH.

A Persian commentary on Ibn-ul-Hājib’s (d. A.H. 646 = A.D. 1248) treatise on etymology and orthography, styled الشافیه. This commentary was composed by Muhammad Hādī bin Muḥammad Sālih of Māzandarān محمد هادی بن محمد علی مازندرانی (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwāb Khān bin Khān bin Khān Husayn ‘Alī Khān. Beginning —

الحمد لله رب العالمين و الصلاة ......... چنین گوید درّه بی‌میثاق الع

The Arabic original is over-lined in red or written in large Nashk.

Written in fair Nasta’līq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

No. 257.

foll. 377; lines 17; size $10\frac{1}{2} \times 7\frac{1}{4}; 8 \times 4\frac{1}{4}$.

THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta’līq at the desire of Maulavi Maqbūl Husayn.

Dated, Thursday, 5th of Rabi’ 1, A.H. 1253.
No. 258.

foll. 220; lines 19; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

Another Persian commentary on Ibn-ul-Ḥājib's آفيه, by Muhammad Saʿd, see fol. 1b, line 10 (but in the conclusion, fol. 219a, line 15, he is called Muḥammad Saʿīd, surnamed Ḡālib, محمد سعيد متخالس بغالب), who completed it in Ẓafar, A.H. 1097 = A.D. 1685.

Beginning:

سناش و نیاش بسیار سراوار حضرت گردگانی که قولانی و تواعد

The text, written in large Naskh, is over-lined in red.
Written in ordinary Indian Taʿliq.
Dated 27th Rabīʿ I, A.H. 1227.
Scribe: ـ محمد عباس عرف رجبی.

A note on fol. 1a in the handwriting of Sayyid ʿAli Muḥammad of Panduah says that Maulavi Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavi Qalandar Bakhsh, from whom ʿAli Muḥammad purchased it in 1274 (Bengali year).

No. 259.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{1}{4}$.

شرح الفیه

SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled خلاصة في الفص الانيثة of Jamāl-ud-Dīn Abū ʿAbd Ullah Muḥammad bin ʿAbd Ullah ʿAbd-Ṭāʿī, known as Ibn-i-Mālik (who died A.H. 672 = A.D. 1273), by Muḥammad ʿAli bin Maulānā ʿĀqā Bābāʾi Sirkānī.

Beginning:

الحمد لله رب العالمین ....... اما بعد برخیماع ماتین اعجاب سکن

و ایثار ایم
The Arabic original is written in red.
Foll. 3-72 are written in ugly Nasta‘liq, the rest in fair Nasta‘liq.
Not dated, apparently 19th century.

No. 260.

foll. 70; lines 11-27; size 8½ × 5½; 7½-6 5-3.

Three Persian treatises on Arabic grammar.

I. دستور البدنی Dastūr-ul-Mubtadi, fol. 10. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafī bin Naṣīr who was written for his son Abūl Makārim Ḥamīl, in the form of questions and answers.

Beginning:

الحمد لله الذي يصرف الحوال ويخفف الانتقال

Foll. 11-15 are written in fair Nasta‘liq, the rest in careless Nim-shikastah.

II. صرف مير Sarf-i-Mir, fol. 33. The popular treatise on Arabic inflexion, by Mir Sayyid Sharīf Jurjānī, who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning:—

بدلنا اذك الله تعالى في الدارين كله كلمات تغت عرب برسه قسم

Written in fair Nasta‘liq in the Madrasah of Munshi Ṣadr-ud-Dīn by Shaykh Ḥaḍīth-Ul-Ullah, son of Shaykh Muḥammad ʿĀdil bin Ṣayyid Muḥammad Zāhīd, resident of Čaklāh Jasār, Sarkār Khalifah Abād.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55.

Beginning:—

الحمد لله رب العالمين ... بدنا كة اين كنت است بداية (؟) الحمد

Written in careless small Ta‘liq.
None of the treatises is dated, but apparently all of them were written in the 19th century.
No. 261.

foll. 66; lines 8-15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

A collection of treatises on Persian Grammar.

I. Foll. 11-10. جامع المصادر Jâmi'-ul-Mašâdir, on Persian infinitives, arranged in alphabetical order.

Beginning:

 مصدر اسمی است لی بزادر من کش بود در اخیار کن (یا یان)

II. Foll. 11-20. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:

بدان اسعدک لله تعالی فی الدارین که جمله الفعل الم


Beginning:

تاریک از عراق أورده شود مار مزیده مرده بود

IV. Foll. 25-42. Another treatise on Persian Verbs with their different forms.

Beginning:

بعد محمد خدا تعالی که جواهر الفعال از کل مصدر تحديد لیست الف

V. Foll. 43-66. قواعد فارسی Qawâ'id-i-Fârsi. A Persian grammar dealing with different forms of the مصدر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Ali Anšâri of Jaunpûr, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning:

بعد از محمد حضرت آریکار و نعمت جناب رسول مختار علیه

و آله و سلام بادانه این رساله موسوم بهقواعد فارسی الف

It is divided into a Muqaddimah, eleven Bâbs and a Khatimah. It has been printed in Calcutta, A.H. 1232 and 1349, and lithographed in Lucknow.

Written in fair Nasta'liq.

Not dated, apparently 19th century.
(3) Prosody.

No. 262.

foll. 116; lines 12; size $8\frac{1}{2} \times 6$; $7 \times 4$.

AL-MU'JAM FĪ MA'ĀYĪR-I ASH'ĀR-IL-'AJAM.

A work on prosody, rhyme and poetical figures, by Shams-ud-Din Muḥammad ibn Qays of Ray. Ṣams al-dīn Muḥammad ibn Qays al-ʿAṣrānī.

Beginning:

الحمد لله المتروك بنعوت الجمال الموتى بصفات الكمال الع

The work has been edited by Mirzā Muḥammad with introduction and indices in "E. J. W. Gibb Memorial" series (London, 1909).

The title of the work given in the preface is

اشعاع المعجم في شعرا العجم

but it has been labelled and entitled by some former owner حدادات الشعر في دفاع ل الشعر حدائق الشعر حدائق السحور or حدائق الشعر، which, as we know, is a work on the same subject by the famous poet Rashīd-ud-Dīn Wāṭwāṭ (d. A.H. 578—A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4α.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615—A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus:

حضرت خدایورد خانل ممتعم تاج مفیض مرکب عالم قطب الدنيا و الذين عضد الإسلام والمسلمین قرئ عربون السملئین عالی الدولة ربار الامة میناء المثلة ظهیر الآن امدة الشقلية انظمار جهیل اعلم فندانش خان ابو العووید

Of the two Qīsas into which the work is divided the first on Prosody, sub-divided into four Bābs, begins on fol. 5b; the second on Rhyme, sub-divided into six Bābs, on fol. 55α. The Kḥātimah on poetical figures begins on fol. 111α.
Written in a careless and hasty Nasta'liq. In the colophon, dated 23 Jumâdã II, A.H. 1236, the scribe says that he completed the transcription in twenty days.

No. 263.

foll. 88; lines 22; size 8½ × 4½; 6½ × 2½.

MAJMA'-US-SANÁ'I:

A treatise on poetical figures by Niẓâm-ud-Din Ahmad bin Muḥammad Šâlîh us-Siddiqi-ül-Ḥusayni, who completed it, as stated at the end, on the 3rd of Ramaḍân, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا وهدانا إلى السلام

The work is divided into four chapters and an Appendix, as follows:—

1. در تقسم كلام (word-discriminations), foll. 3ª.
2. در بدايع لفظ (word-ornaments), foll. 14ª.
3. در منابع معنوي (word-sources), foll. 50ª.
4. در سواکت شعري (plagiarisms in poetry), foll. 81ª.

Appendix, on technical terms, foll. 84ª.

Written in ordinary but legible Nasta'liq, at the desire of Muḥammad 'Ali Khân, with occasional emendations on the margins.

Dated 22nd Jumâdã II, A.H. 1172, the fifth regnal year of 'Alamgir II.

Scribe:—

No. 264.

foll. 107; lines 15; size 8½ × 5; 6 × 3½.

THE SAME.

Another copy of the preceding work. Chapter I on foll. 3ª. II on foll. 16ª. III on foll. 63ª. IV on 97ª. The appendix or Khâtimah in this copy is not distinguished from the rest by a heading.
Written in ordinary Ta‘liq.
Dated 16th Muḥarram, A.H. 1204.

No. 265.
fol 59; lines 30; size 12 × 8; 9½ × 5½.

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

Part I.

Beginning:

إن احسن الكلام وأبلغ النظام بعد حمد الله الحكيم العلم الصلوة
و السلام على الابناء العظام .... خداوندا معلمٌ ومتعلمل حكمة را
بالله حق الخ

In the beginning the author mentions the celebrated Naṣirud-Dīn Tūsī (d. A.H. 672 = A.D. 1273) and the work نهایة الإقدام. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

No. 266.
fol. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Foll. 1b-3a contain the earlier portion of Ṣ̣ḥạṛạf̣-ud-Dīn Ibnul-Muqrī's (d. A.H. 837 = A.D. 1433) ‘Unwān-ush-Sharaf (lithographed, Calcutta, A.H. 1272), composed by order of Malik Ashraf Ismā‘il bin ‘Abbās (A.H. 778-803 = A.D. 1376-1400), the seventh king of the Rasūli dynasty of Yaman. The ‘Unwān-ush-Sharaf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadian law according to the Shāfi‘i school.
Beginning:
الحمد لله ولي الحمد ومستمعة الذي لا يقوم بهماده أحد من خلقه

One of the words in the above line is written in red. The second word in the line is written in red within a column. The last letter of the last word in the line is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red. Portions of the second and each succeeding line are written in red in the columns in which they are placed. The words formed by the "first word" letters written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasul dynasty of Yaman. The letters formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the "last-word" letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Šâʿib’s (d. A.H. 1088 – A.D. 1677), found on fol. 22b, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Nashk and Nasta’liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

(4) Rhetoric, Ornate Prose and Letters.

No. 267.

foll. 247; lines 13; size 8 x 4½; 5½ x 2⅜.

رسائل الامجاز
RASĂ’IL-UL-I’JĂZ.

The second of the five Books (Risâlah) of Amir Khusrav’s
(1. A.H. 725 – A.D. 1325) famous work on epistolography...
and elegant prose-writing entitled Rasā'il-ul-I'jāz or I'jāz-i-Khusrawi, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th Shawwāl, A.H. 716 — Dec. 23, A.D. 1316.

Beginning:

• در سواد این رساله گلستانها بسیار است پگاهایی گونا گون آرائش انگ

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten Khāṭs. The first Risālah has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear Nasta'liq within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1° is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand "اختصار موسيوي."

No. 268.

foll. 119; lines 15; size 9½ × 5½; 6 × 3.

An incomplete copy of one of the aforesaid five Risālahs of Amir Khusraw.

Beginning:

• حمدی که نفسی پایه آش میل در مرجع دانشندان سرد الم

Fol 1° is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second Harf of the fourth Khāṭ. The contents of the second Harf of the third Khāṭ (fol. 65°), however, agree with the extract of Letter 3, Book (Risālah) IV, given in Elliot, Vol. III, p. 566.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and an ‘Unwān.

Not dated, apparently 17th century.

No. 269.

foll. 9; lines 17-22; size 10 × 6; 5 × 2½.

خوان خلیل

KHWĀN-I-KHALIL.

Zuhūrī's غیظی (d. about A.H. 1025 = A.D. 1616) well-known preface to the Khwān-i-Khalil.
Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet:

* لئی از تو راهل نگفت و اکلیل سبيل الغ

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

**No. 270.**

foll. 56; lines 15; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

Two different collections of letters bound in one volume.

I. Foll 15-29a. زقات ابو الفضل Ruqa‘at-i-Abul Faql. The familiar letters of Akbar’s Prime Minister Abul Faql, addressed to friends, collected and edited by his nephew Nūr-ud-Din Muḥammad, called here, fol. 15, Nūr Muḥammad, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface:

* بعد از الشی حمد و ثواب مرحومت خداوند و اهاب العطایات الم

The letters have been printed in Calcutta, A.H. 1238.

II. Foll. 33b-56b. زقات امام الله حسینی Ruqa‘at-i-Amān Ullah Ḥusayni. A collection of letters by the celebrated Amān Ullah Khan, son of Mahābat Khan امام الله خان بن میابت خان, of Shāh Jahān and Aurangzib’s time. He is the author of several other works, and died A.H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning:

* محمد واقر خدايرا که پاقوت قوت ناقلیه بن پاداش عقد انشلی ثلثی کردا

This collection seems to be identical with the shorter one noticed in Ethē, Ind. Office Lib. No. 2934. Printed in Calcutta, and lithographed in Lucknow, A.H. 1289.

Written in careless Ta’liq.
Dated 1228 Bengali year.
Scribe: الجمعی الاصطبلی.
No. 271.

foll. 55; lines 15; size $8 \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

RAMZ-WA-ISHĀRAHĀ-I-ʾĂALAMGĪRĪ.


Beginning:

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwār-i-Muḥammadi Press, A.H. 1293, under the title of "Rūqāt 'Aulāmīyī". This title is also found in the subscription of the present MS.

Written in ordinary Ta'īq.

Not dated, apparently 19th century.

No. 272.

foll. 171; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

KALIMAT-I-ṬAYYIBĀT.

A very beautiful and correct copy of a collection of notes written by Aurangzib in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Ināyat Ullah Khan (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning:

The title is "Kalimat-i-Ṭayyibāt".

Not dated, apparently 19th century.
The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of رقاعات عالمگیر, in Lucknow, A.H. 1260, and in Lahore, A.H. 1281.

Written in beautiful bold Nastā'īq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwān. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nastā'īq, كلام طيبات عالمگیری من تأليف عتابت الله خان.

Dated A.H. 1141; i.e. ten years after the date of compilation.
Scribe: محمد پناه بن شیخ محمد.

No. 273.

fol. 66; lines 14; size 8½ x 5; 7 x 4.

نخست جواهر
DAKHĪRĀH-I-JAWĀHIR.

A defective copy of a collection of letters written to Aurangzib and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shāh Nawāz, thus:

شاه نواز حسینی از سخنوران عصر رضیه سنجان دهار النماس

میدارد که جوهر این عامی

From the defective preface in the present copy we can however glean the following particulars:—The above-named Shāh Nawāz Husaynī, who flourished during the time of Aurangzib, was a Munshi of Sayyid Izzat Khán of Muḥammad 'Azīm’s Court. He was requested by his brother Muḥammad Hayāt to collect and edit some of the letters which he, in the capacity of Munshi, had written to Aurangzib and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

ربرای درست ساختن کافی مطالعه عمل خانم‌ها و تصد داشتند ...

Written in legible Ta‘līq and Shikast.
Not dated, apparently 19th century.
(5) Proverbs.

No. 275.

foll. 218; lines 17; size 9½ × 6; 7 × 4.


Beginning:

The proverbs are alphabetically arranged, each letter forming a Section ( Faṣl ). The work seems to be identical with the جامع التنزيل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Taʿliq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.
VII. POETRY.

An exceedingly valuable copy of the famous epic poem Shâh Nâmeh, by Abul Qâsim Mašūr surnamed Firdausi, who was born in Shâdâb near Tus about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A.H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ethé, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysângar, and begins thus:

* سپاس و آفرینی خداوندا جان جلاله که ای پی جهان آورده‌ایم

The preface concludes with a list of the ancient Persian kings from Kayûmûr to Yazdijîrd described in the text.

The poem opens thus on fol. 10α:

پنجم خداوند جان و خرد نز و برتراندیش‌ه برترندر

The second half of the Shâh Nâmeh, which begins on fol. 263b is entitled here کتاب لفیس نامه.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on foll. 1b-29a:

* هزار تن دند جوی تورکی یاد سخت

The following folios contain richly illuminated illustrations:

7α, 10β, 66α, 100α, 123α, 156b, 182b, 210b, 232b, 246b, 263b, 286a, 295α, 318b, 333a, 349a, 361b, 382b, 392b, 415a, 424a, 457b, 478b, 507b, 528a, and 540b.

Written in fine Nasta’liq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century.
No. 277.

foll. 499; lines 24; size 15½ × 9½; 8½ × 4½.

THE SAME.

Another copy of the Shāh Nāmāh wanting the Bāysāngārī preface.

Beginning:

بِنَانِ خَدَارِنْدِ جَهِلٍ وَخَوَرِد
کِرْمَۂ بَزَرٍ الْدِّيْشَشِهَۂ بَرْنَگَدُر

Foll. 1a-2a contain sumptuously designed decorations. Other illustrations are to be found on foll. 11b, 29b, 57a, 64a, 88a, 100a, 133b, 141b, 163b, 173b, 201a, 217a, 244a, 282b, 295a, 311a, 314a, 402a, 414b, 458a and 480b.

Foll. 5a-493b are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

No. 278.

foll. 208; lines 13; size 10½ × 7; 8 × 4½.

MUNTAKHAB-I-SHĀH NĀMAH.

An abridgment of Firdausi's Shāh Nāmāh, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayūmrs to Ardāshir Bābāgan.

Beginning:

• حمدِبیگیاتِ وثنّّی بنِ نُفْلیَت مَرْحَضَتُ کُبْرِیَّ وَاجِبِ الْمُجَمَّدِ رَآ

The author Tawakkul Beg bin Tūlak Beg, an officer of Prince Dārā Shikhū, made this abridgment at the request of Shamshir Khān, Thānahdār of Gaznīn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.
The work is also known as Khulāsah-i-Shāh Nāmah, Tārīkh-i-Dīlkūshā and Tārīkh-i-Shamsih Khānī.
Written in careless Indian Ta’liq.
Not dated, apparently 19th century.

No. 279.
fol. 238; lines 15; size $9 \times 4\frac{1}{2} \times 6 \times 2\frac{1}{2}$.

Yūsuf wa Zālīkhā.
Firdausi's romantic poem on the loves of Yūsuf and Zalīkhā.
Beginning:—

The work has been repeatedly lithographed in Cawnpore.
Dr. Ethé has published an excellent edition of the work.
Written in neat Nasta’liq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe:—

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

No. 280.
fol. 139; lines 14; size $11 \times 6\frac{1}{2} \times 7 \times 4$.

Dīwān-i-Abul Faraj Rūnī.
The lyrical poems of Maulānā Abul Faraj bin Mas’ūd of Rūn, a village in Lahore. He flourished during the reigns of Sultān Ibārahīm Gaznawī (d. A.H. 492 = A.D. 1098) and Sultān Mas’ūd Gaznawī (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.
The diwān opens with a biographical sketch of the poet, beginning thus:—

حَكِيمُ إِبِّوْ الفَرْجِ آتِ شَعْرًا لَجَلِيلِ الشَّكْلِ وَازْفَصَطَعُ عُذَبَ الْبَيْنَ
Beginning of the diwān:

عز وکوروند بریش چهال را
ناطردی راهی زمین و زمین را

The usual beginning of the diwān is found on fol. 51a, as follows:

سپردنوار بردن آئند که هفت اقلام
ابو المظفر شاه مظفر ابراهیم

The diwān consists of two parts, of which the first contains Qasidahs, a few Qiţ'ahs and a series of Rubā‘is, all arranged in alphabetical order; and the second, a large number of Gazals, intermixed with Qasidahs and Qiţ'ahs, without any order, beginning thus on fol. 86b:

یار ابی مالیم و ابی مدرر رنگ مصطفی است
یار ابی مالیم و ابی مدرر رنگ مصطفی است

Foll. 137b-139b contain a series of alphabetically arranged Rubā‘is intermixed with those of ‘Umar Khayyām (cf. Rieu ii., p. 546n), beginning:

میں برف میں نہ ہے کہ دام پرتاب است
楫ہ عمر کریم پلیں جو ہوونا است
برحص ہے بیداری دوہات خواب است

Written in bold and fair Nasta‘liq within gold and coloured-ruled borders, with three illuminated ‘Unwāns on foll. 1b, 2a and 86b. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

No. 281.

foll. 244; lines 21; size 8¼ × 4½; 5½ × 2½.

حروفه الحقيقة

HADİQAT-UL-HAQİQAH.

The well-known poem on ethics by Sanā‘i’, with his full name Abul Majd Majdūd bin Ādam Sanā‘i ul-Gaznawi, who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets’ death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of ‘Ali Raqqām (or according to Hāj. Khal. iii, p. 40, ‘Ali Raffā) who calls himself a disciple of Sanā‘i’. The preface begins thus:

الحمد لله الخبير بتعاليات الصواب الحكم الم
The poem begins thus on fol. 7v:

The poem is divided into ten chapters, fully enumerated in Ethiopic. Bodl. Lib. Cat. No. 528.

This copy breaks off with the chapter... Written in clear Nasta’liq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.
The MS. is slightly worm-eaten.

**No. 282.**

foll. 299; lines 17; size 10½ × 6; 6½ × 2½.

**THE SAME.**

Another copy of Sanâ‘is Hadiqah without any preface.

Written in a clear Nasta’liq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta’liq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2a, 4a, 7b, 9b, 12a, 13a, 14a, 15a, 16a, 17a, 18a, 18b, 21a, 22a, 22b and 23a.

Additions and emendations are occasionally found on the margins.


Scribe: — محمد رفأ مصرى.

A seal bearing the following verse from Nižâmis Sikandar Nâmah, is found at the end:

خريد ما تو رشي بصر كرداء چراح هدایت تو برکردة

All the original folios have been mounted on new margins.

**No. 283.**

foll. 215; lines 19; size 12½ × 7½; 8½ × 4½.

لاطائف الحقائق عن تفاسير الكتب

**LATÂ'IF-UL-HAQÂ’IQ MIN NAFA‘IS-UD-DAQÂ’IQ.**

The well-known revised and collated edition of Sanâ‘is Hadiqah with commentaries and explanations of the text, by ‘Abd-ul-Latîf bin ‘Abd Ullah ‘Abbâsî (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is ‘Abd-ul-Latîf’s larger commentary on the Hadiqah, and an abridgment of this composed

For full particulars see Bankipur Lib. Cat. Vol. I. pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Latîf and one by Sanâ'i.

foll. 1b-6b. 'Abd-ul-Latîf's first preface, called مراة العدائد، written in A.H. 1038 = A.D. 1628.

Beginning:—

* این نو شکفته الگراپسیست که درم هنک همیشه پیشرفت

foll. 7b-14a. The preface of Sanâ'i.

Beginning:—

* سیاس و ستایش مبعدی است که بسیار پاک از

foll. 14b-16a 'Abd-ul-Latîf's second preface called راسته خیابان.

Beginning:—

* پرناشیدن بصیره هدایای خدیر سره بازار ملک صورت و معذوبی الغ

foll. 16b-17b 'Abd-ul-Latîf's third preface called گل سرسبد.

Beginning:—

* جهان پاک نیزی سیره بیان اعطا و گرامی گوهانقل

foll. 18a-26b. The contents of the Ḥadiqah.

foll. 27a. The versified index of the ten chapters into which the Ḥadiqah is divided.

foll. 27b begins the commentary:—

* این نو بهو و بیویر آرایی الام

This copy breaks off with the catch-words تا ارنین سایه.

No. 284.

foll. 220; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line:—

تا ارنین سایه می هراسی تو درز خر میهرا چون شفاسی تو

The date of composition of the Ḥadiqah, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian Ta'liq by one scribe.
Not dated, apparently 19th century.
Marginal notes and emendations are occasionally found in both the copies.

No. 285.
foll. 26; lines 15; size $11 \times 6$; $6 \times 2\frac{1}{2}$.

KUNÚZ-UR-RUMÚZ.

Another Maṣnawi by the same Sanāʿi which is also called سیر العباد إلى العاد.

Beginning:—

مرحبًا إلى بريد سلطان الفش. ای تراتخت آب و رتاج آتش

Foll. 1ª and 2ª are profusely illuminated.
Written in beautiful Nastaʾliq within gold-ruled borders. The headings on foll. 3ª and 6ª are written on gold ground. Spaces for headings are left blank throughout the copy.
Not dated, apparently 17th century.
A fine copy.

No. 286.
foll. 169; pp. 337; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

DIWÁN-I-SANĀʿI.

The lyrical poems of Sanāʿi with his preface, beginning thus:—

• سِبْلُ و سِتَائِش مِبْدِعَ رَآ كَّبِيضُ ِپَاکُ َالْغَمُّ

The diwán consists of Qasidahs and Gazals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubāʿīs in alphabetical order (pp. 291-337).

Beginning of the diwán, p. 14:—

لَى دَرْدِ مَشَتَاقِلٍ أَرْيَدَ نَوْبَتَانَا بَرَحتُ بَيِّضُوْنِي أَزْمَعَ نَوْبَتَانَا

Written in a careless Indian Nastaʾliq. Spaces are left blank in several places. Additions and emendations are found in several places.
Dated, Sunday the 20th of Asār, 1299 (= A.H. 1310).
Scribe:— طالب الرحمن مُحتاجُوْنِي
No. 287.

foll. 85; lines 14; size 10½ × 6½; 7 × 3½.

DĪWĀN-I-MU'IZZĪ.

The lyrical poems of Amīr Muḥammad bin 'Abd-ul-Malik, poetically surnamed Mu'izzī, a native of Samarqand. He died in A.H. 542 = A.D. 1147.

Beginning:

تا دل می درنالی نیکولی گشت آشنا
در سبزه کیده کردنام جو مرن آشنا

The diwan consists of two sections, of which the first contains Qasīdahs (foll. 1b-54b) without any order. The second (foll. 55b-85b), containing a number of Gazals in alphabetical order, begins as in Sprenger, p. 501.

Written in bold and fair Nasta’līq within gold and coloured-ruled borders, with two ‘Unwāns respectively on foll. 1b and 55b. Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

No. 288.

foll. 19; lines 9; size 10 × 6½; 6 × 4.

A very beautiful copy of a metrical translation of the hundred sayings of 'Abī bin Abū Ṭālib.

Beginning without any preface:

بنوئیم هر کلام ای نور جشن مرنم، هشت نام خالق بسیری که میریان

Neither the name of the translator nor the title of the work is found in the text. The following endorsement is found on the fly-leaf at the beginning:

ترجمة کلامات متنوونه امير المؤمنین على رضی الله.

It seems to be identical with the "translation of the hundred sayings" by the celebrated poet Rashīd-ud-Dīn Waṭwāṭ (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553b and 790b.

The Arabic text is written in elegant gold and blue Nasḵh, followed by the translation written in beautiful minute Nasta’līq within floral designed space sprinkled with gold dust. Double-
page 'Unwán and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe محمد الكاتب الشيرازي.

Dated, A.H. 943.

The original folios have been mounted on new margins.

**No. 289.**

foll. 52; lines 9; size 7½ × 4½; 5½ × 2½.

نثر اللالی

NASR-UL-LA’ÁLÍ.

Another metrical translation of a similar collection of the sayings of ‘Ali, by a poet who adopts the Takhallus Hasan (cf. fol. 52b, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

* نظر اللالی مفرج عن نظم*

An illuminated star in the head-piece contains the title of the work:—

* نثر اللالی مفرج عن نظم*

meaning that it is a metrical translation of the نثر اللالی, i.e. sentences ascribed to ‘Ali.

Written in beautiful minute Nasta'liq within gold and coloured-rulled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'liq.

Not dated, apparently 17th century.

**No. 290.**

foll. 339; lines 19; size 9½ × 5; 6 × 3.

ديوان انوری

DĪWĀN-I-ANWARI.

The diwān of the great Persian Qaṣīdah writer and astrologer Auhad-ud-Din Anwari ارهد الديين انوری who at first adopted the
poetical title of Khâwarî, assumed from his birth-place Khâwarân, but subsequently changed it to Anwari. He flourished under Sultân Sanjar (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The diwân has been printed and lithographed respectively in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus:

بجنب رائی تو منسوخ چشم خورشید
به پیش تدر تو مدرس گنبد خضر

Qasidahs, fol. 1a; Muqâṭta’āt, fol. 178b; Gazals, fol. 271a; Rubâ’îs, fol. 335a.

There is a lacuna after fol. 6a. Spaces for headings are left blank throughout.

Written in fair Nasta’îq with additions and emendations.

No. 291.

foll. 324; lines 17; size 6½ × 4½; 4½ × 2½.

ديوان خاقاني

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet Khâqânî, with his full name Afḍal-ud-Dîn Badîl Ibrâhîm bin ‘Alî Najjâr Khâqânî Shirwânî whose father was a carpenter and mother a Nestorian Christian converted to Islam. He at first adopted the title of Haqâ’iqi, which he subsequently changed to Khâqânî. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning:

دن سر بدرعلم است و من طفل زبان دانش
دم تعلم سر عشر و سر زانو دستانش

This diwân consists of Qasidahs (fol. 1b); Tarjî’-bands (fol. 203a), Marâshî (fol. 249b); Qit’âhs (fol. 310b) and Rubâ’îs (fol. 313a).

Written in beautiful Nasta’îq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.
No. 292.

foll. 369; lines 13; size 12½ × 8½; 8 × 4¾.

THE SAME.

Another copy of Khâqânîs diwân, containing chiefly Qaṣīdahs. Beginning as usual:

* دل می یپر تعالى است ال۸غ

The following subscription is found at the end of the copy:

* آزینجا در جلد دیگر نوشته شد

i.e. "from this place the contents are written in another volume."

Marginal and interlinear notes are found at the beginning of the copy.

Written in careless Indian Ta'ilq.

Not dated, apparently 19th century.

No. 293.

foll. 228; lines 15; size 10 × 6½; 6½ × 3½.

شرح ديوان خاثاني

SHARH-I-DIWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muḥammad bin Dā'ud bin Muḥammad 'Alawi Shâdiābâdī, a favourite courtier of Sulṭân Naṣīr-ud-Din Khilji, who reigned in Mālwah, A.H. 905-916 = A.D. 1500-1510. Shâdiābâd, also called Mâндû, is a division of Mâlwah. The author also wrote a commentary on the difficult verses of Anwarî.

The present commentary begins with a preface:

* جواهر زواهر سبب ہی قیاس نثار حضرت صدیقه نیک

Written in legible Nasta'īlq.

Not dated, apparently 18th century.
No. 294.

toll. 29; lines 15; size $7\frac{1}{2} \times 3\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

DĪWÂN-I-NIZĂMĪ.

A collection of lyrical poems attributed to Nizāmi, with his full name Niẓām-ud-Dīn Abū Muḥammad Iyās bin Yūsuf bin Mu’ayyid ul-Ganjawi. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning:

The diwān consists chiefly of Qaṣīdahs (toll. 1b-12a) without any alphabetical order. The Gazals in alphabetical order begin thus on fol. 27b:

The MS., an incomplete one, is written in fair Nasta’līq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavi Muḥammad Mazhar, son of Maulavi Gūlām Subhān Khān Bahādūr, Qāḍī-ul-Qudāt of Bengal, son of Maulavi Muḥammad Wājīd, of Pandwah in Hugli.

Not dated, apparently 18th century.

No. 295.

toll. 385; lines 19; size $11\frac{1}{2} \times 7$; $7\frac{1}{4} \times 3\frac{1}{2}$.

KHAMSAH-I-NIZĂMĪ.

A very interesting and valuable copy of the five poems of Nizāmi.

1. Makhzan-ul-Asrār.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakhr-ud-Dīn Bahārān Shāh (d. A.H. 622 = A.D. 1225), son of Dā’ūd, king of Armenia and Rūm.
Beginning:

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881; Cawnpur, 1869. Edited by H. Bland, London, 1844.


Beginning, fol. 33b:

لیذندادا در توانیق بتکنی نظامی را ره تحقیق بنده

Lithographed at Lahore, A.H. 1288.


Beginning, fol. 112b:

ای فام تو بهترین سر انان

Edited, Lucknow, 1870 and 1888.

4. هفت پیکر. Haft Paykar, or "The Seven Stories" related by the seven favourites of the king, Bāhrām Gūr, hence its other name تقصّه بھرم گور.

Beginning, fol. 173b:

ای جهان دیده بود خویش از تو

The poem was written for 'Alá-ud-Din Karb Arstân, a descendant of Aqṣānqar Ahmadî. He was governor of Marāghah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th Ramadān, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

5. استکبر نامه. Iskandar Nâmah or "The Book of Alexander." The poem is divided into two parts; the first part, called Sharaf Nâmah-i-Iṣkandari, or Iskandar Nâmah-i-Barri, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously Khirad Nâmah-i-Iṣkandari, Iqbal Nâmah-i-Iṣkandari or Iskandar Nâmah-i-Bahri, describes the king as a prophet and philosopher, and relates his adventures at sea.
The first part, dedicated to Nūṣrat-ud-Dīn Abū Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244⁵:

زما خداست آید خداتی تراست

The second part dedicated to Malik Qāhir ‘Īzz-ud-Dīn Mas‘ūd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335⁵:

زنام خدا سارد آنرا کلید

The first part of the Iskandar Nāmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1322, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nāmah-i-Bahri, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta‘īq within four gold and coloured borders with finely illuminated frontispieces and ‘Unwāns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style: 1⁵, 2⁵, 15⁵, 32⁵, 48⁵, 70⁵, 87⁵, 124⁵, 137⁵, 150⁵, 167⁵, 200⁵, 207⁵, 211⁵, 215⁵, 219⁵, 226⁵, 231⁵, 260⁵, 277⁵, 294⁵, 297⁵, 343⁵, 356⁵, 369⁵, 384⁵ and 385⁵.

Dated A.H. 941.

No. 296.

foll. 123; lines 9; size 8½ × 4½; 5½ × 3.

مختصر الاسرار

MAKHZAN-UL-ASRĀR.

Another copy of Nizāmī’s Maghzan-ul-Asrār. The date of composition of the poem given here, fol. 123⁵, is A.H. 559 = A.D. 1163.

Beginning:

بسم الله الرحمن الرحيم

29
Written in large and legible Nasta’liq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihar, 16 Rabi’ I, A.H. 1041.

Scribe: —

No. 297.

foll. 63; lines 15; size $10\frac{1}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ديوان أشعر الخسكتي
DIWĀN-I-ĀṢĪR AKHSIKATĪ.

The lyrical poems of Maulānā Āṣīr-ud-Din of Akhsikat (on the river Jaxartis in Fargānah), a disciple of Shaykh Najm-ud-Din Kubrā (d. A.H. 618 = A.D. 1221) and a panegyrist of Sulṭān Arslān bin Tugrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslān (A.H. 681-687 = A.D. 1285-1194). Āṣīr died in A.H. 608 = A.D. 1211.

The diwān, consisting of Qaṣīdahs, Gazals and Qītā’ahs, begins thus:

بداد خارج همه ذخایر مدعی
شاند دامی گرم همه جواهرات کوب

The folios are misplaced in many places and the proper order should be: — foll. 1b-21b, 26a-29b, 29a-25b, 30a-43b, 45a-44a, 46a-62b.

Written in good Nasta’liq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

No. 298.

foll. 40; lines 8; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 4$.

نصاب الصبيان
NISĀB-US-SIBYĀN.

The well-known versified Arabic-Persian Vocabulary of Mullā Muḥammad Badr-ud-Din, better known as Abū Naṣr of Farāb in Sijistān. He flourished in the reign of Bahram Shāh, who began to rule in Sistān, A.H. 611 — A.D. 1213. Abū Naṣr was still alive in A.H. 617 — A.D. 1230, the year in which he completed the present work.

Beginning:

همی گوید ابونصر فراهی
نصاب را بخشان گرعلم خوایی
The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ١ for Arabic and ٣ for Persian.

The work has been frequently published, once in Calcutta, 1819. Written in Nim-Shikastah. Not dated, apparently 18th century.

No. 299.

foll. 272; lines 11; size 7⅞ x 5; 4½ x 2⅛.

MAŠNAWĪYĀT-I-'AṬṬĀR.

A collection of the four Mašnāwīs of the celebrated mystic and profound Sufi poet Abū Ḥāmid Muḥammad bin Abū Bakr Ibrāhīm Farīd-ud-Dīn 'Aṭṭār of Nishāpūr, who was born A.H. 513 = A.D. 1119, and was killed by the Mughals A.H. 627 = A.D. 1229.

Contents:

I. ١. خیاط فلماه Khiyāṭ Nāmah, beginning on fol. 1:

بنام آندہ هستی زو نمایندہ یافت نفوس ناطقه زو نور جان یافت

It is divided into ten chapters, enumerated by Sprenger, p. 356.

II. Haft Wādi, beginning on fol. 46:

محمد پاک از چلین پاک آن پاک را کو خانیت داد مشت خاک را

III. Waslāt Nāmah, beginning on fol. 77:

ابندا کرم بنام کرگر تمام هفت و شش و پنج و چهار

IV. Jauhar-ud-Dāt. This is only the first of the three daftars of the Jauhar-ud-Dāt and is incomplete. Beginning, fol. 154:

بناام آندہ نور جسم و ناہست خدانی آشکر و نبناست

The first three Mašnāwīs (foll. 1-153) are written in ordinary Nasta’liq, inclined towards Naskh, by صحح تشیعی, and are dated A.H. 1203. The last, written in Ta’liq, breaks off with the verse

توهم در خود خود میکوئی اسرار که هرکس می نبایش مید ای بی کار
No. 300.

foll. 800; lines 15; size 10×6½; 7×4.

Mašnawīyāt-i 'Atṭār.

A collection of another Mašnawi of 'Atṭār:

I. Gul Khusravī, beginning on fol. 16:

Bnām ākhe kāfī āwam āwam, sākh kāfī āwam, sākh

II. Mażhar-ūl-Ājā'ib, beginning on fol. 293:

'Āfīni bār 'Āfīni bār, bār ākhe sākh āwam, sākh

III. Asrār Nāmah, beginning on fol. 535:

Bnām ākhe jānā inārā dārā inārā dārā dārā

This poem ends with a colophon where the title of the work is wrongly given as ġul w ḫusrāwī.

IV. Māntiq-ūl-Ṭayr, beginning on fol. 644:

'Āfīni āfīni bār āfīni bār, āfīni āfīni bār āfīni bār

This poem, composed, according to Rieu, Suppl. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Mašnawi is written on blue papers.

Not dated, apparently 18th century.

Scribe:—

A seal of ʻSidī ʻAbd al-ʻAzīz dated A.H. 1251 is found at the begin
ning and end of the copy.

No. 301.

foll. 137; lines 16; size 7½×4½; 5×2½.

Māntiq-ūl-Ṭayr.

A badly damaged copy of 'Atṭār's Māntiq-ūl-Ṭayr.

Written in a careless Nim Shikastah with the headings in red.

Fol. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumādā II. A.H. 44, by ʻAbd al-ʻAzīz.
No. 302.
fol. 301; lines 21; size $8\frac{1}{4} \times 4\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{4}$.

MAZHAR-UL-'AJÀ'IB.

A copy of 'Aṭṭār's Mazhar-ul-'Ajā'ib.
Written in fair Nasta'liq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.
Foll. 1 and 295-301 are considerably damaged.

No. 303.
fol. 8; lines 13; size $8 \times 4\frac{1}{4}$; $6 \times 2\frac{1}{4}$.

PAND NĀMAH.

A slightly defective copy of the most popular of all the poems of 'Aṭṭār.
Beginning:

حمد محمد مرححلا باک را آنه ایمان داد مشت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1869, and translated into French by S. de Saey, Paris, 1819, and into German by G. H. F. Nesselmann.
Written in good Indian Nasta'liq with the headings in red. Spaces for headings are left blank in some places.
Not dated, apparently 19th century.

No. 304.
fol. 61; lines 15; size $12 \times 7\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

DĪWĀN-I-KAMĀL-I-ĪṢFAHĀNĪ.

A small collection of the lyrical poems of Kamāl-ud-Din Ismā'īl bin Jamāl-ud-Din Muḥammad bin 'Abd-ur-Razzāq ul-Iṣfa-
hâni كمال الدين، إسحاق بن جمال الدين محمد بن عبد الرزاق الإصفهاني، who gained the immortal fame of خلائق المعاني or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Isfahân by the Mughals A.H. 635 = A.D. 1237.

This copy begins with the Gazals intermixed with a few Qâṣidah:

غَلَبَ زَرْقَقُ تُوَبَّرْهُ بِذِرَّةٍ تُوَبَّرُهُ برَمَيْشٍ بَرَمَيْشٍ

Rubâ‘îs, beginning on fol. 38a.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Isfahân, he wrote the following Rubâ‘î on the wall with his blood:

دَلَّ خَوَفَ شَدَّ وَشَرَطَ جَانِدَازَى اِبْنِ اِسْتَد
در مَدَّهُ أُو كَمِّئِنَّهُ بِأَرَى اِبْنِ اِسْتَد
با اِبْنِ كَمِّنَ هُمْ هِيْشَى نَيْمَ يَلُّمْ غَفَت
شَمَى كَهْ تَرَا بَنْهَكْ نَوَارِي اِبْنِ اِسْتَد

Written in fair Nasta‘îlîq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century.
The MS. is worm-eaten and damaged towards the end.

No. 305.

foll. 321; lines 13; size 8½ x 5½; 6 x 3½.

ديوان جلال الدين رومي

DÎWÂN-I-JALÂL-UD-DÎN RÛMÎ.

Usually styled Diwân-i-Shams-i-Tabriz.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî منولنا جلال الدين رومي who was born on the 6th of Rabî’ I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A.D. 1312, wrote this diwân, in which he adopted the takhâllus Shams after the name of his spiritual guide Shams-ud-Dîn Tabriz (died, according to Jámi’s Nafaḥât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of مدناوي - خاموش - خمسي - رومنی Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Diwân-i-Ḥadrat-i-Shams Tabriz.
Beginning with Gazals in alphabetical order:—

لی بگفتئه بردم اسرارها
لی برای بهنده پشته کارها

Rubâ’îs without any order, fol. 302a.
Written in Indian Nasta’liq. Spaces for headings are left blank.
The MS. was copied on the 24th Safrar, A.H. 1140, the tenth year of Muhammad Shah’s reign, at Thânah Rângâ Mâtì, for one Khâdim ‘Alî Khân ThânâhÎdâr (whose name has been disfigured by some mischievous hand).

**No. 306.**

foll. 339; lines 14; size 10 × 6½; 7½ × 4.

**THE SAME.**

Another copy of Jalâl-ud-Din Rûmî’s diwân, beginning as in Sprenger, p. 497:—

آمد بست میخانه تاخانه بر د ما را
بنمود بهار تو تانازه کند مارا

This copy consists of Qiţ’âhs, fol. 1b; Gazals in alphabetical order, fol. 24a; Rubâ’îs fol. 316b.
Written in ordinary Indian Nasta’liq within ruled borders with the headings in red.
Dated Sunday, the 2nd Râmâdân, A.H. 1265.
The first twenty folios have a worm hole.

**No. 307.**

foll. 298; lines 95; size 11½ × 7½; 7½ × 4½.

**THE MAŞNAWĪ OF JALÂL-UD-DĪN RÛMĪ.**

The very popular Maşnavî of Maulâna Jalâl-ud-Dîn Rûmî. The Maşnavî representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Şûfîs. It is divided into six daftars as follows:—

I. Beginning as usual:—

بشنو از نی جون حکیت میئند
roz جدایی یا شکایت میئند

II. Beginning on fol. 47b:—

مدتی این مشنوی تاخرشید
مهلیباپست تا خون شیرشید
III. Beginning on fol. 90°:

الى غياء الحق حسام الدين بيار

IV. Beginning on fol. 145b:

الى غياء الحق حسام الدين تولي

V. Beginning on fol. 191a:

شه حسام الدين كه نوز انجم است

VI. Beginning on fol. 244a:

لى جيات دل حسام الدين بس

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Boulak, with a Turkish translation by Ismā‘īl Anqirawai, in A.H. 1251 and 1268; in Constantinople, A.H. 1259, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yūsuf bin Ahmad. For commentaries on the Mašnawi see Ḥāj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta‘liq within four gold-rulled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page ‘Unwān and a head-piece. Two half-page illuminations are found on foll. 243b-244a.

Dated, on fol. 189b, A.H. 1095.

Scribe: محمد حسٍن شيرازي.

No. 308.

foll. 502; lines (centr. col.) 15, (margl. col.) 15; size 7½ × 4½; 6 × 3.

THE SAME.

Another copy of the same Mašnawi. The six daftars begin respectively on foll. 1b, 81b, 151b, 246b, 320b and 406b. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa‘di, is wrongly inserted in the copy.

Written in minute Nasta‘liq within gold-rulled columns with the headings in red. Each daftar contains an illuminated ‘Unwān.

Dated Jumādā II, A.H. 1101.

Scribe: نصير الدين حسني.
No. 309.

A complete collection of the prose and poetical works of the famous Shâykh Musharîf-ud-Dîn Muṣliḥ bîn 'Abd Allah Sa'dî Shirâzi who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc.; Dîhli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Ali bin Ahmad bin Abû Naşr bin Bisutûn, who collected and arranged the works of Sa'dî in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning:

It is divided into five majlîses, which begin respectively on fol. 7b, 9b, 11b, 13a and 15a.

III. - رسالة سوم در سوال صاحب ديوان.

IV. - رسالة جهان در عقل و عشق.

V. - رسالة بذجوم در نصيحة ملوك.

VI. The sixth Risâlah, wrongly styled رسالة ... در سوال صاحب ديوان, begins on fol. 25b (margin).
The usual three parts of this Risālah, into which it is divided, are as follows:

V. در حکایت انگیز نو (2) on fol. 25⁰; مواقف سلطان ابا ط (1) on fol. 26⁰; and حکایت ملك شمس الذي نازیگو (3) on fol. 27⁰.

VII. کلستان Gulistán on fol. 28a-48b, 54a-102a, and 112a-113b.

For editions, translations and other particulars see other catalogues.

VIII. بوستان Būstān on fol. 102b-111b, 114a-195b. For particulars see other catalogues.

IX. تقصید فارسي. Persian Qaṣīdahs, beginning on fol. 195b:

• شکرو سیلس نعمت و منت خدا‌آرا

X. مرثی. or the Elegies, on fol. 223a, beginning:

• دل شکسته که مرم کند دگرباش

XI. قصاید عربی. Arabic Qaṣīdahs, fol. 227b, beginning:

• جمست يومى (بی‌جهانی) الداع ل نجری

XII. متسليمات, beginning on fol. 233b:

• وقتها يک دم بر أسودي ندم الم

XIII. ترجمات, fol. 238b, beginning:

• لى سر بلند تمث دوست

XIV. طیبات, on fol. 254b. It is preceded by Bisutūn's preface (fol. 244b-246a) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Ṭayyiḥāt or ornamented poems, the Badā'i or ornate Ġazals, the Khawātim or precious Ġazals, and the Ġazaliyāt i-Qadim or early Ġazals.

The Ṭayyiḥāt, arranged in alphabetical order, begin thus:

• اول دنيرة ابیر دانا الم

XV. بدانع. alphabetically arranged, begin on fol. 343b:

• الجمهد الله رب العالمین على

XVI. خوانیم, in alphabetical order, begin on fol. 368a:

• سِبیلس و حمدم بی پایل خدا را الم

XVII. غزیات قدیم, in alphabetical order, beginning on fol. 380b:

• با دفاعنات جمک سازم گرک تذهبیم نیست

XVIII. مقطعات, not in alphabetical order, beginning:

• نظاره کر بزرگ حور بینی
XIX. An ethical poem dedicated to Sāhib-i-Diwān, preceded by a preface which begins thus:

الحمد لله على نعمنه و إدته

The poem itself begins thus, on fol. 409a:

أَلَسْ قَانَى هِرَيرَكَاراً كَيِّمَ وُلَدَ أَمْرُخِنْا

XX. or obscene poems, beginning with a preface in Arabic, on fol. 416b.

قال السعدى الزملي بعض انبياء الملوك

The poem begins thus:

آن شلابرى كه در باد شمال الغ

XXI. زایاکات, fol. 430b, beginning:

دل میرود ز دیده نمی باید دورخت

XXII. or detached verses, beginning on fol. 439b:

گمل مبرکه جهان اعتقاد را شیاب

Written in beautiful minute Nasta’liq within gold and coloured-ruled borders with richly illuminated ‘Unwâns in the beginning of each section. The headings are written within gold ornamentations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

No. 310.

foll. 154; lines 12; size $8\frac{1}{2} \times 5; 4\frac{1}{2} \times 2$.

بوستان

BÜSTÂN.

An exceedingly valuable copy of Sa’dis Bûstân.

Beginning as usual:

‌بَنَامُ خداوند جان آفرین‌الغ

Written in the most elegant Persian Nasta’liq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hopelessly faded, seal which some person, however, very boldly pretends to have deciphered thus:
In the above note the writer ventures to suggest that the seal belongs to one Muhammad Salih Qazwini, a favourite attendant of Sultan Muhammad Gıyās-ud-Din Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta’liq handwriting in which this MS. is written was invented only in the 8th century A.H. Again the scribe of the copy Mahmūd Nishāpūri is a well-known calligrapher. He was a pupil of his maternal uncle Mullā ‘Abdī, who was himself a pupil of the celebrated calligrapher Sultan ‘Ali of Mashhad. Mahmūd adopted the Takhallus Mukhliṣ and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

No. 311.

foll. 300; lines 15; size 8½ × 5½; 7 × 3½.

Dīwān-i-Sa’dī.

A large collection of Sa’di’s lyrical poems consisting of Qaṣidahs, Gazals, Qīṭ’abs and Rubā’is without any order.

Beginning:

الحمد لله رب العالمين على ما فرّ من نعمة عزاسه وعلا

Written in ordinary Indian Ta’liq.

Dated Friday, 29th Jumādā I, A.H. 1141.

No. 312.

foll. 233; lines 9; size 15 × 8½; 9 × 4½.

Gulistān.

A copy of Sa’di’s Gulistān, written in bold but ordinary Nasta’liq on coloured papers, with a faded head-piece and double-page ‘Unwān of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe: مزرا محمد علي مربع رقم.
The epithet مرجع رمūn after the scribe’s name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers’ names) are found at the beginning and end of the MS.

The author of the first note on the title-page says that he received the MS. from the library of Khán Khánān Bāiram Khán Bahādur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muhammad Shāh’s time (A.H. 1131-1161) whose name faintly reads as مظفر خان. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muhammad Shāh and Nādir Shāh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shāh ‘Alam Bahādur Shāh (A.H. 1119-1124).

The last page bears a seal and a note of Muhammad Shāh’s time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line قسم جسم نسم رسم, and written in a minute Nim Shikastah, is found on the margins of foll. 2r–4v.

Some folios at the beginning have been misplaced. The right order should be 1 2 4 3 6 5 7.

**No. 313.**

foll. 104; lines 15; size 8½ × 5; 6½ × 3½.

شکارستان

SHAKARISTĀN.

A commentary on Sa’di’s Gulistān, by Muḥammad Sa’īd محمد سعید who, according to his own statement in the preface here, completed it in A.H. 1097 = A.D. 1685.

Beginning:—

• ستایش نزول و نیایش یک پایان داریپار زا ست ایم
The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.
Written in careless Indian Nasta‘liq.
Not dated, apparently 19th century.

No. 314.

foll. 110; lines 17; size 11×7½; 8½×5½.

MA’ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Din Hasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sulţân Muḥammad Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2b, simply as Asgâr, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Hasan Ridâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110b.
Beginning with a Preface—

The original text is written in red. Fair Nasta‘liq.
Not dated, apparently 19th century.
The name “Syed Safdar Nawab” appears on fol. 1a.

No. 315.

foll. 524; lines (centre col.) 17; (margl. col.) 32; size 11×6½; 9½×4½.

KULLIYÁT-I-KHUSRAU.

A. Centre-columns. A very large collection of Gazals, with some Rubá’ís at the end, gathered from all the diwâns of Yamin-ud-Din Abûl Hasan Amir Khusrû the most famous Persian poet in India, who died on 29th Dulqâ’îd, A.H. 725 = A.D. 1324. The Gazals are arranged in alphabetical order, except the first twelve. The initial Gazal, which forms the introductory Gazal of some copies of the poet's third and fourth diwâns, as well as of some collections of his poems, begins thus:

لاي ز خيال ما برین در تو خيال كي رسد الغ
The first alphabetical Gazal begins thus on fol. 46:

- جه اقْتِعالَت اِنْ یَارُب که دوُرَت داد رُو مَا زَرَ اِلْم
Rubā'ís, without any order, begin on fol. 517:

- یاکِسُت خِداوْنَد کَرِم اکْبِر

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

B. Marginal-column. Ā'īnāh-ī-Iskandari, composed A.H. 699 = A.D. 1299 in imitation of Nizāmī's Iskandar Nāmah, forming the fifth (or more commonly the fourth) part of Khusrū's famous Khamsah. It is defective at the beginning and opens abruptly thus on fol. 20:

- گلیسی ده امی دوُرَت (کر) سَارَ الْم

Fol. 125b. Qirān-us-Sā'dayn, "the conjunction of the two lucky planets," i.e. the meeting of Sulṭān Muʿizz-ud-Dīn Kayqūbād of Dīhlī (A.H. 686-689 = A.D. 1287-1290) with his father Sulṭān Nāṣir-ud-Dīn Bugrā Khān of Bangālāh in A.H. 688 = A.D. 1289 at Dīhlī.

Beginning:

- حمد خِداوْنَد سَرَام نَغْسُت

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavi Qudrat Aḥmad, Lucknow, A.H. 1261. For other commentaries see Sprenger, Oude Cat., p. 471.

Fol. 242b. Duwalrānī Khīḍr Khān, variously styled Duwalrānī Kīthānī, or even خَضرِ خَانِی فَصَّلَ خَضرِ خَانِی and also عَشِید* عَشِیدل. A poetical narrative of the love adventures of Khīḍr Khān, son of 'Alā-ud-Dīn Muḥammad Shāh Khīljī (A.H. 695-715 = A.D. 1295-1315) and Duwalrānī, the daughter of Rāy Kārn, the Rājāh of Gujarāt, dedicated to Sulṭān 'Alā-ud-Dīn, the father of the hero.

Beginning:

- سِرَانَهُ بِنَلَم آن خِداوْنَت

Fol. 328b. Nūh Sipih or the nine spheres. A poetical description of the court of Quṭb-ud-Dīn Mūbārak Shāh Khīljī (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.
Beginning:—

خدا را کذم بر سر نامه پاد اذ اک

Written in a fair Indian Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramadān, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

No. 316.

foll. 297; lines 17; size 9½ × 5½; 6 × 3½.

ديوان خسرو

DIWAN-I-KHUSRAU.

An old and correct copy of Khusrau's diwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his diwâns. This collection, which is much smaller than the preceding one (A), begins likewise with the line

ای ز خیال ما پری اذ اک

The first alphabetical Gazal (fol. 40) begins here thus:—

• بیشگانه غم این ریش جگر خواهی می را اذ اک

Muqatṭa'āt, beginning on fol. 277a:—

• ای که کل توهن و تقویست خیال

Rubā'īs, fol. 282a, beginning:—

• پاکست خداورد کرم اکبر خیال

Written in a beautiful learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

No. 317.

foll. 201; lines (centre col.) 17; (margl. col.) 34;
size 8½ × 4½; 7½ × 3½.

خمسه خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrau's famous Khamsah. The first page begins with the romantic Ma'nawi
Shirin wa Khusrau, which forms the second part of the poet’s Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Nizâmi’s Khusrau wa Shirin.

Beginning:—

• خداوندنا دام را جسمي بکش جل

The first page is immediately followed by the مطلع الانوار Maṭ-la’-ul-Anwâr, which forms the first part of the Khamsah and which was written, A.H. 698 = A.D. 1298, in imitation of Nizâmi’s Makhzan-ul-Aarâr. This poem is defective at the beginning and opens abruptly on fol. 24 with the line خاک وی از بابت مردم بود از الغ. Foll.113b. میجنون و لیلی Majnûn wa Laylá. The loves of Laylá and Majnûn, in imitation of Nizâmi’s Laylá wa Majnûn. This poem forming the third part of the poet’s Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning:—

• لی داده بدل خزیمه راز الغ

Printed in Calcutta, 1811, 1818 and A.H. 1241. In Lucknow, A.H. 1286; it is also published in Lumsden’s Persian Selections (Calcutta, 1828).

Fol. 150b. کتاب هفت هشت پیام پیام بآورم غز، on the love adventures of Bahrâmgûr, in imitation of Nizâmi’s Haft Paykar. This poem, forming in some copies the fourth part of Khusrau’s Khamsah, and in others the fifth, was composed in A.H. 701 = A.D. 1301.

Beginning:—

• لی کشایند خزآه بست الغ

The concluding portion of this poem and the entire Maṣnawi entitled آنیه اسكندراي A’inah-i-Iskandari, forming the fifth (or more commonly the fourth) part of the poet’s Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmi’s Iskandar Namâh, are wanting. The two smaller and very rare Maṣnavi and منطق الشاق روح العاقبین, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Tal’iq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201. Not dated, apparently 19th century.
No. 318.

foll. 236; lines 25; size $10\frac{1}{2} \times 7; 7\frac{1}{2} \times 4\frac{1}{4}$.

TUHFAT-US-SIGR AND WASAT-UL-HAYAT.

I. Foll. 1-71. توحفatuṣ-Sīgr “The present of the early age.” This is the first of the five diwāns of Khusrau. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣīdahs, Qīṭ’ahs, Gazals, Maṣnawīs and Rubā’is. The first folio containing the beginning portion of the prose preface to this diwān is wanting, and the first line on fol. 2 a opens with the words و خورود و برکت را.

The first Qaṣīdah begins thus on fol. 3 b:

• خدای اعزای عزین ذو الجلال کی نیکوئی لله

II. Foll. 72-236. رست الصیات Wasat-ul-Hayat, or poems of middle life. This is the second diwān of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣīdahs, Tarji’āt, Gazals, Maṣnawīs and Rubā’is.

Beginning with the usual prose preface:

• بفضل اللہ قد سطرت هذة الصفحات الخ

The first usual Qaṣīdah (fol. 78 a) begins thus:

• محمد رامین برزبان اللہ رب العالمین بتیه تقیة و نهایة النظم

The third, the fourth and the fifth called respectively نهایة النظم and نهایة النظم are not found in this collection.

Written in fair Nasta’liq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each diwān. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first diwān is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumādā, A.H. 1012.

Scribe: عبد الكریم بن عبد النجول صديقی.
No. 319.

foll. 111; lines 20; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausi's Shâh Nâmâh, and treating of the exploits of Sâm, son of Narîmân, and his love adventures with the Chinese princess Paridukhût.

The MS. is defective at the beginning and opens abruptly thus:

منه نب سر نفخت گردن سپهر هم خشک جنگ است هم داد رمیر

The title of the work is not found in the text, but it is endorsed as Sâm Nâmâh. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name Khwâjû, is not found in this copy. Khwâjû, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same Khwâjû, whose biographers make no mention of the Sâm Nâmâh.

The story begins here with an account of Sâm's setting out on a hunting expedition, on fol. 15:

واز روز نا روز نفختة شاه که ننشست برپختت زربا کلا

and ends, like Rieu's copy, with an account of Sâm's return from Khâwar to the court of Minûchihr.

Written in fair Nasta'liq within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 16. The headings are written in red throughout.

Not dated, apparently 17th century.

No. 320.

foll. 428; lines 17; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

کلیات ابن يسی

KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Âmir Fakhr-ud-Dîn Mahmûd bin Âmir Yamin-ud-Dîn Muhammed ul-Mustaufi ul-Fâryûmî, poetically known as Ibn-i-Yamin

who was a panegyrist to
the Sarbadārs of Khurāsān (A.H. 737-783 = A.D. 1337-1381) and
died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning:

Contents:

Qaṣidahs, fol. 1b; Muqāṭṭa‘at, fol. 103b; chronograms, fol. 214a;
Gazals, fol. 220b; Rubā‘is, fol. 343a; two Maṣnawis, the first enti-
tled Rasa‘a Kalna‘ah, on fol. 370b, and the second, styled
Rasa‘a Kalna‘ah, on fol. 380b; Qīṭāhs, fol. 391a. The preface compiled by an
anonymous author in A.H. 756 = A.D. 1356, found in other copies
at the beginning of the diwān, is found here on fol. 424b.

Written in minute Nasta‘līq with the headings in red. Fol.
324 should follow fol. 303.

Copied by the order of Mirzā Naṣīr-ud-Din Muḥammad by
Muhammad Fāḍil, in Rajab, A.H. 1026. Two faint seals at the end.
The MS. is slightly damaged.

No. 321.

foll. 110; lines 17; size 8 × 5½; 6 × 3½.

ديوان سلمان

DIWĀN-I-SALMĀN.

The lyrical poems of Khwājah Jamāl-ud-Din Muḥammad
Salmān bin Khwājah ‘Alā-ud-Din Muḥammad, of Sāwah
who flourished under the Šīkhāb rulers and died in A.H. 778 = A.D. 1376.
For a discussion of the various dates assigned to the poet’s death, see
Bankipur Lib. Cat. i, No. 147, where the oldest known copy of
the poet’s Gazals is noticed.

This copy of the poet’s diwān begins with a series of Tarjī’s
thus:

ما مریمان کوئی خماریم سربیسجد نرمی نا آرام

Gazals, arranged in alphabetical order, begin thus on fol. 8b:

آغر حسین تو بنشاید نتاط آ زه ندی دعوی را

Rubā‘is, fol. 101a; Mu‘ammīyāt, fol. 110a.
The copy breaks off in the middle of the Mu‘ammīyāt.
Some select poems are published in Bland’s “Century of Per-
sian Gazals,” No. 4, and in Erdmann, Zeitschriften der D.M.G.,
XV, pp. 758-772.
Written in good Nasta‘liq within gold and coloured-ruled borders with illuminated 'Unwâns on foll. 1b and 8b.
Not dated, apparently 17th century.
Fol. 2a contains two seals of Wâjid-ur-Rahmân, dated A.H. 1274.

**No. 322.**

foll. 168; lines 15; size $8\frac{1}{4} \times 5; 6\frac{1}{4} \times 3\frac{1}{4}$.

**Qaṣâid-i-Salmân.**

A collection of the Qaṣidahs of Salmân without alphabetical order.

Beginning:—

از كُبْرُ اکْرِش طَرَّة بِهِم بَرُشْدَةً اسْت
عَرَضَش بَارِي أيْس عَزَّة خَوْشَتِرَتْ شَدَة اسْت

Written in small Nasta‘liq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwâns at the beginning.

Folios are inter-mixed with each other throughout the copy.
Not dated, apparently 18th century.

**No. 323.**

foll. 113; lines 15; size $10 \times 5\frac{1}{4}; 5\frac{1}{4} \times 3$.

**Gazaliyât-i-Salmân.**

A collection of the Gazals of Salmân, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147:—

أُخْرِشى تَوْبَشَيْد نَقَاب إِزْحَرْة دَعُوبِي رَأ
بَكَل رَفْغَوِي—رَبَ اَنْدَايْد دَرْفَدِرِس اَعْلَي رَأ

Written in good Nasta‘liq within gold and coloured-ruled borders with an illuminated head-piece.
Not dated, apparently 18th century.
The fly-leaf is covered with seals and 'Aṣīl-didahs, the following of which are legible:—
(1) A seal of Sayyid Kalim Ullah Khan, dated A.H. 1112.
(2) A seal of Sayyid Ahmad, dated A.H. 1165.
(3) A seal of Sayyid Murtaḍa, dated A.H. 1223.

No. 324.

foll. 155; lines 12; size 7 x 4; 4\(\frac{1}{2}\) x 2\(\frac{1}{4}\).

MIHR-WA-MUSHTARĪ.

"The Sun and Jupiter." A romantic Maṣnawi by Shams-ud-Din Muḥammad 'Aṣṣār of Tabrīz who flourished during the reign of the ʿIlqānī Sovereign Sultan Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwāl, A.H. 778 = A.D. 1376.

Beginning:—

بفَنَّامَ بَادِشَةَةٌ عَالِمٌ عَشَقٌ كَهْ نَامُشٌ هَمْسَ نَقْصُ خَالِمٌ عَشَقٌ

Written in good Nastaʿliq within gold and coloured-ruled borders with a double-page 'Unwān and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

No. 325.

foll. 205; lines 14; size 8\(\frac{1}{4}\) x 4\(\frac{1}{2}\); 5\(\frac{1}{2}\) x 2\(\frac{1}{4}\).

DIWĀN-I-ḤĀFIZ.

A splendid copy of the lyrical poems of the celebrated Khwājah Shams-ud-Din Muḥammad, with the popular takhallus Ḥāfiz of Shirāz, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's diwān has been described under No. 151.
Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; text with Südis’ Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fath ‘Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq ‘Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of Gazals, arranged in alphabetical order, begins as usual thus:—

لا یا ایها الساقی ادرکن کے ناروا
کے عشق آسان فور اول وی افتاد مشکلات

Maşnâwis, fol. 192a; Muqâṭṭa’ât, fol. 197a; Rubâ’is, fol. 204b.
Written in fair Nasta’lîq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated ‘Unwân.
Not dated, apparently 16th century.
Scribe:—

The fly-leaf at the beginning bearing several ‘Arîj-dîdahs and seals is pasted over with paper.

No. 326.

foll. 144; lines 17; size 9½ × 5½; 7½ × 3½.

THE SAME.

Another copy of the same with the preface of Hâfiz’s friend Muḥammad Gulandâm who collected the poet’s diwân after his death.

Beginning:—

حمد بهداد و ثلثی بهداد و سیاس بیقیاس

Gazals in alphabetical order, fol. 4b; Maşnâwis, fol. 139b; Muqâṭṭa’ât, fol. 141a; Rubâ’is, fol. 143a.
Written in fair Nasta’lîq within red-ruled borders.
No. 327.

foll. 99; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

Dīwān-i-Magrībī.

A good copy of the lyrical poems of Maulānā Muhammad Shirin, better known as Magribī مولانا محمد شیرین مغربی, who was born at Nāín in Isfahān and died at Tabrīz, A.H. 809 = A.D. 1406.

Beginning:

خورشید رخت چوگشت یبدا ذرات در کون شد هریذا

Gazals in alphabetical order, foll. 1b-69a; Muqāṭṭa’āt, foll. 69b-77b; Tarkib-bands, foll. 77b-95a; Rubā’īs, foll. 95a-99a.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta’liq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented ‘Unwân.

Not dated, apparently 17th century.

No. 328.

foll. 352; lines 19; size $17\frac{1}{2} \times 12$; $9\frac{1}{4} \times 6\frac{1}{4}$.

Khāwar Nāmah.

A very valuable and exceedingly interesting copy of the Khāwar Nāmah, an epic poem in the measure and style of Firdausi’s Shāh Namah, relating the warlike deeds of ‘Ali in battles fought with Qubād the king of Khāwarān, and with other heathen kings, most of whom embraced Islām, by Shams-ud-Dīn Muḥammad bin Husām-ud-Dīn, better known as Ibn-i-Ḥusām شمس الدين محمد بن حسام الدين المعروف به ابن حسام, who composed it in A.H. 830 = A.D. 1426, and died according to the best authorities in A.H. 875 = A.D. 1470.

Beginning:

شمس الدين محمد بن حسام

This valuable copy is written in a very beautiful bold Nasta’liq within four gold-ruled columns with a profusely illuminated
No. 329.

foll. 258; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the Khâwar Nâmâh with a biographical notice of the author prefixed to the text by Maulawi Sadr-ud-Din, the donor of this collection, beginning:

* أحوال مصنف خاير نامه - مولانا شيخ محمد ابن جمال الدين الغ

The text begins as usual on fol. 3a.

Written in ordinary Nastâ’iql with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places. Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus:

اول ایسراه سنه 1316 بذگله برلی نقل کتاب هدیه عبد الرحم

No. 330.

foll. 143; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

ديوان قاسم انوار

DIWÂN-I-QâSIM ANWÂR.

The Diwân of Sayyid Mu‘in-ud-Din ‘Ali ut-Tabrizi, known as Qâsim Anwâr, born in A.H. 757 = A.D. 1356 at Sarâb in Âderbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in Kharjîrd, in the district of Jâm, where he died in Rabî‘ Í, A.H. 837 = A.D. 1433.

Beginning as in most copies:

* بیپچاره سودا زده سر گردانی که پرچال خدادرند سختی جوی رائی

Beginning of the Gazals in alphabetical order, fol. 2a:

* ای میل سعادت ز جبین تو هرودا الغ
Muqatṭa‘át, Tarkib-bands, etc., with occasional Turkish verses, fol. 125b; Mašnawīs, fol. 126b; Rubā‘is, fol. 139a.
Written in fair small Nasta‘liq within coloured-ruled borders.
Not dated, apparently 17th century.
The fly-leaf at the beginning bears a seal with the following inscription:

No. 331.

fol. 24; lines 12; size 8½ × 5; 5 × 2½.

حَالِ نَامِه مُعُورِفَ بِهِ غَرَيْرِ رَجُوَانَ

HÂL NÂMAH, BETTER KNOWN AS GÜ İ WA ÇHAĞÂN.

An allegorical mystic Mašnawi by Maulâna ‘Ârifî Harawi مولانا عارفی هرودی who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:

زَانُ بَيْضُ كَه حَسَبَ حَالَ غَرَيْرَ

This beautiful and valuable MS., written in elegant Nasta‘liq within gold-ruled borders with a richly illuminated ‘Unwân, is due to the penmanship of the famous caligrapher Muhammad Ḥâshim (of Qazwin, a pupil of Rashîd-i-Daylâmî).
Dated, Dulqâ‘ad, A.H. 981.
The MS. contains a beautifully painted illustration on the fly-leaf.

No. 332.

fol. 193; lines 17; size 8½ × 4½; 6½ × 3½.

مُسَبَّح

MIŞBAH.

A mystical poem, in the metre and style of Maulâna Rûmî’s Mašnawi, relating to Śûfîc doctrines, illustrated by numerous anecdotes of prophets, the Aṣḥâbs and other holy saints.

Beginning:

إِلَى بَنَامِ الْحَرَّـمِ الْفِلَاحِ

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian
Cat. p. 641), is called Rashid-ud-Din Muḥammad ul-Asfarā'īnī
رشيد الدين مصطفى الاستقرائي, finished the composition A.H. 852 =
A.D. 1448 (cf. fol. 191b).
Written in Indian Nasta’liq within coloured-ruled borders.
Spaces for headings are left blank throughout.
Not dated, apparently 18th century.

**No. 333.**

foll. 48; lines 11; size 9$\frac{1}{2}$ x 6; 5$\frac{1}{2}$ x 3.

ديوان شاهي

DĪWĀN-I-SHĀḤI.

A valuable and exceedingly beautiful copy of the lyrical poems
of Amir Shahī امیر شاهی with his original name Āqā Malik bin
Jamāl-ud-Dīn Fīrūzkūhī ًآنا مالک بن جمال الدين فیروز کوهی who,
according to some biographers, was the nephew of Khwājah 'Ali
Muayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the
noble and illustrious family of the Sarbadārs of Khurāsān. He
was well skilled in calligraphy, painting and music, and died at
Astarābdād in A.H. 857 = A.D. 1454.
The diwan of Shāḥi has been lithographed in Constantinople,
A.H. 1288.

Beginning:—

بسوخت آتش عشق تو بیگناه مرا
بدرخت نارک چشم بیک نگاه مرا

Gazals in alphabetical order, fol. 1a.
Qiṭ'āhs, fol. 45a.
Rubā'īs, fol. 45b.

Written in elegant Nasta’liq within gold and coloured-ruled
columns on gold-sprinkled papers with ornamentations and floral
designs on every page. There are two whole-page but faded
miniatures, one at the beginning and the other at the end of the
copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning),
dated 6th Dulhijjah, A.H. 1069, says that this MS. once belonged
to the library of Aurangzeb:—

شایع ولایت پنجه

كتاب دیوان شاهی بخط استقلال مصری جلد رطني بابت هدیه
کرد حضرت جمع کتابخانه عامة پادشاه عالمکر سلیمان ابیال سلیمان سریر
خلد الله ملكه وسلطانه شده
The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muhammad ul-Husayni, entitled Hádiq, says that he got the MS. repaired by Shaykh Muṣaffar Husayn, for Maulawi Sayyid Šadr-ud-Din Aḥmad (the donor), on the 25th Rabī' 1, A.H. 1312.
Not dated, apparently 16th century.

No. 334.

foll. 24; lines 12; size $10\frac{1}{2} \times 7\frac{1}{4}$; $5\frac{1}{2} \times 3$.

دیوان ربیعی سرتندی

DĪWĀN-I-RIYĀDĪ SAMARQANDĪ.

A valuable copy of the somewhat rare diwān of Riyādī of Samarqand, who died, according to Taqi Kāshi, A.H. 884 = A.D. 1479.

Beginning:—

من علی آندر که نفس گندی افتادک مست
نامه حیرت بال طاری ادرک بست

The Gazals, which form the chief contents of the diwān, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'liq within gold and coloured-ruled columns with a richly illuminated 'Unwān. The original folios have been mounted on new margins.
Not dated, apparently 17th century.

No. 335.

foll. 358; lines 12; size $8 \times 4\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

دیوان جامعی

DĪWĀN-I-JĀMĪ.

A collection of the lyrical poems of the celebrated Nūr-ud-Din 'Abd-ur-Raḥmān Jāmī bin Nizām-ud-Din Aḥmad bin Shams-ud-Din Muḥammad ul-Dashti ul-Iṣfahānī, the last great classical poet of Persia, who was born in Kharjird, near Jām, on the 23rd of Shabān, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzā Šāh Rukh (A.H. 807-850 = A.D. 1404-1446),
and died in Herat on the 18th of Muḥarram, A.H. 898 — 9th November, A.D. 1492.

Beginning with a preface:

مرورین ترین کلامی که غزل سرایان انچاسی الف

This collection of the poems agrees with Part II of the first diwan: see Bankipūr Lib. Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qasīdahs:

بسم الله الرحمن الرحيم
اعظم اسماء علم حكيم
Gazals in alphabetical order, fol. 43b; Qit'ahs, fol. 343b; Rubā'īs, fol. 347b.

A beautiful copy. Written in good Nasta'īlīq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwāns at the beginning and one on fol. 43b. The headings are illuminated throughout the copy.

Dated Shawwāl, A.H. 944.

Scribe: محمد ابن حسین الكاتب.

A note at the end of the copy runs thus:

مهدال المعظم سنة 12 جلول شاهر

No. 336.

foll. 460; lines 13; size 8½ x 4½; 6 x 3.

THE SAME.

The First Part of the First Diwan of Jāmī beginning as in Bankipūr Lib. Cat. No. 180, vii:

بسم الله الرحمن الرحيم

Heest علیوی سرخوئی کریم

The MS. ends with the following Rubā'ī:

گه در هوس روزی نتو آویزم
گه در سر زلف مشکی و آویزم

The MS. ends with the following Rubā'ī:

Written in clear Indian Nasta'īlīq. Seven verses on foll. 349b-350a have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Ṣadr-ud-Dīn Ahmad, son of Sayyid Karim-ud-Dīn Ahmad of Būhār, in Bardawān, in Ḍulhijjah, A.H. 1285.

Scribe: میته اراملی الجوهری.
No. 337.

foll. 193; lines 13; size 8½ × 5½; 6 × 3.

THE SAME.

This collection of poems closely agrees with the First Part of the Second Dīwān, noticed in Rosen, p. 239, and Bankipūr Lib. Cat. No. 180, ix, and begins likewise:—

بسم الله الرحمن الرحيم املی حمد الملك الكریم

Gazals in alphabetical order, fol. 24b; Qiṭ‘ahs, fol. 170b.
Written in clear Indian Nasta‘liq.
Copied for Maulawi Sayyid Sadr-ud-Din Ahmād, the donor of this Library, by Mir Irādat ‘Ali of Būhār on 20th Rabi‘ II, A.H. 1283.

No. 338.

foll. 81; lines 22; size 14 × 8½; 8½ × 4½.

سلسلة الذهب

SILSILAT-UD-DAHAB

OR

"THE GOLDEN CHAIN."

A religious Maṣnawi in the metre of the Ḥadiqah of Sanā‘ī and the Haft Paykar of Nizāmī. It is the first of the Seven Maṣnawis (Haft Aurang) of Jāmī, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1b:—

الله الصمد قبل كل كلام بصفات الجلال و الأكرام

Second Daftar, beginning on fol. 49b:—

بشنواري كوش برساک عشق از همیر تلم تلک عشق

Third Daftar, beginning on fol. 63b:—

حمد ایزد نه کرت تست لی دل هرجه کارتو بار تست لی دل

Written in beautiful minute Nasta‘liq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.
Scribe: حليم محمود شيرازي

A note on the fly-leaf runs thus:

سبع مئاني خمسة جامع ٢٧ ندم. وهو سبعة سيرة به هفت مدر ربيه سته حضرت محمد اميرغلق صلى الله سين سياته الغلق هو الحق هو الحق هو الحق.

The fly-leaf contains two partly-faded seals of one Ya’qūb Abul Qāsim, and one of a certain Dilawar ‘Ali of ‘Alamgir’s time, dated A.H. 1167.

No. 339.

foll. 235; lines 15; size 8½ × 5; 5 × 3.

THE SAME.

Another copy of Jāmi’s Silsilat-ad-Dahab agreeing exactly with the preceding copy.

Written in good Nasta’liq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page ‘Unwāns at the beginning.

Not dated, apparently 17th century.

No. 340.

foll. 14; lines 22; size 14 × 8½; 8¼ × 4½.

سلامان رایسل

SALAMĀN WA ABSĀL.


Beginning:

لَيْ كَيَاباتُ تَارِثة جَالِ سُعَاشَاوَلَ زَابُ لَعَفَتُ تَرْجَیمِ عَاشْقَانِ

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta’liq within four gold and coloured-ruled borders with a profusely illuminated ‘Unwān. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilawar ‘Ali of ‘Alamgir’s time, dated A.H. 1167, followed by the following note:

من غواری الزمان خان دربار خان المخاطب بططائ خانی فی سنه تسع جلیس سلطان الاعظم خلد لله ملیته فی دار الامیرة الکبر آباد
No. 341.

foll. 34; lines 25; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

صلمان وابعال

و

حصة الأحرار

SALÂMÂN ABSÂL WA TUHFAT-UL-AHRÂR.

Another copy of the Salâmân wa Absâl with the third Mağnawi of Jâmi‘s Haft Aurang, entitled Tuhfat-ul-Ahrâr.

The Tuhfat-ul-Ahrâr is a religious Mağnawi in the metre of the Makhzan-ul-Asrâr of Nizâmi, composed in A.H. 886—A.D. 1481, and named after Khwâjah Nasîr-ud-Dîn ‘Ubâydi ‘Ullah Ahrârî, better known as Khwâjah Ahrâr, (d. A.H. 895—A.D. 1489), the founder of the Naqshbandiyah order. It begins here on fol. 15b:—

• حامدًا لِمَ جُعَل جَذَانِي كُل عَرَف مُغْضَر اِسْرَارٍ كَدَالِمَ الْغَمَّ

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta‘iliq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1b and 15b.

Not dated, apparently, beginning of the 17th century.

Scribe:—میرصالح

No. 342.

foll. 22; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

THE SAME.

Another copy of Jâmi‘s Tuhfat-ul-Ahrâr, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta‘iliq within four gold and coloured-ruled borders with a profusely illuminated ‘Unwân. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe:—حاجی مصعوب بن شمس الذین معصوب

The fly-leaf contains the seal of Dilâwar ‘Ali of ‘Âlamgîr’s time, dated A.H. 1167, followed by the same note as in the copy of Salâmân wa Absâl, No. 340.
No. 343.

foll. 36; lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

SUBHAT-UL-ABRÂR.

A religious Maṣnawi by the same Jâmi in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sultan Husayn. The poem begins with a short prose preface, which is introduced by a Rubâ'i, beginning:

الملكة لله كف بحرون كرختم

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilâwar 'Ali on the fly-leaf, followed by the note:

سبعه سيله كزكبت خانه نواب نامدار نواب خان دوالي خان بادر

مغفور مرحم بي رصيد در سنة 14 جلاوس

Spaces for headings are left blank on foll. 25-36.

No. 344.

foll. 119; lines 13; size $9 \times 5\frac{1}{4}$; $5 \times 3$.

THE SAME.

Another copy of Jâmi's Šubhât-ul-Abrâr agreeing exactly with the preceding copy.

Written in beautiful Nasta'liq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwâns at the beginning:

Not dated, apparently 17th century.
The last folio contains three faded seals.
The original folios are mounted on floral-designed margins.

No. 345.

foll. 48; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

YÛSUF WA ZULAYKHÂ.

The most popular romantic poem of Jâmi in the metre of Nizâmi's Khusrau wa Shirin, representing the story of Joseph in
Chapter XII of the Qurán. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahángir by ‘Abd-ur-Raḥím Khán Khánán, is noticed.

It was composed in A.H. 888 — A.D. 1483 and begins as usual thus:

اللُّهِ غَفِيرٌ لَا يُضَلِّي الْعَمَّامِيَّاتِ لَا يُؤْتِي الْإِزْدَادَةَ جَارِيَّ يَتْمِي

The poem has been printed with German Translation at Vienna by Rosenzweig, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta’liq within four gold and coloured-ruled borders with an illuminated ‘Unwan.

The headings are written in red. The fly-leaf contains a seal of Dilâwar ‘Ali of ‘Alamgir’s time, dated A.H. 1167.

Not dated, apparently 16th century.

No. 346.

foll. 157; lines 13; size 8½ × 5½; 5½ × 3.

THE SAME.

Another copy of Jámi’s Yúsuf wa Zulaykha.

Written in fair Nasta’liq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

No. 347.

foll. 46; lines 22; size 14 × 8½; 8½ × 4½.

لَيْلَةٌ وَمِجْنُون

LAYLÍ WA MAJNÚN.

Another romantic poem by Jámi on the loves of Laylá and Majnún in the metre of Niẓámí’s poem of the same style.

Beginning:—

لى خاک نویتاج سربلندان مجفنون تو عدل هوشمندان
Written in beautiful minute Nasta’liq within four gold and
coloured-ruled borders with a beautifully illuminated head-piece.
Dated, Dulqa’id, A.H. 977.
Scribe: Hajji Mahmud.
This copy also contains the seal of Dilawar ‘Ali, followed by
the usual note.

No. 348.
fol. 27; lines 22; size 14 × 8½; 8½ × 4½.

Khvard Namâh-I-Iskandarî.
An ethical Mânawi by the same Jâmi, in the metre of Fir-
dausi’s Shâh Namâh, dedicated to Sultan Husayn.
Beginning:—
ابی کمال الی تراست
جتال جهان یادشاگی تراست
Written by the scribe of the preceding copy.
Spaces for headings are left blank throughout.
Dated A.H. 977.
The same seal and note of the preceding copy are found here
on the last page.

No. 349.
fol. 68; lines 15; size 9 × 5½; 5½ × 2½.

Ahsânah Namâh Wazntul-ahraz.

1. I’tiqâd Namâh, also styled عقائد جامی, a theosophical Maż-
nawi, being an exposition of the Muhammedan creed.
Beginning:—
بعد حمد خدا و نعت رسول
بشنو این تنزه را بسمع تبرک
Written in good Nasta’liq within gold-ruled borders, with
illuminated ‘Unwâns on fol. 1b and 11b. The headings are written
in red.
Not dated, apparently 17th century.
No. 350.
foll. 62; lines 15; size 10 × 6; 6 × 2½.

FUTÚH-UL-ḤARAMAYN.

A Maṣnawi poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muḥyī Lārī مَعْجِيّ لَارْي who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A.D. 1505, and died, according to Taqī Kāshī, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning:

إِنَّ دُوِّينَ غَزْبَةٌ لَّيْلًا نَوْمٌ كُوَّنِي وَمِثَالُ قِطْرُ ثُلُّ "لَنْ يَوْمَ نَدِينِ نَوْمٍ

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futūh-ul-Haramayn has been wrongly ascribed by Sprenger, p. 451; Stewart, p. 66, and several others, to Jāmi; and also to the holy saint Muḥyī-ud-Dīn ʿAbd-ul-Qādir of Jīlān (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair Nastaʿlīq within gold and coloured-ruled borders with an illuminated ʿUnwān and the headings in red. It contains beautifully painted drawings representing the Ḥaram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on foll. 12b, 23b, 24b, 24b, 27a, 28b, 29a, 33a, 34b, 36a, 42a, 44a, 46b, 47a, 47b, 48a and 62a.

Copied in Medina, Rabīʿ I, A.H. 964 (see fol. 51a).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khān Khānān Bayram Khān, the famous general of Akbar's time:

كتاب فتوح العمري كتب خانه سكر خان خانان بن بیرم خان اكبر شاهي

The above note is followed by a seal of ʿAllū Ḥusayn Khān, dated A.H. 1133. The original folios are mounted on new margins.
No. 351.
fol. 80; lines 15; size $9 \times 6$; $6\frac{1}{4} \times 4$.

Dīwān-i-Āṣafī.

A collection of the lyrical poems of Āṣafī, son of Khwājah Muqīm-ud-Dīn Nīmat Ullah of Quhistān خواجه آصفی بن خواجه مقیم البدی نعمت الله قهستانی. He was a pupil of the famous Jāmī, and a personal friend of Mīr ‘Alī Shīr Nawā’t, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This dīwān consists of Ghazals in alphabetical order.

Beginning:

سَارٍ بَاردُ خُدَّا يَا دل وراني را

Written in careless Nasta’liq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fath Ullah Siddiqī, at the Dīwān-khanah of Chaudhri Rafi’-ud-Dīn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged.

Interlinear and marginal notes are found here and there in the copy.

No. 352.
fol. 179; lines 10; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 4$.

Dīwān-i-Fīgānī.

The lyrical poems of Bābā Fīgānī of Shīrāz بابا فغانی شیرازی who at first adopted the takhallūs of Sakkākī, and subsequently changed it to Fīgānī. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Gazals in alphabetical order:

لُى سَرَفَهُ نَامَ تو عَتْقَلْ كَشَلٍ را

Rubā‘īs fol. 156a; Mustazāds, fol. 158a; single verses, fol. 158a; Qaṣīdahs, fol. 165b, and Tarkib-bands, fol. 167b.

Written in minute Nasta’liq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page ‘Unwāns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several ‘Arq-didahs and faded seals.
Not dated, apparently 16th century.
The original folios are mounted on new margins.

No. 353.

foll. 145; lines 14; size 9½ × 5¾; 5½ × 2½.

تیمور نامه
TİMÜR NÂMAH.

A versified account of the warlike exploits of Timûr in imitation of Nizâmi’s Sikandar Nâmah, by ‘Abd Ullah Hâtifi, who was the sister’s son of the celebrated Jâmi’, and, like his uncle, was born in Kâhirjird in the province of Jâm. He died in Muḥarram, A.H. 927 = A.D. 1521.

Beginning:—

بنام خدامی چه تکرر خرده نیارد که در کنگ آ بی پر

The poem is also called گلفر نامه, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta’liq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

No. 354.

foll. 200; lines 12; size 8½ × 4½; 6 × 2½.

THE SAME.

Another copy of Hâtifi’s Timûr Nâmeh, written in bold Nasta’liq within gold and coloured-ruled borders with an illuminated but faded head piece. The headings are written in red throughout the copy.

Dated Շաفâr, A.H. 970.

No. 355.

foll. 61; lines 14; size 7½ × 4¼; 4 × 2½.

Haft Manzâr.

Another Maṣnawi by Hâtifi in imitation of Nizâmi’s Haft Paykar.
Beginning:

Written in careless Nasta'liq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bān, A.H. 1024.
The MS. is worm-eaten and damaged.

No. 356.

foll. 57; lines 15; size 10 x 6; 7 x 4½.

ديوان إلهي خراساني
DĪWĀN-I-AHLLĪ KHURĀSĀNĪ.

A very rare copy of the lyrical poems of Ahlī Khurāsānī, a native of Tarshiz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p. 319, in A.H. 934 = A.D. 1527. He must not be confused with his contemporary namesake Ahlī Shirāzī mentioned in the following No. 358.

Beginning:

The diwan consists chiefly of gazals arranged in alphabetical order.

Written in ordinary Nasta'liq within red-ruled borders.
The poet's nom-de-plume is written in red throughout the copy.
Not dated, apparently 19th century.

No. 357.

foll. 102; lines 21; size 7½ x 4½; 5½ x 3.

مثنويات جمالي
MAṢNAWIYĀT-I-JAMĀLĪ.

A very rare work, containing five ethical and mystical Maṣnawī intermixed with prose, by Jamālī, who seems to be identical with Hamid bin Faḍl Ullah, known as Darwish (or Mullā) Jamālī of Delhi, with his original name Jalāl Khān. He at first adopted the Takhallūs Jalālī, which he subsequently changed to Jamālī. He distinguished himself during the reign of Sultan Sikandar Lodi, and subsequently gained the favour of Bābur and Humāyūn.
According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A.H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'an, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Mašnavi. He generally quotes Sanā'i, 'Aṭṭār, Rūmī, 'Irāqi and other mystics.

I. Mihr-ul-Qulūb, beginning as in Sprenger, loc. cit.:—

The name of the poet and the title of the poem occur in the concluding line:

II. Fursat Nāmah, beginning with a short prose preface:

The poem begins thus on fol. 6b:—

III. Nusrat Nāmah, beginning with a short prose preface, fol. 11b:—

The poem begins thus:

IV. Qudrat Nāmah, beginning like the preceding two Mašnavis with a short prose preface, fol. 24b:—

The poem begins thus:

V. Maḥbūb-uṣ-Siddīqīn, beginning without any preface, fol. 38b:—
A profusely illuminated head-piece is found at the beginning of each Mašnawī.

Written in a beautiful small Nasta'liq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muhammad İbrāhīm, dated A.H. 1297, is found at the end.

**No. 358.**

foll. 343; lines (centre col.) 19; (margl. col.) 11;
size $9\frac{1}{4} \times 5\frac{1}{2} ; \, 6\frac{1}{2} \times 3\frac{1}{2}$.

KULLIYĀT-I- AHLĪ SHĪRĀZĪ.

A collection of some of the poetical works of Maulānā Ahlī Shīrāzī. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Musāllā by the side of Hāfiz.

Contents:

I. ٍسیهر-ی-حالال or "Lawful Sorcery," dealing with the love story of Prince Jām and Princess Gul.

In this wonderful Mašnawī the poet has united the artifices of metre and the playing upon words found separately in Kātibī’s (d. A.H. 838 = A.D. 1434) two poems, Majma‘-ul-Baḥrayn and Tajnisāt—that is to say, this poem can be read in two different metres, viz. مفعول مفعول فاعل فاعل فاعل and and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface:

لَى هَمَّهِ عَالِمَ بِرَتَوَانِي شَكْوَةٌ
رفعت خَاكَد دِرِ توْبَيْشٌ كُوْةٌ

II. Sham‘-wa-Parwānah or "the Candle and the Moth," composed A.H. 894 = A.D. 1488, and dedicated to Sultan Ya‘qūb Aq-Quyunlū (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13a:

بِنَامٍ آنِكَه مَلْوَاَزَ عَنْفِيْت
دهد ورائه شمع هدايت

III. Qasidahs, beginning, fol. 33a:

الله بِسَرُّ سُلَتْر حَمَّدُهُ إِلَّهُ
بني آدم آنينه نوى الله
IV. Mukhammasset and Muqaṭṭa’at, beginning on fol. 87a:

V. Gazals, arranged in alphabetical order, beginning on fol. 98:

VI. A series of Rubás is arranged alphabetically, beginning with a short prose preface, beginning, fol. 293b:

• بعذر الله تيمانا بذكرا الاختي بوشيدة نماثد برزاب صورت الغ

The first Rubá'I begins thus:

VII. Another series of Rubás is describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 293b:

• بعذر الله تيمانا بذكرا الاختي بوشيدة نماثد برزاب صورت الغ

Beginning of the first Rubá'I:

VIII. Miscellaneous poems, consisting of a series of Rubás and single verses, fol. 304a.

Written in good Nasta’liq within coloured-ruled borders.

A note, dated 15th Dul Hijjah, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th Shawwal, A.H. 1047.

Scribe: — جعفر.

The MS. is slightly damaged.

No 359.

foll. 362; lines (centre col.) 18; (margl.) 14;
size 11½ x 6½; 7 x 3½.

THE SAME.

A valuable copy of Ahlí Shirází’s Kulliyáát with the same contents and arrangement as in the preceding copy, in addition
to which there are three highly artificial Qaṣīdahs towards the end, composed in honour of Mīr ʿAlī Shīr, Sulṭān Yaʿqūb and Shāh Ismāʿīl Bahādūr respectively.

The first artificial Qaṣīdah begins thus on fol. 316b:

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following:

The second artificial Qaṣīdah in praise of Sulṭān Yaʿqūb begins on fol. 331b; and the third in praise of Shāh Ismāʿīl, on fol. 347b. Each of these three Qaṣīdahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated Unwān and beautiful ornamentations. Written in beautiful Nastaʿlīq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwājah Lutf Ullah for Khwājah ʿAbd-ul-Karim.

Scribe: محمد حسین بن على تلی الكتب الشیرازی

Dated 9th Muḥarram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362b.

No 360.

foll. 31; lines 16; size 8½ × 5; 5½ × 3.

Another copy containing the first and third artificial Qaṣīdahs of Ahli. It begins with the third Qaṣīdah (foll. 1b-17a), after which comes the first (foll. 18a-31a). Each Qaṣīdah begins with the usual preface.

Written in fair Nastaʿlīq within gold and coloured-ruled borders, with an illuminated frontispiece at the beginning of each section.

Not dated, apparently 18th century.
No. 361.

foll. 31; lines 15; size 10½ × 6½; 7 × 4.

ديوان شرف جهان

DĪWĀN-I-SHARAF-I-JAHĀN.

A collection of the lyrical poems of Mirzá Sharaf bin Qādī Jahān bin Sayyid Sayf-ud-Dīn ul-Ḥusaynī ul-Qazwīnī, better known as Sharaf-i-Jahān مرزآ شرطف بن قاثی جهان بن سيد سيف الدين التميمي القزويني المعروف به شرف جهان, who was born in Qazwīn A.H. 902 = A.D. 1496, and died A.H. 968 = A.D. 1560; comp. Bankipur Lib. Cat. Nos. 238 and 239, where two very good copies of the diwān are noticed.

The present copy consists chiefly of Gazals arranged in alphabetical order.

Beginning:—

لى شوق دیدنت سبب جستگوی ما هردم نزوده در لذت آرزوه ما

The MS. ends with a few Qīṭ′aḥs and seven Rubāʿis.

Written in ordinary Nastaʿlīq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

No. 362.

foll. 127; lines (centre col.) 14; (margl. col.) 23;
size 9 × 6; 8½ × 4½.

ديوان رضائي

DĪWĀN-I-RAḤĀʿI.

The lyrical poems of Shaykh Saʿd-ud-Dīn Rahāʿī of Khawāf شیخ معد الدين رضائي الخوافي, a descendant of the well-known saint Shaykh Zayn-ud-Dīn Khawāfī. He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawi thus:—

Contents of the central col.:—

Qasidahs, fol. 4b; Gazals in alphabetical order, fol. 37b; Tar-jiʿāt, fol. 105a; Qīṭʿahs, fol. 115a; Rubāʿis, fol. 117a; Muʿammariyāt and chronograms, fol. 126b.
The marginal column of the copy contains also a collection of poems consisting of Qaṣīdahs, fol. 39; Gazals in alphabetical order, fol. 37b; Rubā‘īs, fol. 111a.

Written in good clear Nasta‘liq within gold and coloured-ruled borders with an illuminated ‘Unwān on fol. 37b.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yār Muḥammad, dated A.H. 1342 is found on foll. 39, 37a and 127b.

No. 363.

foll. 83; lines 23; size $9 \times 5$; $7 \times 3\frac{1}{2}$.

ديوان معتصم

DĪWĀN-I-MUHTASHAM.

The lyrical poems of Maulānā Muḥtasham of Kāshān, معتصم كاشي, the teacher and friend of the well-known Taqīkīrah-writer, Taqī Kāshī (d. c. A.H. 1016 = A.D. 1607), who collected and prepared the poet’s diwān (see Rieu. ii, p. 665). Muḥtasham died, according to the best authorities, in A.H. 996 = A.D. 1587.

Beginning with Gazals in alphabetical order:

إلى كوهير نام تو تاج سردیوانیا
ذكرت بصد عفوی آراش عنوانیا

Qaṣīdahs not arranged in order, begin on fol. 69a.

Elegy on the martyrdom of Imām Ḥusayn, begins thus on fol. 81a:

پاز این چه شرش است که در خلق عالم است
پاز این چه نوحه و جه عزا و جه ماتم است

Written in ordinary Nasta‘liq.

Not dated, apparently 19th century.

No. 364.

foll. 245; lines 14; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

کلیات عرفی

KULLIYĀT-I-‘URFĪ.

The poetical works of Maulānā Sayyid Muḥammad, poetically known as ‘Urfī, bin Maulānā Zayn-ud-Dīn ‘Ali bin Maulānā Jamāl-ud-Dīn Shīrāzī. He came to India, and at first made acquaintance with the celebrated Faydī, and then, after serving for some time under Khān-i-Khānān ‘Abd-ur-Rahim, attached himself to Akbar.
He died of dysentery at Lahore, A.H. 999 — A.D. 1590, at the age of thirty-six years.

Beginning:

سرطعهم ائتوسي برها ست که سرجشته آب روى مباست

Qaṣidahs intermixed with Gazals, fol. 1⁵; an incomplete Maṣnawi, entitled "Farḥād-wa-Shirin," fol. 126⁵; Rubā‘is, on fol. 143⁵; short Maṣnawis. Qīt‘ahs, single verses and a few Qaṣidahs, fol. 180⁵; Tarkib-bands, fol. 211⁵; Mutafarriqāt, fol. 212⁵.

Written in good Nastaʿlīq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1⁵ and 143⁵. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

No. 365.

Foll. 243; lines 19; size 11 × 6½; 8½ × 4½.

The Same.

Another copy of ‘Urfi’s Kulliyat. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning:

لی متاع ذر بار جان انداخته گوهره سود در جهيب ریل انداخته

Qaṣidahs and Qīt‘ahs in alphabetical order, fol. 1⁵; Gazals in alphabetical order, fol. 81⁵; Rubā‘is, fol. 183⁵; Maṣnawi, viz. مجموع الأئكار on fol. 195⁵ and 233⁵.

Written in Shikastah hand.

Not dated, apparently 19th century.

No. 366.

Foll. 111; lines 25; size 11 × 7; 7 × 4½.

خصة صوفي

KHAMSAAH-I-ŠARFI.

A unique and valuable, but defective, copy of the Khamsah of Maulānā Shawkh Yaʿqūb, poetically surnamed Šarfi, of Kashmīr. He was a friend of the celebrated historian Badā’uni, who devotes a long notice to the poet’s life. See Muntakhab-ut-Tawārikh, III, pp. 142-149 and 259-261. Šarfi died on 15th Dīlqa’d, A.H. 1003
A.D. 1594, for which year Badā'ūnī (III, p. 148) gives the chronogram

The poet composed this Khamsah in imitation of the five poems of Nizāmī.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows:

I. Maslak-ul-Akhyār, foll. 87b-111a, written in imitation of Nizāmī's Makbzan-ul-Asrār, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111a). This seems to be the first poem of the poet's Khamsah, for he refers to the second in the following line at the end of this poem, fol. 111a:

Hešt ğhōrīs ẓa'ma rahmūn .gnuq dān-rīn yez-za'lam bīrīn
Beginning (fol. 87b):

bāsma l-lāh al-rāh mī yīrīm .simps mān mūsātūrū mūzīm

II. Wāmiq wa 'Aḍrā, foll. 1b-24a. It is in imitation of Nizāmī's Khusrwa wa Shīrīn, and treats of the love adventures of Wāmiq and 'Aḍrā.

Beginning (fol. 1b):

खदरन्दा खवान पर बैठका नाम खवान बनामी
This is the second Majnawi poem of the poet's Khamsah, as he himself says on fol. 23a:

budsī l-lāh 'ka ba līn gīnī hádī dr gīnī 'āmā 'za 'naq ṣāli
šē gīnī 'ālī dībārī mā 'za dīmī 'āsār ṣāhīr

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram in the concluding lines of the poem.

III. Laylā wa Majnūn, foll. 25b-50a. In imitation of Nizāmī's poem of the same name.

Beginning (fol. 25b):

lav nāz mīn mān māmāt vàz 'a'fā rūm taw kālīd mīzān rāz
It is the third poem of the Khamsah, and to it the poet refers thus on fol. 50a:

āz xamsa sa dāntum wārtā ǧanī dēbārī wūz jūnī
šowām zōrād yūsūf wālīm tawīq dr dānt dārī dīnī
The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram شرح عشقباري in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizami's Iskandar Nâmâh, and to which he refers in the prologue of his fifth poem, is wanting:

که جو گفتی ستی ز پیغمبر
در جواپ حکایت بهرام
زین در احوال بیون خویش کلام
مقامات پیر
V. Maqâmât-i-Pir, fol. 50b-86b, in imitation of Nizâmi's Haft Paykar.

Beginning (fol. 50b):

انتنام اکلام بصم الله
الذي ليس في الوجود سواء

It was completed in A.H. 1000 = A.D. 1591, for which year the title forms a chronogram (fol. 86a). The poet refers to this poem on fol. 54a:

در تبع شود سطی آرا
خوی جواب جنگر دفتر
شما مرتب زرنيع نادیر
مانند باقی یکی و آنرا هم
صوتنی داده آزم برق

Written in small Nasta'liq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain Zamân 'Ali Khan is found at the end of each poem.

No. 367.

foll. 258; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

ديوان فيسي

DÎWÂN-I-FAYDİ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Faydí, with the double Takhallüs of Faydí and Fayyâdi, the brother of Akbar's prime-minister Abul Faqî, the author of the famous Akbar Nâmâh. Faydí was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.
Beginning with a preface introduced by three bayts the first of which runs thus:—

Bism Allah al-Rahim al-Rahim

Qasidahs, Elegies and Tarkib-bands, fol. 56.
A short Masnavi, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol. 94b:—

شكرا که جماره بمنزل رسید
زورق انديشة ساحل رست

A collection of Gazals in alphabetical order, extending up to the 12th, begins on fol. 102b:—

مستانه ستی میرسد از دل بلب ما
عشاق است که بریسته زبان ادب ما
معیمات

or Riddles, beginning on fol. 192b:—

بی تفکر نیستم در هیچ گاه
یاقت دانم دل در حال قاطعی

Rubā’is, not alphabetically arranged, beginning on fol. 199b:—

الله أكبر زنی خداى متعال
خرشید جمالش ایمس از ایم زوال
کنیش ز خط عقل بری عزر جل

Another Elegy, beginning on fol. 248a:—

معتقلان که کمالات کل حساب کند الغ

The copy ends with some Elegies and Tarkib-bands.

Written in beautiful Nasta’liq within-gold and coloured-ruled borders, with richly illuminated ‘Unwāns on foll. 6-7. The headings are written in red throughout the copy. There are several seals and ‘Ard-idahs on the fly-leaf, and one of these is dated Jumādā I, A.H. 1069.

Not dated, apparently 17th century.

No. 368.

fol. 129; lines 15; size 9½ × 5½; 7½ × 4.

THE SAME.

Another diwān of Faidī containing only a number of selected Gazals, arranged in alphabetical order.

Beginning:—

کل حساب کنند الغ
Written in ordinary Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.
Dated A.H. 1230.

No. 369.
foll. 165; lines 13; size $9 \times 4 \frac{1}{2}; 5 \frac{1}{2} \times 2 \frac{1}{2}$.

NAL WA DAMAN.

Faydî’s famous Maṣnawi, known as Nal-Daman, in imitation of Nizâmi’s Layli wa Majnûn. It is a free Persian adaptation of the episode of Nala and Damayanti in the Mahâbhârata.

Beginning:—

لئی درتهگ رودی تو ز آغاد عنق‌های نظام ولد پرولز

This is the third poem of the poet’s Khamsah, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maṣnawi is printed in Spiegela’r Christomathia Persica, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'liq within red-ruled borders, with the headings in red.
Dated Sha’bân, A.H. 1072.
Scribe:—محمد رغا.
The MS. is damaged towards the end.

No. 370.
foll. 105; lines 14; size $8 \frac{1}{2} \times 4 \frac{1}{2}; 5 \frac{1}{2} \times 2 \frac{1}{2}$.

RUBĀ’IYĀT-I-SAHĀBĪ.

A large collection of Rubā’is of Maulānâ Kamâl-ud-Din Sahâbî of Astarâbâd, also called Sahâbî Najâfi on account of his spending the last forty years of his life in devotion on the holy shrine of ‘Ali at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.
The present collection of Rubā’is, arranged in alphabetical order, breaks off in the middle of the list.
Beginning:—
The lyrical poems of Wali of Dasht-i-Bayad, who flourished under Shâh Tahmâsp Safawi of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safinah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Gazals in alphabetical order, fol. 1b:


An extremely rare copy of a poetical account of the exploits and heroic deeds of ‘Ali, by Maulâna Shams-ud-Dîn Muhammâd, poetically surnamed Ginâ’î, a native of Lâr. From the account given by the poet himself on foll. 12a-19a we learn that his father, bearing the name Muhhammad, flourished under Shâh Tahmâsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shâh Ismâ’îl (II) (A.H. 984-985 = A.D. 1576-1578), when Sultân Muhammâd (Khudâbândah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a diwân of Gujarat, where he stayed for five years. Then, having incurred the dis-
pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gawâliyâr where he was in A.H. 994 = A.D. 1585).

He subsequently got the diwâni of Bihâr, and on Jahângîr’s accession received the diwâni of Bengal, and lastly became a Wazir at Delhi (cf. fol. 18a, l. 3). The date of the poet’s death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahângîr ascended the throne.

The title of the poem اعجّب ز نامه occurs on fol. 325. On fol. 371a, where the poet gives some admonitions to his son Ja’far, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning:—

Written in fair Nasta’liq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

**No. 373.**

foll. 61; lines 14; size 8½ × 5; 6 × 3½.

ديوان نسیمی

**DĪWĀN-I-NASĪMĪ.**

The lyrical poems of Nasîmî, who is called by the author of the Šam’-i-Anjuman, p. 467, Nasîmî Hûsayni Shîrázî نسیمی حسینی شیرازی. The verse quoted by the author of the said Ta’dbir-i-kirah is found here on fol. 46b. The date of the poet’s death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning:—

ساتیا آمد بچوسه از شوق لعلت جان ما

بيار از جهش مهويل ماما

The diwân consists of Gazals in alphabetical order, and ends with a long Tarji’iband, which begins thus on fol. 55b:—

ما مظهر ذات کسریاتم ما جام جم خدا نسائی
Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece and 'Unwân.
Dated Ramadân, A.H. 1016.
Scribe: - مسعود کتاب

No. 374.

foll. 122; lines 17; size 7 × 3 ½; 5 ½ × 2 ½.

ديوان نظیری

DĪWĀN-I-NAZĪRĪ.

The lyrical poems of the famous Maulānā Muḥammad Husayn, poetically called Nazīrī of Nīshāpur مولانا محمد حسين المتخلص به نظیری, who died A.H. 1021 = A.D. 1612.
Beginning: -

 او بهرامش جوادیل می‌همه وران او هرچه زماش خراب ردت بهوان او

Qaṣīdahs, fol. 1b; Gazals, arranged in alphabetical order, fol. 9b; Tarkīb-bands, Tarjī'āt and Qīṭ'ahs, fol. 65a; Rubā'īs, fol. 87a; another series of Qaṣīdahs, fol. 92a.
Written in ordinary Nasta'liq.
Not dated, apparently 18th century.
The MS. is worm-eaten and damaged.

No. 375.

foll. 102; lines 17; size 8 ½ × 4 ½; 6 ½ × 3.

ديوان سنجر

DĪWĀN-I-SANJAR.

The lyrical poems of Mir Muḥammad Ḥāshim, poetically called Sanjar میر محمد هاشم المتخلص به سنجر, of Kāshān, who came to India, according to Āḏāb's Khizānāh-i-Āmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrāhīm 'Adil Shāh of Bījāpūr, where he died in A.H. 1021 = A.D. 1612.
Beginning: -

بکام دل به نشستم در حرم وملال زهی سپاس خدازند بر سلامت حال

This copy consists of Gazals, Qaṣīdahs, Qīṭ'ahs, short Maṣnawis, Rubā'īs, and single verses intermixed with each other.
The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta’liq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36b), i.e. twenty years after the poet’s death.

The fly-leaf at the beginning contains numerous seals and ‘Ard-didahs, the dates of which range from A.H. 1105-1171. A seal of one Muḥammad Šāliḥ, dated A.H. 1178, is found on foll. 1b; 36b and 45a.

No. 376.

foll. 183; lines 13; size 9 × 6; 6½ × 3½.

ساتي نامه ظهوری
SĀQĪ NĀMAH-I-ZUHŪRĪ.

The well-known Maṣnawi of Māulānā Nūr-ud-Dīn Muḥammad, poetically called Zuhūrī, of Turshiz, in Khurāsān مولانا نور الدین مسند المنطقم به ظهوری, who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhān Nizām Shāh II of Aḥmadnagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawi opens abruptly thus:

بناَرَ بَن قَصَر جَنَاب کُ بَ درگیش خَرَض باشندہ آب

Written in good Nasta’liq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dūlqa’d A.H. 1241.

No. 377.

foll. 167; lines 14; size 6½ × 3½; 4½ × 1½.

مخصوص روایات
MAḤMŪD WA AYĀZ.

The story of Maḥmūd and his slave Ayāz.

This is one of the seven Maṣnawīs of Māulānā Zulālī of Khwānsār مولانا زلالی خوانساری who flourished under Shāh ‘Abbās and was a panegyrist to Muḥammad Bāqir Dāmād. He commenced
The poem itself begins thus on fol. 4b:

بنا به آنه محسوس شده ایاز است
‌غمشت بنگاه ناز و نیاز است

It was edited in Lucknow, A.H. 1290.
Written in minute Nasta‘liq within gold and coloured-ruled borders with beautifully illuminated head-pieces on folll. 1b and 4b.
The headings are written in red throughout the copy.
Not dated, apparently 18th century.

No. 378.

foll. 79; lines 11; size 6×4; 3×1¼.

ديوان تراب

DĪWĀN-I-TURĀB.

The diwān begins with a preface by the poet’s friend Ibn-i-Mirzā ‘Ali ‘Abd-ul-Karim Kāshānī, who collected the poet’s diwān. The date of the poet’s death given in this preface, fol. 5a, is Friday, 14th Rajab, A.H. 1025 = A.D. 1616.

Beginning of the preface:

• حمد که عفانبنبیاژ نظم در گزاره الغفاظ الع

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qasīdah, on fol. 9b:

• دگر ز لاله نورسته گو نصل بهار

Qasīdahs, fol. 9b; Tarjī’bands, fol. 15b; Tarkīb-bands, fol. 22a; a Maṣnawi, fol. 29a; Muqāṭṭa’āt, fol. 31b; Mu‘ammīyāt, fol. 35a; Tārīkh, fol. 36b; *Gazals in alphabetical order, fol. 38b; Fārs, fol. 67a; Rubā’ís, fol. 77b.

Written in minute Nasta‘liq with the headings in red. Some folios are wanting at the end.
Not dated, apparently 18th century.
The MS. is worm-eaten.

No. 379.

foll. 148; lines 14; size 9½ × 5; 6 × 3.

ديوان شاپور

DĪWĀN-I-SHĀPUR.

The lyrical poems of Āqā Shāpūr or, according to Taqī Kāshī (Sprenger, 42), Khwájah Sharaf-ud-Dīn Shāpūr, a relative of the celebrated Tīmāḏ-ud-Daulah, the father of Jahāngīr’s wife, Nur Jahān. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qašiṭahs in alphabetical order, on fol. 1b:—

چه مورد دادر ازان شام گال نسیم بهار

که رقص میکنی از شوق بر سرم استار

Tarji’āt, on fol. 27a; Gazals, on fol. 35b; Rubā’is, on fol. 141a.
The Gazals break off in the middle of the

Some folios have been misplaced; the right order should be:—

36, 31, 30, 37.

Written in fair Nastaʿlīq within gold and coloured-rulled borders with illuminations on foll. 1b-2a, 27b-28a and 35b-36a. Corrections and emendations are occasional.

Not dated, apparently 18th century.

No. 380.

foll. 19; lines 9; size 8½ × 4½; 5½ × 2½.

نان و حلوای

NĀN WA ḤALWĀ

or

"BREAD AND SWEETS."

A poem on ascetic life by Bahā-ud-Dīn ‘Āmulī, with his full name Shāykh Bahā-ud-Dīn Muḥammad bin Sayyid Husayn bin ‘Abd-ʿus-Ṣamad ul-Ḥarīṣī, of Jabal-i-ʿĀmul, near Damascus. He adopted the poetical title of Bahā’ī, and was born, according to Brockleman, Vol. II, p. 414, on the 19th Dulhijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shiʿah divine, and wrote numerous works on Shiʿite law, tradition, mathematics and

Beginning with a short preface in Arabic:

إما بعد محمد لله تعالى على انقضاء، والصلاة والسلام على الخلفاء الناجين

The poem itself begins thus on fol. 2a:

إما الساهي عن العهد القديم، إما اللاهي عن النزاع القوي.

The Majnawi is also called سورة الجهاد, on account of its having been composed in the course of the author's pilgrimage. See Majma'-ul-Fuşahâ, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.
Written in a clear bold Nastâ'îq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.
Not dated, apparently 17th century.

No. 381.

foll. 136; lines 12; size 7 × 3 1/2; 5 × 2.

ديوان نقي

DIWAN-I-NAQI.


Beginning:

إلى نام همانيت طغرونة فرامبا خورشید مفتاح طالع از مطالع ديوانبها

Contents:

Gazals in alphabetical order, fol. 1b; Rubâ'îs, fol. 91a; Mu'ammiyât, fol. 92b; Târikhâ, fol. 110a; Pahlawyât, fol. 112a.
Written in good Nasta'îq within gold and coloured-ruled borders with an illuminated head-piece.
Dated A.H. 1055.
A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majid Khan of Muhammad Shâh's court.
Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.
No. 382.

foll. 98; lines 12; size 6½ × 3½; 4½ × 2.

THE SAME.

A small collection of the lyrical poems of the same 'Ali Naqî, beginning withQAṣīdahs:

جَوْدُ خَفْطَانٍ لَنْ يَدْعَ مَرْكَبَ جَهَالَدَنِيبُ نَغْطِئَ صَرَر

Gazals in alphabeticai order, beginning as above, fol. 23a; Rubâ‘îs, and Pahlawiyât intermixed, fol. 80b; Tarkib-bands, fol. 92a.
Written in good Nasta’lîq within gold and coloured-ruled borders with an illuminated head-piece.
Not dated, apparently 17th century.
There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد گانی, is dated A.H. 1120.

No. 383.

foll. 92; lines 12; size 7½ × 4; 4½ × 2½.

THE SAME.

A collection of ‘Ali Naqi’s QAṣīdahs, without any order, beginning like the preceding copy. The QAṣīdahs are followed by Tarkib-bands, on fol. 53b; elegies, fol. 62b; Tārikhs, fol. 70a.
Written in good Nasta’lîq within gold and coloured-ruled borders with whole-page ‘Unwâns on foll. 10, 2a and 2b.
Not dated, apparently 17th century.
A seal bearing the inscription—

خَانٍ خاِن خَانَهُ زاد اَحَمَد شَا شَابَر، بَانِدَشَاهُ خَانِي

is found at the beginning and end of the copy.

No. 384.

foll. 511; lines 25; size 12½ × 6½; 10 × 3½.

ديوان طالب آملی

DĪWÂN-I-TĀLIB-I-ĀMULĪ.

A large collection of the poems of Maulânâ Muḥammad Ṭâlib of Āmul in Māzandarān مولانا محمد طالب آملی, the poet-laureate of Jahāngîr’s court. He died at Fatḥpûr, A.H. 1035 = A.D. 1625.
Beginning with Qit'ahs:

Tarkib-bands and elegies, fol. 20b; Maşnavis, fol. 36b. The first Maşnavi, foll. 36-107, is a poetical account of Jahāngir’s reign, written at the emperor’s order in imitation of Firdausi’s Shāh Nāmah, Niẓāmi’s Sīkandar Nāmah and Hātifi’s Timūr Nāmah, cf. fol. 49b, ll. 16-18. The title Jahāngir Nāmah occurs on fol. 49b, l. 22. This Maşnavi seems to be rare, inasmuch as it is not found in the poet’s works mentioned in other catalogues. The author of the Şuhuf-i-Ibrāhim (Bankipur Lib. Copy, fol. 565b) says that Tālib composed a Jahāngir Nāmah of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36b:

The headings are wanting throughout. The Jahāngir Nāmah is followed by short Maşnavis. Gazals in alphabetical order, fol. 128b; Rubā’is alphabetically arranged, fol. 464b.

Written in fair Nasta’liq.
Not dated, apparently 18th century.
The MS. is in a damaged condition.

No. 385.

foll. 189; lines (centr. col.) 12; (margl. col.) 24;
size 10 ½ × 6; 9 ½ × 5.

THE SAME.

Another copy of Tālib Āmulî’s diwan, consisting of Qāsidas, Gazals, Maşnavis and Rubā’is.

Beginning:

Written in fair Nasta’liq within gold-ruled borders with illuminated ‘Unwān and ornamentations at the beginning.

Not dated, apparently 18th century.
The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yūsuf Abul Baqā, son of Maulavi Sayyid Muḥammad Ismā’īl Khān of Bankipur, Patna.
No. 386.

foll. 165; lines 17; size 9×4½; 6½×2½.

THE SAME.

Another copy of Tālib’s diwān consisting chiefly of Qaṣīdahs, followed by a series of Qīṭ’ahs and Tarkib-bands.

Beginning:—

 zam khosd dargāniy bīrśeq μṣṣī ṣanīy
 kufūn dīruṣm ṭaṣʿat niysst Ǧūnā mi muṣīṣal ʿarānī

Written in fair Nastaʿīlīq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

Two ʿArd-dīdāhs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

No. 387.

foll. 77; lines 17; size 10×5½; 7×3½.

ديوان قاسم دیوانه

DĪWĀN-I-QĀSIM DĪWĀNAH.

The Diwān of Mullā Muḥammad Qāsim, better known as Qāsim Diwānah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1036 = A.D. 1628. The Diwān consists chiefly of gazals arranged in alphabetical order, with a few Rubāʾīs at the end.

Beginning:—

... bṣkh eṣfāʿad az ṣṭmt nṣrīd gī dr ṭlmā

Written in broken Nastaʿīlīq.

Not dated, apparently 18th century.

No. 388.

foll. 289; lines 15; size 8×4½; 5½×2¼.

کلیات شفائي

KULLIYĀT-I-SHIFĀʿī.

The poetical works of Ḥakīm Sharaf-ud-Dīn Ḥasan Shīfāʿī, a past-master in all branches of poetry. He was a renowned physician in the court of Shāh ‘Abbās
the Great, and died on the 15th of Ramadān, A.H. 1037 = A.D. 1628.

Beginning:

The work consists of Satires, fol. 1a; Maṣnawīs, fol. 73a; Ru-bā’is and Qit‘ahs, fol. 87a; Tarkīb-bands, fol. 128a; Qaṣīdahs, fol. 150b. The Maṣnawi, composed A.H. 1021 = A.D. 1612, begins on fol. 242a.

Written in beautiful Nasta’liq within gold and colouredruled borders on papers of different colours, with an illuminated headpiece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26a-33b, 126a; 88a-92b, 87b; 48a-72b, 234a-241b; 186a-233b, 256a-257b; 253a-255b, 258a-237b.

Dated Wednesday, the 11th of Jumādā II, A.H. 1026. That is to say, the copy was written eleven years before the poet’s death.

Scribe:

علي زغا الكاتب الإصفهاني

No. 389.

foll. 378; lines 11; size 7 × 4½; 5 × 2½.

ديوان جلال أسير

DĪWĀN-I-JALĀL ASĪR.

The Diwān of Mirzā Jalāl Asir Isfahāni, with the takṬulluṣ Asir مرزا جلال اسير اصفهاني المتخلص به اسير an intimate friend of Shāh ‘Abbās I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 = A.D. 1639. The low tone of, and the vulgar jokes in, Asir’s poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts:—

1. Foll. 1-290. Gazals in alphabetical order, beginning:—

لى غلالي أزهار خيال توسيفها

2. Foll. 290-378. Qaṣīdahs, Qit‘ahs, Chronograms, Maṣnawīs and Tarkīb-bands without any order, beginning:—

لى دالت تبجي خيالات دل دانا

Written in bold Indian Nasta’liq on papers of different colours within redruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated.
Tuesday, the 17th Ramadān, A.H. 1189, the 17th regnal year of Shāh 'Ālam, and that of the second, Wednesday, the 17th of Sha'bān, A.H. 1189.

Scribe: نویسنده رایی.

No. 390.

foll. 330; lines 13; size 10½ × 5; 6 × 3.

THE SAME.

Another copy of Asīr’s Diwan, consisting of Gazals in alphabetical order and Rubā’is without any order.

Beginning as above.

Written in ordinary Nasta’liq within red-ruled borders. The copy is full of interlinear and marginal glosses.

Dated Thursday, the 28th of Ramadān, the 50th regnal year (most probably of Aurangzib).

A seal of Sīd Allah Rehmat Sīd Husain dated A.H. 1124 and another of Sīd Husain are found respectively on foll. 70a and 70b.

No. 391.

foll. 596; lines 17; size; 9½ × 5½; 7½ × 3½.

كليات قدسي

KULLIYĀT-I-QUDSI.

The poetical works of Hājjī Muḥammad Jān Qudsi of Mashhad حجی محمد جان قدسی مشهدی. He came to India A.H. 1041- A.D. 1631, and was introduced to the court of Shāh Jahān by ‘Abd Ullah Khān Firūz Jang (d. A.H. 1054 = A.D. 1644) in A.H. 1042 = A.D. 1632. He held a prominent position among the poets of Shāh Jahān’s court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmir, according to best authorities, in A.H. 1056 = A.D. 1646.

The present kulliyāt, like many others, begins with the prose preface by Jalāl-ud-Dīn Muḥammad Ṭabāṭabā’ī of Isfahān (who came to India in A.H. 1044 = A.D. 1634), which was finished in Agra, the 11th of Rabi‘ I, A.H. 1048 = July 23, A.D. 1638.

Beginning: —

••••••

Qasīdahs arranged in alphabetical order, fol. 7b; Tarji’ and Tarkib-bands, fol. 121b; Gazals, alphabetically arranged, fol.
165b; Rubá‘is, in alphabetical order, fol. 248a. The Maṣnawi Zafar Námah, relating the exploits of Sháh Jahán, begins thus on fol. 289b:

• بصدای خدائن زیانام کشود الله

According to some authors Qudsi left this Maṣnawi incomplete, and it was subsequently finished by Tālib-i-Kalim; but see Rieu, ii., p. 686.

The Maṣnawi in praise of Káshmir begins on fol. 557b. Another Maṣnawi without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589b.

Written in good Indian Nasta‘liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1b, 7b, 121b, 165b, 248b, 289b, 395b, 557b, and 589b. The fly-leaf at the beginning contains a painted picture of Indian style of Hājí Muḥammad Ján Qudsi, the author of the work.

A seal of Muḥammad Ibráhím, dated A.H. 1276, is found on foll. 1b and 596a.

Not dated, apparently 17th century.

No. 392.

foll. 197; lines 12; size 10½ × 6½; 6 × 3.

THE SAME.

A very beautiful copy of a smaller collection of Qudsi’s poetical works, preceded by a short prose preface, written in A.H. 1041 = A.D. 1631 and dedicated to Abú Naṣr Khán bin Mināḥshahr Khán, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7:

• جلل مس و آلها الرهو

Qaṣidahs in alphabetical order, beginning on fol. 8b:

• مس آن نهم که کنم سرکشی ز نیغ جفای الخ

Tarkib-bands, fol. 91a; short Maṣnawís, fol. 124b; Gazals alphabetically arranged, fol. 132b; Rubá‘ís without any order, fol. 193a.

Written in beautiful Nasta‘liq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated ‘Unwáns on foll. 6b, 8b, and 132b. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187a-197b are slightly water-stained.
No. 393.

foll. 185; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3$.

THE SAME.

Another copy of Qudsi's diwān, beginning with the same preface and consisting of Tarkib-bands, Mašnawīs, Gazals and Rubā'īs arranged in the same order as in the preceding copy.
Written in good Nasta'liq.
Not dated, apparently 18th century.

No. 394.

foll. 25; lines 12; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

افتتاح سلطاني

IFTITĀḤ-I-SULTĀNĪ.

A poetical account of prince Aurangzib's war with the Uzbekks, and Nadr Muḥammad Khān, the ruler of Balkh, by a poet who calls himself, on foll. 6$^b$ and 24$^a$, 'Alawi. He flourished under Shāh Jahān, who is spoken of in the present tense.

Beginning:

بنام خدای زمین و زمین که بیدا از شد همیشه و همیش

The title of the poem occurs on foll. 25$^a$.
The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.
Written in good Nasta'liq within gold-ruled borders with a double-page illuminated 'Unwān. It was copied at the desire of one Nūr Mahdi Khān by Muḥammad Arshād in A.H. 1150.

No. 395.

foll. 36; lines 14; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{4}$.

منوهار و مدھومالت

MANOHAR WA MADHŪ'M MĀLAT.

A Mašnawi on the love-story of prince Manohar and princess Mdhū Mālat, translated from a Hindū poem.
Beginning as in Rieu, ii, p. 700:

In the colophon the work is ascribed to one Shaykh Nūr Muhammad. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Lutf-Allah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

No. 396.

foll. 180; lines 15; size 9½ x 5½; 6 x 3½.

ديوان فیاض

DĪWĀN-I-FAYYĀD.

The diwan of Maulānā 'Abd-ur-Razzāq bin 'Ali bin Ḥusayn, poetically called Fayyād مولانا عبد الرزاق بن علي بن حسين المتخلص به فیاض اللاهجی. He was born in Lāhijān, but as he lived for a long time in Qum, under Shāh 'Abbās II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as Qummi. He died, according to Rieu, Suppl., No. 324, where a copy of his diwan is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning:

This copy consists of Gazals in alphabetical order, fol. 1b; Rubā'is, without any order, fol. 155a. It ends with a Sāqi Nāmah, which begins thus on fol. 169b:

Written in Nim Shikastah by Sayyid 'Ali of Thānisar سید علي نهائي for one Shaykh Muhammad Ahsan.

Dated Shāh Jahānábād, 13th Dūlqā'ād, the thirteenth regnal year of Muhammad Shāh, i.e. A.H. 1143.
No. 397.

foll. 101; lines 15; size $8\times 5\frac{1}{2}$; $6\frac{1}{2}\times 4$.

ديوان كليم

DĪWĀN-I-KALĪM.

The Diwan of Mirzâ Abû Ṭâlib, with the poetical title Kalím
مزرع ابوبكليم هدماني. He was born in Hamadan, but, as he
lived for some time in Kâshân, he is sometimes called Kâshi. He
came to India during the reign of Jahângîr, and, shortly after
Shâh Jahân's accession, attached himself to the Imperial Court,
receiving from the emperor ample rewards for composing poems on
occasional events. He died, according to the best authorities,
A.H. 1062—A.D. 1651.

This copy of the Diwan consists chiefly of Gazals, arranged in
alphabetical order.

Beginning:—

بدل كرم بستني عاببت رهد يئاني را

The copy is incomplete, and the Gazals break off abruptly in
the middle of the letter د (dâl). The Gazals are followed by a
fragment of a treatise on Muḥammadan law, dealing with matri-
monial questions (foll. 95a-101b).

Written in Nim Shikastah with notes and additional verses on
the margins.

Not dated, apparently 19th century.

No. 398.

foll. 29'; lines 15; size $10\frac{1}{2}\times 6$; $7\times 4\frac{1}{2}$.

ديوان نسبتي

DĪWĀN-I-NISBATĪ.

Selections from the Diwan of Maulânâ Nisbatî of Thânîsar,
مولانا نسبتي تالیسیری, near Lahore, who was still alive in A.H. 1062—

Beginning with Gazals in alphabetical order:—

بندی پر بنا کردنا اند خانی ما باشنا رزاه نهادند آشياناه ما

The copy ends with a few Rubâ'îs on fol. 27a.

Written in ordinary Nasta'îiq within red-ruled borders.

Not dated, apparently 19th century.
No. 399.

foll. 96; lines 13; size 7½ x 4½; 5½ x 2½.

Dīwān Mīdīyī

DĪWĀN-I-SAYDĪ.

A somewhat rare copy of the lyrical poems of Mullā Sayyid 'Alī, with the poetical nom de plume Saydī, of Teherān, who came to India during the reign of Shāh Jahān, in A.H. 1064 = A.D. 1653. He enjoyed the warm favour of the emperor’s accomplished daughter Jahān Ārā Begam, and died in Delhi A.H. 1069 = A.D. 1658.

This copy consists chiefly of Gazals arranged in alphabetical order.

Beginning:

•

The Gazals are followed by a few Qit’āhs on fol. 95a and Rubā’is, fol. 95b.

Written in good Nasta’liq within gold and coloured-rulled borders.

Not dated, apparently 17th century.

A note at the end runs thus:

موافق نسخة منقول عنه نوشته شد

The last two folios are pasted over with patches of thick paper.

No. 400.

foll. 87; lines 13; size 7½ x 4½; 5½ x 2½.

Dīwān Bīkhwud

DĪWĀN-I-BĪKHWUD.

The Diwān of Mullā Jāmī, poetically surnamed Bīkhwud, He was a native of Lahore, and flourished in the reign of Shāh Jahān. He also wrote a Maṣnawi, entitled حسام ردل “Beauty and Heart” (Comp. Rieu, II, p. 741⁰), and died, according to Sarkhwush (Sprenger, p. 110), in A.H. 1086 = A.D. 1675; but the chronogram جام حمد بیکحود شد, quoted by Sprenger, loc. cit., gives A.H. 1084 = A.D. 1673.

This copy of the poet’s Diwān consists chiefly of Gazals in alphabetical order, and some Rubā’is without any order.
Beginning with Gazals:

\[
\text{ز نیرنگ هجوون جعلیه ات لی رشک مصخرها اله}
\]

Written in minute Nasta'liq within gold and coloured-ruled borders.

Dated, on fol. 99\(^b\), 27th Jumādā I, A.H. 1114.

**No. 401.**

foll. 52; lines 16; size $9 \times 4\frac{1}{2}$; $7 \times 3$.

**DĪWĀN-I-ISHQ.**

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhallus 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzā Abd-ullah 'Ishq, مرزا عبد اللہ عشق بن مرزا محمد شفیع, son of Mirzā Muḥammad Shafi', mentioned in the Riyāḍ-ush-Shuā'rá (Bankipur Lib. Copy, fol. 277\(^a\)), where, among the verses quoted by the author of the said Taḍkirah, one, viz. the first on fol. 7\(^a\), is found here. In Riyāḍ we are told that the poet died in the reign of Shāh Sulaymān Šafawi, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzā Dā'ūd, was closely connected with the Šafawi kings of Persia. On fol. 45\(^b\) the poet refers to the Anwār-i-Suhayli of Ḥusayn Wā'iz-ūl-Kāshīfī (d. A.H. 910 = A.D. 1504) thus:

\[
\begin{align*}
\text{گنیسند بآب و زر و گوهر مد بار نشود نسته اندوار سپیلی مصطف} \\
\text{Beginning:} \\
\text{حمد اللہ کہ امشب سوختم پووانہ خود را} \\
\text{جراغان گردم از شمع رخی کاشانہ خود را}
\end{align*}
\]

Contents:

Gazals in alphabetical order, fol. 1\(^b\). A long Qaṣīdah of sixty verses on fol. 43\(^a\), beginning:

\[
\text{شد ز میضاحیا هوا پبار ساتر ز نشان گل سرشار}
\]

Tarkib-bands, on fol. 45\(^a\), beginning:

\[
\text{لی از آئینگ خود داده بخشون ریها انگ}
\]
Rubā’īs, on fol. 51a, beginning:

* بیوش شدم زورک سانتریتشی الگ

Written in beautiful Nasta’liq within gold-ruled borders with an illuminated head-piece. On fol. 52a the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muḥammad Amjad:

* مالک بالاستحقل شیخ محمد امجد

The date of transcription given between the last two lines, at first sight reads “A.H. 1050,” but closer inspection shows that it is “11050” which evidently stands for “1150.”

**No. 402.**

foll. 589; lines 31 (in 4 coll.); size $14 \times 8\frac{1}{2}; 11\frac{1}{2} \times 6\frac{1}{4}$.

**Diwan Ma‘īb**

**DIWÂN-I-SÂ’ĪB.**

A very valuable autograph copy of a large collection of the Gazals of the famous poet Sâ’īb, with his original name Mīrzâ Muḥammad ‘Alī Mīrza Muḥammad ‘Alī. His ancestors belonged to Tabriz, but during the time of Shāh ‘Abbâs II the family removed to Īsfahān, where he was born in about A.H. 1012 = A.D. 1603. He came to India during the latter period of Jahângîr’s reign, and found a most benevolent patron in Zafar Khān, the governor of Kābul, who brought him to the court of Shāh Jahān. Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu’ūrā from ‘Abbâs II. He died in Īsfahān A.H. 1088 = A.D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his diwān contain poems in Turkī. This copy of the diwān, consisting chiefly of Gazals in alphabetical order, begins thus, like most copies:

* اکرم نام بسم الله بودی تاج عونانیا تکنشی تاقیامت نو خط شیرازی دیوانانای

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page ‘Unwān.

This valuable copy has an illuminated parallelogram on the
fly-leaf containing two verses of the poet, the first of which runs thus:

محمودی از صفعت دلبا شود آثار من
من همان ذوق که می یابند از کفناز من

These verses, written in the same hand as the MS. itself, are introduced by the words راپه مالب, i.e. "written by Šā'īb," and are followed by a seal of the poet bearing the inscription محمد علي مالب. On the right-hand side of the aforesaid verses is a note by Muhammad Bāqir ul-Mūsawi un-Nishāpūri, entitled Siyādat Khān, in which it is said that this MS. was written for Zafar Khan of Kābul by Mirzā Šā'īb himself, and was in the possession of Ni'mat Ullah Khān, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

No. 403.

foll. 602; lines (centr. col.) 15; (margl. col.) 28;
size 11½ x 6; 10 x 5.

THE SAME.

Another copy of Šā'īb’s diwān, containing Gazals in alphabetical order, Mufridāt or single verses (fol. 580b), beginning as in Bankipur Lib. copy No. 341; unfinished Gazals, known as راپج البتک, fol. 596a (margin).

Written in fair Nasta’liq within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one Muḥammad ‘Ārif Qāḍī by Ḥātim in A.H. 1114.

A seal of Dilāwar ‘Ali of ‘Ālamgir’s time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said Dilāwar ‘Ali, by a different person.

No. 404.

foll. 512; lines 17; size 10 x 5½; 6½ x 2½.

THE SAME.

Another copy of Šā‘īb’s diwān, containing Gazals in alphabetical order, Matālī’ or opening verses, alphabetically arranged, fol. 4161b; Mutafarriqāt or detached verses, likewise in alphabetical order, fol. 430b.
No. 405.

foll. 76; lines 15; size $6\frac{1}{4} \times 3\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

DĪWĀN-I-KĀṬĪB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical nom de plume Kāṭīb, کاتب

Beginning, with a Qasīdah in praise of ʻAlī:

نا بزندان جسم جل شیوا مدم خاندان باشد

The Gazals in alphabetical order begins on fol. 46:

از دیده ظاهري کي توه به بيني خدای را
موسى عمران نديد شعشعه، لقاي را

The poet mentions Nazīrī (d. A.H. 1022 = A.D. 1613) on fol. 39a and Šā'īb (d. A.H. 1088 = A.D. 1677) on fol. 65b. It is therefore evident that he died some time after the last-mentioned date. This copy consists chiefly of Gazals, and breaks off in the middle of the letter ٥. Fol. 76 should be followed by fol. 57.

Written in ordinary Nastaʿlīq.

Not dated, apparently 18th century.

No. 406.

foll. 135; lines 12; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

DĪWĀN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muḥammad Iḥāq Shaukat of Bukhārā, محمد احسان شوکت بوخاری who finally settled in Isfahān, where he died in A.H. 1107 = A.D. 1695.

Beginning:

ز خود بگریه تلخشم حالون دگر است
خندز کل خوش ابن کلاب را شنر است
A Turkish commentary on the poet’s diwán is noticed in G. Flügel, i., p. 590.  
This copy contains a selection of the poet’s Gazals arranged in alphabetical order.  
Written in good Nasta’liq within gold-ruled borders on gold sprinkled paper, with an illuminated ‘Unwán. Copied, A.H. 1125, i.e. 18 years after the poet’s death, by Muḥammad Ismā’īl of Tabrīz at Iṣfahān.

**No. 407.**

foll. 99; lines 17; size $4\frac{1}{4} \times 5; \ 6\frac{1}{4} \times 2\frac{1}{2}$.

**DĪWĀN-I-KHALĪL.**

A collection of poems by a poet who adopts the takhallas Khalīl خلیل. From the chronograms on foll. 47a-49a it would appear that he lived under Aurangzīb (A.H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:

شَد بعْشَ اِل مَرَا كَرَمَتَيْنِ حَدِي حُدُر

خواحش ضد مدعالي نازرا دارم هنوز

The first part of the copy comprises Gazals in alphabetical order, followed by a series of detached verses on fol. 28a. Mu’ammās, fol. 34a; Rubā’is, fol. 41b; chronograms, fol. 47b; short Maṣnawīs, fol. 49b.

Written in fair Nasta’liq with additional verses on the margins

Not dated, apparently 18th century.

**No. 408.**

foll. 336; lines 14; size $9 \times 4\frac{1}{2}; \ 6 \times 2\frac{1}{4}$.

**KULLIYĀT-I-KHĀSHĪ’.**

A rare copy of the poetical works of Khāshī خشی, whose full name remains in obscurity. It is evident from the following line on fol. 71b, that the poet came to India from Írān:

رَوْانَ كَة هَبَنْدَ امْدَدَ إِمَّ از اِلْعِرَان
The exact date of the poet’s death is also not known, but from the panegyric poems and verses addressed to the Emperors Alamgir and Bahadur Shah, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahadur Shah’s accession to the throne in A.H. 1119 — A.D. 1707.

Beginning:

لَيْ جَالِسَتْ نَطْقٌ رَأَةَ كَلْكَ ازِبِيٍّ اندَاختُهُ

The work consists of Qasidahs without any alphabetical order, fol. 1ª; Tarjī‘band, on fol. 50ᵃ; a Maṣnawi, fol. 53ᵇ; chronograms, fol. 63ᵃ; Gazals, in alphabetical order, fol. 79ᵇ; Rubā‘is, without any order, fol. 223ᵇ.

Written in fair Nasta‘liq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1ᵇ and 79ᵇ. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be:—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilāwar ‘Ali of Alamgir’s reign, dated A.H. 1162, is found on the fly-leaf.

No. 409.

foll. 347; lines 19 (4 coll.); size 12 × 9½; 9½ × 7.

حَمْلة حِبْدِرِي

HAMLAH-I-ḤAYDARĪ.

A poetical account of the prophet and the first four Khalifs, based on the Ma‘ārij-un-Nubuwat of Mullā Miskin, by Mirzā Muḥammad Rafi‘ Khān, with the takhallus Bādil مَرْزَاء مَحْمَوْد رَفْعُ عَلَيْهِ خُلَص. He was at first attached as Diwān to Prince Mu‘izz-ud-Dīn, whose mother was his own sister, but later on became the governor of Gawāliyār, and then of Bans Barelly. He died in Delhi, A.H. 1123 = A.D. 1711.

Beginning:

بَنَامّ خَذَارِند بِيْاَر بِغْشِ خَرَدِبِغْشِ وَدَنَي بِغْشِ وَدِينَبِغْشِ

For full particulars of the author and his works see Bankīpur Lib Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muḥammad Sādiq Ḵāzād.

38
No. 410.
fol. 117; lines 15; size $7\frac{3}{4} \times 4\frac{4}{11};\ 5\frac{1}{2} \times 3$.

Dīwān-i-Bīdil

A collection of the lyrical poems of Mirzā 'Abdul Qâdir Bīdil bin Mirzā 'Abd-ul-Khâlîq, who originally belonged to the Turkish Chağatâ'ī tribe of Arlās, but was born in 'Azimābād (Patna), A.H. 1054 = A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhullūs of Ramzī. He spent his last days in Delhi, where he died on Thursday, the 4th Šafar, A.H. 1133 = A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Gazals in alphabetical order, begins thus:

• لى آئینة حسن تمثلت توجهاها الم

Written in fair Nasta‘liq.
Not dated, apparently 19th century.
Two seals of one Sayyid 'Abd-ul-Bāsīt, dated A.H. 1221, are found on fol. 1\textsuperscript{b} and 117\textsuperscript{b} respectively.

No. 411.
fol. 117; lines 12; size $9\frac{3}{4} \times 5\frac{1}{2};\ 6 \times 2\frac{3}{4}$.

Hallâj wa Ḥaddād.

A mystical Maṣnawi dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Ẓâhir, poetically sur-named 'Alawī, of Kāshān. He came to India, and flourished under Muḥammad Nāṣir-ud-Dīn Shāh (A.H.
1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140—A.D. 1727 (cf. fol. 115a).

Beginning, as in Sprenger, p. 328:

بناه آنه داد از راشته آه جو عقد سبعه دلها را همه راز

Written in good Nasta'liq within gold-ruled borders with a double-page 'Unwán and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written پک هزار و (هزار و یگصد و چهل و چهار جهله و چهار), says that the copy was transcribed by the poet's pupil Muhammad Arshad.

The colophon is followed by a seal of Ṣalāḥ-ud-Dīn Khán of Muḥammad Sháh's time, dated A.H. 1145.

The MS. is worm-eaten.

No. 412.

foll. 95; lines 15; size 9½ × 6; 6 × 3.

ديوان حبا

DIWÂN-I-HAYÀ.

The Diwán of Sheo Rám, poetically surnamed Ḥayà, a Káyath Hindū of Akbarābād. He was the son of Bhagwati Mal, a Mutazaddi (accountant) of 'Aurangzīb's Wazir Nawwàb Asad Khán. He was a pupil of Mirzâ Bidil of Patna, and died, according to 'Ali Ḥasan's Šubh-i-Gulshan, p. 144, in A.H. 1144—A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171:

مي بين ديوان حبا ل خود دل ديوانه را

Contents:—Gazals in alphabetical order, fol. 1b; Rubā'is, fol. 80b; Mukhammas, fol. 89b; Mu'ammiyat, fol. 92a; Chronograms, fol. 92b; Qit'ahs, fol. 94a.

Written in good Nasta'liq within red-ruled borders with an illuminated head-piece. Foll. 2a-9b are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.
No. 413.

foll. 148; lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3$.

ديوان ثابت

DĪWĀN-I-ŠĀBIT.

The Diwan of Mīr Muḥammad Afḍal, with the Takḥallus Šābit میر معحمد افضل ثابت, of Badakhshān. He was the nephew of Himmat Khān Badakhshī (son of Islām Khān), and died in Shabābān, A.H. 1151 = A.D. 1738.

Beginning:—

•

This copy of the poet’s Diwan consists of Qasidahs including some elegies, fol. 1b; Gazals in alphabetical order, fol. 95b; Qīt‘ahs, intermixed with single verses, Rubā‘is and chronograms, fol. 140b; Mukhammasāt, fol. 144b.

The MS. is defective towards the end.

Written in fair Nasta’liq with occasional headings in red.

The copy is not dated, but a seal of the poet’s pupil Shīr Afgan Khān, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet’s death. Several seals on the same fly-leaf are effaced.

No. 414.

foll. 183; lines 13; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ديوان توفيق

DĪWĀN-I-TAWFĪQ.

The Diwan of Tawfīq Kashmirī توفیق کشمیری, who, according to Sham‘-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64a).

Beginning:—

•

The Diwan consists of Maṣnawis, fol. 1b; Qasidahs, fol. 20b; Tarjī‘bands, fol. 41a; Tarkīb-bands intermixed with a few Qasidahs, fol. 45b; Qīt‘ahs and chronograms, fol. 59a; Gazals in alphabetical order, with some detached verses, fol. 64a; a Sāql
Námah, fol. 168b; Mukhammasát, fol. 169b; Rubá'ís, fol. 180b; Mustazád, fol. 183a.

Written in Indian Ta'liq for Shaykh Gulám Muhammad Qádirí Chishtí Nizámi, better known as Mískin Sháh, by his disciple (name illegible).

Dated 15th Shawwál, A.H. 1252.

No. 415.

foll. 123; lines 15; size 12×7; 9×4½.

حَاتِمُ ٓطَلْصِي

HÁTIM TÁ'Í.

A poetical version of the most popular fable "Hátim Tá'í," by Shaykh Farhat Ullah, poetically surnamed Farḥat bin Shaykh Asad Ullah شیخ فرحت الله فرحت بن شیخ اسد الله, who in the following copy of his Urdu Díván (fol. 32b) calls himself a pupil of Shaykh Gulám 'Alí Rásíkh of Patna.

Farhat died at Patna A.H. 1191 = A.D. 1777. According to the poet's statement on fol. 2b, he wrote the poem for a European gentleman called here مسْتَر نَبِيل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line:—

مدح تو افروز زرد گفتگو چنی تو بیرون زکد جستجو

Written in fair Nasta'liq with headings in red.

Not dated, apparently 18th century.

No. 416.

foll. 63; lines 14; size 9½×6; 7×4.

ديوان فرحت (اردو)

DÍWÁN-I-FARHAT (URDÚ).

The Urdu Díván of the same poet Farhat (noticed above), consisting of Gazáls in alphabetical order, including a few Qiţ'áhs and Rubá'ís.

Beginning:—

کیا حس میں بیان کرین ارس بیچجواب کا الگ

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.
No. 417.

foll. 54; lines 12; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

ديوان مظاهر جانجان

DĪWĀN-I-MAZHAR JANJĀNĀN.

The Diwān of Shams-ud-Dīn Ḥabīb Ullah with the takhallus Mazhar, better known as Jān Jānān شمس الدين حبيب الله المنخلص به مظهر المعروف به جانجان. He was born, according to his own statement, on fol. 1b, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363a, in A.H. 1195 = A.D. 1780.

The Diwān is preceded by a short prose preface containing an autobiography of the poet. It begins thus:—

• بعد حمد و مولات فقير جانجان منخلص به مظهر المع

The Diwān begins thus:—

• أتى نزد بورى گران خواب پخش ما اله

It consists of Gazals in alphabetical order, fol. 25a; single verses and Rubâ'ís, fol. 48a; Maṣnawâís, fol. 49a; Mukhammasât, fol. 49b; Musaddâsât and Wâsûkhtâs, fol. 51a. It ends with a Qīţ̣ah, on fol. 53b.

Written in Shikastah for one Sītâ Râm, son of Lâlâ Gauri Sahâî of Lucknow, by Baijnâth Sahâî, poetically surnamed 'Adli. The headings are in red. Additional verses are found on the margins.

Dated 16th Dul-hijjah, A.H. 1249.

The MS. is slightly worm-eaten.

No. 418.

foll. 260; lines 15; size $11\frac{3}{4} \times 7$; $7\frac{1}{2} \times 3\frac{1}{4}$.

ديوان واقف

DĪWĀN-I-WĀQIF.

The Diwān of Maulānâ Nūr-ul-‘Ayn with the Takhallus Wāqif, son of Maulānâ Amaʿnât Ullah. مولانا نور العين واقف بين مولانا امانات الله. He is generally thought to have been a native of Patiyâlah in the

Beginning:—

\[ \text{لا بي بعز شير نال نзы زر سياسغلا الغ} \]

The copy consists of Gazals in alphabetical order, fol. 1\(^b\); Qīt'ahs and Rubā'is, fol. 242\(^b\); Tarjī'bands, fol. 249\(^b\); Mukhammasāt, fol. 259\(^b\).

Written in clear Nasta'lıq within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th Shawwāl, A.H. 1262.

Scribe:—

No. 419.

foll. 313; lines 13; size \(8 \times 4\frac{1}{2} \); \(5 \times 2\frac{1}{2}\).

THE SAME.

Another copy of Wāqīf's Diwān, arranged like the preceding copy.

Written in small Nasta'lıq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Rajab, A.H. 1283.

No. 420.

foll. 86; lines 11; size \(9 \times 5\frac{1}{4} \); \(6\frac{1}{4} \times 3\frac{1}{4}\).

ديوان جوهري

DĪWĀN-I-JAWHARĪ.

The lyrical poems of Maulānā Ayat Ullah, poetically surnamed Jauhari, Maurana Ayat Allah Jawhari, of Patna, mentioned in Sprenger, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The Diwān consists chiefly of Gazals arranged alphabetically.

Beginning:—

\[ \text{لاي سلمي وحدت نزنت نزا راز دلها را} \]

Written in Indian Ta'lliq on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.
No. 421.

fol. 42; lines 15; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5$.

آصف نامه

ÂŞAF NÂMAH.

A short Maṣnawi poem dealing with the campaign of Nawwâb Âṣaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Gulâm Muḥammad Khân, who, after imprisoning and assassinating Muḥammad 'Ali Khân, forcibly took possession of the government of Râmpûr. Âṣaf, espoused the cause of Muḥammad 'Ali's infant son Âḥmad 'Ali, defeated and took Gulâm Muḥammad prisoner, and restored the throne to Âḥmad 'Ali. The author, whose full name is unknown, adopts the Takhallûs Mauzûn موزن.

Beginning:

بنام خدارند رغ العباد که ملك سليمان بأصف بادر

Written in fair Nasta'liq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated; 19th century.

The seals of Sulaymân Jah, Amjad 'Ali and Wâjid 'Ali, late kings of Oudh, are found at the end of the copy.

No. 422.

fol. 96; lines 13; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

ديوان قيمت

DÎWÂN-I-QIYÂMAT.

The Diwân of a poet who adopts the Takhallûs Qiyyâmat, with his original name Gıyâs-ud-Din نيات الدين قيامت, to which he refers on fol. 89a, l. 13. From a târikh on fol. 22b, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning:

بشغورد لى اهل عالم بشغورد بشغورد لى آل آدم بشغورد

The copy begins with a Maṣnawi dealing with a religious controversy between the poet and a Brahmin at Mathrâ. Qaṣîdahs,
No. 423.

foll. 59; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

IQBĀL NĀMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazir 'Ali Khān (the adopted son of Nawwāb Āṣaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwāb Sa'ādat 'Ali Khān (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:

بنام خدارند انصاف ر داد که اقبال با اهل انصاف داد

The poet speaks of Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dīl-hijjah, A.H. 1215 = A.D. 1800, are found on fol. 50a.

Written in bold Nasta'liq with the headings in red.


Scribe:

No. 424.

foll. 299; lines 13; size $6 \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

DĪWĀN-I-BARAKAT.

The Diwān of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khān
The poet seems to be identical with Sprenger’s (Oude Catalogue, p. 166) Barakat, Barakat Allah Belgrámy, who was in A.H. 1229 — A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed

Beginning:

ای ناکشوده پرده عذار جمال را
همگامه گرم ساختمه گال و قیل را

The Diwán consists chiefly of Gazals, arranged in alphabetical order. It ends with some Rubā‘is, fol. 294b, without any order.

Written in ordinary but distinct Nasta‘līq within red-ruled borders with a faded ‘Unwān and head-piece.

The colophon runs thus:

بعون عفافت الهی باتمام رسید دیوان قدم بخش خلف برکت الله
بخش برکت تخلص گرفته ذنیه و ستره عیونه بتاریخ دازدهم شهر ذیحجه
روز جمعه سنه هفت جلسه مہداد ابیر

No. 425.

fol. 277; lines 21; size 13½ × 8; 10½ × 5½.

کلیات میشی

KULLIYĀT-I-‘AYSHĪ.

The works of Tālib ‘Ali Khān ‘Ayshī, son of ‘Ali Bakhsh طالب علي خان ایشبی، بیلی بخش. He was a native of Lucknow, and a pupil of Mirzá Muḥammad Aḥsan Qatil and Mushafī. He died, according to Ṣubḥ-i-Gulshan, p. 296, in A.H. 1240 — A.D. 1824. The last date found in the work is A.H. 1238 — A.D. 1822. See Karim-ud-Din, Garciñ de Tassy’s translation, p. 376.

The work opens with a preface which begins thus:

غازه رخسارة شاهد معائین حمد عورت آمینی

The first Qaṣīdah begins thus on fol. 5b:

آمی بوجودت وجود علت امکان ما
عين خفلیت ظهور عين ظهور خفا

The work consists of Qaṣīdahs, fol. 5b; Gazals in alphabetical order, fol. 41b; Qīţ’ahs, fol. 85a; Chronograms, fol. 93b; Tarkib-bands, fol. 99b; Mukhammasât, fol. 102b; Rubā‘is, fol. 103b; Maṇawīs, fol. 118a.
Then follows the prose work entitled Khizán wa Bahár on fol. 169b. It ends with a collection of letters.

The Persian work of the poet is followed by his Urdū diwān, which begins thus on fol. 201b:

\[
\text{مهم ليس هو أنه أكر بالس مرت مال جهان}
\]

\[
\text{ولأبه نجيب ره في طبع روان كن جواب}
\]

The Urdū diwān consists of Qašīdahs, fol. 201b; Gazals in alphabetical order, fol. 223b; Musaddas, fol. 255b; Mukhammas, fol. 257a; a romantic Mašnawi introduced by the heading: در بیان عاشق شدی برهس زاده برزالی, fol. 264a; followed by another Mašnawi, entitled نهج برقال (fol. 272a). At the end of this Mašnawi we find a note in which it is said that the scribe of this copy found this Mašnawi of fifty-three verses, written by the poet himself, in the shop of a grocer. Marṣiyah, fol. 274a; Qī’ah, fol. 277b.

Written in fair Nasta’liq with the headings in red.

It would appear from a colophon on fol. 84b that the copy was transcribed by "a friend of Muḥammad ‘Ali" in A.H. 1242.

No. 426.

foll. 145; lines 14; size 9½ × 6; 6 × 2¾.

ديوان انیس

DĪWĀN-I-ANĪS.

The diwān of Mohan La’l, poetically surnamed Anīs, son of Tūlā Rām موسی لعل انیس بی تولہ رام. He belonged to the Kāyath family of Lucknow, and was a pupil of Makin. He was still alive in A.H. 1239 = A.D. 1823; a date expressed by the chronogram on fol. 144a, of the present copy.

Beginning:

خداوردنا جنل کی بیضی بر عشق خرود ما را

که نشنداد دل پتہ تھا کھڑگ دین و دیپرا را

The Diwān consists of Gazals in alphabetical order, fol. 1b; Tarjī’bānds, fol. 112a; Mukhammasāt, fol. 133b; Rubā’īs, fol. 138a; chronograms, fol. 143a.

Written in fair Nasta’liq within red-ruled borders. Additional verses are found on the margins.

Dated 7th Muharram, A.H. 1239.
No. 427.

foll. 166; lines 17; size 8½ × 5½; 5 × 2½.

Jannāt-un-Na‘īm.

A metric version of the Musābah al-Sharī‘ah wa Mafātīḥ al-Aqīfah, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imām Jā‘far bin Muḥammad al-Ṣādiq, who died A.H. 148 = A.D. 765.

Beginning:

إِنْذَارٌ لِّيْلَتِ الْحَلِينَ

The opening verses are introduced by the following line:

بِمِلَّةِ الرَّحْمَانِ الرَّحِيمِ

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمحة. A list of the contents occupies foll. 165b-166b.

Written in a careless Nastā‘īlīq with the headings in red.

Dated, fol. 165b; Kirmān, Wednesday, 4th Shawwāl, A.H. 1243.

No. 428.

foll. 51; lines 11; size 9 × 6; 5⅓ × 3⅓.

Af‘alāt Ma‘ṣūba.

A romantic poem on the love adventures of an Indian youth and a damsel, by a poet called Shukri شِكْرِي, who composed it, as stated by himself on fol. 49b, in A.H. 1250 = A.D. 1834.

Beginning:

لَيْ هُدُيَّةَ رَاتِرَ مَسْجُود

The title of the poem, the date of composition, and the name of the poet are found on foll. 49b-50a.

Written in ordinary Nastā‘īlīq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated; 19th century.
No. 429.

foll. 61; lines 15; size 9 × 5½; 6 × 3½.

ديوان مضطر

DĪWĀN-I-MUDṬAR.

The lyrical poems of Muḥṭar, whose two verses quoted in ‘Ali Ḥasan’s Subh-i-Gulshan, p. 423, are found here on fol. 10ᵃ. According to the said author the poet was a Hindū Kāyatāh of Lucknow, and his original name was Lālah Mitthū Lāl. Several poets bearing the title Muḥṭar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makin (d. A.H. 1221 = A.D. 1806) on fol. 10ᵇ suggests that this Muḥṭar was still alive in that year.

Beginning:

زدم بر طلق نسیان یکلم درس کتابی را
جو خوائندم از در ابروى تو بیت انگیزی را

Written in ordinary Nasta’liq.
Not dated, apparently 19th century.

No. 430.

foll. 43; lines 9; size 7 × 4½; 4½ × 2.

آرژنگ معرفت

ARZANG-I-MA’RIFAT.

A mystical poem in imitation of Maulānā Jalāl-ud-Din Rūmī’s famous Ḍaḥwā, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shāh Nizām-ud-Din, entitled Niyāzī, of Bareilly. It is divided into two daftars or books, the first of which begins thus:

بَسْهُ شَذ از تائی و رَنَی سفی سپسی
پر بشش زبان گفتنگها انگیز

The second daftar begins thus on fol. 23ᵃ:

لِئِ نظام الادبی شه اطیام جان
وری زیب معرفت را ترجمان

Written in minute Nasta’liq with the headings in red.
Not dated; 19th century.
The name of the scribe, who calls himself انتقال, appears on fol. 1⁰.
Anthologies.

No. 431.

foll. 272; lines 19; size 8½ × 4½; 6 × 3.

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQİR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Din 'Ali Yazdi (d A.H. 858 = A.D. 1454), the author of the well-known history of Timür, entitled Zafar Nāmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. He was well versed in the art of composing verses, and his Hulal-i-Muṭarraz and Muntakhab-i-Hulal-i-Muṭarraz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jāmī based on them his own treatise on the same subject, entitled Mu'ammā-i-Kabir or Hilyat ul-Hilal (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning:

الحمد لله المبعد المفصل المكرم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work:

أما دست نفر قوی این مطلوب و جنگ در دامن این مقصود و تیمی منکش شد که مراد این کتاب و دیوانه این خطاب بزیور دعلی دولت قاهره و تغلی حضرت زاهده جناب خلافت مائث حضرت گیتی بن ابی موشکی گردانی که جباره جبهه و اسلام زمینه و زمان طوق طاعت و رنگت نباعت آن حضرت را گرس انقیاد نهاده اند فلاغه زدگان خشک سال ............

After which fol. 3a abruptly opens in the middle of the description of the contents:
The subjects, consisting of sixty-four Bābs, are enumerated on foll. 3a, 4a.

The first Bāb begins thus on fol. 4a with an extract from the Diwān of ʿAlī bin Abū Tālib:

The above is followed by a Persian extract from the Diwān of Kamāl Iṣfahānī:

The sixty-third Chapter on مَتَْقَرَّات or miscellaneous (fol. 257b) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nastaʿlīq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th Duhūljah, A.H. 1019.

Scribe: ʿAbd al-ʿAzīz b. ʿAbd al-Qādir.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

No. 432.

Foll. 88; lines (centre col.) 16; (margl. col.) 28; size 9 × 4½; 8 × 4.

Two collections of poetical extracts compiled (1) by Muḥammad Ẓāhir of Naṣīrābād, the author of the well-known Taḏkirah, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618; and (2) by Naṣīrā i-Haṣdānī, who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by Ẓāhir:

The preface is followed by some Qaṣīdahs and Mašnawīs of Ṣāʿīb.
On fol. 9b is another preface by Tāhir, in which he says that after the completion of the abridgment of Firdausi's Shāh-Nāmah he began to make an extract from the poetical works of Șā'ib. It begins with the following Qaṣīdah of the poet with which most copies of his Diwān begin:—

اگر مه مد بسم الله بودی تاج عنوانها اللْه

This section consists of selections from Șā'ib's Qaṣīdahs, Maṣnawīs and Gazals.

(2) Naṣırrā-i Hamadānī's selection: It consists of extracts from the works of Aḥlī Shibrāzī, fol. 70a; Jāmī, fol. 77a; Mullā Majdūb, fol. 84a; Mullā 'Alī Rīdā Tajallī.

The colophon runs thus:—

مجمعه التنخبي اسناد الفضل مولداً نصراً هندانيست که بحم
ایشان بندری، بب پباعت (name effaced) تحریر نمود امید است که خاطر
خواه طبع مبادرک ایشان گردد و السلام تحریر فی شهر جمایسی الز
(year effaced).

Foll. 1-64 are written in good Nasta'liq, foll. 65-86 in fair Nasta'liq, and foll. 78-88 in fine minute Nasta'liq. Fol. 84a, written in a careless hand by one Mīrzā Muḥammad Muḥsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, Naṣīrrā-i Hamadānī.

No. 433.

foll. 278; lines 19 (in 4 coll.); size 12×7½; 9½×4½.

خلاء الشأين التمالي

KHULĀSAH-I-LATĀ'IF-UL-KHAYĀL.

The revised and shorter edition of Muhammad Șālih's famous poetical anthology of Persian poets by Muḥammad Nāṣir, with the takhallus Nuṣrat, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخاب on fol. 11b, Muḥammad Șālih completed the original work in A.H. 1104 = A.D. 1692. The selections are arranged in the form of an alpha-
betical Diwán, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1b:—

Nusrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4a; his second index, containing a list of their poetical names, on fol. 8a.

Another introduction on fol. 11a.

Beginning of the Laţâ'if-ul-Khayāl, fol. 11b:—

This copy agrees with the one noticed in Ethé, India Office Lib. Cat., No. 1739. A large fragment of the original work is noticed in Ethé, Bodl. Lib. Cat., No. 1143.

Written in beautiful Nim Shikastah hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Salâh-ud-Din Khân of Muḥammad Shâh's time, dated A.H. 1145, are found on the fly-leaf.

No. 434.

foll. 312; lines (in 4 coll.) 20; size $11\frac{1}{4} \times 7\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus:—

- کردم از نام‌بری زند نرد هرشندا مصنف النغ

The arrangement is the same as in the preceding copy. Written in ordinary Nasta'liq within red-ruled borders. Not dated, apparently 19th century.

No. 435.

foll. 318; lines 20; size $9\frac{1}{2} \times 5$; $3 \times 3\frac{1}{2}$.

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asadi Tûsî (d.c. 460 = A.D. 1068) and the latest, 'Ali Hāzin (d. A.H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahângir-Nagar (Dacca), etc:—

- راغی نداشت و تلف شد نظم امل گه کاشت النغ

40
The poems, without any definite order, begin thus on fol. 10a:

میناکندی کچیر خاک بربروی بهشت
هرکه از خاک درشت با خود برد یک سومه وار

Written in ordinary Nasta'liq within coloured-ruled border.
Not dated, apparently 19th century.

No. 436.
fol. 51; lines 10; size 6½ × 3½; 4½ × 2.

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jāmi; Khusrau Dihlawi; Hasan Dihlawi; 'Īsām Būkhārī; Ahlī Shīrāzī; Salmān of Sāwah; Khwājā Kirmānī. It begins with a Gāzal by Jāmi, thus:

بکنست پارسی اسیران نظیر تکر، کریم ناله دردل مخطش اثرندر

Written in good Nasta’liq within gold-ruled borders.
Dated, Āgra, Rajab, A.H. 976.

No. 437.
fol. 95; lines 40; size 12½ × 8½; 9½ × 6½.

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16b begins with verses introduced by the heading منغرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning:

میسور از سیر حست به قفا مینکرم الغ

Many folios are left blank.
Written in careless Nasta’liq.
Not dated, apparently 18th century.

No. 438.
fol. 108; lines 12; size 6½ × 4½; 5½ × 4.

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.
Beginning:

On fol. 38b begins a Maṣnawi on sexual science:

The poetical extracts on foll. 65b-101b are arranged according to subjects, headed by the name of the authors. Written in careless Nastaʿliq hand. Not dated, apparently 19th century.

VIII. FABLES, TALES AND ANECDOTES.

No. 439.

foll. 68; lines 15; size 10\(\frac{1}{2}\) × 6\(\frac{1}{2}\); 8 × 4\(\frac{1}{2}\).

قصة جهار درويش

QIṢṢAH-I-CHAHĀR DARWĪSH.

The Tale of the Four Darwhishes, which has become popular through the Hindūstānī translation entitled Bāgh wa Bahār.

Beginning:

The work is generally ascribed to Amir Khsrau of Delhi (d. A.H. 725 = A.D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muḥammad 'All Maṣūm. محمد علي مصووم.

The four tales are in the following order:

Story of the first Darwhish, fol. 1b.
Story of the second Darwhish, fol. 17b.
Story of the third Darwhish, fol. 32b.
Story of the fourth Darwhish, fol. 55b.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavi Sayyid Ṣadr-ud-Dīn Āḥmad, by Ṭālib-ur-Raḥmān.
Mangalkothi, and collated and compared by Ḥasīb-ud-Dīn and Khādīm Hūsān.
Written in legible Indian Nasta'īlīq.
Dated, Monday, the 6th of 'Asārīh, 1300 Bengali year.

No. 440.

foll. 149; lines 17; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{4}$.

طوطی نامه

TŪṬĪ NĀMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Diyā'ī Nakhshabī غیاب، نخخشبي (d. A.H. 751 = A.D. 1350), who composed it, A.H. 730 = A.D. 1330.

Beginning:—

- منتجات بعض رازق النعات في عشة كه رازق وروحش وطير الم

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Ta'liq within gold and coloured-ruled borders and contains a beautifully illuminated head piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on foll. $6^b; 19^b; 21^b; 27^a; 48^a; 51^a; 54^c; 56^b; 59^b; 62^b; 70^b; 73^a; 76^a; 80^a; 82^b; 84^b; 88^b; 90^c; 93^b; 100^a; 102^a; 103^b; 108^b; 112^b; 114^b; 117^b; 120^a; 123^a; 126^a; 128^b; 130^b; 133^a; 134^b; 137^a; 139^a; 141^b$ and $145^b$.

Not dated, apparently 18th century.

No. 441.

foll. 137; lines 15; size $9 \times 5\frac{1}{2}$; $7 \times 4$.

A fragment of Nakhshabī's Tūṭī Nāmah, beginning as the preceding copy. It breaks off on fol. $93^b$ in the middle of the fourteenth story, corresponding with fol. $56^a$ of the above copy.

Foll. $94^b-125^b$. A fragment of the Ma'dīn-ul-Jawāhir مدني الجوهر; see No. 447. It breaks off on fol. $125^b$, corresponding with fol. $94^a$, line 10, of the aforesaid copy.

Foll. $126^a-137^b$. A repetition of the earlier portion of Nakhshabī's Tūṭī Nāmah.
The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.
Not dated, apparently 19th century.

No. 442.

foll. 92; lines 13; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

BAHĀRISTĀN.


Beginning:—

جو مرگ امردهی بال ز آغاز
فه از نبی پهلوی
حمد آبد به پیروز

The work is divided into eight Rawḍahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethê, Ind. Office Lib. Cat., No. 1383.

Written in very neat Indian Nasta'liq within redruled borders.
Dated, Rabī' I, A.H. 1270.
Scribe:—آرامد بیتی.

No. 443.

foll. 206; lines 12; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3$.

LATĀ'IF-UT-TAWĀ'IF.

A collection of jests, witty sayings, and anecdotes by 'Ali bin Ḥusayn-ul-Wâ'iz-ul-Kâshifī علي بن حسين الراوی الكشفي (the son of the well-known author of the Anwār-i-Suhayli), better known as Šafī. The author completed the work (shortly after A.H. 939 = A.D. 1532), which he had begun but left unfinished, for the diversion of Sultan Shâh Muḥammad of Garjistân.

Beginning:—

بعد از أدائی لطائف تصمیدات الهی ووظائف ملواة حضرت رسول

پناهی الو
The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—


Written in beautiful clear Nasta’i’iq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated ‘Unwân and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shâhjahânâbâd for Nawwâb Nişâr Mu’âammad Khân Bahâdur Shîr Jang, by Mu’âammad Ridi’â.

Dated Sunday, the 26th of Rabâ’ I., A.H. 1160.

No. 444.

foll. 173, lines ’15; size 9¾ × 6½; 7½ × 4.

THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta’liq. Not dated, apparently 19th century.

No. 445.

foll. 235; lines 17; size 10½ × 6; 8¾ × 4¾.

عيار دانش

‘TYÂR-I-DÂNISH.

A modernized version of Kalîlah and Dîmnah, in which the two introductory chapters, omitted by Husayn Wâ‘iz Kâshiﬁ, have been restored, on the basis of Naṣr-Ullah’s older version, by the famous Abû Faḍl ‘Allâmî, who completed it in A.H. 996—A.D. 1588.

Beginning:—

سبیلس امل و اید خداوند را که گران تا کران انگر.
The work consists of sixteen chapters and a khatimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta’liq and the remaining portion in careless Indian Nasta’liq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

No. 446.

foll. 183; lines 15; size $8\frac{2}{5} \times 5\frac{3}{5}$; $7 \times 4\frac{4}{5}$.

SINGHĀSAN BATTĪSĪ.

A very bad copy of the Persian translation of the Sinhasanadvātriṃśatī (or Sinhasandvātriṃśatikā, that is to say the thirty-two stories of the throne), also called Vikarmacharitram, or the stories of Rājah Vikramādityā, and the thirty-two statues (پرینی). The translation was made in the reign of Jahāṅgīr, A.H. 1019 = A.D. 1610, by Bahārmal (بهر مل) (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning:

محمد وثنائی کی شمار آفریدگار کہ از طامنہ و عبادت عادادی کیا

Spaces for headings are left blank in many places.

Written in ugly and careless Nim Shikast by سمندر نامه جنوردیچ و

and

Dated February, 1826.

No. 447.

foll. 113; lines 19; size $9\frac{2}{3} \times 5\frac{2}{5}$; $7\frac{4}{5} \times 3\frac{4}{5}$.

MAḌIN-UL-JAWĀHIR.

A collection of moral tales and anecdotes in the style of Sa’dī’s Gulistān, written for Jahāṅgīr, A.H. 1025 = A.D. 1616, by
Mullah Tarzi. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly:

* در ظرف تنهج آب قراری در تنگچد و بیرن تراورد 

And breaks off thus:

* خدا گواه اکثر از زندگی جان می سلار سوال 

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethë, Ind. Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'liq within red-ruled borders.

Not dated, apparently 19th century.

No. 448.

foll. 350 (pp. 700); lines 25; size 17x10½.

بوستان خیال

BUSTAN-I-KHAYAL.

One of the largest and most popular Persian romances by Mir Muhammad Taqi-ul-Ja'fari-ul-Husayni of Ahmadábád, in Gujarát, with the takhallus Khayál میر محمد تقی الجفری الحسینی اسماعیل آحمد تمامی متخلص به خیال, who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Sháhzádah Mu'izz-ud-Din Abú Tamím, Sháhzádah Khwurshid Táj Bakhsh and Sháhzádah Badr Munir, designated respectively as Sáhibqirán-i-Akbar, Sáhibqirán-i-'ᾶzam and Sáhibqirán-i-A.jar, and of a large number of equally fictitious personages belonging to the species of Jinns and Paris, as well as to men. The author wrote it at the desire of his patron Nawwáb Rashíd Khán Bahádur, better known as Mirzá Rafí' Ullah (to whom the work is dedicated), and his brothers, Nawwáb Muhammad Isháq Khán Bahádur and Nawwáb Mirzá 'Ali Khán Bahádur (sons of Ja'far Khán, Názin of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shábjáhánábád.
and completed it, Duhlhhjah, A.H. 1169 — A.D. 1755, at Murshid-Abad.

The entire work, comprising not less than fifteen volumes, is divided into three great Bahār or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The first Bahār, including the first two volumes, is styled Mahdi Nāmah, and forms the Muqaddimah or preface to the whole work. It relates the history of Sultan Abul Qasim Muhammad Mahdi, and of the other ancestors and predecessors of Sultan Mu'izz-ud-Din.

The second Bahār or the first Gulistān, comprising the third, fourth, fifth, sixth and seventh volumes, is styled Mu'izz-Nāmah (معير نامه) or Qā'im Nāmah (قايم نامه) or even Şāhībqirān Nāmah (صاحبقرآن نامه), and relates the adventures of the Khalifah Mu'izz-ud-Din or al-Qā'im Bi-Amrillāh, or the Şāhībqirān-i-Akbar. It is subdivided into a Muqaddimah or first book (جلد اول) and two Gulshans, i.e. the second and third book (جلد دوم and جلد سوم) while each of the Gulshans consists of two Gulzars (گالزار).

The third Bahār or the second Gulistān, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled Khwursheed Nāmah (خورشید نامه), and relates the adventures of Şahzādah Mu'izz-ud-Din, Şahzādah Khwursheed Ta'all Baksh, and Şahzādah Badr-i-Munir. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two Daftars, called Şhātrs (شطر) or Şatrās (سطر), and bearing the special title Şah Nāmah-i-Buzurg (شهر نامه بزرگ).

A detailed description of this bulky romance is given in Bodl. Lib. Cat., No. 480. An abridged translation of the work in Urdu, by 'Alam 'Ali, styled Zubdat-ul-Khayāl, was edited at Calcutta, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library. The present copy, endorsed جلد اول or the first volume, is the first volume of the first Bahār, styled Mahdi Nāmah, and begins as usual:

• تبرک الکبری جعل فی السما برجا و جعل الفقار سراجا و قدر مذبها

The colophon: آخرین جلد اول مهدی نامه.
No. 449.

foll. 245 (pp. 490); lines and size same as above.

This volume, endorsed "جلد سوم بوستان خیال" and containing, according to a statement at the end, the two jilds (books) of the Mu'izz Námah, is in fact the first Gulshan (in two Gulzârs or volumes) of the second Bahár or first Gulistân, corresponding to the fourth and fifth volumes of the whole work.

Beginning:

ایندا متعالی بدن خدایاست، که کرم و رحم و راه نماست.

Colophon:

تمام شد جلد معز نامه به دربعض خام سید ابرع کیمی بو نازک می باشند

ماه کاهک سنه 1293 در بکه.

Written in ordinary Indian Nasta'liq.
No. 451.

foll. 229 (pp. 458); lines and size same as above.

This volume, which, according to the colophon, is the third jild of the Mu'izz Nāmah, is endorsed جلد جهانم بوستان خیال

Beginning:

• بعد خسرو حضرت رب انتام جل جلالا و عم نواله

Colophon:

الصدرت الله عالیه و المنہ کی جلد سوم معز لتامہ بتانم رسید انشاء الله تعالی

بعد ایم شروع در جلد جهانم نامم ...

Not dated. Written by the scribe of the preceding copy.

No. 452.

foll. 192 (pp. 384); lines and size same as above.

The fourth jild of the second Bahār, styled Mu'izz Nāmah, or the end of the first Gulistān, endorsed جلد پنجم بوستان خیال

Beginning:

آنار جلد جهانم از پیامی درم از کتاب بوستان خیال که آنرا معز تامه گوئند - هر حمدوی که برفین هر فردی جاری شود

Colophon:

بطءا نگشت که کثال اول را از کتاب بوستان خیال درنماه ختم نماید.....

Not dated. Written by the scribe of the preceding copy.

No. 453.

foll. 297 (pp. 594); lines and size same as above.

The second jild of the third Bahār or second Gulistān of the Būstān-i-Khayāl, endorsed as جلد ششم بوستان خیال but forming in fact the ninth volume of the whole work.

Beginning:

آنار کتاب تاریخ الاظم شاهنامہ خورشیدی از تحریر حکیم اسماعیلوس یوپی - اما رازین اخبار و ناپات آثار و محدثین ایبی داستان کیس اغل

•
Colophon:

البسط الله و المنة كه جلد درم يبرسيوم كتاب بوستان خيال كه خورشيد
فامه قام دارد باتمام رسيد انشار الله تعالى شروع در جلد سیوم خواهد

Written by the scribe of the preceding copy.
Not dated.

No. 454.

foll. 250; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the tenth volume of the whole work, is, according to the colophon, the third jild of the third Bahá'í.

Beginning:

نیکو ترین محسود و عالی ترین اثنین سراور جناپ حضرت خالق

Colophon:

امما ................. مناسب چهل دید که جلد سیوم را از یبر سیوم
از کتاب بوستان خیال درنچا باتمام رسائد و جلد چهارم را مصیرت بالا
مالبیلان اکبر شاهزاده معمود میرزا میامد و جلد چهارم نیز مشترک بالا
هرسه مالبیلان خواهد بود و التوتیق من الله الملك الودود حق تعالی
از گذلات مؤلف این کتاب معتمد تاًی الجعفری الصیحی متخلص

بگیلاب در گنبد

Written in clear Indian Nasta'liq.
Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to A.H. 1300.

Scribe: أثر الدين بوهامي.
The colophon is followed by the words:

No. 455.

foll. 198 (pp. 396); lines and size same as above.

The fourth jild of the third Bahá'í, endorsed جلد هفتم بوستان خیال.
Beginning:
انواع محضت و ستارش و اقسام شکر و نیايش خدارندی را سراست
که گردشان عالم سربذگانه او رخاخ مدلست نهاده گم

Colophon:
• جلد چهاردهم سیویم کتاب بوستان خیال نیز در مقام باتمان رسید

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

Scribe: — اثر المهندس بوهرانی.
The colophon is followed by the words جلد چهارم خورشید نامه.

No. 456.

foll. 172 (pp. 344); lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the fifth jild of the third Bahār and opens thus:
• زبان انسان شمع انجمد می خبی وخاندند شد ام

It is to be noticed that the beginning of this volume agrees verbatim with the fourth jild of the third Bahār, corresponding to the twelfth volume of the whole work, noticed in India Office Lib. No. 844 and Bodl. (loc. cit.).

Scribe: — Abul Hasan.

No. 457.

foll. 184 (pp. 368); lines and size same as above.

This volume, endorsed بوستان خیال جلد دهم, is not styled or designated anywhere in the text. It begins with the adventures of Šāhibqirān-i-Akbar and opens thus:
• اما رازهای اخبار و ناقلات آخر جدید روایت کرده اند که جوهر صاحبقران

• آخر بوست درخت نخل قهر کند رسامی از پنجه روان شد نا بمنزل

Written by the scribe of the preceding copy.

• No. 458.

foll. 148; lines and size same as above.

This volume, endorsed جلد پانزدهم, according to the author's statement in the beginning (fol. 1a), as well as at the end, is the
آغاز جلد یازدهم از بوستان خیال که مشتمل است بر احوال ماحقان اصغر شاهزاده به مدلاره و احوال ماحقان اعظم شاهزاده خورشید تاج بخش و متعلقان آن قبلاً توسط هدایت والیان و ملافات طالبان با مطلوبان و را وتماشایان با عشاقان و معمشکان با معجوبان حکایت می‌کند. اما بعد از عید غدیر، انجام عبادت الله است معبدی نیکی به جهات عظمت خیال که حاکم در عالم بر افراخته و راجد سبزه می‌باشد. این کتاب بوستان، خیال که مظهر و مزین بنام نامی است. تواب منصور الملك سراج الدولة بهادر هیئت جنگ است باتم رضی شروع جلد چهاردهم نموده می‌آید و در جلد سابق تمام و کمال مشتمل بر احوال ماحقان اعظم و متعلقان اردو، ایواز، دارد. بر اساس مصرف دیوان و اکثریت کتاب نسخه‌ی منتشر شده اردو. صدها و ازدها کتاب را در جلد انشاء الله تعالی احوال ماحقان اعظم ماحقان اعظم و متعلقان اردا دکتر نموده خورشید نامه را باتم و رساند و از جلد چوی مشتمل بر احوال است، در سفرت می‌توان به احوال ماحقان اعظم و متعلقان اردا، جامع و مفصل است که در این جلد انشاء الله تعالی احوال ماحقان اعظم ماحقان اعظم و متعلقان اردا کتاب را بنام علی تواب منصور الملك سراج الدولة بهادر هیئت جنگ... تمام سرد....

Again in the conclusion:

بماتم، رضی شکر اول از جلد چهاردهم در زمان گرامی، تواب منصور الملك سراج الدولة بهادر هیئت جنگ مسود ایوان از ایران میره... معبدی نیکی به جهات عظمت خیال بنام نامی و اقامت گرامی پس باتم... باختنی کتاب بوستان خیال بنام نامی و اقامت گرامی او بسته است.
No. 459.

foll. 309; lines and size same as above.

The second *Shafir* of the fourteenth volume of the Būstān-i-Khayāl, endorsed ِجلد درازدهم.

Beginning:

أُغَرَّ شَفَّرِ دِرَمَي بِإِلَّاد قِيَازَدِهِمْ كَمْ مَشْتَمَلَتْ بِرَدْ فَصِّ

• رأوَّيْنَا إِخْبَارٍ وَذَلِكَ أَخْبَارُ بُعْدٍ إِلَّا أنْحَمَدُ ِبُرْدَرْكَانَ وَنَعْتُ سِيدٍ إِبْرَازُ ِالْأَفْحَاءِ

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwāb Sirāj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'liq by Āṣir-ud-Dīn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

No. 460.

foll. 198 (pp. 396); lines and size same as above.

The fifteenth or the last volume of the Būstān-i-Khayāl, endorsed ِجلد سِبْدِهِمْ. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the *Khātimah*.

وَ إنْكَ شَرِيعُ دِمْ رَصَّرِ جَلَّدَ يَانِزِهِمْ كَمْ مَشْتَمَلْ ذَرْ فَصِّ وَخَاتِمَةَ الْقُلُوْبِ

•

The volume ends with an account of some of the exploits of Nawwāb Sirāj-ud-Daulah.

Beginning:

•

The name of the scribe is not given, but the copy is evidently due to the penmanship of Āṣir-ud-Dīn of Būhār, the scribe of some of the volumes noticed above.

Dated 6th Muḥarram, A.H. 1302.
Almost all the volumes contain notes in the handwriting of
the donor, Maulavi Sayyid Šadr-ud-Din Ahmad, to the effect that
all the volumes were revised and collated under his supervision.

No. 461.

foll. 331; lines and size same as above.

This volume, endorsed منتصب بوسطن خیال, or "Selections
from the Būstān-i-Khayāl," consists of the portions which are
wanting in some of the volumes noticed above. It begins with an
account of the birth of Shāhzādah Khwurshid Tāj Bakhsh, pre-
ceded by the following note in the handwriting of the donor:—

ازنچا تا بزرگ ۹۹ ازجذد اول خورشید نامه و جلد ششم بوسطن خیال
منقول گشت

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - رازیان اخبار و نافذت
آثار و محدثان این داستان که و غواصان این دریای سطح

Again fol. 125ª begins thus:—

ازجذد هفتم - داستان تمیید ملاقات روحانی جبین بودت قورولت

• بور پرن شهوری سعادت قرین الم

Fol. 179ª begins thus with the donor's note.

ازنچا تا هفده ورق ازجذد ششم بوسطن خیال و جلد اول خورشید
نامه منقول است - داستان ولادت ملکه زهره جبین حضائی

Fol. 212ª begins thus:—

ازجذد دهم - احوال جکر پرده که گل علیش طبعت خوبی

• برگلستان ارم زده

Fol. 264ª begins:—

ازجذد دوازدهم جندا - یاقوت ازحوال ملکه خویشی روژگر زهره جبین

يتلی تلیجاد نکشته بادکستان ماحترمان اعظم رجوع کنیم

The handwriting resembles that of Aṣr-ud-Din, to whose
penmanship we owe several of the volumes noticed above. The
first 60 folios and foll. 179ª-188ª are written in careless and ugly
Indian Ta'liq.
No. 462.
fol. 215; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قصة أمير حمزاء

QIṢṢAH-I-AMĪR ḤAMZAH.


The MS. opens abruptly in the middle of the seventh dāstân with the following words:

• كردة همیشه در کشته بودی و کمان جویی در کنف آریحته

and breaks off with the earlier portion of the 58th dāstân:

• همچنان مینمایید روز دیگره هر در سپاه سوار شدنده

Written in fair Indian Nasta’liq with the headings in red. Not dated, apparently 18th century.

No. 463.
fol. 238; lines 12; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4$.

قصة أمير حرمز

QIṢṢAH-I-AMĪR ḤAMZAH.

Another defective and incomplete copy of the romance of Hamzah, endorsed on fol. 15.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Hamzah’s adventures, dealt with at considerable length in the popular romance called طلسم هوشرا Țilism-i-Hûshrûleâ, lithographed in 8 vols. by Nawal Kishore.

It begins thus:

• راویان لخبار و دیگتر اثر و طوطیان شیرین کغفار اخ...
The copy breaks off:

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.
Not dated, 19th century.

No. 464.
fol. 130; lines 13; size $3\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

QISSL-I-BIBI ZAYGUN.
The popular romance of Muhammad Hanifah (the third son of 'Ali) who died, A.H. 81 = A.D. 700 and Zaygun (the daughter of the Sultan of Rûm).
The Bengali metrical version of this story is very popular in the villages of Bengal.
Beginning:

The work is divided into 30 dâstâns.
Spaces for headings are left blank in the earlier part of the copy.
Written in modern legible Nasta'liq.
The copy is full of clerical errors.
Not dated, 19th century.

No. 465.
fol. 323; lines 19; size $10\frac{1}{4} \times 8$; $9 \times 5\frac{1}{4}$.

JANG NAMA-ABU MUSLIM.
The romance of Abû Muslim Marwazi, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilâfat, and who died, according to Habib-us-Siyar, vol. II., Juz 2, p. 48, on Wednesday the 25th of Sha'bân, A.H. 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-
tions; and gives an account of the base and hostile action of Marwán-ul-Himár (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Ali.

Beginning:—

لا في رواية ميكند داستان

أول حكاية در مبان مي أرد

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called

كتاب تواريث جند

NAME حضرۃ أمير امیران امير حضرۃ ابا مسلم

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان أمیر حمزه or the Romance of Amir Hamzah.

Written in small ordinary Nasta‘liq inclined towards Nim Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha‘bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mir Ja‘far ‘Ali Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

No. 466.

foll. 482; lines 21; size 12×8; 8½×5½.

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words:

و تاریخ می نماید مگر یک جالی رشگنی ... ظاهر می شود

 رسول عليه السلام بجزریل عليه السلام پرست

The concluding words with which the MS. breaks off are:

بچالی پدر خود برخست سلطنت نشست برادر خود سیدن امید

که جميع در ماندگان بطلب و مقصود خود رسیده کامیاب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.
Written in a careless bold Nasta'liq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.
Not dated, apparently 19th century.

IX. MISCELLANIES.
No. 467.

foll. 279; lines 10; size 12½ x 8; 9 x 4½.

نَصِيمُ الْرَّبِيع
NASİM-UR-RABİ'

A rare Persian translation of Abul Qāsim Maḥmūd bin 'Umar-uz-Zamakhshari's (d. A.H. 538 = A.D. 1143) Arabic work Rabī'-ul-Abrār, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning:—
حمد يبمعرک سبیدی زا تقدیست اسمارة (Sic) گه بنثير صبی اتیال

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shāh Shujā', most probably the second king of the Muzaffaride dynasty, who reigned from A.H. 759-786 = A.D. 1357-1384, dedicates the work to Amīr Salğar Shāh, the Wazir of the said king.

According to Rieu's Suppl. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, foll. 3v-5a.

Written in ordinary Indian Ta'liq by Tālib-ur-Raḥmān of Mangalkothī.

Dated Monday, the 1st of Baisākh, 1298 Bengali year.
The colophon is followed by a note saying that the copy was revised and corrected by Maulavī Ḥasib-ud-Dīn Aḥmad and Maulavī Khādim Husayn.
No. 468.

foll. 525; lines 16; size 11½ × 8; 8½ × 6½.

شَاهِدٌ مَّدَق

SHÀHîD-I-ŠÀDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muhammad Šàdiq bin Muhammad Šàlih Isfahàni Azàdàni محمد صادق بن محمذ صالح الإصفهاني الإزاداني, who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1056 = A.D. 1646.

Beginning:

الحمد لله تعالى ومنه البند معيلة المنتمي والصلاة و السلام

على نبيه محمد المصطفى خير الأنبياء

The work is divided into five Bâba, sub-divided into numerous Fâsîs, and a Khâtîmah. A full table of the contents is given at the end of the preface, foll. 2b-6b.

Written in ordinary Indian Nasta’liq.
Not dated, apparently 18th century.

No. 469.

foll. 106; lines 16; size 8½ × 5½; 6½ × 3½.

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 83b the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shah Jahàn "the deceased." We can therefore conclude that the author wrote this work shortly after Shâh Jahan’s death, which took place in A.H. 1076 = A.D. 1665.

Beginning:

در بيت بلاد و شهر يأكل برخى از علم مقال را اتکا قبر

خوائند الغ

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.
After that comes a short account of the طَالِسَم, fol. 35b; then biographical notices of the saints, ‘ulamā‘ and the poets, fol. 37b. After that comes a medical sketch, fol. 51a, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68b; divination, fol. 69b; poetry, fol. 70a; calligraphy, fol. 72b; silence, fol. 77b; morality, fol. 78a; friendship, fol. 81b; love, fol. 84a; women, fol. 86a; humorous sayings, fol. 87b; the philosophy of men, fol. 88b; account of Yâjûj and Mâjûj (Gog and Magog), fol. 90a; plague, fol. 90b; the dead, fol. 91b; Jinns and Satans, fol. 92b; interpretation of dreams, fol. 94a.

Written diagonally in fair Indian Nasta‘liq.
Not dated, apparently 18th century.

No. 470.

fol. 383; lines 15; size $9 \times 5\frac{1}{4}; 6\frac{1}{4} \times 4$.

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

* در بعضي نوازييم مسطور اسم که نزاد ابن معد ابن عدنان الم

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahābis, fol. 310a; wonders and curiosities, introduced by the heading من المجازب والغرائب, fol. 312a; a collection of 76 anecdotes, fol. 320b; an account of the ancient philosophers taken from the Khulāṣat-ul-Akhbār of Amir Khwānd Shāh, fol. 339a; some selections from the histories of Shāh Jahān’s reign, fol. 346b; a short account of the Tāj of Agra, fol. 368a; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373b.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124b, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta‘liq.
Not dated, apparently 19th century.
Some folios are wanting at the end of the copy.
No. 471.

foll. 401; lines 9-14; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwâjah Shâh Hasan Ajmîrî, collected by one of his disciples Muhammad Mahdî, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubâ’îs of the celebrated saint Abû Sa’îd Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubâ’îs are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music:

نه عقیله داشتی منافقی بندگی است عرط فمود که باهر مشد زاده که مرشد تلیبغلی بوده باشد غالباً کامیاب گردید

The concluding words are:

گره از کرم انتاده مرد کن بهار الدین تولی مشتاقشالی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1a it is endorsed as ملوفظات خواجه شاہ حسین لچنپی.

Written in ordinary, but legible, Indian Ta’liq within coloured ruled borders.

Not dated, 19th century.

X. MSS. OF MIXED CONTENTS.

No. 472.

foll. 127; lines (centre column) 25; (margl col.) 44; size $15 \times 7\frac{1}{2}$; $13 \times 5$.

Selections from the diwâns of Rukn-i-Ṣâ’in, Adîb-i-Ṣâbir, Imâmi Harawi, Majd-i-Hamgar and Badr-ud-Din Shâshi, bound together in one volume, as follows:


A rare diwan of Maulânâ Rukn-ud-Din Šâ’in of Herat مولانا رکن الدين صائین هرموی, who flourished in the reign of Sultân
Abû Saʿīd Bahādur Khān (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sulṭān Ṭuğā Timūr Khān (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sulṭān Mubāriz-ud-Din Muẓaffarī (A.H. 713-763 = A.D. 1313-1358), Shāh Shujaʿ and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the diwān is noticed.

Beginning:

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Taḍkīrah, by Muḥammad Bakhsh Khān, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31b-62a. Diwān-i-Adib-Ṣābir. The lyrical poems of Khwājā Shihāb-ud-Din, poetically surnamed Ṣābir, of Bukhārā خوّاجہ شهاب الدین صابر البخاری. He was sent as a spy by Sulṭān Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Aṭaiz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jihān (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin:

The diwān consists of panegyric Qasidahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63b-83b. Diwān-i-Imāmī. The diwān of Abū 'Abd Allāh Muḥammad bin Abū Bakr 'Usmān, with the poetical nom de plume Imāmī, of Herat إبوب عبد الله محمد بن أبي بكر عثمان امامی, who died, according to Taqī Kāshī (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majmāʿ-ul-Fusaha, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Saʿīdī, and the noble Qāḍī family of
Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet:

ملک الغضال امامی هریمی از جمله فقهاء و دندانی خریسپ است الـ

The first folio of the diwan is followed by a lacuna and the first line on the next folio runs thus:

در بن دندان مارکر زهی دارو شدود

ز استعمال الغض الی از نیای انعکرم لعاب (Sic)

Contents:

Qašidahs, fol. 64a; Muqatta‘at, fol. 72a; Gazals, fol. 76b; Rubâ‘is, fol. 79b. The Rubâ‘is are followed by some Qīṭ‘ahs, Gazals and Qašidahs all intermixed.

IV. Foll. 84b-107b. Diwan-i-Majd-i-Hamgar.

The diwan of Khwājah Majd-ud-Din Hibat Ullah, better known as Majd-ı-Hamgar خواجه مجد الدين هیبت الله معرف به مجد همگر. He was a contemporary and a fellow-citizen of the celebrated Sa‘di of Shiraz, and was in high favour with Sa‘d ibn Abū Bakr bin Zingi, after whose death he became a warm friend of Khwājah Bahā-ud-Din, son of the great Sāḥib-i-Diwān Khwājah Shams-ud-Din Muhammad of Isfahān. He died in A.H. 686 = A.D. 1287. See Bankipur Lib. Cat., vol. i, No. 90.

Beginning:

جو علی روتبو پرتو بیر آسال انداخت

زمانه را بدر خورشید درک ماند اندادخت

The diwan begins with Qašidahs which are followed by Muqatta‘at, Tarkib-bands, and Gazals intermixed, and ends with some Rubâ‘is, the first of which runs thus on fol. 106b:

خرم بتو داشتم دل پرچم را انگ

A biographical notice of the poet, copied from some Taḏkirah by Muhammad Bakhah Khān, and dated 15th Shawwâl, A.H. 1277; is found on fol. 84a.

V. Foll. 108b-127b. Diwan-i-Badr-i-Châch.

The lyrical poems of Maulānā Badr-ud-Din Muhammad مولانا بدر الدين محمد جاجی of Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sultân Muhammad bin Tuglaq (A.H. 725-752 = A.D. 1325-1351), to whom
he was a panegyrist. He adopted the poetical title of Badr and also Chāchi or Shāshi, and died A.H. 754 = A.D. 1353.

This copy of the diwān consisting of Qaṣidahs, Qit'aḥs Tarkib-bands, chronograms, Gazals and Rubā'is, without any order, begins thus:

حمد أن سلطان عالم را كه عالم بيور است
انس او دراه ايمان آنس وچيان ات رهبراست

The whole diwān has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The Qaṣidahs have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Rāmpūr, A.H. 1289.

Written in fair Nasta'liq within coloured-ruled borders.

Dated Friday, 3 Jumādā II, A.H. 1023.

No. 473.

foll. 54; lines 15; size $8\tfrac{1}{2} \times 4\tfrac{1}{2} ; 6\tfrac{1}{2} \times 3\tfrac{1}{2}$.

ديوان حيدر كلوچ

DĪWĀN-I-HAYDAR KALŪJ.

I. Foll. 10-40b. Selections from the diwān of Haydar حيدر كلوچ, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Haydar Kalūj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 = A.D. 1551.

The present diwān consists chiefly of Gazals arranged in alphabetical order.

Beginning:

لى در در جهان دولت رست هوس ما
وعل تو بصعد گونه هوس ملمس ما

Written in ordinary Nasta'liq.
The colophon runs thus:

تمت هذ نسخة المتبرعه مسمى ديوي حيدري بوز جبار شبه پوخت
نماز ظهر بتارتم هؤلاء شهر ربيع الثاني سنه 12 جموم معالي ظل الهي زاد

Apparently 19th century.
II. Foll. 414b-47. A very small, but very rare, collection of some of the lyrical poems of Nawidi of Nishapûr, who came to India and attached himself to the services of the emperor Humâyûn. He died, according to Bada'uni, iii, p. 377, in A.H. 973—A.D. 1565.

Beginning with a preface by the poet:—

حمد و سیاس بیقیال واجب الوجودی را سراوی هست که مشام جان

• زندگ درانگ آمغ

The preface is followed by two short Maânsâls in praise of Humâyûn, the first of which begins thus on fol. 43b:—

• شاه عادل همی فرخ نال نغ

Then follows a series of Gazâls in which we find the peculiarity that in each of the Gazâls the use of a certain letter of the alphabet is strictly avoided; that is to say, all the verses of a Gazâl consist of such words as do not contain a particular letter. For instance, the first Gazâl in which the use of the letter ی (round) is avoided, begins thus on fol. 44a:—

عده شکر که شد دولت عمل تمیس ن گرید ز خورشید رخت دیده می‌نور

In the preface, fol. 43a, the poet says that the series consists of 29 Gazâls, which he composed for the emperor Humâyûn.

III. Foll. 48b-54b. Diwân-i-Wâhsâti. A very short collection of Gazâls by a poet who adopts the takhallûs Wâhsâti; arranged in alphabetical order.

Beginning:—

لی سوخته جهان لاله ز عشقت دریان می‌ز
بربنچه افرازی و را دل خسته خوی می‌میا

Written in ordinary Nasta’liq on thin papers of bad quality. Not dated, apparently 19th century.

No. 474.

foll. 111; lines (centre col. 21); (margl. col.) 28;
size 9½ × 4½; 8×3½.

I. Centre col. دیوان فیگانی. Selections from the diwân of Figâñî (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

• ای سرنامه نام تو عقل گو کشا را الاغ
II. Margl. col. 2. Diwan-i-Wahshi. A collection of the lyrical poems of Maulānā Kamāl-ud-Din Wahshi. He was born in Bāfīq, in Kirmān, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshi Yazdi. He imitated the style of Figānī, and died in A.H. 991 = A.D. 1583.

Beginning:

Gazals in alphabetical order, fol. 1b; Muqṭṭa'āt, fol. 79b; Rubā'īs, fol. 80b; Qasīdahs, fol. 81b; Tarkib bands, fol. 92b. A Maḥnawī, entitled Khuld-i-Barin, fol. 96b.

Written in ordinary Nasta'liq within red-ruled borders. Not dated, apparently 18th century.

A seal of one Muzaffar Husayn, dated A.H. 1277, is found on fol. 1b and 11b.

No. 475.

foll. 222; lines 11; size 6 x 4; 4 x 2.

I. Foll. 1b-156a. The four well-known prose treatises of Maulānā Nūr-ud-Din Muḥammad Zuhūrī of Turshīz in Khurāsān, who came to India in A.H. 938 = A.D. 1530, enjoyed the warm favour of Ibrāhīm ʿĀdil Shāh II of Bījāpūr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. Dīwān or Preface to the Nauras, a treatise on Indian music, composed by Ibrāhīm ʿĀdil Shāh II himself; but according to some the Kitāb-i-Nauras was jointly composed by Zuhūrī and Malik Qummi. It begins thus on fol. 1b:

سُورَة مَرْحَال عَشَرَكَةَ تَال كَم بَنْوَس سَرَا بَسَنَ حَال كَرَكَم وَزَنَن

... سَلَخِهِ اندَلَع

The colophon (fol. 24a) is dated Thursday, 26 Jumādā II, A.H. 1237.

II. Dīwān or Preface to the Gulkhār-i-Ibrāhīm, beginning on fol. 25b:

... خَرَمَي خَصَصَ سَهْنُ بِظَارَات حَمَد بَهْر بِبَرَنِسْتَ الْخ

The colophon (fol. 49a) is dated Sunday, the beginning of April, 1822.
III. دیباجه خوان خلیل or the preface to the Khwān-i-Khalil, beginning on fol. 516:

یک از توی بر اطلاع تان خلیل سبیل

IV. مینا بازار. Minā Bāzār, a description of the Bāzār so called, built by Ibrāhīm 'Ādil Shāh, beginning on fol. 100:

Unauthorized photo copying is theft. We request that you respect the copyright of this work.

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhūrī are all in homage of Ibrāhīm 'Ādil Shāh II, and describe his noble character and the splendours of his court. The first three have been printed under the title

نثر ظهی ری

in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99v) is dated 26th March, 1822.

II. Foll. 158b-228. Extracts from the Jang Nāmah or Bazm Nāmah, an account of the war of A’ṣam Shāh and Bahādur Shāh, by Ni’mat Khān ‘Āli. Extracts from Nuzūmat Nāma originally called Mirzā Nur-ud-Din Muhammad, the well-known author of the Waqā’i Ni’mat Khān ‘Āli, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049:

The account of the war begins on fol. 164v.
An English abstract is noticed in Rieu, Add. 30779.
The colophon is dated 21st May, 1822.
Written in bold Indian Ta’liq
Some English meanings of difficult words written in pencil are found in the margins here and there.

No. 476.

foll. 210; lines 13-15; size 9×5½; 6½×3.

I. Foll. 15b-21b. ارشاد الطالبین, Irsād-ut-Tālibīn.

An ethico-mystical treatise on the religious and moral doctrines of Islām from a Sufic standpoint, by Jalāl-ud-Din bin Mahmūd Thānisari.
Beginning:

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 18-21b, and the last five, foll. 23a-30b.

The colophon (fol. 30b) is dated Sunday, 9th Jumâdâ I. The year given here as 2511 is evidently a mistake for 1152. The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe: Muhammad Abrahim.

II. Foll. 22a, 137a-139b, 138b. A short tract on the mystical meaning of "love" by 'Azîz Muhammad un-Nasîfī. Uzîz Muhammad al-Nasâ'ī.

Beginning:

المصين الله رب العالمين و العائدة للمتقين ... اما بعد جنابه هو

A treatise on the doctrine of Sufism and its subtleties. It is defective in the beginning, and opens abruptly thus:

... بل و مشقت مثتلا ميكرون اما باب اول در اثبات ولجب

In a subscription at the end, due to a later hand, it is said that this treatise, entitled "Gitî Numâ," was finished on 17th Jumâdâ I, A.H. 1133.

It is divided into five Bâbs, as follows:

Fol. 31a... باب اول در اثبات ولجب الوجود

Fol. 33... باب دريم دين نفس طبيعي و حيوي و انساني

Fol. 37a... ونيني

Fol. 39b... باب سيوم در معضل موجودات

Fol. 40b... باب جهان در سبيل إثبات عالم

Fol. 45b-105a... باب الاجتهاد Lubâb-ul-Akhdar. A collection of 400 traditions of the Prophet on all points of theology and
law, translated, according to Ind. Office Lib. No. 2639, from Ahmad bin 'Abd Allah's original collection in Arabic, by Muḥammad Maḥmūd. The present work contains the text with a Persian paraphrase.

Beginning:

محمد يبعد ومدح بعد مرحخالي را عزrove جلاله و عم نوالم الخ

The work is divided into 40 Bābs, each of which contains 10 traditions.

An index of the 40 Bābs is given on foll. 46a-47a.

It was printed in Bombay, A.H. 1280.

The colophon (fol. 105a) says that this copy was transcribed for Muḥammad Ibrāhīm by خلیفة زین العابدين تغلق آبادی تریشی on 25th Ṣafar, A.H. 1134.

V. Foll. 106b-111b and 145a-164a. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning:

حمد متوافرلا مکائلا مرحخای بی نیازی را

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164b) it is called جامع القيسات يعني احکام الصلوة. It is also said here that the copy was transcribed for Muḥammad Ibrāhīm by خلیفة زین العابدين on 7th Dūl-hijjah, A.H. 1132.

VI. Foll. 113b-136b. A Sufi treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning:

بدایه حضرت حق سبحانه تعالی را از حین توجه الى عالم الظهور

The name of the author and the title of the work are not given, but a reference to Jāmī (fol. 114a), who is spoken of in the past tense, suggests that it was written after his death (A.H. 898 = A.D. 1492). The colophon (fol. 136b) is dated Sunday, 22nd Rabī' (i). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140a-144b. مرغوب القلب Margūb-ul-Qulūb. A Maṣnawi on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrizi (d. A.H. 645——
A.D. 1247), the spiritual guide of Maulānā Jalāl-ud-Dīn Rūmī, composed, according to some copies, A.H. 757 — A.D. 1356, i.e. 112 years after Shams-i-Tabrizī's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.
It begins with a short preamble in prose, thus:

The poem itself begins thus:

It is divided into 10 Fāsils.

VIII. Foll. 165a-171b. A theological tract on some of the religious duties of Islam in form of Mas'ālahs, by Quṭb ud-Dīn Muḥammad bin Ghiyāš-ud-Dīn. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.
Beginning:

IX. Foll. 172a-198a. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly:

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.
The colophon (fol. 198a) is dated Sunday, 11th Jumādā-Ī, A.H. 1134.

X. Foll. 198b-210b. Rumūzāt. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author:
Beginning:

The colophon is dated 20th Jumādā-Ī, A.H. 1134.
The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.
Written in ordinary Indian Ta'liq. Slightly damaged by worm holes.

No. 477.

foll. 145; lines 15; size 8½ × 5; 6 × 3.


A short Maṣnawi on moral precepts, by Sayyid Ḥusayn, whose name appears on fol. 7b, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning:

خدا را سیاس کلم از نخست که این نامه گردید زندگی نست

II. Kharābat, foll. 8b–30a.

Another Maṣnawi, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc. The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30a.

Beginning:

سیاس لازم جام حق را سرا سنت ای

III. Maṣnawis, foll. 30b–37a. A collection of short Maṣnawis of different metres and on different subjects, without the author's name. The first begins thus:

ارا بفقیض سر دو رجیم بس لہ الرحمی الرحمی

The author of this Maṣnawi flourished under Shāh 'Abbās (II), who is eulogised on fol. 32a.

IV. A diwān by a poet who intentionally conceals his name, foll. 38a–145b. In a Qit'ah on foll. 66a–66b, the poet says that although his friends insisted that he should reveal his name in the diwān, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Ali Khān (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66a. The chronograms on foll. 67b–68a range from A.H. 1201 to 1284.

Beginning:

بغضل بیغشد پشدر حدايقه که خوش داده از سبیه بیروح حثالیق

The diwān consists of Qaṣīdahs; Qit'ahs, fol. 65a; chronograms, fol. 67a; Rubā'is, fol. 68b; Ġazals in alphabetical order, fol. 70a.
The first Gazal begins thus:

beans from Khurasan God be praised and blessed
because of his noble name he is called the Jewel

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

No. 478.

foll. 137; lines 14; size \(\frac{7}{4} \times \frac{4}{5} \times \frac{6}{2} \times \frac{3}{5}\).

I. Riyāḍ-ṣaḥāb. A versified treatise on metrical science and the art of rhyming, by Alfi bin Ḥusaynī Sāwajī, dedicated to 'Abd Ullah Quṭub Shāh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it. Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th Dulhijjah, A.H. 1222.

II. Fol. 58a. Another versified treatise on the same subject without any title. In the colophon, fol. 64b, the composition is ascribed to the celebrated Ġulām 'Alī Azād of Bilgrām (d. A.H. 1200 = A.D. 1785).

Beginning:

The colophon says that the transcription was completed on Monday, 14th Rabī' I, A.H. 1221 at Baṣrah, in the monastery of 'Abbās son of 'Ali the fourth Khalīfah, in a hasty manner within four hours.

Foll. 65a-68b blank.

III. Fol. 69a. A collection of Rūbā's, Gazals, Maṣnawis, single verses, etc. from various poets.

Beginning with Rūbā's:

After 27 Rūbā's begin the quatrains of the famous Abū Sa'id Abul Khayr (d. A.H. 440 = A.D. 1048) fol. 71b.
The total number of Rubá’ís is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. The first Rubá’í under the heading رياضيات سلطان أبدو سعيد أبو الخير قدس سرة runs thus:

من بين تو دمتي قوارئ لتنام كون الغم

This section is not dated.
Written in ordinary Ta’liq.
The MS. is injured in many places.

No. 479.

foll. 101; lines 19; size 11½ x 7; 8½ x 4½.

I. Foll. 16-24. Qiyámat Námah.
An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavi Rafi’-ud-Dín مولوی رفی عالی, a popular Indian scholar of the 19th century.

Beginning:

حمد و شکر رب العز زا بر گوناگون نعم ظاهري و باطني

II. Foll. 24a-26b. Commentary on the initial verse of the Qurán سبحان الله كلمة تمجيد and on the قومه, viz. و الحمد لله ولا انس ولا الله ايات ولا حور ولا قوة إلا بالله العلي العليم by an anonymous author.

Beginning:

بِفَبَاءِ شِبَائِرِ كِنَاتِ الْهُبِيِّ هَرْجَنْدُ بَيْنَ اثْنَيْ سَنتَ الْعَم

III. Foll. 27a-54b. شریع-الاشرف مینهیج-الانوار. A theological treatise on religious obligations, consisting of selections from the work entitled درار و دیر Gurar wá Durar, which is a Persian translation of Abul Layṣ Samarqandi’s (d. A.H. 375 = A.D. 985) Tānhib-ul-Ǧâfīlīn, by ‘Ali bin Muḥammad bin ‘Ali Isfahānī علي بن محدث بن علي إصفهاني.

Beginning:

الحمد لله رب العالمين..... بدائته إین مختصرة درع علم تذكر

و وعظ و حكایات إز احاديث جميع الغ
The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56a-75b. *Durūr-ul-Mukallif*. Another treatise on Muhammadan theology and law, by Muhammad Amjad bin Muhammad Arshad with copious notes on the margins.

Beginning:—

نحن لله على ما انعمنا اليمين هو خير النعم و وعدها بدخول

الجنة السلام ......

V. Foll. 76a-80b. *Tahdīb-al-Bīt*. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ul-Shukür Anṣāri.

Beginning:—

*الحمد لولاية القلم والصلاة على نبي المزرم و أصحابه لجميع*

VI. Foll. 81a-98b. *Tarjumah-i-Sirajiyah*. A Persian translation of Siraj ud-Din Muḥammad bin Muḥammad bin 'Abd-ur-Rahād Sajāwandi's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called *al-mārijj*, by the same Muḥammad Amjad bin Muhammad Arshad who has been mentioned above (Art. IV) as the author of a theological treatise entitled *Durūr-ul-Mukallif*.

Beginning:—

*الله ميراث السموت والرئي اعناه بيتين حمد و سلام الآل*

VII. Foll. 99 contains a list of names of the saints taken from the Taḏkirat-ul-Auliyyā of Farid-ud-Din 'Aṭṭār.

VIII. Foll. 100a-101a. A Sufic genealogy by one Sayyid Aḥmad, who calls himself a disciple of Shaykh 'Abd-ul-'Azīz (d. A.H. 1239 = A.D. 1823) bin Shāh Wali Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.
No. 480.

foll. 88; lines 17; size 8½ × 5½; 6½ × 3½.

I. Foll. 18-56b. 


Beginning:—

حمد وآثر وثائر متکاثر خالقی را سراست که بقدر کاملی خوشی

We learn from the preface that the author, who calls himself Kamál-ud-Din Ahmad Siddiqi, was born in Atashpārah, Parganah Naldī, District Rājshāhi, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the Calcutta Madrasah. He adds that as from the time of composition of the Waqā’i’i-i-Ni’mat Khán ‘Ali (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the Waqā’i’, and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the Madrasah for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the Tafsir-i-Husayni (a well-known commentary upon the Qurān by Hussayn Wā’iz Kāshifī, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the Siyār, the Sūrah and the Ruku’ at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the Waqā’i’.

Fol. 57 blank.

II. Foll. 58a-88b. مقداد نامه The popular Pand Nāmah of Farid-ud-Din ‘Attār (d. A.H. 627 = A.D. 1229), beginning as usual.

The Tuhfat-ul-Wadā’i’i is written in a neat Nasta’liq without the scribe’s name, and the Pand Nāmah in an ugly and careless Indian Ta’liq by one Gūlām Najaf نجف. 

Not dated; 19th century.

Some worm holes towards the end.
No. 481.  
fol. 84; lines 23; size 8½ × 4½; 6 × 3.

I. Foll. 18-33b. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'an and the sayings of holy men.

Beginning:

و درید بیعداد و شبود که شبود ذات و مقصود مغاف است

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. 1. نشی راز در ماجیه لعیب (2) غوئیه (3) ائیس الغربا (6) شرح مرتب تقلوب (5) عشیقیه (4) رعلت نامه (3); but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشیقیه is intended for the present treatise.

It breaks off abruptly thus:

......

II. Foll. 348-583 Dur Nāmah-i-Ashraf Khānī. A commentary upon the mystical treatise مرتب تقلوب noticed under No. 476.

Beginning:

حمد مرخدارندی که ایوان حتیقت را بلند اتراخت

The text consists of eleven Faṣls in this copy. A quotation from Ḥāfiz at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 593-843 انیس الغربا Anis-ul-Gurabā. A Šufi tract interspersed with quotations from the Qur'an, Ḥadīṣ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib No. 1880, in the colophon of which the author is called ʿAbd-ʿul-ʿṢamad ibn al-ʿIzz, who, according to the learned doctor, is probably identical with the author of the ʿIṭrāt (Imamāt), and the editor of the مکاتبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Nāshī, with many clerical errors. Not dated, probably 18th century.
No. 482.

foll. 79; lines 14; size $8\frac{1}{2}\times 5\frac{1}{2}$; $6\frac{1}{2}\times 3\frac{1}{2}$.

jawāhir al-ajā’ib.


The MS. opens abruptly thus:

جَنَّت مَكْانِي شَاه حَسّ مُرَزْرَا اِنار اللّه بَرَّأْهُ اِزْجِرَاهُ نَائِي بِسَرَايَ

جَاَدَلَّي رَخُتُ بَسْت

The author was a panegyrist of Shāh Ṭahmāsp, and left, besides this work, a Persian translation of Mir ‘Ali Shīr Nawā’īs, Majālis-un-Nafā’îs (see Rieu, p. 365), and two collections of Gazals entitled Bustān-ūl-Khayāl and Tuḥfat-ūl-Habīb.

II. Foll. 16-79. The Jawāhīr-ul-‘Ajā’īb is followed by the last section (تَمْوَد جَهَاِر) of the Mirʿāt-ul-‘Ālam, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276b-291s of the copy of the Mirʿāt-ul-‘Ālam, No. 11 in this catalogue.

Written in ordinary Indian Taʿliq with the headings in red.

Not dated, apparently 19th century.

No. 483.

foll. 79; lines 13-22; size $9\frac{1}{2}\times 6$; $8\frac{1}{2}\times 4$.

Foll. 1b-45b. A history of the first five years of Aurangzib’s reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning:

ابو المظفر مصعدي الديني محمد ارنگ زيب بهادر عالمکر بارکه

غازمي آن تطب نک سلطنت و جهانداری مرکز دايرا عظمت و بخشیار

The author, who does not reveal his name anywhere, flourished during the time of Aurangzib, of whom he speaks in the present tense. The history begins with the praises of Aurangzib, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shāh Jahān in Rajab, A.H. 1076.
A copy of the work, exactly agreeing with the present, is noticed in Rieu i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Safdar 'Ali, better known as Sayyid Fakhr-ud-Din Husayn, bin Sayyid Amjad 'Ali.

II. Foll. 489-79b. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Rahim Khan Khanan, thus:

نواب عبد الروؤم مرزا خانطايلان سيد ساقر رحيم تخلص خلف ارشد

Muhammad Pirmasagh

and breaks off in the middle of the notice on the poet Sadiq. The poets mentioned are mostly those who flourished in Akbar, Jahangir, Shâh Jahan and Aurangzib's time.

Written in careless Indian Ta'lik. Not dated, apparently 19th century.

Foll. 729-79b are written diagonally.

No. 484.

foll. 66; lines 15; size 8 1/4 × 4 1/4; 4 3/4 × 2 1/2.


Beginning:

• بنام آنکه جانیا تکر یآموخته

For editions, translations and other particulars see Bankipur Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36b-66a. Waṣlat Namah. The Wasla Namah of Farid-ud-Din Aṭṭār, for which see No. 299 in this catalogue.

III. Foll. 10-20b (Margin) Risâlah-i-Shâhid. A mystical prose treatise on love and its various stages, by the same Mahmu'd Shabistari, who wrote it for one Shaykh Ibrâhim, a relation of Ismâ'il Sisi, for whom Mahmu'd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.
Beginning:

- العبد الله الذي نور وجه حبيب بنتجلات الجمال الخ

Written in ordinary Naskh within coloured-ruled borders.
Dated A.H. 1036, see fol. 36a.

Scribe: قاسم حسني.
Foll. 21b-27b (margin). Some selected poems and verses from other poets, written in a later Indian Ta'liq.

No. 485.

foll. 28; lines 13; size 7½ x 5 6x 3½.

I. Foll. 1b-16b. سراج الوهاب شريف الولاء, a discursive commentary on a verse of Ḥāfiz, by Sirāj-ud-Dīn ʿAlī Khān Arzu (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma‘-un-Nafā‘is, etc.

Beginning:

- کشتي فضیل والسنی را شرط بجز حمد ولاجب تعالى نیست

The verse commented upon is:

- کشتي شکستگانی لاباد شرط بر خیز باشد که بار بپیغیم آن پار آگنا را

The colophon, fol. 16b, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

II. Foll. 17b-28b. A treatise in mixed prose and verse on the prerogatives of ʿAlī, based on the Qurān.

Beginning:

- بعد از مقصود حق و اوصاف مصطفی
- دارم هوالی مدحت سلطان اولیاء

Written in ordinary Indian Ta’liq.
The colophon of this treatise is dated Friday, 29th Rabi‘ II, A.H. 1221.
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The works are classified according to subjects, and arranged under each heading, as far as possible, in chronological order. A number within a parenthesis after the title of a work denotes the Hijrah date of its composition, or, when preceded by d., the year in which the author died. The last number given refers to the page in this work.

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ADDITIONS AND CORRECTIONS.

55, 13. Read Mu'tammaid instead of Mu'tamid.
57, 29. Read Haydarābād instead of Haydarābad.
77, No. 102. See the article on this work by H. Boveridge in the J.A.S.B. for 1895, pp. 194 ff.
A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as Tawârîsh-i-Bangālā. This is the extract on which Boveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal, Calcutta, 1895, p. 182, No. D 331.

78, line 22. Read Polynasia instead of Politisia.
32. Read architectural instead of architectural.
97, 9. Read gujūr instead of guzār.
101, 15. Read Naṣṣāfī instead of Naṣafi.
102, 27. Read Ḍawwānīyāh instead of Ḍawwānīyah.
109, 8. Read Husayn instead of Ḥasan.
136, 32. Read arc instead of is.
147, 28. Read Yūsuf instead of Yusuf.
176, 24. Read Ḥariri's instead of Hariri's.
190, 23. Read Rāḥi instead of Rija.
194, 20. Read Gūṣṭār instead of Guftar. The same correction applies to line 22 on the same page.
219, 31. After Tūb add. See also p. 119 in this Catalogue.
236, 12. Read Mahāsād instead of Mahmod.
249, 9. Read Mašūfā instead of Mašwāli. The same correction applies to p. 252, line 3, p. 254, line 10.
253, 6. Read Bankipūr instead of Bankipār. The same correction applies to p. 254, line 5.
273, 28. Read Fugāji instead of Fakīli.
275, 11. Read Tahma-p instead of Tahmaasp.
276, 6. Read Dūhī instead of Delhi.
299, 29. Read Ḥarīṣī instead of Harīqī.
300, 18. Read Kāmarāh instead of Kamran.
285, 6. Read Qīf'ah instead of Qit'āba.
302, 17. Read Wāsūkhtś instead of Wāsūkhts.
303, 22. Read Jawbarī instead of Jawhari.
312, 10. Read Aḥārī instead of Aḥli.
11. Read Rijād instead of Rijā.
320, 21. Read Ahmadābād instead of Ahmadābād.
321, 22. Read Ṣāḥibād Muʿīz-ud-Dīn instead of Ṣāḥibād Muʿīz-ud-Dīn.
329, 30. Read Hāshābūd instead of Hūshābūd.
343, 3. After the word "work," add, like the one mentioned, p. 106 in this Catalogue.
333, 12. Read Arūd instead of Arūz.
19. Read Ṣawwādī instead of Ṣawwād.

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