BIBLIOTHECA INDICA.
Work No. 241.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
(CURZON COLLECTION.)
THIS VOLUME IS DEDICATED TO
SIR EDWARD DENISON ROSS
BY THE COUNCIL OF THE
ASIATIC SOCIETY OF
BENGAL.
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LIST OF ABBREVIATIONS.

AD.=A.D.
agric.=work, or writer, on agriculture.
AH.=A.H.
aneed.=work, or writer, on anecdotes, tales, etc.
Ar.=Arabic.
astrod.=work, or writer, on astrology.
astron.=work, or writer, on astronomy.
Aum.=J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, Muenchen, 1866. (References are to pages).
b.=or of, son of.
beg.=beginning, or beginning with.
Bh.=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi Abdul Muftadir, Calcutta, 1911. (References are to numbers).
Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.
biogr.=work, or writer, on biography.
Br.=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (References are to numbers, but the Roman figures are replaced by Arabic ones).
Brockelmann=C. Brockelmann, Ge-
c.=century.
ca.=circa.
calligr.=work, or writer, on calligraphy.
cont., conti.=commentary, commentator.
comp.=composed.
cond.=condition, state of preservation.
d.=died.
Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St.-Pétersbourg, St. Petersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (References are to pages).

Encycl. =encyclopedia, or encyclopedia.
epist.=work, or writer, on epistology.
Eur.=European (paper).
f., fl.=folio, folios.
Fl.=F. Flugel, Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, three vols., Wien, 1865-1867. (References are to pages).
Fleischer, Dresden C.=H. Fleischer, Catalogus codicum orientalium bibliothecae regiae Dresdeniae, Lipsiae, 1831. (References are to pages).
Fleischer, Leipzig C.=H. Fleischer, Catalogus librorum manusciptorum, qui in bibliotheca senatoria civilisatis Lipsiensi asservatur, Grimmiae, 1834. (References are to pages).
### List of Abbreviations

<table>
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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>fragm.</td>
<td>fragment</td>
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<tr>
<td>geogr.</td>
<td>work, or writer, on geography</td>
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<tr>
<td>GIPH</td>
<td>H. Etha, Neupersische Litteratur, in Grundriss der Iranischen Philosophie, vol. II (Strassburg, 1896-1904), pp. 212-388. (References are to pages)</td>
</tr>
<tr>
<td>Gotha C.</td>
<td>W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (References are to pages)</td>
</tr>
<tr>
<td>gram.</td>
<td>work, or writer, on grammar</td>
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<tr>
<td>hagiol.</td>
<td>work, or writer, on hagiology</td>
</tr>
<tr>
<td>Haji Khalifa</td>
<td>Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum, ed. G. Flugel, seven vols., London, 1835-1838</td>
</tr>
<tr>
<td>Hind.</td>
<td>Hindustani, Urdu</td>
</tr>
<tr>
<td>hist.</td>
<td>history, or historian</td>
</tr>
<tr>
<td>Horn</td>
<td>P. Horn, Geschichte der Persischen Literatur, Leipzig, 1901. (References are to pages)</td>
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<tr>
<td>Ind.</td>
<td>Indian</td>
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<td>Ind. libr.</td>
<td>Libraries in India</td>
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<tr>
<td>IvASB</td>
<td>W. Ivanov, Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal, Calcutta, 1924. (References are to numbers)</td>
</tr>
<tr>
<td>JA</td>
<td>Journal Asiatique (Paris)</td>
</tr>
<tr>
<td>JASB</td>
<td>Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta)</td>
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<tr>
<td>JRAS</td>
<td>Journal of the Royal Asiatic Society (London)</td>
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<tr>
<td>Krafft</td>
<td>A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (References are to pages)</td>
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<tr>
<td>leg.</td>
<td>work, or writer, on legends</td>
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<tr>
<td>Leyden C.</td>
<td>Catalogus Codicum Orientalium Bibliothecae Academicae Lugduno-Batavae (by R. Donders, P. de Jong, M. de Goeje, and M. Houtama), six vols., 1851-1877, Lugduni Batavorum. (References are to pages)</td>
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<tr>
<td>lex.</td>
<td>work, or writer, on lexicography</td>
</tr>
<tr>
<td>lit.</td>
<td>lithographed, lithograph</td>
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<tr>
<td>If=</td>
<td>number of lines on a page</td>
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<tr>
<td>Madr=</td>
<td>Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamaluddin Ahmad and Abdul-Muqtadir, Calcutta, 1905. (References are to numbers, but the Roman figures are replaced by Arabic ones)</td>
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<tr>
<td>mathem.</td>
<td>work, or writer, on mathematics</td>
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<tr>
<td>mechan.</td>
<td>work, or writer, on mechanics</td>
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<tr>
<td>med.</td>
<td>work, or writer, on medicine</td>
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<tr>
<td>Mehren</td>
<td>A. F. Mehren, Codices Persici, Turcici, Hindustanici variique ali bibliothecae regiae Hafnienses, Hafniæ, 1857. (References are to pages)</td>
</tr>
<tr>
<td>moral.</td>
<td>work, or writer, on moral philosophy</td>
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<tr>
<td>Morley</td>
<td>W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854 (References are to pages)</td>
</tr>
<tr>
<td>mus.</td>
<td>work, or author of a work, on music</td>
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<tr>
<td>naut.</td>
<td>nautical</td>
</tr>
<tr>
<td>occult.</td>
<td>work, or writer, on occult sciences</td>
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<tr>
<td>off. or offt.</td>
<td>officer, courtier, etc.</td>
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<tr>
<td>Ori.</td>
<td>Oriental (paper)</td>
</tr>
<tr>
<td>orn. pr.</td>
<td>work, or author of a work, in ornate prose</td>
</tr>
<tr>
<td>p.</td>
<td>pp. = page, pages</td>
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<tr>
<td>pap.</td>
<td>poetical work, or poet</td>
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<tr>
<td>Pers.</td>
<td>Persian</td>
</tr>
<tr>
<td>philos.</td>
<td>work, or writer, on philosophy</td>
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<tr>
<td>Pizzi</td>
<td>Italo Pizzi, Storia della Poesia Persiana, two vols., Torino, 1894. (References are to pages)</td>
</tr>
<tr>
<td>Prin.</td>
<td>work, or writer, on politics</td>
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<tr>
<td>R. =</td>
<td>C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, three vols., London, 1879-1883. (References are to pages)</td>
</tr>
<tr>
<td>Ros</td>
<td>Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales, III. Les Manuscrits Persans, St.-Pétersbourg, 1886. (References are to pages)</td>
</tr>
<tr>
<td>RS =</td>
<td>C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1856. (References are to numbers)</td>
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</table>
LIST OF ABBREVIATIONS.


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

S.=Sayyid (in the indices only).

shik.=shikasta.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (References are to pages).

suf.=work, or writer, on Sufism, or a Sufi.

surn.=surnamed, or with the takhallus of.

techn.=work, or writer, on technology.

theol.=work, or writer, on theology.

theos.=work, or writer, on theosophy.

tol.=tolerably.

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849. (References are to pages).

tr., transl.=translated, translation, translator.

tr. Sanskr.=translation, or translator, from the Sanskrit.

v., vol., vols.=volume, volumes.

— v.=(after a folio-number) verso.

vol.=work, or writer, on diseases of animals.

vulg.=vulgar (handwriting).

wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.
PREFACE.

This volume completes the description of the Persian Manuscripts in the library of the Asiatic Society of Bengal, and deals with those belonging to the so-called "Curzon Collection."

This collection is the result of an attempt to acquire by purchase such valuable Persian and Arabic MSS. as could still be traced to the possession of small private owners in India. Such MSS. not only remain inaccessible to students and therefore useless to research, but they are also in constant danger of rapid decay or complete disappearance. The idea of making this attempt, aided by financial grants from the Government of India, is due to Sir E. Denison Ross, who at the time of suggesting it, in 1903, was the Philological Secretary to the Society. The Government—no doubt favourably influenced by the then Viceroy, Lord Curzon of Kedleston, who took a warm interest in the scheme and wholeheartedly supported it—sanctioned the necessary grants in the next year (1904).

The Council of the Society, in honour of the memory of Lord Curzon, has resolved to name the collection the "Curzon Collection," in supersession of its previous informal designation as the "Government Collection."

To show likewise its deep appreciation of the far-sighted policy of Sir E. Denison Ross, to whom the creation of the collection is due in equal measure, the Council furthermore resolved to dedicate the present volume to him, in order to perpetuate the memory of his signal service to scholarship.

Since the inception of the scheme till 1910 a large number of MSS. have been purchased. After that year, when Sir E. Denison Ross left India, the details of the undertaking have undergone various modifications. The rapid growth of the collection necessitated limitation in new acquisition, and the available money from 1910 to 1923 has been largely devoted to work in connection with the arrangement and administration of the volumes acquired. From 1910 to 1923 only about 70 volumes were added to the collection. Since 1923 new purchases have been resumed on a larger scale and about 40 new volumes have been acquired annually. Of these latest acquisitions a fair number (10²) belong to those included in the list of rarer works given below.

At present the collection contains 712 manuscript volumes.

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1 Letter No. 880, dated the 14th June, 1904.
2 Namely Nos. 315, 332, 398, 446, 825, 574, 662, 694, 702, 708.
of Persian works, which are described in the present Catalogue, and, in addition, about 1,000 volumes of Arabic and Urdu MSS. Since the beginning of the collection two lists of acquisitions have been published.

1. A list of Arabic and Persian MSS. acquired during 1903-1907 (1106 nos.).

2. The same, during 1908-1910 (540 nos.).

A group of MSS. belonging to the earlier purchases has remained without a printed list, as have also the latest acquisitions, as their list has not yet been closed.

Attempts have been made before to compile a descriptive catalogue, but without definite results.

The compilation of the present Catalogue was begun on the 1st July, 1924, after the completion of the Catalogue of the older Persian collection of the Society. The working conditions have considerably improved, and this circumstance has enabled the making of a closer study of every manuscript, here described, than was possible in the case of the work on the older collection.

The principles on which this Catalogue is compiled, are generally the same as those of the preceding one, which have been unanimously approved by many leading specialists. A great number of minor improvements have been introduced, however, in the technical details of the work. They will be explained further on.

Although the present Catalogue is quite independent from the preceding one, dealing with the older Persian collection, it seemed advisable, for the sake of economy in space, not to give again a full description of the works which have already been fully dealt with in the previous publication. For these works only references are given to that Catalogue. Students working in this library, will obviously find no inconvenience in this.

The works here described belong chiefly to the Muhammedan literature produced in India. The rarer items—such as constitute precisely that portion in every collection which gives it its individuality—are almost all of Indian origin, and only a few of them have been produced earlier than the last two centuries.

With regard to its copies the collection is of quite modern

1 These numbers do not coincide with the actual number of volumes, especially in the second list. Although many volumes containing several independent works have been given only one number, some others have several numbers, given to each separate item contained. In many others some items are also numbered separately, while others, also independent, have been overlooked or disregarded. Besides, a certain number of MSS. cannot be traced.

2 W. Ivanow, Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal, Calcutta, 1924.

3 I take this opportunity to express my great indebtedness for valuable suggestions and corrections to Profs. R. A. Nicholson, C. Huart, and Mr. A. Storey.
origin; MSS. belonging to the last two centuries constitute almost 90% of it. It is interesting to find that this collection contains a rather large proportion of dated copies, almost half of the total. The earliest MS. is No. 405 (737/1337); copies dating from the IX/XVe are only 5 in number. Those dating from the X/XVIc. number 29, and from the XI/XVIIc. only about 70—a total which is comparatively very small, just as in the case of the older collection of the Asiatic Society of Bengal. All other MSS. belong either to the XII/XVIIIc., or, in still greater numbers, to the XIII/XIXc.

The copies in which the place of transcription is mentioned constitute about 11% of the collection (83 in number). Of these only six early MSS. have come to India from other countries. To these may be added several others amongst the earlier copies, the appearance of which clearly indicates their non-Indian origin.

The collection, as we see, may be justly regarded as a valuable supplement to the earlier acquisitions of the Society. Together with the latter it forms quite a rich library, of some 2,200 vols., representing with a considerable degree of completeness the Persian Muhammadan literature of India from about the IX/XVe., to our days.

In conclusion I express my profound gratitude to the President of the Asiatic Society of Bengal, Sir Rajendra Nath Mookerjee, who supported this undertaking, and to the General Secretary, Mr. Johan van Manen, who not only proposed to the Council the preparation of this Catalogue, but who has also greatly facilitated the work. Moreover, as in the case of the former Catalogue, he has actually participated in it, revising my English both in manuscript and in proof, devoting to this much of his scanty leisure.

W. IVANOW.

The 16th January, 1926,
Calcutta.

1 These were copied: four at Samarqand—No. 574 (923/1517); No. 513 (973/1566); No. 11 (beg. XI/XVIIc.); No. 436 (1015/1606); one in Persia, at Bārfurlūsh, in Gilān (982/1574) (No. 253); the sixth is a striking instance of the surprisingly large distances over which MSS. sometimes travel: it was copied in Qazān, on the Volga river, in 1087/1676 (No. 323).
RARE WORKS IN THE COLLECTION.

With a view to uniformity, a review of the present collection is here given on the same lines as in the Catalogue of the older Persian collection of the Society (pp. xv–xxvi). Those books chiefly are here mentioned which may be looked upon as rare—in general, or in the European libraries—and especially those which are for the first time described in the present Catalogue.

I. History.

The works on history in the present collection are not numerous; there are several which may be regarded as rare, though not of special importance.

A'īna-i-bakht (comp. ca. 1069/1659) (No. 7).

Tuhfat ul-akhyār (comp. 1076/1666) (No. 5), both being brief compendia of general history.

Quite modern, but not common, are two local histories, of Kashmir and of Oude:

Hishmat-i-Kasmīr (comp. 1245/1830) (No. 42).

Waqqī’i-dilpadīr (comp. 1253/1837) (No. 46).

Of the works dealing with the history of other countries than India, only one deserves mention as being comparatively rare:

Qandīyya (VI/XIIc.), on the history of Samarkand, chiefly with reference to the shrines and places of worship in that city (No. 349).

More interesting are the works, not specially devoted to history, but containing historical information:

(a) Historical documents:

Inshā-i-Maranvīrīd (beg. X/XVIc.) (No. 130), a rare collection of original documents belonging to the end of the dynasty of the Persian Timurides of Herat.

Gulshan-i-balāghat (beg. XI/XVIIc.) (No. 131). A collection of interesting letters concerning political matters connected with Persia and India, about 1000/1592.

Munsha‘āt-i-Mādḥūrām (comp. 1120/1709) (No. 150), containing documents from the time of Aurangzib.

Gulshan-i-sa‘ādat (comp. 1131/1719) (No. 153), documents referring to Indian politics of that period.

Musawwirūdāt-i-Kewal-Rām (comp. in the middle of the XII/XVIIIc.) (No. 157). Also official correspondence of the same times.

A collection of official letters, etc., referring to the later Safawides (No. 158).
Nājī'ū't-lālibīn (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known Mukātabāt-i-Allāmi.

(b) Poetico-historical works. There are only a few works of this class in the present collection. All of them are quite modern:

Kār-nāma (end XII/XVIIIce.) (No. 302), dealing with the history of the war against Ahmad Abdālī.

Fath-nāma (1199/1785) (No. 303), a history of the Balūchi chieftains in Sind.

Zafar-zafar (ca. 1857) (No. 317), the story of the Indian Mutiny of 1856.

(c) Other auxiliary sources. Amongst these may be mentioned:

An autobiography of Muhammad Fayzőbakhsh of Kākori (ca. 1230/1815), giving information concerning the politics of the time (No. 87).

Shaliqīqa (XI/XVIIce.) (No. 669). A political pamphlet, dealing with Gilan and Mazandaran.

Tanibhu'l-ghaflīn (comp. 1233/1818), referring to Indian matters (No. 670).

Biographical works of interest, also of modern origin:

Mi'rāju'l-khiyāl (ca. 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXce.


Ishārat-i-Binish (comp. 1285/1869) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXce.


The biographies of saints are also modern, but they are circumstantial and often give interesting references to the general contemporary life.

Ganj-i-Fayyādī (ca. 1147/1735) (No. 80).

Ashjāru'l-jamāl (middle XII/XVIIIce.) (No. 81).

Raudatu'l-qayāmiyya (ca. 1164/1751) (No. 82).

II. Poetry.

Although poetical works constitute the most numerous class in the collection, those which are rare or remarkable amongst them are comparatively few.

(a) Biographies of poets and anthologies. The biographical works have already been mentioned above, in the section of history (Nos. 60, 61, 62, 702). Amongst anthologies the important ones are Nos. 322, 323, 326, 702, as containing biographical notes on poets besides quotations of their poetry.
(b) **Works on poetics, etc.** Only two are comparatively rare, although they are of modern origin:

*Shajaratu'l-Amānī* (comp. 1206/1792) (No. 181).
*Risāla dar qāšiyā* (comp. XIII/XIXc.) (No. 182).

**Poetry** of different classes is mostly represented by well-known compositions. Those which may be regarded as rare are chiefly the works of quite modern Indian poets.

(a) **Epics**; only a few:

*Ganj-i-marānī* (comp. 941/1535) (No. 251).
*Sīkandar-nāma-i-jabali* (comp. 1141/1729) (No. 290).
*Bahr-i-gham* (comp. 1250/1835) (No. 313).
*Bahr-i-nawvei"j* (comp. end XIII/XIXc.) (No. 315).

(b) **Romantic poetry.** The rare works in this group are still fewer than in the preceding one:

*Dastūr-i-hinnat* (comp. 1096/1685) (No. 275).

Two lengthy *Mathnawīs* by *Mun'im* (end XII/XVIIIc.) (No. 308).

As a peculiar development of the Persian literature cultivated in India, it is necessary to note the appearance of various prose versions of the well-known romantic poems of the classical writers. The phenomenon may be partly explained by the decay of Persian learning in India, especially during the last century, causing the original works to become unintelligible to the majority of educated Muhammadans, but also partly by a general decay of intellectual life, a result of the exhaustion of creative power. Three such compositions, in hideously bombastic prose, are described under Nos. 246, 259, 314.

(c) **Lyric poetry**, as usual, contains a greater number of rare works, mostly the diwāns of modern Indian poets, whose compositions have not met with appreciation from the public.

First of all mention should be made of some valuable *kuliyāts*:

Of *'Ubayd-i-Zākanī* (No. 227), a modern, but good copy.
Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).
Of *Ta'ṭhīr* (beg. XII/XVIIIc.) (No. 287).
Of *Rūhī* (beg. XII/XVIIIc.) (No. 292).

The diwāns are by the following poets:

*Mu'nī* (end IX/Xc.) (No. 240).
*Wali Dašt-i-bayādī* (beg. XI/XVIIc.) (No. 260).
*Kirāmī Shāamlā* (XI/XVIIc.) (No. 267).
*Inwān* (middle XI/XVIIc.) (No. 269).
*Wālā* (XI/XVIIc.) (Nos. 271 and 272).
*Kirāmī Kashmirī* (beg. XII/XVIIIc.) (No. 289).
*Nī'mat* (XII/XVIIIc.) (No. 294).
Gharib (end XII/XVIIIC.) (No. 300).
‘Ali Akbar (end XII/XVIIIC.) (No. 301).
Akhtar (beg. XIII/XIXC.) (No. 310).
Masarrat (beg. XIII/XIXC.) (No. 312).
Muntaz (middle XIII/XIXC.) (No. 315).
Tafta (end XIII/XIXC.) (No. 316).

III. THEOLOGY.

This section is perhaps the most incomplete and casual in the present collection. There are, however, several works which are not common:

_Tafsir-i-Zahidi_ (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.
_Nimat-i-‘uzma_, a large Shi‘ite _Tafsir_ (comp. 1115/1704) (No. 387).
_Mughn-nama_ (comp. 932/1526) (No. 363).
_Manhaj-i-fad’ilin_ (comp. 937/1531) (No. 396).
_(Fiqh-i-madhahib-i-khamsa)_ (X/XVIC.) (No. 398).
_Tuhfa-i-‘ilhna_ ‘ashariyya (beg. XIII/XIXC.) (No. 401).

IV. SUFISM.

The Sufic literature, mostly Indian, is better represented, and there are many works which may be regarded as rare.

(a) Sufic hagiology:

A biography of Shah Minā (X/XVIC.) (No. 70).
_Riyādu’l-aveliyā_ (comp. end X/XVIC.) (No. 704).
_Jawahiri-Paridi_ (comp. ca. 1033/1623) (No. 72).
_Firdausiyya-i-qudsiyya_ (end XI/XVIIIC.) (No. 78).
_Ganj-i Fsayyādī_ (comp. ca. 1147/1735) (No. 80).
_Ashjārul-jamāl_ (comp. ca. 1151/1738) (No. 81).
_Rauḍatu’l-qayyūmiyya_ (comp. ca. 1164/1751) (No. 82).
_Uṣūlu’l-maqṣūd_ (comp. ca. 1226/1811) (No. 83).
_Manbāhāt fi ‘ilmi’l-amwāt_ (comp. 1292/1875) (No. 84).

(b) Orthodox Sufism, and generally works belonging to the earlier Sufic tradition:

_Sawānīh_, by Ahmad Ghazāli (beg. VI/XIIC.) (Nos. 406, 407).
_Fīhi mā fīhi_ (end VII/XIII.) (No. 417).
_Ma’dānul-ma’ānī_ (end VIII/XIVC.) (No. 425).
_Mawātīn_ (comp. 856/1452) (No. 431).
_Irsādul-muridin_ (X/XVIC.) (No. 433).
_Manāzir-i-akhasṣul-khawāṣṣ_ (comp. 1050/1640) (No. 439).
Anwārul-tahqiq (comp. ca. XI/XVIIc.) (No. 442).
Kanzul-ḥidaya (comp. ca. 1080/1670) (No. 445).
Risālatul-Mas‘ūdī (ca. XI/XVIIc.) (No. 447).
Works of Muḥammad Balgrāmī (end of the XIII/XIXe.) (No. 459).

(c) Sufico-poetical works:
Nāz-u Niyāz (comp. 930/1524) (No. 248).
Tuhfa-i-Qāsimī (comp. 1012/1604) (No. 261).
Qīṣṣa-i-ḥaqiqat-i-rāy (XII/XVIIIc.) (No. 293).

(d) Sufico-magical works:
Makhzan-i-da‘wat (comp. 1037/1628) (No. 437).
(Asnūd-i-ashghāl-i-Shutṭārīyya) (composed in 1045/1636) (No. 438).
Khulāsatul-awrād (XI/XVIIc.) (No. 446).
Burbānu’dh-dhakīrīn (XII/XVIIIc.) (No. 450).

(e) Sufico-controversial works:
Two pamphlets, on prayer to ‘Abdu’ll-Qādir Jilānī (XI/ XVIIc.) (No. 443).

(f) Popular Sufic works, Nos. 479–482.

V. Folk-lore and Allied Matters.

(a) Tales, anecdotes, etc. There are only a few tales or collections of anecdotes which seem to be still unknown:
Dilgushā (comp. 1039/1630) (No. 707).
Mašhurul-i-jāz (end XI/XVIIc.) (No. 708).
Musaffar-nāma (beg. XII/XVIIc.) (No. 117).
Nīqāristān-i-Amin (comp. 1232/1817) (No. 123).

(b) Works on Magic, etc. The works in this group, os. 641–662, may be regarded interesting. Only five of them have been described in other catalogues (Nos. 641, 642, 643, 651, 661).

VI. Sciences and Arts.

(a) Encyclopaedias:
Matla‘ul-ulūm wa majma‘ul-funūn (comp. 1262/1846) (No. 486).

(b) Ethics, etc.
Tahqīqat dar bayān-i-ahwāl-i-mawjūdāt (ca. X/XVIc.) (No. 493).
Khulāsatul-ḥayāt (end X/XVIc.) (No. 497).
Haqqul-yaqīn (end XI/XVIIc.) (No. 499).
Anisul-wuzar (middle XII/XVIIIc.) (No. 501).
Matuli'l-Hind (comp. 1223/1809) (No. 505).
Kathirul-manfa'at (comp. 1232/1817) (No. 506).
Gulzar-i-tibār (comp. 1281/1865) (No. 509).
Minhajul-mubin (logic, end VII/XIIIc.) (No. 512).

(c) Lexicography:
Farhang-nāma (beg. VIII/XIVc.) (No. 516), very valuable.
Dastārul-afaḍil (comp. 743/1343) (No. 517).
Durr-i-durri (comp. 1018/1610) (No. 525).
Farhang-i-khānī (comp. 1174/1761) (No. 527).
Muḥadhdhibul-asma' (ca. X/XVc.) (No. 542).

(d) Grammars (Persian):
Muthmir (middle XII/XVIIIc.) (No. 550).

(e) Astronomy, Mathematics, etc.:
Durratu'l-maṣāḥat (comp. 890/1485) (No. 572).
A work on astronomy (comp. 923/1517) (No. 574).
Mu'iniyya (ca. X/XVc.) (No. 575).
Jāmi'-i-Bahādur Khānī (comp. 1249/1833) (No. 580).

(f) Medicine:
Fawā'idul-insān (ca. 1003/1595) (No. 592).
Tibb-i-Auranqizī (end XI/XVIIc.) (No. 600).
Muḥālijāt-i-Nabawi (beg. XII/XVIIIc.) (No. 604).
Tibb-i-manṣūm (ca. XII/XVIIIc.) (No. 607).
(Qarābūdin-i-Alavi Khānī) (middle XII/XVIIIc.) (No. 609).
Tuhfatul-Maṣāḥah (comp. ca. 1161/1748) (No. 610).

(g) Zoology, etc.:
Bāz-nāma (comp. ca. 570/1176) (No. 610).
Shikār-nāma-i-Ilkhānī (VIII/XIVc.) (No. 617).

(h) Varia. Translations from Sanskrit and Hindi:
Tarjuma-i-Mahābhārata (No. 677).
" " D'harm-shāstar (No. 687).
" " Karm-bibāk (No. 692).
Bhakt-Urbāsī (comp. 1162/1749) (Nos. 693, 694).
NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. General Remarks.

The principles followed in the compilation of the present Catalogue are on the whole the same as those followed in the catalogue of the older Persian collection of the Society (pp. xxvii–xxxiii).

1. Description. In this collection the volumes containing several works are fewer in number; it was therefore easier to observe the principle to describe every separate work in a separate note. Exceptions have been made in the following cases:

(a) Volumes containing a collection of works of one author.
(b) Collections of short works, dealing with the same subjects.
(c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
(d) Fragments, short notes, scraps of all descriptions.

2. Transliteration. The system of transliteration remains the same as in the former Catalogue. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

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

The hamza (۸) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as Tadhkirat-ul-awliyā', but the Persian form as Tadhkira-i-awliyā.

Table of transliteration:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, i, u</td>
<td>th</td>
</tr>
<tr>
<td>b (bb)</td>
<td>t</td>
</tr>
<tr>
<td>p (ph)</td>
<td>j (zh)</td>
</tr>
<tr>
<td>t (t'h)</td>
<td>ch (chh)</td>
</tr>
</tbody>
</table>
Note 1. The letters ø, ø, v, z are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

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

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

Note 4. The dash (—) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ی; (c) with the Persian isfāra; (d) with the Persian conjunction ی when it is pronounced like ی after words ending with a consonant.

II. The System of the Descriptive Notes.

1. Numbers. The serial numbers of the notes do not coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

The library marks given have the following meaning:—

I indicates the MSS. which have been included in the printed list of acquisitions of 1903–1907.

1a indicates a group of MSS. belonging to acquisitions of the same years which had never been included in the printed list.

II indicates the MSS. included in the list of acquisitions of 1908–1910.
III indicates the latest accessions, 1911–1925, a list of which has not yet been published (some 37 MSS. previously acquired which, it was found, had not been registered at all, have been included in this group).

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

3. Dates. (a) All approximate dates given in centuries, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, Muhammadan Dynasties (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand first, and the latter second, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld’s Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung, Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in the Hijra era begins about the middle of the Christian year, and therefore corresponds to two years of the Christian era, only the second year is given, e.g. 881/1476–1477, is given in the indices as 881/1477.

4. References to various publications. In the descriptions of the works references are given in a uniform and strictly chronological order, the latest being given first.

(a) General works on Persian literature.

(b) Catalogues of the Persian MSS. in different libraries, in so far as locally accessible.

(The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

1 To my great regret the following catalogues were not accessible to me:

(a) Kahl, A Catalogue of Persian and Turkish MSS. in the Tashkand Public Library, Tashkand, 1898 (in Russian).

(b) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.

(c) Behatsek, Catalogue of the Arabic, etc., MSS. in the Mualla Firis library, Bombay, 1873.

(The latter has now been acquired by the Society, but only when this Catalogue was already in the press).
(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. Quotations. In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. Only the early MSS., dating from the XV and XVIc., written in Persia and Turkestan, are reliable and neat in their orthography. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists for 90% of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a sic.

6. Description of the appearance of MSS. In the present Catalogue all information concerning the copy has been carefully separated from that about the work itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S), are here given in inches, with a precision to within a quarter of an inch.

(d) Number of lines (11) on a page, and information as to the jadvacls, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

(f) General type of the handwriting.

(g) The state of preservation of the MS.

(h) Notes on fly leaves, or margins, seals, if found in the MS., or details as to lacunias, damaged folios, etc.

(i) Vignettes, etc., if found in the copy.

1 As a result of energetic measures taken by the General Secretary, Mr. van Manen, the folios of all MSS. in the collection have at last been numbered.
III. Notes on the Indices.

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

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

- Abu
- Abī
- al- (Arabic definite article in all its modifications).
- Amir
- Āqā
- b. (ibn)
- Bābā
- Häfiz
- Hājjī
- Hakīm
- Ibn (b.)
- Khwāja
- Makhdūm
- Mawlānā
- Mir
- Mīrāzā
- Mīyān
- Sayyid
- Shaykh
- Shah
- Sultan
- also: Persian idāfa

(-i-)

Arabic case terminations -ū, -ī.

In this volume great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The kunyas, when they do not constitute the real name of a person, have been included in brackets, or within commas, and disregarded in the alphabetical arrangement.

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

(4) The abbreviations used in the indices are also given in the general list on pp. ix–xi.

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

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.
(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title), are:

<table>
<thead>
<tr>
<th>Arabic expression</th>
<th>Arabic expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Al&quot; (Arabic definite article, in all modifications)</td>
<td>Majmu‘a</td>
</tr>
<tr>
<td>Bayan</td>
<td>Mukhtasab</td>
</tr>
<tr>
<td>Dar</td>
<td>Muntakhab</td>
</tr>
<tr>
<td>Fî</td>
<td>Risala (-T)</td>
</tr>
<tr>
<td>Entikhab</td>
<td>Sharh</td>
</tr>
<tr>
<td>Kitab</td>
<td>Tarjuma (-T)</td>
</tr>
</tbody>
</table>

Also the Persian idā‘a (-i-), or Arabic case terminations -u, -i.

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

**III. Principal subjects.** In the present Catalogue the index of subjects has not been restricted to the fragmentary works, or others of which proper titles are not known. The index deals with *all* works, described in the volume treating of the same topic, chronologically arranged. The subjects under which references are given are only the most salient ones.

Indices IV–X are arranged on the same lines as in the former Catalogue.
I. HISTORY.

1. General History.

Ḥāfaṣaṭ-i-Nāṣiri.

A good, but very incomplete copy of the general history by Abū ʿUmar Minḥājūd-Dīn ʿUthmān b. Sirājīd-Dīn al-Jūzjānī, from the creation of the world to 658/1259-1200. See BI 246-247, EIO 14-15, EB 16, R 72, Mhr 21, Aum 67, etc. Ind. libr. Bk 451. Cf. also Elliot, Hist. of India, II, 259-383. Part of it, relating to the history of India, has been published by W. Nassau Lees, Biblio. Indica, 1864, and translated by H. G. Raverty, the same series, 1873-1881.

The present copy although clearly written and often giving very interesting and good variants to the readings of N. Lees' edition, is extremely fragmentary, and its leaves have been bound in a confused order. The opening folio is numbered as the '4th,' but, indeed, much more than only three leaves are lost in the beginning. In fact, the text begins with the early Abbaside khalifs, i.e. in the beg. of the IV ṭabaqa (at the end of it there is a lacuna between ff. 9 and 10).

The following ṭabaqas are complete: V (f. 10v), the kings of Persia; VI (f. 27v), the kings of Yaman; VII (f. 34), the Tāhirides; VIII (f. 36v), the Šaffārīdes; IX (ff. 38-39, 39, 41, 42, 44, 43v), the Šāmānīdes; X (ff. 43v, 45-46), the Būyides; XI (ff. 46-52v, 63-64), the Ghaznawīdes. Ṭabaqa XII (ff. 64-66v, 67-73v), the Šaljuqīdes, is incomplete, and of the XIII (ff. 73v-75), the Sanjarīya kings, or utābek, there is only a small fragment. Ṭabaqa XIV (on the kings of Sistan, etc.), is entirely lost, together with the greater part of the next, XV (ff. 78, 129-130v), on the Kūrdish kings of Syria. Of ṭabaqa XVI (ff. 142-149, 53), on the Kūhwarizmshāhs, there is only the end.

In the second half, as compared with the text of N. Lees' edition, there are in the MS. lacunas corresponding to pp. 55, 1, 4 (fr. b.) to 58, l. 11; 70, l. 6 to 79, l. 11; 82, l. 11 to 106, l. 12; 116, l. 14 to 123, l. 10 (it is very peculiar that in the MS. there is no interruption in the text, f. 82v); 169, l. 3 to 171, l. 3 (fr. b.); 230 top to 233, l. 3 (fr. b.); the text in the MS. breaks off on p. 328, l. 3, i.e. in the beg. of XXIII ṭabaqa.

Copied probably in the xi/xii c.

2. 

Habibu’s-siyar.

A short fragment of the second vol. of this work (for references see IVASB. 34). It contains only the first juz’ (ff. 1v–78v), dealing with the twelve Shi’ite Imams and some eschatological theories connected with the twelfth of them; and the beginning of the second juz’ (ff. 78v–80v), dealing with the origin of the Omayade Khalifate. The text breaks off on ff. 77v, l. 13 of MS. D 134 (IVASB. 36). Beg. as usual (cf. EIO 86 and EB 72):

اهب الله الذي جعل للنبين أسلن ملأ علبًا وعبادًا.

At the end (f. 81v) there are a few lines from Suyūṭi’s (d. 911/1505) Jam‘u‘l-jawāmi‘ (see Brock., II, p. 147, No. 50) with a Persian explanation.

Copied apparently in the XII/XVIII c.

Fl. 81; 8. 9.25 x 5.5; 7. 5 x 3.75; Il 25, no jadwals. Blue Or. pap. Ind. clean nasl. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on 1. 1; only one is legible, and contains the date 1231/1816. A few notes on the margins.

3.

Lubbu’t-tawārikh.

Scanty remnants of a copy of this history, which was composed ca. 948/1541–1542 by Yahyā b. ʿAbdīl-Latif Qazwini (d. 960/1553–1553), and was dedicated to the Safawide prince Bahram-Mirzâ (f. 1v). See BL 327–335, EIO 101–103, EB 88–95, R. 104, Flügel, II, 71, Leiden C., III, 6, Krafft, 87. Ind. libr. Bh 6, Bk 469. Cf. also Elliot, Bibl. Index, 129 sq., Hist. of India, IV, 293–297. There is an old Latin translation, 1783, in A. F. Bösching’s Magazin, vol. XVII.

The work is originally divided into four qism (the index is given on ff. 1v–2), but the copy contains only the beg. of the first qism, dealing with the history of Muhammad (ff. 2–4v), a fragment (ff. 5–9v) of the second qism (on Persian kings), and two pages (ff. 10–10v) from the third qism (on the Atabegs). Beg. as usual:

حمد رحیم الله خدایی، بر سهک سلطانین جهان اعظم
A good copy of the general history of the Muhammadan world after the death of Muhammad, already referred to in IV ASB 41. The present transcript contains only the part dealing with the years 1-503 after Muhammad’s death, and divided into two volumes (years 1-170 and 171-503), with continuous folio numbers. Beg. as usual:

The copy, apparently written by different scribes, dates probably from the end of the xi/xvii e. or the beg. of xii/xviii e. A fihrist on the fly leaves.

2 vols. Fl. 507 (1-265 and 296-507); S 13 x 8.75; 10.5 x 5.5; II. 30, no jadwalk. Different Or. pap. Good Ind. nisl., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only f. 405-403 are decaying.

The first vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muhammad Šafi b. Wali of Qazwin for Ašālat Khān, a local official. As in the copy described in R 125, 1080, the present one ends with the story of the Khwarizmshahs. The headings of all chapters, and the names of the rulers are omitted, although space is reserved in every case, probably for writing in red ink. The title, given on f. 1v, is added above the line in a different handwriting. But beneath it there is which also seems not genuine, inserted in a different handwriting.

The author gives the usual legends of the ancient prophets, sages, Persian kings, Muhammad, 12 Imams, and the first four khalifs. The story of the Omayades begins on f. 61; the Abbasides, f. 78v; the Persian local dynasties begin on f. 90; the Tāhirides, f. 90; the Ṣaffārids, f. 90v; the Šāmānides, f. 91v; the Ghaznavides, f. 94; the dynasties of Ṭabaristān, f. 97v; the Būyides, f. 100v; the Ismailis, f. 105; the Saljuqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrids and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 128v-130v (incomplete at the end).

At the end (f. 131) there is an incomplete and inaccurate index of the biographies of eminent men, etc., inserted in the narrative. On ff. 132-134v there are notes mostly of historical contents, dealing with the ‘first king who has been crowned,’ and
other similar matters. Some poetical scraps are also found on f. 1. Beg.

Copied in the xii/xvii e.

BEG. 134.8. 11 x 7,25; II 29, no judwals. Greyish Or. pap. Ind. nast. Cond. not good, especially towards the end where the MS. is slightly injured by moisture. Occasional notes on the margins.


II 592.

A general history from the creation of the world to 1078/1667, usually ascribed (cf. f. 3) to ʿAbduʾr-Rahmān Bakhtāwar Khan (d. 1096/1688), the head eunuch of Aurangzib, but in fact compiled by Muhammad Baqā. See GIPh 214, Bl 350, EIO 124-125, EB 114-116, R 125-127, 880, 1080, Morl 52-56, etc. Ind. libr. Bk. 12 (extr.), Bk 477. Cf. also Elliot, Hist. of India, VII, 143-165.

The work is extremely concise, only the history of the Indian Timurides is dealt with in a more detailed manner. It contains also a great deal of biographical material, which is of rather little value on account of the shortness of the notes, mostly extracted from the well known tadkhiras. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven ʿārāʾīsh, each subdivided into several nūmāʾīsh, qayrāʾīsh, etc. The present copy, dating from the beginning of the XII/XVIII c., is in an exceptionally bad state of preservation, and very incomplete. It has been 'carefully' pasted over with transparent cheap paper which now, probably only a few years since this has been done, has made entirely illegible, and useless for students almost the whole of the copy. The folios are badly misplaced. The contents of the work are as follows:—Arāʾīsh 1 (f. 3) Pre-Muhammadan history, prophets, hukamā, etc.; II (somewhere about f. 20) Muhammad and his time; III (about f. 67) Omayyades, Abbasides, and their time; IV (3—apparently very little of it remains here) Timūr, Safawides, etc.; V (f. 113v) Indian history; VI (f. 153v) Indian Timurides. Very little indeed remains of this section, as well as of the next, the VII ʿārāʾīsh (originally dealing with the history of the first ten years of Aurangzib's reign). Apparently only the end of it is preserved. The ʿafṣāʾīsh (f. 173) is divided into 3 nūmāds: the first (f. 173) on famous calligraphers; the second (f. 177v) on different ʿajāʾīb; and the third (f. 184) on some remarkable buildings. The khāṭima,
which may be complete (f. 186), deals with poets. Beg. abruptly
with the muqaddima:

مقدمة

ف. 204: S 11.5 x 7; 9.5 x 4.25; H 25, within jade walls. Brownish Or. pap., good
Ind. mash. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7. آئنة بخت

A'ina-i-bakht.

III 35.

A brief conspectus of general history and biography to
about 1069/1659. The arrangement of the material corresponds
very closely to that in the Mir'atu'l-alam. The information
given here is very brief, and for many dynasties only lists of
rulers appear in the text. The name of the author is not men-
tioned in this copy. The work is dedicated to Aurangzib (cf. ff.
2 and 4v), and it is stated in the introduction (f. 3) that the
narrative is to come to an end with the story of the four cam-
paigns of that ruler, which decided his supremacy (وقائع جهان دانک
稗力). The latest date referred to here
probably is 1069/1659 (on f. 93). The title, as given at the top
of this note, is rather doubtful. The place in which it appears
on f. 3 is injured, and only the following expression can be read:

لِیَهی نِیوُر یِلِهی یِلِهی یِلِهی یِلِهی

Under the words A'ina-i-bakht there are traces of figures (in red), so that the
expression is here probably given as a chronogram. A similar
chronogram is given in R 126 for the date of completion of
the Mir'atu'l-alam, i.e. 1078/1668 (in the form أئنة بخت; here,
however, it is clearly written أئنة بخت and this gives only 1068/
1658). The author at the end of the book promises to write a
detailed history of Aurangzib.

All these indications suggest that this work is the same as
the history written by Bakhtawar Khan (see the preceding No.),
referred to in R 126 as "an account of the four battles by which
Aurangzib won the throne, entitled Chakhar a'ina." In the original
text of the Mir'atu'l-alam (see the preceding No., f. 184) where
it is mentioned, this is expressed exactly in the same terms as
given above (f. 3 of the present work). There is little doubt
therefore that both works are identical. The present one may
have really been composed in 1068/1658 (and completed in 1069/
1659), as indicated by the chronogram, and probably is the
original draft of the Mir'atu'l-alam, which contains additional
details, besides the history of 10 years of Aurangzib's reign.
Apparently no other copies of this work have been so far described.
It is divided into forty mu'ā'inas (their fihrist is given on f. 3-4v): 1 (f. 5v) Prophets; 2 (f. 9v) Muhammad; 3 (f. 17v) the four original khalifs and the 12 Shi'ite Imams; 4 (f. 22) the founders of the four Sunnite schools; eminent Sufis to the X/XXIv.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayades; 9 (f. 52v) Abbasides; 10 (f. 56) Tahirides; 11 (f. 56v) Šaffārids; 12 (f. 57) Šāmānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Büyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistan; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of Irāq; 19 (f. 63v) Atābegs of Fars; 20 (f. 63v) Isma'ilis; 21 (f. 64v) Āl Bīd al-Sūmā'ī; 22 (f. 65) Qarākhātāis; 23 (f. 65v) Mongols; 24 (f. 66) Īlkanides; 25 (f. 66) Īrānides; 26 (f. 66v) Muzaffārids; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) Mārāk ṭaμān; 30 (f. 68) Timurides; 31 (f. 69v) Qarāqoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to 'Abbas II); 34 (f. 70v) Mārāk ṭaμān; 35 (f. 71v) the Uzbeg Khans; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (f. 76v) Aurangaib; 39 (f. 96) local Indian dynasties; 40 (f. 102v-157) poets (in 12 maqālas). Beg. 

Copied towards the beg. of the xii/xvii c. A note on Bakhtāwar Khan on the fly leaf.

Fl. 157: 8 6,5 × 4,5; 4,75 × 2,25; ll. 11, within jadwals. Or. pap. Clean Ind. mast. Cond. bad. Many folios badly damaged by worms. Several seals and 13 notes on the fly leaf, dated the 23rd year of some ruler's reign.

8.

Mir'āt-i-āftāb-numā.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopedia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shāh-Ālam (1173-1221/1759-1806), i.e. 1202/1787. It was composed by the prime minister of the prince mentioned, 'Abdu'r-Rahmān Shāhnawāz Khān Hashimī Banbāni Dihlawī (d. 1222/1807), who wrote it between 1216/1801 (the title is a chronogram for this date), and 1218/1803 (expressed by another chronogram at the end, here on f. 540v), for details concerning the author's biography see R 131-132 and 1080. The book itself is described in EB 120, R 131-132, Morl 45, etc. Ind. libr. Bk 481, etc. Cf. also Elliot, Hist. of India, VIII, 332-333; JASB, vol. XVIII (old series), p. 233, No. 30.

As a work on history this book has very little value (cf.
Morley, p. 57). The same may be said about both its geographical and biographical parts. The first, because the information, derived from different sources, is mixed up, with no regard to the period to which it properly pertains. The biographical part does not contain any allusions to the prominent men contemporary with the author, but dwells on the celebrities of the past, repeating the statements of the well known tadkhiras.¹

The work is divided into a short mugaddima (f. 4), and two jalwās:

I Jalwa (ff. 5-428v), chiefly dealing with history and biography, divided into six tajallis: 1st tajalli (f. 5), on creation, cosmology, mineralogy, etc.; 2nd tajalli (f. 68) ancient prophets; 3rd tajalli (f. 121v) Muhammad and his time; 4th tajalli (f. 142) Sufis, divines, philosophers, poets, etc., 5th tajalli (here called the sixth, f. 244) pre-Muhammadan and Muhammadan mediaval dynasties; 6th tajalli (f. 287v) Timurides in Persia and India.

II Jalwa (f. 428v), in 8 tajallis, dealing with geography and description of 'ajā'ib. One tajalli is devoted to each of the seven igrims, and the eighth deals with seas and rivers.

The khātima (the heading is omitted in this copy, f. 531) deals with 'wonders' and various anecdotes. Beg. as usual:

ممايل که کوشتی بادی مبادی و القاعد آباداری یافلی

Copying completed on the 7th of Šafar 1233, the 17th Dec. 1817, for Nawwāb Nawāzish Khan.

Ft. 341; 8×10×6; 8×4; II 15, no jadwals. Or. pap. Good. Ind. nast. Cond. tol. good. Worm-eaten in some places. A few marginal notes and emendations.

9.

The same.

II 347.

Another copy of the same work, also good, but not as carefully executed as the preceding one. It is approximately of the same age. The mugaddima beg. on f. 2v. I Jalwa: I tajalli on f. 3; 2 t. on f. 44v; 3 t. on f. 74v; 4 t. on f. 85v; 5 t. on f. 136; 6 t. on f. 159. II Jalwa beg. on 237v. Khātima on f. 297v. In some places rubrics are omitted. Beg. as in the preceding copy. An incomplete and worthless fihrist is given on f. 303-304.

Transcribed in the beg. of the xiii/xiv c.

Ft. 305; 8×11×6,5; 8,5×4,5; II 19, within jadwals. Yellowish Or. pap. Good. Ind. nast. Cond. fairly good.

¹ There are only a few Indian Sufis and physicians who lived about the time of the author and concerning whom he might have had first-hand information (see ff. 174v-176v and 203v-206).
Ta'rīkh-i-khulafā' wa salāṭīn.

A very fragmentary extract from what may have been a work on general history. It deals with the usual legends about the pre-Muhammadan kings of Persia, here beginning abruptly with Dārah; the early khalīfās, f. 12; the Omayades, f. 22v, and the Abbasides, up to Ma‘mūn, f. 38v. The text begins and ends abruptly, and there are a very large number of lacunas; probably the whole of the period of Muḥammad himself, and the reign of Aḥū Bakr are completely lost.

It would be a very complicated task to identify the work to which this fragment belongs, and this would be hardly worth while. The author does not mention his name and vaguely refers to his authorities as اسکاله تراویم, etc. Only once Tabarī is mentioned (f. 33). Twice he refers to the ‘compiler of the original of this extract’ (مکالمه اصل این مستند, f. 22v, 24). He obviously means by this the author of the work from which the extract was made. It cannot be a translation from Arabic because a Persian versified list of the Omayade khalīfās is ascribed to the same original author. Beg. abruptly:

جاءت، كومالد داراب خون بعد بیوم پر افسانه جامعه برکلاید الم

The colophon which is found in the book, is modern, and cannot be older than a dozen years. It is however dated 1092/1687-1688 (here f. 11v), which probably is entirely fiction. The copy may date from the end of the xi/xvii century.

Ff. 40; 8 10 x 6 5; 5 5 x 3; 15, within Jungars. Or. and sheep modern European paper. (New margins have been pasted to the text.) Good Incl. nasi. Cond. tol. good, although in many places considerably damaged by moisture.

2 History of Muḥammad and the Imams.

Ma‘ariju‘n-nubuwwat.

A comparatively old copy of this well known biography of Muḥammad containing only the muqāddima and the first of the four original rakhs. For references see IvASB 50.

It is incomplete at the beginning; the first folio is lost.

Transcribed at Sumargand (see the colophon on f. 70v) by Muḥammad Zāhid b. Shihāb al-Bukhārī, probably about the beginning of the xiii/xiv century.

Ff. 92; 8 14 5 x 10; 11 x 5 5; 25, within Jungars. Good Or. pap. Rough nasi. Of Khurasani type. Cond. tol. good, although paper is decaying along the junkal lines. Only half of the full page margin (of mediocre quality) in the beg., and a vignette (mediocre) on f. 71v.
12. Rauḍatu’l-aḥbāb.

The *first maqṣad* of this well known biography of Muḥammad, see IVAŚB 53. In the colophon, which seems spurious and is written, together with the last five folios, in a handwriting different from that of the bulk of the volume, it is stated that the composition of this part of the work has been completed about 893/1489 (٨٩٣ هـ). Beg. as usual:

لاعتمد الله الذي خُلِفَ المؤمنين إذ يعتصم

The greater portion of the MS. was probably copied in the first half of the xiii/xviii c., but the beginning and the end are transcribed by a different hand.

Fl. 227; 8 11 x 7,5; 9 x 4,75; 12 r, within jadwals. Greyish Or. pap. Ind. mast. Cond. tol. good; slightly worm-eaten. Marginal notes.

13. The same.

Another copy of a portion of the same *first maqṣad*, only as far as f. 122v, l. 8 of the preceding MS. Beg. as in the preceding copy.

Transcribed in the xiii/xviii c.

Fl. 190; 8 10,5 x 6,5; 8 x 4,25; Il 19, no jadwals. Or. pap. Ind. mast. Cond. tol. good.

14. Rauḍatu’l-shuhadā’

The well known work of Kāshīfī dealing with the story of the martyrdom of ‘Ali and his descendants, see IVAŚB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual:

لى شهيد دين ودياني دل ما أشوب بلاء توظفه دل ما الله

Transcribed in the first half of the xiii/xix c.

Fl. 396; 8 9,75 x 6,25; 7,5 x 4,25; Il 17, no jadwals. Or. pap. Vulgar Ind. mast. Cond. tol. good; slightly worm-eaten.

3. History of Iran and Turkestan.

(a) Ante-Muḥammadan Persia.

15. Al-muʿjam fī āthār mulūk al-ʿajam.

The legendary history of the ancient and pre-Muḥammadan kings of Persia. It was composed, in exceptionally bombastic
and inflated style, by Faḍīl-ul-lah al-Husayni (see f. 17v), who dedicated it to an Atābeg of Luristan, Nuṣratu’d-Dīn Ahmad (d. 733/1332–1333), cf. ff. 5v, 10, 16, etc. See EEO 534–535, EB 285, Pr 420–421, R 811, Morl 132, Aum 78, etc. Ind. libr. Bk 517, Lith. Tehran, 1843. Beg. as usual:

The present copy has been transcribed by Muhammad ‘Inayatu’l-lah of Ayaṣīlī (بیسویی) in Oudh, and completed the 15th Jun., 1285/1867. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Fr. 151: 8 9 x 7; 7 25 x 4; ll. 16, no jadwalas. Or. pap. Ind. nast. Cond. tol. good.

16. Ḥaẓrauwaṁdes.

Ta’rīkh-i-Mas’ūdī.

The usual well known portion of the Ta’rīkh-i-Mas’ūdī, dealing with the reign of Mas’ūd, son of Mahmūd (421–432/1030–1041), see IVASB 71. The present copy, slightly incomplete at the end, and breaking off in the beg. of the year 432/1041, opens in a way slightly different from that in Morley’s edition:

ذکر نامه که از ایام ایام ملك ماهر مسعود بیتشتندند، زندگانی خداورد

عالم سلطانی اعظم الف

Transcribed in the xii/xviii c.

Fr. 281: 8 12, 5 x 7, 25; 8 x 4; ll. 22, no jadwalas. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(c) Timūr and Timurides.

17. Zafar-nāma.

A comparatively old copy of Sharafu’d-Dīn ‘Ali Yazdi’s history of Timūr, which was completed in 828/1425, see IVASB 72. There are many seals and notes of former owners, some of them being dated 999 AH. (f. 1v), and later, 1031, 1035 AH., etc. The copy has therefore been probably transcribed in the middle of the X/XVIc. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual:

حمدا کنرب همانی میرزا امین یونی الملك الف

Fr. 385: 8 8, 75 x 6, 25; 6, 75 x 4, 25; ll. 21, no jadwalas. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture.
18.

The same. II 366.

Another copy of the same work, comparatively good and well-written. Beg. as usual, see the preceding copy. Occasional marginal notes and glosses.

Dated the 10th Jum. 1172/ the 14th May 1715.

Pt. 388; S 12 x 9.25; 7.5 x 4.5; II 20-23, no Jadwals. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. mast., different hands. Cond. tol. good; worm-eaten at the end.

19.

Muqaddima-i-Ẓafar-nāma. III 64.

The introduction to the Zafar-nāma, of which copies are rather rare, see IvASB 80. Beg. as usual:

A good transcript, completed by Murtuza-Quli Ǧāfār, at Jahānābād, the 4th Rāh. 1067/the 21st Dec. 1656. The text on the last folio, in which there is a hole in the middle, is partly restored by a quite modern hand.

Pt. 125; S 8.5 x 4.75; 7.25 x 3.5; II 15, within Jadwals. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. mast. Cond. not quite good, pasted with 'transparent' paper.

(d) Safawides.

20.

Ta’rikh-i-‘alam-ārā-i-‘Abbāsī. I 132.

A comparatively good copy of the second vol. of this history of Shāh ʿAbbās I, by Iskandar Munshi, see IvASB 89. Both maqṣāds (ff. 1v-175v, and 176v-231) begin as usual, the first (f. 1v):

The second (f. 176v):

The date of the transcription is rather doubtful, because the scribe expressed it very carelessly in the following way:

This may mean anything; but the date 1063/1658 seems probable.

21. \(Nādīr\) \(Shāh\).

\begin{align*}
\text{Ta'rikh-i-\(Nādīrī\).}
\end{align*}

The well known history of the last Safawides and of \(Nādīr\) (1148-1160/1736-1747), by Muhammad Mahdī b. Muḥammad Naṣīr Aṣrābādī, see I\(v\)\(ASB\) 94. Beg. as usual:

\[\text{بِرَكَانُ الْقَلْبِ الْعَظِيم اوْ دِرَّيْتِهِ يَبْلَى حَكْمَتِهِ الْبَيْنَ الْمَكَّيْنَ} \]

The present copy was completed the 17th Muharram 1229/1st Jan. 1814, by Sīhān La'd.

Ff. 131: 3 10 5 \(6,75\); \(8 \times 4,5\); II 21, no jadwals. Or. brownish pap. Ind. mast. Cond. tol. good. Slightly worm-eaten.

22. \(Afghānā\).

\begin{align*}
\text{Muḥāriba-i-Kābul wa Qandahār.}
\end{align*}

An account of Afghan politics during the reign of Shāh Shujā', apparently the same as the one described in R 214. Cf. also Bl 516. It similarly ends with the narrative of general G. Pollock's return with his force (Sept. and Oct. 1842). The book, as we learn from an introduction (ff. 1v-2v), has been originally written by Munshī 'Abdu'l-Karīm (cf. here No. 40), in Hindustani. As appears from the latter’s preface (f. 3), it was composed by him in 1263/1847. This work has been translated into Persian by 'Abdu'r-Rahmān Khān b. Ḥājjī Muḥammad Raushān Khān (ff. 2 and 60), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1849, and Cawnpore, 1851. It is based to a great extent on the \(Akbār-nāma\), composed by Qāsim Jān (†Khān †), most probably identical with I\(v\)\(ASB\) 889, which was compiled in 1260/1844. Beg. of the translator’s preface (f. 1v):

\[\text{بَيْجَمُ كَشَافِي الْبَيْتِ تَقْرِيرُ نَسَامٍ مُحتَطَتَ الطَّمَّ} \]

Beg. of the original work (f. 2v):

\[\text{بعد حَمَد سَلَب الْمُنْكَرِ مَنْ تَشَاءَ جَالِتُ حَجَّةَ الْمَّ} \]

Dated the 5th Rajab 1288/1 the 20th Sept. 1871, by Mir Muḥammad (b.) Naṣīrān

*All. A sheet is added on a fly-leaf.

Ff. 566: 3 10 5; \(7 \times 3,75\); II 18, no jadwals. Bad machine-made Indian paper, thin and brownish. Ind. mast. Cond. good, but the paper is beginning to crumble.
4. History of India.

I. General History of India, Sultans of Dehli, and Indian Timurides.

23. 

Ta'rikh-i-Firuz-shahi.

The well known history of the first five years of the reign of Firuz-shah III of Dehli (752-790/1351-1388), as well as an account of his predecessors, beginning with Ghiyathu'd-Din Balban (664-686/1265-1287). The author, Diya'ud-Din Barani, to whom some other historical and religious books are ascribed, completed it in 758/1357 (cf. f. 9v). See Bl 557, EIO 211, BR 85, ER 172-174, R 919-920, etc. Ind. libr. Bh 61, BK 546, etc. Cf. also Elliot. Hist. of India, III, 93-268; Nassau Lees’ Materials, 441-446; JASB (old series), vol. 38, pp. 181-220, vol. 39, pp. 1-51, vol. 40, pp. 183-247. It was printed in the Bibl. Indica, 1862. The work is divided into eight books:

I (f. 10v). Ghiyathu'd-Din Balban (664/1265).
II (f. 47). Mu'izzu'd-Din Kayqubad (686/1287).
III (f. 63). Jalalu'd-Din Firuz Khilji (690/1290).
IV (f. 86v). 'Ala'ud-Din Khilji (695/1296).
V (f. 132v). Quṭbu'd-Din Mubarak-shah (716/1316).
VII (f. 159v). Muhammad b. Toghluq (725/1325).

Beg. as usual:

محمد وندا مركذابي را كاخبار و أثير النديد الغ

The copy is clearly written and dates probably from the beginning of the xii/ xviii c.

Fl. 208; 8 10; 7 7; 7.5 4; II 21, within jadwals. Brownish Or. pap. Ind. mast. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24. 

Ṭabaqat-i-Akbar-shahi.

An incomplete copy of this well known history of India by Nizāmu'd-Din Ahmad b. Muhammād Muqim Harawi (d. 1003/1594), see for references JvASB 115. The present transcript is written by several different copyists, on different papers, not throughout with the same care. The muqaddima is incomplete at the beginning; the first three folios do probably not belong to the work. The text really begins at the place corresponding to p. 6, l. 8 of the printed edition. The first ṭabaqa begins on f. 12; in the
II. The heading is not given (it begins somewhere about f. 200); the III. on f. 223v; the IV. on f. 276; the V. on f. 319. Tabagas VI-VIII have apparently no headings, several folios are probably lost. The IX. on f. 346. The beginning of the geographical khātimah also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد، اکبر و افغان متفرقند که شامعی الم

Copied in the beg. of the xii/xviii c.

Ps. 351: 8 11×7; 8,75×5; 11 21, no jadwals. Different brownish and bluish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

25.

The same.

I. 643.

Another copy of the same work, incomplete both at the beginning and the end. It opens with f. 1v, l. 2 (fr. b.) of D 229 (IvASB 115), and ends with the narrative of the events of Akbar's 25th (here called 24th) year (988/1580), corresponding to f. 344, l. 5 (fr. b.) in the same volume.

Copied in the beg. of the xii/xviii c.

Ps. 167 (the first is missing): 8 11×6,25; 8,75×4; 11 21, no jadwals. Or. brownish pap. Ind. nast. Cond. tol. good; worm-eaten.

26.

اکبر نامه

Akbar-nāma.

II. 336.

A good copy of the second half of the first volume of the Akbar-nāma, by Abūl-Fadl b. Mubarak 'Allāmā (d. 1011/1602) see IvASB 122. It contains only the history of Akbar's accession to the throne and the first 17 years of the reign, and corresponds with the II vol. of the printed edition. Beg. as usual (after the heading):

سلسلة القلم کرکان چاکر هدایت حقیقت الم

Transcribed in the xi/xvii c.

Ps. 201: 8 13,25×8,5; 10×5,5; 11 21, within double jadwals. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

27.

Jahāngir-nāma.

II. 449.

A modern copy of the original version of Jahāngir's memoirs, see IvASB 142. Before the usual beginning some laudatory
verses are prefixed, and a portrait of Jahangir himself, of very mediocre artistic value (f. 2). The verses begin:

بناه نیاداها نا داشته‌یم، بلدادی نبیغی تخت تخته‌های

The original text begins on f. 3, in a slightly different way:

از علیات الی بیت‌نیم دم جمادی الثانی سنه 1010 هجری عشرت و عارد

The copy was transcribed at Lahore, by Rājārān, unnamed, towards the middle of the xiii/xix c. (here 1910 of the Sambat era, probably 1833 A.D.)

Fl. 160; S 3,75 x 6,5; 7 x 3,75; Il 13, within double Jadwal. Or. pap. Clear ind. nast. Cond. very good. A bad modern vignette.

28.

Iqbal-nāma-i-Jahangirī. II 340.

The third vol. of this work, completed in 1029/1620, by Muhammad Sharif Mutamad Khān (d. 1049/1640), dealing with the history of the reign of Jahangir, see IV ASB 145. Beg as usual:

شیئیت سپر سلطان و فرمان پرایی الغ

The copy apparently dates from the xiii/xviii c. Several folios at the beg. and the end of the volume are of modern origin.

Fl. 127; S 3,5 x 6,25; 7 x 3,75; II about 15 (portions of many pages are written in oblique lines), no Jadwalas. Brown Or. pap. Bad Indian shikasta, with pretenses to "elegance." Occasional marginal notes.

29.

(Ta’rikh-i-fatḥ-i-Kāṅgāra). I 625.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāṅgāra, in the year 1027/1618. The style is particularly bombastic and flowery. The author’s name is mentioned on ff. 31v and 50, in the colophons as جلال طباطبا Jalālu-Dīn Tabātābā’ī. An account of him is given in R 258. The present work was composed shortly after 1044/1634–1635. See also Elliot, Hist. of India, VI, 517–531. The different versions begin on ff. 1v, 10v, 32v, 43v, 50v, 57v. Beg. as in the British Museum copy:

حضرت حکم على الاطلاق جل جلاله در ازال الغ

Dated the 11th Dhul-Qa’dā 1257, the 25th Dec. 1841.

Fl. 62; S 11 x 6,5; 7 x 3,5; Il 15, no Jadwalas. Or. pap. Ind. nast. Cond. tol. good,
30. Падшах-нама.

The second vol. of this history of Shāhjāhān by Ḥamīd Lāhūrī (d. 1065/1655). In India it is often vulgarly called Bādshah-nāma, see IV 149. The present copy is slightly incomplete at the end. On ff. 390v-400v and 410-414v, a list is given of the officials who occupied posts of different ranks under Shāhjāhān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401-400v). The last folio, 415, contains the beginning of an account of the Sufis and divines who flourished during the period. Occasional marginal glosses and notes. Beg as usual:

A modern transcript, dating from the end of the xi/xii C.

π. 415: 8 11.75 x 7.75; 9 x 4.75; II 17, no jadwala. White and thinish European paper (water marks A.M. Pollesca). Ind. hast. Cond. good.

31. تواریخ المکری.

Tawārikh-i-Ālamgiri.

II 365.

A history of the first five years of Aurangzib's reign, the same as IV 159, usually ascribed to the authorship of 'Abdul Khān Rāzī (d. 1108/1699). The work is also called Waqīyat-i-Ālamgiri or Zafar-nāma-i-Ālamgiri. The present copy is not good, although apparently complete. Beg. as usual:

ابو المظفر محمود الدین أرسلان دیب هباد المکری

Dated the 21st Dhi’-al-Ḥijja 1228 (the 8th Jun. 1812) (not 1813 as it may also be read), or 1868 of the Sambat era.

π. 91: 8 7.75 x 4.75; 6 x 3; II 12, no jadwala. Or. pap. Bad Ind. shikasta and hast. Cond. not good. Scrappy notes at the end.

32. خلاصة التواریخ.

Khulāṣat-u’-tawārikh.

II 342.

General history of India, to the beginning of Aurangzib's reign, composed in 1167/1659 by Sujān Sing'h Dābīr (see f. 4, bottom), or, as he is usually called in other copies, Sujān Ray Munshi. See Bl 544-548, EIO 362-364, Br 84, EB 246, Pr 455-456, R 230-231, Mori 69-71, Aum 84, etc. Ind. Ish. Bk 540, etc. Cf. also Elliot, Hist. of India, VII, 5-12; Garçon de Tassy, Hist. de la lit. hind., vol. I, p. 31; JA, 1854, p. 398; JRAS, 1884, pp. 733-768.

The title appears on f. 3, bottom. There is no division into
chapters; but the book may be roughly divided into three principal parts: I. geographical, containing descriptions of different provinces of India (beg. on f. 232v-234v which are misplaced, continued on ff. 5v-60); II. tales about pre-Muhammadan rajas (ff. 66-131v); and III. Muhammadan period (ff. 131-415v). The appendix mentioned in EIO 362 is apparently not given in this copy. Beg. as usual:

The 28th year of some prince's reign, probably that of Shah Alam, because its equivalent is given in the Fa'ilt era as 1104; therefore the date must be approximately 1290/1776.

Ff. 415: 8 11,75 x 7; 8,75 x 4; II 18, within double jadwals. Brownish Or. pap. Ind. mast. Cond. good. Bad. vignette: Tt. 231-234 to be inserted after f. 4.

33.

The same.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 25. 1. 9 of the preceding copy) and at the end (f. 411v of the same copy). The geographical part ends on f. 31v; the Indian legends are given on ff. 31v-79, and the Muhammadan period on ff. 79-302v.

Copied in the beg. of the xiii/xiv c.

Ff. 302: 8 10 x 6,5; 8 x 4,5; II 15, within jadwals. On pap. Ind. mast. Cond. fairly good.

34.

Ta'rikh-i-Irādat Khān.

A history of India for a short period between 1118 and 1125 1706-1713, composed in 1126/1714 by Mubārakullāh, surnamed Wādh, with the title Irādat Khān, son of Kifāyat Khān Shikasta-
nawis, See EIO 389-390, R. 938, etc. Ind. libr. Bk 579. Cf. also Elliot, Hist. of India, VII, 534 sq. An old abridged English translation, by J. Scott, was published in 1780. Beg. as usual:

The present copy dates apparently from the beg. of the xiii/xiv c. It was transcribed by Gurā Ḥāfīl.


35.

Shāhnāma-i-munawwir-i-kalām.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muhammad Shāh, the same as described in Bl 604
and R 274. The author's name (f. 1v) is here given as Siwdâs Lak'hnawî. The title, as above, is also given on f. 1v. The work seems to be rather rare. Cf. Elliot, History of India, VIII, 331. It may be valuable for the copies of various official documents quoted in extenso. Beg. as in the British Museum copy:

A very bad copy, completed the 2nd Muharram 1299/the 30th July 1794, and written in a very ugly and bad form of Shikasta with only few iliacrical dots. The name of the scribe is illegible.

Ft. 100 (there is probably a lacuna after 1, 94); S 7.5 x 4.5; 6 x 3; II 13-15, no jadwals. Or. pap. Bad Ind. shikasta. Cond. not good. Worm-eaten.

36.

(Hikâyat-i-fatîh-i-Nâdir Shâh).

II 350.

A criticism of the actions of Muhammad Shâh and his amirs at the time of Nâdir's invasion (1151/1739), especially of Amîru'l-umara' Šamsâmû'd-Daula Khân Daurrân. The present little work deals with the same events as the Jauhar-i-Šamsâm, by Muhsin b. Hanîf, described in R 941, which is a much larger work, composed in florid, laudatory style. It is possible that there is some connection between both, the present work probably being a refutation of the former. There are, however, no direct indications in the text to this effect. The author's name and the title of the work are not given. Cf. Bl 614. It seems that this critical account has been written shortly after the events dealt with. Beg.

كيفية سلطان ملك هند لستاه جند تحت إم

Dated the 8th Shahrûn 1241/the 26th March 1826.

Ft. 39; S 7.25 x 4.75; 6 x 2.25; II 11, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

37.

Siyarû'l-muta'akhkhirin.

I 504.

The second vol. of this well known history of India by Ghulâm Husayn b. Hîdâyat 'Ali Khân Tabâtabâî', see IvASB 174 and 175. It contains the history of the period 1153-1195/1740-1781. Beg. as usual:

التدبر في دخوله على الاتفاق وكرموسياس الم

The copy was completed the 7th Ramadân 1288/the 12th Oct. 1842, by Karimu'd-Dîn Muhammad Jâfîfî, surnamed Fâkhir.

Ft. 150; S 10.25 x 7.25; 7.25 x 3.5; II 17, no jadwals. Or. pap. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.
38.

Ibrat-nāma.

A portion of the first daftar of this history of Shāh-‘Alām, by Khayru’d-Dīn Muhammad Allahābādī (d. ca. 1243/1827), see I v ASB 177 (in the beginning it is called دفتر سیم). It deals only with the period of the 11th–19th years of the reign of Shāh-‘Alām and corresponds to ff. 149v–268 of the first vol. of D 247. There are (ff. 175v–180) some additions in this transcript, which apparently are not found in that copy. The first has the reading (f. 175v):

أمدبي ايبای خان از اذیرادان بلکن نم
The second (f. 178):

آسوانق بنقیل امتنع فوت شدن راجع بهدریت النم
The third (f. 179v):

آسوانق ملک نواب امیر العرسا مورا نجف خان النم

A list is given on five leaves at the beg. of the vol.; at the end there is a note on the names of the fourteen ma’ṣūms, based on Naṣīr u’d-Dīn Tūsī, and scrappy notes. Beg.

A bad and carelessly written copy, dating from the xiii/xiv c.

39.

Ta’rīkh-i-Muẓaffari.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muhammad ‘Ali b. Hidāyatul’lah Anṣārī, see I v ASB 182. It contains, in addition to a fihrist (on 9 folios), a special brief review of the contents (called here مقدمة دریم, ff. 1–7). The text is divided into two vols.; the first (ff. 1v–266v) ends with the events of 1173/1759–1760, and the second (ff. 268v–389v) contains the narrative of Shāh-‘Alām’s reign, and breaks off in the second year of Muhammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

محمدي از حد (و) اعتداد الوری نتائج عباکه شاگفتاشتی اسم النم
The date of the copy is expressed as follows:

بازاری پازورماز رجب سنن 39 (و) جلوس این نص مخصوص ادیبان مهدی

Most probably it must be read the 37th year, i.e. 1247/1831–1832.

P. 380 (there is a leafig after f. 367); S. 12 x 8.75; 9 x 4.25; B 719, no jadwali. Brownish Or. pap. Ind. nasi, and shikasta, different hands. Cond. tol. good.
Mulakhkhaṣu’t-tawārīkh.

An abbreviation of the Siyaru’l-muta’akhkhirin, mentioned above, see No. 37. It is apparently a copy from the printed "Mooohkhkhus-ool-tuvareekh, being an abridgement of the celebrated historical work called the Seir mootoakherin, prepared chiefly by maulavi Abdool Kerim," Calcutta, Education Press, 1827. It is necessary to correct an inaccuracy in R. 943: there was no other abbreviation of the Siyaru’l-muta’akhkhirin, as mentioned there, and called Zubdatu’t-tawārīkh. The latter title appears on the Persian title-page of the same edition, and is mentioned in the brief preface by ‘Abdu’l-Karim, but not in the text and the colophon, where the form Mulakhkhaṣu’t-tawārīkh is used. The author, Farzand-‘Ali al-Hasani of Monghir (this may also be read as a patronymic, Farzand-i-‘Ali), may be identical with ‘Abdu’l-Karim, and the difference in the title may be explained by a belated desire to change it after the text had already been set up in type.

For references see R. 943, etc. Ind. libr. Bk 585, etc. Cf. also Elliot, Hist. of India, VIII, 199. The work is divided into three daftars: I (f. 7), dealing with the history of the Timurides, from Timur to 1152/1739; II (f. 55v), history of Bengal and Patna for the second half of the XII/XVIIIc.; and III (f. 100v), history of India for 1153–1196/1740–1781. The indices to the second and the third daftars, and the preface of ‘Abdu’l-Karim are given on ff. 2–6 (f. 1 is missing). Beg. of the work itself (f. 6):

محمد يبعد و سياسة يبعد نثار بركة عظمت الالم

Transcribed by Bayjināt’h of Badanī, and dated the 9th Rab. I 1230/0 the 16th July 1834.


II. Local Histories of India.


The well known biographical-historical work on Kashmīr. As the biographical element constitutes its principal contents, it would perhaps be more appropriate to deal with this book in the section on biography, not history, as is usually done. The author, Muhammad A’zam h. Khayrīz-Zamān Khān, composed it between 1148/1735 and 1160/1747. The chronogram for this last date
found at the end of the book, has been incorrectly copied and
gives only 1135 (instead of the usual 1136).
See Bl. 629, EIO. 513, EB. 319, R. 300, etc. Ind. Libr. Bh. 81,
Bk. 601, etc. Cf. also JASB, vol. XV (old series), pp. 409, 441;
JA., vol. I., p. 366, vol. VII., p. 6; Wilson, in Asiatic
Researches, vol. XV., pp. 2, 5; B. Dorn, in Bulletin de l’Academie
Russe, vol. XII., p. 352, etc. It has been translated into Hindu-
stani.

The present copy does not contain the preface (in which the
authorities of the compiler are mentioned, see R. 300), and begins
abruptly with a brief account of the native dynasties of Kashmir
before the appearance of the Muhammadan rulers. The begin-
ings of the two other sections, i.e., the period of the independent
local Muhammadan dynasties, and that of the Indian Timurides,
are not properly marked in this copy. There are also many lacun-
as. The khatima, on the ‘ajā’īb of Kashmir begins on f. 157v.

The chief point of the work is the glorification of the Sufi
saints of Kashmir, other celebrities receive less attention. The
biographies of the poets, connected with that province, are
meagre, and give nothing new: Ashnā (‘Inayat Khan), f. 106v; Dhihni,
f. 92; Fahmi, f. 96; Faşıhi, f. 96; Ghanī, f. 105v; Mir Ilahi,
f. 95; Istighnā, f. 106v; Juyā, f. 121v; Kalim, f. 94v; Mīhri,
f. 96v; Muhammad Rafi’, f. 107; Nadimi, f. 95v; Qudsi, f. 92v;
Salim, f. 94; Sāṭi, f. 146; Tughrā, f. 93v.

It opens abruptly with the reign of

Copied towards the end of the xii/xiii c., or in the beg. of the xiii/xiv c. Several
folios in the beginning and in some places in the middle have been lost.

Fl. 164; S. 11.25 x 7.25; 8.5 x 4.5; II. 21, within jadwals. Brownish Otr. pap.
Legible Ind. nats. Cond. not good. Much worm-eaten and badly mutilated by
repairs in many places, especially in the beginning and end.

42.

Hishmat-i-Kashmir.

A history of Kashmir, with brief notes on Tibet, Badakhshan,
the hilly country between the Upper Oxus and Indus, etc. It was
dedicated to W. A. Brooke (f. lv), after whose title, جسمة الدار,
the title of the work was given. The author calls himself ‘Abdu’ll-
Qādir Khan b. Qādir-’ud-din Wāsīl ‘Ali Khan (f. 80v), and gives an
account of the circumstances which led him to undertake the
present composition (ff. 1–4v), fully dealt with in R. 1016. The
history has been completed at Benares in 1245/1830. It is divid-
ed into four chaman: I (f. 4v) on the history of Kashmir; II
(f. 58v) on Tibet and Qalmaqistān; III (f. 60) on Badakhshan;
IV (f. 68v) on the hill tract inhabited by the Afghan tribes; and
a khātima (f. 79), a sort of summary of the history of these countries. Beg. as in R 1016:

The copy is dated the 23rd Rab. ii 1286/the 5th August 1869.

P.l. 80; S 10 × 6.5; 7.25 × 4.5; ll. 13-19, no jadwals. Brownish Or. pap. Ind. nat., different hands (bad shikasta on some folios). Cond. tol. good.

2. Gwalior.

Gwāliyār-nāma. I 135.

A history of Gwalior, and especially of its capture by the British forces. The author is the well known compiler of the Ibrat-nāma (see above, No. 38), Khayru'd-Dīn Muhammad Allahābādī (d. ca. 1243/1827). He completed this work, as stated in the khātima of the copy described under the next number (not given in the present transcript), in Muharram 1208/August 1793. The narrative is brought up to 1200/1788. See R 1028. Beg.

The present copy has been completed the 1st Shawwāl 1268/the 19th July 1852, by Nārīyandās, son of Tallikchand; it is not as good as that next described, but the latter is incomplete.

P.l. 85; 8.10.5 × 6.75; 8 × 4.75; ll. 9-11, no jadwals. Or. pap. Vulgar Ind. nat. Cond. tol. good. Slightly worm-eaten.

44. The same. I 845.

Another copy of the same work, slightly incomplete. The introduction (ff. 1-2v) is missing here, and the text opens with أَتَا: كُوْلِيْاَرْ وَلَامَّا الْخَاتِمَةُ لَسْبِبْ (ff. 35v-36v) which is not given in the preceding copy. The text seems to be more correct; there are numerous emendations and alterations, apparently not by the same hand as that of the bulk of the MS. The copy was probably intended to be transcribed in a more elegant form, and on the margins there are 72 remarks مَلْعَبُ تَصْوِيرُ, apparently with a view to spaces for illustrations being reserved in the new MS. The date of copying is not given, but the transcript seems to be considerably older than the preceding one.

Copied in the beg. of the xiii/xix c.

P.l. 36; 8.9.75 × 6.25; 7.25 × 3.75; ll. 17, no jadwals. Or. pap. Ind. nat. Cond. tol. good; worm-eaten.
3. Deccan.

(Majmū'a).

Two short notes, pertaining to some events which took place about 1865, in the Deccan, by Ghulām Zaynu'll-Abidīn. The present copy is most probably either an autograph, or a transcript from it.

1. (ff. 1v–6). Ahwāl-i-gharyq-i-Maḥhī-bandar. A short note on an inundation at Maḥhī-bandar (which took place on the 1st Jum. II 1282 the 22nd Oct. 1865), together with several letters of different people referring to it. Beg.

2. (ff. 11v–22v; ff. 6v–11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afdal'u'd-Dānla Nizām'u'l-Mulk Aṣaf-jāh, the 13th Dīh Qa'da 1288/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mir Mahbūb 'Alī Khān Aṣaf-jāh. Beg.

Transcribed towards the end of the xii/xiii c.

Fl. 22; 8 7 x 3; 5 5 x 3 5; II 11, no jadwals. Or, pap. Ind. nast. Cond. good.

4. Oudh.

Waqā'ī'-i-dilpadhir.

A history of the court of Oudh, chiefly narrated in connection with the biography of Pādshāh Begam, wife of Ghāziyyu'd-Dīn Haydar, surnamed Shāh Zaman, the ruler of that province. It was composed in 1233/1817 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdul-Aḥad b. Mūhammad Fā'iq (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961.

Dated the 13th Rāb. 1 1279, the 8th Sept. 1862, by Gandaunla.'

Fl. 50; 8 10 5 x 6 75; 8 5 x 4 75; II 17–26, no jadwals. Or, pap. Ind. nast. Cond. tol. good.

5. Marathas.

Khulāsā-i-ḥālāt-i-Marāṭhā.

A history of Marattha campaigns, between 1171 and 1199/1757–1785, the same as described in EIO 491, R 328 and
translated by A. Fuller in Elliot's Hist. of India, VIII, 257-297. It was composed in 1298/1783-1794, at Benares, by 'Ali Ibrahim Khan (f. IV). Beg. as in EIO 491:

A bad copy, dating from the xin/xix c., in vulgar stumbling handwriting, written by the same Qurrat Hārīrā as in No. 34 in this collection.


Tawārikh-i-Bangālā.

History of Bengal for the period of 1107-1169/1695-1756, by Munshi Salimu'll-lah, composed by order of H. Vansittart who was the Governor of Fort William in 1760-1764. See EIO 478, R 312, 1085, etc. Translated by Francis Gladwin, "Narrative of the transactions in Bengal, Calcutta, 1788."

The present MS. is somewhat defective at the beginning. The initial leaf is of entirely modern origin, and on ff. 2-3v there are spaces left blank probably with an intention to fill them in afterwards. Beg. (by a different hand, on modern paper):

محمد فاضل ولچب لاجورد (sic) بدریستبی نسی ساعدل آل

Transcribed by Najibull-lah of Makkah in 1194 of the Bangla era, identified in the subscript as 1787 A.D. The appearance of the MS. permits to think that this may be true.

Fl. 138: 8.7 × 4.75; 5.5 × 3.5; II 11, no judwals. Grey Or. pap. Ind. mast. Cond: tol. good; slightly torn-eaten.
II. BIOGRAPHY.

1. Poets.

(a) Persian.

49.

Tadhkiratu’sh-shu’arā’

A comparatively old copy of this well known tadhkira of Persian poets, by Danlat Shah Samarqandi, comp. in 892/1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the jadwals has been cut out and pasted on new margins, so that all catchwords have disappeared. It would be impossible to verify the completeness of the volume without a thorough collation with the printed edition. Beg, as usual:

Copied apparently early in xi/xvii c.

Fl. 111: S 9,75 x 6,5; 5,5 x 2,75; 14,17, within jadwals. Or. pap. (different in the margins). Good Indo-Kharasani nahr. Cond. good. Slightly worm-eaten. Medders vienette.

50.

The same.

Another copy of the same work, dated 1190/1782. It is apparently complete. Beg, as usual, see preceding No. 49.

Fl. 227: S 10,25 x 6,5; 5 x 3,5; II 18, no jadwals. Or. pap. Ind. nahr. Cond. tol. good. A thrim is added on a fly leaf. Scrappy quotations.

51.

Kalimāt’u’sh-shu’arā’

The well known tadhkira of Persian poets of the XI-XVIIc., completed ca. 1108/1697, by Muhammad Afdal Sarkhūsh (d. ca. 1127/1715), see IvASB 221. Several marginal notes containing additions and emendations of the text. Beg, as usual:

Dated the 5th Shabban 1111 (the 43rd year of Aurangzeb’s reign), or the 26th Mar. 1700, i.e., still within the author’s life time.

Fl. 70: S 6,75 x 4,5; 5,75 x 2,5; II 15-16, no jadwals. Or. pap. Legible Ind. nahr and shikasta. Cond. tol. good. Worm-eaten, several folios injured by dampness.
52. The same. I 832.

Another copy of the same work as the preceding one, slightly incomplete at the end (breaks off at f. 60, l. 4 of No. 51). Beg. as in the preceding copy.

Transcribed in xii/xviii c.

Fl. 95; S 7x4.25; 5.75x3; II 11, within jadwals. Or. pap. Clear Ind. mast. Cond. tol. good. Slightly worm-eaten.

53. The same. II 435.

Another copy of the same work, apparently complete, Beg. as usual, see No. 51, but instead of جهان زمان پاشو there is at the end جهان زمان پاشو.

Written in bad shikasta, in the beg. of the xii/xiv c., by Pancham La'l, son of Gopal La'l, at Chahnpur.

Fl. 89; S 9.5x5.75; 6.5x3.75; II 13, no jadwals. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten. Many marginal notes.

54. The same. I 172.

Another copy of the same work, incomplete at the end. Beg. as usual, see No. 51. Its end corresponds with f. 57, l. 14 of No. 51.

Transcribed apparently in the middle of the xiii/xiv c.

Fl. 99; S 9.5x6.25; 7x3.75; II 13, no jadwals, Europ. pap. Ind. mast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

55. ذكرۃ الاحوال
Tadhkiritul-ahwāl. I 93.

The well known autobiography of Muhammad 'Ali Hazin (d. 1180/1766), see IV ASB 223 (add RsBr 240, 2). It forms an item in a majmā’u. Beg. as usual:

تجمید و تسائل النکی تعمید بوریده اولوین الم

Transcribed towards the end of xii/xviii c.

* Fl. 69v-118v; S 11x6.5, 8x4.25; II 10, no jadwals. Or. pap. Ind. mast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).
56. The same.

Another copy, approximately of the same age as the preceding one, apparently complete. Beg. as usual, see No. 55.

Fr. 49; 8 9,5 x 4; 8 x 2,75; II 26-29, no judwala. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and mst. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57. Riaydu’sh-shu’arā’

A modern and incomplete copy of the well known tadhkira of Ḍirrūl Qulī Wālih Daghistānī (d. ca. 1170/1757); see for references lv. ASB 230. The date of completion is usually taken to be 1161/1748, but the author explicitly states at the end of his book (cf. f. 482v of D 109) that he wrote this last portion of it in 1162/1749. The majority of the biographical notes have, however, been compiled in 1160/1747, which year is referred to in a great many places. The arrangement of the notes is usually called ‘alphabetical’ in the catalogues. This is, however, not a proper term. As in many others, if not all known ‘alphabetical’ tadhkiras, the poets are grouped under the sections, corresponding to the first letters of their takhallūses. This alphabetical arrangement does not go any further. Within the limits of every letter biographies are arranged in a very confused chronological sequence. In many cases the author, having brought these notes up to a comparatively late date, starts again from the earliest times. This may be due to his additions from some new work dealing with the same subject which he had not yet perused. Sometimes it seems clear that when one series of poets, taken from one of his sources, comes to an end, he starts another one taken from other compositions. There are numerous cases of poets with identical takhallūses, and belonging to approximately the same period, but possessing slightly different names. These discrepancies may be due to the variants in different works, and the identity of some of them seemed very probable even to the author himself.

The sources of Wālih are chiefly ‘Awfi for the earlier period, and Ḍirrūl Qulī, Taqī Awhādī, and Naṣrābādī for the later poets. References to Dawlatshāh, Sām Mīrzā, Taqī Kāshī, and a few other works, are much rarer, and it is not always clear whether Wālih has personally consulted them or merely follows some other source, in which they were quoted. He only rarely refers to other books, such as Jāmī’s Najahāt, Ḥaft iqlīm, various historical works, etc. In a great many cases, in which the author was unable to
collect much information concerning the poets whom he mentions, he gives instead of a biography simply a few lines of rhetorics conveying no facts at all. Especially the dates are not regularly given, nor are even the approximate contemporaries mentioned. At the same time Wali is often adds his own critical remarks and suggestions as to a better reading of this or that verse.

The present MS., as stated above, is incomplete. It contains some lacunas in the beginning, due to damage to folios (the bottom of ff. 1r, 2, 2r, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, 1, 5 to 3v, 1, 6 (from the bottom) in the Society’s copy D 102 (see 1v ASB 236). The MS., breaks off (although there is a colophon, in which it is stated that the book is complete), with the passage corresponding to f. 394v, 1, 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 121–132 are a repetition of ff. 123–134, inserted probably by mistake.

The list of biographies found in this important tādiḥkira has never been given so far, although such lists have been compiled for many other similar works. It is, therefore, appropriate to give it here. In order to facilitate references, the biographies are here arranged in strict alphabetical sequence. As the present MS. is incomplete and inaccurate, advantage is taken of a collation with and completion from the excellent and exceptionally accurate copy belonging to the Society’s old fund, D 102, which it has not been possible to describe minutely in 1v ASB 230. Preference is given throughout to the readings of the names in this more correct copy. The references are here given first to the folios of the present MS., and secondly to the folios of D 102. Wherever a biography is omitted in either of them, the reference is replaced by a hyphen on the corresponding side. Dates, exact or approximate, are inserted whenever available.
22. 'Abdul-lah Farankhādī. 332/320v.
23. 'Abdūl-lah, b. 'Abd 'Abdul-lah, Monji'īth-ibn-b. 'Abd 'Abdil Monji'n.'
25. Kāshānī (India, beg. xi/xvi).
27. Khān 'Uẓayb (II), 991-1006. 1633-1598. 332/320v.
28. Alī, b. Muhammad b. Mīlān Awa'il (v/sx/).
29. Alī, b. Muhammad b. Mīlān Awa'il (v/sx/).
31. 'Abdūl-Majidī. 325v/299.
33. 'Abdu'll-Murādī, son of Bunyād. Isfahānī (d. ca. 1168/1745). 434v.
34. 'Abdu'll-Qādir b. Maragha. 343v/29v.
36. 'Abdu'r-Rahmān Khān Khanīn, b. Muhammad (Inda, ix/xvii).
37. 'Abdu'r-Rahmān b. Kamāl b. Qorangāt. 369/313.
38. 'Abdu'r-Razzūq. 350/301v.
39. Qādir (India, x/xvi).
40. Abū al-'Āṣām, son of 'Abd al-Qādir al-Samarqandi. 320/31v.
41. Abū Samad'Amīl, brother of 'Abdu'l-Bahā', beg. xi/xvi. 320/301v.
42. Abūl-Walīhāb, son of 'Abdu'l-Majīd. Ghūlī. 325v/29v.
44. Abūl-Walīhāb, b. Jibrīl. 104/11v.
47. 'Abdu'll-lah, b. Muhammad al-'Āṣām, of Ushṭurūrūn. 370/313v.
48. Abū al-'Āṣām, of Ushṭurūrūn. 320/31v.
51. 'Ali, b. Muhammad al-'Āṣām. 345v/300v.
52. Abūl-Khwāsīnī. 343/297v.
54. Abūdham Baghdādī (Turkey). 47v/49.
56. Kāshī. 71v/71v.
57. Zāhirī, son of Murūd Beg. 48/49.
58. Adhar, Latf 'All (beg. x/xvii).
60. Abūl-Sāhib, Shihābudd-dīn (vii/xii). 10v/10v.
62. 'Āṣāmī. 345v/300v.
63. Khurāsānī. 343v/297v.
64. Āṭūrī, Fasqū'l-Bahā'ī (India, was alive in 1147/1734-1735). 67/71.
66. 'Āṣāmī (v/sxvii). 45/46.
67. Thūf. 44v/45v.
68. Afšārī (v/sxvii). 45/46.
69. Mīr. 45/46.
70. Muhammad Fārūq (son of Ismail b. Muhammad, d. 1035/1625-1626). 54v/56.
74. (Muhammad) Kāshī (v/sxvii). 14/12v.
76. Afšārī (India, x/xvii). 60v/62v.
77. Abīl. 53v/51v.
78. Mīr Asfar, son of Sanjar Kāshī. Jāmī, q.v. 50/50v.
81. of Bukhārā (v/sxvii). 45/45v.
86. Afšārī (v/sxvii). 35v/35v.
87. (v/sxvii, probably identical with 'Arshī, Tāmirī, Qalqūlī, q.v. (v/sxvii). 360/311.
88. 'Abdu'l-Razzāq Khurāsānī (visited India, end x/xvii). 360/311.
89. Muhammad Rahim (or 'Abdu'l-Rahīm) (India, end x/xvii). 360/311.
90. Qānim al-Khwāsīnī (India, x/xvii). 360/311.
91. Qasqūlī. 360/311.
92. Rāfī (end x/xvii). 360/311.
93. 'Āṣāmī. 345v/300v.
94. Abīl. 28v/28v.
96. Thūf (v/sxvii). 32/32.
138. Allāh Khānī (xvii) 44v/45v
139. Āli Khānī 44v/45v
140. -Zaymī 44v/45v
141. -Abūd-ī, d. 44v/45v
142. -Alī Agha Shikhalī 44v/45v
143. -Nāmāt Khān (India, xi) 44v/45v
144. -Fath Khān (India, xi) 44v/45v
145. -Abūd-ī, d. 44v/45v
146. -Saryān 44v/45v
147. -Abūd-ī, 44v/45v
148. -Abūd-ī, 44v/45v
149. -Abūd-ī, 44v/45v
150. -Abūd-ī, 44v/45v
151. -Abūd-ī, 44v/45v
152. -Abūd-ī, 44v/45v
153. -Abūd-ī, 44v/45v
154. -Abūd-ī, 44v/45v
155. -Abūd-ī, 44v/45v
156. -Abūd-ī, 44v/45v
157. -Abūd-ī, 44v/45v
158. -Abūd-ī, 44v/45v
159. -Abūd-ī, 44v/45v
160. -Abūd-ī, 44v/45v
161. -Abūd-ī, 44v/45v
162. -Abūd-ī, 44v/45v
163. -Abūd-ī, 44v/45v
164. -Abūd-ī, 44v/45v
165. -Abūd-ī, 44v/45v
166. -Abūd-ī, 44v/45v
167. -Abūd-ī, 44v/45v
168. -Abūd-ī, 44v/45v
169. -Abūd-ī, 44v/45v
170. -Abūd-ī, 44v/45v
171. -Abūd-ī, 44v/45v
172. S. 'Ali Sammānī (India, beg. xi/ xvii) ............................................. 365v/311
173. - Sachindl, Nūnīr 'Ali (India, d. 1108/1600-1607) .................................................. 370v/313v
174. - Šah Abdūl (ix/xv) ................................................................................................. 346v/299
175. - Šahī b. Š. Ṣultān Takašâ ......................................................................................... 338v/294v
176. - Šaʻrātaj, Dībqān (xliv/xliii) ...................................................................................... 292v/295
177. - Shīrāzī (xi/xvii) .................................................................................................. 309v/313
178. - Abū - Sinā (beg. v/xi) ............................................................................................ 96v/6v
179. - Alīf, 'Arīf-Abdūl, or Mūrān .................................................................................. 411
180. - 'Alīmī Haravi (came to India, end x/xv) ............................................................... 343v/297v
181. - Samarquandī, Muḥammad .......................................................... 345v/297v
182. - Alimī, Abūl-Fath . ................................................................................................. 348v/300v
183. - Allah-Quṣʿ (ix/xv) .................................................................................................. 47v/48v
184. - Alī Khaṇ, Ulugh Khaṇ Aṣām (ix/xv) ....................................................................... 4v/1v
185. - Amānul-lah Qubāštī ............................................................................................... 19v/18v
186. - Amānī, 'Abdul-lah (visited India, xi/xvi) ............................................................... 59v/61
187. - Amānul-lah (India, x/xvi) ....................................................................................... 309v/81v
188. - Amānul-lah b. Mahbūbat-Khaṇ, urūm. Khānâzādakhan (India, middle xi/xvii) ... 312v/22v
189. - Haravi (came in 984/1577 to Jamā'ah) ................................................................. 312v/22v
190. - Iṣfahānī (x/xv) ......................................................................................................... 51v/32v
191. - Iṣmaʿīl (or Ummāfī) Yāzdi (ix/xv) ........................................................................ 62v/33v
192. - Iṣfatul-Karbānī, Shīhāb-d-Dīn (xi/xvii) ................................................................. 339v/295v
193. - 'Amīr Iṣfahānī, beg. xi/xvii ...................................................................................... 348v/300v
194. - 'Amīr ʻAttār al-Kātīb (d. 191/ 1098) ...................................................................... 320v/288
195. - Iṣmaʿīl-d-Dīn Daylamī Lāyākī (India, born 665/1267, d. at. 700/1300) .......... 341v/296
196. - 'Amīl Bālkhī (end xi/xvii) ..................................................................................... 339v/231v
197. - 'Amīl, Murtadha Ḥabīl (Jahāli) (beg. xi/xvii) ......................................................... 372v/315
198. - Amin ....................................................................................................................... 51v/33
199. - A relation of Tāhir Naṣārābādī, q.v. ......................................................................... 67v/71v
200. - Kāsā, Muhammad Amin Kūsaj (came to India, beg. xi/xvii) ......................... 51v/33
201. - Khwānsīrī ................................................................................................................ 39v/33
202. - Nīshāpūrī, Burhānīl-Mulk Bahādūr Mūsawī (came to India in the beg of xi/xvii, was a prom. official, d. 1151/1738) (a very long account is given) .......................................................... 301v/63
203. - Aminul-Dīn (ix/xv) ............................................................................................... 47v/48v
204. - Bahlānī, b. 'Ali b. Dīyun-d-Dīn Masūfī (d. 743/1344-1345) 16v/17v
205. - Dīyun Yāzdi .......................................................................................................... 10v/17v
206. - Aminā-i-FA'iq, see FA'iq.
Muhammad Qasim Abbasi (d. ca. 1355/1722) 410v/334v
543. Fakhr, 'Ali 405v/336v
544. Fā'īdī, 'Abd Allah 405v/336v
545. Fā'ībī, 'Abd Allah al-Muhammad, grandson of 'Abd Allah (vii/xvii) 408v/342v
546. Fakhr al-Din Busaidi (end x/xvii) 409v/343v
547. Fakhr-i-Razi (d. 606/1209-1210) 396v/331v

548. Fakhr u'd-Din Damaurānī (vii/xii) 393v/331v
549. Isfahānī 393v/331v
550. Awad Jurjānī, the author of the Ws-a Rāmān, (x/xii) 383v/321v
551. Khattāt Karanī (beg. vii/xiii) 394v/331v
552. Muhammad b. Mahmūd Nishaburī (vii/xii) 395v/331v
553. Muhammad Zarjānī (Zar- j̱sīnī?) (beg. vii/xiii) 394v/330v
554. Fakhri, (an Indian) 402v/336v
555. (two different poets) 390v/333v
556. Baghādādī 402v/336v
557. Bandūrī (an Indian) 402v/336v
558. Khāshqānī, b. Husayn Wālī al-Sabrawārī (was alive in 929/1521) 390v/333v
559. Fakhr al-Din Shirwānī, Najm u'd- Din (vi/xiii) 390v/333v
560. Fara′īn, 'Ali Asghar (came to India, end x/xvi) 394v/330v
561. Harawi (India, end x/xvi) 402v/336v
562. Harawī, Kamāl u'd-Dīn Husayn (end i/xvii) 402v/336v
563. Khalīkhānī, Ahmad 406v/339v
564. Shishakli, (end x/xvi) 394v/330v
565. Fānī, Dīhdār, Muhammad b. Mahmūd (beg. x/xvii) 392v/329v
566. Kirmānī 402v/339v
567. Muhammad Kishmīrī (India, xi/xvii) 410v/343v
568. Mir 'Ali, Mānī u'd-Dīn Shīrī 391v/329
569. Fakhr al-Din 'Abd al-Dīhlawī (India, born 1115) 412v/346
570. Abrāhīm 402v/336v
571. Tabrīzī (end x/xvii) 406v/339v
572. Abūl Faraj Rūdī (v/xi) 6/5v
573. Faraj ul-lah Darqawī (came to India, beg. xi/xvii) 403v/337
574. Shustari (India, beg. xi/xvii) 397v/332
575. Farang, Muhammad Husayn (apparently xi/xvii) 384v/330v
576. Fārdī Ardabīlī (end x/xvii) 403v/337
577. Maslahadī (end x/xvii) 403v/337
578. Qazwīnī (x/xvi) 403v/336v

579. Farīdī Thānisari (India, end x/xvii) 403v/337
580. Yakhūn 405v/337v
581. Fārūkh Rammāl Kirmanī (beg. x/xvii) 405v/337v
582. Fārūkhī (India, end x/xvi) 405v/337v
583. 'Alī Ṣafī, Shaikh 395v/331v
584. Faṣl Aḥmad Kirmanī -337
585. Fārūkh Kāfī, Fārūk u'd-Dīn Ahmad Izdāyār Kāfī (vi/xii) 393v/321v
586. Farīd u'd-Dīn Ahmad (vi/xii) 390v/331v
587. Bālkhī 395v/331v
588. Fārsī 395v/331v
589. Jāzmarī (or Jurjānī) (beg. vii/xiii) 390v/331v
590. Kātim (vi/xii) 395v/331v
591. Mūnajjim, 'Alī Sagfī al-Shārīnī (beg. vii/xiii) 395v/331v
592. Shāh karamān (vii/xiii) 390v/333v
593. Farīd u'd-Dīn Khān (x/xvi) 395v/334
594. Maslahadī 403v/337v
595. Shīrāzī (probably xi/xvii) 409v/343v
596. Fārīgh Sahāwārī 402v/336v
597. Tabrīzī, Chalabī (beg. (came to India, end x/xvi, wrote a book ʿṣāfī 2) 393v/330
598. Fārīgha, Muhammad Ilāhī (came to India, xi/xvii) 400v/343v
599. Fārīghī, Abūl-Wajd (India, end x/xvi) 391v/329
600. Harawi 402v/336v
601. Murtašī (or Badghšī?) 402v/336v
602. Muḥammad Šāhī 402v/336v
603. Pāšāshāh, Tabrīzī 393v/330
604. Shīrāzī (India) 402v/336v
605. Faraj Ṭūrābī (or Kāmil), Abūl Turāb (beg. d. 1026/1617) 393v/330v
606. Fārūq Khānī (x/xvii) 403v/337v
607. Farrajdhī, Abūl-Hasan 'Alī (v/xi) 397v/332
608. Fāṣlī 399v/334
609. Farḥūs, Aḥmad Ḥasanī 399v/334
610. Farīdī Anṣārī Harawi (beg. xi/xvii) 393v/330
611. Tabrīzī (end x/xvi) 404v/338
612. Fāṣlī (end x/xvi) 399v/332v
613. Fāṣlī, All Khān (d. 1134/1721) 410v/344

614. Abūl-Fath Badi (early poet) 57/57v
615. Malik, of Sistan 57v/57v
616. b. 'Abd al-Razzaq Ghīfārī (came to India, d. 999/1591) 397v/330v
617. Fathul- lah Qazwīnī, Fakhr u'd-Dīn Mustawfī, brother of Hamdul-lah Mustawfī (viii/xiv) 394v/330v
618. Shāh Shīrāzī (came to India) 402v/336v
812. Hasan Quff Mirefi Cazafii
(Persia, xiii) 134v/147v
813. Rast, b. Ahmad 133v/147
814. Shakh, Tadj'd-Din al-
Walli. Isfahani (an early poet)
134v/147v
815. Shihâb (an early poet)
129v/135v
816. Shihâb, b. 'All (xvi) 127v/142v
817. Hâshim 487v
818. Abâb - Abaqaqâfi 487v
819. Muhammad 487v
820. Hâshimi, surn. Shâh Jahângr
(xviii) 484v
821. Dara'i-Murîd 487
822. Khâsh (xvii) 487
823. Khâtîqat 484v
824. Qandahârî 487
825. Hasrati, Muhammad (d. in
1257 or 1159, 1744-1745) 164v/169
826. Hâtîf, Abû 'Ali (same to India,
xiii/xvii) 488v
827. Hâtîf, 'Abdul-lâhi (d. 927/1521)
484v
828. Hâtim Beg Hamadân, son of
Ahmad Beg 130v/159
829. Beg Ordûbâdî (d. 1019/
1010-1111) 131v/145v
830. Khâsh (d. 994/1586) 131/145
831. Harâwi, brother of Masûrî-
Mashhadî, q.v. 487
832. Hûdî 487
833. Tâmi 487
834. Hayâtî Khâsh (xvii) 136v/149v
835. Ghiyâd (India, beg. xii/xvii) 130v/149
836. Haybatul-lah Hamgar 484v
837. Haydar-i-Khurâns (Kurtâra?)
490v
838. Khûlûshî (xvii) 129v/144
839. Yazdî, Dârâsh (xii/xvii?)
150v/159
840. Haydarî Hamadânî (same to
India, beg. xi/xvii) 136v/149
841. Tahâslî (xvii) 136v/149
842. Hayrân, see Asirî, Muhammad
Qâsim 487
843. Isfahâni (beg. xii/xvii) 150v/159
844. Hayrânî (xvii) 130v/144
845. Hayrânî, Muhammad'd-Daula: Dân-
ishmand, Khâsh, Muhammad
Rûzîr (India, xii/xvii) 165v/170
846. Hayrânî of Mawarîn-nâwar
(d. 961/1554) 130v/148v
847. Hayy (?) Hadrât'l-lah 128v/143
848. Hâzin, Muhammad 'Ali (India,
xii/xvii) 150v/159v
849. Hâzin 133v/146v
850. 'Abdul Hâzy (an Indian) 133v/147
851. Amir Hasan Qâdî Astrabâdi
128v/143
801. Husayn Samanudd (India, beg. xi/xvii) — 134v/147v
802. Ahl' — Shīrāzī (xi/xvii) — 588v/00v
803. Shāh — (b.) Ghiyāth Shīrāzī (beg. xi/xvii) — 275/246
805. Kūshlī, a relation of Haydar Murawmāt (xi/xvii) — 134v/147v
806. Sādī, (d. at Harshā in 718) — 122v/141
807. Sārūf (beg. xi/xvii) — 134v/147v
808. Ibrahimī, Shāh — 33v/35
809. Ardham, son of Radd, Avantī (xi/xvii) — 50/01
810. Balakshānī, (d. 697/1300) — 27v/27
811. Beg, son of Abūl Qasim Khān (beg. xi/xvii) — 01/03
812. Beg Qasīdštah (came to India, beg. xi/xvii) — 34v/35
813. Husayn Yāzdī (d. 1029) — 1014
814. Isfahāni b. Mirza, Shāh Husayni, a waqf of Ismā'īl Safawi (beg. x/xvii) — 34v/35
815. Khān b. Mu'hammad Khān Lārī — 34v/35
816. Qa'mūd — 28/28
817. Urdušt (visited India, xi/xvii) — 58v/00v
818. Idārī Isfahānī (xi/xvii) — 41v/42v
819. Mir Muhammad Mu'mīn — 41v/42v
820. Samarqandī (d. in India, 1002/1603) — 42v/43
821. Ḩaḍrat Iṣṭārānī (ix/xv) — 335/298v
822. Ḥīfīz, Ḥīfīz — 49v/51
823. Ḥusain, or Muqīm, of Mashhad (muhadd xi/xvii) — 54/30
824. Ibrahīm, Ḥāmid Ḥāmidānī (muhadd xi/xvii) — 68v/70v
825. Pā'āq Mūsāmārānī (yi/xii) — 14/12v
826. Muhammad Sāhib (India, beg. xii/xvii) — 49/02v
827. Urūmī Hamānī (xi/xvii) — 69/02v
828. Ijāz, Ḥasan Beg Tabrīzī (beg. xi/xvii) — 398v/303
829. Ḥakīmat (an Indian) — 54/56
830. Ḥakīmat (xi/xvii) — 28v/28v
831. Ilahī, Ṣadrūd-Dīn Muham- mad, son of Masud bin Zanūn (India, beg. xi/xvii) — 47/48
832. see Sa'dīn-d-Dīn Muhammad — 30/51v
833. Il'āf (beg. xi/xvii) — 360v/31v
834. Il'āf, Shāh, a relation ofSahib Isfahāni (visited India) — 1026/1017
835. Ilm (end ix/xv) — 346v/290
1076. Kamālu'd-Dīn Makhūr (an early poet) ... -369
1077. - Zanzūl in (end x/xii) ... -369v
1078. KamālīNishāpūrī ... -368v
1079. - Salūsawārī (d. 1020/414) ... -368v
1080. KamūgūKashmīrī (India, end x/xi) ... -360v
1081. Kamī, see Farqatī. ... -369v
1082. - Lāhūli ... -369v
1083. - Salūsawārī (visited India. ... 368v
1084. Kāmīl, Qawwāāmīl-Dīn Jahmūnī, 'Abdul-lāh b. 'Ali Tāl-bādī (came to India, beg. xi/xii) ... -37v
1085. - Kāshī, Muhammad Sharīf (end x/xi) ... -37v
1086. - KhākhālīFālī, Saiūd ... -37v
1087. - Nātūnī ... -37v
1088. Kamāla-Begum (India, beg. xi/xii) ... -37v
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1225. B. Ḥabībîl-Lāh (d. 1081/1670).

1226. Rūzī.

1227. Muhīr, Muhammad Husayn Beg (was alive ca. 1160/1747).

1228. Muhīr, Aṭāq (a poetess, end ix/ xv).


1230. Muhammad ‘Alī (end xi/ xvii).

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1234. Beg Hālewi.

1235. Birāz.

1236. Chishtī.

1237. Gīlânī (visited India, end x/ xv).

1238. Langāzī.


1240. Qazwīnī.

1241. Rūzī.

1242. Shāhīstānī (d. 729/1329).

1243. Wārzāq (an early poet, between iii and vii/xi-xiii c.).

1244. I-Qārī.

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1246. Muhīr, Amir Shâh Husayn


1248. Muhīr, Abū Turkāsh (beg. xi/ xvii).

1249. Muhīr, Ardakālī, Abūl-All (came to India, d. 1025/1616).

1250. Harwāzī.

1251. Isfahānī (end x/ xvii).

1252. Mughīthud-Dīn Harāndūn (visited India, d. 1010/1601-1602).

1253. Muhīrīn, Muhammad Husayn Khâliṣtub Tabrīzī (apparently xi/ xvii).

1254. Mūlī Māshhādī.

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1256. Mālikī.

1257. Mālikī.


1260. Dīyāhī (beg. xi/xviii).

1261. Hāngar of Fars (end vii/ xvii).

1262. Jurfahānī.

1263. Khâtīf (end x/xvii).

1264. Nisawī (vi/xii 1).

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1267. Tāhirī.

1268. Majīdūlī, Muhammad Tabrīzī.

1269. Majīdūlī, Muhammad Tabrīzī (beg. xi/xvii).

1270. Majīdūlī (beg. vii/xii).

1271. Majīrūn (or ‘Aghībūlī) Harawī.

1272. Isfahānī (came to India, beg. xi/xvii).

1273. Khurshādī (x/xvii).

1274. Tabrīzī.

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1276. (a calligrapher of Mashhad).


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1283. Makkī (India, end xi/xvii).

1284. Rashīf (not later than the beg. of x/xvii).

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1292. Majīlī (beg. xi/xvii).

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2179. Shafqūtī (or Forštī), Arjūshān (visited India, beg. xi-xvii) 273v-245v
2180. Sharaf, 'Abd 'Ali Qaldaās 'Itrāqī (came to India, viii-xiv) 296v-237
2181. Arifānī 270v-240v
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2188. Fārūqī, Muhammad b. Muṣāfīd 264v-238v
2189. Ghaznavī, Kāshfī, Rashīd Muṣāfīd (an early poet) 264v-238
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2191. Muyyārī, b. 'Alyā 263v-238
2192. Sharafu’d-Din Muqaffil (an early post). 238v/238v
2193. - Shāhānshāh, Fida’u’llah (ix/vi). 238v/238v
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2195. - Yazīd, All (the famous historian, d. 858/1454). 238v/239v
2196. Sharar Qum. Kāsim (xii/xviii). 239v/239v
2197. - Sharāf, Mīrzā Khān Qadian (d. 1607/1895-1696). 239v/239v
2199. Sharāf, ‘Abd al-Ḥalīm Beg (in the service of the Mogul emperor). 239v/239v
2200. - Shāh Rezā, (d. 498/1053-1054). 239v/239v
2201. - Shāh Shihāb al-Dīn Abū Durrād (d. 538/1142-1143). 240v/240v
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2263. Sipahi, Shahn Hasan Arghun 238v/222v
2264. Siraj 238v/222v
2265. Sirajuddin Mubah (xviii) 238v/222v
2266. Sikri (vi/xvii) 237v/221v
2267. Siraj-ud-Din Qutbuddin, see Naqshbandi
2268. Siraj, Muhammad Qasim Jahan, lived in Isfahun 251v/230v
2269. Sirajuddin, Jalaluddin, of Lashkar 238v/234v
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2271. Subhi, Asrabi (xvii) 249v/231v
2272. Mazarandarani (end xi/xvii) 301v/296
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2278. Suhayl, Amir Nasiruddin Din Ahmad Shawkum (ix/xv) 244v/235v
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2283. Sulayman Shahi, Saljuk of Iraq, 354-356/1169-1161 228v/215v
2284. Mirza b. Tahmasp (d. the 7th Shab'an 978/the 23rd Din. 1669) 232v/230v
2285. Sultan, see 'Imaduddin
2286. 'Ali (ix/xvii) 230v/222v
2287. 'Ali Mashhad 238v/222v
2288. Khudiza Sultan Begun of Isfahun (was alive in 1100/1747) 230v/235
2289. Khan Zaman 'Ali Qoli Khans (India, d. 975/1667-1668) 230v/220v
2290. Muhammad Khandan (ix/xv) 231v/230v
2291. Muhammad Qumi (beg. xi/xvii) 231v/230v
2292. Muhammad Rashid 231v/230v
2293. Muhammad Tahtari, lived in Isfahun 231v/230v
2294. Shah (Muhmud, Khwazim Shah, reigned in 508/1112, d. 589/1193) 232v/215v
2295. Wala (son of Rumi) (beg. viii/xiv) 228v/215v
2296. Sinduf, Nurnuddin 437v
2297. Suri, Muhammad Husayn of Amul (xi/xvii) 258v/234
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2299. Surud, Khwazim Shahi (xv/xvi) 251v/230v
2300. Surud, Khwazim Shahi (xv/xvi) 235v/230v
2301. Sururi, Ali Beg Khaqani (India, beg. xi/xvii) 231v/230v
2302. Muhammad Qasim Khaqani (lived in Isfahun, visited India) 231v/230v
2303. Yavuz (came to India) 231v/230v
2304. Surud, Murtaza Qoli Beg (end xi/xvii) 254v/232
2305. Sasti (Hasiarli) 244v/235v
2306. Swayday (an early poet) 238v/215v
2307. Sufi, Shamsuddin, Abu Bakr Muhammad b. 'Ali, Kashf 238v/220
2308. Taki, Lakhari (India, beg. xi/xvii) 235v/231v
2309. Sawaj, lived in Isfahun 253v/231
2310. Tabhaki Qazwini (beg. xi/xvii) 317v/270v
2311. Hajji Tabhahi Samarpandi 128v/143
2312. Tabi, Qumi, Muhammad Baqir (end xi/xvii) 98v/108
2313. Tabi, Qazwini (xi/xvii) 320v/282
2314. Samarpand (beg. xi/xvii) 317v/270v
2315. Sistan, Kamali, Din 317v/270v
2316. Tabibi, 'Abdul Baqi Isfahani (came to India. Born in 1127) 175v
2317. Tabib, Harawi 97v/105
2318. Khwazim Shah, Adam Quli (d. 1008/1599-1600) 97v/105v
2319. Shurshak, Mir Muhammad (d. 1005/1596-1597) 97v/105v
2320. Tashrawi, Qazwini, a relation of Nargisi, q.v. 97v/105
2321. Shah Tahiri 316v/278v
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2323. Beg Ardistan, 316v/278v
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2325. Qandahari 316v/278v
2326. Tafri, visited India, (xvi/xvii) 230v/282v
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2328. Tayy Sirkawi, (a historian, beg. xi/xvii) 320v/282v
2329. Baba, 'Uryun (vi/xvii) 310v/277v
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2331. Tahiri Naimi (d. 1023/1614) 316v/278v
2332. Tahmasp I, the Safawide (930-934/1524-1576) 318v/280v
2333. Tati Tafri, (end xi/xvii) 102v/112v
2334. Tali, Jurabalaq, (xii/xvii) 102v/113
The present copy begins as usual:

The colophon contains the date "the 14th Dhu Qa'da of the 35th year." Judging from the appearance of the MS., it is very likely that the "35th year" belongs to the reign of 'Alam Shah, and therefore is 1208/1794.

Fr. 438: 8 13.25 x 8.75; 10.5 x 6; ll. 31, within a double-line border. Or. thin brownish paper. Ind. nasi., occasionally by a different, more careful hand (as on ff. 113-148, 323-346, etc.). Cond. fol. good; slightly worm-eaten; the paper of a few folios in the beginning and at the end is worn out, dirty, and torn. A bad vignette, damaged.

58.

Sarw-i-Ázād. A taadhkira of the Persian poets who lived in India during the XI and XII/XVII-XVIIIc., with a number of biographies of the
poets of Balgrám. It was composed in 1166/1753 by Azád, whose full name was Ghulám ʿAli Khán Husaynī Wāsīṭ Balgrámī (born 1116/1704–1705, d. 1200/1786). See GIPh 215, EIQ 683–684, Spr 143. Cf. also Bland, in JRAS 1848, p. 151. The present copy is incomplete at the beginning (probably one folio has been lost). As the *tadhkira* is rather rare, but useful, and the list of the biographies contained in it has not yet been published, it is inserted here. The original order of the biographical notes in the book is more or less chronological. Here, in the list, they are re-arranged in strict alphabetical order.

1. Muḥammad ʿAll-i-jall, Huṣaynī Bālgrāmī, d. 1138/1726-1728 ... f. 59
2. Aṣfar, Fāqir-i-lāh Lāhījī (midd- 
ed xii/xvii c.) ... f. 40v
3. ʿAll-i-jall, Muḥammad Nāẓir, d. 1107/1728 ... f. 47v
4. Sayyid Ahmad b. ʿAbdul-lah Bālgrāmī, d. 1161/1748 ... f. 81
5. Abūʾl-Ḥasan Ali Khán b. ʿAbdel-lah Turbašt, d. 1073/1663 ... f. 21v
6. ʿAjāḥ, Sayyid Qurayshī Bālgrāmī (midd xi/xvii c.) ... f. 73
7. ʿAll-i-jall, Khān Muḥammad Shīrāzī, d. 1121/1709 ... f. 95
8. Alī Naqī of Kermān, d. 1041/ 
1631-1632 ... f. 8
9. Sayyid ʿAll-i-jall, ʿAbdul-lah Bālgrāmī (midd xi/xvii c.) ... f. 86
10. 
Abdul Şikāṭī, et Būrbaḵšār, 
d. 1013/1604-1605 ... f. 2v
11. Anās, Riḍā b. Nūrī dīn 
Shīḵāštī, lived in Ḥeydarābād, 
(midd xi/xvii c.) ... f. 49
12. Abī al-Muḥammād ʿArīf Bālgrāmī, 
(end xii/xvii c.) ... f. 97v
13. 
Abdul ʿAbbās dīn ʿAṭf Khān 
Khācaḵābdīl ... f. 30v
14. 
Aḥmad-i-iṣṭaḵhī, Šaykh Muḥammad 
Muḥammad Tahīr, d. in Kermān, 1071/ 
1660-1661 ... f. 21v
15. Aḥmad, Muḥammad Saʿīd Mar- 
andaḵānī (end xi/xvii c.) ... f. 29v
16. 
Abī Ḥaḍīr iṣtaḵhī (beg. xi/xvii c.) ... f. 12v
17. 
Abī al-Muḥammād Ghułām Allāh Bālgrāmī ... f. 79
18. Sayyid ʿArīf dīn b. S. Ṣaḥā-
bat Bālgrāmī, d. 1163/1750 ... f. 83
19. 
Ḥāfiz-i-iṣṭaḵhī, Rafaʾ Khān Mashḥūdī, d. 
1133/1721 ... f. 30v
20. 
Būrbaḵšī, ʿAbdul-lāh, d. 1133/ 
1721 ... f. 39
Lutfī dīn Bālgrāmī, d. 1142/ 
1729-1730 ... f. 73
22. 
Muḥammad ʿAll, d. 1060/1654-1655 ... f. 59v
23. 
Dāstḵān, Muḥammad ʿAll, d. 1133/ 
1721 ... f. 30v
24. 
Dāstḵān, Fāqir (end xii/xvii c.) ... f. 33v
25. 
Dāstḵān, Nāzūr ʿAll, d. at Shirāza, 
1060/1650 ... f. 7v
26. 
Dāstḵān ʿAll, d. at Ṣafī al-Dīn, 
1030/1620 ... f. 7v
27. 
Dāstḵān, Khánum, d. 1102/ 
1692 ... f. 58v
28. 
Fāqir-i-iṣṭaḵhī, Muḥammad Ḥusayn, 
d. at Allah Baḵš, 1268/1659 ... f. 7
29. 
Fāqir, Muḥammad Ḥusayn, d. at Ḥaft Abīn, 
1167/1753-1754 ... f. 77v
30. 
Farrāḵ-i-iṣṭaḵhī (xis/xvii c.) ... f. 21
31. 
Fāqir, Sayyid Asadul-lāh Bālgrāmī, 
d. 1149/1736-1737 ... f. 82v
32. 
Fāqir (beg. xii/xvii c.) ... f. 10
33. 
Fāqir ʿAbbās (beg. xii/xvii c.) ... f. 10
34. 
Fāqir-i-iṣṭaḵhī, well-known 
poet (d. 1044/1635) ... f. 2
35. 
Fāqir-i-ḥākīm, ʿAbdul-Ẓābaʿ Ģāhī 
(lati xii/xvii c.) ... f. 28
36. 
Fīrūz, Abī Tāhir Ḥaftaḵāštī, 
d. 1028/1619 ... f. 7
37. 
Fīrat, Muḥammad Muẓaffar dīn 
Muhammad, d. 1101/1690- 
1699 ... f. 31v
38. 
Gaḥib, Asadul-lāh, middle xi/ 
xvii c. ... f. 48
39. 
Gaḥib, Muḥammad Tahīr 
Uṣūfī, Kermānī, d. 1079/1668- 
1669 ... f. 24
40. 
Gaḥib, Karimul-lāh b. ʿIsām 
ul-lāh Bālgrāmī, d. 1160/1755- 
1756 ... f. 78
41. 
Ghułām Muṣṭafā iṣṭaḵhī b. ʿAbdul-lāh 
Bālgrāmī (end xii/xvii c.) ... f. 79
42. 
Ghułām Nāẓir b. Muḥammad 
Bāqir b. ʿAbdul-lāh Hāmīd Bālgrāmī, 
born 1111/1699-1700, d. 1163/1750 ... f. 72
43. 
Gulbān, Saʿīdul-lāh Dihlāwī, d. 
1141/1729-1730 ... f. 42v
44. 
Ḥādiq, d. after 1084/1674-1676 ... f. 31
45. 
Hādī, Muḥammad ʿAll ... f. 49v
45. یتیکه، ‘عبدالوهاب داوولت‌الیه (بیت شیعه)’ (بعد از شیعه) f. 56
46. لیل، ‘الله’ (بعد از شیعه) f. 55v
47. میر علی ‘آزاد’، d. 1064
1653-1654... f. 19v
48. علی، محمد حسن بلغرنی (میلادی) (بعد از شیعه) f. 88v
49. علی، داوود حسین حسین خان بزرگ‌تر (بعد از شیعه) f. 36v
50. تهمت، عارفی، محمد حسن بیک، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
51. درگذشت میر علی ‘آزاد’ (بعد از شیعه) f. 55v
52. جمعه، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
53. قدیمی، میرمحمد حسن حسنی، بیکوندی (بعد از شیعه) f. 35v
54. کاهانی، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
55. خانی، احمد خان، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
56. خوانی، میرمحمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
57. مهدی، محمد مصطفی ‘الله’ (بعد از شیعه) f. 35v
58. مهدی، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
59. مهدی، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
60. مهدی، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
61. مهدی، محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
62. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
63. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
64. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
65. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
66. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
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70. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
71. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
72. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
73. محمد ‘آزاد’ میر محمد حسن، بیکوندی، عمانیه، طالب (بعد از شیعه) f. 35v
Beg. (abruptly):

که اول کسی که شعر فارسی کفت بهرام کوب است، ام...

Transcribed early in xii/xii c.

Pl. 57; S 5.75 x 5.75; 7 x 3.5; II 14, no jadwals. Or. pap. Modern Ind. shikasta and nasta. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

Khażāna-ī-‘āmīra.

A modern copy of this well-known tadhkira, by the same ‘Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

خراطنة عامرة

I 21.

A modern copy of this well-known tadhkira, by the same ‘Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

که اول کسی که شعر فارسی کفت بهرام کوب است، ام...

Transcribed early in xii/xii c.

Pl. 57; S 5.75 x 5.75; 7 x 3.5; II 14, no jadwals. Or. pap. Modern Ind. shikasta and nasta. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

Khażāna-ī-‘āmīra.

A modern copy of this well-known tadhkira, by the same ‘Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

که اول کسی که شعر فارسی کفت بهرام کوب است، ام...

Transcribed early in xii/xii c.

Pl. 57; S 5.75 x 5.75; 7 x 3.5; II 14, no jadwals. Or. pap. Modern Ind. shikasta and nasta. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

Khażāna-ī-‘āmīra.

A modern copy of this well-known tadhkira, by the same ‘Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

که اول کسی که شعر فارسی کفت بهرام کوب است، ام...

Transcribed early in xii/xii c.

Pl. 57; S 5.75 x 5.75; 7 x 3.5; II 14, no jadwals. Or. pap. Modern Ind. shikasta and nasta. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

Khażāna-ī-‘āmīra.

A modern copy of this well-known tadhkira, by the same ‘Azād Balgrāmī, see IVASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:
Mi'rāju'l-khiyāl, 1257/1841.

60.

Mi'rāju'l-khiyāl.

A ṭadhkhira of Persian poets, chiefly those who lived in the XII and XIII/XVIII–XIX c. in India. The biographical notes are grouped under the letters of the alphabet beginning the takhallus-es, but within each letter there is, as usual, no further arrangement. The author, Wazir 'All Azimabadi, with the takhallus Ibrati (see f. 2v, and his own biography on f. 47v), probably followed no definite principle in his selection of poets. He completed the work, as stated on ff. 2v and 85, in 1257/1841; but several later dates are found in the book, such as 1262/1846 (f. 79v, 82), 1263/1847 (f. 14), 1264/1848 (f. 4), etc., so that it may have been revised after its completion.

He composed in 1268/1852 another ṭadhkhira, approximately on the same lines, Ṣiyāḍu'l-afkār, see Bh 93 (this copy is written in the same year, by the same hand and on the same make of paper as the present MS.). A collation of both shows that, although there are many notes on the same poets in these two works, the text is not simply repeated, but has been re-written, and therefore the present work cannot be regarded as an earlier version of the Ṣiyāḍu'l-afkār. The author, who writes a bombastic and florid style, gives little new information. His notes are entirely based on the well-known earlier biographical works, which he mentions on f. 2v, namely: Nashtav-i-'ishq, Sarwe-i-Āzahl, Yad-i-bayyda, Tabaqat-i-shih-shwarā', Atashkuda-i-Ādhar, Ṣiyyāḍu'sh-shwarā', etc. It would be superfluous to give here a complete list of the biographies in this book, and it suffices to mention only those which deal with the poets who were contemporaries of the author:

1. Akbar, Muhammad Sadiq of Hūglī (f. 4).
3. 'Ashiq, Maharanī Kālāsī Sing'ī, d. 1207/1792–1793 (f. 4v).
4. Bīrūlī, Ḥasan Khān b. 'Ashiq 'All Khān, of Kākūrī, d. at Calcutta in 1283/1867 (f. 13v).
5. Bīrūlī, Mahdī 'All b. Akbar 'All, of Fatehpūr (f. 14).
6. Dastur, Ḥizādī, of Āẓām Bābād (f. 43v).
7. Dabībh, Amān 'All b. Irāhīr m. 'All Saḥāfī, of Āẓām Bābād (f. 26).
8. Dhakū, Aulād 'All b. Ghulām Imām, a nephew of Ghulām 'All Āẓād Balgrāmī, born 1151/1738 (f. 29v).
10. Farqūlī, Sāyūd 'All Bakhsh b. Karim Bakhsh of Dīlī (f. 54v).
12. Ḥarut, Muhammad Sa'id b. Wazir 'All of Āẓām Bābād (f. 29v).
13. Ḥarutī, Lālabandā Prashād 'Āẓām Bābād (f. 21).
15. Muhīlī, Muhī 'All Khān b. Muhammad Ḥasan Khān Tabātābā', a grandson of the author of the Siyāḍu'l-mut'a akkhirān (see above, No. 37) (f. 70).
Isharat-i-Binish.

A talkaha of 99 poets who flourished at Madras and the Carnatic about or shortly before 1824. Their names are arranged in a more or less alphabetical order under the subheadings of the poems. The work has so far, seemingly, not been noticed under the subheadings of its composition. It contains many alterations, emendations, additions, etc., in the text of almost every note, a font by the same hand. It is quite possible that the copy itself has been thoroughly revised by the author himself. Begum Bhasha, Bhasha othulat.

II. 408

Isharat-i-Binish.


10. The work was completed in 1265/1849 (the title is a chronogram for this date, see § 19, by Bish). All of the above-mentioned poets were born between 1254 and 1259/1840 and the work is dedicated to the local Nawab Muhammad (alias Shahzada) Khan Shahnawaz Jung. He was born in 1266/1849. The work is completed in 1265/1849, the title is a chronogram for this date, see § 19, by Bish. His special biography (ff. 14–18) he mentions that his family came from Calcutta. He was born in 1266/1849. The work was completed in 1265/1849, the title is a chronogram for this date, see § 19, by Bish. His special biography (ff. 14–18) he mentions that his family came from Calcutta. He was born in 1266/1849. The work was completed in 1265/1849. The work was completed in 1265/1849. The work was completed in 1265/1849. The work was completed in 1265/1849.
Din Haydarabad, came to Madras in 1250/1839

Shahiq, Gulam Muhidy'd-Din b. Ahmad Abu Turab Qadir, d. 1240/1823-1834

Shahir, Gulam Muhidy'd-Din b. Saraji'd-Din, born 1227/1812

Shams, Gulam 'Abdu'l-Qadir Khan, Shamsi'd-Daula, son of Nawaib 'Asmu'd-Daula, 1233

Thaqib, Mahdi al-Husayni, brother of the author, born 1223-1298

Wadji, 'Abdu'l-Baqi, ash-Sharif ar-Ridawi, an official, came to Madras in 1240/1830-1831

Wafa, Mirza Hasan 'Ali, born 1228/1813

Wajid, Jamat Husayn, 1255

Wadji, Abdi Sayid b. Abdi Tayyib, born 1190/1776, d. 1240/1831

Wadji, Hamidu'd-Din b. Ali Tayyib Khan, born 1213/1798-1799

Waqif, Misan Muhidy'd-Din Qadir, born 1205/1790-1791

Wajid, Muhammad Mahdi b. Muhammad Arifu'd-Din Khan, 1252

Wisal, Mirza Khusru Shirdi, 1247

Ze'r, Sayyid 'Abid, Husayn Farabia, d. 1230/1831

Transcribed towards the end of the xiii/xiv c.

Fl. 55; 8 8 x 0.25; 6 x 3.5; ll. 11, no jadwals. Blue Europe, pap. Modern Ind. mast. and shikasta. cond. good. Numerous notes and emendations on the margins.

(b) Hindustani.

Tadhkira-i-sukhan-afarinan-i-hindi-zaban.

I 168.

A tadhkira of the poets who wrote verses in Dakh'ani or Urdu. The author calls himself (f. 2) Mir Gulam Hasan b. Mir Gulam Husayn b. Mir 'Azizi'il-lah Rattman. He completed his work, as he mentions in the khattima, in 1094/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shah 'Alam (1173-1221/1759-1808) (f. 2v), this date must be corrected as 1181/1777. The work has probably not been noticed in other catalogues. The author does not refer to different known tadhkiras dealing with similar matters. His biographical notes are exceedingly meagre. The large number of poets, whom he mentions, are all found in the combined list of different tadhkiras, given in Spr 195-306. I have not been able to discover even a single name which does not appear there. Almost no exact dates are given; the work seems to be generally of little value. In addition, the present copy is very bad, especially with regard to proper names. Those written in red, as headings of separate notes, are often almost illegible. Beg.

Dated the 8th May 1881; the copy has been prepared at Ramagur, of Akbarpur tahsil. Scrappy poetical quotations on spare leaves at the beg. and end.

Fl. 107; 8 9.25 x 6; 7.5 x 4; ll. 13, no jadwals. Europe, pap. Bad and vulgar Ind., shikasta and mast. cond. good.
2. Saints.

63. تذكرة الإلوهیات
Tadhkiratu'l-awliyâ'.

I. 186.

A slightly incomplete copy of this well known tadhkira of 'Aṭṭār, see for references IVASB 235. The present transcript opens with a biography of Ja'far Šādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abīl-Khayr, which differs slightly from the version given in the same edition (vol. II, p. 337). The sequence of the biographies is also not quite the same in this copy. Beg.

آن سلطان ملت مصطفی بن بدر حاجی ابی العیم

Copied towards the end of the xxvii e., or beg. xii/xviii e.
Fl. 292: 8 x 6; 7 x 3.5; II 19, no jadwal. Or. pap., different. Good. Ind. mast. Cond. tol. good; slightly worm-eaten and damaged by dampness.

64. ائتیس الطالبین و رعدة السالقین
Anis'u't-ṭalibīn wa wa'datu's-sālikīn.

I. 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqlībānd, by Salāḥu'd-Dīn b. Muhārak Buhārī (f. 3v). For references and the headings of the 4 qismāt, into which the work is divided, see IVASB 244. The I qism begins on f. 5v; II on f. 10; III on f. 301; IV on f. 55v. Beg.

حمد بی مقرر حضرت خدایی، را، علیه معبود اؤلیاء

Dated 935/1528, copied by Ḥasan 'Abī al-Kālid.
Fl. 148: 8.9 x 5.75; 6.75 x 3.25; II 15, within jadwals. Good old. Or. paper. Calligraphic mast. of Herātī type. Cond. remarkably good, although on some folios in the beginning the ink of the jadwal lines has 'cut' the paper. Very fine full-page double vignette.

65. نفازات الفن
Nafâḥatul-uns.

III 73.

A good calligraphic copy of this well known work of Jāmi', see IVASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghafîr Lârî (see ibid., No. 249). Beg. of the Nafâḥatul-uns, as usual:

الحمد لله الذي جعل مزاي قلب أولیاوات المه

Beg. of the commentary of Lârî, also as usual:

بسم الله ... میلاد و ستانش خداوند
At the end there are the following appendices:

1. (ff. 280v). An extract from the "جعير" (see IVASB 1924), on Abu Bakr Fadl Bukhari and Burhanud-Din Mas'ud Beg.

2. (f. 290). Copies of letters addressed to Jam`i, by Nasirud-Din Ubaydullah (probably identical with the famous Khwaja Ahrar) and Sa`duddin Khashghari.

3. (ff. 290v-305). The "Takwila" of `Abdu'll-Ghafur Lari's commentary on the "Na押ah", dealing with the biography of Jam`i himself (it corresponds to ff. 117v-142v of No. 67 in this Cat.). Beg. as usual:


5. (f. 306). A prayer with explanations. On f. 306v there are a few poetical quotations from `Imad.


8. (ff. 309v-310). An account of a dream, seen on the 12th Rab. II 908/the 15th Oct., 1502, at Isfahan, by Fadlu'lllah b. Raziibin b. Fadlullah, a disciple of Zaynu'd-Din `Ali b. Jamali'd-Din Ahmad Sufi Ardistani, the leading Murshid of Fars at that time. The colophon of this note, transcribed by the same scribe as of the bulk of the volume, is dated the 8th Rab. II 1015 the 13th Aug., 1606.

In the beg. of the volume there is a filrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of `Ali b. Abi Talib, and an extract from the well-known qudsi called the "مطايل", beg. 

The front side of f. 1 is occupied with a continuation of Lari's preface to his commentary (the beg. on f. Iv), and a note of the scribe. There is a prayer on f. 310v.

The copy was completed and collated with several 'reliable' MSS. by Zaynu'd-Din Muhammad b. Qutbi'd-Din Ahmad al-Harasti, in 1014-1005-1006.

Fl. 310; S 10.25 x 7.5; 7.25 x 4.75; II 21, within jadwals. Or. pap. Calligr. mast. of the late Herati type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.
G6.
The same.

A bad, incomplete and worm-eaten copy of the same work. It ends at p. 406, l. 13 of Nassau Lees' edition, therefore containing only about half of the whole book. Beg. as usual, see No. 65.

Transcribed by different copyists in the xii/xviii c. A fāhrist is added.

Fl. 287: S 9 x 5,5; 6,25 x 3; Il 17, no Jadwals. Or. different papers. Different Ind. mast. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

G7.

Hashiya-i-Nafahātu'l-uns.

Another copy of the same glosses to Jamī's Naftahāt, see above No. 65. It is incomplete at the beg., and there is apparently a lacuna after f. 20.

Transcribed in 1234/1818-1819.

Fl. 143: S 9,5 x 6,25; 7,75 x 4,25; Il 16, no Jadwals. Or. pap. Ind. mast. Cond. tol. good.

G8.
The same.

Another complete, but still more modern copy of the same work. Beg. as usual, see No. 65.

Transcribed by Muhammad Husayn, and completed the 2nd Rajab 1291 (1874 Aug. 1874).


G9.

Rashāḥāt 'ayni'l-ḥayār.

A comparatively good copy of this well known hagiological work, by 'Ali b. Husayn Kashifī (d. ca. 939/1533), see IvASB 252. The maqāla, on the history of the Naqshbandi affiliation, begins on f. 4; the first maqṣad, on the pedigree, births, etc., of Khwaja Ahrar, on f. 188; the second maqṣad, on the teachings of Ahrar, on f. 222; the third maqṣad, on his miracles, etc., on f. 260iv.; the heading of the khātima is omitted. Beg. as usual:

العدد ليس بشئ شجوشات المحقق وغير الحكم المم

Dated 16th Ramadān 1013; the 5th Febr. 1605.

Fl. 340: S 9,25 x 3,5; 5,75 x 3; Il 17, within Jadwals. Or. pap. Ind. mast. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.
70.

(Manāqib-i-Shāh Mīnā).

III 61.

The life and the teachings of the famous saint of Lucknow, Muhammad b. Qutb Chishti, surnamed Shah Mīnā (d., at the age of 84, the 23rd Šafar 884/ the 16th May 1479, cf. f. 173v). The author does not enable us to learn anything about himself, except his name which he gives just in the beginning (f. 1v), as Muhuyī‘d-Dīn b. Husaynī Rījāwī Husaynī. There are probably no direct indications as to whether the author was a personal disciple of the saint in question; the book has been written after the saint’s death. It seems, however, that there are no allusions to the events, or literary works belonging to a later period, and it is therefore quite likely that the book has been compiled not long after Shāh Mīnā’s demise. Apparently no other copy of this composition has been described in other catalogues, but the work itself has been lithographed, Hardoi, 1900.

The present copy is badly damaged in the beginning, and apparently a number of folios have been lost. It is, therefore, impossible to determine on what plan the book has been originally designed. Judging from the headings actually found in the text, it was divided into a considerable number of jāms. Only two of them (or perhaps the headings of larger sections than jāms) are given in the beginning, i.e. ذكر أحوال و أعمال قطب العالم شیخ شاہ مینا (f. 5), and تواب و تغییرات حال (f. 7). Also the khātimā is marked on f. 182v (it is incomplete in this copy).

The sequence of subjects is as follows: short and mostly anecdotal information concerning the birth and the early period of the shaykh. Then begins (probably after a lacuna), abruptly, a lengthy account, occupying by far the greater portion of the book, of the discourses and instructive utterances of the saint, dealing, as usual, with a great variety of subjects. Towards the end there are again a limited number of biographical anecdotes concerning the later period of the saint’s life, the circumstances of his death, some information concerning his spiritual guide, Shaykh Sārāng (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmū’d-Dīn ‘Abhāsī (f. 175v), very often referred to in the book under the title of ra‘īs-i-darawshān (he died about the time of Mīnā’s birth, i.e. ca. 800/1398, cf. f. 2v). A considerable portion of the discourses of the saint, especially in the earlier part of the book, are devoted to comments on a Sufic work in Arabic, the Makkiyya, ascribed to the authorship of Qutbū’d-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Brockelmann’s book. A commentary on it belongs to the authorship of Qawwāmū’d-Dīn, mentioned above; it is also
very often referred to. Another composition, of the same author, Mi'yārū't-tażawwūf, is mentioned several times. Of earlier works there are mentioned Khawa'īn-i-Jalālī (cf. IVASB 1210), Fawā'idu'l-ju'ād (cf. IVASB 239), some early Chishtī works, the well-known Mīrādāl-'ibād, works of 'Abdu'l-lāh Anšārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrāwardī affiliations, is given in detail on ff. 88v and in the khātimā, f. 182v. He was probably by no means a very learned man, was a Shi'ite, and never had a large following.

Beg. of the treatise:

The copy is bad, both with regard to its execution (there are often obvious mistakes) and its state of preservation. Transcribed in the beg. of the xii/xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunae); S 8,75 x 5,5; 8 x 3,25; II 16, no jadamās. Or. pap. Legible Ind. mast. Cond. very bad. Worm-eaten and repaired in an exceptionally careless and destructive way.

71.

Siyaru'l-ārifīn.

The well-known work giving biographies of the shaykhs of the Chishtī Sufi order in India, comp. some time about 937/1530 (the date of the accession to the throne of Humayūn, to whom it is dedicated, cf. f. 4v). The author, Hāmid b. Fadlullāh, surn. Darwish-i-Jamālī, himself a famous Chishtī saint, probably died in 942/1535-36, and has nothing to do with Jamālī, the poet, the author of several poetical works; see IVASB 648, who lived about 50 years earlier. See EIO 637-639, Pr 556, R 354, etc. The work has been lithographed a long time ago in Dīhū. It is divided into 14 principal biographies: 1. (f. 4v) Mu'allu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Mahmūd Khujandī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Qūthu'd-Dīn Bakhtyar Kākī; 5. (f. 59) Faridu'd-Dīn Mas'ūd Gānj-i-Shakar; 6. (f. 88) Ṣadrud-Dīn 'Arifī; 7. (f. 101) Nizāmu'd-Dīn Muhammad Bada'īnī; 8. (f. 131v) Ruknu'd-Dīn Abūl-Fath; 9. (f. 138v) Ḥamidu'd-Dīn Muhammad Nagūrī; 10. (f. 145v) Najību'd-Dīn Mutawakkil; 11. (f. 152) Ḵalālu'd-Dīn Tabrizī; 12. (f. 160) Naṣīrū'd-Dīn Mahmūd Audhāh Chirāgh-i-Dīhū; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn Beg. as usual:

The copy, dating from the beg. of the xii/xvii c., is almost complete; the end being rather mutilated.

Ff. 184; S 8,25 x 6; 6,25 x 3,25; II 15, no jadamās. Brownish Or. pap. Ind. clear mast. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.
Jawāhir-i-Faridi.

Biographies of the principal Chishti saints, with special regard to the genealogy of the famous Faridu’d-Din Mas’ūd Ajūd’hāni, surnamed Ganj-i-Shakar (d. ca. 664/1266). The saint in question, as stated on f. 2v, left a numerous progeny (so that he even received the surname of Adam-i-Thānī, the second Adam). The complex genealogical relations of his descendants soon became so obscure that they have given an opportunity to numerous impostors to claim privileges to which they were not entitled. The compiler, therefore, decided to write this book in order to shed necessary light on these matters, and added some biographical information concerning different shaykhs which he found in the well-known Chishti hagiologies.

He gives his own name (f. 2v) as ‘Ali Asghar b. Mawdūd b. Muḥammad Chishti Handalawī Fathpurī. As he explicitly states on f. 3, the work has been completed on the 3rd Rab. I 1033/ the 25th Dec. 1623. But it has probably been subsequently revised and supplemented, because 1036/1626–1627 (f. 146) and 1038/1628–1629 (f. 289) are referred to as current years at the time of composition, and at the end of the book, f. 307v, an event is referred to which took place the 4th Muḥarram 1057/ the 9th Febr. 1647.

The work is divided into 5 bābās:

1 (f. 5v) Nāma-i-Awāzi, 87 Āzāma, 58 Āzāma, 58 Āzāma

This bāb is divided into 6 faṣla, dealing with biographies of Muhammad, his first four successors, some Shi’ite Imams, and the founders of the four orthodox schools.

II (f. 117) Nāma-i-Asghar, 87 Āzāma, 58 Āzāma, 58 Āzāma

It is divided into 12 faṣla, and deals with the biographies of Mu’innu’d-Dīn, Qūbu’d-Dīn Bakhtyar, and especially Faridu’d-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) Nāma-i-Awāzi, 87 Āzāma, 58 Āzāma, 58 Āzāma

It is divided into 12 faṣla, and deals with the biographies of Muhammad, his first four successors, some Shi’ite Imams, and the founders of the four orthodox schools.
It is divided into 6 fasls, and deals with the genealogy of Zaynu’l-Abidin, a descendant in the fourth generation of Shakarganj, who settled at Handali, near Fathpur. The date of his death is not given, but he was a contemporary of Sikandar Lodi (894–923/1488–1517), as may be inferred from an anecdote on f. 278v. and, therefore, he cannot have died later than the beg. of the X/XVIc. The greater part of this bab is occupied with accounts of his different descendants.

در عرض حضرت رسالت بناة عامم و بعضي بيمبران (f. 287v)

It is divided into 5 fasls. A list of the days of every month on which anniversaries of the deaths of different saints are to be celebrated. Only in a few of them the years are also mentioned. Details are also added concerning affiliations to which the author’s father belonged.

V (f. 299v)

دير دانی لولد حضرت شیخ سعد حاجی ای سید قدیم کودا (299v)

An account of Shaykh Sa’d, a relation of Ganji-Shakar, his descendants and different saints who are buried at Pakpattan. It is divided into three fasls.

Another copy of this work is described in Bh 87. It has been lithographed in India, 1301. Beg.

محمدي مرستابی بیرکا حمدیت ولاوهیت باصحم بیان ای

Transcribed towards the end of the xiii/xiv c.


73.

Sakinatu’l-awliyah.

The well-known account of the biographies of Mir Muhammad, surnamed Miyan Jiw or Miyan Mir (d. 1045/1635-1636), a Qadiri darwish, spiritual guide of the author of the work, prince Dara Shikoh (d. 1069/1658); also of some of his relations, and disciples. It was completed in 1052/1643–1643. See R 337–358, etc. The work, although comparatively rare in MSS. in the West, is common in India, and has been several times lithographed in the original Persian, or in Hindustani translations.
The present copy is slightly damaged by taping. The rubrics are not clearly marked. Beg. as usual:

Biographies of the Chishti shaykhs, from the legendary beginning of the affiliation to the famous Chiragh-i-Dilli, who d. 757/1356 (f. 63v). It was completed by its authoress (cf. f. 4v), Jahânârâ Begum, daughter of Shahjâhan (d. 1092/1681), the 27th Ramâdân 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishti hagiologies and the Safînâtul-umâliyâ, by Dârâ Shiklâh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Beg. as usual:

At the end (ff. 67v-70) there is an extract from the Gulsâr-i-âbrâr (see IvASB 259, ff. 8v-9), by Muhammad Ghauthi b. Hasan Shâtârâ, here called Mulla Ghauthâ Mânâwâlî, dealing with the biography of Mu'in ’ud-Din Chishti, d. 633/1235-1236.

On ff. 71-72 there is a poem in commemoration of the anniversary (’urs) of Mu’in ’ud-Din’s demise. Scrappy quotations on f. 72v.

The same Persian version of ‘Abdu’l-lah Ya’fî’s well-known biography of ‘Abdu’l-Qâdir Jilânî, as described in IvASB 242, E10 643, EB 332-333, etc. The author’s name is left out as in the other known copies. The MS. is slightly incomplete, probably
only one page is lost; its end coincides with f. 145, bottom, of
E 47 (JvASB 242). Beg. as usual:

الحمد لله ... ميكود أبعد عين عدل أصل شانه الم

Transcribed towards the end of the xi/i-xii c., or beg. of the xiii/xiv c.

Fls. 278; S 8.5 x 5.25; 4.25 x 3; II 11, no jadhars, Or. pap. (different), Ind. mast.
Cond. tol. good. Slightly worm-eaten. Fls 6 and 7 are left blank. Notes on the
margins with many emendations.

76.

Manâqib-i-Ghauthiyya.

The well-known biography of 'Abdu'l-Qâdir Jilâni, see JvASB
268. As the time of composition of the work still remains doubt-
ful, I may add here that the most probable date must be the later
half of the XI/XVIIc. In addition to a reference to the
Takmi'l-imân, by 'Abdu'l-Haqq Dihlawî (f. 3, l. 3), there are
also several other references to the saints of the XI/XVIIc.,
such as on f. 56, to Ahmad Farâqî Sarhindi (d. ca. 1035/1625).
Beg. as usual:

الحمد لله الذي جعل كرامته (sic)

Dated the 19th Rabì‘ II 1190, the 30th Apr. 1747.

Fls. 67; S 8.25 x 5.5; 6 x 3.5; II 15-16, no jadhars. Dark brown Or. pap. Ind.
mast. Cond. tol. good. Seals dated 1158 and 1227 AH.

77.

Tuhiyatul-Qâdiriyya.

A biography of 'Abdu'l-Qâdir Jilâni, see JvASB 266. The
present copy gives no key as to the date of the composition of
this work, like other known transcripts. The work is divided into
21 babs, as follows: 1 (f. 3v) ; 2 (f. 8) ;
3 (f. 9) ; 4 (f. 11v) ; 5 (f. 17v) ; 6 (f. 18v) ; 7 (f. 20) ; 8 (f. 21v) ;
9 (f. 22v) ; 10 (f. 30) ; 11 (f. 31v) ; 12 (f. 34v) ; 13 (f. 35v) ;
14 (f. 36v) ; 15 (f. 39v) ; 16 (f. 43v) ; 17 (f. 51v) ; 18 (f. 55v) ;
19 (f. 56v) ; 20 (f. 58) ; 21 (f. 59)
Firdausiyya-i-qudsiyya.

A voluminous hagiography of the main line of the Chishti affiliation from its legendary origin to Nasiru'd-Din Chiragh-i-Dihli (d. 757/1356); also biographies of the shaykhs belonging to its local branch, of Barnawa and Bapri. The title of the work, given on f. 2, may also be Chishtiyya-i-bihishtiyya:

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Abu'l-Din Muhamad Chishti Barnawi. Apparently he makes no allusions to himself in his work. The latest dates referred to in the book are: 1069/1658-1659 (f. 296), 1071/1660-1661 (f. 115), and 1075/1665-1666 (f. 338v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the Safavi'l-awâr (which was completed in 1142/1729), see EIO 654 (col. 327). It is there called by its second title, the Kitâb-i-Chishtiyya-i-bihishtiyya.

Probably, therefore, it has been composed towards the end of the XI/XVIIc. It is divided into a magaddima, 28 dhikras, a khâtima (f. 328), and a waslul-khâtima (f. 342v).

The dhikras 1-21 (ff. 4v-49v) are short notes on the early saints of the Chishti affiliation, beg. with Muhammad himself, and ending with Nasiru'd-Din Chiragh Dihlawi (d. 757/1356). The next six dhikras are of a much more detailed nature, and the last one, occupying more than half of the volume, contains much information. They are usually divided in several madhkûrs (or fasîls). These biographies are as follows:

22 (f. 40v), Badru'd-Din b. Sharafi'd-Din Anasir, d. the 25th Shawwal 788 (the 10th Nov. 1386).
23 (f. 58), Nasiru'd-Din Buzurg, d. the 11th Dhu'l-hijja 855 (the 4th Jan. 1452).
24 (f. 67v), 'Aliu'd-Din Buzurg, d. the 26th Shawwal 873 (the 11th Apr. 1471).
25 (f. 76), Pir Bâ'dhan, d. in the beg. of x/xvi. (The date is not given, only the day of the month, the 29th of Shawbân, f. 98v).

1 In the U.P., on the Jumma, Shikhabad tahsîl.
26 (f. 99). Badru'd-Din Thānī (H), d. the 16th Diš'āl-bijja 949/1543.

28 (f. 147). Bānū'ī'd-Din b. 'Alī'ī'd-Din, the grandson of the preceding shaykh. He died the 17th Rab. II 1038/13th Dec. 1628 (f. 287v). It is a very lengthy biography, and deals with: the Shaykh's youth, education etc. (f. 147v); his austerities, etc. (f. 150); his association with other Sufis (f. 156); his miracles (f. 158v); his contacts with the Sultan, etc. (f. 214); his attitude towards the Sūfis, etc. (f. 230v); his compositions (f. 255v); his virtues; the circumstances of his death (f. 279); his relatives and descendants (f. 289).

The khâtima (f. 328), deals with some additional information concerning various descendants of the shaykhs mentioned above.

The Wāṣī'ī-khâtima (f. 342) deals with eulogies and glorifications of the Chishti affiliation.

Beg. of the treatise:

محمد و سیاس میر خالق انقلاسی با که نی

Dated the 25th Shawwal 1290 the 15th May 1795, and transcribed by Sayyid Ajmad Hasan b. Miyan Şahb Qibla-i-Sayyid Muhammad 'Adam.

Fr. 343; 8 11 x 8,5; 8 5,75; Il. 18-23, no jadwal. Different Or. pap. Ind. mant.; different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

79.

(Majmū'a).

A collection of spiritual pedigrees of Sufic shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufic contents. The copy, written from the beginning to the end in the same peculiar hand, dates probably from the middle of the XIII/XIXc. It contains:

1. (f. 1v). 'Khāṭī-i-irshād-i-Mīr Muḥammad Hamadānī. A fragment, only one page, of the 'spiritual certificate,' usually given by a murshid to his disciple on completion of his mystical education. The present one, in Arabic, is supposed to be a copy of the document of this kind given by Muḥammad Hamadānī (d. 834/1430-1431, see f. 96v), son of the celebrated Sayyid 'Ali Hamadānī (d. 781-780/1379-1384), to a no less illustrious disciple, Nūrū'd-Din Rishi Kashmirī (d. 835/1431-1432, see f. 97v).

Beg. لحمد الله ندي وفقاً وسيا وعدل بامتغر طريق الوداع

2. (ff. 2-4). Fragments and scrappy notes of religious contents. The largest of them (ff. 2-2v) contains the end of some legend concerning 'Adam, etc.

3. (ff. 4v-105v). (Anṣāb-i-masha'išk-i-Kashmir.) A collection of genealogical tables and the 'chains' of spiritual succession
from Adam to Jesus (f. 9), Muhammad (f. 16v), 'Ali (f. 17v), his descendants, various early Sufis, and the famous medieval saints, especially those who flourished in Kashmir. Sometimes dates of deaths and other details are given, but unfortunately they become very scarce with the shaykhs of more modern periods. The latest dates apparently are 1101/1690 (f. 92v), and 1128/1715 (f. 46v). The compiler does not mention his name. Judging from the general character of the work, it may have been a portion of a darwish risāla, or a memorandum of the information which a Sufi must know by heart. Beg.

\[
\text{حضرت ابن البشرين حضرت آدم علی التم}
\]

4. (ff. 106-115). ِKhwārīqūs-sālikūn. A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muhammadanism in Kashmir, and also on other similar matters. The title is a chronogram for the date of composition, i.e. 1109/1697-1698. The name of the compiler is not mentioned. Beg.

\[
\text{الحمد لله ...... مخلص صدفة مسمى بخوارق السلاکین اللم}
\]

Pr. 115; 8.11 x 6.5; 10.5 x 5.5; II 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmiri (?) mat. Cond. tol. good, although "repaired" in many places. Initial folios are slightly injured.

80.

Ganj-i-Fayyādi.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyād Ghulām Rashīd Arshād (b.) Muhammad Rashīd Muṣṭafa 'Uthmān Jauḥūrī. He was born the 8th Rab. I 1096/the 12th Febr. 1685 (f. 2v), and was still alive in 1147/1735, in which year the present book was compiled. The author, Ghulām Sharafīd-Dīn b. Imāmīd-Dīn b. Karīmīd-Dīn, a grandson of Hādīyatul-lah Qādiri Rashīdī Arshādī Fayyādī Minyāri (or Minbarī !), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muharram to the 12th Damaḏān 1147/the 13th June 1734—the 5th Febr. 1735, and carefully summarised his instruction in special notes written every day. In addition, he has collected the saint's epistles dealing with general Sufic matters, which he also edited in this work (ff. 20-70). The book is divided into five bahs:

\[
\text{ن میسن فاویش} \quad (\text{in 2 faslis}) \quad \text{(f. 2v)}
\]

\[
\text{ن میسن فاویش} \quad (\text{in 2 faslis}) \quad \text{(f. 14v)}
\]
The bulk of the work (ff. 70–303v), summarising the saint’s teachings, deals with very different subjects connected with Sufism, without any arrangement or order. At the end there are some glorifications of the saint, in verse. Beg.

The copy may be about contemporary with the author, dating from the second half of the xil/xviii c.

Fl. 305; S 9.75 × 6; 7 × 3.75; il 17, no jadwal. Or. pap. Legible Ind. nast. Cond. tol. good. Slightly worm-eaten and soiled.

81.

Ashjāru’l-jamāl.

An account of some local families of Sufis, residing at Kol (कोल, now Aligarh), to which are added: a long series of legends of prophets, lives of Muhammad, his successors and early Muhammadan saints (ff. 10–98), a brief discussion of the traditional (and purely fictitious) division of Sufis into four khāmūdas with subdivisions of each into twelve salsalas (ff. 98–110); and biographies of saints belonging to the different Indian Sufic affiliations: Qādirīs (f. 110); Naqshbandīs (f. 140); Chishtīs (f. 150); Firdausīs (f. 168v); Suhrawardīs (f. 180); and a spurious salsala of Abū Sa’īd b. Abīl-Khayr. (d. 440/1048–1049, f. 198v), to which the author attaches most different saints, and especially a highly spurious one, called ‘Abdu’r-Rahmān Shamsu’l-‘Ārifīn (f. 207). He is supposed to be something like a reincarnation of Abū Sa’īd, born at the moment of the latter’s death, etc.,—the same story as the one told about Ahmad-i-Jām. This saint is represented as the author’s ancestor, and many references are given to prove his much doubted historical reality. The biographies of the author’s ancestors who lived at Kol (of which a brief account is given on ff. 259–260v), whatever may be their authenticity, probably constitute the only new information in the book. All other materials are taken from a large number of well-known works, enumerated on ff. 8–9v. Some of them are theological treatises, the others histories; and lastly Sufic and hagiological works. Amongst the latter the Mir’atul-auliya’, by Muhammad ‘Ālam Samarqandi, Aḥvālul-aṣḥābiyya, Manāqibul-auliya’, Shajaratul-māsīla, and Shamsul-majākhir seem to be uncommon.

The author gives his own name in the beginning of the book
as Muḥammad b. Yār Muḥammad b. Kamman Kūlawī. According to his autobiography, given on ff. 247v–249, he was born on the 2nd Dhīl-Hijja 1098/the 9th Oct. 1687. In the beginning of the work the year 1147/1734–1735 (f. 5) is given as the date of compilation (تَوْمِئ). But towards the end of the book the year 1151/1738 is very frequently mentioned as still current at the time of composition (ff. 247, 256v, 258, etc.). On f. 247 this year is given as the date of completion:

ز هجرت كه تاليف شد بر كمال

The title is given on f. 8, but on the margins there is added:

ر بخطاطر المجل لجمال كريم ولع

There is, therefore, a possibility that the work is sometimes called Akhbāru’l-jamāl. Beg.

The copy, which is defective at the end, and badly damaged in its greater part, dates from the end of the xili/xviii c., or the beg. of xili/xix c. Numerous notes on the margins, by a different hand.

Fl. 298: S. 8.25 x 5.5; 8.25 x 3.25; II 15, no jadwals. Greyish Or. pap. Legible Ind. mast. Cond. not good. Badly injured in the beg. and end, probably by white ants. On the cover there is an ‘ex-libris’ label of the Cambridge Mission Library, Delhi, with the library mark Or. 4.

82.

Raudatul-qayūmiyya.

A very detailed compilation on the lives and miracles of the Sufic shaykh 'Āmir Fārūqi Sarhindi, and his three immediate successors, all belonging to the Indian branch of the Naqshbandi affiliation. The author, Abū’l-Fayd Kamālū’d-Dīn Muḥammad Iḥsān b. Ḥasan 'Āmir (d. 1149/1736) b. Muḥammad Ḥādī b. Muḥammad ‘Abdī’l-lah b. Ahmad Mujiaddī-i-ṭhāmī Sarhindi, was a descendant of the saint in the fourth generation. He gives only a very scanty autobiography (ff. 241v–242), but a great many references to himself are scattered throughout the book, and it appears that he was a khaliṣa of the saint in Oudh or Bengal. As he writes on ff. 2v–3 and 241v–242, he began compiling the present work before 1152, 1739. But events compelled him to interrupt the work till about 1154/1741. He has apparently not given the date of completion in the text. Although in the concluding lines of the work (f. 402) he mentions Muḥammad Shāh (who died in 1161/1748) as still reigning at the time of composition (سلطان إيفونت أست خاد الله مانه: سلطانه), some later dates are
incidentally found in the narrative, such as 1164/1751 on f. 241v, etc.

His book is divided into four *rukns*, subdivided into numerous sections; these four *rukns* are construed more or less on the same plan.

1 *rukun* (f. 4v). The life of the first *qayûm*, Ahmad b. Rafî'î d-Din Farâqî Sarhindi, surnamed *Mujaddid-i-alf-i-thânî*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwâl 971/the 26th May 1564, d. the 28th or 29th Safar 1034/ the 10th or 11th Dec. 1624 (f. 112 v). It is difficult to understand what really were the grounds for these extravagant claims for his passing as something like a reincarnation of Muhammad, or at least being his equivalent for the beginning of the second millennium of the Muhammadan era. Considerable prominence is given to the supernatural element in all these biographies. Prophecies concerning the shaykh are ascribed to Muhammad himself, and Sufis, such as Ahmad-i-Jam, with a dozen others; to astrologers, and even jinns (ff. 15v sq.). Lengthy stories are given about his miracles (ff. 93 sq.), etc. The events of the Shaykh's biography are narrated year by year, which is indeed a great improvement as compared with the usual practice of hagiologists to heap together anecdotes pertaining to different periods of their subject's life. At the end, after dwelling on the saint's properties (*khâs-siyât*, ff. 105-107), his last will and final admonitions (ff. 107-110v), the story of his life comes to an end with details concerning his last illness (f. 110v), his death, and burial (f. 113). After this a detailed account is given of his numerous offspring (ff. 114v sq.), disciples and *khâtifes* (ff. 130v sq.), and a brief note is added on some eminent men of different classes who came into contact with the Shaykh. The full heading of this *rukun* is as follows:

أَنَّ ذَلِّلَيْنِيِّ رَنَّى أَوَّلَ اِيْتَمَّ كَأَنَّ كَبَّ رَفَقَةُ الْفَتْحُوَمِيَّ (sic) دِرَبَّيْنِ أَحَوال فَيْوُم
أَوَّلَ اِيْتَمَّ كَأَنَّ كَبَّ عَبَّارَ إِمْتَازُ مُجَمَّدِ الفَتْلَايُ حَضَرَت شَيْفُ تَمَّ مُجَمَّد
سَرَفَلْيُ رَفَيَّ اللَّهُ نُعَالى عَلَيْهِ ذَكَرْيِيْنِ بَشَارَاتَ يُحَلَّيْنِ حَفْرُ دِابِيْحَتْ حَتَّيْنِ
الرَّسُوْلُ عَلَى الصِّلَواتِ وَالسَّلامِ وَأَوْلِيَاءُ إِمْتَازُ بُوْجُوجُ مُسَمُّودُ حَضَرَت مُجَمَّد
الفَتْلَايُ الغُّ

II *rukun* (f. 145v). The life of the second *qayûm*, 'Urwa'ul-wuthqâ, the son of the preceding one, born on the 11th Shawwâl 1007/the 7th May 1599, d. on the 9th Rab. I. 1079/the 17th Aug. 1668. The plan of his biography is entirely similar to that of the preceding one. His miracles are dealt with on ff. 213 sq.; his pious example on f. 217; his descendants, disciples, etc., on ff. 226 sq. Beg.
Biography.

HII rukn (f. 258). The life of the third qayyum, Muhammad Naqshband Hujjatu'l-lah, the son of the preceding one, born on the 10th Ram. 1034/the 16th June 1625, d. on the 29th Muharram 1114/the 25th June 1702. His biography, narrated year by year, miracles (f. 298), pious example (f. 300), descendants, disciples, khaliyas, etc. (f. 302v). Beg.

IV rukn (f. 300v). The life of the fourth qayyum, Muhammad Zubayr, born on the 5th Dhi'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhi'l-Qa'da 1152/the 2nd Febr. 1740. As in the former biographies, after the description of his life are given his miracles (ff. 377), pious example (f. 381v), the circumstances of his death (f. 387v), his descendants, disciples, khaliyas, eminent men who had some connection with the saint, etc. (ff. 255v—end). Beg.

The compiler gives an enormous number (probably more than two thousand) of short biographical notes of different persons, either descendants or disciples of these four saints. Almost all of them are, probably, of only very limited interest for a special study of modern Indian Sufism. It would therefore not be justified to use the space required for such a purpose in this Catalogue, which does not deal specially with Sufism, to give a complete list of them.

Of much more general interest are many interesting hints and sidelights on Indian history, scattered throughout the book. The saints, whose biographies are dealt with here, were always in touch with the ruling circles of Dihli and mixed in the high politics of their times. Some special interest attaches probably to a detailed account of Nadir's invasion, of which the author was an eye-witness (ff. 362-375).
The authorities on which his earlier biographies are based, are given by the author on ff. 3–3v:

Hadratul-quds, by Badru’d-Din, a khaliṣa of the first saint, Ahmad Sarhindi, with whose biography it deals.

Zubdatul-maṣāmīt wa barakatu’l-Aḥmadiyya, by Hāshim Kishmi (Kashmiri ?), another khaliṣa of the same.

Kawākiḥ-i-durriyya, by Muhammad Ḥādi, the grandfather of the author.

Huṣṣāṭul-Aḥmadiyya (?), by the same, a concise work.

Tajdidiyya, also by the same.

Najmuli-hudā, also by the same.

Tarwiijya, also by the same (a dogmatic work, dealing also with biographies of different shaykhs).

Maṣūmiyya, Ṭabāqāt-i-Maṣūmī, Maṣāmīt-i-Maṣūmī, Yāqūt-i-ahmar, also apparently by the author’s grandfather.

Ta’rikh, by Shaykh Muhammad Shafi, a grandson of the second qayūm (probably containing, as the next work, only notes on the biography of the saint).

Ta’rikh, by Mir Safar Ahmad, also a grandson of the same second qayūm.

Lalā’i-i-madaniyya, by ‘Abdu’l-Aḥad.

Maqāmāt-i-Naqshbandi, by the son of the third qayūm, Abūl’-Ali.

Munāqibul-haḍarāt, by Muhammad Amin, a khaliṣa of Ādam Banūrī.

Besides these works specially dealing with the saints of this family, references to them have been found by the author in the well-known historical and hagiological compilations such as:

Mir’atul-ālam, Mir’at-i-jahān-numā, Karāmātul-aqviyya, Safinatu’l-aqviyya, Saktinatu’l-aqviyya, etc. Beg. of the treatise:

Dated the 7th Shawwal 1218 (the 45th year of Shâh ‘Alam’s reign), i.e. the 30th Jan. 1804, by Khaliṣa Muhammad Shafi’.

FL. 402; S. 10,5 × 7,35; 8,25 × 5,33; l. 26, no jsdwals. Or, slightly brownish pap. Legible Ind. nst. Cond. tol. good, although the margins are damaged by the ‘repairers.’ A seal on f. 1v, now obliterated.

Uṣūlul-maṣād. 1 56.

A history of the Qalandari affiliation, connected with the Chishti order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb ‘Ali b. M. Kāzīm Qalandari ‘Alawi, mentions that he composed this work following the custom observed in the Chishti affiliation,
to write down the lives of their spiritual ancestors. Probably the more immediate purpose was simply giving prominence to the author's own saintly pedigree. The compilation was begun in 1225/1810 (f. 1v), but apparently not completed till a year later, because 1226/1811 is several times referred to (cf. ff. 238v, 239v, etc.).

The work sheds no light on the origin and the history of the Qalandars and the flourishing period of their movement in India, where it acquired great importance. The author's more or less authentic information begins only with the X/XVIc., when Qalandarīs had finally degenerated, lost their importance, and when their different branches had become amalgamated with other Sufic orders which still flourished at that time, especially the Qādīris and Chishτṣis. For the whole of the earlier period (of at least VI-IX/XII-XVc.) of Qalandarism the compiler gives only fantastical stories of 'Abdu'l-ʿAzīz Makki, who lived no less than a little over 600 years, and of Khīdr Rūmī, who possessed a no less enviable longevity. These legends, which may be exceedingly interesting for a student of folklore, are, unfortunately, considerably spoilt by the attempts of the author to give them a rationalistic and verisimilile form.

The work is divided into 12 asls each containing a detailed biography of the saints of the main line, and giving information concerning their disciples, descendants, etc.

1. (f. 2v) عَبَدُ العَزِيزِ ماْيِي عُرْفُ بِيْدِ اللَّهِ عَلِمِي (سُلَيْمَانُ) (d. 925/1519)
2. (f. 12v) خَضْرَوْيِي قَنْدُرُ كَبِيرٍ (مُحَمَّدُ) (d. 970/1563-64)
3. (f. 20) نَجِمُ الدِّينِ قَنْدُرُ ذُو الْدَّهْرِ (مَصْدِقُ) (d. 976/1569)
4. (f. 28) قَطْبُ الْدِّينِ بِيْنَا ذِلْ سَرَانِدِازْ تُفْوَيْنِي جُلُدُوْرُي (مُحَمَّدُ) (d. 1052/1642)
5. (f. 35v) شَاهُ مُحَمَّدُ قَطْبُ قَنْدُرُ (مُحَمَّدُ) (d. 1084/1673)
6. (f. 36) شَاهُ عَبْدُ الْسَّلَامُ قَنْدُرُ (شَاهُ عَلِيُّ) (d. 1094/1782)
7. (f. 38) شَاهُ عَبْدُ الْعَظِيمِ قَنْدُرُ جُلُدُوْرُي (مُحَمَّدُ) (d. 1078/1766)
8. (f. 41v) شَاهُ مُحَمَّدُ قَنْدُرُ جُلُدُوْرُي (مُحَمَّدُ) (d. 1118/1766)
9. (f. 48) شَاهُ نَجَّا قَنْدُرُ جُلُدُوْرُي (مُحَمَّدُ) (d. 1147/1735)
10. (f. 55) شَاهُ اللَّهُ دِيْه قَنْدُرُ جُلُدُوْرُي (الْلَّهُ) (d. 1196/1782)
11. (f. 60) شَاهُ بَاَسْطِ عَلِيُّ قَنْدُرُ آلِ عَبْدُ (مُحَمَّدُ) (d. 1221/1806, cf. ff. 183-183v)
12. (f. 98v) شَاهُ مُحَمَّدُ كَاَثْمُ (مُحَمَّدُ) (d. 1221/1806)
The latter was the father of the author, and this is why his biography is very detailed and contains a great number of additional notes on his different relations, disciples, some of his teachings, etc. All of these saints possessed apparently only very limited local importance, and it would be of no great use to give here a complete list of them. Beg. of the treatise:

بعض حمدين كالانبياء لا بل ابنت وحيدة لا شريك له إلا

The copy was completed on the 29th Muharram 1275/ the 8th Sept. 1858. Some marginal notes, by different hands.

Pl. 257; S 10,25 x 6,75; 7,75 x 4,5. II 19, no jadwals. Or. prep. Legible Ind. east. Cond. fairly good. Slightly worm-eaten and repaired.

84. Manbahāt fi 'ilmī'l-amwāt.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishti affiliation), and of a few poets, princes and noblemen. Only very few notes are original, the others are extracts from earlier compilations. The author, who calls himself (f. 10v, top) Ghnām Naqī b. Muhammad Fath 'Ali Balgrāmī Chishti Sahbī, was born on the 17th Ram. 1231 the 11th Aug. 1816 (f. 111v). He gives (f. 10v) the chronogram for the date of compilation of his work مثنويات فت عام الموأات هادي أحمد حاج, i.e. 1292/1875. But later on he states that the work has been completed, in the Jāmi'-masjīd madrasa, at Haydarābād, the 4th Dhī'-Qa'da 1298/ the 28th Sept. 1881 (f. 110). The latest date, however, referred to at the end of the book (f. 111v) is the 10th Rab. I 1299/ the 30th Jan. 1882. Concerning himself, except a short biographical note on f. 111v, the author mentions only his visits to this or that shrine, or meetings with various persons involved in the narrative.

The biographical notes are poor in detail. There appears to be no system whatever in their arrangement, only an approximately chronological sequence is observed to some degree. The dates of births and deaths are given, also the length of the lives, places of burial, sometimes a few anecdotes and references to the sources from which the information has been derived. Some of the authorities are referred to as having already been lithographed. Their number is considerable, and it is strange that the compiler has so little benefited from their perusal. It is not impossible, however, that many references are only second hand, or entered to swell the list.

The great majority of works referred to here are the well known theological, Sufic and hagiological treatises. The lesser known
ones are: Tayṣūrū‘-l-ma‘ṣūr fi tarjumat sharḥī‘-ṣ-sudūr (f. 19), by Muhammad ʿIrṭīḍā Khan Gūpāmawi, of Madras (end XIII/XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

Mawāḥibū‘-ṣ-Sa‘dīyya (f. 20), by Ghulām Naṣīrī‘-d-Dīn Sa‘dī Balgārānī, also a modern compilation.


Sārma‘y-a-ṣ-mā‘kin (f. 36v), by Muhammad Ṭanṣūr ‘Alī b. Muhammad ʿAlī (completed 1287/1870, also lith.).

Mazāḥir-i-Jalālī (f. 40v), apparently a biography of Jalālū‘-d-Dīn Bukhārī.

Sīyār-i-shuyūkh-i-Muḥammadiyya (ff. 23, 49, frequently), apparently the same as the A‘rāz-i-shuyūkh-i-Muḥammadiyya, on f. 42.

Hirzū‘-i-ṣhiqīn (f. 53), by Habībū‘-l-lāh Bījāpūrī, with the takkhuṣ Ḥāmid, d. 1041/1631.

Guṣār-i-ṣafiyā (ff. 72, 82, etc.), by Ghulām Husayn Khān, surnamed Khān-Zamān Khān, also a modern work.

Miṣbāhu‘n-nasab-i-ṣaliyya-i-Shāh Yāsin Qalandar (f. 81v), also apparently XIII/XIXc.

The author frequently refers to his own earlier work, the Khazāna.

The copy may be contemporary with the author himself, but although there is a note on f. 9, stating that the MS. is an autograph, there are no direct indications in it to this effect. On ff. 1–8v there is a list of the biographies given in the work, and of notes on different subjects. A few marginal notes are found on several folios. Beg. (f. 9v):

هو الله الذي لا إله إلا هو... أما بعد! أنتِ مرسومة بصب مكتشف لله

Transcribed in the beg. of XIII/XIXc.


85.

Akhbār-i-Barmakiyān.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalīf (170–193/786–809), and his successors. It is based on historical and traditional information, and has a didactic tendency, glorifying the virtue of generosity. The author of this version, the well-known historian Diya‘u‘-d-Dīn Barānī (flourished in India about the middle of the VIII/XIVc.), translated it from Arabic (f. 4), and dedicated to Firūz Shāh of Dīhilī (752–790/1351–1388). There were prob.
ably several different works from which portions have been translated. The author of one of them was Abūl-Qāsim Ta‘īfī (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Ahmad (f. 15), or even Abūl-Hasan (f. 36v). Many authorities are quoted as rāwīs, and it is not always clear whether Barani refers to them directly or translates the text of the Arabic original. In the end, however (f. 142v), he calls the author of the work in question, Muḥammad ‘Ubaydu’l-lah b. Muḥammad al-Abārī. For references see EIO 569, EB 398, R 333, etc. Cf. also Elliott, Hist. of India, III, 93, VI, 484; C. Schefer, Christomathie Persane, II, p. 6 sq. Lith. Bombay, 1889. Cf. also Bl I 633 where another version of the biographies of the Barmakides is described.

In the colophon the work is called Ta‘rikh-i-Barmaki. Beg as usual:

كتاب اخبار برمکی که بدرة غیاث، وروی از عیلام، عربی بارگی ترجمه

غیره است الی

Dated the 29th Muḥarram 1285, the 22nd May 1868.


86.

(Tadhkira-i-khūshnavīsān).

A brief tadhkira of the eminent early calligraphers and famous scribes of later periods with special reference to those of them who flourished under the Indian Timurides. The author does not mention the exact title of his work, the date of its completion, nor his own name in the usual places. His information is very poor, and he gives few facts and dates. Instead of these, pages of florid poetical quotations are given. From an incidental reference on f. 40 it appears that the name of the author was Ghulām Muḥammad, surnamed Haft-Qalāmī, probably with a takhlīs Rāqım. The latest dates which he mentions, in connection with the biographies of his contemporaries, are 1227/1812 (cf. f. 50), and 1228/1813 (cf. ff. 43v, 49v), and the work may have been completed shortly afterwards. For a biography of the author see R 532, where another copy of the same work is described. It has been published, 1910, in the Bibliotheca Indica, by M. Hidāyat Husayn, with an index. The copy is bad and defective, with lacunas after ff. 16, 27, and several places left blank. Beg.

لی قطعه لطف ظیر مشق تیبم، اوراق تطال ز جزورانی رفعم

At the end of the volume, on ff. 51–57v, there are two appendices, having no connection with the preceding work:
1. (ff. 51v–53v). Risāla-i-dah tāj-i-Nūshirwān, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwan. Beg.


An autobiography of Muhammad Faydbakhsh b. Ghulām Sarwar Kākūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamindār families of Lucknow, Faydābād and other districts, now forming parts of the United Provinces. There are also many references to the political life of India, contemporary with the author. For details of his biography see R 309 (where his history of Faydābād is described); also cf. Elliot, Hist. of India, VIII, 175 and JASB, vol. 23 (old series), p. 248. There is no exact title given in the text, nor the date of composition. The latest dates are 1229/1814 (cf. f. 32), and 1230/1815 (cf. f. 70); the last one is called the current year at the time of compilation. There is no proper arrangement in the work, and it appears to be a long series of notes which have not undergone final classification.

The present copy contains a great many marginal notes in the same handwriting as that of the original text, and may have been subject to a special revision. There are, however, no direct allusions as to its possibly being an autograph. Beg.

Transcribed early in the xiii/xix c.

(Risāla dar aḥwāl-i-zamindārān-i-Kākūrī). I 1046.
III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88.  

'Ajā'i'būl-makhlūqāt wa gharā'i'bu'l-mawjūdāt.  

III 71.

A translation of the famous cosmographical work of Zakariyā b. Muhammad b. Mahmūd al-Kamānī al-Qazwīnī (f. 1v), who died in 682/1283. The translator does not mention his own name or the date of his rendering the original work into Persian. It is apparently the same version as that described in EIO 712, 713, RsBr 279, Br 126, EB 397, 398, Pr 367, R 462, Fl II 506–508, Dorn C. 258, etc. Lith. Tehran, 1848 and Lucknow, 1866. The original text was edited by F. Wüstefeld, 1848, and translated into German by H. Ethé, 1868 (only one vol.). This work, being exceedingly important, is referred to by many authors, but such references usually are made to the original Arabic text, and will therefore be useless when dealing with the Persian translation.

As in other copies, referred to above, there is no mention of the fact that the work is a translation. But the language is strongly mixed with Arabic expressions. The dedication mentioned in R 462 is not found here.

Only a few of the numerous drawings and tables, which are usually found in copies of this work, have been executed, although space has been reserved for them throughout the volume. Beg.

Dated the 16th Rajab of the 40th year of Aurangzib’s reign, i.e. 1108/ the 8th Feb. 1697.

Fl. 410; 8.9,5x6; 6.5x3.25; Il. 10, no jadhals. Or. pap. Clear Ind. mast. Cond. fairly good. A few glosses on the margins.

89.

Nuzh'atul-qušūb.

I 1043.

The well-known cosmography of Hamdu’l-lah b. Abī Bakr b. Hamd Mustawfi Qazwīnī (f. 2v), who died ca. 750/1349. The work was composed in 740/1339, because this year is sometimes mentioned by the author as being current at the time of composition (cf. f. 25). For details concerning the work and its compiler, see Bl. 657–663, Br 121, 122, RS. 136–137, EB 406–412, R 418, 811, Fl II 514–515, Aum 64; Ind. libr. Bh 98,99, Bk 633, etc. Cf. also S, de Sacy, Mémoires sur diverses antiquités de la Perse, 1793, pp.
234, 235; B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, pp. 81-87. (Texts). It has been lithographed, Bombay, 1894; the geographical part of it was translated by G. Le Strange, 2 vols., 1915, 1919 (in the Gibb Mem. Ser.); cf. also Mesopotamia and Persia under the Mongols in the fourteenth century A.D., by G. Le Strange, RAS Monographs, 1903.

The work is divided into a muqaddima, a fātiha (f. 5v), a dibāca (f. 37v), three maqālas (ff. 41, 87), and a khātima. The present copy contains only about half of the whole work, as far as the middle of the second maqāla. Beg.

A quite modern transcript, dating from the end of the xiii/xix c.

Fl. 108; S 13 x 8; 9.5 x 5.5; II 19; no jadwalas. Europ. paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

90. Akhbār-i-ḥasina dar akhbār-i-Madīna.

The same Persian version of Samhūdi's well-known work on the places of worship at Medina as described in I vASB 281, where references to other catalogues and details concerning the treatise are given. The text of the present copy is slightly different in the beginning. Apparently only the first leaf has been altered, because, from f. 2 the text coincides precisely with that of D 23. The eight bābās, into which the work is divided, begin: I on f. 4; II on f. 25; III on f. 46; IV on f. 64v; V on f. 118v; VI on f. 144; VII on f. 152; VIII on f. 157v. There are a few lacunas at the end, but the work seems to be complete. Beg.

Transcribed in the xii/xviii c.

Fl. 109; S 10 x 5.75; 7 x 3; II 17; no jadwalas. Or. pap. Good. Ind. nast. Cond. fairly good, although it is worm-eaten.

91. (Tuhfat 'ayn'il-ḥayāt).

A short work on cosmography and general geography, the same as the one described in EB 421. In the present copy (which is defective), the name of the author, the title of the work, and the date of composition are not found. The dedication to Sultan Muhmūd Khān, referred to in EB 421, is also missing here. The general style of the work, and the character of the information which the author gives concerning India, renders absolutely untenable H. Ethé's suggestion that this treatise should have been written in Qandahār ca. 1130/1718. The author seems to have had very little knowledge of India; he narrates only fairy
Geography, etc., x/xvi.

Tales, and even his orthography is sometimes peculiar (he writes for دانی on ff. 42v, 65, etc.). This seems to be impossible for an inhabitant of Qandahar in the beg. of the XVIIIc. It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.

The date of composition may be traced to some extent, although it is not mentioned explicitly. The year 968/1560–1561 (f. 6v) is referred to in connection with a discussion of eras. It is not improbable, judging from the context, that it was exactly the date of compilation. There are almost no other allusions; references to the authorities are rare, and the works referred to are of an early origin: Siwarḵ-l-aqalim (f. 58), the well-known treatise of the VIII/XIVc.; Tukhufut-ī-gharâʾib (f. 34v), which may be, as far as the contents and chronology are concerned, identical with the work, described in R 871 (composed before 813/1410). There are many dates, all belonging to the early periods, usually given in connection with biographical details of princes or celebrities like Ghazâlî, etc.

The work is divided into a muqaddima, on general astronomical principles, and three (actually four) maqâlas. It is peculiar that there are two chapters with the heading در معرفت هیهات, just like in the Bodleian copy. The muqaddima begins on f. 3v; the heading of the first maqâla coincides with a lacuna; the second maqâla (f. 7), divided into 10 faslâs, has the heading:

در معرفت هیهات (sic) انون و کوکب بطوری لائم

The third (here the second) maqâla is divided into seven iginals (f. 24):

در معرفت زمین و آسمان و هلال

The fourth (here the third) maqâla, is divided into two qismâs (f. 58v):

در تعداد دلان و واژات و دام و بحاص و اهنام و بعیدرختی که در بع

This last chapter contains an account of cities in every iginal, countries (f. 62), seas (f. 67v), small seas or bays (f. 68v), rivers (f. 70), and hills (f. 72v). Beg. as in EB 421:

شکو سپاس و حمد بهقیعی را که نقصش قدرت او ای

The copy apparently dates from the end of the x/xvi c., but many portions of it are restored in a modern handwriting, as ff. 1–3, 12–13, 20–21, 60–71, 74, 75.

Ff. 75: 8 8x6.5; 8x3.25; II 14, double jdwals in the older parts, no jdwals in the modern portions. Or. pap. Good old Herati and modern Ind. nst. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 16v, 11v, 19v, 24v.
Zinatu‘l-majālis

A slightly incomplete copy of this well-known work, composed in 1004/1595 by Majdu‘d-Din Muhammad Husayni, surnamed Majdi, see IV ASB 284. Of the nine juz' into which the work is divided, the first begins on f. 1v; the second on f. 102; the third on f. 148; the fourth on f. 172v; the fifth on f. 187v; the sixth on f. 206; the seventh on f. 214v; the eighth is apparently omitted; the ninth on f. 257v. Beg.

Transcribed towards the middle of the xii/xviii c.
PL 309: 8 14 x 8.5; 11.25 x 6; II 28, within jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired.

Ta’rikh-i-Chin.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called لامبيبوس, or پنپوس, by Muhammad Zamān, surnamed Farangi Khān. The said missionary, as stated in the introduction, travelled to China in 970/1563, and after a long sojourn in that country wrote an interesting book, which had become famous in Europe. The author of the Persian paraphrase saw it in the library of a Christian missionary at Jahānābād, whom he calls یوروپ.

With the assistance of Mr. Johan van Manen and Rev. H. Hosten, S.J., these details, which look obscure, have been explained.

The book in question is De Christiana Expeditione Apud Sinas (probably ed. of 1615; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Pekin, 1610). He started on his journey in reality in 1578, not in 1583 (probably an approximate date). The present Persian version contains an almost literal rendering into Persian of chapters II–X of the first book.

The identity of the translator is established by Rev. H. Hosten in his article in the Catholic Herald of India, 1924, pp. 737–738. He was a convert to Christianity, also called Paulo Zaman, mentioned in Storia do Mogor, II, 17. He studied in Rome, where he was sent by Shāh ʿAbbas I to prepare himself for polemics with Christian missionaries; but having become himself converted, he retired to India, under Shāhjahān, and lived in Kashmir.
during a part of the reign of Aurangzib. He was also a good painter (cf. V. A. Smith, Hist. of Fine Art in India and Ceylon, pp. 466, 467, referred to by Rev. H. Hosten).

The name بروژو—Buzeo, or Henry Busi, S.J., a Dutchman of Nymegen, whose real name was Uwens. He came to Agra in 1648, was attached to the court of Dārā Shikḥ, and died at Delhi on the 6th April 1667. He was a very learned missionary.

The work must therefore have been compiled about the middle, or towards the end of the XI/XVIIc.

The translation follows the original text rather closely. The II chapter of Ricci’s work was split up by the translator into two separate sections, but the other eight are preserved as they are in the original, and together form ten *fuda*: 

1. دیر تحقیق اسم تیجین و اختیار آن (f. 3v)
2. در بیان و سماع و بازگی تیجین و وضع آن (f. 4v)

These two correspond to Libr. I, cap. II, De nomine, situ, et magnitudine Regni Sinarum (pp. 3–9).

3. در ذکر انتهای حامل می شود در مالک تیجین (f. 6v)
4. در بیان ضعیف جزئیه اهل تیجین (f. 11)
5. در بیان ضعیف کلید اهل تیجین و علوم و عمارت ایشان (f. 13)
6. در بیان جمل و تدبیر و مالک داری اهل تیجین (f. 21v)
7. در ذکر رسم اداب اهل تیجین (f. 33)
8. در بیان شکل و هنر (sic) و کسوت و بعضی شواهد و تواهود (f. 45)
9. در بیان تواهود افسانه آموز و رسم اعوم و بیوگرده اهل تیجین (f. 48)
10. در بیان تواهود (f. 50v)

(c. III, Quarumrerum sit ferax Sinensis ager, pp. 9–18).

(c. IV, De artibus apud Sinas Mechanicis, pp. 18–25).

(c. V, De artibus apud Sinas liberalibus, deque litteratorum gradibus, pp. 25–42).

(c. VI, De Sinensis Reipublicae administratione, pp. 42–63).

(c. VII, De Sinarum ritibus nonnullis, pp. 63–85).

(c. VIII, De corporis lineamentis, cultu habituque et allis apud Sinas consuetudine receptis, pp. 85–92).
98

GEography.

(c. IX, De ritibus apud Sinas superstitionis et aliis erroribus, pp. 92–104).

(c. X, Variae apud Sinas falsae Religionis sectae, pp. 104–116).

At the end there is a brief note in Hindustani. A fhirst is given on a fly-leaf in the beg. of the volume. Beg.

Transcribed by Muhammad Najmu’d-Din Duhlawî, in 1900 “Hijri,” apparently of the Sambat era, or 1843.

Fr. 60*: S 10,3 x 7,5; 8 x 5,5; ll. 13-15, no judwals. Greyish Or. pap. Vulgar Ind. mast. Cond. good; slightly worm-eaten.

94.

Badi‘iyyat.

A short treatise on different wonderful phenomena (ṣai‘ib va ghara‘īb), which have been observed in India in the XI/XVIIc., during the reigns of Jahângîr, Shâhjahân, and the beginning of that of Aurangzib. The author does not mention his own name. Many anecdotes contain the date of the year to which the narrative refers, the latest being 1680/1689 (ff. 333 and 333v), and 1685/1674 (the 18th of Aurangzib’s reign, p. 336v). It seems, from the epithets accompanying Aurangzib’s name, that the work has still been compiled in his reign. Beg.

Transcribed towards the end of the xill/xviii c.

95.

Babjatu’l-‘ālam.

A compilation on general geography by Mahârat Khân Iṣfahânî, who composed it ca. 1130/1718, see EIO 729 and R 992. In the colophon it is called the first volume, but from the preface of the author it appears that the second volume, with the title Raudatu’l-‘afrâh, had still to be compiled and was to be an independent composition dealing with the same matters. This volume is divided into a description of every separate ẓilim, the I on f. 2; II on f. 6; III on f. 13; IV on f. 39v; V on f. 65v; VI on f. 70v; VII on f. 76v; also details concerning Turkey (f. 80), India (f. 90v), famous islands (f. 108v), mountains
(f. 113v), rivers (f. 117v), brooks (f. 119v); and a description of the Maghrib (f. 120).

All information is taken from different early, mostly well known works (such as Qazwini's 'Ajā'ibu'l-makhluqāt, Hashth-bihisht, Ain-i-Akbari, and a book called Anisul-l-ārifin). The author gives very few observations of his own, and his ideas about the countries outside Persia and Muhammadian India, are very vague and out of date. Beg.

مصنوعات

Copying completed on the 19th Ramadān 1173/ the 13th Apr. 1762, by Ghalām 'Ali al-Qurayshī al-Ḥaydarī. It was collated with the original the 28th of the same month.

Fl. 129; S 8.13 x 8.5; 8.5 x 4.75; II 19; no jadwals. Or. pap. (pasted to more modern margin, of Europ. pap.). Legible Ind. nasi. Cond. tol. good. Marginal notes. A few seals in the beg. and end.

Shīgarf-nāma-i-wilāyat.

A description of a journey from India to England in 1180-1183/1766-1769, by Iṭisāmu'd-Dīn b. Ṭaǰjīd-Dīn of Pajnūr (f. 2). The work is described in detail in EB 1854 and R 383, where information concerning the author's biography and the contents of his book are given. It is only necessary to add that both the British Museum and the Bodleian copies give the date of composition as 1199/A.H. (i.e. 1785 A.D.). The present copy clearly gives the date as 1199 of the Bangla era, i.e. 1206/1791-1792. This may, however, be a mistake of the抄ist.

The present copy is slightly incomplete at the end. Beg. differently from the two copies mentioned above:

خانَة حديقة الثقاليم

A supplement to the modern cosmographical work, Ḥadīqatu'l-aqālim, which was compiled in 1202/1788, by Qādī Murtaḍā Husayn, surnamed Allahyar 'Uthmānī Balgrāmī, at the request of
a British official, Capt. Jonathan Scott (for references see IV ASB 286). The present work, as stated in the introduction, has been composed at the request of the same Capt. J. Scott, with his substantial assistance, if not entirely under his guidance. The author of the supplement is not explicitly mentioned, but it seems highly probable that he was the same Allahyar. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, 'بیدار۴، ودراوک و رقیق می بدل ' . The reason why he has not mentioned his name was most probably the fear of accusations of heresy on account of the exposition of the system of Copernicus (cf. f. 3v).

The work is entirely based on English sources (see f. 2), extracts from which were probably made under the direction of J. Scott. It deals with the system of Copernicus, with general information concerning the globe, the description of the countries of Europe, America, and with the history of England (f. 35v).

Beg.

Thank you in the name of Allah and the messenger of Allah, the one who is pleased with the people of the earth.

Dated Lucknow, the 21st Rab. II 1231 the 21st March 1816, corresponding to 1873 of the "Samvat" era.


98.

Tuḥfatu'l-ālam.

An incomplete copy of the well-known description of a journey from Persia to India and Europe, together with some information concerning different Persian provinces, especially that of Shushtar. The author, Abdu'll Latif b. Abi Taliib b. Nuri'd-Din Husayni Musawi Shustari, died (as stated in RS 84) in the Deccan in 1226/1805 or 1221/1806. See Bl 646, RsBr 238, RS 84, EB 323, Pr No. 98, R 383. Ind. libr. Bh 95 (the autographic nature of this copy seems highly suspicious), etc. Lith. Bombay, 1847. The work has been composed in 1216/1801-1802 (cf. f. 85), but the original notes have been made in 1214/1799-1800 (cf. f. 126v, etc.). There is a special appendix (incomplete in this copy, beg. on f. 310v), called Dhaylul-tuhfa, which has been written in 1219/1804. The contents of the book have been described in detail in R 383-384. It would perhaps be useful for literary research to draw attention to a few biographies of some poets and theological writers, contemporary with the author. His information concerning them may be reliable. They are (in the alphabetical order of their names):
The copy opens with the section dealing with the description of Shušhtar, with the words:

سِهْدَان وَرَوْحَب بِحَرْضَةٍ صِبْرِديدَتٍ

Slightly defective in the beg. and end. Transcribed probably in the beg. of the xii/xiii c. (judging from the old pagination, 14 leaves have been lost at the beginning).

Ft. 310: 8 8,25×5,25; 7×3,25; II 17, no jadwals. Eur. pap. (J. Whatman, 1801). Legible Inl. nast. Cond. almost good, except in the end, where the paper is rotting and damaged by worms. An astronomical map is added (on different paper, after ft. 183).

99.

(Risāla-i-nahrā).

A short fragment of three leaves, containing the 19th fasl of a work, of which the title is not given, and dealing with the tradition about the eight sacred rivers of the world, such as the Euphrates, Tigris, Nile, Oxus, etc. The author's name also is not stated. Beg.

فصل نوردهم در ذكر نهرهای عظیم که در دنیا بقدرت العم

Dated Lucknow, 1241/1825-1826.

Ft. 3: 8 7×4,5; 5,5×2,25; II 11, no jadwals. Or. pap. Bad Inl. shikasta. Cond. fairly good.

100.

Yādgār-i-Mughuliyya.

A few anecdotes concerning Mumtāz Mahall, the wife of Shahjahan, and Akbar, together with some lists of materials pur-
chased, and the workmen engaged for the construction of the famous Taj-Mahall in Agra (the figures seem to be unreliable). The name of the compiler is not mentioned. To this a printed translation, in bombastic English, is added, by H. M. Azeez Hassan (Agra, 1903, pp. 15). Its title 'A brief history of the old imperial buildings situated at Agra and in its vicinity' by no means conveys the exact idea of the contents. Beg.

A modern copy, probably prepared a few years ago, beg. xiv/xx v.
Fl. 7: 8 13 x 8; 12 x 6,5; ll 29, within jadwals. Eur. pap. Modern Ind. nast. Cond. fairly good. Ugly vignette and decorations in vulgar red and green combinations.
IV. TALES, LEGENDS, ANECDOTES.

1. Religious Legends.

Manāqib-i-anbiyā.

A short collection of legends about pre-Muhammadan prophets, with brief notes on Muhammad and his first successors, at the end. The author calls himself Muḥammad Ṣādiq, but gives no information whatever as to the date of composition or the title of the work. The latter is given, apparently in the same handwriting as that of the whole of the book, in the upper corner of f. 1: as far as can be deciphered there it is called the first part of the book (الجزء الأول). The work must have been completed before the 21st Shawwāl 1038, the 13th June 1629, when it was transcribed at Agra. Beg.

Page: 25: 8.7 x 4.25; 5.5 x 2; f 17, no jadwals. Or. pap., good Ind. mast. Cond. tol. good; in some places worm-eaten. A seal, dated 1026 AH, is found on f. 1.

102. (Ta'rikh-i-anbiyā).

A brief work on legends about the auto-Muhammadan prophets (ff. 1-13v), a very brief summary of the chronology of the legendary Persian kings and Sasanides (ff. 13v-22v), and a very condensed note on Muhammad, his successors and posterity. The author does not mention his own name. It is possible that the present work may be an extract from a larger one. The chief attention of the compiler is devoted to the establishment of the chronology, especially of mythical personages like Adam, Noah, etc. He refers to a considerable number of authorities. The work cannot have been compiled before the second half of the X/XVIc., because the Raṣūlatu'ṣ-ṣafā is often referred to (cf. ff. 2v, 7v, 8, 18), and the year 935-1528-1529 is mentioned on f. 2. Most probably it was written sometime towards the end of the X/XVIc. or in the beg. of the XI/XVIIc. Beg.

Page: 23 (several lacunae): 8.8 x 4.75; 6.5 x 3, 5; f 23, within jadwals. Brownish. Or. pap. Ind. mast. Cond. tol. good. Several seals, all illegible.
103.

Mirā‘at-i-Mas‘ūdi.

The life of the legendary Muhammadan saint of India, Mas‘ūd Sālār Ghāzi, whose death is usually placed in 424/1033. The author calls himself (f. 7) ‘Abdūr-Rahmān Chishti and is apparently the same writer as the compiler of several well known Sufic hagiological works, who flourished in India in the second half of the XI/XVII. See R 1029, cf. Elliot, Hist. of India, II, pp. 513–549. This work is different from the version referred to in IV:ASB 322 and R 1015 (the last one has been transcribed from the Society’s copy). Beg. as in R 1029:

Dated the 16th Ruh. II 1233, the 23rd Feb. 1818.

Fl. 50: S. 8,5×5,5; 6,5×3,5; different number of diagonal, transverse, etc. lines. No jubwals. Different Or. pap. Ind. mast. and shikasta, different hands.

Oud. fairly good. Notes on the fly-leaves.

2. Anecdotes and fairy tales.

104.

Jāmī‘u‘l-ḥikāyāt wa lawāmi‘u‘r-riwāyāt.

The well known early collection of historical and didactic anecdotes by Nūru‘d-Dīn Muḥammad ‘Awfi, completed shortly after 625/1228 (referred to in the beg. of the book, ff. 2, 2v), and dedicated to the Mamlūk ruler of India, Shamsu‘d-Dīn Ilutmish (607–633/1210–1236). Its title often appears in the form of Jawāmī‘u‘l-ḥikāyāt, etc.; even in the present copy it is so given in several places, cf. f. 220v, etc. For details about the contents and the biography of the author see Br. Lit. Hist. II, 477–479, GIPh 332, EIO 600–604, RsBr 59, RS 391–392 (the headings of the chapters are given), EB 324–331, R 740 sq. (especially for the biography of the author), Fl I 410, Aum 56–57, etc. Cf. also Elliot, Hist. of India, II, 155–203; Mélanges Asiatiques, vol. III, p. 728; C. Huart, Documents persans sur l’Afrique, Recueil de Mémoires Orientaux, 1905 (extracts). More notes on the author’s biography are given in E. Browne’s prefaces to his edition (both parts) of the Lubbā‘u‘l-‘albâb, 1903, 1906.

In the present copy, unfortunately, of the four parts (gisms) into which the work is divided, the third is entirely left out:
TALES, VIII/XIV.

105.

The well known 52 tales of a parrot, composed ca. 730/1330 by Dīyā‘u‘d-Dīn Nakhshabi, who died towards the middle of the VIII/XIV. For the contents of the work, biography of the author, references to the extensive literature dealing with the subject of these tales, and other copies see GIPh 258, 324–326, 335, EIO 748–751, 2851, Br 308–309, EB 444–448, Pr 985, R 753 sq., Aum 53–54, Leyden C. I 355–356, etc. *Ind. libr. Bh* 140–141. Cf. also ZDMG, vol. 21, pp. 505 sq.; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. An old translation into English was published in 1792 by M. Gerrans. Beg. as usual:

مقالات بعضمت راقت الفعم في عمه

Dated 1900 of the Samwat era, i.e. 1842.

Fr. 320: S 8,75 x 5,25; 0, x 2,75; 13, within double boundaries. Or., pap. Modern Ind. mast. Cond. good. A bad vignette and 23 very mediocre illustrations in gummy colours, on ff. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 280, 219, 230, 243, 283, 287, 316. A few interlinear glosses in the beginning.

106.

The well known version of the book of Khālīd and Dimna, based on Nasrū‘l-lah’s translation, compiled by Abū‘l-Fadl b.
Mubāрак ʿAllāmi (d. 1011/1602), see IV ASB 292, where references to other catalogues are given (add RsBR 182). Beg. as usual:

سیاس ازل و ابد خداوندی را که کران یا کرانی از آشکار و تنگل الیم

Dated 1004, apparently of the Samwār era, i.e. ca. 1847.

Fl. 444; S 11 x 8 7 x 3.25; ll 14, within double jadwals. Or. coloured paper. Ind. past. Cond. good. A good vignette and mediocre paintings on ll. 7, 26, 37v, 48v, 54, 71v, 78, 101v, 121, 136v, 179, 185, 205, 238, 252, 284v, 306v, 315v, 325, 410. The style and the handwriting is the same as of Nos. 105 and 106.

107.

Bihār-i-dānish.

A collection of fairy tales, combined with the story of Jahāndār Sulṭān and Bahrawar Bānū, comp. in 1061/1651 by ʿInāyatullāh Kanbū (d. 1082/1671), the same as described in IV ASB 302, where references to other catalogues are given. Add RsBR 60 and 183. Beg. as usual:

ناتجه كتاب مستطاب أفیشن و بیراج محبه دانش الم

A fairly good copy transcribed by ʿUmar Māhūl b. Ḥaydar ʿAll b. Shaykh Muḥammad Masḥūd, and dated the 26th Shawwāl 1168 the 4th Aug. 1755.

Fl. 256; S 9.25 x 5.25; 7 x 3; ll 13, within double jadwals. Or. pap. Ind. good past. Cond. not quite good; dirty and worm-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same.

Another copy of the same work, dating from the middle of the XIII/XIXc. (its handwriting and general style closely resemble that of Nos. 105 and 106). Beg. as usual, see the catalog No. 107.

Fl. 448; S 9.25 x 5.75; 6 x 3.25; ll 13, within double jadwals. Or. pap. Modern Ind. past. Cond. good. Bad vignettes on fl. lv, 6v. Bad and gaudy paintings on ll. 10, 18v, 66, 99v, 102v, 106v, 144, 150, 188, 246, 256, 272, 297, 328v, 353, 367, 393, 410, 429v, 431v. Some folios are left blank.

109.

Qiṣṣa-i-Kāmrūp.

The story of Kāmrūp and Kāmlatā, in prose and verse, apparently the same as referred to in GIPh 251, EIO 821-822, Pr 995, R 763, etc. The authorship in this particular copy is ascribed to Ḥumāṭ Khan, whom Rieu (R 697) identifies with Mīr ʿĪsā b. ʿĪsā Khan Badakhshi, an official under Aurangzīb,
who died in 1692/1681. Here his name is mentioned in the opening line, before the usual beginning:

قصة كامبو بروانى كام لنا تصفيف هم مات خان بهادر

and in the colophon:

 mantener فضته كامبو بروانى كام لنا تصفيف هم مات خان بهادر

In the copy described under the next number, which entirely coincides with the present one, this is not explicitly stated. The beginning is the same as the opening line given in the other copies, referred to above, but the last 4 folios (ff. 68-71), are written in verse. The text in both copies seems to be quite correct as to sequence, but the versified portion cannot be treated as an incidental appendix. The tale has been translated into English by W. Franklin, 1793. Beg., after the line quoted above, as usual:

قصة بروانى غريب أثر و داستان غولان سوانغ بركر عن

Transcribed at Lahore in 1826 of the 4th of Ramdat, by Idrisahm Dinkâl.

fff. 71: 8 7.75 x 3.75; 7 x 2.75; II 21, no jadwals. Brownish Or. pap. Ind. mast. Cond. tol. good. Stray quotations on the last folia.

110.

The same.

II 399.

Another copy of the same work, dated "the 27th Shawwâl of the 23rd year," apparently the end of the XII-XVIIIc., by Gharibdâs, son of Dibidâs. No indication as to the author's name, but the text agrees fairly well with that of the preceding copy. Beg. as in No. 109 (only instead of أثر there is إعصار).

fff. 68: 8 9.5 x 6.25; 7 x 3; II 17, within jadwals. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. mast. Cond. rather bad; damaged by dampness and worms.

111.

Rûznâmcha-i-taskhir-i-qal'a-i-Golkonda.

I 93.

The well known satirical story of the siege of Golkonda, in 1097/1686, by Ni'mat Khân 'Ali, usually called Wagà'i-i-Haydarâbâd, see IvsB 826 (4). At the end there is (on f. 395) a letter, and another (f. 395v) with the heading Ruq'u-i-Ni'mat Khân 'Ali; also several notes (ff. 395v-396v) of different contents, mostly religious. Beg. as usual:

دمعي له مدرس كشف عن درجه مدق و مما نشته الخ

Transcribed towards the end of the xii-xviii c.

*Pl. 303-306v. For measurements, etc., see No. 94.
112.

The same.

Another copy of the same work, here called in the colophon Wāqāʾi-i-Nīrmat Khān. Numerous marginal and interlinear glosses and notes. Beg. as in the preceding copy No. 111.

Dated the 20th Rab. II of the 10th year of Muhammad Akbar's reign, i.e. 1236/29th Jan. 1821, by Ahmad Husayn.

*FL. 119v-150v; S 12,25 x 6,3; 9 x 4; II 10, no jadwal. Brownish Or, pap. Ind. mast. Cond. fairly good, but the paper is decaying. The seal of the scribe.

113.

Gushāyish-nāma.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rājkarn (f. 2v). It was compiled in 1101 1689–1690, as expressed by a chronogram in the introduction (f. 6v). See GIPH 330, EIO 825, R 767. It is divided into seven gushāyish. Beg. as usual:

قُيلَ: إن نادر بيعجور كُلما، كُلما، كُلما، را يا ابن همّى تخوِّش المَنَّ

Transcribed, at 88, S 9 x 8; 6,5 x 3,5; II 17, no jadwal. Or, pap. Ind. mast. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

114.

Qoṣṣa-i-Hātim-i-Ṭayy.

The well-known collection of anecdotes about the Arab hero Hātim-i-Ta'i, or as written in this copy, Hātim-i-Ṭayy. This version differs very little from that described in IVASB 308, where references to other catalogues are given. The copy is slightly incomplete at the end. Beg. as usual:

مَسْلِسُ بَيْنِي مِنْ بِيْنِيِّي رَاجِلُ شَبَاطُ، وَ هَزَارَانْ نَعْمَتُ إِبَارِ

Transcribed in the beg. of the xii/516.

*FL. 1 215v; S 8,75 x 6; 6,5 x 3,75; II 12, no jadwal. Or, pap. Careless Ind. shahista-mast. Cond. tol. good. Slightly worm-eaten.

115.

Afsāna-i-Sayfu'l-mulûk wa Bādir'u'l-jamāl.

A version of the story of prince Sayfu'l-mulûk and princess Bādir'u'l-jamāl closely following the one described in IVASB 318 (2),
where references to other catalogues are given. As in almost every other copy, the wording of the text in this transcript does not coincide with that in the version referred to above, although there is apparently no discrepancy in the sequence of the ideas.

Beg.

Transcribed towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

116.

Afṣāh-i-Mihr-u Māh.

The story of the loves of prince Mihr and princess Mah, the same as already described in IvASB 310, where references to other catalogues are given. There are minor discrepancies in the wording, usual in the texts of fairy tales in different MSS. Beg.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

117.

Muẓaffar-nāma.

A collection of didactic stories, some autobiographical matters and historical notes, by Gul-Muhammad b. 'Ināyātī'l-lah of Chūnda in Pâyāla. The author, as may be inferred from some allusions [cf. f. 141v, where he reflects on the period when he was living in freedom], may have been imprisoned, or exiled, and the present work was perhaps only a device to reach the ears of the sultan, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzib, Shāh 'Alam I (1119-1124/1707-1712). The greater part of the book (ff. 7-137v) contains anec-

Here not well legible, or by mistake written as alus.
dotes and stories tending to illustrate some special moral virtues. Then, of a sudden, the author proceeds to give some information about himself, his childhood (f. 137v), etc., chiefly dwelling on his poverty and destitution; all these complaints, etc., are addressed to himself. At the end, ff. 164-175v, he gives a short review of the troubled state of politics of India which preceded the reign of Aurangzib and followed his death, when his sons fought each other.

The book is of little value, because it has little substance, but is inflated by florid rhetorics which entirely obscure even the few original thoughts conceived by the author. There is apparently not a single date in the book. The title, as given above, has been altered (on f. 2v, and in the colophon), by different hands, and is also added on the margins. In a note on the fly-leaf it appears in the form of Muḥtarr-nāma, which better suits a book of complaints like the present work. Beg.

شايش و نيايش مورنداه كبراي احديست جل جلالته و عم نواله أن

Copied some time in the xii.xviii c. There are many alterations, additions, etc., on the margins, but their handwriting is not always the same, and also different from that of the text.


118.

Qiṣṣa-i-Hir-u Rānjhā.

A love story, originally composed in Hindi, about Hir and Rānjhā (cf. IVASB 918), written in super-florid and ultra-bombastic style, with numerous versified passages. The date of completion is given as 1157/1744, expressed by the chronogram (f. 84). There is also another chronogram which gives 1158/1745 (ibid). The name of the author is apparently not given in the copy, but the work seems to be the same as the one described in R 770, which has been composed in the same year and gives the same chronogram. If so, the author's name must be Mansārām Munshi. Beg. (differently from R 770):

انتخاب كتاب دانش و عفوانى ديوان بيئش سبايش ان

Copying of this transcript was completed, at Multan, in the same year, viz. the 26th Shawwâl 1157/the 2nd Dec. 1744, for one Liša Šâhī.

FL 84; S 9×5.5; 6.5×4; II 16, within jadwals. Or. coloured pap. Ind. nasta, and shikasta. Cond. tol. good.
119. Malāḥat-i-maqāl.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by Dalpat Rāy, or Dalpat Sing'hi, who completed it (cf. the colophon) in 1763–1764. For details concerning the contents and the author’s biography see R 1005–1006. Beg.

Copied in Shāhjahānābād, 1235/1819–1820, the 15th year of Akbar II, by Kishchand.

Pg. 87: 8.8 x 6; 6.6 x 3.75; II 14, no jsdvals. Or. pap. Bad Ind. šikasta. Cond. not good, dirty and worm-eaten.

120. Qiṣṣa-i-Malika Shāhī.

A collection of a hundred difficult questions, dealing with the most different matters, chiefly Muhammadan theology. They were put by a daughter of Kayqubād, the king of Rūm, called Malika Shāhī, to her competing bridegrooms, amongst whom one, called ‘Abdūl’-’Alīn, finally succeeded in answering all these puzzles. This familiar motive of folklore is probably taken from some real popular tale and may deserve attention. Beg.

Transcribed in the beg. of the xiii/xix c.

Pg. 17: 8.7 x 4.5; 5.75 x 2.75; II 13, within jsdvals. Brownish Or. pap. Good Ind. nat. Cond. tol. good.

121. Afsāna-i-tawallud shudan-i-rājā Bir Bikramājīt.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of Baytāl pachīsī and Sīng’hasan bātīsī. The first story gives details of the miraculous birth of Bikramājīt, begotten on princess Pādmāwati by a Gandharva.

The second, here called Afsāna-i-Baytāl (f. 5v), seems to be a continuation of the preceding one, and deals with the adventures of an ascetic, Baytāl, and his dealings with Vikram. Both tales are apparently not a translation of some Hindu work on the subject, because there are great many poetical passages, Persian and Arabic, many references to the heroes of Shāhānāha, and many ideas which are purely Muhammadan. Unfortunately the author does not mention his own name, and does not even give
his *takhallus* in any of the poetical passages. The tale described under the next No. 122, in which prince Vikramāditya also plays a part, may have originally been connected with this story.

**Beg. of the first story (f. 1v):**

وايئن اخبار و نقلات اعتاد دوأ ولد اجحاس واصونيت بعدة أوله انذ ك راجالود فون غمان خطه الصغير بنوين نام الله

**Beg. of the second story (f. 5v):**

وايئن اخبار و نقلات اعتاد واقيل اسمي وعالمان واصونيت عجائب و معذب رايلن باستن قانون و اسمغان خطه مدان الله

Transcribed towards the beg. of the xiii. six. m.

Fl. 19: S. 10 x 5.5: 7.75 x 3.75: II. 17, within jadwal. Or. pap. Clear Ind. mast. Cond. tol. good. Glosses on the margins.

**122.**

*Afṣāna-i-Mānīnī Manūhar wa Ratnāwari.*  
I 71

A story of various adventures of prince Vikram. It is most probably a portion of the same original cycle to which the preceding tales (No. 121) belong. The style is practically the same as that of the latter, but there are fewer poetical passages. Beg

وايئن اخبار و نقلات اعتاد اسمي وعلمان ادناه انذ ك عشى امي واصونيت بخواص ديد ك ب دقلي قلزم النم

Fl. 10. For the date and description see above, No. 121. Condition fairly good.

**123.**

*Nigāristān-i-Amin.*  
II. 324.

A collection of stories from Indian life, written in a bombastic and inflated style, completed by Amin in 1232/1817, as stated in the concluding lines (f. 282). The author mentions his own name only as Amin (f. 282), and does not give any information about himself. He rarely deals with historical matters (cf. 94v sq., where Aurangzib is often referred to). His full name may have been Khwâja Muhammad Amin Khan, whose friend the scribe claims to have been, as in the colophon:

... از استخراج قدر عظيم كتب الصريف لله ببورين ملكه كرقب خواجه

محمد امين خواجه نور
Beg. of the stories:

بعد أر حمد و سيلس خالق بينهم وبين شبيب و بين نوب إلى الع

Copying completed, by this Lala Bhrwan Singh, at a place called, Pil Kasmir Raja (الهند كامير راية), the 4th Dhul-Qa'da 1233, the 5th Sept., 1818.

P. 282: 8 9 x 5 ; 0,75 x 3,5 ; II 12; sometimes written transversely or obliquely, no Jadwals. Or. pap. Very bad Ind. shikasta and nasta. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(Majmū'a).

I 93.

Extracts, chiefly giving instructive moral stories, from different well known works. There are:

1. (ff. 342v-343v). A brief extract from the 34th bâb of the Akhlâq-i-Muhsini (here written اخلاق المحسنین), on some principles of physiognomy. Cf. IvASB 1386 (corresponds to ff. 95-97 of E 8).

2. (ff. 343v-348v). Several didactic anecdotes. There are no indications as to the work from which they are extracted.


4. (ff. 355v-356). A few lines from the Rauḍatu's-safâ and the Habib's-siyar (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal Insa'ûa, last will of Muhammad, addressed to 'Ali.

P. 342v-356 (336v is blank). For the date, measurements, etc., see No. 94.
V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRAPHS.

1. Epistolary models and official letters.

125. Rasā'il ilā'ī-jāz.

The third, fourth, and fifth risālas from the well known work of Amīr Khusraw Dihlawī (d. 725/1325) on the theory of composition, stylistics and poetics. It is often also called I'jāz-i-Khusraw, etc. For references see IV ASB 334.

The third risāla, beg. (f. 1):

الرسالة الثالثة (sic) في اللطائف ممن المصطلحات، تشمل على خاطر

It deals chiefly with alliteration, word-play, rhyme, etc.

The fourth risāla, beg. (f. 36v):

الرسالة الرابعة (sic) في البداية ممن المعجمات، تشمل على خمسة خطوط، ثم

It deals with various stylistic matters and gives many letters as illustrations of the rules.

The fifth risāla, beg. (f. 112v):

الرسالة الخامسة (sic) في السياق ممن المناظر، تشمل على ستة خطوط.

On different forms of letters, etc.

Copied in 1221/1806-1807, the 48th year of Shāh 'Alam's reign. Fl. 110v–112 blank.

Fl. 171: 8 10.25 × 6.5; 7.5 × 3.5; ll 14-21, no judwals. Or. pap. Good Ind. past., apparently by different scribes. Cond. rather bad in some places; badly injured by worms. Many notes and glosses, marginal and interlinear.

126. Inwān-nāma-i-khiyālāt.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called
Inshā-i-Amir Khusrav. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

And a little further on there begins the initial passage from the Duvalrānī Khīḍr Khān:

The beginning of the inshā itself, as given in the India Office copy, appears on f. 2v, top:

Copying completed at Khulapah, the 10 Dhīl-Qa‘da 1155, the 8th Jan. 1743.

Fl. 37; S 9.5 x 5; 8 x 3.75; II 16, no jadwals. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

127.

Sharḥ-i-Shabistān-i-nukāt.

A commentary on the well known Shabistān-i-nukāt wa gulistān-i-lughāt, comp. in 843/1439-1440 by Yahyā Sībak Fattāhī, or Khumārī, or Asrārī, of Nishāpūr (d. 852/1448), see IvASB 339. In the present copy the whole of the introduction is lost, and the text opens with the initial words of the main text:

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muhammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyathu’d-Din, whose chronology is not clear.

Of the eight bābs into which the original work is divided, the first beg. on f. 20; II on f. 35v; III on f. 44; IV on f. 52; V on f. 60v; VI on f. 76; VII on f. 88; VIII on f. 113v.

The text of the Shabistān is complete in this copy, but towards the end (ff. 120v-124v) the commentary has not been added, although space is reserved for it.

Copied: towards the end of the xii/xvii e., or the beg. of the xiii/xix e. No colophon.

Fl. 124; S 10x6.5; 6.5x3.5; II 17, no jadwals. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.
128.  
Riyāḍu’l-inshā’.  

II 326.  

A modern copy of the beginning of the well known collection of epistolary specimens by ‘Imādu’d-Dīn Muhāmmad b. Muhammad Gīlānī, surnamed Khwāja-i-Jāhān, or Muhāmmad-i-Gawān (d. 886/1481). See for references to other catalogues, etc., IvASB 343. This volume contains only a small part of the work corresponding to ff. 1r-70v, 1, 2, of the MS. F 30 (IvASB 343). Beg, as usual:

Transcribed towards the end of the xiii/xiv c.

Fl. 77; 8 8x5; 5,75x3; II 13, no jadwals. This Europ. pap. Ind. modern mast. Cond. good. Scrappy notes and postical quotations in Hindustani on the fly-leaves in the beg. and end.

129.  
(Muntakhab-i-Inshā-i-Jāmī).

I 462.  

A number of ruq’as taken from the well known collection of epistolary models by Jāmī, see IvASB 612(28). The selections are not in the same order as in the original. Beg.

Transcribed in the xii/xvii c.

Fl. 10 (baṣṭ); 8 4,5x7; 3,5x3,5; II 10, no jadwals. Or. pap. Ind. mast. Cond. tol. good: slightly worm-eaten. Notes on f. 10v.

130.  
Inshā-i-Marwārid.

In 15.  

Epistolary specimens, collected by ‘Abdu’l-lah b. Muhammad al-Marwārid, or, to give him his full name, Shihābu’d-Dīn ‘Abdu’l-lah b. Muhammad Kirmānī, surn. Marwārid, with the takhallus Bayānī. He was an official in the reign of the Timuride prince of Herat, Abūl-Ghāzi Husayn (872-912/1469-1508), under the famous wazir Mir ‘Ali Shīr. After the death of the latter (the 12th Jum. II 906 the 3rd Jan. 1501), he was appointed his successor, but after the death of Sultan Husayn, he retired and he died in 922/1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārid’s inshā in different works on stylistics, and even many quotations from it, the work itself seems to be rare, and probably the only other known copy is EB 1360 (where the title is given as Sharaf-nāma). The great majority of the specimens collected here are original documents, chiefly written by the author on behalf of the govern-
ment. Therefore they contain many valuable materials for the history of that period. A complete list of the more important entries is given here:

1. (f. 2v). To Amīrak Qāsim Šadr, appointed a šadr.
2. (f. 5v). To Abū Naṣr of Mayhana, appointed a shaykhul-islām.
3. (f. 7). To Sayyid Abū Tāyib Baqlānī (†), appointed a šadr.
4. (f. 8v). To Nizāmu’l-Mulk, appointed an amīr.
5. (f. 12). A passport for the hajj, to Aḥmad Tawakkul Birlās, an official.
7. (f. 17v). To Shamsu’l-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.
8. (f. 20v). To Nizāmu’l-Dīn Mirjān, a scribe.
10. (f. 23v). To Ṣadru’l-Dīn Muḥammad, appointed governor of Shāfīlūn.
11. (f. 25v). To Mu’izzu’l-Dīn Husayn.
at Herat, dated the 3rd Saḥar 890/ the 19th Fehr. 1455.
13. (f. 30). To Ṣadru’l-Dīn Ibrāhim, appointed a professor in the Badi’iyya madrasa.
16. (f. 35). To ‘Amlandu’l-Mulk, appointed a ‘guardian of the seal’
17. (f. 35v). To one Zāhidī, appointed a muhtasib.
19. (f. 40). To Kamālu’l-Dīn Bābā Mahmūd, on the same subject.
22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.
25. (f. 52). To Ahli, the poet, leave for the purpose of hajj.
26. (f. 53). To Sayfī, the poet, on the same subject.
27. (f. 54), 28 (f. 55v), 29 (f. 59), 30 (f. 59v), 31 (f. 62), 32 (f. 64), 33 (f. 64v), 34 (f. 66), 35 (f. 68v), 36 (f. 69), 37 (f. 70), 38 (f. 73v), 39 (f. 76), all to different minor officials, divines, etc.
40. (f. 77). To Sultān Iskandar Mirzā, leave granted.
41. (f. 79), 42 (f. 80), 43 (f. 81v), 44 (f. 83v), 45 (f. 84v), 46 (f. 87), 47 (f. 88v), 48 (f. 89v), 49 (f. 90v), different appointments of officials, divines, etc.

50. (f. 92). A manifesto to the officials of Samarqand, apparently from Sultan Husayn-i-Bayqara (872–912/1468–1506). He mentions Sultan Ahmad (873–899/1469–1494) and Mahmud (899–900/1494), calling both his ‘brothers,’ as already dead (f. 92v, 93), and refers to his sons Badi’u’z-Zaman Bahadur (d. 921/1515), Mu’affar Husayn Gurgan and Haydar Muhammad (f. 93v).

51. (f. 94). To Shaykh Najmu’-d-Din, an official.

52. (f. 94v). A letter of recommendation to Ghiyathu’-d-Din Ghiyathudi, who may be the Khilji prince of Malwa (who reigned 880–906/1475–1500), for one Sayyid Nuru’-d-Din Muhammad Husayni, proceeding to India.

53. (f. 96). A letter to Sultan Ahmad (cf. above, 50).

54. (f. 97). To Rustam Beg, the Aq-Qoyunlu prince (897–902/1491–1496).


57. (f. 103v). To Rustam Beg (cf. No. 54).

58. (f. 104v). To Ya’qub Beg (cf. No. 55).


60. (f. 107). To Nâr ‘Ali Beg, a governor, concerning politics in Central Persia.

61. (f. 108v). To Rustam Beg (cf. No. 54).


63. (f. 111v). To Bayazid II of Turkey (886–918/1481–1512), from ‘Shaykhulu’-islâm’ (whose name is not mentioned).

64. (f. 114). To Qutbu’-d-Din Muhammad Lâhiyî, a divine.

65. (f. 115). To Jâmi, thanks for his Bihâristân (completed in 892/1487).

66. (f. 116) and 67 (f. 117), also to Jami.

68. (f. 117v). To Jalalu’-d-Din Abû Sa’îd Pârâni, a Sufi.


On f. 120 there is apparently the beginning of a new section, although there is no heading (space, however, has been reserved for it). It deals with short ruq’as of different contents, mostly private letters of the author, of Mir ‘Ali Shir, and also those written on behalf of Sultan Husayn.

70. (f. 128). A letter to Khwaja ‘Ubaydu’l-lah, i.e. apparently the famous Naqshbandi Shaykh, Khwaja Ahrar.

Ff. 129v–135v. Several private letters (amongst them one, on f. 134, to a poet Zamanī), apparently from the author himself.

Ff. 135v–170v. Specimens of ornate prose, dealing with praises to summer (f. 135v), winter (f. 137v), autumn (f. 138v); letters of condolence (f. 140 sq.), and rq'as of different contents. On f. 170v–176 there is a jāthnāma dated 892/1487. On ff. 176–188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg,

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the xvi/16 c., written in excellent old handwriting, sometimes in Herat or Turkestan. There were, however, lacunae (ff. 59–66, 150–171, 186–188), which, according to a note on f. 1, have been filled in from another copy by one Jām, a Hindu scribe, in very bad shikasta. This was done in 1267/1851.

Ff. 188: 8 6,5 x 4,5; 4,5 x 2,5; II 12, within blue and gold jadwals. Or. pap. Excellent Herati nest (in the old portion) and bad careless Ind. shikasta (in the modern portions). Cond. deplorably bad. Badly damaged by moisture and worms. The paper in the modern portion is decayed in several places. Incidental corrections and notes on the margins.

131.

Gulshan-i-balāghat.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'il-Wahhāb b. Muhammad Ma'mūrī al-Husaynī, with the takhallus 'Anā'i (f. 2). He was apparently an official in Persia; about 1000/1592 he started for India. The years 992/1584 (f. 33), 1000/1592 (f. 34), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shirāz (f. 16), Yazd (f. 26v), Farāh, etc. He mentions that he stayed in India as the guest of 'Abdu'il-Fadl 'Allāmī (f. 47); one of his letters is written to I'timādu'd-Daula (d. 1031/1622), on f. 35v; Shāh 'Abbās (the 1st, 995–1037/1587–1628) is spoken of (f. 35) in terms implying that he was alive at that time; on f. 73 Sulṭān Salīm (afterwards emperor Jahāngīr) is referred to. Chronologically he may be identical with 'Abdu'il-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'il-Laṭif 'Abbāsi, cf. I ASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khalīlu'l-lah and especially 'Abdu'r-Razzāq; the latter was a bakhshī in Gujrat. The author tells them many things, connected with the politics of his time, which may be very interesting for a historian. Amongst the epistles addressed to other people there
are also several, which may have been written by the author on behalf of his superiors, like a report to Mirzâ Lutfi, a wazir of Shâh Muhammad Khudâbanda (985–995/1578–1587) about the suppression of the rebellious qalandars at Fâhliyân (North of Shîrâz, on the borders of Khuzistan), etc.

Unfortunately in a great number of letters the headings, written in red ink, have faded under the influence of dampness, and there is no mention of the addressee in the text. Beg.

Transcribed about the middle of the xii/xvii. c.

F.l. 74: 8 8.25 x 4.75; 6 x 2.75; II 17, no jadwals. Brownish Or. pap. Ind. mast. Cont. illud. Injuned by dampnesses and worms. Notes on the fly-leaves.

132. Mukâtabât-i-Allâmî.

A complete set of all three daftars of the well-known collection of letters of Abû'l-Fâdî b. Mubârak Allâmî (d. 1011/1602), see I. ASB 352. This copy contains:

The first daftar (letters written on behalf of Akbar). beg. as usual:

The second daftar (letters of Abû'l-Fâdî himself). The beginning of this section is not marked by any special heading, and there is no interruption in the text (f. 53v):

The third daftar (specimens of ornate prose in the form of prefaces and epilogues to different works). Again no special heading. Beginning (on f. 150v) as usual:

Transcribed by Abûl-Qâdîh in 1040/1630–1631.

F.l. 266: 8 11.25 x 7; 8 x 4.25; II 15, within jadwals. Or. paper. Good Ind. mast. Cont. tol. good; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shâhjahân, and a few. Transcribed.

133.

The same

Another copy of the first, and the larger part of the second daftar of the same work, corresponding to ff. 1–119, I. 13 of the preceding transcript. The beginning of the second daftar (f. 59v), is not specially marked, and there is only added on the margins
by a different hand. There is a lacuna between ff. 120 and 121, and the text at the end does not coincide with that in the preceding copy. Beg. of both parts as in No. 132.

Transcribed in 1020/1611.
Fl. 121: 5 7,75 x 4,5; 4,75 x 2,25; 419 x 19, within jadwals. Or. pap. The margins are of more recent origin. Good Ind. mast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

134. (Sharḥ-i-Mukātabāt-i-'Allāmī).

A brief commentary on Abū'l-Fadl's epistolographic work, containing: (1) explanations of some selected letters (f. 1); (2) an alphabetical list of some rare words, mostly Arabic, explained in Persian (f. 5v); (3) a Persian translation, with explanations of the Arabic passages found in the work, with the heading (f. 9v):

(There is apparently no other heading in the MS., and it is not clear what portion constitutes the first qism). The author's name is found twice: on f. 5v, in a passage which seems to be a preface to the second section, and at the end of it, f. 9v. He calls himself Muḥammad Saʿīd Kambū. At the end, in the colophon, against the concluding words on the margin, there is written by the same hand by which the bulk of the text was copied:

نسته 138 هجري

it probably stands for 1098/1687, and may be the date of completion. Besides, the Safawide Shāh Șafi (1037–1052/1628–1642) is referred to on f. 4v. In the old collections of the A.S.B. there is another commentary on the same Mukātabāt, with the title Basātinū'l-bughāt, compiled by Muḥammad Saʿīd (B. 11, f. 11v. cf. Iv-ASB 355), which is a different work. A Muḥammad Saʿīd, or as in other copies, Muḥammad Saʿīd (see 1v-ASB 541, Bh 313 and cf. Spr. 551) has composed in 1097/1686 a commentary on the Gulistān. It seems probable that all three names refer to one author, and the present commentary may be an earlier version of the Basātin. Beg.

The copy is dated the 4th Šafar 1104 (the 15th Oct. 1692), and is in a very bad state of preservation.
Fl. 16; 8 9. x 4,5; 7,25 x 3; 419 x 25, no jadwals. Brownish Or. pap. Ind. mast. Cond. very bad. Worm-eaten and repaired. Many marginal and interlinear notes and glosses.

1 The date is not clearly written, as 1/1 or 1/1, but it cannot be read 1114 A.H. because the 4th Šafar in that year was not a Wednesday, as stated in the colophon.
135. Nāfi'u't-tālibīn.

A very interesting historical and philological commentary on the first two daftar of Abū'l-Fadl 'Allāmi's Mukātabāt, by Muhammad Hafiz of Jālandhar (Jullundur). He started his work at Jampūr in 1184/1770-1771 (ff. 3, 169), under the auspices of his spiritual guide Miyan Sayyid Ruh Jiw (cf. f. 2), but completed it in 1213/1798-1799 (f. 169v), long after the latter's death, which took place the 20th Safar 1202/the 1st Dec. 1787. (This date is given as in the chronograms yañāt, ṣibāt, etc., as given in words it is only 1200, but then the day of the week, Saturday, is incorrect).

The work has been based on many standard historical books (cf. f. 2v), such as A'īn-i-Akbārī, Jahāngir-nāma, Ālamgir-nāma, etc. It is divided into three qism:

The first qism (f. 3) deals with the pedigree of Akbar, from Adam, and gives in detail the history of Humayun, ending with 963/1556. The heading is:

قسم اول. د. نتعداد الخبر ابلى و اجذاب كرامي حضير شاهنشاهي (و شمه
أز كفيت وكسيت أيشاوي).

The second qism (f. 44v), is devoted to a detailed comment of the first daftar, also giving general notes on the ranks of the officials, and an account of the different rulers of Akbar's time. The heading:

قسم ثاني. د. معنايح للك وشرح بعضي مرويات و اثبات قائم
وقائع حضير شاهنشاهي كه بيادشاهان و آيا نقادار و بوبراده على علل
فبر وقه خواجين قامدار اسمال و عضور ياقطه أز نفر أول فيسة ابن الغضب مفقور
مرحوم موفق لدعمه شد.

The third qism (f. 111) deals similarly with the second daftar, but gives a more philological than historical commentary. At the end (ff. 167v-169) are given the dates of the deaths of various princes, and a very succinct note on the principal provinces of India. The heading:

قسم سهوم. د. شرح لتقدير دوام که شگم الفضل (sic). إز طرف خود بجذاب
حضير شاهنشاهي و شمردادهلي از عرفي و خطوطات که به مندان و آمزاد.
Beg. of the introduction:

بعد إدماج الوف جمود وتمام ببعض تخوارض ألم

Dated 1854 of the Sambat era, i.e. 1797–1798, or 1213 AH. As this is the year of completion of the work itself, the copy may be an autograph.

Fl. 109; S 10,5 x 6,5; 8,5 x 4,3; ll. 18. no jadwals. Brownish Or. pap. Coarse
Ind. nast. Cond. not quite good. Incidental marginal glosses. Note on the flyleaf.

136.

Miṣṭāḥu’l-muwāṣṣilat.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the Mukatabat-i-‘Allāmī, arranged in alphabetical order. The author calls himself ‘Abdū’l-Mannān (b.) Shaykh Burhān Sikriwal (سکری وال). No indications as to the date of composition. The title as above gives a numerical equivalent of 1127, and if it is a chronogram, the book may have been compiled in 1127/1715. At the end the work is called Farhang-i-
Abū’l-Fadl. It seems to be quite different from RS 169 II and IV. The list begins with the first Jamāli. Beg.

ستاينش ونتايش ومنتهاي یی منتلاي (شراط) را سرائ ی کل

Copied apparently about the middle of the xii–xvii c.

* Fl. 1-17: S 9,5 x 6; 7,5 x 4; ll. 14-16. within jadwals. Brownish Or. pap. Ind.
nast. Cond. tol. good. Many notes and glosses on the margins.

137.

Ruqʿat-i-Abū’l-Fadl.


Beg. as usual:

بعد از اثنی جمود و ثانی حضرت خدوارندی الم

Transcribed in the beg. of the xiii/xiv c.

* Fl. 1-26v: S 9 x 5,25; 6,5 x 3,75; ll. 14. no jadwals. Or. pap. Modern Ind.
sīkasta-nast. Cond. fairly good.

138.

Munshaʿat-i-Muḥammad Isfahānī.

Epistolary models for official and private correspondence, arranged according to the rank of the persons by whom and to whom the letters are written. In the colophon the author is called Ghayṭhun’d-Dīn Muḥammad Isfahānī. There are apparently no real original letters in the collection; in all of them the names
of the correspondents and the dates are omitted. On ff. 7-9 a Fath-nama-i-Baghadād is given, addressed to Herat. The names of Abā'īl-Ghālib Sultan Muhammad Mirzā and of one Muhammad Khan may be fictitious. On ff. 13-15 there is a document about the appointment of a governor (whose name is not given) to the provinces of Astrābad, Sāri, Kabūdjāma, etc. The document is dated (f. 15) Rajab 971/Febr. 1564. It seems impossible to determine whether the date is reliable, or imaginary. On ff. 22v, 25, there appears the date 10, which may stand for 1000 AH., or perhaps for 10 .... indicating that the letter is to be dated one thousand and so much. The copy itself is dated 1063/1653, and it seems therefore probable that the work was written in Persia in the beg. of the XI-XVIIc.

There is no proper doxology. The preface occupies only a few lines, and it may be that the present copy has been transcribed from a defective MS. Beg.

ابن دمياط الع

The text begins a few lines below, with

كتابت ثم ملك بسلاطين

Transcribed by one Muhammad Sarif, son of Yusef Siddiqi, at a place, the name of which is illegible, in the time of Nawwāb Muhammad Hayāt, and dated the 28th Shaban 1063, the 22nd July 1553 (an incantation is added: "وكره دموقى كل دموقى لأيابى كرود" apparently to prevent misappropriation of this copy).

P. 50; S 9 x3.3, T x 3.75; ll 13, no jadwal. Brownish Or. pap. Ind. mast. Cond. not good. Thirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1173 AH.

139.
(Rasā'il-i-Zuhūrī).

The well known stylistical compositions of Zuhūrī, with his full name Nūru'd-Dīn Muhammad Turshīzī (d. ca. 1025/1616), see IvASB 356, cf. ibid 362. Copied, in a majmu'a, towards the end of the XII/XVIIIc. It contains:

1. Dibā'cha-i-Nauras (ff. 191v-196), beg. as usual:

سید سراوانی عصرت‌کندا قال الم

2. Dibā'cha-i-Gulzar-i-Ibrāhīm (ff. 196-201), beg. as usual:

خویش جمل سگن بطریمات حمد بیر بویلاست الم

3. Dibā'cha-i-Khwān-i-Khali'l (ff. 201-211), beg. as usual:

اَیُّ اَدْوَرَ بَلْ لَخْدَتْ وَکَلْلَ سَیْلِ الْم
4. Minâ-bâzâr (ff. 211-224v), beg. as usual:

5. Panj ruq'a, or Munsha'ât (ff. 225-242v), beg. as usual:

* Fl. 191v-242v: S 11 x 6.5; 8 x 4.25; ll. 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

140. Bayt'ush-sharaf-i-ma'âni.

Models of compositions in ornate prose and epistolary style, by Nasîr, or, quoting his full name, Muhammad Naṣîr al-Imâmî al-Hamadâni, who d. in 1030/1621 (see RS 318 II), cf. ff. 5v, 13, 25v, etc. Isolated letters by this author, or extracts from his compositions, are often found in different anthologies, but copies of this work are apparently rare. It is divided into two bâbâs and a khatima (cf. f. 5, top). The first of them contains the dibâchars in flowery prose with many versified passages, mu'alma's, etc. Apparently only two of them contain dates: 1014/1605-1606 (f. 27) and 1015/1606 (f. 24). Shah 'Abbâs (I, 995-1037/1587-1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The second bâb is devoted to private letters (ruq'ât), f. 34. The khatima is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

The copy is dated the 14th Jam. II 1250/the 12th July 1834, transcribed by Muhammad Hamdûl-din, at Dârâf (the seal of the scribe, dated 1355. AH. is found on f. 34).

Fl. 53; S §5 x 6.25; 3.75 x 3.5; ll. 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

141. Irshâdut-țâlibin.

A bad, incomplete copy of this well known work on epistolography, usually called Inshâ-i-Harîkan, comp. ca. 1040/1631 by Harîkan, son of Math'uradâs Kañbû Multâni, see IV ASB 363. One folio in the beginning is apparently lost, and the book opens in the middle of the preface. Of the seven bâbâs into which it is divided, the 1st beg. on f. 1; 2nd on f. 4; 3rd on f. 7v; 4th on f. 11; 5th on f. 18; 6th on f. 27v; the heading of the seventh bâb does not appear, although the final leaves probably belong to it. Apparently
there is a large lacuna coinciding with almost the whole of the 6th and 7th bābs.

Dated the 8th Ramādān 1232, the 22nd July 1817.

St 29: 8 10 x 6.5, 8.25 x 4.25. II 15. within judwals. Or. pap. Ind. mast. Cond. bad. Worm-eaten and repaired. Interlinear glosses.

142.  

Tuhfa-i-sulṭāniyya.

A collection of models of official, legal and business documents, the same as IqASB 411. The name of the author is here given as Hasan b. Gul Muhammad. There are no headings in each of the three bābs into which the work is divided (cf. f. 3), first are given specimens of correspondence between princes (f. 3); the next section gives a collection of fīrmāns addressed to different people (f. 21). The last section begins apparently on f. 34v. As in other copies, all proper names are replaced with Nātān and all dates with 1/3, so that there is no key to the real date of the composition, but the work may belong to the XI/XVHe., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

أول نامه ينام كرس كا كنكاردة لوح و نام (sic) و بر أبادن الأم

Copied at Khānpur (distr. Mīhrābād) by Muhkamull-Dīn, dated the 25th Dhī’-l-hijja 1282/14th Dec. 1866.

St. 44: 8 5.5 x 4.5; 8 x 2.75. II 13. within judwals. Brownish Or. pap. Ind. mast. Cond. fairly good.

143.  

(Risāla dar inshā wa ghayruhu).

A treatise of encyclopaedic contents, with special attention paid to poetics, versification, questions of style, and calligraphy. The author, who does not mention his own name, composed it for the instruction of his own son (whose name is given on f. 3 as Kamāln-d-Dīn Muhammad Qāsim). In some of his verses the author uses the takhallus Fādil, cf. f. 34v. Almost all questions pertaining to elementary education are dealt with to some extent. The work has been completed, as explicitly stated on f. 66, the 6th Sha’bān 1069/the 29th April 1659, in the pargana of Bawal (somewhere near Sūrat). The same date, 1069/1659, is referred to on ff. 46 and 65v in expressions implying that it was the current year at the time of composition. Numerous quotations are given on ff. 33v-52v from different poets, old and modern, the latest probably being Šā’ib (ff. 33v, 38v). Amongst others the
rarer ones are (f. 34v) Ḫibrāhīm Adʿham; (f. 36v) Bā Turāb, Saʿd-i- Gūl, Nadīr, Naqī and Raḍī (or Riḍā) Kamānī; (f. 38v) Shāhīdī, etc.

This work occupies ff. 1-68v in the volume. Beg.

اَمَّا ذِي الْبَيِّنَى اَلْخَيْرِ اَلْبَيْنِ اِلَّا اَسْتَمْحَ اِذَا فَاَذَرَ اَسْتَمْحَ

On ff. 69-78 there is a collection of epistolary specimens from different authors, with the heading:

فِعَالَاتِ مَتْقَرَبَةِ مِنْ كُلِّ اَمَامِ اَلْعَزِيُّ مَجْدُوُمَ

Besides the letters, of ʿAbdūl-ʿAzīz referred to here, others are given from Naṣīrā (see No. 140), on ff. 76-77v; Jalālā (f. 77v); Bāqīr ʿAlawi (f. 78) and Kamālū d-Dīn Husaynī (f. 78). It is not clear, whether this collection has any internal connection with the preceding work. Beg.

مسْتَفَادُ جَيْدٌ وَجَيْلَ الْبَيْنَى فَنَاَضُ اَلْجَوْدُ مَلَّ

Transcribed in the beg. of the xii/xviii c., both parts apparently by the same hand. Many marginal notes. At the beginning there is a note on ḥāshē, and there are also a few stray poetical quotations.

Fl. 78: 8 5x5; 0.5x3; 2 13, no jadwals. Or. pap. Ind. mast. Cond. tol. good, although worm-eaten and repaired in many places.

144.

Bihār-i-sukhan.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muhammad Sāliḥ Kanbū Lāhūrī, and completed in 1074/1663-1664 (cf. f. 73). The latest dates found in the text are 1072/1662 (ff. 272, 278) and 1073/1663 (f. 272v). The flowery preface is by Abūl-Barakāt Munir (cf. LvASB 366). See EIO 2060-2092, R 398. The collection contains a great many official letters of Shāhjahān's time, and a few from the beginning of the reign of Aurangzīb. It is divided into four chamans, but only the heading of the first chamān is found on f. 71v. The headings of other three, as in the British Museum copies, are not distinctly marked. Beg. as usual:

اَرْدُ سَمْتِ اَوْرِزِي اَنْسَ اَسْمَ اَلْجَوْدُ مَلَّةَ اَلْجَوْدُ

The copy is dated the 7th Rājab 1223 the 29th Aug. 1608, transcribed from an autograph copy by one Nāgchand (?) Rāy.

145. (Munsha‘āt-i-Ṭughrā).

II 283.

Thirteen compositions in ornate prose by Mullā Tughrā of Mashhad (d. in India ca. 1078/1667); for references see IV ASB 371–373. This volume contains:

1. (f. 1v). Julāsiyya (the same as EIO 1586 XIV and R 744 XXIV), a prose eulogy on the accession of Aurangzib, beg.

2. (f. 15v). Chashma-i-fayl (the same as EIO 1586 XIII and R 744 XXIX), chiefly dealing with the glorification of Muhammad’s Mīrāj, beg.

3. (f. 39). Thamara-i-ṭibbi (see EIO 1586 XVI, R 744 XXX). A combination of bombastic sentences, without any definite subject, in which the metaphors, etc., are taken from medical terminology, beg.

4. (f. 55). (Risāla). A short elegy, in ornate prose dealing with the execution, or generally death, of a high official whose name is not given (Darā Shikhlū?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

The title is not given, neither in the beg., nor in the colophon. Beg.

5. (f. 58v). Āshūb-nāma (see EIO 1586 XXI, R 744 XXI), in praise of the works of Zulālī, beg.

6. (f. 71). Mīrāju’l-faqābat (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.
ممراج الفصول مطغرا بخش خیال رفیق معذی الاله ... از حق منض منجزة آنی خواهم الاله

7. (f. 75r). Parikhana (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawī, beg.

8. (f. 85v). Wajdiyya (see EIO 1586 XV, R 744 XXXXI), some reflections on music, beg.

9. (f. 104v). Namūnā-i-imāh (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangızib, beg.

10. (f. 109v). Anwarul-mashāriq (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg.

11. (f. 123). Dīyāfat-i-mu'awwī (see R 744 XXVI), on the famine in the Deccan; at the end several letters are added. Beg.

12. (f. 174v). Kalimatu'l-haqq (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron, beg.


Transcribed towards the end of the xii/xviii c., or the beg. of the xiii/xix c.
Fl. 184; 8 5,76 x 6,25; 6 x 3,5; li-15-16, within double jalwāb. Or. pap. Ind. nasî. Cond. good.
146.

Jami' u'l-qawā'īn.

II 323.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalifa Shāh Muḥammad Qanaūji, completed in 1085/1674. For references see IV ASB 375. The work is divided into four fasils, of which the third is sub-divided into two qismās. Here the first fasl begins on f. 4v; the II on f. 35; the III on f. 52v; apparently the end of this one and the beg. of the fourth fasl are omitted, and the khatima is given on f. 65. Beg. as usual:

Transcribed in the xiiith c.


147.

The same.

II 322.

An incomplete copy of the same work (ff. 45-80). Its beginning coincides with f. 3v, l. 8 of the preceding transcript, but the end, although all subdivisions are duly found here, seems to be rather different. Most probably there are many lacunas which can be only ascertained by a thorough collation with a good copy. The first fasl begins on f. 45; II on f. 61; III (which is suspiciously short here), on f. 72; IV on f. 74v; the khatima on f. 79. It is dated the 2nd Dhi'il-Hijja 1234/22nd Sept. 1819.

In the same volume ff. 1-44v are occupied by a fragment of another work on epistolography, apparently of bigger size than the preceding one. There are no dates in it, nor is the name of the compiler given. The period to which the letters belong, seems to be approximately the middle of the XII-XVIIIc., because many names of different nawwabs of that time, etc., are found in the addresses of the epistles. The only section, of which the heading is preserved, is found on f. 5v:

In fact it is an extract from the Gulshan-i-sa'ādat (see No. 153), and forms a continuation of the copy described here under No. 154. There are many lacunas, as after f. 8. The handwriting and general appearance of this section of the MS. are the same as those of the preceding.

II 80; 8 9 x 7: 7 x 4.5; II 15, no Jadhāls. Brownish Or. pap. Course Ind. mast. Cond. bad; damaged by dampness and worms (especially ff. 38-44). Many glosses, marginal and interlinear.
148. Ruqāt-i-‘Ālamgiri.

A collection of letters of Aurangzib to his sons Shāh ‘Ālam, Muhammad A’zam, and others. Amongst the different collections known under the same title the nearest, as regards the contents, are probably those described in EB 252 and R 801, although the beginnings do not coincide. This very bad and quite worthless copy contains no preamble; there are no headings to the different letters, and generally, no division whatever, so that the text is continuous. At the end there are a few anecdotes.

Beg. abruptly:

فرزند عالي جیه سعادت توام شاة عالم مهمان حفظ الله تعالى الم

Dated the 16th Muharram of ‘the 18th year’, i.e. of Shāh ‘Ālam, or 1191, the 22nd Feb. 1777, corresponding to 1833 of the ‘Samvat’ era.

Fl. 17: S 8.25x5.25; 7.25x4; II 16, no jadwals. Or. pap. Bad, careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149. Husn-u ‘ishq.

The well known allegorical story, in ornate prose and verse, by Ni’mat Khan ‘Ali, with the full name of Nūru’d-Din Muhaammad (d. 1121-1122/1709-1710), cf. above No. 111. For references to other catalogues see IVASB 826(3). Beg. as usual:

حذف عشق شد ایب بیانم، جو شمع اتک لاتش پرسانم.

At the end there is (on ff. 161v-168) a short note in bombastic ornate prose, without title, name of the author, or date of composition. Beg.

شکم انداز کرونه ستایش و تفا ایم.

Copied in 1243/1827-1828, apparently by the same Ahmad Husayn who copied the other portions of this majma’ (cf. No. 161).

Fl. 161v-168: S 12.25x6.5; 9x3.75; II 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150. Munsha’at-i-Mād’hūrām.

A fragment of an epistolographic work, containing models of official correspondence belonging to the end of Aurangzib’s time, and some private letters of the author. It was compiled in 1120/1708-1709, as expressed by the chronogram on f. 3v:

زغم مبنیات مادهو رام، by one Mād’hūrām, an employee of Lutfu’l-lah Khān (who was the son of Sa’du’l-lah Khān), and afterwards of Koki-tash Khān. Cf. EB 1412. The book is divided into two fasls: the first, dealing with official letters and documents (عوائض و احکام).
and the second, with private letters written to different friends. This fragment contains only a portion of the first qasîl. An insâha of Madhûrâm has been lith. in Lucknow 1844, 1864, 1879. Beg.

Transcribed in the beg. of the xiii, xiv c.

*Pl. 1v-2v: 8 8 x 6.25; 6.5 x 3; II 15, no jadwals. Or. pap. Ind. ndst. shikasta, Cond. not quite good. Injured by worms and dampness.

151.
Shish jihat.

A tale composed in highly bombastic ornate prose, written in such a way that the words at the beginning and end of the lines and three columns in the middle of the text, written in red, if read continually, form another five short stories. The author of this verbal jugglery, Rûp Narâyan, gives the date of the completion of his composition as 1121-1709-1710, in two chronograms, written in the introduction, and at the end in the verse مجموع شجاعت شدّ بی پایی شک و شیب. He may be, from the point of view of chronology, identical with a Hindu of the same name, who in 1129/1717 composed the Makhzanu’ll-îrfân, see R 62. The tale has been lith. in Dihli, 1855. The date of this scroll is given twice as the 27th Jum. I 1070 AH., but this date is improbable, firstly, because the tale has evidently been composed after it, secondly, because the appearance of the MS. does not allow us to accept this date, and thirdly, because the top there are seals, dated 1161/1748, placed in such a way as to suggest their being those of the owner for whom the copy was made. Therefore 1170 AH. should be read, i.e. the 17th Febr. 1757. Beg.

I. 624.

152.
Chahâr ‘unṣur.

The first of the four ‘unṣurs, of ‘Abdu’l-Qâdir Bidîl Azîm-âbâdî, see IVASB 387. Beg. as usual:

Dated the 1st of Safar 1246 the 22nd July 1830, by Sâdânâl Guri’dîrîl Kayî’t’h.

Pl. 134: S 8.5 x 5; 7 x 4; II 11, no jadwals. Thick greyish Or. pap. Modern Ind. ndst. Cond. tol. good. Stray notes on the fly-leaves.
Gulshan-i-sa'ādat.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muḥammad Amin (f. 4). As the latter explains (ff. 4–5), he joined in that year the service of Dāk'hūn Rām, who was, as stated in R 1067, a local chieftain under Nizāmū'l-Mulk Aṣaf-Jah (d. 1161/1758). This coincides well with the biographical details concerning the author of the Majma'ū'l-īnshā' (comp. in 1146/1734, for references see JvASB 390), Muḥammad Amin, surnamed Banī-Īsrā'il, with whom the present Muḥammad Amin is probably identical. The present work may therefore be an earlier version of the Majma'ū'l-īnshā'. It is divided into four fasla:

1. اصحاناق نواب سعادت اننساب به برکان و عربی ای جناب
2. رقیم رای عالم آریان باخیحا و اضعفا
3. مفاوکتات خان سرایا فضل و احسان فضل لله خان باعث دیر
4. برکان و برکان
5. رقیم از جانب خود به جانب برکان قدیمان و دریکان میرایان
6. رقیم از جانب خود به جانب برکان قدیمان و دریکان میرایان

The letters are addressed to many noblemen and officials who played prominent parts in the history of the Deccan of that time. Many of them are written on behalf, or addressed to, Sa'ādat Khān, governor of the Carnatic (d. 1145/1732–1733), to Nizāmū'l-Mulk (see above); as on ff. 6v, 17, 32, 33, etc.; Muḥāriz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.); Ghālib Khān (ff. 6v, 11, 12, 13, 13v, etc.); Faḍlu'l-lah Khān (ff. 15v, 25, etc.), Qızılbaş Khān (ff. 16v, 18–23, 40–50, etc.); Sulṭān 'Alī Khān (f. 26v); Muḥtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-umārā' Husayn 'Ali Khān, who is here called the sazir of Muḥammad Shāh. As this official held this post only in 1131–1132/1719–1720, and was assassinated the 6th Dhi'l-Ḥijja 1132/the 9th Oct. 1720 (see Elliot, Hist. of India, VII, 503), the statement of the author that he composed this work in 1131/1719 is corroborated. Beg.

A modern, but good copy, dated the 15th Safar 1262/the 12th Febr. 1846, by Muḥammad Šahghatū'l-lah b. Muḥammad Karimū'l-lah. Numerous emendations and notes on the margins.

154.
The same. II 503.

Another copy of the same work. It is very bad and fragmentary, corresponding only to ff. 2v, l. 3—f. 49v, l. 9 of the preceding transcript. Its continuation, almost to the end, is bound in No. 147, with which it fills the volume.

A modern copy, dating from the end of the xiii/xiv c.

Ff. 31; For measurements, etc., see No. 147.

155. Daqā'iq u'l-inshā'.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhār Dās, son of Ranjit (here رئیس دکتر) Rāy of Jaunpūr (f. 1v). He began his compilation in 1145/1732 (f. 1v), and completed it in the next year, 1146/1733-1734 (cf. f. 123v), for which date he gives the chronogram يژښه نامی. This work is described in detail, with a full list of all the 8 daqīqas and their fasāls, into which it is divided, in EIO 2120-2121, 2945, see also EB 1403 and Pr 1013. Of these five copies only the last one mentioned is complete, as is the present one. In this copy the muqaddima, on forms of composition in general, begins on f. 3v. I daqīqa (on the letters of the alphabet, etc.), in 3 fasāls, on f. 5. II daqīqā (on words, grammar, etc.), in 10 fasāls, on f. 8v. III daqīqā (on prose and verse), in 2 fasāls, on f. 33. IV daqīqā (on the defective ness of various expressions), in 2 fasāls, on f. 47v. V daqīqā (on the beauty of various expressions), in 2 fasāls, on f. 49v. VI daqīqā (on the arrangement of words in speech and in writing), in 2 fasāls, on f. 78. VII daqīqā (on polite expressions, etiquette, etc.), in 3 fasāls, on f. 82. VIII daqīqā, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 fasāls, on f. 85v. Khatima, on f. 125. Beg. as usual:

حمد ولاء و ثلثي متكافئ نتاز براكة صلبيست ك الزي

A modern, but good, copy, prepared for Charles Marriette كلايام بم داکیت اسکوئر i.e., probably Charles Marriette Esq., by one Laij, and dated the 12th Oct. 1832 (1248 AH).

Ff. 126; 8 9,5 × 6,25; 6,5 × 3,3; II 15, no judwals. Or. pap. Ind. shik-nast. Cond. good.

156. Muraqqa'-i-taṣwīr.

A collection of specimens of florid and bombastic style, dealing with no subject in particular. In the beginning there are
many passages eulogising the Safawides. Later on there are as many eulogies of various Indian noblemen and officials of the XII/XVIII\textsuperscript{c}. The author, who had an exceedingly high opinion of his work (cf. f. 46), does not give his name, and mentions only his takhallus (passim) Mukhilis. We learn also that his work has been written in or about 1144/1731-1732 (cf. ff 18-18\textsuperscript{v}, where two chronograms for this date are given: بیشی يعتبر مرقع هو تصويرها (بیشی مرقع تصویرها). There were several poets with this takhallus, but the most famous of them, Mukhilis Kāshī (d. ca. 1159/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhīs of Dīhlī, d. 1164/1751. The latter was an official under Nawwāb I'timād-ud-Daula Qamāru'd-Dīn Khān, and there are long eulogies of him on ff. 11v-12. As stated in E\textsuperscript{c}O 1707, Anand Rāy has composed a "collection of letters, edited in 1149/1736-1737." This may refer to the present work. Unfortunately neither Spr 159 and 202, nor the Rīyādu'sh-shu'wārā' (D 102, f. 434), nor the Sarī-azād (No. 58 above, f. 32), nor the Makhzanu'l-ghurā'īb, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the Hamīshā bihā, Spr 129, a Mukhīs, whose name was Qāsim Khān, is mentioned, but there are no particulars about him. In the colophon the work is attributed (apparently by a latter hand) to the authorship of 'Alī, which is nonsense. Beg.

Transcribed towards the end of the xii-xviii\textsuperscript{c}.

Fl. 46 : 8 9.75 x 6.25 ; 4.25 x 2.25 ; ll 12; within jadwals. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shikasta. Cond. bad; damaged by dampness. A bad vignette.

157.

Musawwadāt-i-Kewāl-Rām.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIII\textsuperscript{c}, as well as a number of business documents. The latest dates found in them are 1154, 1155 (ff. 77v. 80), and 1156 (f. 46) of the Pasli era. The great majority, however, are dated by the "year of the reign," but the name of the ruler is omitted. The introduction, and generally about 15 initial folios are badly damaged and partly torn off, so that there is no indication as to the exact name of the author, the title, and the date of composition. The title as given above appears in the colophon (f. 158). From the chronological point of view this...
Kewáil Rám may be identical with the author of the *Tadhkíratul-'umará*, Kewáil-Rám, son of Ragíhu Náth Dás (cf. *IV ÅSB* 216, and for the biography cf. R 339). It is difficult to say if this identity is real. At the end there are a few additional letters (ff. 158v–160). A note is added on f. 160v.

Of the initial line of the treatise only a few words can be read:

... dipping the quill... 

There may be a large lacuna after this, and the first letter found in this copy (which, indeed, may not be the first in fact), appears on f. 2, top:

نَمَٰدَاءُ التَّوَضَّيْفُ بِكَانِةِ التَّوْاَلَاتِ حَدِيثٍ تَمْثِيلٍ إِلَّا مَعَ وَجْدٍ (ب) فِي مُجَدِّدِ الْمُجَدِّد

Dated (f. 158) Calcutta, the 27th Muharram 1297, the 14th Sep. 1772. The name of the抄ist is given in the concluding line of one of the additional letters on f. 160, apparently written by the same hand, as Bábú Sadr Sháh Lál.

* Pf. IV 100; S 8,25x4,0; 6x3,25; II 17, no jadwalé. Or. pap. Bad Ind. mühasta. Cond. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

158. (Majmú‘a-i-maktúbát).

I 93.

A collection of official and private letters and documents apparently gathered from various works on inshá, such as the *Munsha‘át-i-Wáhid* (f. 248v), and others by Sá‘íb (f. 296), Mirzá Hasan (f. 297, of the same period), etc. They all deal only with Persian matters, and the great majority of them belong to the time of Sháh Sáli (1037–1052/1628–1642, cf. ff. 254v, 258v, etc.), and ‘Abbás II (1052–1077/1642–1667), cf. ff. 254v, etc. On f. 254v there is an official letter from ‘Abbás II (dealing with some religious matters, very florid). The name of the compiler and the date of composition are not given, but the collection cannot have been compiled before Ramádán 1137 May–June 1725, which date is found on f. 243v. Beg.

تَعَلُّمُهُ يَكُنِّي أَمْرًا حَسَبَ عَلَى هَدَى أَنْثِ مَنْ عَفَّتْ وَعَادٍ بَتَّةَ الْمُمَمَّاَرَ...

*Pf. 243-254v. For measurements, date of transcription, etc., see above No.

159. (Majmú‘a-i-munsha‘át).

III 26.

A collection of extracts from different works on epistolography. The compiler does not mention his own name, but almost all the dated entries belong to the end of the reign of Muhammad Sháh (1131–1161/1719–1748). The transcript itself, as stated in several colophons, was prepared at Calcutta in 1207/1792–1793. The contents are as follows:
1. (ff. 178–184). Dar ta'liq (va) tarkib (va) guvāʿid-i-mo-
ānī va aljāz-i-Fārsī. A short note on Persian compound sub-
stantives and some principles of syntax. The author's name is not
mentioned. Beg.

2. (ff. 186–248v). A long series of letters, private and
official, written by different scribes on behalf of their masters.
Some of them are known as the authors of epistolographic
treatises: Manārāl (ff. 186 sq.); MādThūrām (ff. 188v sq., 236 sq.,
245 sq.); Narsing'h (ff. 199v sq., 202v sq., 211 sq.); Muhammad
Ali (ff. 200 sq.); Shaykh Ahmad (ff. 200v sq.); Iltimād Khan (ff.
202); Faḍil Khān (ff. 203); Saḥā'il Khān (ff. 203); Adwirāj (ff.
204 sq., 274 sq.); Darjmath (ff. 216 sq., 237 sq., 244 sq.);
Siwārāmdās (ff. 227v sq.), and others. All of them were writing
in the second half of the XII/XVIIIc.

3. (ff. 249–250v). Tadhkira-i-abwāl-i-Sayyid Muhammad
Khān. Some details concerning the career of an official, Sayyid
Muhammad Khān; especially the events of the years 1160 and
1161/1747 and 1748 are discussed at length. The name of the
author is not mentioned. Beg.

ابن سيهم ٱلسُّجَدَة ۱۸۰۵ ۱۷۳۵ ۱۷۳۵

4. (ff. 257–289). Another long series of epistolary models,
from the same authors, see above (2).

5. (ff. 289v–293). A few firmanās and other documents
emanating from Aurangzib and Aʿẓam Shāh.

6. (ff. 293v–300v). Another series of letters from different
officials.

7. (ff. 301v–317). Tadhkira-i-abwāl-i-Sayyid Muhammad
Khān. Another account of the career of the same S. Muhammad
Khān, as referred to above (3). It is ascribed to the authorship
of Manūrāl (؟ مرنول). It was completed in the beg. of 1160/
1747. Beg.

8. (ff. 318v–331v). Several astrological notes, horoscopes,
etc., calculated apparently after the Hindu system of divination
of this kind, and translated into Persian. The notes also belong
to the last years of Muhammad Shāh's reign.

9. (ff. 332–360v). Isolated specimens of ornate and inflated
prose, epistolary style, etc., such as some Munājāt (ff. 332),
description of a pony (ff. 333), a few other notes. On ff. 337–347
there is a collection of rules as to how to address princes, etc., in
epistles. On ff. 347–360v there are a number of letters and
notes.

*FF. 178–360v: S 8,5 x 7,5; 8 x 3,5; ll 19 (in some places diagonal), no judwala.
Or. pap. Bad Ind. shikasta. Cond. rather bad. Worm-eaten and repaired.
160. (Bayāḍ-i-inshā).

An album of extracts from different well-known works, on inshā, history, etc., used as specimens of ornate prose. The compiler, who does not mention his own name, states (f. 3) that he has collected the materials and arranged this album in 1171/1757

The quotations are arranged under subjects (a list of them is given on ff. 3v-4v), and the names of the authors from whom they are taken, are almost invariably mentioned at the beginning of every extract. Beg.

محمد سلخی آفی‌بخش که دلبلی عف به‌افغان‌لی امف
Copied by Kūdar Māl.) to J o M. dated the 39th Ram. 1196/6th Sept. 1782.
Fl. 59: 8 8,7 7.5 3. 7 3.5 2 1.9. no jadwals. Brownish Or. pap. Ind. mat. Cond. tol. good. Marginal notes and glosses.

161. Fānūs-i-khiyāl.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only أبو العجر الفکش منتظیم الكذیل, perhaps for Arshadu’d-Dīn b. Ashraf, with the takhallus Khiyāl. He mentions also his son Ahmad Mukhtar (f. 1v). The work was begun in 1187/1773-1774 (see ff. 7-8, where many chronograms for this date are given); but it was completed only in 1190/1776, as stated in the concluding lines, f. 114, where the chronogram جراحاء‌بی‌پی‌رود is given. The work is written in a very bombastic style. It is divided into five lamhās, each subdivided into five tārīz. At the end there is a kḥātima (f. 84), with the heading:

خاتمه‌ی دیب بایان خیرت مفعولی عفا عرف تبتی و تدل هر حضری

After this there are a hundred chronograms for the date of the completion which appears here as 1188/1774-1775, with the heading (f. 112v):

مد کلمه مسواک، العدد نادر، العصر، دور، تاريخ اعماج ایبه هفراء
LETTERS, XII/XVIII. 139

Beg. of the work.

On ff. 115–115v there are a few notes, and poetical quotations from different poets: Sa‘īb, Arshad, Muhammadi, Bidār, Niẓām Khan Mu‘jiz.

On ff. 116–117v, there is a versified exposition of the elementary rules of Persian grammar, called in the colophon Intikhāb-i-
Risāla-i-‘Abdul-Wāsi‘ Hansawī. The latter, who wrote towards the end of the XII/XVIIIth., is chiefly known as the author of the Qawā’id-i-lughāt-i-Furs, see I ASB 1477, which, however, is written in prose. Beg.

Beg. of the work. 117v: S 12.25 x 6.5; 9 x 3.75; ll 19, no jadwal. Brownish Or. pap. Ind. mast. Cond. good, but paper is decaying. Numerous marginal notes.

162. (Majmū‘a-i-munsha‘āt).

In 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into bābs and fasls, the general appearance is that of an album. It seems very probable that the compiler planned a work on inshā, and collected specimens under appropriate rubrics, but that something prevented him from bringing his work to a completion. He should therefore be identical with the copyist, who was transcribing these extracts. But in fact there are at least three different handwritings, the bulk of the volume having apparently been written by one ‘Utam Chand of Gujrat, who wrote at Lucknow in 1192/1778 (cf. the colophon on f. 153v). Some portions of this majmū‘a have been written as late as 1202/1788, cf. f. 74v. The other scribe’s name is illegible (f. 136v), and a third (f. 178v) was Lāl Shīwji, who wrote in 1191/1777.

The majority of extracts are borrowed from the Bihār-i-sukhan (see above No. 144), the well known work on inshā by Muhammād Ṣalih Kanbu, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172, etc.). Also many quotations from the Akbar-nama by Abul-Fadl. On f. 154v there is an extract from the Chārābi‘-i-inshā‘, comp. in 1157/1744 by Krishan Sing‘h, with the takhallus Nishāt (cf. R 795); another work by the same author, the Bihār-i-khiyāl, is here apparently given complete (ff. 145–153v). The album is apparently divided into 7 bābs, each subdivided into several fasls but the copy is exceedingly fragmentary, the folios have been mixed up, and, as many pages are
left blank and there are no catchwords on them, the proper sequence of the leaves is often doubtful.

Fol. 1-4 may originally have been fly-leaves. They contain several extracts in ornate prose, and in verse (f. 3).

I bāb (f. 5), on the munājāt, chiefly extracts from the works of Abū'ī-Fadl.

II bāb (f. 10), dealing with congratulations (در مبارکیت و تهنیت حا), divided into 11 fasls, according to the occasions on which felicitation is to be offered.

III bāb (f. 63), on letters of condolence, etc. (در حدادات و تذمر), in three fasls, containing letters sent on the occasion of deaths, etc. Ff. 72-74v, apparently belonging to this section, contain, a versified story of the sāli of Tanūbī's (†) wife. The name of the author is not given. In the colophon it is called Qīṣṣa-i-Ṭanūbī wa sāli ihsan-i-zan-i-ā. Beg.

خداوردنا دلی دعه سالمن - گاه شورش فقد آتش پیچالم

IV bāb (f. 75), on miscellaneous letters, in 6 fasls.

V bāb (f. 128), in five fasls. The subject is not stated, and in fact it contains only the Jangānā-i-A'zām Shāh va Pahādūr Shāh (the events of 1118-1119/1706-1708), apparently complete. Beg.

یعنی دیباچه سخت نیافش آن

VI bāb (f. 137), in four fasls. Here only half a page.

VII bāb (f. 138), in two fasls, dealing with official documents, laudatory descriptions of various cities, and generally compositions in bombastic ornate prose. On ff. 145-153v is given the Bihār-i-khiyāl (see above in this note). It is so written that the initial and final words, in red ink, form an independent story. Beg.

از کلیس آرایی نمی‌ترسد، یا طرورت پخش کارا، کلیفات‌الغ

On f. 154v-155 there is an extract from the Gharībūl-inshā' (see above in this note), also on the same kind of verbal jugglery. On ff. 156-165 there are specimens of similar tricks, in verses, or in tablets, etc.

The fifth fasl which appears on f. 166, deals with descriptions of Kashmir, Shāhjahānābād (f. 172), Kābul, Lahore, etc. (f. 175), and minor items in the same strain. Some headings may be lost, and originally this fasl may have formed a larger section. On ff. 215-215v there is a petition (arzadāstā) from Sīvājī to A尿angzīb.

Ff. 216-232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

Ff. 232: 8 12.25×9; 233: 9.5×8; different number of ordinary, diagonal, transverse, etc., lines. No jalwāl. Or. pap. Mostly bad. Ind. shikasta. Cond. tol. good. Marginal notes on some folios.
163.

(Tašhīf dar tağnis).

In 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa‘ādat ‘Ali Khān Mubāriz Jang, a ruler of Oudh (1212-1229/1797-1814), by one Māhmūd ‘Ali (f. 2v). They were collected, and a special commentary on them has been written, by one Khīyālī, who gives no key as to his identity. At the end a long versified eulogy on the same Nawwāb is added, perhaps by the same Khīyālī (the takhallus of the author is not given in the poem). On f. 1v there are three lines in the middle of the page which may be a sort of a ‘table of contents’; it is stated there that the book is divided into two sanads, the first called Tašhīf-i sharif, and the second—Sahīfatu‘t-tašhīf. Beg. of the first sanad (f. 2):

احمد مرسل أحمد، حريتان بيشين حكم حائم ھندوستانى ام

The beginning of the first wasf (f. 3):

جبلان جبلان ملك هستى هستى الم

At the end of this section there is an extract from Amīr Khusraw (f. 8), and from a certain Lāla Amridīlāl.

The second sanad begins with (f. 8v):

خيالي بيش ارائه نثرهلى متنجاپسا إت تصليع جناب مؤمي محصور

علي أصحاب اجتماع خوسي و دجانه زا يبروى كتاب آوردى الم

The beginning of the poem in praise of Sa‘ādat ‘Ali Khān (f. 19):

وزير الممالك سلطنى بنشى، سليمان يشتكي سكرى يبجة

Copied about the middle of the xiii/xiv c. Seals, dated 1246/1830 are found at the beg. of each section.

It 24: 8 9×6; 3.5×3.5; ff 9, no jadwals. Or. pap. Ind. mast. Cond. fairly good.

164.

Khulāṣatu‘l-ınshā’.

In 54.

A collection of epistolary models, by Lachmī Rām of Dihli, composed in 1225/1810 (cf. f. 2v). The letters, apparently almost exclusively private epistles of the author, addressed to his relatives, friends, etc., are heaped together without any system or order. This work has nothing to do with the treatises bearing the same

Dated the 18th Dhi’l-hijja 1241, the 24th July, 1826 (corresponding to 1884 of the Sama’ud era).

Fly. 121: 8 5.5 x 2.25; 5.5 x 2.75; II 13: no jadwals. Or. pap. Ind. mast. Cond. bad. Much injured by worms.

165.

Lam’a-i-ṣādiqa.

A collection of epistolary models, completed the 14th Sha’bān 1240/the 28th Jan. 1831 (cf. f. 109v), by Fakhrū’d-Dīn Husayn (cf. f. 3v). It is dedicated to prince Muhammad Shāḥrukh Bahādur (cf. f. 5v, and passim). The work contains letters from and to the most different people (one is even addressed to a son of Colonel Gardener, f. 53v); some epistles may be useful for historians. The author mentions another work of his, the Riyāḍ-i-sādiq (f. 4). There is apparently no system in the arrangement of the letters. Beg.

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xlix/lx v.

Fly. 111: 8 8.5 x 5.75; 6 x 3.5; II 11: no jadwals. Or. pap. Ind. mast. Cond. fairly good. A few marginal notes by a different hand.

166.

(Majmū’a-i-inshā).

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). Bihār-i-‘azīm. An imitation of Zuhūrī’s well known Gulkār-i-Ibrāhīm (see No. 139.2), composed in 1250/1834-1835 (see f. 14, where several chronograms are given), by Shā’īq ‘Ali Khān (f. 2v), or simply Shā’īq (cf. f. 14), apparently a nobleman, but untraceable in all tadhkiras as a writer (he cannot be identified with Shā’īq mentioned in Spr 569). Beg.

2. (f. 14v). Bihār-i-a’zam. Another similar work on the same subjects as the preceding one, and even almost with the same arrangement. It has been completed in 1258/1842 (cf. f. 23, where several chronograms for this year are given), by Ghulām ‘Abdu’ll-Qādir with the takhallaṣ Shams (f. 15), or with his full name (cf. f. 28v), Ghulām ‘Abdu’ll-Qādir Shamsu’d-Daula Bahādur
Iʿtīdād Jāng; in a note on f. I he is called the son of Nawwāb ʿAzīmuʿd-Daula. The latter may be identical with Nawwāb ʿAzīmuʿd-Daula Wāḥā Jāh, of the Carnatic, who d. 1231/1816. The work begins with:

بِقِلال أَنَّهُ اسْمُ أَخْطَمِ أَوْ بُصْدِ شَانِي جَلَوْةُ يَوُدُّ إِنَّ مَلْسَ مُرْسَأً

3. (f. 23v). 

Inshā-i-Shamsi. A collection of private epistles, by the same author as of the preceding work. It is incomplete at the end, and the date of composition is not given. The letters do not contain any dates or names. On ff. 26v–28 there is a eulogy of ʿAbd Allāh ibn ʿAbd Allāh (his real name is not given), and on ff. 28–28v a similar glorification of Shāʿīq ʿAli Khān, the author of the first entry in this volume, to whom the author acknowledges his indebtedness in literary achievements (f. 28, ll. 12–15). The title as above is given in the heading at the beginning (f. 23v), but is apparently not mentioned in the text. Beg.

خرْمبِلَانِيّإِنْقَدْتُمْعَدْمَبُعْرَقُهُمْظَمْرُمَكْدَشْعْماً

Copied apparently towards the end of the xiii/xiv c.

Ff. 68a, 8, 35 × 3, 5; 6, 25 × 3, 5; ff. 15, no jadwa. Europ. pap. Good. Ind. modern mast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

167.

Inshā-i-ṣibyān.

An incomplete copy of a treatise on epistolary models, the same as the one described in IVASB 404. The present copy also does not reveal the name of the compiler or an exact date of composition. It is stated in the introduction that it is divided into three dairts, twelve bābā in each. But the present copy contains only the first 12 bābā (the last is incomplete).

1. (f. 3), letters concerning different domestic occasions.
2. (f. 7v), concerning sweets and fruits.
3. (f. 13), on different subjects.
4. (f. 1v), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (shanqiyya).
6. (f. 30v), congratulations.
7. (f. 36), letters of condolence.
8. (f. 38v), on titles and addresses.
9. (f. 41v), letters to seniors.
10. (f. 42v), letters to equals.
11. (f. 44), letters to juniors.
12. (f. 45), petitions, etc. (apparently incomplete at the end).
The work seems to be of modern origin. Beg.

A quite modern copy, dating apparently from the end of the xiii/xiv c.

Fr. 47; 8 7,25 x 5,25; 5 x 3; II 11, no jadwal. Europ. pap. Good modern Ind. msst. Cond. good. Interlinear glosses, mostly in Hindustani.

Haft tašwir.

I 1105.

A short composition in highly bombastic ornate prose, dealing with descriptions of the beauty and perfection of the human body. The author's name appears in the end as Masha'i; in the colophon he is called Maliku' sh-shawa'r Miya'n Masha'i. There are no indications as to the date of composition, nor any reference to any person known from other sources. One Muhammad Tawfiq Kashmiri is referred to on f. 17, but he cannot be identified. Beg.

Dated the 9th Dhul-Hijja 1241/ the 15th July 1826, by one Dàlaram.

Fr. 19; 8 7 x 4,5; 5,5 x 2; II 11, no jadwal. Or. pap. Bad. Ind. shikasta. Cond. tol. good.

2. Prosody, rhyme, poetics and rhetorics.

Miftâhu'l-qawâfi.

II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second qism of the Al-Mu'jam fi ma'âyir ash'âri' l-Ajam, by Shams-Qays (cf. f. 6v), which is a detailed old work on prosody, comp. shortly after 628/1231, see RS 190 (it has been published in 1909 as the Xth vol. of the Gibb Memorial series). A collation with the printed text (pp. 173–297) shows that although the contents are the same, the original text is briefly summarised, and all examples are omitted. In the colophon (f. 11v) the author of this brief version is called Muhammad Rida Shirazi, son of Haji Siradj ud-Din Nishapuri. There are no indications as to the date of compilation. The pamphlet is divided into: the muqaddima (f. 6v), in a few lines summarising the contents of the first bab of the Mu'jam (II qism). The first bab (f. 6v) (the first half of the second bab of the Mu'jam); II bab (f. 8v) (corresponding to the end of the second bab of the Mu'jam);
III bāb (f. 10) در حدود (bāb IV of the Mu‘jam), and the khātima (f. 10v) در عيون نوعان (the fifth bāb of the Mu‘jam).

The work seems to be of a modern origin. Beg.

جوادر معجم منظوم مكتمل يقال دهان شهرين لنين الم

Copied in a small size by Muhammad ‘Alī Mas‘ūd, in 1255/1839.

*Fr. 6–11v: 8.11 x 6.75; 8.5 x 4; II. 17–18, no jadwals. Or. pap. Bad Ind. nast. Cond. good.

170.

Anīsu‘l-‘āshiqīn.

I 90.

The well-known collection of poetical figures describing the beauties of different parts of the human body, by Hasan b. Muhammad ash-Sharaf, surnamed Sharaf ar-Rāmī, see IVASB 337. It is more often called Anīsu‘l-‘ushshāq, but the title as above is here given on f. 5. The present copy contains a dedication (f. 2v) to Sultan Shaykh Uways (757–776/1356–1374), which is rarely found in other transcripts. Beg. as usual:

حَمَدُ وَثَلَّائِي مَبَذَّيْنَ رَأَيْتُ كَلُّهَا (تَحْكَمَهَا) اِذْ دَرْ مُدْبُرَ فَنَرَى الْمُعَزَّة

Several fly-leaves at the beginning and the margins of the first 7 folios are occupied with poetical quotations. On ff. 52v–53 there is a short note with the heading صفتلی نه خوبی بچل صفت لست, dealing with the physical perfections of an attractive woman.

Dated the 18th Dhil‘al-hijja 1241/the 24th July 1829 (1833 of the Samvat era), by a scribe whose name is illegible.

*Fr. 53: 8.7 x 4.3; 5.5 x 2.25; II. 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

171.

Risāla-i-qawāfī.

I 446.

Jāmi’s well-known treatise on poetics, see IVASB 612 (9). A bad copy. Many notes on the margins. Beg. as usual:

بعد از تئیه بموزون تنین کلامی که قاپه سنجیده می‌گذر

Dated the 14th Dhil‘al-hijja 1241/the 20th July 1829 (corresponding to 1833 of the Samvat era). The name of the scribe is illegible.

*Fr. 6: 8.7 x 4.3; 5 x 2.25; II. 11, no jadwals. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten and repaired.
172.

(Majmū'a dar 'arūd).

Two well-known treatises on prosody, in a modern transcript:
1. (f. 1v). Risāla dar qāfīya. Jāmi'ī's well-known treatise, the same as No. 171; beg. as in that copy.
2. (f. 6v). 'Arūd-i-Sayfī. A treatise on prosody, by Sayfī Būkhārī, surnamed 'Arūdī (d. ca. 909/1503-1504). It was composed in 898/1490-1491. The title is often given in a different form. In the colophon of this copy it is styled Ar-risālatu's-sayfīya (f. 60); other titles are 'Arūd-i-qāfīya or Mizā'in'l-ash'ār. See Br. Lit. Hist., III, 458, GIPh 444, EIO 2046-2048, RS 191, Pr 116, 131, 142, 187, R 525. Edited and translated by H. Blochmann, 1867 (text only) and 1872 (text with a translation); lith. Cawnpore 1855, Calcutta 1865, cf. also G. S. A. Ranking, The Elements of Arabic and Persian Prosody, Bombay, 1885. This copy is quite modern, but the only complete one in the collection. Beg. as usual:

The first item is dated the 7th Rajab 1243, the 24th Jan. 1828, the second the 1st Dīl'il-Qāda 1243/15 May 1828, both transcribed by one Tajammul Husayn Rūmī (or Rūmī?)

Ft. 59: 8.9 x 5.75; 7.75 x 4.25; II.15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

Risāla dar qāfīya.

A short treatise on rhyme, by (Būhānu'd-Dīn) 'Atā'u'l-lah b. Māhmūd Husaynī, d. ca. 929/1523. As stated in the preface, it is an extract from the larger work of this author, the Takmilu's-sanā'at, which has been written before 906/1501, because it was dedicated to Mir 'Ali Shir, who died in that year. The work is divided into 9 short chapters, here called ħarf. For a detailed description, in which the original headings are given, see EIO 2052-2054 and RS 191 III. Beg. as usual:

The ħarfs begin: I on f. 2; II on f. 2v; III on f. 5; IV on f. 6; V on f. 7v; VI on f. 8v; VII on f. 9; VIII on f. 10v; IX on f. 11. At the end, ff. 12-16v a series of examples are given to illustrate different rules, discussed in the treatise; numerous marginal notes.

Transcribed towards the end of the xii/xvii c., by one Qādir-bukhsh.

Ft. 16: 8.10 x 3.75; 7.5 x 2.25; II 25, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.
174.

The same. II 381.

Another copy of the same work, quite modern. Beg. as in the preceding transcript, No. 173. The bars begin: I on f. 2v; II on f. 3; III on f. 7v; IV on f. 8; V on f. 11; VI on f. 12; VII on f. 13v; VIII on f. 16; IX on f. 17v.

Transcribed towards the end of the xiii/xiv c.

Fl. 10: 8 9 × 0.75; 7.5 × 3.75; II 17, no jadwals. Or. pap. Ind. coarse mast. Cond. not quite good. Worm-eaten.

175.

Risāla-i-qāfiya.

A brief treatise on rhyme and rules of versification, by Hilālī (see f. 12, and the colophon), who may be identical with the famous poet, who died in 938 or 939/1529-1533. It follows chiefly Shams-i-Qays (who is mentioned on f. 15v), cf. No. 172. 2. Beg.

الصحاب للفينه المذول والتعلة على صاحب ديواني الكمال الغن
Dated 1555/1599, by Muhammad 'Al-Maṣḥūf.

* Fl. 12-16; for measurements, etc., see above No. 169.

Copied towards the end of the xiii/xiv c., or the beg. of the xiii/xv c.

176.

Majma'uṣ-ṣanā'ī.

A portion of a concise treatise on poetics, comp. in 1060/1050 (of the chronogram غلى on f. 30), by Nizāmu'd-Dīn Ahmad b. Muhammad Ṣāliḥ as-Ṣiddiqī al-Ḥusaynī, see EIO 2088, 2089, 2937, 2938, RaBr 68, R 814, 821, 999; Ind. libr. Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four fasls, and a khatima: I fasl (f. 32) (in this copy it is incomplete); the remainder of the work is lost: II در سرقات شعری; III در ذکر مصایغ معنی; IV در بیان بدایه لغتی the khatima. Beg.

شکر رازیه از آنجه در تحویل تاقیر کفیج منعی یا ای للہ

Copied towards the end of the xiii/xvii c., or the beg. of the xiii/xv c.
177. 'Ātiyya-i-kubrā.

A treatise on rhetoric and stylistics, by Sirāju'd-Din 'Ali Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

Date: the 11 Shārīf of the 18th year of Muḥammad Akbar Shāh, i.e. 1238/the 28th Oct., 1823 (the scribe's name is damaged).

* Fl. 1v-28v; S 8.25 x 6; 6.5 x 4.3; li 10, no jadwal. Or. pap. Ind. mast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178. Ar-risālatu'l-wāfiya fi ʾilmī'l-ʿarūḍ wa'l-qāfiya.

A portion of the treatise on prosody and rhyme, by Shamsu'd-Din 'Abbaš with the takhallus Faqrī, or Maftūn (d. ca. 1181/1767), completed in 1161/1748. Its text is given complete in the Riyāḍu'sh-shuwrā' of 'Ali-Quli Wālī Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 34v-35v, l. 6, of the MS, in the Society's collection, D 102. Beg. as in that copy:

Transcribed probably in the same year, 1250/1839; as the other entries in this majmū'a (see Nos. 169, 175). The last folio is written by a different hand.

* Fl. 1-5; for measurements, etc., see above, No. 169.

179. (Majmū'a dar ʿarūḍ).

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). ʿArūḍ-i-Sayfī (see above No. 172.2). An incomplete copy, beginning with the first faṣl, without an introduction. The text in the beginning sometimes deviates from the usual one, but at the end coincides fairly well. Beg. (corresponding to f. 6v, l. 15 in No. 172.2):

2. (f. 21v). Risāla-i-ṭālibī dar ʾilm-i-ʿarūḍ wa qawāṭī (cf. f. 22v). A treatise on prosody and poetics, in two bābās, by Abū Ṭalib Khān b. Muḥammad Beg Khān Iṣfahāni Tābrīzī (d. 1220 or
1221/1805-1807). For his biography see R 378-379. The exact date of completion of the treatise is not given. Beg.

3. (f. 40v). ‘Arūd-i-Sayfī. Another copy of Sayfī’s work on prosody, incomplete at the end. See above, 1. Beg. as usual:

4. (f. 64). (Risāla dar ʿarūd). A fragment of a larger work of which the title is not mentioned here. It is only the 6th bāb, dealing with prosody, beg.

The work must be of a quite modern origin, because Bīdīl (d. ca. 1133/1720), and even Wālīh (d. ca. 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). Risāla dar fann-i-shīr guftan. A paraphrase of Sayfī’s treatise on prosody, slavishly following its original. It is ascribed to the authorship of one Fayḍī; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Fayḍī of Akbar’s time (d. 1094/1585). It seems to be a fake of much later origin. Beg.

Only the first item is dated (f. 19), the 1st Dhūl-Qa’dā 1345/the 24th Apr. 1829, by Muḥammad Murādī Bījāwī. All other items, although apparently dating from about the same time, are written by different scribes. Most probably they were bound together quite accidentally. On ff. 20-20v there are scrappy quotations, illustrating different metres.

Fr. 90: S 8.5 x 6; and approximately 6.5 x 4. The number of lines is different, 18, 14, 13, 15. The last item was originally written on leaves of a larger size, now folded. Or. pap. Different Ind. nast. Cond. not quite good. Worm-eaten, pasted over. Marginal notes and glosses, especially towards the end.

180. (Majmū‘a dar ‘arūd).

A collection of short treatises on prosody and poetics, by different authors (the poetical works in the same volume will be described in the section dealing with poetry).

1. (f. 1v). (Risāla dar sharh-i-ba‘di ashr ‘arūd). A collection of notes on isolated verses from the diwān of Ḥākim, or, to give him his full name, ‘Abdu’ll-Ḥākim Lāhūrī (d. ca. 1200/1786; cf. R 1086), and of a few other poets, by Sirāj ‘Alī Khān ‘Arūd (d. 1169/1756). The compiler of this collection calls himself Wārasta,
and is probably identical with Siyālkūtī Mal Wārasta, a poet of the end of XII/XVIIIc. (cf. R 1089). He states in the opening lines that he saw the notes in question written on the margins of a copy of the diwān of Hākim. They inspired him with so much enthusiasm that he decided to collect them in a separate book. It was completed the 27th Muharram 1193/the 14th Febr. 1772, at Farrukhābād (f. 6). The copy may be an autograph. Beg.

2. (f. 6v). (Mu'ammayāt): Two long logographic poems, one in the form of a mathnawi, on the names of God, and the second in the form of a qaṣida, on different names. In the first the takhallus of the author seems to be Sayfī. Beg. of the first poem (f. 6v):

بيهاقان ذل لمومات ذل لار بیش، بیدلی شب در منی آب خوشی، الم

Beg. of the second poem (f. 8):

بعی میکان مطل حسن تو تر نیرو آنتاب;
مطلع حسی عی دارد مه شیر بر آنتاب;

Numerous glosses. The first poem was transcribed in 1193/1770, at Farrukhābād, in the Diwānkhāna of Mft Rausher ‘Alī.

3. (f. 9v). Khāʃyatu'l-mathal: A brief versified paraphrase of Sayfī’s work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695–1699 (f. 9v, chronogram (بيش میکان), by Muhammad b. Muhammad Sa'id Ansāri Dihlawi, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم معمودی له سخین سندوان، عووی ومعنی موسرین الم

Beg. of the versified exposition (f. 10, top):

الله القدح در میکان و مسای، بر عطایی تویتی نعمتی، الم

In the versified colophon (f. 15v) it is dated the 22nd Jum. 1119, the 18th July 1778.

4. (f. 16v). Riyāḍu's-sana'i'i'-'t-Quṯ Shāhī. A treatise on prosody and poetics, by Ulfaṭi b. Husayn Sāwaji, as he calls himself. He is referred to in the Ṣarīna-i-Khāšqā (cf. RS 111, where his name is given in exactly the same form). He compiled it in 1048/1638–1639 (cf. f. 30), and dedicated it to ‘Abdu'llah
Qutb Shah (1020-1083/1611-1672). See Br 181, where the chrono-
grams are quoted. Beg.

还需要根据上下文和相关文献进一步解读或翻译这些内容。
CHAHAR GULZAR.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth gulzars have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithafri (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithafri Ali b. A'zam 'Ali Bukhari Barilawi. A corroboration of this may be found just in the beg., where he alludes to his name as "ابن نشافر امیر نفizar جنین".

The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four gulzars, subdivided into numerous guls: I (f. 2v), in five guls, on Persian grammar; II (it is here called جنای, f. 43v), in two guls, on ornaments of style (sanâ'î); III (f. 61), in two guls, on forms of prose and poetry; IV (f. 83), in three guls, on tropes and rhyme. At the end there is found (f. 87) a خانیه طبع, transcribed from the Calcutta printed edition of 1240/1825. The work seems to be of very modern origin, and has probably been completed not long before it was printed. It was re-edited several times after this: Bombay, 1844, Lahore, 1864, Cawnpore, 1879, and was apparently used as a school book. Beg.

184.

SHARH-I-MU'AMMÄ-I-HUSAYNI.

A detailed commentary on the famous treatise on logographies, of Husayn b. Muhammad Husayni Nishapuri (d. 904/1499), cf. IvASB 346. The commentator calls himself Muhammad b. 'Ali al-Yandaki or an-Nandaki (f. 1v, not quite clearly written, perhaps Nawandaki, as marked on the flyleaf). The work is dedicated to 'Abdu'l-Aziz Bahadur Khân (f. 2v), who apparently was the first Bukhara prince of the Shaybanide dynasty, in 947-957/1540-1549. There was another 'Abdu'l-Aziz, a Janide, also at Bukhara (1055-1091/1645-1680). It is most probable, that the
first one is meant because in his title the usual expression is omitted and he is called only (f. 2, bottom) In case the second 'Abdu'l-'Aziz should be meant this would be rather strange.

The exact date of completion is not given. Beg.

بعد إذ تفصيص اثنين بمالک الملكي. كل ذات بن مثالش الغ

A bad copy, dating from the beg. of the xii/xviii c. Although well written and in a good state of preservation, it is left without diacritical dots. Headings also are rarely marked.

Ff. 135; S 8,5 x 5; 6 x 2,75; II 19, blue jaliwals. Brown Or. pap. Turkestani nask., almost dotless. Cond. good. A few notes and seals on f. 1, erased. A few marginal emendations.
VI. POETRY.

185. Ta'rikh-i-dilgusha-i-Shamshir-Khati. I 130.

The well-known prose summary of the Shāhnāma of Firdausi, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Husayni of Kābul, see IVASB 423. The original MS, contains here only ff. 56-110, and 125-234; the rest of the copy was supplemented in a quite modern transcript. As usual, there is an appendix on Firdausi's biography, etc., on ff. 230v-234. Beg.

محمد بیگ خان و توالی بی نفیس راجع الوجود الم

Dated (the original portion) the 12th Shabān of the 17th year of Muhammad Shah's reign, i.e. 1147 (the 7th Jan. 1735), Husaynābd, by one Māhman (or Māhmud?).

Pl. 234: 8 9,25 x 5.75; 7,25 x 3,75; II. 18, no jadwals. Or. and Europ. pap. Ind. mast. and bad shikasta. Cond. tol. good.

186. The same. III 84.

Another copy of the same work, beg. as usual, see No. 185. The author's name is given as توتکل بیک ولد بونک بیک. This MS does not contain the appendix, found on ff. 230v-234 of the preceding copy.

Transcribed towards the end of the xvi/xvii c.

Pl. 210: 8 12 x 7,5; 8,25 x 4,5; II 16, within double jadwals. Or. pap. Ind. mast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1317 AH.

187. The same. II 358.

Another copy, with the same appendix as in No. 185 (beg. on f. 376v). Beg. as usual. The author's name is given (f. 2) as توتکل بیک.

Copied towards the middle or the end of the xiii/xiv c.

Pl. 285; 8 14 x 8; 9,25 x 4,5; II 13, within double jadwals. Or. pap. Ind. large mast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Mediocre vignette.
دیوان منوچهری

Diwan-i-Minūchihri.

Poems of Minūchihri, or Abū’n-Najīb Ahmad Dāmghānī, surnamed Šast-gallū, d. ca. 432/1040–1041, or 439/1047–1048 (Spr 483 gives 483/1090). See Br. Lit. Hist. II, 153–156, GIPh 225–226, Horn 64, 81, 154, Pizz i, 82–85; RS 206, 212, 224. Ind. libr. Bk 14, 15, Spr 483. Partly edited by Biberstein Kazimirski, 1876, and the whole text, with a translation, by the same, 1886. Lith, Tehran, 1297/1880, and apparently at least once more, in Persia. The diwan contains chiefly qasidas, not arranged in alphabetical order, in praise of different princes; at the end there are a number of so-called musammāfat, here styled musaddasāt. Beg. of qasidas, as usual:

همی میرن مین نبات لودله باریورها
همی سورد مین راغ عثیرها بسچمرها

Beg. of musaddasāt (f. 73):

شیر دهد شن بیاب مادیر ازیر کونک دیدن کهای بیاب خود شیر

A modern copy, transcribed soon after 1882 (which appears in the water-marks of the paper).

Fr. 86; 8.11 x 6.5; 8 x3.75; ll. 14, no jadwals. Europ. pap. (water-marks F. Thomas, 1862). Good modern Ind. nst. Cond. good. Glosses on the margins explaining antiquated words.

189.

Diwan-i-Abū’l-Faraj Rūni.

Poems, chiefly qasidas of Abū’l-Faraj b. Mas’ūd Rūni (d. shortly after 492/1099), see Iv ASB 431. A defective copy, incomplete at the end, containing:

1. (f. 1v). Qasidas, not alphabetically arranged, in praise of the Ghaznavide sultans, beg. as usual:

سیمر دولت و دیو انتکه هفت اقلیم آبی اغلب فرماله و شاپه مظفر ابراهیم

2. (f. 49). Qīṣas. There is a lacuna after f. 48, and it is impossible to determine if the initial qīṣā given here really is the first one of the series. Beg.

بیغ فرجال را دیدن بنایی که دژ او اخلاقی است

3. (f. 51v). Rubā’īts. There is no heading; the poem, which appears here first, begins:
190.

Diwān-i-Azraqi.

Poems of Abūl-Mahāsin Zaynu’d-Din Abū Bakr Azraqi of Herat, who died ca. 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPH 258, Horn 67, 134, Pizzi I 67, II 308; RS 211, 213, 224, 234, Pr 742–743. *Ind. & Irr. Spr* 366–367. The diwan contains almost exclusively *gāsidas*, not alphabetically arranged, and without headings (for which, however, space is reserved at the beginning of every one of them). At the end a few *qīfās* and *rubā’īs* are added.

Beg. of *gāsidas*, as usual:

> ز نفر من رنين دايرة تشا - ل، زهين تفهف فربوند أئيشين سويل.

Beg. of *qīfās* (f. 59); only 4 of them are given.

> خططه مدخ مرحون دل رجون ديده خوش،
> از بي نهض بدانند برکگی حجم.

Beg. of *rubā’īs* (f. 59v); there are 36 of them.

> کر عقل مکلی کدر مشتر بودی، بر جمپر ملک فت نور زیتون.

A fairly good, but rather decayed copy dating from the end of the xi/xii c. 

Pl. 62; 8 7 x 3.5; 3 x 2.25; II 17, within jadwals. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

191.

Diwān-i-Ahmad-i-Jāmi.

Poems, ascribed to the authorship of the early Sufic saint, Abū Nasr Ahmad b. Abi’l-Hasan of Nāmiq in the district of Jām, who used the *takhallus* Ahmad or Ahmadī (d. 530/1141–1142). For references see IV-ASB 436. The present diwan is different from the one there described; the poems are here arranged alphabetically, unlike in the other copy, and the contents of both versions seem to differ very considerably. The *mathnawi* poems, contained
in the unarranged version, are not found here. On the whole the modern, anyhow form and style of these ghazals renders the authenticity of both divāns very suspect, and there can be little doubt that even if some poems really belong to Ahmad-i-Jām, there is also a considerable foreign element, probably due to attempts at emendation on the part of admiring Indian editors, etc., of the last three centuries. The unarranged version is most probably more authentic.

Except for one mukhammas at the end (of spurious origin), there are only ghazals. Beg.

Dated the 5th Jun. II 1224/ the 18th July 1809, transcribed by Muhammad 'Aqīn, son of Muhammad Niẓām of Kharwar (تیموری), for one Ghulīm Muṣṭafā Shāhjīw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Pl. 90: S 0.75 x 5; 7.75 x 3.5; II 17, within jadwals. Brownish Or. pap. Ind. mast. Cond. tol. good.

192.

Sharḥ-i-Hadiqa.

II 522.

A revised edition, with a commentary, of Sanāʾi’s (d. 525-576/1131-1181) famous Ḥadiqatu’l-hāqiqat, by ‘Abdu’ll-Latif b. Abdi’ll-laḥ al-ʿAbbāsī (d. 1048-1049/1638-1640), the same work as the one of which the second part is described in IvASB 445. The present copy is slightly incomplete at the beg. and end, and only the text of the Ḥadiqa is supplied at the beginning by a modern hand. The opening lines of the Society’s copy (IvASB 445) correspond to f. 155v, l. 15 of the present one, and the latter ends (in its original text) on f. 243, l. 6 of the Society’s transcript. The bābās begin: 2nd on f. 60v; 3rd on f. 126v; 4th on f. 141; 5th on f. 145v; 6th on f. 155v; 7th on f. 183v; 8th on f. 191v; 9th on f. 195; 10th on f. 216v; 11th on f. 230v. The modern beginning is merely that of the Ḥadiqa itself: چل لرین پور و این آرایه، اگ... beg. of the older text (f. 2):

Copied apparently in the end of the xi/xvii c., or beg. of the xii/xviii c.

Pl. 304 (the older text occupies f. 2-293v) S 10 x 0.25; 7 x 3.75; II 19 (verses in three columns), within jadwals. Brown Or. pap. (new margins, Eur. pap.). Ind. mast. Cond. fairly good. Marginal notes and additions.

193.

Sharḥ-i-qāṣāʾid-i-Anwari.

I 525.

A commentary on Anwari’s (d. 540-587/1145-1191) qāṣīdas, by Abūl-Hasan Husaynī Farāhānī, who wrote towards the end of
the XI/XVIIc., see IvASB 455, where references to other catalogues are given. The present copy does not contain the commentary on the qit'as, etc., which forms the second part of IvASB 455. Beg. as in EIO 948, etc.:  

سلاسل الكهازه كواهي برذعة خانواده امكن الم

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).  

Copied in the beg. of the xii/xvii c.

Fl. 96; S 7.75 x 5; 5.75 x 3.25; l. 17, no jadwal. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

194.  
The same.  

Another copy of the same commentary, slightly defective at the beginning. It opens with exactly the first line of f. 2 of the preceding copy:  

و أؤلبت قدمم سيلة شدة الم...

It contains also the commentary on the qit'as, etc., which is not found in the preceding transcript, beg. (f. 59v), as in No 24 (IvASB 455, f. 77v):  

دأ ذام تو سالب بيتات ذ بوج، الإله

It is slightly incomplete at the end, and the last line corresponds to f. 107, l. 12 of the No 24 (about half a page is left out).  

Copied towards the end of the xii/xvii c., or the beg. of the xiii/xix c.  

Fl. 81; S 12.25 x 9.75; 9.5 x 4.5; l. 23, no jadwal. Or. pap. Ind. mast. (different hands). Cond. tol. good.

195.  

Diwan-i-Khaqani.  

A good copy of the diwan of Alfaru`d-Din Badil Ibrâhim b. Ali Najjâr Khâqâni Shirwanî (d. 582–595/1186–1199). For references see IvASB 456. This copy contains:  

1. (f. 1v). Qasidas, not alphabetically arranged, beg. as usual:  

دل من بير تعليم است من طفل دلانش؛

بم تسليم سر عشت كات و نبتانشان.

2. (f. 198v). Tarîf bands and tarkib bands, beg.  

دل ازيان وال دل تائي يجي ديلاي جالي شو;

جو مسطل ابيست براجالا غلام خاص سطاني شو.
3. (f. 278v). *Qil‘as*, etc., beg.

4. (f. 344v). *Quatrains, fards*, etc., beg.

5. (f. 333). After the colophon, some more poetry is added under the heading. *Also* a number of *qasidas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 333) the 10th Ram. 1086 (the 28th Nov. 1675), at Sialkot, by Dost Muhammad *vi al-hak‘ar* (†) Haspitari (?).

Pl. 338; S 10 x 7,75; 0,25 x 3,25; II 10, within jadwals. Brownish Or. pap. Ind. nats. Cond. fairly good. Worm-eaten.

196. Sharh-i-diwan-i-Khaqani.

A commentary on the diwan of Khāqānī, by Muhammad b. Da‘ūd b. Muhammad b. Maḥmūd Shādī’abādī (or Shāhābādī), who wrote early in the X/XVIc., see IvASB 459. The present copy is fragmentary and contains only a small portion of the whole work. Its beginning corresponds to f. 26, l. 2 of the MS. referred to here. Towards the end there are many lacunas.

A bad transcript dating from the end of the XIII/XVIII c. or the beg. of the XIX/XIX c.

Pl. 97; S 12,25 x 9,75; 9,75 x 4,25; II 27, no jadwals. Or. pap. Ind. nats. and shikasta different hands. Cond. not good. Worm-eaten. Marginal notes.

197. Tuḥfatul-‘Irāqayn.

The well-known *mathnawi* poem of the same Khāqānī, see IvASB 461, where references to other catalogues are given. Numerous explanatory notes and glosses, interlinear and on the margins, mostly by the same hand. Beg. as usual:


Dated the 7th Rabi. II 1042 (the 22nd Oct. 1632).

Pl. 102; S 7,5 x 4,25; 4 x 1,75; II 16, no jadwals. Or. pap. Ind. nats. Cond. fairly good. A seal at the end, dated 1068 AH.
198.

The same.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial byat in the following way: ""زمَى خَدَمَت آدَن خَدَانَيْي تَرَاتَت

Dated the 17th Sha'bán of the 12th year of Muhammad 'Akbar, i.e. 1232/ the 2nd July 1817, copied by Wajid 'Ali, son of Muhammad Ajward, of الأَسْلَة.

Pt. 119: S 9 x 0.25; 7 x 3.25; II 14, no jadwals. Or. pap. Ind. nast. Cond.: tol. good.

199.

The same.

Another copy of the same poem, this time with only a few marginal and interlinear notes. Beg. as usual, see No. 197.

Dated the 13th Sha'bán 1284, the 10th Dec. 1867, copied by Lutf 'Ali Shirazí.

Pt. 115: S 9.75 x 0.5; 7 x 3; II 16, no jadwals. Or. pap. Careful Ind. nast. Cond.: tol. good.

200.

Iskandar-nāma-i-barri.

The famous poem of Jamāla'd-Din Abū Muhammad Ilyās b. Yūsuf b. Mu'ayyad Nizāmī'Din Ganjawi, with the takhallus of Nizāmī (d. 598-607/1201-1211), see IVASB 466, 5a. This copy contains only the first part of the Iskandar-nāma. Beg. as usual:

خَدَايَا جَمِيلِيّ پَدِشَاهِی تَرَاتَتَ؛ زَمَى خَدَمَت آدَن خَدَانَيْي تَرَاتَت

A modern copy dating from the end of the xii/xviii c., transcribed by one Tājul-Dīn.

Pt. 111: S 7.25 x 4.25; 6.25 x 3; II 15 (double column in the centre of the page and a marginal column outside), within jadwals. Or. pap. Ind. nast. Cond.: tol. good. On ff. 13, 17, 37, 55, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

201.

Iskandar-nāma-i-bahri.

The second part of the Iskandar-nāma of Nizāmī, see IVASB 466, 5b. Beg. as usual:

خُرِّ هَرُكُمًا ْذِنْجُي ْأَرَدُ بِذِد ْأَنَّا ْكَلِيدُ

Copied towards the end of the xi/xviii c.

Pt. 121: S 8 x 5.25; 6.5 x 3.75; II 15, within jadwals. Or. pap. Ind. nast. Cond.: bad. Worm-eaten and dirty. Notes on the margins and on the fly-leaves.
202.

Qawā'id-i-'Alī Shir.

A commentary on Nizāmi’s Iskandar-nāma, by Muḥyī’-d-Dīn b. Nizām, composed in 956/1549 (f. 3v), and dedicated to one Miyan ‘Alī Shir (f. 3v). See R 859 (the title is there given as توحید عليشیری), and Spr 522. Beg.

Dated the 10th Rab. II 1082, the 18th Aug. 1671, copied by Naṣīru’-d-Dīn.

Ft. 157; S 8.5 × 5.75; 6.5 × 3.25; II 19, no jadwals. Brownish Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

203.

Sharḥ-i-Makhzan-ul-asrār.

A commentary on Nizāmi’s poem, Makhzan-ul-asrār, different from IwASB 469. The present copy contains no introduction, and opens with the first verse of the poem:

هَسَتُ كَلِيدٌ دَرُ كَلِمَةٍ حَكِيمٍ . ... هَرَفْتُ إِلَى كَلِمَةٍ حَكِيمٍ كَثَبَ حَمَيدٍ اسْتَدَأَلَ

The name of the author is given at the end of the colophon as Qādī Ibrāhīm Ṭhata’i (مصنف الشرح قاضي إبراهيم ثثثاتي). The date of composition is not mentioned, but as there are references to the commentary by Muḥammad Balkhi (cf. f. 81v), which was composed in the end of the XI/XVIIc. (cf. EIO 998), the present work must have been compiled sometime at the end of the XI/XVIIc., or beg. of the XII/XVIIIc.

Copied in the XI/XVIIIc., by Ḵanṣhi Ṭāhir Muḥțāj, son of ‘Abdu’l-Wāḥid Qurayshī Akbarbādī, at Akbarbād.

Ft. 85; S 8.9 × 4.75; 7.3 × 3.75; II 27, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. Marginal notes.

204.

Kulliyāt-i-‘Atṭār.

An incomplete kulliyāt of the mystic maddānasī poems of Farīdu’-d-Dīn Abū Hāmid Muḥammad b. Abī Bakr Ibrāhīm Nishāpūrī, with the takhallus ‘Atṭār (d. 618–627/1221–1230), see IwASB 477. It is divided into two volumes: probably there were originally one or two volumes more, containing the other poems of ‘Atṭār.
The first volume contains:
1. (f. 1v). Mukhtār-nāma, sometimes called Rubā‘iyyāt. It is a collection of quatrains on different mystical subjects, arranged under fifty bāb, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576-577, etc. It contains a prose preface, in which Aṭṭār refers to his other works (cf. R 577), beg:

Beg of the verses (f. 2v):

The poem is incomplete at the end.
2. (f. 58v). Jawūhiru’dh-dhāl, the same as IvASB 477, 13. Beg, as usual:

Beg of the verses (f. 2v):

3. (f. 171v). Musībat-nāma, the same as IvASB 477, 8. Beg, as usual:

4. (f. 254v). Iḥāt-nāma, the same as IvASB 477, 3. Here it begins in a different way:

The second vol. contains:

5. (f. 1v). Asrār-nāma, the same as IvASB 477, 6. Beg, as in IvASB 478, 2:

6. (f. 34v). Maqāharu’l-ajā‘īb, see EIO 1031, 18, EB 622, 5, Pr 154, R 579, Spr 353, etc. Beg, as usual:

7. (f. 106v). Lisānul-ghayb, a rare māthnawi, see EIO 1031, 16, 1033, 11, EB 622, 4, 623, 6, 624, 13, 625, 20, 626, 2, etc. Beg.

8. (f. 164v). Ushtur-nāma, see IvASB 485. Beg, as usual:

The authorship of this poem, ascribed to ‘Aṭṭār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhi’l-hijja 688; the 30th Dec. 1289:

ب سال ششصد و هشتاد و دو جارا; شهو دن بیو آت بیرون،
ژ در التهجه كشته ب دو و پنچ، که می‌توان کوشند دقت سی را بکنی.

11. (f. 269v). Haft wādī, see IASB 477, 4. Beg. as usual:

محمد پاک آژجیان پاک ان پاک را، کو خلقت داد مشتی خاک را.

12. (f. 278v). Waṣlah-nāma (incomplete at the end), see IASB 477, 9. Beg. as usual:

ابتدا اول بیف سام کردن، خلقت هفت و شش و پنچ و جمبار.

13. (f. 290v). Pand-nāma, see IASB 477, 10. Beg. as usual:

محمد به سعد مر خدای پاک را، آنها ایمل داد مشتی خاک را.

14. (f. 299v). Kanzul-haqā’iq, see IASB 477, 15. Beg

بنا آنها جانیا لب دینی داد، خدای را در خدای دانی یخی داد.


بنا آنها هستی ای دنیای یکم، نفسی به نطقه زو اوراچین یافت.

16. (f. 325v). Kanzul-asrār, see EIO 1031, 8; EB 623, 20, 624, 10, etc. It seems also to be spurious, because, as in all other known copies, the date of composition is given (f. 345) as 699/1299-1300:

ب سال نقع این بر خلقت و عالم این، که دیر شمشی شد تنیم این.

Beg. of the poem as usual:

سیاس این که بر خلقت دیو، که آز خلقت بدید اورن آدم.

Copied about the middle of the xi/xvii c. (on f. 235v of the first vol. there is the date Thursday, the 13th Rajab 699. This is indeed a ridiculous forgery; the appearance of the MS. renders this date incredible, and the 13th Rajab in 699 AH. was Monday, not Thursday).

2 vols. Fl. 312 and 345; 8.13.3 x 8.25; 8 x 4.75; ii 24, within jadwals. Brownish Or. pap. Ind. nst. Cond. still fairly good, but paper is decaying. At the beginning of each of the poems there are mediocre vignettes, some in good order, and some damaged or faded. Several seals, the majority dated 1169 AH.
205.

Mantiqu't-tayr.

The well-known poem of 'Atţār, see IVASB 477,7, beg. as usual:

آنتک چٹک، آنتک چٹک را، آنتک چٹک بچھید مست خاک را

Scrapy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 23th Ram. 1114/the 12th Febr. 1703. The equivalent of this date, the 3rd year of the reign' makes it rather suspicious, and, as the 23th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muhammad Ja'far.


206.

Waslatt-nama.

A Sufic mathnawi poem, dealing chiefly with the legend of Hallaj, by the same Faridu'd-Din 'Atţār (cf. here No. 204), see IVASB 477 (9), where references to other catalogues are given. Apparently exactly this particular copy is described in Spr 370. It is peculiar to find that in the colophon the poem is attributed to the authorship of Shaykh-sh-shuyukh Shaykh Bahilu. Accordingly, there are many places in which his takhallus is mentioned (ff. 2v, 49v, 51v). This is certainly a most impudent forgery. A collation shows that the text is the same, except for some lacunas, chiefly coinciding with places in which 'Atţār mentions his takhallus. The beginning of the poem is not its real beginning, but a fictitious stopgap, and corresponds to f. 390v in IVASB 477, or approximately the 48th bayt of it:

"غشخطا: این در آ در سر چیران،
تایبیاتی سر غشخ لمسان،"

The concluding bayt of the introduction is here omitted. It is in the original (f. 391):

"کفت، ولست نامه را عطار بیا، ختم کردان یا نمی دستیاریه،"

In the penultimate verse, درد بیلوزیش هدف حاضر شده, درد بیلوزیش مکر حاضر شده, is changed into, درد بیلوزیش هدف حاضر شده. It gives a good idea of the artfulness of the "Shaykhun'sh-shuyukh". The text of the Waslatt-nama comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Atţār's works, or partly
extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says:

أنتجنا كتاب عطار الدين
درو منطقه از نور يقيقن
سایه در خروشید کم کند مداد
خدود همه خروشید کرد و السلام
قطره اذ نبود فریا ازغد
در خروشید واب وابد
کشتی عطار خود امرز بود
ایک اندرو علای بس اغرز بود
کشتی جملول از جانال بود
هرمکه کوید آیت پرها بود
کشتی نبلول را توجیه دانی
دایما در نگرانی نتیرید دان

It is difficult to identify the plagiarist. There was a poet with the name Bahlool in the X/XVIIe. (cf. IvASB 673).

Dated Ramadān 1006/June-July 1696 (2), copied by Muhammad Fādil.

Ft. 32: S 7.75 x 4.5; 3.25 x 2.25; II 15, within jadwals. Blus Or. pap. Good Ind. nst. Cond. fairly good. In some places worm-eaten and "repaired." A bail vignette, probably of a modern origin.

207. Mathnawi-i-Mawlavi.

The famous mystical Mathnawi of Jalālud-Dīn Muhammad b. Muhammad Bahā’i’d-Dīn b. Husayn Balkhī, afterwards Rūmī (d. 672/1273). For references, etc., see IvASB 490. The present copy contains all six daftars, as usual, beg. with the prose introduction:

ما كان الكتب المواقف والغوث من قول أعول الدارين الغ

Beg. of the poem (f. 2):

يشمل از قص ما خواست میکند از جداییا شکرت می کند

For the beginnings of other daftars see IvASB 490. The only difference is that the fifth daftar here also contains a prose preamble, beg. (192v):

و عقدة مقاتع اللوح وعلى الله ... این مسلم پنجم آست الم

The second daftar beg. on f. 48v; IIII on f. 91v; IV on f. 147; V on f. 192v; VI on f. 245v.

A good copy, collated with the MS, from which it was transcribed, by Mu‘izzalmulk ‘Alī Akbar, in 1020/1617 (cf. f. 48, 91, 146v, 192, 245), and probably completed shortly before that time. The date of copying in the colophon is mutilated by a more modern hand, and changed into 989/1678. The scribe gives his name as Makhram (1) b. Shih Muhammad Bakstial.

Ft. 303: S 9.75 x 6.5; 6.5 x 4; II 24, within jadwals, four columns. Or. pap. Ind. nst. Cond. fairly good. Good vignettes at the beg. of every daftar; some of them have fallen out. Numerous marginal notes in the beg. Notes on f. 303v.
208. Jawāhiru'l-asrār wa zawāhiru'l-anwār.

An early commentary on Rūmi’s Mathnawi, by Husayn b. Hasan (f. 4), or Kamālud-Din Husayn b. Hasan Khwārizmi (d. 840–845/1436–1442), see IvASB 505. The present copy contains only the commentary on the first daftar. It is incomplete at the beginning, but not much has been lost. At the end (ff. 330v–332) there is a qasida; its authorship is ascribed in the colophon to Kāshīfī (l).

Dated the 1 Rab. 1163/the 8th Febh. 1750, copied by Dā‘ūd Muḥammad b. Lā‘l Muḥammad b. Ahmad Bālagrāmī. A very bad copy.

Ft. 332: 8 7,25 x 4.75; 6,25 x 3.6; ll. 16, no jadwals. Or. pap. Ind. nst. Cond. very bad. Worm-eaten and repaired.

209. The same.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunas. Beg. as usual:

جرح مثلو

At the end there is (ff. 211v–212) an incomplete copy of Jāmi‘s well-known commentary on the first bayt of the Mathnawi, also called Naynām (see IvASB 493, 612, 12), beg.

Dated the 21st Rum. 1158/the 21st June 1745, copied by Khalīfa Naṣru’l-lah.

* Ft. 125v-212: 8 10,5 x 7,5; 8,5 x 5,5; ll. 21, no jadwals. Or. pap. Ind. nst. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

210. Sharḥ-i-Mathnawi.

A commentary on Rūmi’s Mathnawi, by Shāh Muḥammad Nāru’l-lah Aḥrārī, who wrote towards the end of the XI. XVIIc. See IvASB 510. The first daftar, beg. on f. 1v, the second on f. 43v; III on f. 74v; IV on f. 106v; V on f. 129v; VI on f. 153. Beg. as usual:

A modern copy, dating from the beg. of the xiii/xiv c., on bad greenish paper which is decayed and begins to crumble to pieces.

Ft. 181: 8 12 x 8; 9 x 4.5; ll. 19, no jadwals. Or. pap. Ind. nst. Cond. not quite good; in the beginning the paper of several folios has crumbled away.
211. Sharḥ-i-Mathnawi.

A commentary on Rūmī’s Mathnawi by one Shukru’l-lah (f. 1v), composed in the time of Aurangzib at the request of ‘Āqil-Khān Rāzī (here called ‘Alamgiri), who d. 1108/1696. It is difficult to say whether this Shukru’l-lah is identical with the father of ‘Āqil-Khān, Shukru’l-lah Khān Khwāfī, who died in the same year 1108/1696–1697. The expressions in which ‘Āqil-Khān is referred to, do not explicitly mention such a relation. There are references to other commentaries on the Mathnawi, such as those of Jāmi, of Husayn Khwārizmī (see above, Nos. 208–209), who is said to have composed a commentary only on the first three daftars; and of ‘Abdu’l-Latīf (ff. 2–2v). The sections dealing with the different daftars begin: I on f. 1v; II on f. 41v; III on f. 54; IV on f. 66v; V on f. 76v; VI on f. 89v. Beg.

Dated the 26th Shawwāl 1157 (the 27th of Muhammad Shāh), or the 4th Oct., 1744, copied by Nāṣiru’l-lah.


212. Gulistān.

The well-known work of Musharrafu’l-Dīn b. Muṣliḥi’l-Dīn, or Sharafu’l-Dīn Muṣliḥ b. ‘Abdillah Sa’di Shirāzī (d. 690–691/1291–1292), see IVASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

Dated the last day of Jum. 1920 (the 8th Apr. 1224, copied by Khayru’l-Dīn al-Qarāfī’ī.

Fl. 125: S 8 × 4,25; 4,25 × 2,8; ll 13, no jadwals. Or. pap. Perso-Turkish nast. Cond. tol. good. Notes on the fly-leaves at the beg. and end.

213. Gulistān and Būstān.

1. Another copy of the Gulistān, incomplete both at the beg. and end. It corresponds to f. 2, l. 11 to f. 110, l. 9 of the preceding copy. There are also many lacunas in the middle.

2. On the margins there is a copy of the Būstān, see IVASB
529. It is also incomplete at the beginning and at the end, and corresponds to f. 2, top.—f. 211, l. 3 of the copy described under the next No.

An old calligraphic copy, dating from the beg. of the xvi. c. Fl. 103-141 are of more modern origin, written by a different hand.

Fl. 154: S 8 x 5,5 ; 5,75 x 3,75 ; II 9 and a marginal column, within jadwals. Old Or. pap., brownish and thick. Excellent Herati nast. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

214.

Rūstān.

Another copy of the same poem, see No. 213, 2, beg. as usual.

Dated the 14th Mulharam 1263, the 2nd January 1847 (1903 of the Samvat era).


215.

Sharḥ-i-Gulīstān.

A commentary on the Gulīstān, composed towards the end of the XI/XVII c., by Nūrūl-lah Aḥrārī, see IvASB 540, cf. also here No. 210. Beg. as usual:

مختصر: مركب یا مزج، که زبان کویا را بکر دل الاغ

Copied towards the end of the xii/xiii c., or beg. of the xiii/xiv c.

Fl. 92: S 8,25 x 5,75 ; 7 x 4 ; II 15, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten.

216.

Pand-nāma.

Saʿdi's well-known didactic poem, also called Karīmā, see IvASB 543. In this copy it is written in such a way that there are given: a transliteration in Nagari characters under every word; then, in the next line, the meaning of every word, in Hindi. Lines 4 and 5 give first a transliteration of the whole hemistic, and then its connected translation. Beg. as usual:

که هستم آسی ہم کہ، ماہ.eu.t خا.htm یاس ہو.ا یاصه

Copied in the xiii/xiv c.

Fl. 57: S 7,25 x 13,5; 4,5 x 10,5; II 2 (10), within double jadwals. Or. pap. Ind. large nast. Cond. good. Gaudy vignette and other decorations on many folios.
217.

Ijāz Mafāṭiḥī 'l-ijāz

An incomplete copy of an abbreviation of the well-known commentary on the Gulshan-i-rāz of Mahmūd Shabistari (see IyASB 553), by Muhammad b. Yahyā b. 'Ali Lāhiji Nārakhshah (d. ca. 912/1506-1507), see IyASB 555. In the introduction the abbreviator calls himself Muhammad b. Mahmūd, surn. Dihdār. He had another surname, Fānī, and is the well-known Sufic writer, who died in 1016/1607-1608, cf. R. 816, 1094, Fl. III 453, etc. As he states in his introduction, he did not alter the original diction of the Mafāṭiḥ, so that this work cannot be regarded as an original composition. Beg.

The text towards the end of the xi/xvii c.; Fl. 166-170, by a different hand, must have been written much later.

Fl. 170; 8 4.75 × 3.5; 4.75 × 3.25; F. 16, within double jadwal. Or. pap. Ind. nast. Cond. not good: Worm-eaten, repaired. Marginal notes and additions.

218.

Khamasa-i-Khusraw Dihlawi.

An incomplete copy of the well-known Khamasa of the mthnawī poems imitating the works of Nizāmī, by Yaminu’d-Din Abū’l-Hasan Amir Khusraw b. Lājin Dihlawi (d. 725/1325); for references see IyASB 558. The present copy is very fragmentary, and contains only four poems:

1. (f. 1v) Matla’u’n-awr, beg. as usual:

2. (f. 28v) Majnūn-u Laylā, beg. as usual:

3. (f. 71v) Ayinā-i-Sikandarī, incomplete at the end; beg. as usual:

4. (f. 104v) Husht bikīshīt, beg. as usual:

One of the colophons (f. 70v) is dated the 27th Rah. 1101/23rd June 1609 (the date of the month seems to be incorrect, because this day was notFriday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Fath Muhammad b. Hāfiz Yaqūb.

Fl. 173 (many lacunas, leaves badly misplaced); 8 3.5 × 4.75; 7.25 × 3.5; Fl. 13 and a marginal column. Or. pap. Ind. nast. Cond. tol. good. On some folios space has been reserved for illustrations, but none of them have been executed. A seal, dated 1276 AH, is found on many folios.
219.
Qisṣa-i-Bahramgūr.

II 395.

A prose version of the same Hasht bihsht (see IV ASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulam Shah for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

Beg.

بعد حمد بخدا نه بخشی و درازخ نوعه ای آتش تعلیم

Copied in the beg. of the XIII-XIXc.

PI. 25; 8 10 x 6; 7 x 4; 11 15, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220.
Sharḥ-i-Qirānu’s-sa’dayn.

Ia 177.

A commentary on Khusrav’s poem, Qīrūnu’s-sa’dayn, see IV ASB 563, by Nur-Muhammad, suru. Nāru’l-Haqq, the son of the famous theologian, ‘Abdu’l-Haqq Dihlawi (d. 1052/1642), see Spr 471. It was composed in 1014/1605-1606, as expressed in a chronogram in the introduction, i.e. 920 = 1084 minus 70. The additional title Nāru’l-a’yn is apparently not given in this copy. There is no preface written by a different author, as mentioned in Spr 471, and the work begins:

خطه کمیا جلال میرادشا زا اگه اسم

Dated the 14th Dihl’i-Qa’da 1297, the 23rd June 1733.

* PI. 90v-168v; 8 8.5 x 5.5; 6.25 x 3.25; II 19, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221.
Sharḥ-i-Qirānu’s-sa’dayn.

I 573.

Another commentary on the same poem, Qīrūnu’s-sa’dayn (cf. No. 220). In the colophons of both, this and the next described copies the authorship is attributed to Khayru’l-lah Muhandis of Dihli. This copy is claimed to be a transcript of his autograph, dated 1135/1722-1723 (rather suspicious). If this date were true he must have flourished in the middle of the XII XVIIIc. It is
the same work as that described in IvASB 566 (that copy is very incomplete at the end). Beg. as usual:

Dated the 22nd Dhîl-Qa'da 1207/13th July 1793. An incantation against misappropriation of or damage to the book at the end.

Ft. 90; 8 8,5 x 5,5; 6 x 5,25; 4 19, within jadwals. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Ft. 49-53v are left blank. In a note at the bottom of ft. 90 (by a different hand), it is stated that there was a lacuna in the original copy, and that for the commentary of the corresponding place in the poem one has to refer to Nârud-d-Haqq's work (cf. No. 220).

222.

Another copy of the same work, newer, but better written than the preceding one. Beg. as in No. 221. It is peculiar, that there is here also a lacuna in the middle of the book, and ft. 53-54v are left blank.

Dated the 22nd Dhîl-Qa'da 1248/12th Apr, 1833. Also a similar incantation against destruction of or damage to the MS.

Ft. 99; 8 11,5 x 6,75; 8,25 x 4; 4 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

223.

Zâdu'l-musâhirin.

The well-known Sufic mathnawi poem of Ruknu'd-Din Husayn b. 'Alîn b. Abîl-Hasan al-Husayni Ghûrî, also called Mir Fakhru's-Sadât Husayni (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight magâlas, but the headings are not marked here. Beg. as usual:

Copied in the xii/xviii c.

Ft. 10; 8 6,5 x 4,25; 4 25 x 2,5; 4 10, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

224.

Jâm-i-Jam and Dah-nâma.

Two Sufico-didactic mathnawi poems of Ruknu'd-Din Anhâdî Istahâni, originally from Marâgha (d. 738/1337-1338). This excellent copy, which is one of the oldest, if not the oldest known, contains on the margin:
1. (ff. 1v–174). *Jâm-i-Jâm*, see IvASB 574. The date of composition is given as 732/1331–1332 (f. 172v: *حَقَِّقَّةَ ‌بُهدهِ بُنَوئُ و‌سَنَوئُ، و‌هَدِيَّة‌،* Beg. as usual:

"فل هو الله المنير في قلِّي، من‏*لِه الصادِّ قلِّي مَتَّوَلاً."

2. (ff. 175–195). *Dah-nâma*, a short *mathnâwî* poem, interspersed with *ghazals*, etc., consisting of ten didactic love letters. See RS 258 III. It was completed the 26th *Rajab* 720/the 26th Aug. 1320 (cf. f. 194v):

"شَبُّ شَفَتِي كَيْ بُلُودُ أُبَارَاضُ هَقُتَهُ، يَرَى بِالدَّنَّمَةِ حَيََّةً جَيْدَّةً، بِبَيْليِّينَ بَيْنَ دِلَّكَ وَالدَّنَّمَةِ."

The British Museum copy gives 706/1307, but both seem to be unreliable, because in both cases the day of the week is wrong (Tuesday or Wednesday, not Friday).

Beg. as in RS 258 III:

"بَنَامُ أَنْكَهُ مَا رَآيْتُ فِي نَبَيْتِ قَسَمَةً كَلَّمْ بِفَشَيدَ، وَآتِيَتَ فِي فَصَلَتِ كَلَّمْ بِفَشَيدَ."

The first poem contains a colophon dated the 29th *Shawwal* 877 the 26th March 1473 (f. 174). The second is transcribed by the same hand, about the same time (from margrue: *8.8* x 4.5; 6 x 3; about 25 lines, one inch long, within budwals. Old Or. pap. Excellent calligraphic Khurasani naskh., often vocalised. Cond. fairly good. worm-eaten. A mediocre vignette, probably of comparatively modern origin.

225. *Jâm-i-Jâm*.

Another copy of the same *Jâm-i-Jâm*, slightly incomplete towards the end. It breaks off on f. 139v, l. 12 of the preceding copy, and the last folio contains only the concluding *bayt*. Beg. as in the preceding copy.

Copied apparently towards the end of the x/xvi c., or Beg. of the xi/xvii c.

Fl. 214: *8.5* x 4; 4.5 x 2.5; II 11; within budwals. Or. pap. Indo-Khorasani naskh. Cond. not quite good. Injured by moisture and worms, repaired. A good, but faded vignette. At the end a seal, dated 1045 AH.

226. *Diwân-i-Badr-i-Châchî*.

Poems of Badru’d-Din (or Fakhru’d-Din) Muhammad of Châchî, who used the *takhallûses* Badr, or Châchî; he was a panegyrist of Muhammad b. Toghluq of Dîhlî, and died ca. 746/1346–1346.
see IV ASB 575. The present copy contains chiefly qasidas, with a few ghazals and qit'as at the end. It is peculiar that almost all qasidas are numbered (up to the 86th), and numeration is by the vigesimal system: در جمل شکم (f. 23v) for 31; or در جمل رادقم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

\begin{quote}
حمد آن سلطان عالم را دک عالم پیر است،
الفوس ائر در رزا ایمان انس و جان را و هدر است.
\end{quote}

Dated the 12th Safar 1120 (the third year of Bahádur Sháh’s reign), or the 3rd May 1708, at Shāhjahanábád, by \(\text{جعیبی واد الوبیاندیه}\.\)

Ft. 60; 8 5,5,5; 0,5,3,25; ll. 15; no jaduals. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

227.

Kulliyát-i-Ubayd-i-Zákání.

A collection of the poetical and satirical works of Najmu'd-Din (or Nizámú'd-Din) Ubaydu'l-lah Zákání, who uses the takhallus of Ubayd or Ubaydi (d. ca. 772/1370-1371). For his biography and generally his works see Br. Lit. Hist. III, 230-257, GIPH 287, Horn 137-138, Pizzi I 108-109, RaBr, p. 155, RS 264, EB 797-800, Pr 28, 49, R 809, FI I 548-551, Fleischer, Lpzg. 537. \(\text{Ind. Libr. IV ASB 1379, Spr 527}\.\) Selected works have been printed in Constantinople, 1886, 1888. Some of his Hasíyyát have been translated in J. Scott’s Tales, Anecdotes, and Letters, Shrewsbury, 1800. The popular poem, \(\text{میش-ع جرما},\) ascribed to the authorship of Ubaydi (it is not included in the present collection), has been lithographed many times in Persia.

The kulliyát opens with a short preface, originally being an introduction to only his diwan, collected, as stated here, in 751/1350 (f. 2), but a fihrist of the contents of the volume has been added (f. 2v). Beg.

\begin{quote}
کلیات عبد زاکانی

III 55.

\end{quote}

1. (f. 2v). Qasidas, not alphabetically arranged, beginning as in FI I 548 (the poem given as the initial one in RS 264 is found here on f. 18v):

\begin{quote}
لی ز افاس حتف توهید کالندت، پیش تو اولد رامد و روح احلیات.
\end{quote}

2. (f. 36v). Ghazals, also not alphabetically arranged (the poem, given as the first one in RS 264 is found here on f. 48). Beg.
3. (f. 63v). *Rubā’īs*, also not alphabetically arranged. Beg. (as in RS 264):

4. (f. 69). *Tarji-bandā, qī’tas*, etc. In the colophon this section is called *Risāla-i-tadmināt*, beg. (as in RS 264):

5. (f. 83). ‘*Ishqiyya*, an erotic poem, comp. in 751/1350-1351, beg. (as in RS 264, II and Fl.I 549):

6. (f. 108). *Nawādiru’l-anthāl*, a treatise on proverbs and maxims, in Arabic. The title is not written here, although space has been reserved for its insertion. It is the same as RS 264 III and Fl.I 549 (4). Beg. as usual:

7. (f. 124). *Dak jasī* (sometimes also called *Ta’rīfāt*), a satirical book on definitions, the same as RS 264 IV and Pr.28. Beg.

8. (f. 127v). *Akhlaqu’l-üşrāf*, a satirical treatise on ethics, see IV ASB 1379. Beg. as usual:


11. (f. 178v). *Sad pand*, items of practical advice, in a very cynical strain, the same as EB-800. Beg.

12. (f. 183v). *Fāl-nāma-i-manthūr*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bāba*, according to the 12 recognised signs. Beg.

الحمد لله الم舫رة في الإتداد والمثلاء المغ

مصدر وحمدًا متعددًا حشرت واجب الوجود رأآ نّ

الحمد لله على فعَّامة وسازة ومثلاء المغ

الحمد لله المكنون الشاهي رأآ كي بديست مشاّهة قدروّت النج

بن نال نسو مثال أر مصنفات لجل حكمة المغ
13. (f. 193v). *Fāl-nāma-i-murghān va tāyūr va wuhūsh va* *ghayrūhu*. A divination table, of 6 x 6 = 36 squares, in which are written the names of various birds and animals. One who performs the augury puts his finger, at random, on one of the squares, and has to inquire for its prediction in a special quatrains, of which 36 are given, all of them of a thoroughly indecent nature.

Beg.

A good copy, calligraphically written. The majority of the colophons (ff. 36, 63, 68v, 82v, 127) contain dates belonging to the month Jumada II 1278, correps. to Dec. 1861. The final colophon, however, is dated the 2nd Rabbage 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rabbage 1278; the 3rd Jan. 1862.

Ft. 197; $8.5 \times 5.3\times 2.75$; II 15, within double jamiulks. Good Europ. paper. Good modern Ind. mast. Cond. good. A large vignette on ff. 1v, of inferior quality, and smaller vignettes in the beginning of all the entries, except the 13th.

228. (Ashūr-i-Salmān-i-Sāwajī).

Two poems of Salmān Sāwajī, i.e. Jamā'ūd-Dīn Muhammad Salmān b. 'Alā'ī-d-Dīn Muhammad of Sāwā, d. 778 or 779/1376-1378; for references see IVASB 584. The works in question are:

1. (f. 1v). *Qasīda-i-māyī*, the same as described in EIO 1241, in praise of wazīr Ghiyāthu'd-Dīn Muhammad (d. 736/1336), a minister to Abū Sa'īd, the Mongol (716-736/1316-1336). It contains a prose preface, beg.

Beg. of the qasīda itself (f. 2):

"After the term, the king, for the first time, spoke to the people of the city.

Then a great number of the people came to the king, and the king said to them:

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Fīrāq-nāma*, a long makhmāl poem, comp. in 761/1360, at the request of Shaykh Uwaysa Jalā'īr (757-776/1356-1374, to whom it is dedicated, ff. 12-13v); about the loves of Malik and Mahbūb; see EIO 1243,2, RS 265 VI, R 625 II, etc. The beginning is lost, probably a page or so, and the poem opens with (f. 11):

"Such a thing is not to be found, the king, or the Sultan."
The first next complete section, در ملنجات, begins (f. 11):

أُنِي الَّيِّ خُطِّا، فَرَغَةُ اِيِمٍّ، طَوِّرْهَا مُكَرِّرُ انتِجُهُ ما كُرَةُ اِيِمٍّ.

A good old copy, dating apparently from the x/xvi c.; judging from the remnants of the old folio numbers it may have formed a portion of a سّلیکات.

FL. 30 (laeus between fl. 10 and 11): S 8 x 3; 5,5 x 3; fl. 17, within jadwals. Or. pap. Very good Khurasani mast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

229.

Diwān-i-Ḥāfuẓ.

I 389.

Poems of Shamsu’dd-Din Muhammad Ḥāfuẓ Shīrāzī (d. 791/1389, or 792/1390, or 794/1392); for references see IvASB 587. This copy contains:

1. (f. 1v). The preface, by Muhammad Gulandām, beg. as usual:

حَمَدُ بِيِّنَّا وَنِئَّالِ بِيِّنَّا وَسَبِيلَ بِقِياسٍ خَداوْنِي اِلْمَعْنَى

2. (f. 3v). Ghazals, alphabetically arranged, beg. as usual:

الأَيَا اِبْنَا السَّاقِي اِدْرِكْتُ وَذُوْبُهَا

(أَلْهُ) كَعَشِقٌ أَسْئَلُ أَنْمُودَ أَوْلَوْ أَفْتَادَ مُشْكِلًا

3. (f. 118). Qīṭās, tarjī-bahds, qūṣādas, mathnawīs, beg:

ذِلْ مِنْهُ بِرَذِيفَيْنِ وَإِسْبَابَ أَوْ زُنْكَةَ أَرَبُّ أَسْ تَأَذِّرُي تَدِيدُ

4. (f. 137). Rubā’īs, incomplete at the end; beg.

مَرْبُودٌ زُفَنِّدَةٌ دَرْ خَيْبَرِيِّهِ، وَأَسْوَارُ كَرِيمٌ زُحْوَاَئِ فِنْدُرِيَّهِ

Copied towards the end of the or of the xii/xviii c.

FL. 141: S 7,5 x 4,5; 5,25 x 2,25; fl. 17, within jadwals. Or. pap. Ind. mast. Cond. fairly good. Several lacusas, after fl. 16, 19, 26, 103, 111, etc. Bad vignettes.

230.

Dibācha-i-Diwān-i-Ḥāfuẓ.

II 176.

Another copy of Gulandām’s preface to the diwān of Ḥāfuẓ. It begins in the same way as that in the preceding transcript (No. 229, 1). Ḫājī’s Lasaṭ‘īh, also included in the same volume, will be described in the section dealing with Sufism.

A fairly good copy dating from the beg. of the xii/xviii c.

* FL. 12v-13: S 9,5 x 3,75; 7,5 x 2; fl. 26, no jadwals. Brownish Or. pap. Ind. mast. Cond. tol. good. Marginal notes and emendations.
Marju’l-bahrain.

A commentary on the ghazals and a few qif’as in the diwan of Hafiz, the same as noticed in EIO 1269 and Spr 416, l. 20. Two copies of it are mentioned in Bk 160, 161, where the date of composition is wrongly given. The present copy contains a lengthy and verbose preface, from which all the particulars as to the author, which cannot be ascertained from the transcripts mentioned above, may be gathered. He calls himself (f. 8, 8v, etc.) Sayfu’d-Din Abü’l-Hasan (b.) ‘Abdi’r-Rahman of Lahore (f. 8v), and his takhallaš Khatmi appears in many versified passages (cf. ff. 7v, 8, 8v, 9, 9v, 10, etc.). Cf. No. 323, f. 70. It is no wonder that his name is not mentioned in any tadhkira: his verses and chronograms are exceptionally bad. The commentary (its title appears on ff. 8, 9v, 211), has been completed in 1026/1617 (f. 211, cf. EIO 1289). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shâhjahân, in 1041/1631–1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shaṭṭâri and Qâdirî orders, such as his spiritual guide and relative, Miyan Sa’du’l-lah, d. 999/1590–1591 (f. 6v); Kamâlu’d-Din Surâmi (d. the 22nd Rajab 1006/the 28th Febr. 1598, f. 9); his father, who died in 1031/1622 (f. 7v), etc.

The initial lines are damaged in this copy (there is something like ...ذوالنون سجدة ...). On f. 12v there is probably the original beginning:

آغز كفاث بقلم راب الإياب بسم الله الم – بسم الله الم، إبتدا ميادة سلوك عزويل النم.

The first ghazal begins a few lines further on:

غزل أول از مقالات خواجة على بدل اليا ابها النم، دانا (ر) آهه ياه،

إي رعنا كله الا حرف تليه است روايا حروف نذا النم.

Copied towards the end of the xii/xviii c., at Qasr (near Lahore), by ‘Abdu’l-lah Khwâshâqf.

Ft. 211: 8 9.5 x 6.25; 7 5 x 4.5; II 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few emendations on the margins.

(Mukhammasat-i-ghazalha-i-Hâfiz).

A series of mukhammases, based on the ghazals of Hafiz, the same as described in Spr 415. The author uses the takhallaš ‘Ali, and is called ‘Ali Shirâzi in the colophon, but there are no
indications as to his date. He cannot have flourished later than the beginning of the XII/XVIIIc., as this copy dates from that time. There is no prose preface as mentioned in Spr 415. Beg.

Dated the 25th Jum. II 1135 (the fifth year of Muhammed Shâh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Rahmân, a pedlar, at Peshawar.

Pp. 229; 8 8.5 x 6; 7 x 3.75; II 15, no jadwals. Grey and coloured Or. pap. Ind. nst. Cond. tol. good. Dirty.

233.

Dîwân-i-Maghribî.

Poems of Muhammad Shirin, of Nain, who used the takhallus Maghribi. He died at Tabriz in 809/1406-1407, see IvASB 599, where references to other catalogues are given. It is of interest to note that a contemporary author, who wrote about 825/1422 in India, places Maghribi's death in 789/1387 (see the Laba'i'i-ashrafi, IvASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains:

1. (f. 1v). Ghazals, alphabetically arranged, beg. as usual:

2. (f. 72v). Tarjâ'bands, beg.

3. (f. 87v). Rubâ'îs, beg. as usual:

Copied towards the end of the xii/xviii c. A few emendations on the margins.

Pp. 90; 8 8.5 x 6; 6.5 x 4; II 15, no jadwals. Or. pap. Ind. nst. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

234.

Dîwân-i-Nî'matul-lah Wali.

The well-known Sufic poems of Ni'matul-lah, who also used the takhallus Sayyid, with his full name Shâh Nûrû'd-Din Ni'matul-lah b. 'Abdî'il-lah b. Muhammad al-Husaynî al-Kirmânî (d. 834/1431), see Br. Lit. Hist., III, 463, GIPh. 299, RS 279, Pr 858-860, R 634, etc. Ind. libr. Bk 168-169, Spr 517-518, etc.

Lith. Tehran, 1860, and later (apparently only an extract from the
diwan). For his prose works see IvASB 1239-1240, etc. This copy contains:

1. (f. 9). A series of short mathnawis, ghazals, quatrains, etc., as in RS 279 and R 634, collected without any order; the beginning, some 8 folios, has been lost, and first comes a mathnawi which begins with:

2. (f. 30v). Ghazals, in alphabetical order, beg. (as in RS 279 and R 634):

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of qit'as, short mathnawis, gasidas (including the famous one, with prophecies, f. 347), tarj-hands (many of which are nowadays widely known in Persia), etc. There are apparently many lacunas, in the beginning of this section, and at the end. Spiritual pedigree of the author (f. 358v), his family pedigree, ascending to Imám Isma'il and to 'Ali (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of dābāyūs, as they are called in RS 279, i.e. quatrains in non-rubā'ī metres. The first is damaged; that which is given as the initial one in RS 279 is here the third:

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter "ب".

A good copy, probably dating from the xi/xvii c.

Fr. 371 (379 less 8); S 9.5 x 5.75; 7 x 3; II 19, within jadwals. Brown Or. pap. Calligraphic Ind. mast. Cond. tol. good in the middle, but bad in the beg. and end. Worm-eaten and repaired.

235.

Deewan-e-Riyāḍī.

Diwān-i-Riyāḍī.

II 235.

A slightly incomplete copy of the diwan of Riyāḍī Samarqandi (d. 884/1479-1480), see IvASB 610. It contains, as usual, almost exclusively ghazals, with only a few quatrains. The beginning, probably only one leaf, is lost, and the MS. opens with:
The poem which is usually placed first, and beginning with
\[\text{...}
\] is found on f. 3. The poems are arranged alphabetically.

Copied apparently in the beg. of the xi/xvii c. The date, given at the end, the 26th Rab. II 1286, is purely imaginary, and is written by a modern hand.

Fr. 45: S 7x4; 4,5x1,75; II about 12, diagonally and transversely written, within jadwals. Brownish Or. pap. Calligraphic Indo-Khorasaní nast. Cond. rather bad. Worm-eaten, repaired. Seals, almost all erased.

236. 

دیوان اول جامی

Dīwān-i-awwal-i-Jāmi.

PI 244.

The first diwān of Jāmi, or Nūru’d-Dīn Abdu’r-Rahmān b. Nizām’i’d-Dīn Ahmad Kharjirdī Jāmi (d. the 18th Muḥarram 898/the 9th Nov. 1492), the same as IV AB 612, 24, 25. It was composed in 884/1479-1480, and has a title Fāṭihatu’š-shabāb. The prose preface is incomplete at the beg. (probably one page has been lost), and it begins with:

...الشعر ممزمار من، مزمار لعليه،

داحا غداً نسب العلم (corresponding to Ros p. 228, l. 13).

The usual collection of qasīdas, short mathnavis, tarjī’bands, etc., begins on f. 4v, as usual:

زیان پیش گز مداد نهم خانه را مدد

خواهد مدد رضف تو لی معقل احذه

On f. 49 (old foliation 51) begins a series of ghazals arranged alphabetically, each section having at the top a fine frontispiece. Beg. as usual:

یا می بدا جمالک فی گل می بدایا، با راز جان مقدس ترا نا فدا

They end on f. 299 (old foliation); at the end a. musammat is added.

On f. 300 (old 302) begin the qī’as:

دال منشیت دریم ورانته چری سجد، سوی مراغان قدسی آشیان پر

Rubā’īs, beg. on f. 305 (old 307):

سبحانک لاق علم لدا إسمه، علمت و الهمت لدا إسمه.

Copied apparently towards the end of the xi/xvii c. The colophon runs as follows:

کلیات خاصی نیمات لعجله بخت ولایت شکار شیم معصوم ول حضرت احمد سورگتی

را قلم قادر خان افضل پادشاه کابل تدریک، سنه 387.

This may mean that the MS. already existed in 1036/1626-1627.

Fr. 317 (here 319): S 10x6,25; 6,25x2; II 15, within jadwals. Old Or. pap. Excellent nast., of Khorasaní type. Cond. not good, the inner part of the folios is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontispieces at the beg. of every letter in the section of ghazals. Some of them are faded. Seals and notes at the end.
237.
Tuḥfatul-ahrār.

The well-known Sufic **mathnawi** poem of Jāmi, comp. in 886/1481, see **IvASB** 612, 19; to the references given there add: BrRs 46 (p. 38), 50, 170, 251. The present copy contains a prose introduction, different from the usual one (cf. **IvASB** 612, 19). It opens with:

٣٩٩

On f. 2v there are the usual introductory lines:


Beg. of the poem itself (f. 2v), as usual:


Copied in the beg. of the xi/xvii c. (The last two folios are of a more modern origin). Numerous marginal and interlinear notes on the first three folios, but very few further on in the book.

Ft. 65; S 7,5 × 4,25; 9 × 2; II 18, within jedwals. Brown Or. pap. (margins are different). Ind. mast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH., on f. 1.

238.
Sharḥ-i-Yūsuf-Zulaykhā.

A commentary on the famous poem of Jāmi (cf. **IvASB** 612, 21). As stated in the preface (f. 2), these comments were originally written as marginal explanations to the text, by Muhammad Sajjad b. Fayḍ Muhammad Qadiri Ḫanjanāwī, who completed them the 14th Dhīl-hijja 1157/the 18th Jan. 1745. One Muhammad Shāh of Rāmpūr afterwards decided to edit these notes in the form of a separate book, for the instruction of intending students. The work is also called **Sharḥ-i-ajib**, and contains a detailed commentary on the whole of the poem (which begins on f. 2). Lith. Calcutta, 1862, 1866, Cawnpore, 1877, 1882. Beg. of the preface:

٣٩٩

Dated the 8th Junm. II 1259/the 9th July 1843.

Ft. 239; S 11,25 × 6,8; 9 × 4; II 19, no jedwals. Or. pap. Ind. mast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.
239.

Sharḥ-i-rubā‘iyyāt.

II 192.

The well-known commentary by Jāmī on some of his own 
rubā‘īs, see IVASB 612, 14 (to the references given there add 
BrRs p. 40). Beg, as usual:

حمداً لله هو بالحمد حفیظ الکم

Dated the 16th Dhu-l-Qa‘ada 1298 the 13th Oct. 1881, at Haydarābād, copied 
by Muhammad ‘Uthmān Khān b. Muhammad Sulaymān Khān.

FL 20; S 9×5,5; 8×4,5; ll 23, no jdwals. Brownish Or. pap. Ind. nast. 
Cond. good. A few marginal glosses.

240.

Dīwān-i-Mu‘īn.

I 399.

Religious poems of Mu‘īn, Mu‘īnī, or Mu‘īn Miskin, as he calls 
himself. As usual, and as one would expect, there are notes 
on the first folios to the effect that this is the diwān of the famous 
Chishti saint, Mu‘īnud-Dīn (d. ca. 632/1235), to whom all poems 
containing the takhallus Mu‘īn are invariably attributed (just 
as all those with the takhallus Muḥyī, or Qādir, etc., to ‘Abdu’ll- 
Qādir Jalānī). The style of the poems does not allow us to attribu-
te to them such an early origin. Unfortunately there are no 
dates and no references to historical names or events whatever in 
these ghazals. The only biographical detail concerning the author 
which I have found is on f. 15v, where he calls himself a native 
(or a resident) of Herat - مسکین مینی در هرثی زای نعم دیکر کوی رئی "
of Herat. All poems are written in a religious and Sufic spirit; the author 
seems to have been a great admirer of the legend of Hallaj, 
and the expression انتیق لله appears on almost every page. There 
are however no names of Sufic saints. Of a dozen Mu‘īns and 
Mu‘īnis, mentioned in the Riyāḍu‘sh-shu‘ara‘ī, none appears to 
be identical with the present one. The most probable identity 
which may be suggested is that with the well-known religious 
writer Mu‘īnud-Dīn Muhammad Amin al-Farāḥi al-Harawī 
(d. 907/1501-1502), who used exactly this takhallus, Mu‘īn Miskin 
(for his other works cf. IVASB 50, 323-325, 1071-1072, etc.). 
The poems are all exclusively ghazals; they are not arranged in 
alphabetical order. Beg.

حمداً لله هو بالحمد حفیظ الکم

An old copy, apparently dating from the end of the x/xvi c.

FL 65; S 9×5,75; 5,5×3,25; ll 18, within jdwals. Or. pap. Good nast. of 
Khorasan type. Cond. not good. The lower part is damaged by moisture. Worm-
eaten. A good, but faded vignette. Notes on f. 1, also a seal of Shāyasta Khān.
241.

Qaṣīda-i-mašnūʿ.

Qaṣīda-i-mašnūʿ, in which different words, parts of words, or letters, written in red ink, etc., may be separately read so as to form additional sentences or verses. It is dedicated to Abū’l-Ghāżī Shāh Sulṭān Ḥusayn b. Mansūr b. Bayqarā (872–911/1468–1506), the Timuride of Herat (see f. 1, and the initial letters of each verse in the poem). The author’s takhallus is apparently Rafiq (f. sv). He may be identical with Majnūn b. Mahmūd (or Muhammad) Rafiqi, also known as Mullā ‘Alī Kāṭīb, the famous calligrapher (d. ca. 945/1539), cf. IvASB 1623. Here the heading is (f. l) Qaṣīda-i-mašnūʿ-i-Mašlānā Ḥāfīz ‘Alī Kāṭīb, but this seems to have been written by a different hand, not that by which the bulk of the text has been transcribed. There is no prose introduction, and the poem ends abruptly.

The author first gives five qīṭās which apparently do not form part of the poem. Each of them has a versified heading (written in red ink). Beg. of the first one is:

حةم رواي زمر يحمر نبأ كيل كور، در درباغ مملع حلم روتاراً

The poem itself begins on f. 2v.

حريم حرست كوي تو جفت أحزار، شميه تفست موه نو راها حت دل زار

There are explanatory marginal notes facing the passages which require them. The continuous text of the passages imbedded in the poem, written in red ink, is given in the form of additional, differently rhyming bayts, also in red ink.

The copy may date from the beg. of the x/xvi c.

Pl. 14: 8.9 × 5.5; 6.5 × 3.5; II.15, no jalsals. Brownish Or. pap. Good mark of Khorasani type. Cond. not good. Worn, eaten and damaged by moisture. Some lines have become illegible. Notes on the first and last folios; also, on the last page, a versified passage, illustrating different metres.

242.

Dīwān-i-Fīghānī.

Dīwān-i-Fīghānī. I 398.

An incomplete copy of the diwān of Bābā Fīghānī Shirāzī, who originally used the takhallus Sakkāki (d. 922 or 925/1516–1519). For references see IvASB 645 (add BrRs p. 50). The beginning is lost in this copy, and the first complete poem, a ghazal, opens with (f. 10):

پنگون من نظر کرق قیمت ما مرا، هنوز بیچه گیذم نست که شیریم ضایع مرا.
The ghazals are arranged alphabetically. On f. 140v there is a short mathnawi poem, beg.

Qif'as, quatrains, a few tarjibands, etc., beg. on f. 142:

Qasidas, on f. 150v (the series is incomplete at the end).

In the beginning (ff. 1v-8v) there are 22 ghazals of Khusrav, probably extracted from different diwans of Amir Khusrav (cf. above, No. 218). Beg.

243.

Poems of Āṣafi, son of Muqīmu'd-Din Ni'matu'l-lah Quhistānī, d. at Herat ca. 923/1517; see IVASB 647 (to the references given there add BrRs 55, p. 50). The diwan consists of ghazals, with only a few qif'as and rubā'is at the end. Beg. as usual:

Beg. of the rubā'is (f. 80):

A good calligraphic copy, dating from the x/xvi c. The first and the last folios are of more modern origin. A few marginal notes.

Fr. 82; S 6.25 x 4.5; 4.75 x 3; II 14, within jadwals. Or, greyish pap. Excellent mast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.
244.

Timur-nama.

The well-known poem ofʿAbduʾl-lah Jamī, with the takhallus Hātifi (d. 927/1520-1521), see IvASB 649. It describes, in laudatory style, the exploits of Timur. Beg. as usual:

بقام خداً كله فخر خنون، يبارى كه با كله أربى برود.

Transcribed by Muhammad Riḍā b. Niẓām al-Dīn Muhammad Samuqainī, apparently towards the end of the xi/xvii c.

Ff. 71; S 11.25 × 7,25; 5,5 × 2,75; II 15, within jadwals. Or, pap. Good Ind. nast. Cond. fairly good. The paper of some folios is decaying. Double full-page vignette, mediocre. A seal on f. 1, dated 1233 AH.

245.

Laylā wa Majnūn.

Another poem by the same Hātifi, dealing with the stereotype subject of the romance of Majnūn and Laylā. See, in addition to the references given in IvASB 649, also EI10 1398-1409, Br 278 II, 279, RS 295 III, 296, EB 996-1005, Pr 888-893, R 652 sq., Fl I 581-582, Leyden C. II, 121, Gotha C. 107, etc. Ind. libr. Bk. 222, Spr 421. Lith. Lucknow, 1862; edited by Sir W. Jones, Calcutta, 1788. Beg. as usual:

أين فهم كله خانه كرذ بفیقد، توقيع فیصول ورضی بالع.

Dated 1943; probably of the Samwut era, i.e. 1886.

Ff. 91; S 9,5 × 6,5; 6 × 3,75; II 11, within double jadwals. Or, pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

246.

Mi'rājuʾl-ushshāq.

A prose version of the contents of the same Laylā wa Majnūn of Hātifi. The author of this prose rendering calls himself (f. 2) ʿIbrāṭiʿ Azīmābādī; he is apparently identical with the compiler of the Miʾrājuʾl-khiyāl, a tadhkira of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr ʿAli. He died after 1288/1872. The present work has been compiled, as stated on f. 2v, in 1251/1835-1836. Beg.

Dated the 3rd Jun. II 1281/the 3rd Nov. 1864.

247. Diwān-i-Āhi.

Poems of Āhi, of Turkish extraction, who was an official in the service of Gharib Mirzâ, a Timuride of the end of the IX/XVe. He died in 927/1521. See Br. Lit. Hist. III, 459; GIPh. 335; EB 995, R 736, Fl. 578, Gotha C. 74, etc. Ind. libr. Spr 327. It contains only ghazals, arranged alphabetically, with some 11 quatrains at the end. Beg. of ghazals:

"لَى عَدْ حَجَالَتُ اَرْكَ اَلْلَّهُ رَآءُ بِقَانِ عْرَّالَ هَامُ شَمُ نَوْ جَهْشُ غَزَالَِّهِ رَآءٍ"

Beg. of quatrains (f. 31):

"تَآَكُ لُمْبَدَّ زَمَانَهُ الْبَوْضَنِّيَّ سِيٍّ، دَمْجَتْ وَرُمَنُ نَمْبُوْدَنِّي،" Dated the 1st Muharram 1222 the 11th March 1807, with a silly colophon:

"عَمَّامٌ ۜذِنُفۡةُ دِيوَانٍ اَهِيٍّ وَدَصِيَفُ شَأْلاً وَالِّي اَلْبَرَیِّ."

Fl. 32; 8 8.5 x 5.5; 6.25 x 3.5; Il 16, no jadwals. Or. pap. Ind. mast. Cond. not quite good. Seals at the beg. and end.


An allegorical didactic story, in mathnawi verse, the same as the one described in Spr 382 (apparently Sprenger refers to exactly this particular copy which may at some time have belonged to the Society’s library). The name of the author is not mentioned in the text. Only, on the last folio, on the margin, opposite the concluding lines of the poem, there are written in red ink the three words "مُعَمَّد ۜخَاَمَّ خَوْلَم" which Sprenger took for the name of the author. The poem has been completed in Shawwāl of 930/Aug. 1524 (cf. f. 56), and is dedicated to Ubaydullâh Khân, probably the Shaybanide prince who later on ruled in 940–946/1533–1539, see f. 4v. A poem with the same title, and also without the author’s name, has been lith. in Persia, 1888, but I cannot at present ascertain whether both are the same. Beg.

"لَى جَوْهَرَۜ نَوْ اَمَلُ عَرَّشِيٍّ، كَشَنُة اَلْبَيْحَا زَعْمَ عَنۡ عَدَّلَا!"

Dated Safar 1069/Nov. 1658. copied by Muhammad Baqī. Fl. 57; 8 7.5 x 4; 5.5 x 2.25; Il 15, within jadwals. Grey. Or. pap. Good. Ind. mast. Cond. tol. good. A faded vignette.
Futūḥu’l-ḥaramayn.

The well-known versified description of the Muhammadian holy places at Mekka and Medina, comp. in 911/1505-1506, and ascribed to Muhuyi Lari (d. 933/1526-1527), see IvASB 654, where references to other catalogues are given. Beg. as usual:

أَيُّ هُمُّ قَيْسَ أَبِي بَحَرَتِ النَّجَاهُ، كَعِبَةٌ جَانِهَا حُيْلَةٌ مَّدِينَةٌ

Copied probably in the beg. of the x/vii c., a fine transcript. As usual, there are drawings and plans; in this copy they are drawn without any skill (ff. 6v, 17, 19, 19v, 20, 21v, 23, 23v, 24v, 27v, 29, 34, 37, 38v, 39v, 40v, 41, 42).

Ft. 42; S 9.25 x 6.25; 6.5 x 3.5; II 15, within jarwals. Or. pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

Dīwān-i-Hilālī.

Poems of Badru’d-Din Hilālī Astrābādī (d. 936–939/1529–1533), see IvASB 657. The present copy contains apparently an extract from the original dīwān, because it is much shorter than in other MSS. There are chiefly ghazals, alphabetically arranged, with a few qī’as and rubā’is at the end. Beg.

بَلْ أَنَّ هُمَّ أَبِي بَحَرَتِ النَّجَاهُ،

دَافِعَ تَاجِهَا كَلْبًا يَسَقُدُ آخَرَ أَرَوَى كُلْبًا

Beg. of qī’as (f. 43):

مُحَمَّدٌ عَزِيزُ أَبِي بَحَرَتِ النَّجَاهُ

كَسَ كَنَّا خَمْصُ بَشِرَتُ بَشِرَتَنَا

Copied towards the end of the xii/xxii c.

Ft. 48; S 6.75 x 4.75; 4 x 3; II 13, no jarwals. Or. and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

Ganj-i-ma‘āni.

A mathnawī poem eulogising the victories of a prince of Gujrāt, Bahādur Shāh (932–943/1526–1537), to whom the poem is dedicated (f. 9v). The author, who calls himself Mūtīr (cf. fl. 3, 24, etc.), is apparently a very little known local poet; he seems to have nothing to do with another Mūtīr, or Alīf. Abdāl Balkhi, his contemporary in Persia, who died in 931/1525; there is probably no information about him in any of the known
tadhkiras. Several dates are mentioned in the text (936/1529-1530, on f. 6; 937/1530-1531, on f. 15), and the date of completion is given on f. 10 as 941/1534-1535 (مود). The title given in the vignette (f. lv) runs as follows: اسم كتاب تذکر معاصرني (sic) حضرت علی بن ابی طالب (f. 50). The poem begins with a quatrain:

(Last word is not well legible). The poem itself begins:

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the xivth c., judging from its style and paper.


252.

Sihr-i-halāl.

The well-known artificial mathnawi, which can be read in two different metres, by Ahli Shirāzī (d. 942/1535-1536), see IVASB 663,3. It has been lith in Persia. Beg. of the prose preface, as usual:

Beg. of the poem itself (f. 107), also as usual:

Copied in the xii/xviii c.

*F. 109v-124v; S 0,5 x 3,5; 4,75 x 2; II 15. no judwals. Or. pap. Ind. mast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

253.

Khamis-i-Qāsimī.

An excellent old copy of the five mathnawi poems by Qāsimī Gunābādī, or Muhammad Qāsim al-Husaynī, of Gunābad (or, in its Arabicised form, Janābidh), who died some time about 979/1571-1572. See GIPh 246, Horn. 192; EIO 1437-1438, EB 513-517, R 660-661, Fl I 602-603, Dorn C. 387-388, etc. Ind. lib. Spr 534-535 (apparently exactly the present copy is referred to). Cf. also Mohl, Le livre des Rois, vol. I, p. lxxvii; Dorn, Das Asiatische Museum, p. 375; Notices et Extraits, IV, 297. There are:
1. (f. 1v). Laylá wa Majnún, on the well-known subject, beg.

2. (f. 32v). Shāhrukh-nāma, comp. in 950/1543-1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850/1405-1447). Beg.

3. (f. 85). Kār-nāma, also called Ġuy-ū chaukān, a collection of eulogies and didactic stories, beg. (as in Spr 535):


5. (f. 165). Shāhšāmā (comp. in 940/1533-1534), otherwise styled Shahšāmā, or Ismā‘īl-nāma, or Shahinshāḥ-nāma, or Shāh-nāma-i-Ismā‘īl, containing a history of Shāh Ismā‘īl Šafawī (907-930/1502-1524). This copy does not contain the second daftar, dealing with the reign of Tahmāsp (cf. R. 661, Dorn C. 388). The beginning is lost, and the poem opens with:

A very good, calligraphically written copy, dated 982/1574 (the earliest date is the 15th Muh. the 7th May, and the latest probably the end of Ramadan 992/the beg. of Jan. 1575, on f. 128v), transcribed at Bāburūsh (sic: Bāburūsh in F. 211, 212.75 x 8.5; 8.75 x 5.5 21 (in four columns), within judwals. Good Or. pap. Excellent mast. of Khurasan type. Cond. very good. On ff. 1v, 32v, 85v, 127v there are excellent frontispieces, still well preserved.

254.

Dīwān-i-Thanā‘ī.

Poems of Husayn Mashhadi, who used the takhallus Thana‘ī (d. ca. 996/1588), see IVASB 680 (to the references given there add BrRs 249). There are, as usual, qaṣīdas, ghazals, qī’as, etc. Qaṣīdas (f. 1v), beg. as usual:

Ghazals (f. 47), alphabetically arranged, beg. as usual:

254.

Dīwān-i-Thanā‘ī.

Poems of Husayn Mashhadi, who used the takhallus Thana‘ī (d. ca. 996/1588), see IVASB 680 (to the references given there add BrRs 249). There are, as usual, qaṣīdas, ghazals, qī’as, etc.

Qaṣīdas (f. 1v), beg. as usual:

Ghazals (f. 47), alphabetically arranged, beg. as usual:
255.

Sharḥ-i-Diwān-i-Thanāʿī.

A commentary on Thanāʿī's diwān, described in the preceding note, by ‘Iwād Rāy, with the takhallūs Masarrat, an author of the beginning of the XIII/XIX c., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that diwān and displayed it in an assembly of noblemen, who were much pleased with it. This encouraged him to start on his present work. Amongst the members of that assembly is mentioned Nawwāb Ghāziyyu'd-Dīn Haydar Khān, who was a sultān of Oude in 1229-1343/1814-1827, when he changed his name to Shāh Zamān; it seems therefore very probable that the book has been completed not long before 1229/1814. Beg.

که معاونین تو خاموش سفع، الع

Copied in the beg. of the xiii/xix c. The date 1208 (7) AH, given in the colophon by a different hand and in different ink seems to be unreliable.

Pl. 175; S 10.25 x 6.75; 8 x 4.25; ll. 17, no jadwals. Or. pap. Ind. mast. and shikasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

256.

Sharḥ-i-Diwān-i-Urfī.

A commentary on the poems of Muhammad b. Zayni'd-Dīn ‘Ali b. Jamālī'd-Dīn Shīrāzī, with the takhallūs 'Urfī [d. 999/1591]. Very unfortunately there are no indications as to the name of the author or the date of composition. In addition, the preface is omitted, and the work opens directly with the first bayt of the initial gāṣida:

لی متنائ در دیز دیز بی اندبختگان اللهم متنائ در دیز دیز در چارو و چورسود اللهم
It is therefore impossible to decide whether or not it is identical with one of the commentaries described in other catalogues.

Copied in the xii/xvi c. After the colophon there are further glosses and explanations in the same style as that of the work itself.

*FL. 18-64; S 9,5 x 6; 8,5 x 3,25; II 20, within jadwal. Or. pap. Ind. nast. Cond. tel. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

257.

Nal-u Daman.

The well-known mathnawi poem, dealing with some episodes from Hindu lore, by Abū'l-Fayd b. Mubārak Nağūrī, with the taqhallas Faydī, or Fayyādī (d. 1004/1595). It has been completed in 1003/1594-1595, see IV SAB 696. Beg. as usual:

\[\text{الى درحك و بوتته ز آزیه، منفظ خاز نظر بلغت اپلر.}\]

Dated the 1209 of the Banglas era, at Seidābād, by Ghalām Sarwar Shidfiqī.

*FL. 27v-128; S 9 x 5,25; 6,5 x 3,25; II 17, no jadwal. Or. pap. Ind. nast. Cond. tel. good. Seals, dated 1227 AH.

258.

The same.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Safar 1257/the 26th of March 1841 (or 1898 of the Samwat era), copied by Rāhmān b. Kālpawī.

FL. 123; S 7 x 4,25; 5 x 2,3; II 13, no jadwal. Europ. pap. Ind. nast. Cond. fairly good.

259.

\[\text{I'jāzu'l-maḥabbat.}\]

A prose version of Faydī's Nal-u Daman, compiled in 1247/1831-1832 by Ibrāhīm Azīmābādī, the same as the author of the Mi'rājul-khyāl, see above, No. 60, and the Mi'rājul-wusḥ̣āq, No. 246. The work begins and ends with praises to his teacher, Ulfāṭī Shāhjāhānābādī, or Dihlawī (d. the 28th Safar 1254/the 23rd May 1838, see No. 60: 20 of the list). It is written in bombastic and florid ornate prose, intermixed with many poetical quotations. Beg.

Dated the 15th Jun. 1 1283/the 25th Sept. 1866, copied by Harīsh-Nāth Kāyātī, surnamed 'Miḥnāt'. It appears to be in the same handwriting as that of No. 60 in this collection (1439), and of Sh. 93, both copied in 1282/1865.

FL. 29; S 11,5 x 7,25; 9,5 x 3; II 19, no jadwal. Europ. pap. Ind. nast. Cond. good.
260.

Dīwān-i-Walī.

Poems of Walī of Dasht-i-bayād, in Qāin (d. 1012/1603-1604). A portion of it has already been described and references have been given in lVASB 687. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there may be lacunas, partly restored by a modern hand. The copy contains:

1. (f. 1). Qaṣīdas, beg. as in EIO 1482:

2. (f. 62). Qīsás, etc., beg.

3. (f. 72). Ghazals, in alphabetical order, beg. as in lVASB 697:

4. (f. 133v). Mathnawi, in Sufic strain, beg.

5. (f. 142v). Rubā'īs, not arranged alphabetically.

The bulk of the MS. may date from the beg. of the xi/xvii e.
Pt. 147: 8 8 4 5; 6 75 2 75; II 15, within jadwals. Or. (and Europ.) pap. calligraphic Khorasani-Ind. nst. Cond. fairly good. Marginal notes and glosses.

261.

Tuḥfa-i-Qāsimī.

A lengthy Sufic mathnawī poem, narrating the miracles of Mir Dād, an early Afghan saint, probably of the VII/XIIIc. (as he is said to be referred to in the Fawā'idu'l-fu'ād, lVASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his takhallus as Husayni, was an Afghan from Peshawar (this place is often mentioned in the text). He was born, as stated on f. 10, in 977/1569-1570, as in 984/1576-1577, being then seven years of age, he lost his father; he mentions that he wrote the present poem at the age of 35 (approximately, indeed), i.e. in 1012/1603-1604. On f. 12v,
where the title of the work is given, he mentions that he started its composition in 1009/1600-1601:

جو میکردم ابی داستانی نکا، سنده بود کامل نه ویک هزار

The poem is dedicated to Qasim ibn Qadam, a local Qadiri Pir (cf. f. 8), whose disciple the author was. The takhallus Husayni the author derived from Sayyid Husayn, a descendant of 'Abdu'l-Qadir Jilani, whose shrine was worshipped at that place (see ibid.). The stories are of the usual type, and there are apparently almost no allusions to any historical events. The language is simple and not polished at all. Beg.

خدا، ای خدا، من چه نامه در کارم نیست، بدرکه پاکت نه نیم گهه

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

FL 18: 8 10,5 x 6,75; 7 x 3,75; ll. 13, within jadwals. Or. pap. (new margins, Europ. pap.). Ind. nast. Cond. fairly good.

262.

Diwan-i-Naziri.

Poems of Muhammad Husayn Nishapuri with the takhallus Naziri (d. in India, ca. 1021/1612-1613), see IVASB 705 (to the references, given there, add BrRs 54, p. 47). The present copy, like the following one, does not contain the qasidas, but only ghazals, in alphabetical order, and a few quatrains. Beg. as usual:

اذما، ما گشتن من (sic) تپیخ جبیل، المبین

ببایم یک از اور بر سر سباستوری، بوری، وی بای

Rubats (f. 158), beg.

وز نو بیقرد سینته اروین نقصت، دخل اور بندر وس، کلیجینه نقصت

Copied towards the end of the xi/xviii c.

FL 163: 8 7 x 4; 5,25 x 2,25; ll. 17, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired; new margins added to many leaves. A good vignette.

263.

The same.

Another copy of the same diwan, also without qasidas. Beg. of ghazals is the same as in the preceding transcript. Fol. 193v is left blank. A series of quatrains, which seems to be incomplete, begins with:

شب مامت زخالتقو بیرون بردن، یا دیر مغلای وازکوم بردن

Copied probably towards the end of the xiii/xix c.

FL 197: 8 11,5 x 7; 9 x 4,5; ll. 15, no jadwals. Eur. pap. Modern Ind. nast. Cond. good.
264.

Kulliyāt-i-Malik Qumi.

A complete collection of the poetical works of Malik Qumi (d. 1024-1025/1615-1616), see IV ASB 715, where only his diwān is described. This kulliyāt seems to be very rare, and apparently does not exist in other libraries. It contains:

1. (f. 1iv). Rubā'īs, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

2. (f. 28). Dibācha-i-Gulzār-i-Ibrāhīm. It is the same as the one included in the kulliyāt of Zuhūrī (d. 1025/1616), described in EIO 1500,1. It seems to be undoubtedly from Malik's pen (cf. f. 30, his takhallus; Malik is addressed in the work). As all the well-known works of Zuhūrī it is dedicated to 'Adilshāh Ibrāhīm (987-1035/1579-1626).

3. (f. 30v). Manba'ul-anhār. A Sufico-didactic maṭnawi poem in imitation of Nizāmī's Makhzanul-'asrār (cf. f. 38v), see Spr 482. It is divided into 17 nahrs, with many other subdivisions. The date of composition is not given, but the poem is dedicated (f. 69) to Shāh Husayn Nizām Shāh. As it is known that Malik came to India about 987/1579, it is difficult to think that the prince in question is identical with Husayn b. Burhān.

اسم الله الرحمن الرحيم، اهدنا الضرات المستقيمة.

4. (f. 77v). Dar ta'āhid-i-Hadrat-i-Bāri. A Sufi-didactic mathnawi poem in imitation of Sanā’i’s Hadīqa, dedicated to ‘Adil-Shāh Ibrāhīm (of f. 89). It seems to be the same as the one described in Spr 482, f. 8. Beg.

اًمَيْ ُفَرُّ سَأَلْتُمْ نَكَانِدْ، هَمْ نَكَانِدَوْنَ هَمْ نَكَانِدَوْنَ.

5. (f. 99). Sanam-i Brahma. A love story, apparently the same as the one described in EIO 1499, 1, where the title is not given. It seems to have been left unfinished. Beg.

بَلَامَ اَكَفَّا بَيْنَ دِلَّاهَا وَبَيْنَ سِكَّانَهَا، عَلَمْ رَأَيْتَ كَفَّاءً بِرَجَعْهَا سُلْخَاتِ.

6. (f. 111). Qasīdas, beginning with a poem in praise of ‘Ali:

جِوْهَرُ ٍبَشَّرُ ٍفَقَهَّ يَا ٍبَرْزُمْ نَمَّ٢
ٍكَنْدَ بَيْنَ بِرْجَعُ خَوْنَ فَ٢٣ ٍأَرْكُبُ وَ٢٤


ٍشُوْدُ جُوْهُرُ ٍبَشَّرُ ٍفَقَهَّ يَا ٍبَرْزُمْ نَمَّ١
ٍحَسُوْكُ فَقَيْسُ كَهُ كَرَدُ بَكْرٍ مِّيَانَيْش٠

8. (f. 150v). (Dibācha-i-Nauras). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm ‘Adil-Shāh. It seems probable that this is a composition on the same lines as the introduction to the Gulzār-i-Ibrāhīm (see above, 2). Beg.

اسم الله الرحمن الرحيم، لؤس بسني كلام قدّيم، الليم، يبش راس نبال

تاراً بيان الليم.

9. (f. 153). A series of tarjī’ibands and tarkībbands. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous tarjī’iband of Sā’di is given on f. 170v; praises to Ibrāhīm ‘Adil-Shāh (ff. 183, 187v); to ‘Abbās I (Safawi), on f. 185, etc. At the end there is a tarjī’iband called Sāgi-nāma (f. 189). There is no general heading of the section. Beg.

اًمَيْ ُفَرُّ سَأَلْتُمْ مِّلَاكَاتٍ، وَنَمْ ذَكَرْتُ ٍفَلْسٍ مَّطَاَمَاتِ.


بَسْتَ طَيْفَاتُ يَدِينَا وَا١٠ يَهِيدَ أَنْجَا، كُلُّمْ يِلْخُتُ يِنْبِيْلَ كَمْ مِكْيَشْدُ أَنْجَا.

Copied towards the end of the xi/xii c., or beg. of the xii/xiii c.
Fl. 359: 8 10 × 8,75; 7 × 2,75; ii 23, within jadwal. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

265.

Rāmāyan.

I 408.

An abbreviated versified translation of the Ramayana, here called Ḥadīth-i-Rām-ān Siā (f. 11v). The author is Sa’dul-lah Kayrānawi Panjpati with the takhallus Masih, or Masihā. The work is dedicated to Jahāngir (f. 8v), and contains praises to a Sufic shaykh, Muḥammad Bāqī (or Abū’l-Baqā’). See EHO 1967–1969, EB 1315; cf. R 1078. The introductory glorifications, etc., are very long, and the tale itself begins on f. 15. Beg. as usual:

Dated the 22nd Jum. i 1152 (the 22nd year of Muhammad Shāh’s reign), or the 27th Aug. 1739, copied by (illegible) son of Multānīmāl, son of Khajīt Bāy of Shāhjahānābād (Dinī).
Fl. 179: 8 9,5 × 5,5; 7 × 3,25; ii 15, no jadwal. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

266.

Dīwān-i-Asīr.

II 217.

Poems of Jalāl ‘d-Din Asīr b. Mu‘min Isfahānī (d. 1049/1639–1640), the same as those described in IV ASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). Qasīdas, unarranged, beg. as usual:

2. (f. 21v). Ghazals, alphabetically arranged, beg. as usual:

3. (f. 138). Quatrains, unarranged, beg. (the first on f. 137v is not a rubā‘ī):

Dated the 14th Rajab 1104/21st March 1693, by one Khudāyār, at
Fl. 142: 8 9 × 5; 7,25 × 3,25; ii 15, within jadwal. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.
267. 

Diwān-i-Kirāmī Shāmlū.

A very defective copy of the diwān of Hasan Beg Shāmlū, with the takhallus Kirāmī. He came from Persia to India under Jahāngīr, and was a bakshī in Gujrat under Shāhjahān, see the Riyāḍu’sh-shu’arā’ (IVASB 230, f. 374), Khulāṣatu’l-ashkār (EB 391, No. 434), Muhāzu‘l-gharā‘ib (EB 395, No. 2126), etc. Cf. also EIO 1625, Pr 655. There are many praises to Shāhjahān in his diwān (cf. the first ghazal in this MS., or the qasīda on f. 45v). This copy contains only ghazals, alphabetically arranged, and only one qasīda which is incomplete at the end. The MS. is defective at the beginning and at the end, and has many lacunas in the middle. Beg. abruptly:

Beg. of the first complete ghazal:

Beg. of the poem itself (f. 5):

A bad copy dating from the beg. of the xiii/xiv. The second half (beg. with f. 40) is written on bad brown paper, on which the headings have become almost invisible.

268.

Mukhbiru’l-wā-’ilin.

The well-known collection of versified dates and chronograms to commemorate the dates of the deaths of various saints, and especially of Sufi shaykhs. The author gives his full name as Abū ‘Abdu’llah Muḥammad Fāḍil b. Sayyid Ahmad b. S. Hasan al-Ḥusaynī at-Tirmidhī al-Akbarābādī, surnamed Muzharu’l-baqq (he d. ca. 1101/1689–1690), see IVASB 759. There is little information concerning the author’s contemporaries; mostly the celebrities of the remote past are dealt with. The work has been begun in 1660/1655, but not completed till after 1666/1655–1656. At the beginning there is a prose preface, opening with:

Beg. of the first item:

A bad copy dating from the beg. of the xiii/xiv. The second half (beg. with f. 40) is written on bad brown paper, on which the headings have become almost invisible.

Fl. 73; S 9.5 x 5.5; 7 x 3.75; II 13; no jadwals. Or. pap. Vulgar Ind. nst., Cond. mostly bad. Worm-eaten.
269.

Diwān-i-'Inwān.

Poems of 'Inwān, or Chalabi 'Inwān, with his full name Muhammad Rida b. Hajji Salih Tabrizi. He flourished in the middle of the XI/XVIIe. Tahir Nasrābādi met him at Mashhad, where the poet resided, and writes about him as already dead in his taḥkīra (completed 1089/1678), see Spr 102. Riyādush-shawarā' (IvASB 230), f. 313. This copy contains:

1. (f. 1v). Ghazals, alphabetically arranged, beg.

2. (f. 106v). Miscellaneous short poems, i.e. qiṣas, jārdās, quatrains, etc. Beg.

Copied in the middle, or towards the end, of the xii-xviie.

El. 113: 8.8 x 5.4.75 x 2.8; II 14, no judwals. Or. pap. Ind. mast. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1233-1257 AH.

270.

Diwān-i-Wali-rām.

Poems of Wali, or Wali-rām, or Banwāli-dās, a writer of prince Darā Shikoh (for explanations why the author, a Hindu, has adopted such an extravagant takhallus, see f. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073/1662-1063, in which year he completed the Gulzār-i-hāl (see RsBr 195, EIO 1995, R 1043, etc.). A portion of his Mathnawī, an imitation of the great Mathnawi of Rūmi, has been described in Spr 589.

The volume contains:

1. (f. 1v). Ghazals, alphabetically arranged, beg.

2. (f. 57v). Couplets, in various metres in Sufi strain, beg.

3. (f. 113v). Rubā‘īs, unarranged, beg.
4. (f. 123). *Mathnawi*, an imitation of Rūmī’s famous book, similarly divided, or intended to be divided into six parts (here called *wazn*). In this copy, however, only three of them appear (the last one is incomplete). There are praises to the famous Sufi, Mullā Shāh (d. 1072/1661-1662), on f. 125v. The date of composition is given in the first *wazn* (f. 129v) as 1053/1645:

"...مظبيعات تاريغت إبض كردان (sic) حالات، بع هزار ويلفم با فنجية سال..."

Curiously, the date of composition of the third *wazn* is 1054/1644 (f. 237):

"با حرامش جهاب وبنجاس، آخرن شيرو وقاتا دارح..."

The title appears on f. 123 as:

"سليم سفي ميزان علم حبلقتن رفع ولي الوليد العزائي (sic) والطيان...

(a) Beg. of the first *wazn* (f. 123):

"قادران أب من مEFI بسات ويين، آن غلبت ذرت مفيئ ومين..."

(b) Beg. of the second *wazn* (f. 172v):

"شيغت جهت دم طور مغاهر، أدب أئم Participant ايل غاهر..."

It is the fifth bayt of this part that is quoted as the beginning of the whole *Mathnawi* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462, 27):

"أر أن علم شيغت شد معلم، شود شرينب ظاهر نا مسلم..."

(c) Beg. of the third *wazn* (f. 220v):

"ما فه آر كرم أن تون يرم، أي نسائي نو ما نشتي تنبئ..."

(This part is incomplete at the end.)

The copy is transcribed all through by the same hand, and the colophon on f. 56 (the only one that is found in the volume), is dated the 6th Dhu’l-hijja of the 13th year of Muhammad Shāh, i.e. 1145 the 29th May 1733.

Fl. 238 (ff. 56v-57, 111v-113, 122-122v, 172, 220) are left blank; S 8.25 x 4.5; 6.5 x 2.75; II. 17, no jadwal. Brownish Or. pap. Ind. mast. Cond. tol. good, but rather bad in the beginning. Marginal notes and emendations on the initial folio.

271.

**Sāqi-nāma-i-Wālā.**

A *mathnawi* poem, of the type of *Sāqi-nāma*. In the heading its authorship is attributed to Nawāb Islām Khān Bahādūr, with the *takhallus* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Diya’u’d-Din, was...
a governor of Kashmir and afterwards of Agra; he died in 1674/1663-1664, as expressed in a chronogram by Tāhir 'Ayshī, (cf. No. 325, f. 500). Beg.

\begin{quote}
\text{ذَٰلِكَ قَرْنَةُ مَسْتَنَبِي كُوفَّةٌ ذَٰلِكَ قَرْنَةُ مَسْتَنَبِي كُوفَّةٌ}
\end{quote}

Copied towards the end of the xii/xviii c.


272.

Razmiyya.

Another poem, similar to the preceding one, by the same Walā (judging from the heading). It seems to be incomplete at the end and the takhallas of the author is apparently not found here. Beg.

\begin{quote}
\text{ذِي رَجَعُ فِيِّ أَيْنَ بَادَّهُ كَوْشَكَوْارَ، أَلَّذُ عِندَ شِكَرُ أَكْسَمَتْ أَزْهَرُ كَارَاءَ}
\end{quote}

Copied apparently towards the end of the xii/xviii c.

Fl. 8: the appearance, etc., are exactly the same as in the preceding MS. It most probably formed one volume, together with No. 271, which was divided afterwards.

273.

Dīwān-i-Mufid.

Poems of Mufid, or Muḥammad Mufid b. Najmī'd-Dīn Mahmoud Bāfqi Yazdī (d. in 1085/1674, or 1090-1091/1679-1680), see IV ASB 790. The present copy is more modern than the one there described, but better written; there is apparently some slight difference in the arrangement of the poems. It contains:

1. (f. 1r). Ghazals, alphabetically arranged, beg.

2. (f. 91). A few qīfās, some of them containing chronograms, beg.

3. (f. 93). Rubā'īs, beg.

Copied about the beginning of the xii/xviii c.

Fl. 102: S 8,5×5,25; 6,5×3,25; II 15, within judwals. Or. pap. Good Ind. nast. Cond. fairly good. Slightly worm-eaten.
274.

Diwān-i-Šāyib.

An incomplete copy of the diwān of Šāyib, whose real name was Muhammad Alī Isfahānī (d. 1088/1677–1678), see IvASB 783. It contains only ghazals, alphabetically arranged; their series breaks off with the letter و. In the beginning an 'unalphabetical' introductory poem is given, as in IvASB 785, beg.

The first alphabetical ghazal (here the second, f. 2), beg. as usual.

Copied towards the end of the xi/xvii c.
Fr. 290; 8 10,5 x 6,5; 8 x 4; II 10, within double-jadwals. Or. pap. Ind. mast. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275.

Dastūr-i-himmat.

The love story of Kāmrūp and Kāmlata, in mathnawi verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096 1689, for which year the author gives two chronograms on f. 150v. The first is erroneously written as بُضن تاریخ ختم شد (read بُضن تاریخ ختم شد) but the second is correct: بُضن تاریخ مرافق شد حسابش. A dedication to Aurangzib is found on f. 8 sq. The name of the author whom Rieu calls Muhammad Murād, is apparently not found in this copy. For a prose version of the same story, which seems to be more common, see above, No. 109. The beginning is here different from that of the British Museum copy:

Dated in the colophon, added by a different hand, 1941 of the Samvat era, or 1884, copied by Najm-ud-Din.
Fr. 151; S 10,5 x 6,25; 7,5 x 3,25; II 15, within jadwals. Or. pap. Ind. mast. Cond. tol. good. An exceptionally bad vignette.

276.

Diwān-i-Fiṭrat.

Poems of Mu'izzu'd-Din Muhammad, who used two takhallusas: Fiṭrat and Māsawi (d. 1100/1694–1695), see IvASB
806. The collection contains ghazals, quatrains, etc., in one alphabetical series. Beg.

The poem given as the first in IvASB 806 is found here on f. 3v, and that in IvASB 807, on f. 2. The copy seems to be slightly incomplete at the end.

Copied about the middle of the xiii-xiv c.

Fl. 46; 8 7.25 x 4; 6 x 3.25; II 10, no jadwals. Or. pap. Bad Ind. nast. Cond. fairly bad. Worm-eaten and injured by repairs.

277.

Mihr-u māh.

A love story of Manūhar and Madhumālat, comp. in 1065/1655 (cf. f. 59v) by Rāzī, or Mir 'Askari 'Aqīl Khān, or, to give him his full name, 'Ali 'Askari b. Muhammad Taqī b. Muhammad Qāsim Khwāfī (d. 1108/1696-1697), an official under Anuragāb, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular masnavi poem see EIO 1634, 1636, 1637, R 699. Ind. libr. Spr. 544. Cf. also above, No. 116 and IvASB 310, where a prose version of the same tale is described. The beginning in this copy is slightly different. At the top there is a bāy'ā:

which is apparently taken from Malik Qumi (see above No. 264, 8). The poem itself opens with:

Dated the 27th December 1827 (or 1884 of the Samvat era), copied by Bāyāl Prachād (soil'd), at Bhawālī, in the reign of (Muhammad) Ablā.

Fl. 30; 8 6.5 x 4.25; 5 x 2.5; II 11, no jadwals. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and injured by moisture. On some pages space is left blank for the intended pictures, which have not been executed (fl. 4, 5, etc.).

278.

Dīwān-i-'Ali.

A brief dīwān of Nāṣir 'Ali Sarhindi (d. 1108/1697), the same as the one described in IvASB 817. Poems belonging to different
classes are here mixed together in one alphabetical series; there is apparently a large lacuna after f. 33. Beg. as usual.

Dated 616/1219.

Fl. 38; S 7.25 x 5.0 x 3.25; II 13, no jadwal. Brownish Or. pap. Ind. mast. Cond. fairly bad. A seal in the beg., dated 1250/1840.

279.

The same.

Another copy of the same diwan with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the xix/xxth c.

Fl. 78; S 11.25 x 7.8 x 4; II 17, no jadwal. Or. pap. Ind. mast. Cond. fairly good; worm-eaten. Numerous marginal notes.

280.

Diyān-i-Āthar.

Poems of Āthar, or Shafi'i-i-Shirāzi (d. 1113/1701-1702), see IV ASB 823. The present copy contains:

1. (f. 1v). Ghazals, alphabetically arranged, beg.

Dunya bezānī fana'ta, čin-e ḥaqe'ah; āh ŭi ṣadāk, āh ŭi ṣadāk hendā, āh ŭi ṣadāk hendā.

2. (f. 60v). Rubā'is, unarranged, beg.

Daray ākhor, ākhor ko'htar ko'htar, ḥab-ḥabīb, ḥab-ḥabīb ast, ḥab-ḥabīb ast āshīr āshīr, āshīr āshīr.

3. (f. 74v). Mutāfa'īrīgāt, or fragments, in different metres, beg.

Copied in the middle, or towards the end of the xix/xxth.

Fl. 81; S 8.25 x 5.25; 5.75 x 3; II 13, within double jadwal. Or. pap. Ind. mast. Cond. not good. Worm-eaten. Bad vignette. Additional poems on the margins.

281.

Diyān-i-Makhfī.

Poems of Makhfī, whose real name was Zibu'n-Nisā' Begum; a daughter of Aurangzib (d. 1114/1703), see IV ASB 824. In the present and in the next copies qasidas are given separately from the ghazals. Beg. as usual:
The *gazidas* begin on f. 133:

دل من بلبل حس بنريكان كلستاهن
فنا دواز زرآ باندی اشت

*Tarjībands*, *tarkibbands*, some quatrains, *qī'as*, etc., beg. on f. 145:

انحسی که در برد جنود زر زباندیئشت
برد اشت زر خ برم جو زوگی به از انداشت

Copied in the xii/xviii c.

Fl. 154; 8 10.75 x 6.25; 6.75 x 3.25; II 13, within jadwals. Brown and coloured.
Or. pap. Ind. nast. Cond. good. Scrappy quotations on the fly-leaves.

282.

The same.

II 227.

Another copy of the same diwan, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy; *gazidas*, beg. on f. 137v, also as in that transcript; *tarjī bands*, etc., on f. 151v, also beg. as in No. 281.

Copied in the beg. of the xiii/xix c., by Ḥasan ʿAli.

Fl. 166; 8 8 x 5.5; 6 x 3.5; II 13, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

283.

Dīwān-i-ʿĀli

I 394.

Poems of Nūrūd-Dīn Muhammad, who bore the titles of Ṣimmat Khān, Muqarrab Khān and Dānishmand Khān, and used the takhallas ʿAli (d. 1121–1122/1709–1710), see IvASB: 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual:

تمامی یاد از مصرف نسم الله دیوانها
بيني كردم اين اوقت رضوري عنوانها

*Gazidas* (f. 138), beg. as usual:

کشایش گرد ما بپی باب فتح؛ هزار حیف که اتکو ما شراب نشد
284.

Dīwān-i-Najāt.

Ghazals of Mir 'Abdu'l-‘Al Husaynī Isfahānī, with the takhallūs Najāt (d. ca. 1126/1714). See EB 1162–1165, Pr 702, Ros 269, R 821, 1095, etc. Ind. libr. Bk 379, Spr 512. The present copy contains only ghazals, which are arranged alphabetically. Beg. as usual:

۸۸زلم بر میر کل ظغولی پیم الله دیوان‌ال
۸۸کونم می‌خاموشی زاب طبع سخت‌دان‌ر

Copied towards the end of the xii/xvii c., or the beg. of the xiii/xix c.

Fl. 160; S 11 × 6.25; 8.5 × 4.25; II 17, no jadwals. Or. pap. Ind. nast. Cond. good.

285.

Gul-i-kushti.

The well-known poem on wrestling, by the same Najāt, comp. in 1112/1700–1701, see RS 337, 376, EB 1162, 1164, 1165, Ros 269, R 821. Ind. libr. Spr 512. Lith. Lucknow, 1881, Murādābād, 1884, etc. Beg. as usual:

۸۸درگیب عشق دران نامه که دانیشوا بود
۸۸زیبنتش نام خوش حضور با بیه بود

Copied in the beg. of the xiii/xix c.


286.

Dīwān-i-Bidīl.

Poems of 'Abdu'l-Qādir with the takhallūs Bidīl (d. 1133–1137/1720–1725), see IrASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of qāṣidas, alphabetically arranged; some of them contain chronograms.
A collection of poetical works (not complete, however) of Muhammad Muhsin Isfahani, with the *takhallus* Ta'thir, an official under Shāh Sulaymān (1077-1105/1667-1694) and Shāh Husayn (1105-1135/1694-1722), for some time a governor of Yazd. He died in the beginning of the Afghan invasion, 1135/1722, or shortly before it. The chronograms given in the works in this volume range up to 1120/1708. See *Riyāḍu'sh-shu'arā'* (IV ASB 230), f. 112v; the anthol. No. 326 in this catalogue, f. 214; the *Tadhkira'ul-mu'āṣirin*, Spr. 138; *Khulāṣatu'ls-askār*, EB 391, No. 58; *Makhzanul-qarā'īd*, EB 395, No. 439, etc. A copy of this dīwān, which appears to be rare, is described in Spr. 577; the *mathnawi* poems are described in EB 1173, where the name of the poet is not given.

The present copy is rather bad, worm-eaten, and partly written without diacritical dots. It contains:

1. (f. Iv). *Qasidas* and *tarjīḥ bands*, in praise of the Prophet, Imams, Shāh Sulaymān (ff. 35, 36, 37); on the return to Isfahān of Muhammad Khān from Astrābād (f. 37v), and on the promotion of Wāhidu'z-Zamānī to the wazirat (f. 39). Beg.

2. (f. 40v). *Muqatta'at wa taswīrīkhar dar mangabat*. Chronograms on different happenings.

3. (f. 46v). *Mathnawīyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(a) *Minḥājul-mi'rāj*, of religious contents, in praise of Muham-

mad, etc.; beg.

(b) (f. 57). *Du'watu'l-ʿāshiqīn*, in the metre of Nizāmī's *Shirīn-u Khusraw*, containing a *sarāpā*, descriptions of wine, etc.
(c) (f. 63v). Gulzār-i-su‘ādat, laudatory descriptions of some gardens, etc., at Isfahān, in the time of Shāh Husayn, beg.

(d) (f. 71v). Thumaratul-hijāb, in the metre of Nizāmī's Haft paykar, on similar matters. Beg.

(e) (f. 75v). Husn-i-ittifāq, containing a laudatory description of Quhistān, beg.

(f) (f. 83). Maymanat-nāma, a laudatory poem, in the metre of the Shāhnāma, containing praises to different persons. Beg.

4. (f. 89v). Ghazals, alphabetically arranged, beg. as in Spr 577:

5. (f. 288). Mutsafarīgāt, mostly fards, alphabetically arranged.

6. (f. 300). Rubā‘iyyāt, unarranged (the poem which is given as the initial one in EB 1175, is found here on f. 302v). Beg.

Copied towards the end of the xii/xviii c.

Fr. 303: 8 10.25 x 5.8; 7.75 x 3.5; ll. 21, no jadwal. Or. pap. (new margins). Varying bad: fad, nast, and shikasta, in some places without dots. Cond. very bad, except in the middle. Badly injured by worms and repairs, so that many words, or lines have become illegible.

288.

Dīwān-i-Qāsim Dīwāna.

Poems of Muhammad Qāsim Mashhadi, with the takhlīl Quṣīm, or Qāsim Dīwāna (d. ca. 1136/1723-1724), see IvASB 845. The present copy is incomplete both at the beginning and at the end, and contains ghazals and other kinds of poems alphabetically arranged in one series. The beginning corresponds to f. 2, top, of IvASB 845 (Nb 109), i.e. the penultimate verse of the ghazal.
which usually stands first in the diwan. The beg. of the next complete poem (it is the third in the Society’s copy):

 해결 بعثت تباهي إذ من صد ريق ذكية درب ففس ما،

There are a few fards at the end.

On f. 102–103v there is a short fragment of a theosophico-religious treatise on the middle of the xii/xviii c.

Copied probably about the middle of the xii/xviii c.

289.

Diwan-i-Kirami Kashmiri.

A fragment of the diwan of Mirza Kirami, son of ‘Abdu’l-Ghani Beg Qabul, of Kashmir (d. 1155/1742, as stated in EIO 1625, or 1156/1743–1744, as given in the Saruw-i-Azad, No. 58, f. 42v). Almost all specimens of his verse, given in the Rijadu’sh-shwar’ar (IvASB 230), f. 390v, may be traced in this fragment, which contains only the initial pages of the original collection, namely a part of the letter alif, and ‘crumbs’ of ب and ت. Cf. about the author the Makhzanul-gharib (EB 395, No. 2198), R 714, Spr 128. He is quite different from the poet, whose diwan is described in IvASB 804. Beg.

مذبكي بهش است ما ز ديدة کیلی ما،

ْیْلم ترجون شمع باشند جمعه حیاول ما،

Copied in the beg. of the xiii/xiv c.

Ft. 9: 8 8,25 x 5; 7 x 3,5; ll 20, no jadwals. Or. pap. Bad Ind. mast. and shakkasta. Cond. not good.

290.

Sikandar-nama-i-jabali.

A short didactic maddawi poem, dealing with legends of Alexander’s campaign in the hills (f. 10v سطعابي نادر زمیر بوکه). The date of completion is given on f. 26 as the 4th Dhil-hijja 1141 (the 1st July 1729, in the time of Muhammad Shah. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid ‘Ali. He does not clearly mention his own name. Most probably his takhallus is Sukhan
There were many poets with this takhallus, the most probable one amongst them is perhaps Mir 'Abdu'ş-Şamad of Agra, who died ca. 1140/1728 (this date may be slightly inaccurate, as is usual in the tadhkiras), cf. Spr 150, 156, etc. That the author must have been of a fairly advanced age when he wrote his poem may be concluded not only from the fact that he had performed the pilgrimage, but also because he calls himself (f. 10v) a khalifa of the Qadiri order; under ordinary circumstances both statements would better fit an old man. Beg.

اللهي دام از کومن شاک کن، خم یخبود دل غیبت آزاد کن

Copied by Nūr Ahmad, apparently towards the end of the xii/xviii c.

PI. 27; S 7.75 x 4.75; 6.5 x 3; II 14, no. jadwals. Or. pap. Ind. nast. Cond. fairly good.

291.

Hir-u Rānjhan.

The tale of Hir and Rānjhā (or Rānjhan), based on a Panjabi love story, cf. above No. 118. It is the same poem as described in IvASB 918 (where it was included into the series of works of uncertain date, as it could not be identified on account of its being incomplete at the beg.). Both are identical with Spr 317. The author is Shāh Faqrū'lah Lāhūrī, with the takhallus Afarīn (d. 1154/1741, at Lahore). In this copy his authorship is mentioned in the colophon. The poem has been composed ca. 1143/1730-1731, as mentioned by Āzād in his Khazāna-i-āmira, cf. EIO 1724. The beginning of IvASB 918 (Na 120) corresponds to f. 3, l. 3, of this copy. Beg. (as in Spr 317):

بِذلَم چمن سَرُر فَاز و نِئاز، کَفْ خَادِنِئَاش بُود سَرُر فَازَ

Copied towards the end of the xii/xviii c. or beg. of the xiii/xix c.

PI. 85; S 8.5 x 5.75; 6 x 3.5; II 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and quotations on the fly-leaves. Very bad vignette.

292.

Kulliyāt-i-Rūḥi.

Poetical works, in a religious strain, of Mir Sayyid Muḥammad Ja'far Rūḥi, or Ja'far Rūḥi, as he is usually called. He was a native of Rānshīr Pūr, in Oudh, belonged to the Sufic order of the Indian Nīrmatul-lahis, lived at Lucknow, and died the 1st Ramadān 1134/10 Nov. 1741 (see Riyāḍu'sh-shu'a'arā', D 102, f. 208; Sānu-i-Āzād, No. 58, f. 46; Spr 156, EB 395, No. 888, 14
etc.; his full name and the date of the death are also given here, on f. 158v). I have not been able to trace any reference to other copies of this *kulliyāt*, which seems to be very rare. It contains:

1. (f. 1v). The preface, in ornate prose and verse, beg.

2. (f. 3). *Qasidas*, of religious content; the first of them, called *Ism-i-A'zam*, was composed in 1112/1700-1701 (its title is a chronogram). Beg.

3. (f. 7). *Ghazals*, alphabetically arranged; they have been composed before 1114/1702-1703, in which year the diwan has been arranged, as appears from an introductory verse with the chronogram 2960 (Doublen Zahlta). Beg.

4. (f. 100). *Rubā'iyat*; from a chronogram on f. 125v it appears that they have been collected in 1142/1729-1730 (Samā' i-sī). Beg.


6. (f. 129). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.


8. (f. 135v). Several *qasidas* with chronograms: on the death of a Sufi, Shāh Ladhā (1143/1730-1731); on the ascension of Bahādur Shah (1119/1707), etc.


10. (f. 141). *Tadhqī'īt-tahqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,
POETRY, XII/XVIII.

comp. in 1152/1739 (chronogram on f. 151v). Beg.

11. (f. 152). Khutba-i-bayâd. An introduction to an anthology, in bombastic ornate prose, beg,


At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 156v, the 29th Jun. 1153/the 22nd Aug. 1740, at Lucknow, by one Ghulâm 'Ali, for Mirzâ 'Abd Allah. The final folios (156-158) are dated the 1st Ram, 1154/the 10th Nov. 1741.

Pt. 159; S. 13 x 8.25; 7.5 x 5.75; II 15, no jadwals. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shikasta-nast. Cond. tol. good.

293.

Qiṣṣa-i-ḥaqiqat-i-rây.

A long mathnawi poem in moralising strain by Raghbat Siyalâkûti. He was apparently a pupil, or at least an associate of Afârîn (see No. 291), whom he eulogises in terms implying that he was still alive at the time of composition (ff. 8-8v). The poem contains also praises (f. 4v) to Muḥammad Shâh (1131-1161/1719-1748). He cannot be identical with Mir Abûl-Ma'âlî Raghbat, mentioned in Spr 279, and seems to have been a Hindu, as Muhammedan religious terminology is almost entirely absent in his work. Beg.

Transcribed in Rajah of 1295/June 1881, by Nûr Hüsâyîn Qâdîrî Muyâddî, son of Mîyâb Khan Muḥammad Amnâhâdî.

Pt. 42; S. 12 x 8; 8.25 x 4.35; II 7, double jadwals. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

294.

Dîwân-i-Nî'mât.

Poems, in a religious strain, with pronounced Shi'ite tendencies, by one Nî'mât. There are no chronograms in them, and no
definite allusions as to any historical events. It is only possible to deduce that the author wrote apparently in the XII/XVIIc., because in some of his poems (ff. 2, 2v), he refers to Sāyib (d. 1088/1677-1678, see above No. 274); on the other hand the present copy of his diwan dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same takhallus during the XII/XVIIc. who might be identified with the present one: one is referred to in the Hamīsha bahār (Spr 129), Ni'matullāh Khān, a son of the paymaster of troops under Aurangzib; another is mentioned in the tadhkira of Hayrat (Spr 159), Ni'matullāh Khān b. Rāhī'llāh Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mīr Ni'mat 'Alī of Dīhlī (of the beg. of XIII/XIXc.) is mentioned in Spr 172; two more Ni'mats, who also wrote Hindustani verses, are referred to in Spr 278, especially the second, Muḥammad Hafiz, a pupil of Minnat who wrote chiefly in Persian.

The diwan contains almost exclusively ghazals, which are alphabetically arranged. There are only two quatrains at the end. Beg.  

 زيهم لله رُضِّل يِنْدَمِرْ قُرْطُاءَ  

بِحَدِِّش يَزْفُقُ أَرَأَ كُتُبٍ مَصْحَفًَ دَامًاً  

Copied towards the end of the XII/XVIII c., or the beg. of the XIII/XIX c.  

295.  

Dīwān-i-Ārzū.  

Poems of Sīrājū'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), who is chiefly known by his lexicographical works. He composed an enormous amount of poetry, mostly in imitation of other poets, and the present collection forms only an insignificant part of the whole. It consists of ghazals, alphabetically arranged, with half a dozen rubā'is at the end. This diwan seems to be identical with Spr 337 (No. 108), which is said to have been composed in imitation of the poems of Athar (see above, No. 280). Beg. as in Spr 338:  

جد اضطربي بِغْزَانِي جَمِينَ، تم جِودُ رَأُ، نِداًةً آمسَ كِسَّيَ زَرَ دُنِمُ خَوَدُ رَا  

Dated the 20th Ṣafar 1200/the 23rd Dec. 1785, by Mīr Muḥammad 'Alī.  

Fl. 47; 8 7,75 x 6,25; 7 x 4; ll 13, no jadwala. Or. pap. Ind. mast. Cond. good. A few marginal glosses.
296.
The same. II 213.

Another copy of the same diwan, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.
Fl. 47v; 8 10x6.5; 8x5; ll. 15, no jadwalas. Europ. pap. Ind. mast. Cond. good.

297.
Wālih-u Sultān.

I 21.

The love story of Ali Quli Wālih Daghistānī (see above, No. 57), by Shamsu’d-Dīn ’Abbāsī Shāhjahānābādī, with the takhallus Faqīr, or Māftūn (d. ca. 1180/1766-1767), see IvASB 866. It has been composed in 1160/1747. Beg. as usual:

أئي وَلَايَة حَسِين دَانِشْت جَان، عَقِى نَمَوُدو فَرْوُ دَو كُوَن سَلَطَان

Dated (see l. 112) the 22nd Safar 1282/the 17th July 1865.

*Fl. 13v-34v; 8 10x12; 10x9; ll. 38, in 4 columns; no jadwalas. Thick Europ. pap. Ind. mast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

298.
Dīwān-i-Hazīn.

II 243.

Poems of Muhammad ‘Ali b. Abī Ta’līb az-Zāhīdī al-Jilānī, with the takhallus Hazīn (d. 1180/1766), see IvASB 861, 862: cf. also above, Nos. 55, 56. The present copy contains:
1. (f. Iv). The usual prose preface, beg.

انتشار نام أورايت تجديل خديبو سكن اللطيف

2. (f. 5). Qasidas, beg. (as in IvASB 882, 8 and EB 1184, 1):

غير نسي نسيت بيتاني بيستانستي، نقش ادريجم وجدت بين من السنوي

3. (f. 53v). Ghazals, alphabetically arranged, beg.

سلس عصقي سنارين عشق يندهي رأي، يبخون ديدا طرازات لوح ديوان رأي

4. (f. 312). Rubā’is, unarranged, beg.

صغي فدهي كده دوز الدراز يدشت، مطرب غزلي كده وقت تفخى دشت

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.
Fl. 312; 9.25x5.75; 6.25x3.25; ll. 14, within double jadwalas. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.
299.

Şafir-i-dil.

A *mathnawi* poem, comp. in 1173/1759-1760, by the same Hazin. It is the same work as the one described in *IVASB* 862, 2, opening, as usual, with a prose preface (f. 1v):

له التحديد في الأخریة و الولوی و السالم (16) على سيدنا الم

Beg. of the poem itself (f. 2):

ثناهی شاکیاته دادار زا، سیاس فذروا زمازاریزاء

Dated the 27th Muharram 1175/28th Aug. 1761, at 'Azmābād, copied by one Nauj Lāl.

Pp. 23. 8.9 x 4.75; 6.25 x 3.25; II 13, no saddals. Or. pap. Ind. nasta. Cond. tol. good. Worm-eaten. A note at the end.

300.

Dīwān-i-Gharib.

Poems of Gharib, Gharibah, Gharibii or Gharibīn, as he variously calls himself in different places. In a poem in praise of Shāh 'Alām he mentions the year 1183/1769-1770 (f. 61v), and in the last quatrain (f. 162v) he gives the date of completion of his diwān also as 1183/1769-1770 (1283 minus 100):

سال تاریخ ز هناف جو نسوبه سوال، بی مد که گفت چویدن که دیوان غربی

I have not been able to trace him in *tadhkiras*; most probably this particular Gharib is referred to in *Spr* 229; if so, he was Nasir'ud-Din Ahmad of Kashmir, living at Dihli, who has written a voluminous Persian diwān. The MS. contains:

1. (f. 1v). Ghazals, in alphabetical order, beg.

(by damaged...)

2. (f. 141v). *Tārīfband*, an imitation of the famous poem, beginning with ما مّامّتمیان کوی داداریم, ... Cf. concerning it *IVASB* 909, *Spr* 590, Mehren 43, add also No. 323 in this Cat., f. 120, where it is ascribed to one 'Alā'ud-Din (b.) 'Alā'īl-Mulk, who settled in Oudh, apparently in the X or XI/XVI-XVIIc. Beg.

ما نیز چیزی کوچه یاریم، در نظر تیرا اور نمیادیم

More *tārīfbands* are found on ff. 149v, 152: *a mukhhammas* on f. 153.

4. (f. 163). Qasīdas, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

Dated the 20th Jun. II 1184; the 11th Oct. 1770. The scribe’s name is illegible. There are many additions and emendations on the margins, which may belong to the author himself.

Pl. 176; 8 7 5 x 5; 5 5 x 3; II 15, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten. Seals in the beg. and end.

301. Diwān-i-‘Alī Akbar.

II 511.

Poems, in Sufic strain, by ‘Alī Akbar Wahhi (?), apparently a follower of the Chishti affiliation, who wrote close to the end of the XII/XVIIIc., because at the end (ff. 15v–16) there are several chronograms for the year 1198/1784. The diwān contains comparatively few ghazals, not arranged in alphabetical order, also a few qīṭās, rubāʿīs, etc. Some further ghazals are added on ff. 13v–16v, by a different hand. Beg. of ghazals (f. 1v):

(īnī)

Beg. of rubāʿīs (f. 9v):

(ṣīfī)

Beg. of qīṭās (f. 15):

Copied in the beg. of the xiii/xiv c.

Pl. 16; 8 8 5 x 4 7 5; 6 x 2 7 5; II 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A note on ff. 1–1v, dealing with Kamāl-i-Khujandī. A few marginal notes.


II 516.

A long mathnawi poem dealing with the narrative of the war against Ahmad Shāh Aḥmad which terminated in 1162/1749. The author, Ṭawhāḏ Shāh Aḥmad, with the takhallus ʿAshūd (cf. f. 39),
who took personally part in the campaign, refers to the present work in the preface to his history of Muhammad Shâh's reign, which he composed in 1196/1782 (cf. R 944-945, EIO 422, Elliot, Hist. of India, VIII, 233). It must, therefore, have been completed some time between these two dates. It is written in bombastic style; there are many autobiographical allusions. Before the ordinary beginning there is a quatrain (written in red ink):

نظامي كي يراز شور تنگك وتوب است
در گوش عشر عاده آن دلکوب است
از روز روايي ابي بيلان واقع
موسسوم یکن نامه یکن دوست

The poem itself begins:

پس از حمد خلاق ارض و سلاء، هم از بعد نعمه نبی الزمان

Copied towards the end of the xii/xviii c.

Pl. 67; 8.5 x 4.75; 3.5 x 2.75; II 11, no jadwals. Or. pap. Ind. mast. Cond. tol. good.

303.

Fath-nâma.

A versified laudatory history of the local Baluchi chieftains at Haydarâbad in Sind, so-called Talpurs, or 'Abbâsi Amîrs, especially of Fath-'Ali Khân (d. 1801). The author calls himself (f. 13) Muhammad 'Azîm-ud-Dîn Husaynî Shîrâzî Tatavi, and gives the date of composition as 1199/1785 (f. 15), but 1191/1777, as in R 1041 where another copy is described. The present copy is incomplete, and the date of transcription is not found in it. The work is divided into the usual introductory doxology, praises of Fath-'Ali Khân (f. 7), his brother Ghalâm 'Ali (d. 1811), etc., and five majlises (all that the present copy contains):

1 (f. 16) در بيان نفاذ فائض خلاق حسین
2 (f. 22v) در ذكر طهاره علی بیانو میرزا شهید علی الغران
3 (f. 33v) در بيان حالات میرزا شهید عليه الهدمت
4 (f. 59v) در بيان حالات میرزا عبد الله الشهید عليه الرحمة
5 (f. 79) در بيان احوال عبد دلوات میرزا فتح علی خان بهادر ظفر پای
6 (f. 79) از توجه رایی علیات بالیاد نبیاد عربی میرزا بابآت و رسانیدن
7 (f. 79) اتقان دینی که به موجب التماس میرزا بهار
These majlises are subdivided into numbers of smaller subsections, mostly called dāstān. Beg. of the poem:

بِنَاس مَلَك تَرَى هَزّ دِرْ بَيْت ،ِ
شَهَّ رُفُتُ كَنْنُي وَ نَهْ أَسْمُ

Transcribed apparently in the beg. of the xiii/xix c.

Ff. 96; 8 10,25 x 6; 8,5 x 3,5; II 14, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

304. 

Diwān-i-Āzād.

Poems of the well-known historian and biographer, Ghulām 'Ali Balgrāmī, with the takhallus Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see Elq 1722; Ind. libr. Bk 423, Spr 364. The diwān contains almost exclusively ghazals, alphabetically arranged, and only a few rubā'is and qit'as with chronograms at the end. Beg. of ghazals:

بِدَ أَرَاء مِنْ بِسْمِ اللَّهِ تَبَغْلُ خَوْصُفَالِي رِؤَاءَ،ِ
مِسْتَخْرُكْ مَسْوَدَ اَتْذَّمَّ نَزْحُ كِلْمَيْلِي رِؤَاءَ،ِ

Rubā'is, beg. (f. 48):

إِلَيْ بَيْتِ جَلَّبَةَ تَوْ آَمَرُ وَجُوُودَ،ِ
مَعْطَوْلُ تَوْ آَمَرُهُ عَسْتُ دَرْعَةِ وَشَهْدَةُ;

Copied in the beg. of the xiii/xix c.

Ff. 59; S 7,75 x 0,25; 7 x 4; II 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

305.

The same.

II 507.

Another copy of the same diwān, beg.: as in the preceding note, No. 304 (both, ghazals and rubā'is).

A very bad copy, rendered almost worthless by white ants and worms, dating from the earlier part of the xiii/xix c.

Ff. 38; S 9,5 x 6,25; 6,5 x 4; II 12, no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad.

306.

The same.

II 218.

Another copy of the same diwān, beg. as in No. 304, both with regard to ghazals and quatrain.

Copied towards the end of the xiii/xix c.

Ff. 49; S 10,5 x 6,75; 8,75 x 5; II 16, no jadwals. Europ. pap. Ind. nast. Cond. good.
Poems of Asghar, who also uses another takhallus, Amjad 'Ali, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. Sā'b is often referred to (cf. ff. 18, 37, 52, etc.). At the end two chronograms are given for 1192/1778 (f. 62v مقبلون حق غياث الدين), and 1195/1781 (ibid.). Three Asghars are mentioned in Pr 630 (Nos. 241–243), but none of them seems to be identical with the present one. It is interesting to note that on ff. 1–4v, on the margins, many poems in Hindustani are given, with the same takhallus, so that it appears that the author was an Urdu poet as well.

The present copy contains:

1. (f. 1v). Ghazals, alphabetically arranged, beg.

2. (f. 59v). Rūba'is, not alphabetically arranged, beg.

3. (f. 63v). Fards, beg.

Dated the 29th Rab. II of 1227 of the Fāṣīl era, i.e. beg. of the xix c. AD., copied by Bāḥšīwar Sgu'ī.


308. (Mathnawīyyāt-i-Munīm).

Lengthy māthnāwī poems by Munīm, dedicated to Shāh 'Alam (1173–1221/1759–1806), cf. ff. 75, 79v, 148, etc. and also to his successor Muhammad Akbar, 1221–1253/1806–1837. There are no indications as to the real name of the author, nor exact dates of the composition of the poems. Chronologically it might be possible to identify this Munīm with Sayyid Nūrūl-haqq, a qādi of Bareilly and a very prolific māthnāwī writer, who used this takhallus, mentioned in Spr 171 and 263. On f. 1 there is, however, a note, in a different handwriting, to the effect that the author is Mohan La', cf. Spr 263. Which of these two Munīms is the author, cannot be decided without more details concerning their works. The poems are written in exceedingly bombastic
style and contain nothing beyond the stereotyped verbiage on the subject of 'ishq. The volume contains:

1. (f. 1v). Bihār-i-‘ishq (cf. f. 71), a lengthy poem, beg. with a versified heading:

Beg. of the poem itself:

2. (f. 73v: 72 is blank). A lengthy mathnawi poem on precisely the same subject as that of the preceding one. Apparently it contains no mention of its title. The opening bayt (in red ink):

Beg. of the poem:

3. (ff. 73v–110, in margin). Another similarly title-less mathnawi, in precisely the same style. Beg.

4. (f. 145; f. 144 is blank). (Qissa-i-Shāhrukh-u Dilbar-i-Jahān), a lengthy love story, beg.

Dated the 17 Dhi Qa’das 1242/the 12th June 1827 (here 1826), the 21st year of Muhammad Akbar.

Poetry, xiii/xix. 219

309. Diwān-i-Wāqif.

Diwān of Nūrū’d-Dīn of Patiyāla in the Panjāb, with the takhallus Wāqif (d. ca. 1200/1786), the same one as described in IvASB 877, where references to other catalogues are given. The present copy contains almost exclusively ghazals, alphabetically arranged. Only a few fards and qīlās are given on ff. 216v–217. Before the usual beginning:
there is an additional verse in a different metre:

\[\text{Verse in different metre.}\]

Copied towards the end of the xii/xiii or lit. xiii/xiv c.

Fl. 217; S 9.5 x 6; 7x3.5; ll 15, within double jadwal. Brownish Or. pap. Ind. careful nast. Cond. tol. good. Worm-eaten in the beg. and in the end. A few glosses on the margins.

310.

Diwān-i-Akhtar.


A defective copy of the diwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatil (ff. 6 and 36), most probably the poet and inshā writer (cf. R 64, Spr 277, and above, No. 60, 18), who died in 1233/1818; he also mentions Waqīf (l. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIX c. He may be identical with Akhtar, whose name was Akbar 'Ali Sarhindi, and who is said to have been more than 30 years of age in 1290/1774-1795 (see Spr 200). There are only ghazals in this volume, in alphabetical order; towards the end there are many lacunas, much space is left blank. Beg.

\[\text{Verse in defective copy.}\]

Copied towards the end of the xiii/xix c.

Fl. 55 (there are also a number of blank leaves in the volume); S 10.25 x 6.75; 8x4.5; ll 16. no jadwal. Europ. pap. Careless Ind. nast. Cond. good.

311.

Diwān-i-Surūri.

Il 393.

Poems of Surūri, whose real name was Ghulām Murtadā, and who was still living at Lucknow in 1211/1796-1797, see Pr 948-950, Spr 573. The present copy slightly differs in its arrangement from the two mentioned above, and does not contain the math-nawis and some other items mentioned in Pr 949. There are:

1. (f. 1r). Ghazals, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual:

\[\text{Verse in alphabetical ghazals.}\]

2. (f. 220). Rubā’is, not alphabetically arranged, beg.

\[\text{Verse in Rubā’i arrangement.}\]
POETRY, XIII/XIX.

3. (f. 224v). *Qasidas*; their collection is called *Chilchirag* or *candelabra*, as stated in an introductory quatrain, in which the date of completion is given as 1204/1789-1790:

قصلادم که مسمی بیچراغ آن، بخلق بی معاشی شرط دیماج آمد;
فراغت چو کلاهم کار تجارش، سیماش کفه که تاریف شد ارجا آمد;

Beg. of *qasidas*, as usual:

ای کام تویرد در دهانها، علیجزد دهدنی ترویانیا;

4. (f. 236). *Mukhammadat*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qasida* by Mu'izz Mosawi Fitrat (d. 1106/1694-1695, cf. IwASB 806). Beg.

دارم مصطَم چوین حسین انقلابِی شمار، عائشید بیلبلی ای چوین دار دو بیار?

The second, in praise of Fātima, the wife of ‘Ali, based on a *qasida* by Tughrah (d. ca. 1078/1667, cf. IwASB 371). Beg. (f. 246):

کسی نی یئش شَم با دل وجان مضطر، دمید جهان سرگفت ارده میریمات کنر;

It seems as if this diwan is not complete.

A very good, carefully written copy, dating from the beg. of the XIII/XIX c.

Fr. 252 (some pages are left entirely blank); S 15 x 9; 9 x 4; II 25, no judwals. Blue Or. pap. Ind. nst. Cond. very good. Only in a few places worm-eaten.

312.

(Taṣnifat-i-Masarrat).

Commentaries of Masarrat on different poems, his own and those of other writers. The author, *Iwād Rāy* (عوض رای), with the takhallus Masarrat was living in the beg. of the XIII/XIX c. He mentions on f. 27 the year 1212/1797-1798 as the date of composition of a poem in praise of Shāh ‘Ālam (1173-1221/1759-1806); another of his works eulogises Nawwāb Sa‘īdat ‘Ali Khān of Oudh (1212-1229/1797-1814), cf. f. 16. It is difficult to state if he may be identical with Shankar Masarrat, mentioned in Spr 255. The present volume contains three of his works:


لر ریش حسین و فارهست بیس خوشغُما،
تمزَه بطرز شمس عشوا برقِ چیغَا.
2. (f. 10). *Nathir-i-dilgushā*. A eulogy, in ornate prose, on Sa‘ādat-‘Ali Khān at the occasion of his building a palace, called *Qasr-i-dilgushā*. Beg.

[Arabic text]

3. (f. 27). *Shark-i-qasida-i-Badi‘*. A commentary on the author’s own *qasida* in praise of Shāh ‘Alam, which he composed, as he states in the introduction, in 1212/1741–1798. The *qasida* itself begins (f. 2r):

[Arabic text]

Beg. of the treatise:

[Arabic text]

Transcribed in the beg. of 1864, the last item (3), dated the 26th Shabān 1280, the 5th Febr. 1864.

Ft. 28; 8 8 x 5; 6 x 3.25; II 11, noجاد. Thun coloured End. pap. Cond. Indi. nont. A seal and notes on f. 1.

313.

*Bahr-i-gham.*

The story of the martyrdom of Imām Husayn and his associates. It is dedicated to Muhammad Ghawth Khān, a local chieftain in Southern India (f. 4v). The author, apparently a Madrāsi (cf. f. 3), does not mention his own name (at least I have not been able to discover it though having looked through all the appropriate places in the poem). The title is a chronogram for the date of the completion, i.e. 1250/1834–1835 (ff. 3v and 23v, the same passage). Beg.

[Arabic text]

Dated 1262/1846.


314.

*Sīrāju’l-maḥabbat.*

A prose version of the *muthnawi* poem dealing with the story of Hīr and Ranjhan, here ascribed (f. 18v) to the authorship of Qamaru’l-Dīn Minnat Dihlawī (d. ca. 1208/1793–1794), cf. EIO
1724, and IvASB 918. The compiler of the present version,
completed in 1252/1836 (f. 19v), is the same ’Ibrātī ‘Azīmābādī
as the author of the tadhkira called Mi’rājul-khiyāl (No. 60). Cf.
also No. 246. Beg.

Dated the 11th Ramaḍān 1281 the 7th Feb. 1865.

* Fl. 18-31v; S 11,5 x 7; 0,5 x 5; f. 19, no jadwals. Europ. pap. Ind. made,
Cond. good.

315.

(Ash‘ār-i-Mumtāz).

Poems of Mumtāz, a modern author, who died after 1267
1850-1851. This may be deduced from the fact that the numerous
chronograms, which he gives on ff. 12-30, range from the beg. of
the XIII/XIXc., up to the year mentioned. Three poets of
the name of Mumtāz are mentioned in Spr 262-263: Fāḍl-‘Alī,
Ishān-ul-lah, and Nūr Ahmad of Dihlī. The last one of these had
died long before Sprenger was writing. The first of the three was a
pupil of Sawdā who is said (Spr 285) to have died in 1195/1781.
It is difficult to believe therefore that he should have continued to
write poetry up to 1267/1850-1851, at an age of at least 80.
The second Mumtāz, Ihsān-ul-lah, remains, in the absence of more
detailed information, the most probable author; but, there is
no guarantee that the present Mumtāz has anything to do with
either of the three.

The present copy is incomplete at the end; there are many
lacunae and several folios are apparently misplaced. There are:

1. (f. 1). Naṣmū‘-naḥtār († half erased). A collection
of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله ك خالق ملك بر عين نمك نعمة من قلائل معجزات رأى الحالم

2. (f. 7v). Sharhush-shukūk-i-safīr-i-Īrān. A long qhaiṣ,
in which alternate bayts represent the dialogue between Safīr and
the author. The former, meaning ‘the ambassador’, may be a
takhallus of a poet.

3. (f. 9). Mu‘ammāyat, on various names, dates, etc. At
the end there are many lacunae. Fls. 31 and 32 belong probably
to the next item, and are misplaced.

4. (f. 33). Bahr-i-mawāqīf, a lengthy malthnawi poem, dealing
with the history of the ancient prophets, of Muhammad, his
companions, etc., see Spr 504. It is incomplete at the end. Very
unfortunately, the section on the circumstances of the composition,
on f. 34v, is interrupted by a lacuna just in the beginning, and
there is, therefore, no chance to ascertain the exact date of composition. Beg.

شکر حق کلب نامی فمامه، پیب تو پیکربنت از خامه

Transcribed apparently towards the end of the xiii/xiv c.

Ft. 118: 8 10, 23 × 6, 6; 7 × 4: II 0, in three columns, in lines written at an angle to each other; no judwals. Or. pap. Ind. nist. Cond. tol. good.

316.

Diwan-i-Tafta.

Poems of a very modern author, who uses the takhallus Tafta. Apparently the same diwan has been printed at Lahore in 1857; the original name of the compiler is given in it as Hari Gopal. In the present copy the chronograms, given at the end (ff. 375v-379), range up to 1273/1856-1857, so that it seems quite probable that the lithographed and the present diwans are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقیؤ اول دیوان تخته ار دبیر الملك نجم الدویلة میرزا محمد اسد الله

خان بھادر نظام جنگ غلب تخلص مجری الظله العالی

Beg.

هان ای غلب تیره میں روز

2. (f. 3). Ghazals, alphabetically arranged, beg.

آیہ دکر انزد کسی فورک سولو را، آثلو بلندست شہائی علیان را

3. (f. 368v). Qit’as, and short mathnawi poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بکنیتی کہ تو نازی لوروز نابو بنشی، کرا نبنا ند کرا ماند الی نکلی لاو س

4. (f. 379). Ruba’i, alphabetically arranged, beg.

داذم بطوری و نظوری چال را، نیدم همکی قصید و دیوان را

All over the margins there are numerous emendations, additional poems by the same Tafta, and quotations from a great number of different poets, especially from Jalal Asir. Some more poems from him and from Tafta are added on ff. 412-423. All these marginal and sometimes interlinear additions seem to be written by a different hand.

Copied towards the end of the xiii/xiv c.

Ft. 423: 8 12, 25 × 8; 8, 5 × 4, 5; II 17, no judwals. Europ. pap. Ind. nist. Cond. good.
317. Zafaru'z-zafar.

A mathnawi poem in bombastic style, narrating the story of the Indian Mutiny of 1856. The composition was begun the 9th May 1857 (f. 9), by one Farasū (Farasū), who may be identical with Frasū, mentioned as an Urdu poet in Spr 227. The latter was a Frenchman, Captain François Akden (†). It is difficult to determine whether the two are the same. The poem consists chiefly of eulogies, and opens with praises to Jesus Christ (f. 2). Her Majesty the late Queen Victoria (f. 9v); but by far the greater space is occupied with eulogies of different local collectors, commissioners, etc. Beg.

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii/xiv c.

Pr. 91; 8 14.75 x 9.75; 12.5 x 7.5; II 15, within jadwals. Or. pap. Coarse Ind. nast. Cond. tol. good.

Poetry of uncertain date.

318. Mathnawi-i-Sharafu'd-Din Awliyā.

A religious poem, praising Muhammad, the early khalifs, etc. It is apparently an imitation of the well known mathnawi, ascribed to Bn ‘Ali Qalandar, a Sufic saint, who is supposed to have been living in the beg. of the VIII/XIVc., cf. R 668, Spr 565, etc. There is apparently no mention of the author’s name. On f. 18 in the verse, the first is written in red ink, as is often practised with the takhallus. But there are no indications that this word is really a takhallus, and this seems very unlikely. Probably the title, as above, is entirely based on a wrong assumption; it is written, in red ink, at the beginning of the poem. There is almost nothing in it to lead to a conclusion as to the date of composition. The praises to ‘Abdu'l-Qādir Jilānī, and the verse (f. 18), may perhaps suggest that it was composed under Aurangzib, in the end of the XI or beg, XII/XVII–XVIIIc. Beg.

Dated the 5th June 1881, copied by Husayn Amāshkidī (cf. No. 330).

Pr. 18; 8 9 x 6.5; 2.5 x 3; II 7, double jadwals. Bluish Europ. pap. Bold Ind. nast. Cond. good. Ugly vignette.
319.  

Tīgh-u qalam.

An allegorical *mathnawi* poem, with a didactic tendency, by Mas'ūd. There is no date of composition, no allusions whatever to historical events. It is dedicated to one Shāhzāda Yūsuf Bahādur Khān (f. 6), but there is no key as to his identity. It appears from the text that the author, probably a clerk in the employment of that prince, had for some reason been punished and exiled. So he complains about poverty and humiliation, and the whole of the poem is intended as an apology. Amongst a dozen or more Mas'ūd's mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg.

قلم جوًه به تیغ رن راز کفت، حقيقة بنام خدام، خدام کفت.

Dated the 15 Ramaḍān 1275; the 18th Apr. 1859.
Fl. 34; S 7,75 x 5,5 : 6 x 3,5 ; II 14; no jadwals. Bluish Europ. pap. Ind. mast.
Cond. good.

320.  

Ghazaliyyāt-i-Nawidi.

28 *ghazals* by one Nawidi. There were more than a dozen poets who used the same *takhallus*, mentioned in different *tadhkiras*. The collection is the same as the one described in Spr 526 and Bh 473 II. It consists of a series of *ghazals* written in such a way as to avoid the use of some particular letter. The enigmas, mentioned by Sprenger, or the preface and a *mathnawi* in praise of Humāyūn (probably taken from some other Nawidi), referred to in Bh 473, are not found here. The poems have been repeatedly lithographed in India, at least five times (the latest Lucknow, 1893, 1899). On the whole, A. Sprenger seems to be right in regarding this versification as a product of some modern verse-maker. Beg.

عدد شعرة خد دولت وعل تو ميصر، وروده ز خوشبد رخت. ديمة مفرح.

Dated 1881, by Fadlun-lah (?), son of Nūr Husayn Ṭālabī Qādirī Mūjaddidi.
Fl. 24: S 8,5 x 5; 5,5 x 3; II 7, within double jadwalas. Grey Or. pap. Coarse Ind. mast. Cond. tol. good. Very bad vignette.

321.  

Diwān-i-Shams.

Poems, in Persian and in Hindustani, of one Shams, who does not give any details concerning himself, or concerning the period
in which he was living. Anyhow he seems to be a modern poet. Two Shameses are mentioned in Spr. 287, but it is impossible to identify the present author with either of them. The poems consist chiefly of praises to Muhammad, in the form of ghazals, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains:

1. (f. 1). Persian ghazals, beg.

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short matna, a few mafaq, fards, qifas, quatrains.

3. (f. 14v). A qasida, and several ghazals, etc., in Hindustani, beg.

Copied apparently towards the end of the xii. xix.c
Fr. 29; 8 8.5 x 5.5; 0.29 x 3.25. II 15, no Jadwals. Europ. pap. Modern Inscript. Cond. good. A few additions on the margins.

Anthologies.

Hamisha bihar.

A large systematical anthology of Persian poets, compiled by Abul-Qasim b. Haydar Abu 'Ali Kasa'ani (not clear), see f. 2, l. 5, and, secondly, on the margins, top. He prepared it (as stated on f. 2v), as a present to Shah Sulayman Safawi (1077-1105/1667-1694). There are two prefaces, slightly differing the one from the other. One is written in the ordinary place on the pages, and the other on the margins. The quotations given here are usually very short. A large number of poets, ancient and more modern, are mentioned here, but no dates are given with reference to them. First are given extracts from princely poets, nobles and amirs; the common poets are combined in groups according to the province which was their birthplace. At the end there are a number of quotations of female authors. There is no order whatever in the arrangement of authors belonging to the same class. Occasionally blank spaces are left on the pages, and it seems as if the anthology had still to be supplemented by further additions.

1. (f. 3v). Princes, firstly the Safawides, beginning with Shah Ismail, and ending with 'Abbás I; follow: the Timurides, Shaybanides; other dynasties, ancient and modern.

2. (f. 7v, in marg.). Wazirs, also beginning with those who served the Safawi Shāhs.
3. (f. 10). Qizilbâsh nobles, who were high officials under the Safawides: the Shâmlû, Baharlû, Üstâjîlû, Dûl'l-Qadar, Afshars, Qâjârs, Bayâts, Taklû, Turkmans; on ff. 24–33v there are specimens of the poetry of high officials, who, apparently, did not belong to the clans, mentioned just above.

4. (f. 34). Poets of Isfahân, and generally of 'Irâq. Specially dealt with: Shifâ'll (f. 34), Qâdi Nûr Isfahânî (f. 35v), Damirî Isfahânî (f. 36v), Taqiyyû'd-Dîn Muhammad Hiznî Isfahânî (f. 37v), Rûzbîlîn Şâbri Isfâhânî (f. 37v), Jalâl Asîr (f. 39), Hasan Wâhib Isfahânî (f. 40), etc.

5. (f. 53v). Poets of Kâshân (there is no proper heading to this section). Specially dealt with: Ruknâ Masîh (f. 53v), Muhtar- Shâm (f. 56v), Kalîm (f. 57v), Muhammad Qâsîm Kâshi, or Masjhadî (f. 62), Muhammad Hâshim Sanjâr (f. 64v), Muhammad Mas'ûm, his brother (f. 66v), Abû Turâb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Nizâmî (who is supposed to have come from this place) (f. 79v); Muhammad Sa'id Hakîm Qumî (f. 79v), Ruknâ, son of Rushdî Qumî (f. 81), Sadîd, the son of the preceding (f. 81v), Malik Qumî (f. 83), Darî (f. 83v), Wâlîhî (f. 85), Shahîdî (f. 87v), etc.

7. (f. 95v). Poets of Sâwa (here: شَرَف). Salîm Sawa'î (f. 95v), etc.

8. (f. 97v). Poets of Qazwîn. Tâhir Wâhidî (f. 97v), Sâlik (f. 99), Rûdâ Masîrî (f. 101), etc.

9. (f. 106v). Poets of Ray. Muhammad Quli Salîm (f. 106v), Shâpûr Tîhrânî (f. 109), Husayn Nawras Damîwandî (f. 111), Saydî (f. 112), etc.

10. (f. 116v). Poets of Hamadân, etc. 'Irâqî (f. 116v), etc.

11. (f. 124v). Poets of Jurbâdaqân (Gulpâyagân), Kamara, etc. Fâdîl (f. 124v), 'Ali Naqi Kamara'î (f. 125v), Bâqir Naţa'zî (f. 129v), etc.

12. (f. 130v). Poets of Ardistân. Fathî (f. 130v), etc.

13. (f. 132v). Poets of Khalkhâl, Târîm, etc.


17. (f. 144). Poets of Shûshtar, Bahbahân, Lâr, Mesopotamia. Farajû'l-lah Shûshârî (f. 144), 'Abdu'll-lah Hâlî of Kurbalâ (f. 147v), etc.

18. (f. 149). Poets of India. Amîr Khusrâw (f. 149), Fâdî (f. 152v), Husayn Dihlavi (f. 153), Ghani Kashmîrî (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبیعة دیکر) (f. 170v). The quotations are short, except in the case of Abû'l-Qâsîm Findiriskî (f. 174), Muhammad Husayn Nażîrî Nishâpurî (f. 176v), Nawî Khabûshânî (f. 180), Muhammad Jân Qudsî (f. 176v), etc.
182), Faşlī Harawi (f. 184v), Nâzim Harawi (f. 186), Radî Dânish Mashhâdi (f. 187), etc.


21. (f. 235). Poets of Gilân and Mâzandarân. ‘Abdu’r-Razzâq Lâhîjî (f. 235), Tâlib Amlî (f. 236), Nâdim Gilânî (f. 239), etc.

22. (f. 248v). Poets of Fârs. Hâfîz (f. 248v), Sa’dî (f. 249v), Bâbâ Fîghânî (f. 251v), ‘Urîfî (f. 256), Lîsânî (f. 258v), Ghîyâthâ-î-Halwâ’tî (f. 259v), âdîq Dast-i-ghayb (f. 260v) and Nizâm Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface:

Bâgh SMS, LEMY, C.I., P.O. 857, 1953.

A good, calligraphically written copy, dating from the end of the xii-xvî c. It seems most probable that the compiler and the scribe are identical.

EY. 273; 8 9 × 6; 8 × 4,25; n 17, and a marginal column on double jarâds. On pap. Good careful nást. Cond. not good. Worm-eaten and badly pasted over. Scrappy notes and a few seals on the fly-leaves.

323. (مجمعتا یصدرا)

(Majmû‘a-i-ash‘âr).

III 37.

An anthology of poets of the X and XI/XVI and XVII centuries, alphabetically arranged under the takhallûses. There are also short biographical notes of the authors. These, however, cease on f. 133, from where only the names of the authors are given, without any details. On f. 161v even the names of the poets cease to be given, and the places reserved for them are left blank. Sometimes, as on f. 44v, or on f. 190, although there are some details concerning the authors, their names are not given. The collection has no title, the name of the compiler is not mentioned. Here follow the names, alphabetically arranged, of the poets from whom the quotations are given (figures refer to folio numbers in this copy):

1. ‘Abî ‘Abârqu’llî (x/xvi c.) 122
2. ‘Abî Gîna’bîdî (x/xvî c. 1) 123
3. ‘Adhari (آدره) Bokhârî (x/xvi c.) 13
4. ‘Aghâqî, of Lâr 9v
5. ‘Alî’n’dîn-î-‘Alî’n’d-Mûlîk (same to Oudh) 129
6. Aqdafl, Mullâ Aqdas Mashhâdi (lived in Qazwîn, d. 1004/1596-1596) 6v
7. ‘Arîf, Bâyazîd (x/xvi c.) 119v
8. Aghâr, Miî ‘Alî ‘Adharbayjânî 18v
9. Aïmâ, ‘Inâyat Khân, Muhammâd Tûshîr (and xi/xvî c.) 13v
10. Ashraf, son of Miîsî Khâbîr b. Miî Muhammad Bâqîr 7v
11. Ashîbî, Mullâ Bûsaya Mûzandarûn (visited India, xi/xvii) 12
12. ‘Askarî Khâbîr 127
13. 'Aţī.
14. 'Awālī Kashânī (xii./xviii.)
15. 'Aza'ī Harawi
16. Bāqī Ḥamadānī (end of xii./xviii.)
17. Bāqī, Mir Muhammad (xii./xviii.)
18. Būdī, 'Abdul-Qādir
19. Burhān Aḥsanī
20. Dhīlī Abūl-Dhīlawī
21. Dīhahābī (?), Kashânī
22. Dīyā, Muhammad Yūsuf
23. Durānī Samargandī
24. Faghilī Ghasālī
25. Fānsī, Mushaf
26. Fayṣal
27. Fūsīlī Baghīshāfī
28. Fūsīlī, 'Aldī Khān
29. Ghanāt
30. Ghiyāth, a servant of prince Muhammad Mu'tazzam
31. Ghūrīrī
32. Ghīyāth Halváwī
33. Gharīrī
34. Ḥaḍīq, son of Ḥūmān b. 'Abdīl-Bazzāzī Ghilānī (xii./xviii.)
35. Ḥāfiz Shīrāzī
36. Ḥāfiz, Muhammad
37. Ḥasān Shīrāzī
38. Ḥaydari, a pupil of Lāṣān (xii./xviii.)
39. Ilīn Ḥisām, Jamālīd-Dīn Harawi (d. 736/1336)
40. Ilīn-Mattī, Mūsā 'Alī Beg (end of xii./xviii.)
41. Ḥusaynī Kashāfī
42. Isḥāqīn Adhamī
43. Ḥusayn, Shīrīf Mirzā Isfahānī, came to India in 1026/1617
44. 'Ibrāhīm-Masūfī
45. 'Ibrāhīm, 1288
46. Islām Khān
47. 'Irazaq, 'Abdul-'Azīz of Agra
48. Ja'far Haydārībādī
49. Jāmī, 'Abdul-Rahmān
50. Ḥāfiz, Muḥammad-Dīn Shīrāzī (ext. from his Sāghānīn called Ghushānī-
   Kastārīn)
51. Khān Zāmānī
52. Khātūn
53. Khāyālī Ghilānī (beg. xii./xviii.)
54. Khurshid, Muḥārīr
55. Khwāja Kirmānī (d. 807/1404-1405)
56. Muhammad Ṣafī, Mīr 'Aṭī's-Dīn b. Mīr Muḥammad-Dīn Muḥammad (end of xii./xviii.)
57. Mūsā Baktash Aḥnas Jāmāpurī
58. Partaw Shīrāzī
59. Qandārī Yāmanī (?)
60. Qāpūlān Beg
61. Qāsim Gūnābādī
62. Qāsim Jāmāpurī
63. Qāsim, Muhammad Lāhījī (beg. xii./xviii.)
64. Quṣṭābī
65. Rawshan Dāmūr Pānjābī
66. Ruknā (?), (India, xii./xviii.)
67. Sādū, Muhammad Lāhījī (beg. xii./xviii.)
68. Sanjar, Muhammad Ḥāshim b. Mīr Haydār Mu'tammālī
69. Sākhsfīsī, Mīrza 'Aldī (d. between 1124 and 1131/1713-1719)
70. Shakībī Isfahānī (beg. xii./xviii., came to India)
71. Sharīf Khān Anīrī-
72. Sharīf Shīrāzī
73. Shīrīf, Sharafu'd-Dīn (xii./xviii.)
74. Shīrāzī Khān Ṣāmānī
75. Shīrāzī Khān 'Umarī
76. 'Alībī, Astrābādī, Sultan Muhammad (end of xii./xviii.)
77. 'Alībī Surjūnī
78. Sultan Dhūl-Qadri Isfahānī (d. 1024/1615)
79. Sultan Beg Būkhārī (beg. xii./xviii.)
80. Surfīrī Yazdī (visited India)
81. 'Abdul-Qādir, a pupil of Dawwānī (xii./xviii.)
82. 'Abdul-Aṭīs, 'Abdul-'Alī Beg
83. 'Abdul-Qādir, Shāhīd (end of xii./xviii., India)
84. 'Abdul-Aṭīs, Jāmāpurī (d. 1023/1616)
85. 'Abdul-Shīrāzī, Jamālīd-Dīn Muhammad
86. Zakī Hamadānī (d. 1030/1621)
87. Zakī Kashānī
88. Zād Beg Afsārī
89. Zamānī, Mīr Muḥammad Zamān Sattāzī
90. Zamānī, 'Abdul-Muhammad Zāmān (d. 1021/1612)

40v

Copied apparently towards the end of the xii./xviii., probably from an earlier

Est. 200: 8.10 x 6.5; 6 x 3.5; 8 10, within jawiwake. Greyish Or. and bad yellow
machine-made pap. (margins), Ind. mast. Cond. fairly good. Several lacunae

To the end. Bad vignette.
324.
Sab'a sayyara.

A portion of a huge anthology, compiled by 'Ali Ridâ Khan (?) (the name is partly destroyed, f. 2v), who collected it some time about the middle of the XII/XVIIIc. As he states in the preface, the whole work had to comprise seven sections (matla'as), the I containing ghazals; II qa'idas; III tarkibbands; IV quatrains; V miscellaneous poetical compositions; VI mathnawi poems; VII specimens of ornate prose, and extracts from various historical works to describe the history of India up to 1136/1724 (the sixth year of Muhammad Shâh's reign). Of all these sections the present MS. contains only the first, and even this is incomplete at the end. It consists of a huge series of ghazals from the most different authors (chiefly of the XI-XII/XVII-XVIIIc.). The arrangement is that which is usually given in the diwâns, i.e. that poems are heaped together without any order under the last letter of the rhyming verses. The series breaks off just in the beg. of the letter wâw. There is a brief preface, beg:

Copied in the xii/xviii c.; Some pages are left blank.
Fl. 471: 8 11,5 × 8,25; 9 × 4,75; no judwalas. Four columns of diagonally written lines, about 1,5 inches long. Thick Or. pap. Clear Ind. mast. Cond. fairly good. Some notes on f. 1, and two seals. One of them is dated 1193/1779.

325.
Mi'akk-i-kamâl.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The dihâcha (ff. 1v-4) is written by Muhammad Muhsin (f. 2v), and dedicated (cf. f. 3) to Khudâyár Khan Bahadur Thâbit Jang 'Abbâsi, with his original name Nûr-Muhammad. He was a local chief of Qandahâr, and was captured by Nadîr Shâh in 1152/1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97-98).

Copied for Mir Karâm 'Ali Khan Talpur, at Haydarâbâd in Sind, dated the 25th Shavwâl 1281 (21st Sept. 1866), written by Muhammad Sâlih b. 'Abdillâh.
Fl. 281: 8 11 × 7,5 × 4; three columns of diagonally written lines, different in number. Double judwalas and gilt-partitions. Greyish Or. pap. Ind. shikasta-mast. Cond. fairly good. A seal and scrappy notes on the fly-leaves.

326.
Safina'tu'sh-shurâra'.

An incomplete copy of a large and valuable anthology of Persian poets, ancient and modern, containing useful notices on
the authors whose poems are quoted. It would deserve to be classed as a *tadhkira* but for the compiler's explicit indications in the preface (f. 1v) to the effect that his chief object in writing this book was the selection of the finest quotations from each poet rather than an attempt at an historical study of Persian literature. The compiler does not mention his own name in the extant portion of his work, but, from incidental allusions, it appears that he was an associate of Anandràm Mukhlîs (d. 1164/1751), an official under Muhammad Shâh (for his biography see R. 997). He is referred to on ff. 91v, 123v, 254. The author refers to himself also on ff. 1v, 232, 240, 316, 328 without mentioning his relation to Anandràm. On f. 348 he gives the date 1140/1727–1728 as the year in which he saw a poet, Sakhi, at Lahore. The anthology cannot have been finished before 1170/1766–1767, because this year is referred to as current at the time of writing, on f. 264v. There are also dates 1160/1747 (f. 29), 1152/1739 (f. 61v), 1151/1738 (f. 219), etc. The impression which this compilation makes is that of an unfinished *tadhkira*, still in a state of preparation. Many poets are mentioned twice, or even in three places, apparently having been entered from the different biographical works which the compiler utilised. Of some poets, especially those who flourished in India in the XII/XVIIIc., he gives long extracts; others, especially the ancient ones, are dealt with less extensively. His principal sources are the *tadhkiras* of Taqi Awhadî and of Nasrallah, to whom he refers very often; but he apparently also perused others which are not mentioned in the extant portion.

The anthology must originally have been a volume larger than Walîh Daghistanî's *Ruyyâ'ush-sharâ,* and must have contained notes on some 2000 poets. The extant portion, dealing with some 700 authors, contains about one third of the original. The biographies are arranged in a loose alphabetical order, and only the letters, *خ،ص،ش،س،ض،ث،ج،ح،د،ذ،ز،ر،ط،ب،پ،م،ئ،ى،ء،ب،ز،س،ز،س* are more or less complete. The sections which usually are the largest, namely those of *خ،د،ر* are here almost entirely lost, as also *ب* a large portion of *ذ،ز* almost the whole of *ل،م،س،س،ز،ب،ز،س* The leaves are in great disorder, they have been pasted to new margins very carelessly, and there are no catchwords on many of them, so that the sequence is often doubtful. Many folios in the beginning (especially ff. 31–37), are damaged, and have become illegible at the top. On some others (55, 296–304v, 314v, 319v, 389, 409v, 410v, 411v, 412v, 413v, 414v, 416v, 417, 420v, 421v, 429v, 431, 450, 482, 495v) the names of the poets are not written, although space is reserved for this purpose.

In order to facilitate references to this anthology, the entries are given here in their proper alphabetical order:
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99. Aujī. 48
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101. —— Aṣūf (?). Badakshān (end xvi c.). 27v
102. Ayyāz, Muhammad al-Bukhārī. 53
103. Aẓād, Mr. (beg. xi/xvii c.). 32
104. —— ʿAbd Allāh ʿAlī Balqūrānī (end xii/xviii c.). 53
105. Aẓādī, Khwāja ʿAlī (d. 901/1495). 140v
106. Azaż Roqūti (xvii c.). 23
107. Bādūlī, Rāfī Ḳhān (beg. xvi c.). 134
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109. Badīʿuz-Zamān (beg. xi c.). 115v
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111. —— Badīʿī Samarqandī (end ix/xv). 113
112. Bādrī, ʿAlī (d. 744/1340). 134v
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121. —— Abu'l-Baqāʾ, Mr. (ix/xv c.). 35
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124. —— Nūrī-samānī (the author of the Muʿālih al-Raḥīm) (xvii c.). 117
125. Bāqīrī. cf. also: Muhammad Bāqīrī. 120v
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एव तद्देश्या मन्त्रा........... समृद्ध एव इमाम से पाया रहा विद्या न द्वारा

Meaning: ਸੇਹਨ ਦੇ ਅੰਤ]

Copied probably towards the end of the xii/xviii c. The MS. may be contemporaneous with the author of the work.

Ff. 503: 8 10 x 6 5; 6 x 2 75; II 15, within jadwals. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327. (مجموارة الشعر)

(Majmū'a-i-ash'ār).

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the takhallūses, and after many names some biographical details are added, occasionally containing interesting information. The series, however, is not complete, as the names are only those which begin with ک and a few with م. The length of the extracts and of the biographical notes differs, from a few lines to several pages. Poetry of all periods is represented, up to the first half of the XII/XVIII c. There is no introduction, nor a final colophon; the name of the compiler is not mentioned.

Copied on coloured paper, apparently towards the end of the xii/xviii c. On f. 132 a colophon is dated the 9th Shu'ban 1185; the 16th Nov. 1771, at Rāmnagar.

Ff. 211: 8 3 x 7; varying number of lines and of columns. Coloured Or. pap. Bad Ind. shikasta, often very minute and dotless. Cond. not quite good. Paintings (flowers) on some folios.

328. (مجموارة الشعر)

(Majmū'a-i-ash'ār).

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII-XVIII c.). They are arranged under subjects, and the latter, in their turn, follow each other in alphabetical order. Almost all of them deal with descriptions of ideal beauty, different forms of love, etc. The quotations are usually isolated bayts; longer extracts appear very rarely. No preface or colophon.

The copy, dating probably from the end of the xii/xviii c., lacks the initial and concluding folios.

Ff. 207: 8 9 x 5 5; 8 x 4; no jadwals. Three columns of diagonally written lines, about 1 5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.
329. (330.)

(Majmū‘a-i-ash‘ār).

A short anthology of qaṣidas, mathnawīs, a few ghazals and quatrains, in Persian and Hindustani, by different authors. The majority of them belong to the Indian poets of the end of the XII/XVIII c., and many contain praises of Nāwūb Aṣafū‘d-Dawla of Oudh (1188–1212/1774–1797); some even give chronograms for the date 1192/1778 (cf. ff. 25, 39v). The MS. is very defective, a great many folios have been lost. Of those poets whose names appear here, the following may be mentioned: Sanā‘ī (an incomplete qaṣida in praise of Sinjar) (f. 1v); Šafā‘ī Qums, i.e., Šafiiyyu‘d-Din Muḥammad Khān Qumi, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmū‘l-lah Khān Salim, a poet of Aṣafū‘d-Dawla, cf. Spr 284 (f. 24v, etc.); Aḥsan (in Hindustani), apparently the same as the one referred to in Spr 199 (f. 29, etc.), and some others.

Many poems have no beginning, or end, or are damaged in the middle, so the booklet cannot be of any practical use whatever.

Copied apparently towards the beginning of the xiii/xix c. (perhaps about 1192/1778, which is mentioned at the end of the volume).

Ft. 30; 8 9 75 × 6 25; 6 5 × 3; different number of diagonal lines, two columns, within jadwalas. Brown Or. pap., new margins (Eur. pap.). Ind. nāst. Cond. bad. Paper is decayed. Several seals on f. 1.

(Majmū‘a-i-ash‘ār).

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the takhallūses. The quotations are usually very short, almost exclusively isolated bayts. Many little-known poets are referred to, but without any biographical or other details.

Copied probably towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ft. 301; 8 9 75 × 3 75; 8 4; three columns of diagonally written lines, about 1.5 inches long. No jadwalas. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.
VII. MUHAMMADAN THEOLOGY.

A. Coranic Studies.

1. Commentaries on and Translations of the Koran.


The text of the Koran with a literal Persian translation by Ahmad b. 'Abdi'r-Rahim al-'Umari ad-Dihlawi, surnamed Waliyyu'llah (d. 1176/1762-1763), cf. f. 2v. He completed it in the beg. of Ramadân 1151/the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Dehli, 1868. Beg. of the introduction:

حَدَّثَنَا مَعَوِّدُ خَلَائِرُ تَابَرُرُ ٌوْتَعَالَى كُلُّ الْعَالَمِ

Beg. of the translation (f. 5):

بَنَالْخَالَةِ بِخَالِدَةِ مِهِبَانِ ُسَلَّيْلُ خَلَائِرُ بُعْنُمَ

Dated the 10th Rab. II 1178/the 7th Oct. 1764, copied by 'Iqmatollah b. Hânâ Lutfi'llah.

Fr. 444 3, 8,10,5 x 5,3: 8,5 x 3,5; II 22, no jadwals. Or. pap. Ind. mast. Cond. tel. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end, of religious contents.


A commentary on the Koran, sâras 1-16, completed the 9th Shawwâl 519/the 8th Nov. 1125, at Bukhârâ, by Abû Naṣr b. (sic) Ahmad b. al-Husayn b. Ahmad b. Sulaymân Darwâjaki (or Wardâjaki):

قَالَ اَلْقُوْيُ اَلْيَمَامُ َالْمَلَّةَ وَالْعَزَّازِ اللَّهُ اَلْقَانِدُ الأَفْقَرُ َ(ِاَلِيْجِلِِبِْ) ...

In the colophon it is called Tafsîr-i-Zâhidi; the sentence is rather suspect:

تمت تفسير القرآن بنصف الأول من تفسير الزاهيدي
The last two words are added under the *jadwai* line, apparently by a different hand, and this circumstance as well as the repetition of the word *tafsir* in the same sentence do not allow us to place much reliance on this statement. Neither Samʿānī, nor Ḥajji Khalīfa mention this name. The *nisba* Darwājaki is suspicious (Samʿānī gives دروائجى).

The work described further on, No. 333, is also called *Tafsir-i-Zāhidi*, but unfortunately it begins with the 19th *sūra*, so that a collation is impossible. The style of the two works does not differ very much; but although in No. 333 a sentence is often to be met with: قَالَ الْشَّيْخُ الْإِمَامُ الرَّأِيْدُ رَحْمَةُ اللَّهِ عَلَيْهِ (ff. 1v, 13, 18, etc.), I have not found anything similar beyond only one instance of: قَالَ الْشَّيْخُ الرَّأِيْدُ (sic) الرَّأِيْدُ رَحْمَةُ اللَّهِ عَلَيْهِ (f. 502, l. 10). It is strange also that this volume, which in the colophon is called a complete "half" of the work, contains only 16 *sūras*, instead of the customary 18.

The authorities incidentally quoted are old works of the IV/X and V/XIC. This is, however, only in the beginning. In the text there are almost no references whatever. The *sūras* begin: 1 on f. 4; 2 on f. 8; 3 on f. 170v; 4 on f. 228; 5 on f. 281; 6 on f. 320; 7 on f. 354; 8 on f. 397v; 9 on f. 412v; 10 on f. 439v; 11 on f. 456v; 12 on f. 473; 13 on f. 497v; 14 on f. 510v; 15 on f. 518v; 16 on f. 526. Beg.

الله الذي انزل القرآن فنوراً مبيناً

Beg. of the 16th *sūra* (Persian text):

أَمَّا يَا منْحَمْدُ نَزَمْرَانَ خَداً يَتَعَالَى بِهِ مَرْحِبَ كَرِيمَ

Copied towards the end of the xi/xvii, or in the beg. of the xii/xviii.

FL 542; S 11, 15, 25; 8 x 4; II 27, within *jadwai*. Or. pap. Ind. coarse nst. Cond. not quite good. The ink contains some sticky substance causing the pages to stick together and to become dirty. On some of them a thin film of the surface of the paper has torn off, having stuck to the opposite page. Incidental notes on the margins. A vignette, damaged.

333.


The second vol. of a Persian commentary on the *Coran*, from the 19th *sūra* to the end. The title is only given in the colophon. There are no indications as to the author's name; references are usually given to only very early authorities. Comparatively often the sentence is repeated: قَالَ الْشَّيْخُ الْإِمَامُ الرَّأِيْدُ رَحْمَةُ اللَّهِ عَلَيْهِ (ff. 1v, 13, 18, etc.). According to Ḥajji Khalīfa (vol. II, p. 362,
No. 3276), the author is identical with the compiler of the Targhibu’s-ṣalāt (cf. IvASB 1032), whose name he gives as Muhammad b. Ahmad az-Zahid. The Targhibu’s-ṣalāt has probably been written a long time before the middle of the X/XVIc. It is impossible to arrive at a definite conclusion as to whether this work is a part of the same commentary as No. 332, above. But this would not be improbable, judging from the style of both. The work gives a translation of every verse of the Koran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

Beg. of the commentary itself:

[[Need to identify the text here.]]

Copied by Muhammad Akram b. Muhammad Sharif b. Muhammad, and dated the 25th Safar 1211/the 6th May 1709.

FL. 415; S 11.25 x 7.5; 9 x 5; II 25; no jadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

334. Tafsir-i-Ya’qub Charkhi.

A good and fairly old copy of the commentary on a portion of the Koran, by Ya’qub b. ‘Uthman b. Mahmud al-Ghaznavi al-Charkhi (d. 838/1434-1435), see IvASB 957. It contains explanations to suras 1 and 67-112: s. 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 28; 70 on f. 37; 71 on f. 41; 72 on f. 45; 73 on f. 51v; 74 on f. 57v; 75 on f. 63; 76 on f. 66; 77 on f. 71v; 78 on f. 74; 79 on f. 79; 80 on f. 84; and the minor suras, 81-112 on fl. 86v-123v. A portion of the sura 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لك الصدى يا من بيد الملك وهو على كل شي قدير...و بعد

يقول العبد القادر الال

Copied towards the end of the X/XXVI c., or in the beg. of the XI/XXVII c. (fl. 72-79 are of a more modern origin).

FL. 124; S 9.5 x 6.25; 8.5 x 3.5; II 19, within jadwals. Or. pap. Khorasan nast. Cond. tol. good. Slightly injured by moisture. Medicore double page ‘umuda. A few notes and seals in the beg.

335. Tafsir-i-sura-i-Yusuf.

A detailed commentary on the XII sura of the Koran, dealing with the story of Joseph. The author is Mu’in al-Miskin, or,

A quite modern copy, transcribed shortly after 1882 (this year appears in the water-marks of the paper).

Fl. 349; S: 13×8; 10×5; II: 17, no jadwals. Europ. pap. 1st, nst. Cond. good.

336.

Tafsīr-i-sūratul-Wāqi'a.

I 214.

A detailed commentary on the 56th chapter of the Koran, comp. in 1083/1672–1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muḥammad) Sulṭān b. Sayyid Khwājāgī Ḥussayn. It is based on many standard works, partly Sufic. Beg.

Dated the 6th Shawbān 1104/or the 12th Apr. 1693, copied by Śāh Muḥammad al-Qurayshī al-Ḥasīrī, at Jalesar, or Aurangnagar.

Fl. 89; S: 13×8,35; 6,75×4,5; II: 18, within jadwals. Or. pap. New margins of Europ. pap. 1st, nst. Cond. vol. good.

337.

Nīmat-i-'uzmā.

I 1059–1060.

A voluminous commentary on the Koran, by the famous humorist Nūrū'ud-Dīn Muḥammad, who is usually called Niṣmāt Khān ʿĀli (d. 1121–1122/1709–1710), cf. f. 4v. The work was started in 1112/1700–1701, completed in 1115/1703–1704 (see vol. II, f. 427), and dedicated to Aurangzīb (vol. I, f. 4). It is strange that the biographers apparently do not mention the existence of this work by ʿĀli. This may be due to the fact that it shows definite Shi'i tendencies (it is mentioned in the Kashfut-tawājub, p. 583), and was probably not made public. The present copy is divided into two vols., the first containing sūras 1–16, the second 17–114. There are occasional poetical passages, mostly by the author himself. Beg. of the preface;
Beg. of the Persian text of the first sura (f. 9v):

"byeeni an الدن da miyad dinaam Allah k k meerob byhik aasi al-

Beg. of the second vol. (s. XVII):

"soura dina dina al israeli mekhi al-

In the beg. of the vol. I there are:

2. Treatises on the correct methods of reading, reciting, etc.,
the Koran.


A dictionary of the rarer words met with in the Koran, explained in Persian. In the colophon the authorship of this work is ascribed to Sayyid Sharif, without any particulars concerning him. He may perhaps be identical with the famous author of the Surf-i-Mir, Mīr Sayyid Sharif Jurjānī (d. 816/1413-1414), see EIO 2699, Br 19, where the work is called Tarjumān-i-Qur’an. Here the title as above is given in the colophon. Beg.

The words are given not in alphabetical order, but in the order of their occurrence in every sura, as they are traditionally placed.

339. (Majmū’a dar Tajwid).

Two treatises on the methods of reading the Koran:
1. (ff. Iv-38) Qawā'idu'l-Qur’ān, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybānīde prince
'Ubaydullah (940–946/1533–1539), cf. f. 2v. See IvASB 973; Beg. as usual:

محمد بن عبيد ثلثي بعبد حضرت فاتیما به امر

2. (ff. 38–40v). Fāṭih dar Fāṭiha (f. cf. f. 38v, I, 8), by Jalālūd-Din Muḥammad b. ʿAbdullāh-Ṭalḥī b. Maḥmūd b. Muḥammad aṣ-Ṣādiqī (aṣ-Ṣādiqī ʿI). He does not mention the date of composition. At the end of the risāla there are several references to different authorities; all of them are early classical works on the subject. Beg.

الحمد لله (الذي) أنزل على عبد الله الكتاب وفتح أبواب الله

Copied towards the end of the xii/xvili c.
Fl. 40; S, 7 5 × 4 5; 6 3 × 3; II 15, wj jadwals. Brownish Or. pap. Ind. mast. Cond. not good. Badly injured by worms.

340. 

Tuḥfa-i-Shāhī. 

II 141.

A treatise on tajwīd, and cognate matters, by ʿImādūd-Din ʿAlī ash-Sharīf al-ʿAstrābādī (f. 2v), who dedicated it to Ẓahmāsp I, the Safavide, see IvASB 975. It is divided into a muqaddīma, 12 short bābās, and a khatima. Before the usual beginning:

هادی بقایری، و بیانی می‌پذیرد، بی‌پایه‌انگی

there is a quatrain, beg.

لا حقیقی برتری یافت می‌کیم‌نما، خانم

Dated the end of Shawwal 1109/the beg. of May 1698.
Fl. 35; S, 7 25 × 4; 5 5 × 2 75; II 14, within jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten.

341. 

Maqṣūdu-l-qārī. 

I 849.


بعد الحمد و السلم، على رسول محمد و آل محمد

Copied towards the end of the xii/xvili c.
* Fl. 24v–28v; S, 10 × 6 5; 8 25 × 4 25; II 22, within jadwals. Or. pap. Ind. mast. Cond. not good. Injured by moisture and repairs.
342.

Khulāṣatu’l-qarā’at.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūrī (f. 2), who dedicated it to Shāhjahan (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Nasīrūd-Dīn Muḥammad Qārī. It is divided into 9 short bābās. Beg.

محمد بنحدمة مر حضرت قاضي قلأ كلام مجيد وفؤاظ حميد الم.

On the margins of ff. 4v-3 there is a very short treatise on the same subject (رسالة مختصرة دار بيان تجويد جهد تعلم فورين شير). It is divided into one mughaddima and 12 fasla. The author's name is not mentioned. Beg.

الحمد لله الملك المجيد فؤاظ الحميد الم.

Copied in the beg. of the xiii/xiv c.

Ff. 17: 8 0.75 x 0.5; 7 x 4; B 10, no jadwals. Or. pap. Ind. mss. Cond. fairly good. A seal on f. 1.

343.

Ḥilyatu’l-qārī’

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Ahmad b. Rukni’d-Dīn al-Husaynī al-Kūhgilī, and states that when travelling in the Deccan, he found himself at Ḥaydarābād in 1083/1672-1673, when he began this work. It has not been completed, however, till 1095/1684 (f. 3v), and is dedicated to the Qutb Shāh Abū’l-Ḥasan (1083-1098/1672-1687), cf. f. 3. The work is divided into a mughaddima, fourteen bābās, and a khātima; here, however, only 12 bābās are given:

مقدمه، فر فعلاً ثلاث كلام معجزة الم

باب أول، در بيان خروف هدياً وذمارج آن

باب ثوبي، در مغام خروف الم

باب سيم، در بيان منثبت كورس خروف في حالات للغة نودي

باب طهاري، در بيان مدائن ونقوتين

باب صاحب، در بيان أحكام نون ساكن ونقوتين

باب شهر، در بيان أحكام كودي ومذانى اندفاعاً در حكام آن

(f. 5v)

(f. 9v)

(f. 15v)

(f. 23v)

(f. 41v)

(f. 50)

(f. 54v)
At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Koran (f. 123v-124v).

Beg. of the treatise itself:

الواعج ومجلس متاجر أرياح وقيم فيبرونوكم

On ff. 125-126v there is a versified index of the suras of the Koran, with the title of احصائي سورة كل لغ الله. Beg.

بلاطه يمش وجمهر است در ازقل

ك كرمه فسل به سم الله عشي خدام جمال

On ff. 127v-139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Koran. The name of the author and the title of the work are not given in it, but there is a heading on f. 127v: (sic) هذا الكتاب الفاحش كل لغ الله (sic). Beg.

بلاطه بعد نميزية الله أنكان أينما لمار است الله

Copied towards the end of the xii/xviii. The last item is of more modern origin. It is bound separately as No. I 341a.

Fl. 139v: S 10.25 x 6.5; 6 x 3.5; II 15, within double jadwalas. Or. pap. (new margin). Ind. nasc. Cond. tol. good. Worm-eaten. A few notes on the margin. A note on the "seven readers of the Koran" at the end, f. 139.

344.

(Majmūʿa).

II 31.

Apparently a fragment of a larger majmūʿa on religious matters. It contains:

1. (ff. 1v-9v). An anecdote, ascribed to Yūnus b. Tāhir Balkhi, about a pious man in Isfahān at the time of Maḥmūd Ghaznavī, who used to recite some special prayers. Beg.

رواة كفند إسحاق بن هلفيل بلغى كرإمام بالغ بود محمد

2. (ff. 10-96v). Extracts from the Koran, apparently not connected with the preceding article. They begin abruptly with
sūra 7,41, and end with 76,10. At the end there is a duʿā, to be recited for conclusion.

Copied probably in the beg. of the xi/xvii c.

Fl. 90; S 0.5 x 4.75; 4 x 2.25; II 7; within jadwals. Or. and Europ. pap. (new margins). Calligr. Ind. mast., of Hawai type. Cond. tol. good. Modest vignette.

345. (Majmūʿa dar tajwid).

Two short treatises on the principles of reading the Koran, etc., in verse and prose.

1. (ff. 1v–4v). Zinatul-qārî. A short, partly versified, work on tajwid, apparently quite different from the treatises bearing the same title, referred to in IvASB 985 (2) and in Bh 156 (2,3). Beg.

2. (ff. 5–16v). Muntakhabut-tajwid. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

Copied towards the end of the xi/xviii c., or beg. of the xiii/xix c.

Fl. 10; S 8 x 5; 6.5 x 3; II 15, no jadwals. Or. pap. Ind. mast. Cond. good. Notes and annotations on the margins. Seals on ff. 1, 5, damaged.


A vocabulary of the rarer words in the Koran, arranged under every sūra. They follow in the same order as in the India Office copy, see EIO 2701: sūras 1, 114—2. The name of the author and the date of composition are not given. Beg.

الحمد لله ... بدان الاسم لله تعالى كلا جري بعضي أزعم الم

Copied in the beg. of the xiii/xix c.

Fl. 53; S 9.75 x 6; 6.25 x 3.5; II 13, within double jadwals. Or. pap. Ind. mast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muhammad’s body.

347. (Majmū‘a dar tajwid).

A short note-book containing a few extracts and notes on different matters connected with Koranic studies:
Theology.

1. (ff. 1v–2v). A note on the principal schools of "readers" of the Koran, in Persian.

2. (ff. 2v–6). (رسالة للتجديد). A short treatise on tajweed, in Arabic, divided into several fasls (unnumbered). The name of the author is not given. Beg.

3. (ff. 6v–7). A note (in Persian) on customs, connected with the recitation of the Koran.

4. (ff. 7–9). On the number of letters, words, etc., in the Koran.

Copied about the middle of the xiii/xiv c.

B. Works belonging to the Sunnite Schools of Islam.

348. "Lubābu'l-akhbār.

The well-known collection of 400 principal hadiths, explained in Persian, by Muhammad b. Maḥmūd Mustawfi, see IrASB 987. Beg. as usual:

 محمد بن محمد بن خزيمة بن حسان بن عبيد للغة أبي محمد الثعالبي

Copied towards the end of the xiii/xiv c.

349. "Qandiyya.

A description of the religious places at Samarqand, graves of holy men, etc., with short details on the general history of the place. Its original title is Kitābu'l-qand fi ta'rikh Samarqand. It is an extract, made by Muhammad b. 'Abdīl-Jalil as-Samarqandi, a disciple of Abū Ḥafs Ṭabarqānī b. Muhammad an-Nasafi (d. 537/1142–1143), from the latter's work Ta'rikh Samarqand, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'id Abdu'r-Rahmān b. Muhammad al-Idrīsī (d. 405/1015), see W. Barthold, Turkestan, vol. II, p. 16, and v. I, pp. 48–51, where extracts from it, of purely historical contents, are edited. It is the same work as MSS. an 574 ag and
SUNNITE TRADITION.

H. 574 ag in the Asiatic Museum, St. Petersburg, or No. 859 in the library of the University of St. Petersburg. It was several times lithographed in Tashkend and Samarkand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS:

الجزء الأول من رسالة تندیه

But that it is only the first part is not mentioned in the colophon. Beg.

روایت میتنفذ از احادیث پر انوار که جنین آورده آن که اما

Dated the 4th Muharram 1039/the 24th Aug. 1629, the second year of Shahjahán’s reign, at Agra, by Ḥusayn b. Muhammad Sharíf Samarkándí.

Fl. 15: 8 7,75 × 4,5; 5,8 × 2; II 17, no jadwala. Or. pap. Good Ind. mast. Cond. tol. good. Worm-eaten. Seals of the scribe.

350.

Sharḥ-i-qaṣīda-i-Burda.

A paraphrase of and the commentary on the famous poem, Qaṣīda-i-Burda of Muḥammad Búshír (d. 694–697/1295–1298), by Ṣadḥūl-ḥab b. Rúzbihán ʿIṣfahání, who wrote it in 921/1515. It is the same work as described in IvASB 989, but the present copy does not contain the introduction, and is slightly incomplete at the end, so that it corresponds to ff. 37, 1.11–f. 109 (middle) of No 29. Beg. abruptly:

که سالنذ زور موتعی الیت

Copied towards the end of the xii/xviii th.


351.

Athār-i-Ahmadi.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Ahmad b. Ṣājī’-d-Dīn Ḥasan-i-Sayfu’-d-Dīn Aṭarbīdī, based on Rauḍatu’l-ahbāb (comp. 888/1484), see IvASB 69. As the present copy is dated 964/1556–1557, the author must have been writing about the beginning or the middle of the X/ XVth. Beg.

خدا من مزروع پر کر گشته گیا که... منظور نیست مربوط

بکر من بیان فیکوادا الیت
On the last folio there is the beginning of a religious poem, beg. 

\[
\text{بِكُوْمَ مَعِيَّنِي عَالَمَيْنَ، مَسْتَقْوَرَمُ بِرَمَاءَ عَقْلُ دُنيَا،}
\]

Transcribed by Ahmad al-Hāshimi in 1564/1566-1567.

Fl. 184: 8 9 x 7; 7,3 x 5,5; II 22, no jadwalas. Or. pap. Indo-Kharos̄ti nast. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On f. 4 and IS1v there are some notes dated 991 and 992 AH. A lacuna after f. 40.

352.

Takmila-i-Madāriju’n-nubuwat.

The concluding chapter of the Madāriju’n-nubuwat, by the well-known ‘Abdu’l-Haqq Dihlawi (d. 1053/1643), see IVASB 63 (this copy corresponds to ff. 711-721 of D 283). It deals with some special virtues ascribed to Muhammad. Beg.

At the end there are several notes of religious contents in Persian and Arabic. Most probably they are marginal notes possibly transcribed from another copy of this or some other work. Many of them contain the dates of the deaths of different divines.

The main portion of the volume was transcribed by Muhammad Wāsīth b. Muhammad Bāqir as-Siddiqi, and dated the 9th Muharram 1136/1723.

Fl. 26: 8 7,25 x 5; 5 x 2,75; II 15, no jadwalas. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

353.

Tarjuma-i-Hujjatu’l-wāfiya.

A translation of an Arabic risāla on the elementary ideas concerning hadiths in general, by Shamsu’d-Din Muhammad Hāshimi ‘Abbāsī, who used the takhlīṣ Fāqir (d. ca. 1180/176-6 1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imaam, and does not mention the exact date of his undertaking. Beg.

الحمد لله حق حمد ... بعد ميفود احترام الع

Copied towards the end of the xli/xlvi c., or beg. of the xlii/xliv c.

Fl. 19: 8 5 x 3; 3,5 x 1,75; II 9, no jadwalas. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on f. 1.

354.

(Majmū’a dar ḥadith).

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover:

I 814.
1. (ff. 1v–12v). *Risāla dar bayān-i-jaḏāyil-i-Makka*. A short treatise dealing with *ḥadīths* which indicate different points of religious excellence ascribed to the places of pilgrimage in Mekka. It is a paraphrase, or probably a free version, of the Arabic treatise on the same subject ascribed to Hasan Baṣrī (d. 110/728), cf. Brock, I, 67. The translator’s name is not given. Beg.

الحمد لله ... أما بعد; إِنِّي وِزَقَ حَجِّد أَسْتَد وَوِيَان فَضَارِل مَكَّةَ الْجُمُهُرَ

Folio 13 is left blank. Ff. 13v–14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xix/xx c. S 8 x 5; 5.25 x 2.75; ll. 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Ff. 4v–5 are left blank, but the text is not interrupted.

2. (ff. 15–18). *Al-kashf ‘alā (usually *un*) mujāwazat hadhihi’il-umnat al-ajf*. A short eschatological treatise, in Arabic, by the famous theologian, Jalālū’d-Dīn ‘Abdu’r-Rahmān as-Suyūṭī (d. the 18th Jum. I 911/17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brock., II, 151 (No. 135). Beg. is damaged:

عبادة الدين أعطوني و بعد فقد كثر السؤال الغم

Copied towards the end of the xix/xx c. S 8 x 5; 7.25 x 3.75; ll. 26, no jadwals. Or. pap. Ind. nast. Cond, hopelessly bad. The text is rendered illegible by moisture. Scrawly notes at the end.

---

355. (Tarjuma-i-Arba’in-i-manţām).

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muḥiy’l-Dīn, who used the takhlus Shā‘īq. He dedicated it, in the prose preface, to some prince, whose name he does not mention, and there are no indications as to the date of composition. It is different from IvaSB 897. Cf. above No. 166. Beg.

قَالَ بَرَيْرَةُ شَاهِدُ مَعِينُ حَجِّد مُعُوِّدُ بِهِ مَنْ أَلَّمَ

A bad copy, dated 1245/1829-1830.

Ff. 10; S 7.25 x 4.5; 6 x 3.25; ll. 10, no jadwals. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356. (Fatāwī-i-Qarākhānī).

2. Sunnite fiqh.

An old and slightly incomplete copy of this well-known work on Sunnite fiqh, by Qarākhānī (or Qahhūl Qarākhānī, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadrū’d-Dīn Ya’qūb Mūnẓaff Kirmānī (f. 2, l. 10–11), towards the end of the VIII/XIVc. See IvaSB 1034.
The work is divided into the customary sections; at the end (ff. 317-326) folios are misplaced and greatly mutilated. The original copy was probably very incomplete, and the missing portions have been supplied by a modern hand (probably of the XII/ XVIIIth c.), namely, ff. 1-2, 245-248, 257-284, 286, 317-end. Beg.

محمد روستيس وثقازن قياتى مراعيم مطلق الغم

Copied (the bulk of the Ms.) in the beg. of the x/xvi a., India (peculiar shikasta of that period).

Fl. 326; S 10,5 x 10; 8,5 x 4; II 35, within jadwals. Or. pap. Ind. shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a fihrast at the beginning. The last folio does not belong to the work.

357.

Mukhtārul-ikhtiyār.

The well-known treatise on the principles of Sunnite fiqh, composed towards the end of the IX/Xth c. by Ikhtiyārād-Din Husaynī Harātī (he died probably ca. 928/1522). See IVASB 1035, where the headings of the chief three parts (mabhathās) into which the work is divided, are given. The present copy is slightly incomplete at the beginning where probably only one folio is lost. It opens with f. 2, l. 3 of Ac 45 (IVASB 1035). The first mabhath ends on f. 69v. The second begins, with a special introduction, on f. 70v. The third begins on f. 153v (without an introduction).

Copied by Muḥammad Riḍā Husaynī in 1128 (7. 69v) and 1129/1716-1717 (the adoption of the second part is not dated).

Fl. 194; S 8,5 x 3,25; 7,25 x 3,25; II 17, 15 jadwals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

358.

Miftāhu’s-ṣalāt.

The same treatise on the details of prayer and connected matters, as described in IVASB 1039. The suggestion made in that note that the year 1061/1651, given as the date of completion in the concluding lines, refers to the completion of the work itself, not of any particular copy, seems to be correct, because the same date is found also here, mentioned in exactly the same terms as in Ac 48: the last day of Dhi’il-hijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بدأنا ناسف فما خاضنا حق تعالی واألم

Copied towards the end of the XIII/xviii a., or the beg. of the xiii/xix a.

Fl. 134; S 7,5 x 4; 5,25 x 2; II 12, 10 jadwals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten, injured by moisture; the paper of some folios is decayed. Many marginal notes. Notes and prayers on several folios in the beginning and end of the volume.
359.

Majmūʿa-i-Sultānī.

The well-known compilation on the elements of fiqh, said to be composed by direction of Mahmūd of Ghazna (سلاطينمحد و出轨تحิ السلمان متحدوغلوى !!), see IV 10646. In the preface it is stated that the work is divided into 48 ḍabās (f. 2), but in fact it contains only 43, all in a catechetic form. Beg.

الحمد لله ... بدآن اسماك الله ... كَلِبُ اتَّبَعَ اسْتَمَعَ عَمَّا

Dated the 11th Jun., 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct., 1732, copied by Muḥammad Mahbūb Qarayshī.

Fol. 132: S 8,5 x 5; 6,5 x 3,5; II 11, within jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. Marginal notes and glasses. A note on f. 1.

360.

Khulāṣatu'l-fiqh.

A concise exposition of the system of Sunnite fiqh, in 18 ḍabās, by 'Abdu'l-Laṭīf. It is the same work as the one described in IV 1062. This copy is older than the preceding one, but apparently also contains no information which helps to identify the period at which the treatise has been written. Judging from its general style and the language it must be a fairly modern work. Beg.

الحمد لله يعني تكرير كَهَّهَب سُبُب وسَلِينِ الشَّمَش

Copied towards the end of the xii/xviii c.

Fol. 372: S 10 x 8; 7,25 x 3,75; II 15, within jadwals. Rosy Or. pap. Ind. mast. Cond. tol. good. A filiation on fly-leaves at the beginning.

361.

Ikhtiyār.

A compilation on the Hanafite doctrine concerning criminal offences. It was compiled in 1212/1797–1798 (the title is a chronogram for this date, f. 2v), by Salāmat 'Ali Khān, surnamed Hadhāqat Khān, at Muḥammadābad (f. 1v, bottom), at the command of Mr. John Knife (حَبَّان كِتَاب). See R 24; printed Calcutta, 1244/1828. The book is divided into a muqaddima, on the general principles of penal law according to Hanafite ideas, and two kitābs, the first on haddu (f. 19), and the second on jamāyāt (f. 90). The work consists of quotations from the classical
treatises on the subject, in Arabic, with a Persian translation. Beg.

Dated the 22nd Safar 1210 (the 1st (sic, really 2nd) June 1894.
Fl. 215; S 12,5 x 7,75; 7,5 x 4; H 15, within double jadwals. Or. pap. Ind.
ast. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

362. مسائل اربعین فی بيان سنة سید المرسلین
Masāyil-i-arba‘īn fi (dar) bayān-i-sunnat-i-Sayyidu’l-mursalīn.

A treatise on the prescriptions of Sunnite fiqh connected with marriage and burial (در بسوم و تشامی و عامم). The name of the compiler is apparently not given. It consists of quotations of different Coranic verses and traditions, explained in Persian, and illustrated by examples from practice. Beg.

الحمد لله الذي خلق من الماء بشراً من أب

Copied at Bājpūr, near Dehūn Dām, by ‘Ināyatul-lāh, and dated the 23rd Rajab 1281 (the 28th July 1345).
Fl. 68; S 8,5 x 5,25; 6,5 x 3,75; H 17, no jadwals. Or. greyish pap. Vulgar
Ind. ast. Cond. tol. good. Slightly worm-eaten.


363. مغني نامة
Mughni-nāma. II 330.

A treatise on the different observances of Muhammadanism according to Sunni doctrine, by ‘Ali b. Faqīḥ Mahmūd b. Husayn Isma’īl (f. 2, ll. 2–3). The author, a Persian Sunnite, gives some details concerning his biography in the introduction. He had to escape to India after the triumph of Shi‘ism under Shāh Ismā’īl of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932/1525–1526, at Panāla (1, l. 2, ll. 4), in order to give a clear and authentic exposition of the Muhammadan system for the local Muslims whose ignorance and addictedness to superstitions surprised the learned divine. The book is divided into six bābās: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 16v); III, on namāz (f. 70v); IV, on zakāt (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.
Several notes of religious contents on ff. 302-304v.

Dated the 12th Rajab 1268 the 2nd May 1852, at Madras, copied by Muhammad Baha’u’d-Din Jahromi Nakhdi.

Fl. 304: 8 7.5 x 5.5; 5.5 x 3.5; II 13, no jadwals. Eur. pap. Ind. nat. Cond. good. Numerous notes on the margins.

364.

Fuṣūl-i-arba‘a.

A treatise on the elementary principles of Sunnite doctrine, with brief notes on the founders of the principal schools, some Sufic orders, and a list of the chief heretical sects. The author calls himself Abū l-‘ismat Muhammad Muṣṣum (b.) Bābā Samarrāqandi; apparently identical with the writer with a similar name, referred to in IVSB 970. He was writing towards the end of the X/XVIIc. or the beg. of the XI/XVIIc. There are references to the Naḥāḥu’l-uns, Ṣahibu’s-siyar, etc., and the author mentions that his spiritual guide was one Sayyid ‘Abdu’l-lah Balkhi, apparently belonging to the Naqshbandi affiliation (f. 31). The work is divided into four fuṣūls:

1. (f. 1v) در اعتقادات
2. (f. 3) در بيان احوال خلفائی أربعه الم
3. (f. 1v) در بيان مذهب باطله
4. (f. 3v) در بيان أنه مذهب حق مذهب اهل سنة و جماعة

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

Dated the 27th Shawwāl 1190 (the 18th of Sha‘bān, i.e. the 11th Oct. 1776), copied by Zakkiyyu’d-Din Kāthi.

Fl. 28v: 8 8.5 x 6; 6.75 x 4; II 27, no jadwals. Or. and Eur. pap. Ind. nat. Cond. not good. Worm-eaten, repaired. Fl. 1-12 are of more recent origin, written by a different hand. Seal at the end.

365.

Muntahhabu’l-‘aqā’id.

A treatise, in prose and verse, dealing with an exposition of the correct form of the Sunnite system, and a refutation of the
Shi‘ite practices, by Muhammad Jamil b. Abi Turāb al-Badakhshī al-Hārithi, see IVASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmir in 1016/1607–1608. This passage is not found in the present copy.
Beg. as usual:

At the end (ff. 110–111v) there are a few notes of religious contents. A note in Arabic on ff. 113v–114v.

Dated the 21st Safar 1120/the 12th May 1708.


366.

Na`īr u.l-muslimīn.

II 332.

A collection of useful notes on different subjects of Muhammadan dogma and practice, mostly in a catechetic form. The author calls himself (f. 1v) ‘Abdu’s-Salām b. ‘Abdīl’-Azīz Lāhūrī. He may be identical with Mulla ‘Abdu’s-Salām Lāhūrī mentioned in the Tuhfatu’l- kirām (Pr 568, No. 44), who is said to have died in 1037/1627–1628. Beg.

On ff. 146v–148 there is Sad pand-i-Luqmān, or the hundred counsels of Luqmān, of magical contents, the same as described in IVASB 1526 (1). Beg. as in that copy:

الحمد لله ... أما بعد، أين مدر يذكرا لم يكن است كه الم

On ff. 148–149v there is Rūz-nāma-i-hayl-i-‘awrāt, dealing with predictions of the fate of women by observation of the day of the week on which their menstruation begins; also about the causes of barrenness of women and methods for its removal. It is based on the authority of Peris who, at his command, submitted a detailed report to Solomon. Beg.

Copied towards the end of the xii/xvii c., or the beg. of the xii/xix c., by Shaykh Mahmūd.

Ff. 149: 8 7,25 x 4,75; 5,75 x 3; II 13, no jadwals. Or, pap. Ind. nast. Cond. tol. good. Marginal notes.
367. Takmilu'1-imān.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Haqq b. Sayyid-Din Dihlawi (d. ca. 1053/1643), see IvASB 1078. Beg. as usual:

الحمد لله ... اما بعد ... مكربد قثير ... عبدالحق الخ

Dated the 9th Rab. II 1128, i.e. 2nd April 1710, copied by Najmu'd-Din Hasan b. Muhammad Husayn al-Qādirī.

Ex. 80; 8 8 x 4 5 ; 5 5 x 2 5; II 16, no jadwals. Old Europ. and Or. pap. Cond. tol. good. Numerous notes and glosses on the margins, by different hands.

368. Asāsu'1-islām.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064 1653–1654 (see f. Iv, I. 5 from the bottom), by Mīr 'Abid (see f. 2, 1. 7, and the colophon on f. 34v). It is the same as the work described in IvASB 757, where references to other catalogues are given. Beg. as usual:

بسم معبود كل موجود، من له حمد كل معبود,

Numerous notes, prayers, scrappy quotations, etc., in Persian, Arabic and Urdu on 6 additional folios in the beg. On ff. 35–35v there is the beginning of another versified treatise, on prayer, etc.

Copied towards the end of the xii/xviii c., by Ghulām Muḥyī'd-Dīn b. Sayyid 'Abdu'l-Qādirī.


369. Uṣūlu'1-imān.

A short treatise on the religious advantages of love cherished towards Muhammad, 'Ali, and their relatives. The author calls himself Muhammad Sālim ad-Dihlawī al-Bukhārī, son of Muhammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Haqq b. 'Abdīl-Haqq Dihlawī (the famous divine who d. 1053/1643–1644). As the author was separated from his ancestor by five generations, he must have lived in the beg. of the XIII/
The work is divided into a muqaddima, 5 faṣls (or waṣla) and a khātima. The muqaddima is very short and deals with the enumeration of the sources on which the work is based. The first faṣl, on love for Muhammad, begins on f. 2v; II, on love for the Aḥl-i-bayt, or the family of Muhammad in general, f. 6v; III, on love for ‘Ali in particular, f. 17; IV, on love for Fāṭima, 26v; V, on love for Hasan and Husayn, on f. 28; khātima, on the privileges of the sayyids, f. 34. The book is written in a flowery style, with many poetical quotations, in Shi‘ite strain. Beg.

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 13th Ṣafar either of 1160 or 1260. The former seems to be too early, and the second too late for the MS., which apparently dates from the beg. of the xiiith-c. Fi. 36: 8 8 × 5.25 ; 5.5 × 3.5; II 14, no jadvals. Or, pap. Ind. mast. Cond. tol. good. Numerous marginal notes.


A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qādi Shihābu‘d-Dīn, Maliku‘l-‘ulamā‘; but there are no indications to facilitate his identification. The work begins abruptly:

But further on there is apparently no division into hābs, but only into short maṣ‘alas, maṭalas, akkāms, etc. It was probably intended for beginners. The authorities which are here referred to, are mostly old Hanafite classic books. Cf. Bh 141 (1).

Dated the 8th Shaban 1249; the 21st Dec. 1833.
Fi. 49: 8 8.5 × 5; 6.25 × 3.5; II 15, no jadvals. Or, pap. Ind. mast. Cond. tol. good. Slightly worn-eaten. Notes on the fly-leaves in the beginning.

C. Works belonging to the Shi‘ite School of Islam.

371. Tarjuma-i-čihil ḥadīth.

A translation of and a commentary on a set of forty selected ḥadīths, dealing with different religious institutions, but especially establishing the privileges of the descendants of ‘Ali. At the end there are special discussions on this subject, mostly in catecheti-
form, as well as several historical anecdotes about the respect shown on various occasions to the Sayyids by different pious rulers. The author calls himself Shihāb(u'd-Dīn) b. Shams(i'd-Dīn) b. 'Umar adh-Dhāwuli (usually az-Zāwuli) ad-Dawlatabādī (d. 849/1445, see Brock., II, 220). The hadiths are grouped under 10 hābs. Beg.

الحمد لله ... أما بعد, عرض ميدار بهدة دركة ندويني الم

Dated the 10th Muharram 1103 the 3rd Oct. 1091.

Fl. 22; S 11 x 5,5; 8 x 4; ll 23; no jadhāls. Or. pap. Ind. nast.; Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

372.

تنبيه الغافلين و تذكرة العارفين

Tanbihu'l-ghāflih wa tadhkiratu'l-ārifīn. I 233.

A paraphrase of and commentary on the Nahjūl-balāghat, a treatise containing the apocryphal utterances of 'Ali. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Rādiyyūn'id-Dīn Muhammad Mūsāwī, who is often also called Sayyid Sharif Raḍī, a writer of the V/XIc. (cf. IvASB 1107). The present Persian version is exactly the same as the one described in R.18. It has been compiled by Fāṭhūl-lah b. Shukrīl-lah Kāshānī (f. 2), who died, according to R. 1077, in 978/1570-1571. The Kāshfūl-hujub (p. 143) gives 997/1589 as the date of his death. In the present copy the concluding folios seem to be of a more modern origin than the bulk of the volume, and do not contain the date of completion which is given in the British Museum copy as 955/1548. The original text is here written in red, and almost every word is commented upon. Beg.

 durod Allah ala'uddāna abida wa mà khāna nusūdi (al-nusūdi) al-m

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. The name of the scribe is given as Sayyid Muhammad 'Alī.

Fl. 402; S 12.5 x 8.5; 8.25 x 5.5; ll 17, within double jadhāls. Or. pap. Ind. nast. Cond. not quite good. Some leaves, of dark paper, are crumbling. Worm-eaten and repaired. A few marginal notes. On the last folio a seal dated 1251 AH. Notes on f. 1.

373.

Dah majlis.

Dah majlis. II 362.

Shi'ite legends concerning the deaths of Muhammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the Rawḍatūsh-shuhdā' of Husayn Wā'iz al-Kāshīfī (d. 910/1505),
but the exact date of composition remains unknown. Beg. as usual:

A bad copy, dated the 20th Dhii‘l-Qa‘da 1193/ the 29th Nov. 1779, transcribed by Faydul-lah of Wadâ-pîr.

Ff. 53; 8 8,5 x 6; 7 x 4,25; II 15, no jadwals. Or. pap. Ind. natt. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

374.

Gauhar-i-murâd.

I 846.

The well-known work on Shi‘ite tradition and theology in general, by ‘Abdu‘r-Razzâq b. ‘Ali b. Husayn Lâhiji Qumî (who wrote it between 1052 and 1077/1642–1667), see IVASB 1116. Beg. as usual:

Copied towards the end of the xii/xviii c.

Ff. 281; 8 9,5 x 5,5; 6,75 x 3,5; II 13, within jadwals. Brownish Or. pap. Ind. natt. Cond. not good. Worm-eaten. Incidental marginal notes.

375.

Manâqib-i-Murtaḍawi.

II 438.

The well-known laudatory biography of ‘Ali, by Muhammad Šâlih al-Husaynî at-Tirmîdhi, with the takhallüs Kashî (d. 1061/1651), see IVASB 68. Beg. as usual:

Copied in the xi/xvii c. (Ff. 411–418 are of newer origin).

Ff. 418; 8 11,75 x 8; 7 x 3,5; II 14, within jadwals. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. natt. Cond. of the original MS. is still good. Good vignette, faded and spilt by repairs.

376.

Manhaju‘l-yaqîn

I 1014.

A treatise on the Shi‘ite ethical doctrine, by ‘Alâ‘u‘d-Din Muhammad b. Abî Turâb Gulushtâna (f. 2v, bottom), who completed it the 25th Shawa‘l 1081/ the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imâm, Ja‘far Šâdîq.
See R. 22. The work is divided into numerous sections dealing with various particular virtues; the bābās are not numbered. Beg.

دوأم، زوج اپوزی حمیدیه مشالم تدیان الم

Copied about the middle of the xii/xviii c.

Ft. 151: S 10.3 x 6.75; 7.3 x 4; II 24, within double jadwals. Or. pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1233 AH, on f. 1.

377.

Majālisu'l-ahzān.

A Shi'ite book of tradition concerning the deaths of Muham- mad, Fāṭima, ‘Ali, Hasan, and Husayn, in 10 majlises. The author calls himself ‘Ali Aṣghar Khān. He dedicated his work to the grandson of Aurangzib, Prince Muhammad Buland Akhtar (d. 1118/1706), son of Muhammad Akbar. As this rebellious prince surrendered in 1109/1697-1698 losing his influence, the book has probably been written before that date. It is based on different standard works (see f. 2, bottom). This book is apparently not mentioned in other catalogues. Beg.

The majlises deal with: I (f. 3), on the spiritual advantages gained by deploiring the fate of Husayn, etc. II (f. 17v), on the sufferings of Muhammad at the hands of the Qarayshites, and on the death of Hamza. III (f. 26v), on Muhammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on ‘Ali's death. VI (f. 65v), on Hasan's death. VII (f. 75v), on the death of Muslim b. ‘Uqayl. VIII (f. 87v), on the death of the two sons of the preceding. IX (f. 93v), on Husayn's departure to Kerbela. X (f. 147v), on his death.

Copied in the xli/xviii c.

Ft. 176: S 11 x 8; 8.3 x 4.25; II 15, within jadwals. Or. pap. Ind. nast. Cond. fairly good. Ft. 15v-17, 25v, 26, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

378.

Mukhtār-nāma.

Legends about the Shi'ite hero, Mukhtar b. Abī 'Ubayda (or 'Ubayd) b. Mas'ūd ath-Thaqafi, the originator of a peculiar sect of Shi'ite extremists, deifying the third son of 'Ali, Muhammad b. Ḳ Dirāy, (see Wellhausen, Die religiös-politischen Oppositionsarteten im alten Islam. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V. 1904, pp. 79 sq.). His rebellions in Kūfa,
about 66/685, were chiefly undertaken under the pretext of a
revenge for the defeat of Imám Husayn. The author of this
version does not mention his own name; it seems to be the same
as Bk 505, but different from other works of similar contents,
described in R. 156 or Pr 544-548 (Nos. 575, 576, 1, 577), and also
BrRs 232, 2. The chief rawi (who is here called خداورد اخبار), is
Muhammad b. Ahmad ath-Thaqafi. The book is divided into
14 majilises, but the headings are omitted in all except in the
1st (f. 2), 9th (f. 124), 11th (f. 137), 12th (f. 15αv) and the 14th
(f. 166). The tone of the work is rather more legendary than
that of the usual works on tradition. There is no preface, and
the book opens directly with the story of Mukhtar's miraculous
birth. Beg.

الحمد لله، ... أما بعد، خداورد اخبار محمد بن أحمد الثقفي، رحمة الله
عليه جعجع كود، أبي

The story of Mukhtar is here given till his death, the date of
which appears here as Ramadān 75/January 693.

A fairly good copy, dated the 23rd Ramadān 1059 (the 30th Sept., 1649, written
by Mr Muhammed Jafar b. Mīr Ahmad.

pap.). Ind. mat. and shkasta. Cond. not quite good, especially in the beginning,
where it is badly worm-eaten, and the right hand lower corners of ff. 1-15 are torn
away.

379.

Durr-i-bahrul-manāqib.

A biography of ‘Ali b. Abi Tālib, according to the ideas
of Shi‘ite tradition, by ‘Ali b. Ibrāhim, known as Darwish Būrān.
Its full title is Durr bahrul-manāqib fi jadī ‘Ali b. Abi Tālib (f. 2v),
and it is an abbreviated version of a larger Arabic work on
the same subject, by the same author, with the title Bahru'l-
manāqib, etc. The work is the same as the one described in
Pr 537-538 and R 857. In all the known copies there are no
indications, or even allusions, as to the date of composition.
The book is not mentioned by Hájji Khalifa, or in the Kashfu'l-hujub.
The author refers to his authorities on f. 2, and always mentions
them explicitly when giving quotations from them in the bulk
of the work. Those of them which are identifiable are all early
treatises, dating from not later than the VII-XIIIc. Very rarely
poets are quoted, but then also old ones (Rūmī on ff. 4v, 6v;
Aṭṭār on f. 4v). All this suggests that the work is of fairly early
origin. Beg. as usual:

سباس بقيقس و أطاللي ب علم حضرت حكيم را الله
It is divided into a *mugaddima* and 12 *bābs*, each subdivided into several *faslis*, *hujjats*, *manqabats*, etc., proving the excellence of ‘Ali: I on f. 12v; II on f. 22; III on f. 29v; IV on f. 36; V on f. 44; VI on f. 47; VII on f. 50v; VIII on f. 54v; IX on f. 56v; X on f. 59v; XI on f. 78; XII on f. 82.

Dated the 27th Rajab 1218 (the 12th Nov. 1803).

Pl. 36, 8 13 x 8 1; 7 5 x 3 75; II 19, no jacket. Or. pap. New margins (Europ. pap.). Ind. mast. Cond. not good, especially in the beginning. Worm-eaten and required.

380.

**Lubb-i-'Aynu'l-bukā.**

A large collection of sermons dealing with the circumstances of the martyrdom of various members of ‘Ali’s family. The volume contains two distinct works of similar contents, written in the same style, apparently by the same author. Their relation to each other cannot be definitely established because the first work is fragmentary.

1. (ff. 9–109v). 32 *majlis*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد امْر (only a few of them do not begin in this way). There is no introduction and no general colophon, but every *majlis* has at the end the date of copying, all within the limits of 1248–1832–1833. It seems probable that the last folios in the volume (ff. 402–406) belong to this, and not to the next work, because the date of copying is given as the 18th Sha‘ban 1248/the 10th Jan. 1833 (Lucknow) whilst, as we shall see, the next work was transcribed in 1254, 1838. The title given in the colophon on f. 406 is ‘*Aynu’l-bukā, by ‘Ali Naqi Burājirdi who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

محمد رضای خان سرخی از آقیس مخصوص المقدمات یراست الم

2. (ff. 112v–406, or, really, 401v ?). **Lubb-i-'Aynu'l-bukā.** An abbreviated version of a larger work by Muhammad Naqi b. Ahmad Burājirdi, also called ‘Ali Naqi, composed by him at Kāshān in 1199/1784–1785 (f. 113v), with the title ‘*Aynu’l-bukā. It is possible that the preceding treatise represents a fragment of that original compilation. The work, as stated in the *fihrist* (in two copies, one apparently the original draft of the second, ff. 1v–8v), is divided into 73 (or 74) *majlis*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *mugaddima* (ff. 115–116), with the heading:

در زمان نفیل اشک تعزیه دارالسیر شهیدان
Beg. of the preface:

الحمد لله الذي خلقنا بطغية من الماء المم

Beginning of the first majlis (f. 116v, l. 2):

رسول الله يذكر الله وحده ويبذرن كشوع القل

Cf. Bk. 506 where apparently the same work is described, although the date of composition and the name of the author are wrongly given.

Almost every majlis contains at the end the date of copying; the dates all range within 1254/1338, the last (f. 398v) being the 13th Rab. II, the 6th July of that year.

Fl. 406: S 8,75 x 6; 7 x 3,5; II 13, no jadwals. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Fol. 109v-112 and 183-184v are entirely or partly blank. A few notes on the margins.

381.

2. Shi'ite fiqh.

Lawami'-i-Šāhib-qirāni.

I 865, 866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite fiqh, called Man là yahduruhu'l-faṣīḥ, by Ibn Bābūya al-Qumī, or Abū Ja'far Muhammad b. 'Ali b. Husayn b. Mūsā (d. 381/991), see Brock, I, 187 (No. 4). The commentator, who calls himself Muhammad Taqi b. 'Ali, surnamed al-Majlisī (born 1003/1594-1595, d. 1070/1659-1660), mentions (f. 3v) that the present work is a translation of an Arabic commentary on Ibn Bābūya's treatise, written by himself shortly after 1060/1650. It was prepared in obedience to the command of 'Abbas II, the Safawide, to whom the original and the present versions are dedicated. See RS 23, Dorn C. No. 253. The present copy is incomplete, and contains only the parts dealing with purification (vol. I), and prayers (vol. II). Each of these two vols. is subdivided into two bābās:

I vol. Beg.

حمدته (الله أشجاع ومداد بحار ترقائق أول) وتهذ الم

On f. 225v begins the section on washing the dead:

الحمد لله ... بمست درباني نسل ميت-existing

II vol. Beg.

الحمد لله ... أبوب الشارحة؛ باب الصلوة؛ وحدودها الم

On f. 200:

The colophon of the first vol. gives the date of copying as 1098/1687. This seems probable, judging from the appearance of the MS.

382.

The same. I 867.

A portion of the same work, called in the colophon جزیره درم and on the fly-leaf جدید درم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the ḥajj and other prescriptions of Muhammadanism, usually treated at the end of books on fiqh. It ends with different observances practised whilst on pilgrimage to the shrines of Imāms. Beg.

الصدح الله ... ياب علل الحج، قال الشهيد مصنف هذا الكتاب ... ودر بعض نسخ علل الحج اسم النعم


F. 364: 8 12.5 x 7.5; 8 25 x 4; II 27, within jadwals. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Pit. 201-211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

383. تجهية الصينية III 53c.

Tuḥfatuʿl-Husayniyya.

An exposition of the principal prescriptions of Shiʿite doctrine, chiefly dealing with purifications and prayer. It is an extract from a larger work by Muḥammad Bāqir b. Muḥammad Akmal Isfahānī Bahbahānī, who died in 1205/1790-1791 (cf. R 34). The introduction is apparently due to the exorcizer, and the extract was probably made still within the lifetime of the author, because prolongation of life is invoked for him (f. 2, l. 11). Beg.

الصدح الله ... مصغغ في نماداد كم جوهر نماد نماد بعد إ معرفت للح تعال إلى الم

Copied towards the end of the xii/xvii c., or in the beg. of the xiii/xix c.


384. مسائل فقهيه (Masāʾil-i-fiqhiyya).

A detailed exposition of the principles of Shiʿite fiqh. Neither the name of the author, nor the title of the work, nor the date of composition are given. There are even no references to authorities in the text. On the fly-leaf the book is called Zubda, or Zubda-i-fiqh, and ascribed to Ahmad (b. Muḥammad) Ardabili, who d. 993/1585 (see Br. Lit. Hist., IV, 369, and the Kashfuʿl-hujub, p. 303). This, however, seems doubtful, because the beginning of
that book is different (some allowance must, however, be made for the fact that the initial leaf in this copy is of more recent origin than the bulk of the MS., and may have been "improvised"). The work is divided into 7 bābās, but the headings of the sections are omitted in the text. Beg.

احمد الله العلي الذي النور وعهد يوشيدا سماوة كله الشم

Copied towards the end of the xii-xiii c. Fd. 202-228 have been added on different paper, by a different hand.

Fd. 228: 8 9.5 x 7: 6.75 x 4.75; ll 13, within jadwals. Or. pap. Ind. nest. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

385. (Masā‘il-i-fiqhiyya).

A large compilation on the principles of Shi‘ite fiqh, chiefly in catechetical form. It begins abruptly with a muqaddima, and many sections have blank space reserved at the end, probably for intended additions. It seems as if the copy was transcribed from a defective original. The author calls himself (f. 100v) Muhammad Baqir b. Muhammad Taqi al-Musawi (ar-Rashtī), who died in 1260/1844, see Br. Lit. Hist., IV, 410 and Kashi‘u‘l-hujub, p. 103; cf. here No. 395. There are no proper colophons, and no indications as to how much the present copy contains of the original work. Beg.

مقامه في الأمول، سوال شخصيت قاليه

On f. 100v there begins apparently another principal section:

نذاق الوفعال والصدقات: احمد الله الواقف على سراري عدادة الع

Copied about the middle of the xiii-xiv c.


3. Exposition of the principles of Shi‘ite theology, its moral system, and religious practice.

386. Tarjuma-i-risāla-i-tiqādiyya.

A Persian paraphrase, with explanations, of the treatise ʿItiqādātul-imāmiyya, of Abū Jaʿfar Muḥammad b. ʿAli b. Bābūya al-Qumī (d. ca. 381/991), cf. Brock, I. 187, dealing with an exposition of the principles of the Shi‘ite theological system. The translator dedicates his work to a princess, whose name he does not mention (شاهزاده مسیح بانوسلطان), and gives his own name as Abūl-Fath Husaynī (f. 2, l. 12). There are no indications
as to the period in which the work was undertaken, and it is impossible to say if the translator is identical with Abūl-Fath Husaynī, who revised and edited the Siḥcatu’s-safā under Shāh Tahmāsp Ṣafawī (930–984/1524–1576), see R 345. Beg.

بعد أز مهاجمة ولايث كورم واشهب العطابا اليم

Copied in the xii/xviii c.

Fr. 41: 8, 3, 5 x 4, 7, 5; 8 x 2, 75; il 19, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Emendations on the margins. On ff. 40–40v the space is left blank, probably because of a lacuna in the original copy.

387.

Haṭṭat’l-qulûb.

The second vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlī Isfahānī (d. 1110–1111/1698–1700), see IvASB 1123. Originally it is an epitome, in three vols., of the Biḥārul-anwār (in 25 vols.), an Arabic encyclopedia of Shi’ite doctrine, by the same author. It has been lith. in Persia and India (Tehran, 1824–1844; Lucknow, 1878–1879, etc.). Portions from it have been translated into English, by J. L. Merrick, Boston, 1850 (on the biography of Muḥammad), and into German, by C. G. Barth, Die Mythen des Lebens Jesu, Stuttgart, 1837. This copy is incomplete at the end, and breaks off at the beg. of the 26th bāb. Beg.

الحمد لله و الصلاة على عبادة الذي اصطبغي محمد و آله خير

الوزني، ابن كتاب رسالة دوم است إكتبه على حياك القلوب اليم

Copied in the xii/xviii c.


388.

‘Aynu’l-ḥayāt.

The well-known exposition of Shi’ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlī, see EIO 2668, Br 28 (where the full table of contents is given); cf. Pr 75. Ind. libr. Bh 123. Lith. several times in Persia, and in Lucknow, 1887. Beg. as usual:

أمى حمد و جواهر ثغثا نصعة براهة جلال كنز يار حکیمی که الی

Dated the 12th Safar 1092; the 3rd March 1881. The date is, however, highly suspect, and most probably refers to the completion of the work itself; the present transcript is not older than the middle of the xii/xviii c.

Fr. 482: 8 x 6: 7, 75 x 4; Il 17, within jadwals. Old Europ. pap. Ind. mast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Fr. 1–3 are of different origin. Marginal notes and glosses.
389. Ḥilīyatūl-muttaqīn. I 342.

The well-known work on the customs and practices prescribed to every faithful Shi'ite desiring to follow the example of the Imāms. The author is Muḥammad Bāqir b. Muḥammad Taqī Majlisi, see above, No. 387. Concerning the work see EIO 2669, RS 153, Pr 313–314, R 20; it was several times lith. in Persia. The work was completed at the end of 1079/1669, and is divided into fourteen bâbs and a khāṭima. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى أنيباله المسلمين
Copied towards the beg. of the xiii/xiv s. (here 1199 of the Faṣli era), by one Nāṣrū’d-Dīn.

Ft. 399: S 9 ½ 5.75; 17 ½ 3.5; 9 ½ 18, no jadwals. Or. pap., except for ff. 1-7v, which are of quite modern origin, on Europ. pap. Ind. nst. Cond. tal. good. Wear-eaten. Incidental marginal notes. Seals, notes, and magical formulas at the end.

390. Ḥaqqu’l-yaqīn. I 337.

The well-known exposition of Shi’ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisi, completed by him on the 1st Ramaḍān 1109; the 13th March 1698 (f. 527v). See R 33, etc. Ind. libr. Bh 122. Lith. Tebran, 1825. It is divided into six bâbs. Beg. as usual:

الحمد لله الواحد الحكّم في الصدّم
Copied towards the middle of the xiii/xiv s.

Ft. 537: S 12 7.5 8; 10 ½ 4.5; 11 ½ 19, within double jadwals. Europ. pap. Ind. nst. Cond. good. A few marginal notes and emendations. Note on the Hy- leaf in the beginning.

391. (Majmū’a-i-rasā’il-i-Majlisi). I 422.

A collection of several short treatises by Muhammad Bāqir b. Muhammad Taqī Majlisi (see above Nos. 387-390), to which is added a list of his works, apparently by some one else.

1. (f. 1). Fihrist-i-taṣnifat-i-akhānād mullā Muḥammad Bāqir. The list does probably not belong to the author’s own pen, and is different from Pr 59 (in form, not in substance), containing the titles of 10 Arabic and 49 Persian compositions of Majlisi. It
ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

There are miscellaneous notes in Persian on ff. 18v–21v.

- \textbf{Tarjuma-i-bādī ahādīth}. A paraphrase and a commentary on several ḥadīths, in Shi‘ite strain. Beg.

Copied in the beg. of the xiii/xiv c.

\textbf{Madhammatu‘l-ijthād.}

An incomplete copy of a very interesting treatise, dealing with the question of \textit{ijthād} in the system of Shi‘ism. The author
intentionally (f. 3) omits his name, obviously in order to avoid personal enmity on the part of those concerned in the matter. He says that he has composed this treatise in 1233/1817–1818. The title, as given above, gives only 1230 (cf. f. 3v), but he expanded it in such a way as to make it a real chronogram, into مدة الإخبار مع جدة RS أسر جبة علماسئل العائد. He seems to be a Shi'ite himself, but criticises this vital principle of the system with a view to restoring the true doctrine. The works which are chiefly attacked are those by two eminent Shi'ite theologians (f. 2), Muhammad Amin Astrabadi (d. 1033/1823–1824) and Muhammad b. Hasan al-Hurr al-Âmili (d. 1099/1888). According to the preface, the book is divided into a muqaddima, three bāb, and a khātima. But here are found only the muqaddima (f. 3v), and the first bāb (f. 20). The former deals with the general position of different Shi'ite sects with regard to ijtihād; and the first bāb, subdivided into many fasla, etc., deals chiefly with the criticism of the Shi'ite tradition. There is no detailed table of contents given in the preface, so that it is impossible to determine how much has actually been lost. Beg.

In order to facilitate the identification if a complete copy should be found, the beginnings of the muqaddima and of the first bāb are here given:

(1) مقدمة مشتغل برجندر فايدة، فايدة أولى: تابعه علماء الم

(2) باب أول در ذكر حديث (حديدت) كتاب مستطاب، ودر

Copied in the beg. of the xiii/xiv c.; the volume consists of two halves; one, of older origin, may, judging from the type of writing and the emendations, be an autograph. The second has been transcribed quite recently (beg. f. 56).

Fl. 80; 8.12.75 × 8; 8.5 × 5; II 19, no jadwala. Or. and Europ. pap. New margins in the older portion. Ind. mast. Cond. not good in the first half, but good in the second.

394.

(Risāla dar usūl).

A treatise on the elementary principles of Shi'ite theology. On f. 3v, bottom, it is called 'Umdu, but this title is written in a way which suggests that is was added afterwards. The author
does not mention his own name and refers only to very early authorities. The treatise is incomplete at the end. Beg.

محمدي يبعد موجوداً كله عكي مما موجودات الم

Copied towards the end of the xii/xviii c.
Pt. 42; S 6.25 x 5; 6.25 x 3; Il 13, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1145 AH.

395.

Tuhfatul-ahbrār.

A Shi'ite treatise on the details of the prayer, by Muhammad Baqir b. Muhammad Taqi al-Maawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is Tuhfatul-ahbrār al-muttaqat min aθhārīl-α'immātīl-ahbrār (f. 2, top); it is divided into a muqaddima, several bāb, and a khātima, as stated in the preface, but in the text there is probably no regular division into bāb. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

التمدن لله الذي توحد بالملك فلقد له في ملكوت سلطانه الن

Copied in the beg. of the xiii/xiv c.
Pt. 114; S 12.25 x 7.5; 9 x 4.5; Il 13, no jadwals. Or. pap. Ind. mast. Cond. fairly bad; worm-eaten and repaired. Emendations on the margin. A seal dated 1204 AH, on f. 1v, and another on f. 1.

D. Controversy.

396.

Manhaju'l-fāqīlin.

A defence of Shi'ism and the correctness of its doctrines. The author, Fadilu'd-Din Muhammad b. Ishāq b. Muhammad al-Ḥamawi, wrote this book in 937/1530-1531 (as may be seen from a chronogram appended on f. 213, and from the statement in the Kashfu'l-hujub, p. 508), and dedicated it to Shah Tahmasp, the Safawite (930-984/1524-1576). The book is divided into a muqaddima, five bāb, and a khātima:

مقدمه: مباني معتقد اماميه للثا عشره الم

باب أول، در بيان أن الله مذهب اماميه واجب الإتباع است الو

باب دوم، در ادلة كله دلالة أن مباني مبانيه حضرت امير المؤمنين

علي بعد احرم سيد المرسلين.
Theology.

All these bāhs are subdivided into many fāsils, mabhathās, manhājīs, etc. Beg.

Risāla-i-Hasaniyya.

A defence of the principles of Shi'ism, in the form of a tale about a woman, called Hasaniyya, or Husaniyya, or Husayna, who took part in disputes with various Sunnite divines in the presence of Harūn-r-Rashid, and overcame them by her arguments. The author of this tale calls himself Ibrāhīm b. Waliyyi’l-lah Aṣṭābādī (f. 1v), and states that he found the Arabic text of it in 958/1551, while returning from his pilgrimage, at Damascus, and translated it into Persian. He dedicated it to Shāh Tahmāsp, the Safavide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of Husayn b. ‘Ali Rāzī). Beg. as in the British Museum copy.

The original and greater portion of the MS. dates from the xi/xvii c.: ff. 17-19, 59-67 are dated 1260/1848-1849.

Ft. 67: 8 8.75 x 4.75; 6 x 2.75: ff 17, within jadwals Or. and Europ. papi. Ind. nāsil. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

Fiqh-i-madhāhib-i-khamasa.

A large treatise, dealing with a systematic exposition of Shi‘ite fiqh, as compared with the theories of the four Sunnite orthodox schools. It is arranged in the customary order, beginning with the book on purifications. Not only is there no mention of the name of the author, or the date of composition, but apparently in all these almost four hundred pages there is no reference
to any definite Shi'ite or Sunnite book. The language is simple, and Arabic quotations are remarkably rare. Most remarkable is the feature that there seems to be little real controversial spirit. The copy itself dates from 978/1570-1571 (cf. f. 35), and therefore the work may belong to the early Safawide period. Beg.

\[\text{COPYED, as mentioned above, in 978/1570-1571, or the next year (this date belongs to the first treatise included in the same majmū'a, f. 35).}\]

\*Fr. 112v-302: 8 9.75 x 6; 6.75 x 3.75; ll 21, no jadwals. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

399. (Majmū'a).

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). \textit{Marifatul-madāhāb}, by Maḥmūd Tāhir Ghazālī. A short note, divided into two bābās, the first dealing with the elementary principles of the Sunnite doctrine, and the second giving a list of the 73 sects. See EIO 1920 (11). Beg.

\[\text{الحمد لله المحمود الماذو المباطي و الظاهر الم} \]


\[\text{الحمد لله الذي جعل الدنيا فتره الخضر الم} \]

3. (f. 8v). \textit{Maktāb-i-Sayyid Ahmad}. A letter, of Sufic-religious contents, from Sayyid Ahmad to one Miyan Shaykh Mukarram.

Copyed by Ghalīm Farīd, son of Barkhūrād Chishti; the last treatise being dated the 1st Rajab 1113/ the 2nd Dec. 1701.

Fr. 10; 8 7 x 4; 6 x 3.25; ll 21, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

400. (Raddul-munkirīn).

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ilaḥdād (f. 1v, bottom), who is here called Shaykhul-islām. In the text he omits any reference to his authorities, and only once in a poetical quotation the name of Qāsimī is given (f. 9). It may belong either to
Qāsim-i-anwār (d. ca. 837/1434), or Qāsimī Gunābādī (d. 979/1572), or, indeed, any other less-known poet who used this takhallus. Beg.

المحمد الله النبي الخيرفي من الظلمات إلى النور الخ

Copied in the beg. of the xii/xvii c.

Ff. 22; 8.6 x 3.75; 4.5 x 2.25; II 13, within jaywals. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401.

تَحَكَّمُ أَثْنَا عَشْرَة

Tuhfa-i-ithnā `asharliyya.

II 152.

A large controversial work, dealing with a refutation of Shī'ism. The author, Ghlām Ḥakīm b. Qūṭbī’d-Dīn Ahmad b Abī’l-Fayḍ Dihlawi, mentions in his preface that Shī'ism was spreading with great rapidity in his country, and thus the true beliefs became endangered. He was writing just after the close of the XIIth. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 bābās:

1. در تفاسير حدث في مذهب تشيع و انتماء أبو بكر مختلفة (f. 3)
2. در مبادئ شيعه وطرق أفعال وجملة هذی تأبیس (f. 34v)
3. در ذكر السلافه شيعه وعلما وكتب ایشان (f. 111v)
4. در احوال اخبار شيعه وذکر رواة اینها (f. 126v)
5. در الیات (f. 149)
6. در نواقص (sic) (در بعض فربية ویمن بالیا) (f. 163v)
7. در امامت (f. 175v)
8. در معاویا (f. 220v)
9. در مسائل فقهیة (f. 234v)
10. در مطاعن خلافیة تلثه وام الموامین ودیکر عمایه (f. 246v)
11. در خروش مذهب شيعه (f. 307v)
12. در تول وتروا (f. 337v)
13. نکاثه (f. 352v)

The book contains a refutation of Shī'ism, chiefly of the sect of the 12-Imamites, but occasionally touches on the teachings of other sects, and is based almost entirely on the well-known controversial works. Beg.

الحمد لله وکفی و سلام علی عبادة الذين اعطقو... اما بعد مباوید

بکره درکه قادر قوى حافظ الخ
The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a fihrist, and a short risāla with the title Swālāt-i-‘ashar, by Shāh ‘Abdu’l-‘Azīz Dihlawī, also of controversial contents. It was copied the 12th Rabī I 1333, the 19th Febr. 1818, by ‘Alī Ḥasan al-‘Alawi, at Lucknow. Beg.

سوال اول ائکه فرقة امامية كل في رمانماء اليم

Additional notes of religious contents on a fly-leaf at the end.

Dated the 29th Jum. II 1214/the 24th Nov. 1799.

Pl. 352; S 12 x 7.25; 9.25 x 4.75; II 21, no jadwals. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402.


A short treatise, defending the institution of temporary marriage, allowed by Shi‘ite law. It is a sort of reply to, or criticism on, the Tuhfa-i-itkān ‘ashariyya, see No. 401, here. The author calls himself Jānī b. Muhammad ‘Alī b. Muhammad Bāqir Isfahānī Bahbahānī. The author’s father died in 1216 1801–1802 (see R 34); therefore he must have been writing in the beg. of the XIII/XIXc. Beg.

الحمد لله الذي أرسل محمدًا لإرشاد الأمة إلى

A bad copy, hopelessly injured by moisture; it is apparently incomplete at the end. Transcribed in the beg. of the xii/xiii c.

Pl. 12; S 9.25 x 6; 7 x 4; II 21, no jadwals. Or. pap. Ind. mast. Cond. very bad.
VIII. SUFISM.

Kashfu’l-mahjūb.

The well-known treatise on Sufism, by (Abūl-Hasan) Allāh b. Uthmān b. Allāh al-Ju‘lābī al-Ghaznawī al-Hujwiri (d. ca. 465/1072-1073). For references, etc., see IVASB 1149. The copy is apparently complete. Beg. as usual:

مَجَابَهُمُ السُّفِيّينَ... الحَمَدُ لِللهِ الَّذِي كَفَّرَ ابْنَاءَ الْمَالَ... اللَّهُمَّ رَزِقْنَا مِنكَ جَمِيعًا

Copied in the end of the xii/xviii c. Fol. 1 is of recent origin.

Ff. 195; 8 9 × 4.75; 6.5 × 3; II 17, no judwals. Or. pap. Ind. naut. Cond.tol. good. Slightly worm-eaten and repaired. Notes on an additional folio at the end and on the margins. Seals at the beginning and end of the volume.

404.

Tarjuma-i-Minhājul-‘abidin.

1. A Persian paraphrase of the Minhājul-‘abidin, a Sufico-ethical treatise by the famous Zaynul-Din ‘Abū Hāmid Muhammad b. Muhammad al-Ghazālī at-Tūsī, d. 505/1111, composed by him in Arabic, see IVASB 1165. It is divided into seven ‘aghas: I on f. 5; II on f. 9; III on f. 13; IV on f. 46v; V on f. 61v; VI-? (the heading is not clearly marked); VII on f. 79. The name of the translator is not given in this copy. Beg. as usual:

الحمدُ لِلَّهِ... وَجِدْنَا وَجِدْنَا مَكْرَ اللَّهِ رَحْمَةً وَبَرَاءَةً

2. On ff. 84v-93v there is a short treatise, called in the colophon Risāla-i-Inām Muhammad al-Ghazālī. It is a Persian paraphrase of Ghazālī’s Arabic treatise Ayyuhāl-walad, the same as described in EIO 1792 and Pr 42, No. 30, cf. also Rödiger, in ZDMG, vol. XVI, p. 221. It consists of a number of instructive anecdotes in which Ghazālī explains various metaphysical matters. There are many references to his other works. Beg. of the treatise:

الحمدُ لِلَّهِ... إِنَّمَا يُبْعَدُ بِذَاتِ الْحَكَمَةِ مِنكَ أَيْتَامُ الْإِنسَانِ خَوَالِدَاءِ الْعَالَمِ

Copied in the beg. of the xii/xiii c.

Ff. 93; 8 9.5 × 6; 7.5 × 3.5; II 17-23, no judwals. Or. pap. (different). Ind. naut. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Many notes and emendations on the margins. A fragment of a work on f. 1, a note of magical contents on the last folio. A seal, dated 1264 AH, on f. 2.
405. Kimiyā-i-saʿādat.

The famous Sufeco-religious and ethical treatise by the same Abū Ḥamīd Muḥammad Ghazālī, see IV ASB. 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second Ruku and a portion of the third (out of the four Rukus into which the work is divided) are lost. Some folios towards the end are damaged. Beg, as usual:

A good old copy, with archaic orthography (3 for 2 after long vowels, etc.), transcribed by Ahmad b. Ishāqīn b. Ahmad Shidhmān al-Nawāb, in 737/1336-1337 (see τ. 1, where the title of the book is given, and in the colophon of the third Ruku, on 1. 135v).

IV. 214: 8. 11 x 7.25; 9 x 3.5; Il 27, no. jadwals. Good old Or. pap. Old Persian nask. Cond. fairly good. Worm-eaten and injured by moisture, especially in the second half. A few emendations on the margins. Seals, notes and stray quotations on fly-leaves, all of modern origin.

406. Sawāniḥ.

A short treatise, dealing with عشق, or love, mystic and Divine. It consists of the usual verbiage met with in all the writings dealing with the same topic, and numerous poetical quotations: it is divided into many unnumbered فسلا. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines:

كتاب سواقي فأخبر رسيد، أنه خواناقدة عشقي وثقي عدد مزيد;

but it is not clear whether this babyt belongs to the original text, or was added by one of the scribes. In the opening lines the work is ascribed to the authorship of Ahmad b. Muḥammad Ghazālī, d. 517/1123, the brother of the famous philosopher, and himself an eminent Sufic shaykh. He wrote indeed a treatise in Arabic, called Sawāniḥu'1-awshāq, of which this one may be a paraphrase. Beg.

قال الشیخ الإمام الجل ... أحمد بن محمد الفرازي ... وقد فصل

دبت افتداد جذابة تعلق بين جناب فذارد وقد حتفت عشقي وحوال

وال推介 عشقي الم.
There is, however, no mention in the text to the effect that the present work is a translation. Cf. Bl 111, where another paraphrase of the same treatise, called *Lawa‘īb*, is described.

_Copied probably in the beg. of the xii/xiii c._

*Fl. 40v-73v; S 8.5 x 4.5; 4.5 x 2.25; Il 13, within jadwals. Or. pap. Good Ind. nast. Cond. tol. good. Bad vignette.*

407.

The same.

Ia 201.

Another copy of the same work. There are minor discrepancies in wording, and in the order of the poetical quotations. The lines giving the title at the end of the preceding transcript, are not found here, but there is a heading in red ink:

قَالَ الْوَسَائِفُ فِي العَصِيِّ وَالعَالِقِ وَالْمَعَسِيقِ مِنْ مَقَالَةِ شُحْبَانِ المُشَهْدِي

The book itself begins in the preceding copy:

قَالَ رَبِّي إِنَّكَ عَلَى جَنَّةٍ فَعَلَّلْتَ أَثَاثِكَ فِي قَلْبِي

_Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c._

*Fl. 39; S 10 x 6.5; 6.5 x 3.75; Il 13, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.*

408.

_Tamhīdāt-i- ‘Aynu‘l-quḍāt._

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166; also called *Zuhdatu‘l-huqā‘iq fi kashfī d-daqā‘iq*, by ‘Aynu‘l-quḍāt of Hamadān, with his full name Abūl-Ma‘ālī ‘Abdu‘l-Lah b. Muḥammad al-Miyanjai (d. 533/1138-1139). The ten chapters, each called _tamhīd-i-āst_, into which it is divided, begin: I on f. 1; II on f. 6v; III on f. 8; IV on f. 19; V on f. 21v; VI on f. 30v; VII on f. 44v; VIII on f. 52v; IX on f. 63; X on f. 78v. In the beginning some folios are lost, and the opening line of this copy corresponds to f. 2v, l. 7 in *Oa 20* (IvASB 1166), or f. 1, l. 10 in *E 49* (IvASB 1167). It gives the same version of the work as the other two copies in the Society’s library, and there are only minor discrepancies in wording.

_Dated the 24th Ramadān 1136, the 23rd Febr. 1757, copied by Sīth Kālim._

*Fl. 112; S 8.75 x 4.75; 7 x 3; Il 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and moisture.*
409.

Tarjuma-i-ghunyatū't-tālibin.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufie work of 'Abdu'l-Qādir Jilānī (d. 561/1166). The original title of the work is Al-ghunyat li-tālibī tariqīl-Haqq, see Brock, I, 435. The present translation contains only the second half of the treatise, namely: a portion of the bāh on Sufism in general (بیان التصوف, cf. Ahlwardt, 2836) which begins on f. lv; on mystical training (فلما يجيب على المنضد في هذه الظروف), beg. on f. 23; on intercourse with different classes of people (في مصا啝 الخوان) و الصبرة مع الجبال وكيفية الصبرة مع الأهلية و التفاضل, beg. on f. 51; on Sufie virtues (f. 103v) (without a heading), here:

بايب بشندل على بيلن الماجدة و المكالك و حسن الطلب الملل

The name of the translator and the date of completion are not mentioned. Beg. abruptly:

كِتَاب أَدَاب الْمُرْضِيِّن و الْقُواطِع النَّضَابِيَّة، سَلَاتِ الصَّرْحِ، عَرَبَ بِنْ عَادِب

Copied in the beg. of the xii/xviii c. (here only Monday, the 19th Jun. I, without the date of the year), by Muhammad Šālih.

Fl. 179; S 7,5 x 4,75; 5,5 x 2,5; ll. 15, within double jadwals. Brownish Or. pap. Ind. majus. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410.

Sharh-i-Risāla-i-Ghauthiyyya.

A translation of, and a commentary on the Ghauthiyyya of 'Abdu'l-Qādir Jilānī (see preceding note), the same as described in IvASB 1174-1175. The name of the author is here given as Mullā Shāh Šiddiqi (here بصديقی) al-Qādiri al-Bahrājānī (البهرجانی), cf. f. 2, ill. 6-7. Beg. as usual:

حمد الله و ثانبي بعبد مرحضين بی قبارنا که انم

Dated the 9th Rah. II, 949 (1)/the 23rd July 1542, copied by Shāh 'Abdu'l-Lat'īf Qādirī, at a place called Aynagar (1).

Fl. 129; S 9 x 5; 6,5 x 2,75; ll. 11, no jadwals. Or. pap. Bold and clear Ind. majus. Cond. fairly good; slightly injured by moisture.
A collection of Sufic works, in Arabic and Persian, chiefly by the same ‘Abdu’l-Qādir Jilānī (see No. 409), and by some other authors, connected with him. Cf. Brockelmann, I, 435–436.

1. (ff. 370v–370v). Malfūṣu’sh-shaykhī’r-rabbānī, as it is styled in the colophon (f. 370v); or, as in other copies, Al-fathu’r-rabbānī, see Ahlwardt, 3402. It is a collection of the Shaykh’s instructive discourses, in Arabic, which were delivered by him in Baghdad in 545 and 546, 1151–1152. According to the colophon in this copy, they have been collected and edited by a disciple of ‘Abdu’l-Qādir, ‘Affu’d-Dīn b. al-Mubārak. In the Berlin copy there are 62 mājlisēs. In the present one, however, there are only 59 which are numbered. What may be the last two of them beg. on f. 302, without a number. The real first mājlis is not marked with a special heading, and the first mājlis as given here is in fact the second in the Berlin MS. Beg.

Beg. of the first mājlis (f. 2, top):

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.


3. (ff. 372v–373v). Shajara-i-Qādiriyya. The spiritual pedigree of some local branch of the Qādiri order. After ‘Abdu’l-Qādir’s son, ‘Abdu’r-Razzāq (d. 623/1226), seven generations are mentioned: Mahmūd (the son of the preceding one); Ahmad (the son of the preceding); Shāh Abū’l-Wafā’; Muḥammad Burqā’a; Kābir Muḥammad (or Badr); Hāfiz’ Aynu’ll-mulk; Muḥammad Sharafu’ll-Hāqq.

4. (ff. 373v–374v). Qasā’id. Four qasīdas, in Arabic, ascribed to the authorship of ‘Abdu’l-Qādir. The first one is a long poem called al-‘Aynīyya, i.e., rhyming in ع. Beg. of the introduction:

Beg. of the ‘Aynīyya (f. 374):

‘وَلَوْ أَنَّهُ شُعْبٌ مَّلَأَتْهُ سَاطِعًا، وَلَيَسْبُخْ نَجْمَ عَرَّةَ فِيهِ مَوَاقِعَ...’
6. (ff. 393v-415v). Lughāt-i-Malfūzu’sh-sharif. A vocabulary explaining in Persian rare Arabic words in the discourses of Abdu‘l-Qādir (see above, 1). The name of the compiler is not given. Beg.

7. (ff. 416-416v). A prayer, in Arabic, invoking the blessings of the Qādiri pirs (the same as those mentioned in this note above, 3) to secure safety on journeys. A poem, in Arabic, and partly in Persian, in praise of Abdu‘l-Qādir.

9. (ff. 428v-440). Tasbihu’s-salāt va’il-istikhāra. Magical prayers, current amongst the Qādiris, helping to evoke Khidr, or abdāls, etc. Beg.

10. (ff. 446v-455v). As-salawātu’l-ma’mūlāt. Rules for ordinary prayer as taught by Abdu‘l-Qādir, with explanations in Persian. The compiler’s name is not mentioned. Beg.


A good calligraphical copy, dating apparently from the xii. century.

Fol. 458: 8.9 x 5.3; 5.5 x 2.75; II l. within double jadwals. Or. pap. Good Ind. mast. Cond. good; paper of some folios crumbles along the jadwal lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. lv, 57lv, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 59 subjects in No. 1.


A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu’d-Dīn Kubrā, or Ahmad b. ‘Umar al-Khwāqī, Abū’l-Janāb (d. 618/1221), in Arabic, with a Persian paraphrase. The original work seems to be not identical with Ahlwardt 3272 or 3456 (cf. Brockelmann, I, 440). The name
of Kubrâ is mentioned only in the heading, not in the text - the name of the translator does not appear at all. Beg.

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the Ar-risâlatu'l-Ghaouthiyya, by 'Abdu'l-Qâdîr Jillânî (cf. above, No. 419), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the Ghaouthiyya, the colophon of which is dated 983/1575-76; transcribed by Darâsh Muhammad al-'Abb c-Sultân 'Ali b. Sultân Ahmad b. Sultân Gulâhâni.

Fl. 6: S 8 x 4; 4.5 x 2.75; II 17, no. jadwals. Old Western pap. Turkish (?) mast. Cond. good.

413.
Fawâ'îdu's-s-likîn.

Discourses of the famous Chishti saint, Quṭbu'd-Din Bakhtvâr Ushâr (d. 633/1235-38), by his disciple and successor, Farîdu'd-Din (Mas'ûd) Ajûd'hanî (here rendered اجود’ هنا), whose surname was Ganjî-Shakar (d. c. 664/1265-66), cf. above, No. 72. Unfortunately the dates of the separate discourses are omitted in this copy. It is difficult to pronounce definitely as to the genuineness of this work; in any case it must be fairly early. Beg.

الحمد لله .... اما بعد: أقرر سلوك الطريق إلى وهم واقترد

نا متألقين وفاوه اللهم

Dated the 11th Jum. 1 1121/the 19th July 1700.

Fl. 14; S 6.75 x 4; 3.25 x 2.5; II 19, within jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

414.
Maqṣadu'l-aqṣâ.

The well-known Sufic treatise by 'Aţîb b. Muhammad an-Nasafi, d. 661/1262-63, see IV ASB 1179 (2), where references to other catalogues are given. Beg. as usual:

الحمد لله .... أما بعد: جذب كوديخ، اضعف الضعف، فاعتنم القرار، جزى

إلى محمد القص:before

Dated the 28th Shâbân 1139/the 24th Oct. 1775.

Fl. 48; S 8.25 x 5; 6.25 x 3.5; II 13, no. jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. A few marginal emendations.
415.

Mabda' wa ma'ād.

A short theosophical treatise on the macrocosm and microcosm, by the same 'Atiz b. Muhammad an-Nasafi (see the preceding note). It is apparently different from the work of this author, bearing the same title, described in Fl. III 433. It is probably an imitation of Avicenna’s book on the same subject (cf. R 439), and is similarly divided into two bābās, subdivided into numerous fasls and asls: I (f. 2) لب بیاب ممُوَلَم عَلَم کیدر and II (f. 22) دب بیاب عال سغیر. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise:

الحمد لله ... اما بعد: جهانگی آویز افکه الاصغر و خادم الفقهاء عزیر

 вс مهد اللفظی ... له جماهیر دریشان ان

Copied towards the end of the xii/xviii c.

Fl. 38; 8.10 x 5.5; 7 x 4; II 15, no jadwalas. Brownish Or. pap. Ind. mast. Cond. fairly good. A few emendations on the margins.

416.

Awṣāfu'l-ashrāf.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru’d-Dīn Muhammad b. Muhammad Tūsī (d. 672/1273-1274), see IV ASB 1182. The present copy corresponds only with ft. 1v-17 (top) of that copy, E 25, breaking off at the middle of the second bāb. Beg. as usual:

سیاس سیدمیس بار که خدایی را بسیب آنکه او

Copied in the xii/xviii c.

* Fl. 1-7v; 8.10 x 6.25; 8 x 4.25; II 19, no jadwalas. Or. pap. Ind. mast. Cond. tol. good. Worms noten and repaired.

417.

Fihi mā fihi.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalālu’d-Dīn Muhammad b. Muhammad Balkhi, or, as he usually is called, Jalālu’d-Dīn Rūmī (cf. above, No. 207 and IV ASB 490 where references to the literature about him are given), who died at Iconium (Quniya) in 672/1273. The name of the compiler is not given explicitly. It is however clear that he was one of Rūmī’s personal associates. In the introduction which is here
prefixed to the text (ff. 1-3), the authorship is ascribed (f. Iv) to Rûmî's own son, Sultan Walad; Bahâ'ud-Din Aḥmad, who was also a poet and the author of several mathnawi poems, and died in 712/1312-1313 (cf. IvASB 547). The allusions in the text (where Sultan Walad is often referred to) do not supply a decisive corroboration for this; on the contrary, they may often be taken in support of the conclusion that the compiler was a different person.

The treatise is little known, and besides the present incomplete copy there probably exist only two other MSS. in public collections, at Constantinople (one of them is Fâthîh, 5296). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tebriz, 1334/1913-1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, hadîths, utterances of the early Sufis, etc., explaining them for the purpose of illustrating various moral maxims. In tone and depth of thought it is far inferior to the Mathnawi; like the latter, it contains almost no references to the history of Sufism, or its dogmatic theories.

The persons, who are referred to, are few: the Saljuqide governor of Iconium, Amir Ma'înu'd-Din Parwâna; some of his sons; Bahâ'ud-Din Sultan Walad; Salâhu'd-Din (f. 71, etc.); a disciple of Rûmî; Shamsu'd-Din Tabrizi (referred to as already dead); Rûmî's father, some early Sufis, and a few others. Very interesting, although scarce, are allusions to the Mongols (cf. ff. 51, 61, etc.), and generally to the local life of Asia Minor of the middle and the end of the VII-XIIIc.

As compared with the lithographed edition, the present copy appears to contain only a very small portion of the whole work (only about 150 pages out of 524). The lith. edition is divided into two majallads (pp. 330 and 194). The first is divided into 66 fasîls; in the second they are not numbered. Almost every fasîl is subdivided into several hikâyats. The present copy corresponds only to pp. 2-188, l. 7 (f. 85v); there are also many lacunas and omissions (probably due to this copy having been transcribed from an incomplete original). Such gaps occur on pp. 140-150 (approximately, corresp. to f. 73v); pp. 155-156 (f. 75); p. 168, bottom to p. 170, l. 9 (f. 78); p. 177, l. 7 to p. 179, l. 12 (f. 80); the text in both versions does not always coincide literally. The division into fasîls is different; often what is marked as a fasîl in the lith. ed., appears here as a hikâyat: ff. 15v (IV in the lith. ed.); 18v (VI); 24v (VIII); 26v (IX);

These lacunas are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.
There are also fasils in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the fasils on ff. 23, 85v, 87, seem to have been omitted in the lith. ed. Here follow the references to the folios on which the extant fasils are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

1. f. 7v—L. 17. f. 65—XIX.
2. f. 10v—II. 18. f. 68—XX.
3. f. 13—III. 19. f. 71v—XXIV.
4. f. 18v—V. 20. f. 74—not marked.
5. f. 21v—not marked. 21. f. 75—
6. f. 23—VII. 22. f. 84—XXXI.
7. f. 28—X. 23. f. 88v—not marked.
8. f. 30—XI. 24. f. 87v—not marked.
9. f. 34v—XII.
10. f. 30v—not marked.
11. f. 42—XIII.
12. f. 48—XIV.
13. f. 50v—XVI.
14. f. 56v—XVII.
15. f. 58v—not marked.
16. f. 61—XVIII.

The introduction, mentioned above, is different from the 
dibāha in the lith. edition. It begins:

الحمد لله ... أما بعد ... أين رسالة موسيم تست بقية ما فيها أئلام موائنا

جلال الذين محمد بلغت المشهور بلولان، بصي الم

Beg. of the treatise itself (f. 3):

بسم الله ... أين رسالة كفهجنة لموسى الهمداست ... قال النحية عموم

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسمى ذهية مازيد وهو قول للكلام على كل الباطن

موريت على حاكم اليوم المصمي يبينه ويتعمل آخر الكلام إلى المعافى والحكم

جمع على الله تعالى وحسن توثقه

On f. 1 there is an anecdote about Rūmi extracted, according to a subscript, from the Manāgību’l-ārifīn (see IvASB 249). More notes and anecdotes are found on the margins of ff. 86–87v and on ff. 88–90v, probably taken from the same source.

Copied in the xii/xviii c.

Fl. 90; S 8,5 x 4,75; 6 x 2,75; ll.14, no jadwalas. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418.

Lama’āt.

III 59.

The well-known Sufic treatise by Fakhru’d-Din Ibrāhīm b. Shahriyār Hamadānī, with the lakkhalus ‘Irāqī, d. 686–688/1287–
1289, see IVASB 1185, where references to other catalogues are given. Beg. as usual:

الحمد لله الذي نور وجه خمه بتجليات الجمال الم

Copied in the xii/xviii c.

* Ff. 1v 40; S 6 12 3.75 4.5 2.25; II 13, within jars. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419. (Rasā'il-i-Aḍḍal-i-Kāshī).

Two treatises of Aḍḍal-u'd-Dīn Muḥammad Kāshī (d. 707/1307-1308), with a preface and a note on his biography, by different authors:

1. (ff. 1-3v). Dībācha. A verbose preface, containing nothing beyond the usual vague phraseology of this kind of compositions. In the colophon it is ascribed to one Muhammad Husaynī; the date of composition is expressed by a chronogram سفينة النجاة حكمة which gives the year 1158/1745. Beg.

2. (ff. 4-22). Madārij-u'l-kamāl. The well-known theosophical treatise by Aḍḍal-u'd-Dīn Muḥammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight, which are subdivided into several fasls. See EIO 1921,2, 1922,14, R 830, etc. In the present copy the title is given in the heading as Gushāyish-i-hashtgāna (f. 4); the name of the author does not appear in the work. Beg.

3. (ff. 24v-34v). Rahānjām nāma, by the same Aḍḍal Kāshī, also dealing with theosophical and psychological matters, divided into three guftārs, see EIO 1921,6; 1922,15; EB 1445,3; R 830, etc. Beg.

4. (ff. 35v-38v). (Dhikr-i-Aḍḍal-u'd-Dīn Kāshānī). A short biographical note on the author of the preceding treatises. The name of the compiler is not mentioned. It gives very little detail, and consists chiefly of poetical quotations from Aḍḍal himself and
from Naşiru’d-Din Ṭūst. The date of his death is given (f. 38v) as Rajab 636 March.-Apr. 1238. Beg.

420.

(Risāla-i-ʿaraḍ).

Another theosophical treatise by the same Afdal u’d-Din Kāshi, see the preceding note, dealing with “accidental” matters. It is the same as described in EIO 1812,2 and 1921,13. Here in the heading of f. 1 it is erroneously called Madārij-ʾul-kamāl, probably because this title of one of Afdal’s works (cf. above, 419, 2) is referred to on f. 4, top. In a subheading it is also styled (on f. 1):

The name of the author is apparently not mentioned in the text. The treatise is divided into four parts: I (f. 4) ʿUrūḍ ʿl-ḥiṣām; II (f. 14) ʿUrūḍ ʿl-dāriṣ; III (f. 18v) ʿUrūḍ ʿl-dawāt; IV (f. 33v) ʿUrūḍ ʿl-dawāt. Beg.

Copied towards the end of the xii/xviii c., apparently a portion of the same volume to which the preceding MS. also once belonged. The same hand, style and paper.

421.

Nuz’hatu’l-arwāḥ.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or., to give him his full name, Ruknu’ddin Ḥusayn b. ʿAlī b. ʿAbīl-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed Mir Fāhrū’s-sādāt, who died after 729/1329, see IvASB 1188. Out of the 28 fasla into which the work is divided (see for their headings EIO 1821), here only seventeen complete, and the beg. of the 18th are found. The copy breaks off at the passage corresponding with f. 80v, 1. 8 in E 205 (IvASB 1189).
The initial leaf, as well as several folios in the middle, are rewritten on different paper in a vulgar handwriting. Beg. (modern) as usual:

The bulk of the MS. was probably copied in the xi/xii c.; the restored portions belong to the xiii/xiv c.

Fl. 74: 8 6.25 x 4.25; 3.75 x 2.25; ll 13, within jadwals. Or. pap. Good Khurasani nast, Cond. not good, Worm-eaten. A few notes and emendations on the margins.

422.

Mishāhu'l-hidāyat wa miftāhu'l-kifāyat.

I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the 'Awārī/wl-ma'ārif, by Shihābu'd-Dīn Abū Ḥāfīz Umar b. Muḥammad as-Suhrawardi (d. 632/1234-1235), the same as the one described in IvASB 1199. The name of the abbreviator is here given (f. 2v, top) as Māhmūd b. ʿAlī al-Qāshānī. According to the statement in the colophon, he completed this his work on the 14th Shawwāl 734 the 18th June 1334. It is divided into 10 bāhs, each subdivided into 10 faṣḥā:

1 (f. 3v)
2 (f. 14)
3 (f. 22v)
4 (f. 37v)
5 (f. 44)
6 (f. 63v)
7 (f. 95)
8 (f. 117v)
9 (f. 128)
10 (f. 142v)

Beg. of the treatise, as usual:

حمدī ٌ كَ لَمَعِات مَدَق وَ نَفْقُتَ آنَ خَلَصَيْتْ المَ آمَنَيْتْ إِنَ مَغْتَسِلَتْ مَشْتَكَل بَذَكِرَ مَدَقِي وَ أَنْ تَطِرَتْ المَ

Dated the 8th Rajab 1180 (the 10th Dec. 1768, copied by Rafīʿ b. Shamsī'd-Dīn Ahmad.

Fl. 153: 8 8.5 x 6.5; 7 x 3.75; ll 21, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly injured by moisture. A few emendations on the margins. A note on f. 1. Fl. 34v and 91v are left blank, although the text is not interrupted. The top of the last folio is torn away.
423. नस्ला गंगा
Silku's-sulûk.

The well-known Sufic treatise by Diya'u'd-Din Nakhshabî, who lived in India and died ca. 751/1350-1351 (cf. above, No. 105), see IVASB 1200. The work is divided into 151 brief silks, which are subdivided into minor sections variously beginning with ..... The present copy is slightly incomplete at the beginning and end, and corresponds with f. 2, l. 4 to f. 148, l. 3 of E 105 (IVASB 1200). Beg. abruptly:

शाम फ़िरुवारा फ़िरिय़ने अरुः
मक्क करिबा रा खोजिने अरुः

Copied probably in the beg. of the xiii/xiv c.
Ft. 114; S 8 x 3,25; 8,25 x 3; II 13, no jadwals. Brownish Or. pap. Ind. nasa. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424. नासिरु-ख़ुरबाहु
Anisu'l-ghurabâ'.

The same treatise on Sufism, chiefly on moral matters, as the one described in IVASB 1212. The present copy does not contain anything new to help towards the identification of the author of this work, and of the period in which he wrote; going through it again I noticed several details, which formerly had escaped me: the frequency of the expression غَرِيبُ (ff. 4,5,8, etc.) ; the traces of archaic original diction of the work; the fact that Chiragh-Idili is mentioned without this surname, simply as Nasiru'-Haqq wa'd-Din Mahmûd (f. 36), and specially styled a khalifa of Nizâmuddin (this would be superfluous if the work should have been written after the VIII/XIVc.). These observations are insufficient for a definite conclusion, but may, to some extent, support the conjecture that the real author was Nizâmuddin's pupil Burhânum'd-Din Gharib (d. the 12th Safar 732/the 14th Nov. 1331). Unfortunately he never gives the name of his pir-i-dastgir, frequently referred to here. He states (f. 48v) that he modelled his book on the Mu'nisu'-fugarâ (cf. No. 466, 1), of which he does not mention the author. All poetical quotations, given here, belong to the poets who lived not later than the VII/XIIc. Beg. as usual:

حمد ونافع مرت عرضي را كك فضل داد مبارك را الخ

A few verses from Jami on f. 1.

Copied in the xii/xviii c.
Ft. 49; S 8 x 6,5; 6,75 x 4; II 13, no jadwals. Brownish Or. pap. Ind. nasa. Cond. good. A few notes and additions on the margins.
Ma’danu’l-ma’āni.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian medieval saint, Sharafu’d-Din Ahmad (b.) Yahyā Munyarī (or Munayri), who died in 782/1380-1381. The author calls himself (f. 9v) Zayn-i-Badr-i-Arabi, and is doubtless identical with the editor of the saint’s letters (cf. IvASB 1205, EIO 1843–1844, etc.). The present work is different from the Ma’danu’l-ma‘ānī, described in EB 1263; the latter is a daily record of the saint’s lectures, whilst in the present work his teachings are systematically expounded so as to form a treatise on the usual plan followed in this kind of compositions. In tone and stylistical details the present work very closely resembles the fragmentary treatise on the same subject, described in IvASB 1204. The saint is here similarly styled many of his disciples referred to in the former treatise as having been present at this or that assembly, reappear here. The works are, however, not identical (although the one described in IvASB 1204 may form a portion of, or be in some way connected with the Ma’danu’l-ma‘ānī described in EB 1263). Of Munyarī’s disciples those here referred to more frequently are: Qādi Minhāju’d-Din Darūnhisāri, Qādi Asrāfu’d-Din, Nizāmu’d-Din Khālīzāda, Zakariyā Gharib, Shamsu’d-Din Khwārizmi, Mu’izzu’d-Din, and others. The subjects of the discourses are chiefly of a dogmatic nature, the biographical and hagiological topics are rare. The date of completion is not given, and generally there are probably no dates referred to. But the work must have been composed still within Ahmad Munyarī’s life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 bābūs (their list is given in the text, on ff. 11–12v, and, in a different form, prefixed on ff. 1–8). Each bāb, as well as the smaller subdivisions, uniformly begin with ‘alā ilāhī. A complete list of the headings of the bābūs is here given:

1 (f. 12v) در ذكر أئمة ووجود حق تعالى ووحدانيت أو
2 (f. 16v) در ذكر أئمة واسلام وشرك وقول من ناحية منطقية است
3 (f. 21) در معرفة ذات وسخاقان باريغالي
4 (f. 23v) در ذكر مشابهات كله مصاف بحق لاست
5 (f. 25v) در ذكر علم شرعيت وطريقة وأئمه مطلق الست
سُفیم، VIII/XIV.

٢- (f. 32v) في ذكر تفسير القرآن وحفظ آن;
٧- (f. 42v) في ذكر أحاديث ونحوه بعض الكلمات مشاكل;
٨- (f. 49v) في ذكر نبوت الله
٩- (f. 54v) في ذكر هجرت واعمال أصحاب محمد
١٠- (f. 57v) في أفضل مناهج الغ
١١- (f. 62v) في ذكر طهارت;
١٢- (f. 66v) في ذكر صلاة الغ
١٣- (f. 78) في ذكر غلام الغ
١٤- (f. 82) في ذكر حج وجهاد;
١٥- (f. 85v) في ذكر أوراد وإünde وصلاة نفل الغ
١٦- (f. 92) في ذكر خدران;
١٧- (f. 96) في ذكر بيرى ومريدي الغ
١٨- (f. 98) في رمث كريم ميد;
١٩- (f. 102) في ذكر حق وقصر وفرق واسال الغ
٢٠- (f. 108) في ذكر مؤالي حق;
٢١- (f. 115v) في ذكر نظر بطيء بزکای;
٢٢- (f. 120) في ذكر شجرة بیران وشقیف أبرزين ایشان در حاجات;
٢٣- (f. 120v) في مجاهدة وزیاد;
٢٤- (f. 125v) في نبی زکی از نفس الغ
٢٥- (f. 132v) في بیدن از خلق واز خود الغ
٢٦- (f. 136v) في زهد وثواب;
٢٧- (f. 139v) في خوف ورجاء;
٢٨- (f. 141v) في مراریة وتعلق;
٢٩- (f. 146) في ذكر بیدن ویندکی گرد;
٣٠- (f. 148) في ذكر حیدت وحقيقة وماه
31 (f. 1507v) 
32 (f. 1537v) 
33 (f. 161v) 
34 (f. 166v) 
35 (f. 169v) 
36 (f. 173v) 
37 (f. 170v) 
38 (f. 183v) 
39 (f. 187v) 
40 (f. 191v) 
41 (f. 196v) 
42 (f. 198v) 
43 (f. 202v) 
44 (f. 204v) 
45 (f. 209v) 
46 (f. 215v) 
47 (f. 218v) 
48 (f. 220v) 
49 (f. 225v) 
50 (f. 230v) 
51 (f. 233v) 
52 (f. 240v) 
53 (f. 245v) 
54 (f. 247v) 
55 (f. 251v) 
56 (f. 255v)
A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā’u’d-Dīn Muhammad Naqeṣband (d. 791/1389), by Muhammad b. Muhammad (b. Mahmūd al-Hāfīzī) al-Bukhārī (usually called Muhammad Pārsā), who d. 822/1419, cf. I4ASB 1218. This work has been described in Bl. 113.2, EIO 1920.1, 1923.3, EB 1266, etc. It deals with Sufism as based on strict orthodox Sunnite ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from ‘Aṭṭār). Beg.

محمد وقليل يبعد وحنبا وشگور سبلس ...... إما بعدا إلی كلمة

Dated the 21st Safar 1169/the 28th Nov. 1755, copied by Qirāmu’d-Dīn Muhammad b. Shihābī’d-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānābād.

Fl. 45; S 7x4.5; 5x2.75; Il. 11, no jadwals. Or. pap. Ind. nst. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on f. 1.
427.  
(Rasā'il-i-Šā'īnu'd-Dīn Iṣfahānī).

Two Sufic treatises of Šā'īnu'd-Dīn 'Ali Tarika Iṣfahānī, a Qādī of Yazd, d. at Herat on the 14th Dhi'l-Ḥijja 835/12th Aug. 1432 (see R 1078).

1. (ff. 23v–52v). Munāẓirāt-i-khams. Five allegorical contests between reason and love, fancy and reason, etc., see R 42 and 833. The work is written in ornate prose with numerous poetical quotations. Beg. as usual:

2. (ff. 52v–56v). Shagg-i-qamar. A mystical interpretation of the legend of Muḥammad's splitting the moon, the same as described in EB 1298, 45, R 42 and 833. Beg.

Copied at the end of the xii–xviii c., and included in a sujūd as containing many heterogenous items.

* Fl. 23v–36v; 8 11 x 6,5; 8 x 4; II 19, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes.

428.  
Nishāṭu'l-ʾishq.

The same commentary on the Ghaustiyā of 'Abdu'l-Qādir Jīlānī (cf. above, No. 410), as described in IV ASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Hasan b. 'Ali al-Makki al-Ḥasanī (المحسني) al-Ḥusaynī (الحسني) al-Jilānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muharram 835/10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual:

A bad copy, completed on the 11th Jam. II 1189/9th Aug. 1775. A note at the end.

Fl. 36; 8 2,25 x 4,75; 6 x 3,25; II 11, no jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes and emendations.
A comparatively rare work on the mystic meaning of various passages in the Koran, the *hadiths*, utterings of early Sufis, difficult verses from various poets, the cabalistic values of the letters of Arabic alphabet, etc. It was composed in 840/1436-1437 (cf. f. 3v, bottom), by Shaykh Adhari of Isfarain (now ruins near Miyanabat, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Ali b. Hamza (instead of the usual Jalalud-Din Abu Ali Hamza) b. 'Ali b. Malik b. Hasan a-Tusi, or rather al-Bayhaqi, as he is often called (d. 880/1461-1462), a descendant of Ahmad b. Muhammad az-Zamchi al-Hashimi al-Marwazi. The present work is an abbreviation of his earlier composition, written in 830/1426-1427, called *Miftahu'l-asrâr*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GPh 304; Bl 123, EIO 2036, EB 402, R 43-44 (where his biography is given in detail). *Ind. Libr. Spr.* 316-317. For references concerning his diwan and other works see also IvASB 806.

The book is divided into four *bab*, of uneven length, subdivided into numerous fasls, sirras, etc.:

1. (f. 7v)
   در معرفی اسرار جوهر مقاطعات از فRAR: (f. 12v)
   در بیان اسرار احادیث فرعی

It is divided into 9 sirras, ff. 12v, 19v, 29, 31v, 34, 36, 40v, 44.

Divided into two fasls: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous sirras, the headings of which are not always properly distinguished in the text.

(f. 177r) (f. 177v)

The beginning of this *bab* is not properly marked, and so it is the case with the 10 *fasl*, into which this section is subdivided (except the fourth, on f. 223). It explains the difficult passages (asikal) in various qasidas, ghazals, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bab*, as well as in the preceding one, there are many short but valuable biographical notes and chronograms for
the dates of deaths of various saints and poets. Beg. of the treatise, as usual:

 heavenly repays elif 1 or 13 of 23 and 34 of the Muslims

Copying completed in the eighth year of Muhammad Shah, the 10th Jum. 1140/ the 24th Dec. 1727, at Shâhjahânsâhâd, by Muhammad Aslam b. Mollâ Khâshâhâl Ghâzâwâl.

FF. 240: S 10 x 6; 7.25 x 4; II 17, no jadwâls. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly damaged by repairs. On five fly-leaves at the beginning there are many prayers and invocations, in Persian and Arabic, magic squares, stray poetical quotations, etc.

430.

The same.

Another copy of the same work. It is an excellent MS., dating from the beginning of the X/XVIc., being perhaps not much younger than the work itself. Unfortunately it is extremely fragmentary, and contains only the portions corresponding in the preceding copy to: f. 7v, l. 8 to f. 84v, l. 14 (here ff. 1-71); f. 89, l. 15 to f. 90v, l. 7 (here f. 72); f. 96v, l. 12 to f. 125, l. 5 (here ff. 73-96); f. 139v, l. 9 to f. 140v, l. 10 (ff. 97); f. 150, bottom, to f. 169, l. 12 (ff. 98-111). Besides, there are occasional discrepancies in the text, so that some passages are omitted in this copy (cf. f. 101, approximately corresponding to f. 134, l. 4 to f. 156, l. 9 in the preceding MS.), or an omission in the former, cf. here f. 54v, l. 3 to f. 55v, l. 12 (f. 66 in No. 429).

The introduction is lost, and the book opens in the beg. of the first bâb; the second bâb begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth bâb is completely lost.

Copied apparently early in the X/XVIc. by a good scribe belonging to the Herat school of calligraphers.

FF. 111; S 9.75 x 6; 7.75 x 4; II 17, within jadwâls. Light brownish, thick Or. pap., probably of Samarqandi manufacture. Excellent calligraphical Herati nast. Cond. fairly good; the inner edges are worm-eaten, the outer edges slightly injured by moisture.

431.

Mawâtîn.

A Sufi-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered maiktans. It is dedicated to Mu'izzu'd-Din Abû'l-Qâsim Bâbûr (see ff. 1v-11, where numerous mi'ammâs for his name are given). This prince was apparently Bâbûr b. Baysunqar b. Shâhrukh b. Timûr; he was appointed a governor of Khorasan in 854/1450, of Fârs in 855/1451, and died in 861/1456-1457. The treatise itself has been
completed in 856/1452 (see f. 109v, where the chronogram is given). The name of the author is not mentioned. On the fly-leaf the authorship of this work is attributed to the well-known Sharafu’l-Din ‘Ali Yazdi (see above, No. 17). As the latter died in 858/1454, this is not impossible from the chronological point of view. The inflated style, the abundance of mu’ammās, etc., are quite characteristic of his writings. In all the poetical quotations given in the treatise there is only one place in which the takhallus Sharaf (which was used by ‘Ali Yazdi) may be found. This is however a very doubtful case (f. 29):

شرف دل شده كursal للفأتمه على أيناء الم

There are no references to any contemporaries or historical persons (except Babur), nor to books. The muṣāfānas have headings as follows:

(11) تتبليطات وauthenticate من سواحل الوقت و أناقاص الم
(f. 29)
(29) تتبليطات وauthenticate ومن الله البداية والобытиف الم
(f. 33)
(33) تتبليطات وauthenticate لما مضى الم
(f. 48)
(48) تنقيص وnutrients الم
(f. 88)
(88) رفع الاستدراك و رفع العظاء;
(f. 60v)
(60v) موطئ عظيم و المستعاني هو الله العالم الم
(93v)
(93v) مستقرات الطائيف من فيواد شنی

Beg. of the treatise:

با ترظيع عظيم مذال قديم عامر به محرر نورى وجلى عالم
كشودة و إذا نسبت إلى فيات الم

Dated the 20th Jun. II 884/the 12th Apr. 1460;

II 109: S 7,75 x 4,5; 5,5 x 2,5; II17, within jadwals. Good Samargandi pap.

Good Khurasani nasi. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.
Lawā'ih.

Jami’s well-known Sufic treatise, see IyASB 631. Another copy of the same work is included in a majmu’ā (No. 462,14). Beg. as usual:

رب وفقنا لاحصي سواء على شليك كيف كل شفاء الغ

Copied apparently in the xii/xviii c.

*II 1-12v: S, 9,5 x 3,5; 7,5 x 2; II 26, no jadwals. Brownish Or. pap. Ind.
nasi. and shikasta. Cond. not good. Worm-eaten. Numerous notes and emenda-
tions on the margina. Cf. above, No. 230.
Irshādu'l-muridin.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a murid and his murshid. The author calls himself (f. 1v), Ḥusayn al-Ḥasanī al-Khwārizmī. He was, as he states on ff. 10v-11, a member of the Sufic affiliation, which was a branch of the Kubbāwī order and included such celebrities as Ruknu’d-Dīn ‘Alā’u’d-Dawla Samnānī (d. 734/1334) and Sayyid ‘Ali Hamadānī (d. ca. 786/1384). He himself died in Syria (according to the Sāfinatu’l-awliyā’, see EIO 647, No. 364), in 956/1549. The author was a disciple of Muhammad Khabūshānī, or, to give him his full name, Muhammad b. Jalālī’D-Dīn Yūsuf al-Mansūrānī al-Khabūshānī, who died in 937/1530-1531 (see Sāfinatu’l-awliyā’, ibid, and the Riyādu’l-awliyā’, f. 132v). This shaykh was probably still alive at the time of composition of this treatise (cf. f. 23). Cf. also EIO 1877.

The work is originally divided into four āṣāl (f. 4); but their headings are not given in the preface and are omitted in the text, where the space for them is left blank. There are many poetical passages (in which the author’s takhallus appears as Ḥusaynī). Beg.

Ihaddud lā乃至 الدل يقع إعلام الشرع بعباس إله الدين للغ

On four unnumbered folios at the beginning and on the blank side of f. 1, there are many notes, chiefly on the interpretation of dreams. A few magical tables, prescriptions, and a note on the slaughtering of animals.

Copied towards the end of the xii/xiii c., or the beg. of the xiii/xiv c.

* El. 1v-31; 8 875 x 3 5; 7 x 4; Il. 15, no jadwals. Brownish Or. pap. Bad Ind. nast. Cond. tol. good. Seals. A few marginal emendations.

Risāla-i-Shāṭāriyya.

A treatise on ḏikr, the principles of ascetic training, etc., according to the rules of the Shāṭāriyya (a branch of the Qadiriyya) affiliation, by Bahā’u’d-Dīn ʿIbrāhīm al-Anṣārī al-Qadīrī al-Chishti, who lived in Gujrat in the beg. of the X/XVI c. (see the Gultār-i-ābrār, IvASB 259, f. 73). It is the same as the one described in IvASB 1303 and EIO 1913. The work is divided into four āṣāl:

I 440.

1 در ئیده فلکت (f. 2)
2 در بین شرط ناکر (f. 7)
SUPISM, X/XVI.

No references to the authorities, etc. Beg. as usual:

After: Jedh and knowledge of the evil... (Sir)

Copied at Akbarābād, by Bhālanāt’s Khāret Kālib, and dated the 3rd Ram. 1155 (the 26th of Muhammad Shāh’s reign), i.e. the 1st Nov. 1742.

Fl. 21; 8 9.75 × 6.5; 6 × 3.5; ll 17, no jadwals. Or. pap. Ind. mast. Cond. not good. Worm-eaten, injured by moisture, repairs.

435.

Miṣbāhu’l-āshiqin.

I. 947.

A short treatise, dealing with an interpretation of the 93rd sūra of the Koran from the Sufie point of view, and referring also to many other utterances of Muhammad, etc., see IV ASB 1298 (1). The author calls himself Bahā’u’d-Dīn Mahmūd b. Ibrāhīm, a grandson (nabūra), or generally, a descendant of Qādī Hamidu’d-Dīn Nāgūrī (d. 643 1245), whose work, Tawāli’-i-shumūs (see IV ASB 1183) is here referred to on f. 10; other works by the same author, called Bahur’l-amūr (f. 15v), Bahur’l-marjān (fl. 1v, 16), and Bahur’l-mawrifat (f. 10v), are also referred to. The compiler may be identical with Bahā’u’d-Dīn b. Ibrāhīm al-Ansārī al-Qādirī, the author of the Shaffāriyya, described in the preceding note. Beg.

Dated the 8th Muharram 1246 (29th June 1830), at Gwalior.

Fl. 19; 8 10 × 6.75; 8 × 3.75; ll 21, within jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

436.

Sharḥ-i-Awrad-i-fathiyya.

I. 526.

A detailed Sufie commentary on the book of awrād, prayers, in Arabic, ascribed to Sayyid ʿAli Hamadānī (d. 756/1354), cf. f. 5v. The commentator calls himself in this copy Ja’fari, but in RS 20, where another copy of the same work is described, his name is given as Muhammad Ja’far Ja’fari. He must have written his book in the XVIIc., because he very frequently quotes Jāmī’s Nafahāt, but, on the other hand, the copy itself is dated 1015/1600. The text of the Awrād-i-fathiyya and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 5, continued on f. 12v, etc.)

استغفر لله العظيم الذي لا إله إلا هو الم
Beg. of the commentary (f. 5r):

الحمد لله الفتاح الذي فتح على المستفتوحين أبواب الغ

On ff. 1-4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarqand, Safar 1015/June-July 1606, by Mullā Mirzā h. Mullā Khwājakā-i-Rāhshāhī Samarqandī.

Pl. 100; 8.7.25 x 5.5; 2½ in. Good Or. pap. Good mast. of Kholasāni type. Cond. tol. good. Slightly worn-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437.

Makhzan-i-da’wat.

A large treatise on the forms of dhikr, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shaṭṭārī affiliation. The author, Ismā’īl b. Mahmūd Sind’hi Shaṭṭārī Qādirī (f. 2), an inhabitant of Burhānpūr [प्रतिल], composed it in 1037/1627-1628 (f. 3v), after long wanderings in different provinces of India (f. 3). The work is chiefly dedicated to ‘Isā b. Qāsim Sind’hi, here called Masīhu’l-awliyā’, a Shaṭṭārī shaykh of the beg. of XI/XVIIc. (his biography is given in the Gulzār-i-abrār, IrvASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhl’-hijjja 962 [the 21st Oct. 1555]). Another Shaṭṭārī saint, Muhammad Ghaouth ‘Aṭṭārī (Gwāliyārī), the author of the Awwād-i-Ghauṭiyā (or Jawāhir-i-khamsa), see IrvASB 1252, who died in 970/1562-1563, is also often referred to here. The book is based on different earlier works, such as Ḩiṣnul-ḥasīn, Sirājus-sālikā, Kashfu’l-awrār, Awwād’d-da’wat, Awwād-i-Safiyya, etc. (cf. the list, given on f. 3), but other treatises are also incidentally referred to. There is little or nothing to learn from this book concerning the history of Sufism in that period, but it gives an enormous amount of information concerning the magical practices of the Indian Sufis. It is divided into seven bāhs of different length:

1. (f. 47r) در آذان و استنفج و رقوع و نشل و منادار آب ترک و ادیه
2. (f. 47v) ان و نواقل و اوراد انت
3. (f. 28r) در استخاره رقال مصحف بلعیفه در حديث صحیح وارد شده است و بعضی نواقل و اوراد انت
4. (f. 28v) در دعوت اسماء نظام و ثبوت
5. (f. 52v) در ضیت اعراب اسماء اصول و بعضی ادیه نیز ترک و ادیه
6. (f. 283r) در غلب اسماء و بعضی ادیه نیز ترک و ادیه
The 3rd chapter is divided into 42 *fasts*, and contains a very large number of magical prayers, incantations, talismans (*sayf*) and other similar matters. The last chapter, on the rites of initiation, is very meagre and gives nothing new. Beg. of the treatise:

محمَّد بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلی بن عَلіی

Copied towards the end of the xii/xviii c.

438. (Asnād-i-ashgāh-i-Shaṭṭāriyya).

II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the Shaṭṭāriyya affiliation. It was composed in 1045

1835–1636, as stated on ff. 36:

جو تاریخ پُهلوی مرم (1) ایبِ کُلیم را، بَنِی یک هزار و جِن وِنْتُ راَ،

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhlīs*, Mullā Ja’far. He does not give the title of his book, nor does he mention any definite authority (he refers to his sources as بَعْضِ مَسْتَمِعَ, etc.). Only in a few

places Ṭabdūl-Qādir Jīlānī and Ibn al-ʿArabī are eulogised. On

ff. 101v and 103 the author refers to his own treatise, Anis’ul-

musāfirīn, and on f. 93 to his murshīd’s work, Sirājū’s-sālikīn,

both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which it is given a long series of prescriptions, in prose, unnumbered,

almost all opening with the expression: sanad-i-ashgāh-i-... In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق دُنیا و خدا سُوره، چهره هادی خدای بزرگ‌سُوره.
Beg. of the treatise itself (f. 39):

شغال مواقفه ماله هو، جو جواهد كه ماله، ابد در نامآ إل الح

Copied in the beg. of the xiii/xiv c.

*Et. 32-114: S 8,75 x 5,75; 7 x 4; II 14, no jadwals. Brown Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

439. مناظر الأخلاقيات

Manāẓir-i-akhkāsu’l-khawāṣṣ.

A systematic exposition of the principles of Sufism, completed on the 13th Ram. 1050/the 27th Dec. 1640, by the ‘old’ (پیر as he calls himself) Muḥibbu’l-lah Muḥāriz; he is apparently identical with the well-known divine, an associate of prince Ḥārā Shikhā, the author of a theological work ‘Ībādatu’l-khawāṣṣ (see IV ASB 1084), comp. in 1053/1643, etc., Muḥibbu’l-lah Muḥāriz Ḥahābādī (d. ca. 1058/1648). The work is almost exclusively based on the Futūḥat of Ibn al-ʿArabī, from whom many passages are quoted, translated and commented upon, and Īṯāq’s Naṣāʾatāt- l-uns, in its first half dealing with the earlier Sufism. References to other works are rare; almost no mention of the author’s contemporaries or their compositions. The book is divided into 27 manṣārs, of which the first two, as is explicitly stated on f. 4, constitute a sort of introduction (mugaddima):

1 (f. 5) در بيان أنك مناظر تلاحظ تيفرؤد فكرام المتفرق عنمونا ظاهر

ان دك كاهل إسلام وأهل كلام باشند;

2 (f. 68v) در بيان أنك مقصود أقصى معروف و علم بالله باشد وفضل أنك بورعلم وتقوى الم

و ضرب إدداك علم و نقص أن;

3 (f. 109) در أنك أكمل مراتب وصول بحق أست بسترجمع بسوى

 خلف بنظر حق و رحمة;

4 (f. 116) در يبدادي شب و مشاهدة حق بد أى

در أنك مام متطلقات أست بصفت حق تعالى;

5 (f. 122v) در إداه حقوق نقص;

در دفع حساب شملت نفس و رفعت له أى;

6 (f. 128v) در ذهور حسب و اعمال وأى;

7 (f. 134v) در جمع هشام إقره و اعمال و غير أى;

8 (f. 142) در ذهور جع و بحث و تيفرؤد و

9 (f. 145v)
 Beg of the treatise:

"بحم الہ ات‌تمد دیده عحمد شیختقه جمال الغ... بستر میتود
فقر حکیر محب للہ مبارک الغ

Copied towards the end of the xiii/xiv c.

Pp. 370f 5 10x8; 7.25x4; II 15, no jadwala. Blushe Europ. pap. Modern Ind. mast. Cond. good. A few amendments on the margins. Pp. 73-74v, 76v-77, 303-303v are left blank.

440.

Sharh-i-Fususu’l-hikam.

A Persian paraphrase of and a commentary on Ibn al-‘Arabi’s famous Fususu’l-hikam (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of composition is added on the margin, against the colophon, by a different hand, as 1041/1631-1632. In the colophon the name of the author is added by a different hand as Shāh Muḥibbū’l-lah Ilahābādī. The same statement is
repeated in a note on f. 1. If this be correct, this writer may be identical with the author of the preceding treatise, No. 439. Beg. 

The commentary begins immediately, with explanations of 

The text begins on f. 1v: مندل الصميم على قول العلم: 2, etc.

Copied towards the end of the xii/xvii c.

Fr. 330: S. 11 x 7; 9.5 x 4.25; Il 25, no jadwals. Or. pap., different. Ind. nash., by different hands. Cond. tol. good. Marginal notes and glosses. A seal, dated 1321 AH.

441. (Sharh-i-Taswiya).

I 428.

(Sharh-i-Taswiya).

A Persian paraphrase of and a commentary on a short Sufico-theosophical treatise, in Arabic, on the nature of the Deity, etc. The title is apparently given on f. 16, as At-Taswiya bayna'l-

The names of the author and of the commentator, the date of composition, etc., do not appear in this copy. There are only a few references to different persons, all being early celebrities, like Junayd, Ghazali, etc. The work is almost entirely based on Ibnul-Arabi's Faṣūṣul-hikam, which is referred to on every page. The treatise is apparently not mentioned in C. Brockelmann's Gesch. d. Ar. Lit. At the end (f. 21v) the commentator refers to his other works, Faṣūṣul-khwāṣṣ and 'Aqā'idul-khkwāṣṣ. If the latter be identical with 'Ibādatul-khkwāṣṣ (composed in 1053/1043, see IWASB 1084), the commentator may be the same Mubībbul-lah Mubāriz Ihābādī as referred to in two preceding notes. There is another copy of the same work in this library, see No. 465 (1), dated 1122/1710-1711, and this has so far to be regarded as the earliest fixed date before which the commentary must have been written. This copy does not contain the preface, given in No. 465 (1), and opens with the initial words of the original text:

The initial line of the original text of the Taswiya runs as follows:

Copied towards the end of the xii/xvii c., or beg. of the xiii/xiv c.

Fr. 22: S. 9 x 6.75; 6.75 x 3.75; Il 17, no jadwals. Or. pap. Ind. nash. Cond. good. A seal on f. 1.
442.

Anwāru't-taḥqīq.

A Sufic treatise, in ornate rhymed prose, dealing with pious instructions and aphorisms on the usual topics of Sufism. There is an introduction, with an index, in which it is stated that the present work is a compilation of extracts from the writings of ʿAbdu'l-lah Anṣārī (d. 481/1088), made by ʿAlī b. Tayfūr al-Bīštāmī (f. 2v). The latter may be identical with a Shiʿite writer of the XI/XVIIc., the author of the Tuhfa-i-Malikī (see IV ASB 1108), and of the Risāla-i-Muṣāmiyya (ibid., 1115). It is difficult to judge in how far the compilation is a faithful reproduction of passages from Anṣārī and how much was contributed by the compiler. The work is divided, as apart from the introduction, into three maqālas. The first is divided into two mukālimas (f. 9v): the first mukālima consists almost entirely of the well-known Muṣāf of Anṣārī. This section is called (f. 8):

The second maqāla, on f. 43v, is divided into 12 mukhāṭības, dealing with various moral and Sufic prescriptions.

The third maqāla, on f. 73, is divided into 12 maḥājīs, also on various Sufic and moral matters:

A complete fihrist of the work occupies ff. 4v–8v. There are almost no references to Sufic literature. Beg. of the introduction:

Beg. of the work itself (f. 9v):

Copied in Safar 1280/April-May 1872, by ʿAbdu'l-Ghaffār Hanāḍul. Carefully written.

Pp. 123; 8 8 × 5; 5 × 2; II 8, within double jadwals. Europ. rosy pap. Ind. nast. Cond. fairly good.

443.

(Majmūʿa).

Two treatises dealing with the same subject, i.e. the question of the deification of ʿAbdu'l-Qādir Jilānī, peculiar to Indian Sufis,
praying to him, etc. It appears that the lawfulness of this form of worship became a subject of controversy in the XI/XVIIc., but found many defenders amongst the shaykhs interested in the popularity of the Qadiriyya affiliation.

1 (ff. 1v–26v). Radd-i-munkirin (cf. f. 26v), or, to give it its full title: Radd-i-munkirin-i ruk‘atalayn-i-salit-i-Hadrat-i-
Ghawthu-th-thagalayn (ibid.). The author calls himself (f. 4v), Mullâ ’Ali Muhammad-i-Khutan (خوتو )i, the nephew (خوتو )i of Yâr Muhammad, a teacher (mudarris) at Multân. The treatise has been chiefly composed by the latter, and ’Ali Muhammad seems to be merely the editor. The work is an energetic defence of the extremist forms of worship of this saint. It appears to be a reply to ’Abdu’l-Haqq’s Darbu’l-agdâm, which is placed second in this volume. The date of the treatise is not explicitly given, but it was most probably composed shortly after the appearance of ’Abdu’l-Haqq’s work (the expressions with which he is referred to, do not imply his being dead at the time when the Radd-i-munkirin was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic.

2. (fl. 26v–28v). Darbu’l-agdâm. A short note by ’Abdu’l-
Haqq Dihlawî (d. ca. 1052/1642–1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qâdiri Sufis. The name of the author does not appear in its proper place, but is given in the colophon, as also is the case with the title. It is peculiar that this treatise, at least under its present title, is not mentioned in the list of ’Abdu’l-Haqq’s works, the Ta’lîf-i-qalbu’l-
alîf, see l/ASB 1006. There are many interesting allusions to the state of Sufism in India of the times, as well as references to various prominent shaykhs, both in this work and in the preceding one. Beg. of the treatise:

ysm Allah wa l-haqq (sic) wa l-salam wa l-mudarris wa l-ilm yadda ta’lîf wa l-salam wa l-mudarris wa l-ilm

Copied about the middle of the xii/xviii c.
444.  (Rasâ'il-i-Dará Shikûh).

III 10.

Three mystical treatises by prince Dará Shikûh (d. 1069/1658):

1. (ff. 16–26v and 1–5). Hasanâtu'l-ârifin. The well-known treatise on the shâthiyyât, or paradoxical utterances of different mystics. It is the same as IvASB 1270 and Pr 982–983; cf. also Bh 179. Lith. Delhi, 1892. The work begins on f. 16, in a way different from the usual one:

أما بعد، نقيح حقرر... محمد دارا شكوه جوين درين سال الم

The title appears on f. 16v, top; the date of composition is 1062/1652 (f. 16). Although there is a colophon on f. 26v, stating that the treatise is complete, this is not so. The last passage corresponds to f. 16v of E 79 (IvASB 1270). The continuation, to the end, beginning with E 79, f. 15v, l. 4, is found on ff. 1–5. This is probably due to the misarrangement of the original from which this copy has been transcribed.

2. (ff. 5–12v). Risâla-i-haqq-numâ (cf. f. 6). A short Sufic treatise, completed on the 8th Rajab 1055/ the 30th Aug. 1645 (f. 5v); it has several times been lith. in India (Lucknow, 1881, etc.). For another copy in this collection see No. 461 (19). Beg. as usual:

هو الأول هو الآخر الم... محمد داتن راک واک اوست موجود مطلق الم

3. (ff. 12v–16). Risâla-i-rumûzât. 45 mystical explanations of various principles and dogmas of Muhammadanism. The name of the author is not mentioned; the work may belong to the authorship of the same Dará Shikûh. In the colophon the treatise is called Malîz-i-Junayd-i-Baghdâdî (repeated on the margins of f. 12v). But this is an obvious mistake, based on the misreading of the words of the author who ascribed to Junayd only the last aphorism. There are quotations from different authors who lived long after Junayd. Beg.

الحمد لله على صنع القدرة والخضروة (sic) ونعمت الله

Copied in the camp, near Gwalior, of Maharaja Sindhiya, by Muhammad Hashîd-Dîn Alunâdî of Mâhûra, during the month of Dhul-Qa'da 1248/Apr–May 1831 (cf. ff. 5 & 16).

Fl. 26; S 9,75 x 6,5; S s 4,25; II 21, within jadwala. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and moisture. Notes on the margins.
Kanzu'l hidayât.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandi affiliation. It is based on the six collections of Sufic letters and a treatise styled Risâlat al-Mabda' wa'l-ma'âd, by the famous Sufi, called Mujaddid-i-alf-i-thânî, with his real name Ahmad Fârûqî Sarhindî (d. the 28th or 29th Safar 1034/10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muhammad Bâqir b. Sharafi'd-Din Lâhûrî 'Abbâsî Husaynî (f. 2). He composed this work in order to provide the followers of the saint with a correct exposition of his teachings in a condensed form (f. 4). This he states to have done between the 21st Shawwâl and the 9th Dhîl-qa'da 1080/113v, i.e. the 14th to 31st March 1670, see f. 3v. This seems to be too short a period. There is a chronogram for the date of completion at the end of the treatise (f. 113v), which gives only the date of the bâdâ'îs (then it gives 1080). The date of the month is not mentioned.

The complete form of the title is given on f. 4, bottom, as Kanzu'l-hidayât fi kashfîl-hidayât wa'n-nihayât. The work is divided into a number of hidâyas, each subdivided into several fâ'idas. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th hidâya (f. 70v); after this the spaces reserved for the headings, which were intended to be written in in red ink, are left blank. The hidâyas which have their headings written in, deal with:

1 (f. 6) در تأمل دانش‌آم دانش و مستنداد، را چا کویر است. تی

2 دربیان ذکر قابابه اسام ذاتی (f. 13)

3 دربیان ذکر قلبی و نفی و افکات (f. 16v)

4 در فتاون قلبی وبتعقیبات عرفیه (f. 20)

5 دربیان عدمیه و فتا نفس وبتعقیبات لانه (f. 27v)

6 دربیان محاسات ولا (f. 42v)

7 در مرانش ظلال و ویلیت عمگا (f. 44v)

8 در مرانش رحل ولولیت کیمی (f. 47)
There are no references, or only very few of them, to the author's contemporaries, or Sufie literature in general. Beg.

محمد بـ‌هــ اسـ‌سـ سـ بـينهــ حــ حــمــنـ مـ مـمـمـيـيـوـاـ، أـما بــعـد،

مـيـكــاـيـدـ لـمـهــ مـعـدـ مــمـمـمـيـيـوـاـ، أـما بــعـد،

Copied towards the end of the xii/xviii c.

Fl 114; S 8.5 x 5.75; 6.75 x 3.5; l. 12, within double jaulus. Soft greyish Or. pap. Ind. mast. Cond. tol. good. Some folios, however, are injured by moisture, and torn in the middle. A few emendations on the margins.

446.

Khulāṣatu'l-awrād.

A treatise on various prayers, forms of dhikr, etc., which should accompany every action of a pious man in his daily routine. This is an abbreviation of a voluminous earlier work on the same subject, Futūha'l-awrād. The abbreviator calls himself (f. 1v) Shihābu'd-Din, son of Fath-Muhammad (the author of the original work), and grandson of Abū'l-Barakat 'Aynu'l-irfān Shāh Ḥasan Jundul-ʾlah. The latter is apparently identical with Abūl-barakat 'Aynu'l-ʾurafa (probably better 'Aynu'l-irfān) Shāh Ḥasan b. Qasim Ṣarhindi, a Shafāṭi shaykh, who was born the 5th Dhul-Hijja 962/the 21st Oct. 1555, and flourished in the beg. of the XI/XVIIc. (cf. Gulzār-i-abrār, IvASB 259, f. 160). The present work must therefore have been compiled in the second half of the XI/XVIIc. Another copy of the same treatise is described in IvASB 1324 (2). There are no dates in the book, no references to the literature contemporary with the compiler; instead of these there is a profusion of quotations from the early works on the hadiths. Beg. as in IvASB 1324 (2):

الحمد لله ... أما بعد، جلّ يهود خالد، القارئ شهاب الدين، ولد شقيم
فاح محمد أبي أبو البركة عين الرعبات (ضيوف) حضرت شاة عيسى جريد الله الع

Transcribed at Dālāwar (Delwar, in Rajputana I), in 1221/1806-1807.

Fl 87; S 9.5 x 7; 6.75 x 5.5; l. 11, no jaulus. Or. pap. Ind. mast. Cond. rather bad. Worm-eaten and injured by moisture, some folios stuck together and torn, especially l. 1, 3 and 85–87. A few notes on the margins.

A concise Sufico-theologicoe-ethical treatise, by Mansūr Multānī, beginning:

It is divided into unnumbered bābās: 
- al-khawāfa (f. 1v); 
- al-‘ibāda (f. 2v); 
- al-lubnān (f. 22v); 
- al-qawāmat (f. 27v); 
- al-qawāmat (f. 28v); 
- al-qawāmat (f. 31v); 
- al-qawāmat (f. 35v); 
- al-qawāmat (f. 41v).

The treatise deals with all these Sufic matters from a strictly orthodox Sunnite point of view. Quotations and references to earlier saints are rare. Salāt-i-Mas‘ūdi (cf. IV ASB 1023), an early treatise on fiqh, is referred to on f. 6v, 13, 43; Irshādul-muridin is referred to on f. 14v, but it cannot be identified. A few other references and quotations do not help to identify the period in which this work was composed. It seems, however, not to be of a very old origin, and must have been written before 1089/1678, which is the date of this transcript. It may be a translation from the Arabic, judging from the style and the abundance of Arabic passages.

Copied by Tāj Muhammad b. ‘Ali Muhammad, in 1089/1678.

Fl. 48; S. 8,25 x 4,5; 6,25 x 2,5; II 18, no jadwals. Brown Or. pap. Ind. mast. Cond. bad. Worm-eaten and damaged by moisture. Many marginal and interlinear notes and glosses. A note and a seal on f. 1.

448. Thamarātul-ḥayāt.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānuddin b. Kābir Muhammad b. ‘Ali Burhānūpūrī Qūrātul Shāfī‘a, with the surname of Rāzī-i-Iṣḥāqī (f. 2), d. 1083/1672. They were collected and edited by ‘Ali ‘Askari b. Muhammad Taqi b. Muhammad Qasim al-Khwāfī (f. I), who is better known as ‘Aqīl Khān Rāzī (d. 1108/1696–1697). For references see IV ASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, f. 5 of the Society’s MS. Beg. as usual:

Copied early in the xiii/xiv c.

Fl. 71; S. 8,75 x 5,25; 6,75 x 2,75; II 18, no jadwals. Or. coloured pap., new margins. Coarse Ind. mast. Cond. tol. good. A few emendations on the margins.
449.

Tanazzulat-i-sitta.

A short treatise on Sufic metaphysics, by 'Abdul-l'-Ali b. Nizami'd-Din Muhammad al-Ansari. It is dedicated to Anvarud-Din Khān Bahādur, who may be identical with the nawwāb of the Carnatic, Anwar Khān who died in 1162/1749 (cf. IVASB 872). The author mentions in the opening lines that he had written this pamphlet in Arabic, but has translated it into Persian by order of that nobleman. Beg.

The title as above is given in the colophon.

Dated the 5th Rahun II 1295/10th Apr. 1878.

Fl. 12: 8 9.5 x 5.5; 8 x 4.5; II 23: no judwāls. Europ. pap. Ind. mast. Cond. still good, but paper is decaying.

450.

Burhānu'dh-dhākhin 'alā'l-mu'ānīdīn.

A treatise on the details of dhikr, according to Chishti rules, by 'Ali Akbar Mawdūdi Chishti, who may be identical with the author of Nos. 451-452. He gives his full name as 'Ali Akbar b. Asadul-lah b. Sirajul-lah Amrul-lah al-Mawdūdi al-Chishti al-Qadirī, etc. His grandfather was a disciple of Shaykh Khub Allah-garh (or Khubul-lah Garhī ?), cf. f. 64. The latter was the spiritual guide of the author of the Mathbū'ī-tālibin (EIO 653), which was completed in 1111/1699-1700; he therefore lived towards the end of the XI/XVIIe. (see EIO 653, col. 324, No. 21). 'Abdul-l-Haq Dihlawi (d. ca. 1053/1643, cf. No. 443, 2) is referred to on f. 27v. It seems therefore obvious that the author must have flourished towards the end of the XII/XVIIIe. He may be identical with the poet whose compositions are described above, No. 301. The name of the author is often mentioned in the text in the form of the takhallus, as 'Ali Akbar (ff. 4, 11v, 12, 17v, 34, 36, etc.). The work is divided into a short mugaddima, two jāzīs (I on f. 6; II on f. 14), and a khātima (f. 54v), subdivided into 6 murāshids. Beg.

الحمدلله الذي نور قلوبنا بذكرة الكحیر ... أما بعد، میکوی بذاء،

بی یکشات ... علی اثر المودرنی الکشتمی الم
The spiritual pedigree of the author is given on ff. 63v–64.

Dated the 17th Dhi Qa‘da 1198; the 3rd Oct. 1784.

Ed. 72; S 8.25 x 4.75; 6.25 x 3.25; ll 14, no jadwals. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and repaired. Numerous marginal notes and emendations, apparently by the same hand as that of the bulk of the text.

451.

(Risāla dar taṣawwuf).

II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid ‘Ali Akbar Mawdūdi Chishtī who used in poetry (cf. f. 13) the takhlīlah ‘Ali Akbar, cf. above, No. 450). There are no indications as to the period in which the work was written. The author mentions his other works (f. 7) Mahābāt (or Majāzāt)-i-Mawdūdīyya, Hawājīs-i-Mawdūdīyya (which is a commentary on the Qanṭārūn’l-ma‘ārif, cf. f. 9v), and Shārkh-i-Tasawwīya (probably different from Nos. 441 and 465, q. v.). In the colophon the scribe, who was writing probably in the beg. of the XIII/XIXc., calls the author his murshid, and refers to him as still living.

The treatise deals with different points of Sufic theosophy, and often refers to the works of Ibn al-‘Arabī. There is no subdivision into chapters. Beg.

إِنْ أَنْتُ بِنَسْبِ إِلَىَّ جَلَّ جَلَّ عَلَىٰ اللَّهِۚ إِمآٌ أُمَّامٌ إِنْ كَلَِّمَهُ جَانِدَ أَمْسَى مَسْتَمِلَّ بِجَزِيرَةٍ دَانِسَتْ أَنَّ بِعَادَ يِسْتَلَّي بِدُنْيَةٍ وَأَحْبَبْ بَأْسَ زَرْعَتْ وُسْعَتِي مَسْلِمَيْنِ الْمَلِكٌ

Copied probably in the beginning of the xiii/xix c., by one Rām Jāl (†).

Ed. 17; S 6.5 x 4.75; 6 x 3; ll 14, no jadwals. Or. pap. Ind. mast. Cond. fairly good. Additions and glosses on the margins.

452.

(Risāla dar taṣawwuf).

II 535.

A short Sufic treatise, dealing with some criticism of the teachings of the Naqshbandis (of the Majaddidī branch, as the letters of Ahmad Sarhindi are often quoted here). No proper title is given, nor the name of the author. In a note, at the top corner of f. 1, the latter is called ‘Ali Akbar al-Mawdūdi (here مَوْدُودَی). This may be correct, because the compiler refers several times (ff. 2, 2v, 5v, etc.) to the treatise, which he claims to be his own composition, called Hawājīs-i-Mawdūdīyya. The latter is mentioned amongst the works of ‘Ali Akbar Mawdūdi in No. 451, above.
Many detailed notes on the margins (by a different hand). Beg. of the treatise:

الحمد لله أنزل العلوم على قول الغوم 양

Copied towards the end of the xii/xiii c., or the beg. of the xiii/xiv c.
Ff. 11: 8 25.5 x 4.75; 3.5 x 2.75; II 13, no jadwals. Or. pap. Ind. mss. Cond. not quite good. Dirty.

453.

Nāla-i-dard.

I 1934.

A collection of 341 different aphorisms in Sufic strain, ethical rules, and reflections, by Khwāja Mir Dard (f. 3), or, to give him his full name, Muhammad Mir Dihlawi, with the takhallas Dard, son of Khwāja Muhammad Nāsir, surnamed Shāh Gulshan, with the takhallas 'Andā'ib. As stated in Spr 218, he died either in 1196/1782, or 1199/1785, or 1202/1788; he is known chiefly as a Hindustani poet. In the preface several of his works are referred to (ff. 3-3v): Asrā'ū's-salāt (composed by him when he was 15 years old); Wāridāt (see No. 455); lImul-kitāb (علم الكتاب), a commentary on the preceding. The present work is dedicated to the memory of his father, and is, as stated above, divided into 341 nāla in accordance with the numerical value of the name Nāsir (cf. f. 143v). It was begun in 1184/1770-1771, as expressed in the chronogram (f. 5) ناَلَا عِنْدَالِیْب نَامِسَ ما سَمَت, to which I must be added; and completed in 1190/1776, as expressed in:

كَوْشْ كَيْنَ أَنْ شَرِّتْ وَمَعَقَّدْ; نَالَا دَرْدُ عِنْدَالِیْبَ مَفْسَتٌ;

(under the first chronogram an equivalent in red is given as 1193). Beg.

خَمْسَةْ كَيْنَ أَنْ شَرِّتْ مِنْ بَیْضَانِّهَا كَمَا هوَ حَقَّ سَرُّ الْبَاجِرِ خَوَاهَد

Inserted at Lucknow, in the 27th year of Shāh 'Alum, and completed the 8th Dhul-Hijja 1196/the 9th Oct. 1785.

Ff. 144: 8 6 x 4.5; 3.25 x 2.75; II 12, no jadwals. Or. pap. Ind. mss. and chihasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454.

Āh-i-sard.

II 531.

A Sufic-didactic compilation, consisting of 341 short articles, each expounding some particular Sufic topic in inflated and bombastic style. As stated in the preface, it has been composed
by the same Dard (see the preceding note), to match his earlier composition, *Nāla-i dard* (No. 453). It has, therefore, been completed shortly after 1190/1776. Beg.

انشأ حمديه شايل جذاب آنسُ الوعية باشد المَلِمِّ. أما بعد، ميكود بنده
دَلَّ آز خَوَد يارئنَا فَقيِر... مير محمدى المتطلص بُرد المَلِم

Copied in the beg., or in the middle of xiii/xix c.

Ft. 85; § 8×6,25; 5,75×4; ll 15, no jadwals. Bluish Eur. pap. Ind. nasi. Cond. good. A prayer on f. 85v.

455.

وارادات

Wāridāt.

III 116.

Another Sufico-metaphysical tract by the same Mir Muhammad, surnamed Dard (cf. f. 6v), the author of the preceding two works. It has been written earlier, as it is referred to in the *Nāla-i dard* (see No. 453). Another incomplete copy of the same treatise is already described in EIO 1912. The book is divided into 111 short wārids, each dealing with some theosophical topic. They are too short (mostly not longer than a page) to justify giving here a list of headings. There are almost no references to Sufie literature and to contemporary Sufis. The last, 111th wārid, is dedicated to the memory of the author's father, Muhammad Nāṣir, surnamed 'Andalib (f. 114). The exact date of composition is not mentioned. The first five folios contain a fihrist of the wārids, and the treatise begins on f. 6v:

الحمد لله العلي المعلم المِلِمِّ... أما بعد، ميكود نقيَر خوادُ حِؤلاء مير
مغمدي المِتطلص بُرد المَلِم

Copied in the beg. of the xiii/xix c.

Ft. 115; § 7,5×4,75; 6×3; ll 13, no jadwals. Or. pap. Ind. nasi. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

456.

أسلعُل ma`arif.

Aşlu'l-ma`arif.

I 55.

A versified treatise on Sufism, containing the utterances of early saints concerning different moral virtues. The author mentions in his concluding chapter (f. 29v) that he translated and arranged these passages, collected from the original works in Arabic. The treatise was composed in 1211/1796-1797.
457.

Izālatu'l-qinā' an wujūhi's-samā‘.

A treatise on the religious lawfulness of the Sufic practice of samā‘, i.e. singing, music and dancing to promote spiritual excitement. The author calls himself (f. 2) Muhammad Nūr al-lah b. Muhammad Muqīm’-d-Dīn ‘Abdu’l-Ghafūrī (al-azampūrī) (al-Jahranwānī) (Chishtī, etc. He completed his work (see f. 102) in 1244/1828-1829 (in a versified chronogram the date is given as 1275 minus 31). The work has also an alternative title (f. 4) Nighma-i-ushshāq. It is divided into a muqaddima (f. 5), three bābās and a khātīma.

Every bāb, as also the khātīma, is divided into numerous subsections differently called fāṣl, ḥaqq, tadhkīrā, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

محمد نور الله الم
SUFISM.

Cf. another treatise on approximately the same subject described further on, No. 475.

Copied in the beg. of the xiii/xiv c.

Fr. 162: S 12,20 x 7,3; 8 x 4,25; II 17, within double jadwals. Par. pap. Ind. mast. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on 4, 1.

458. (Risāla dar dhikr).

II 147.

A short succinct note on various forms of dhikr practiced by different affiliations of Sufis. It may be an extract, or an abbreviation of a larger work on the subject. In the colophon it is stated that it was transcribed (or extracted, تقليل بردابرة) from a MS. (نسخة), by, or belonging to, Maulawi Irtiṣa ‘Ali Khān, who was alive at that time. He is apparently identical with Qādīl-quḍāt of Madīrās, Muhammad Irtiṣa ‘Ali Khān Gūpāmawī, with the lakkhalus Khushnūd, who was alive in 1265/1849. See No. 61 in this catalogue, 31 in the list. The name of the scribe, who may be also the abbiqwar, is Muhammad Husayn. Beg.

459. (Rasā’il-i-Muhammad Ahmad Balgrāmī).

II 166.

Three short Sufic treatises by Muhammad Ahmad b. Muhammad Fath-‘Ali b. Faqīl-‘Ali (surnamed Lakkā-Mīyān) Balgrāmī Chishtī Sabīrī. The author, who gives many particulars about his family, was born in 1232/1816–1817, cf. f. 41, flourished towards the end of the XIII/XIXc., apparently in Haydarābād in the Deccan; all his works were written between 1288 and 1294/1871–1877.

1. (ff. 1v–41). Ta’līm-nāma-i-Muhammadiyya. A compilation on the most different topics connected with Sufism, divided into 52 short ta’lims, dealing with prayer, poverty, begging, Sufic principles, etc. Very many dates of births and deaths of various Sufis, ancient and modern, are here given, but all of them seem to have been taken from the well-known hagiological works. The dates concerning various modern Sufis at Balgrām, mostly relations of the author, are of very little interest. The composition of the work was started in 1288/1871; cf. f. 2, where the chronogram for this date is given in the expression:
It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

A fihrist of the 52 ta'lims is given on two leaves at the beginning. On f. 41v (as also on f. 75v) are given the titles of other works of the same author. In addition to the present one and the two which will be presently described, mention is made of: Chashma-i-faydān (comp. 1289/1872); Talāmidh-i-Muhammadīyya (comp. 1288/1871); Jamī‘u’t-ta‘ṣāfī (comp. 1293/1876); Tahqīq-i-siyar-i-Sayyid Ahmad (comp. 1294/1877); Sayr-i-siyar-i-Muhammadīyya (comp. 1294/1877).

2. (ff. 42v–75v). A‘rās-i-shuyūkh-i-Muhammadīyya. A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Shab‘ān 1294; the 27th Aug. 1877, in the madrasa of the chief mosque at Haydarābād in the Deccan.

The Indian affiliations which are here dealt with are:

several branches of the Chishtis (ff. 45, 51v, 54, 55v); Qādiris (ff. 58, 60); Suhrawardis (ff. 61, 62v, 64v); Naqshbandis (ff. 68, 69v), and Rūfis (f. 73). It gives little or nothing new, because in the dates of deaths the year is mentioned only in connection with the well-known personages. Those who are less well-known are dismissed with the date of the month only. There are references to many local modern darwishes of Balgām, belonging to the XIII-XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

A fihrist is given on f. 42.


The last item is not dated. The first two were transcribed by Muhammad Iman‘ī b. Muhammad Hassan, an inhabitant of Sa‘dībād, in the year of Muhammadābad, and completed respectively the 15th Ram./the 23rd Sept. and the 14th Dhī Qād‘a/the 20th Nov. 1294/1877.

460.

Collections of Sufic contents.

(Majmu‘a dar tašawwuf).

A collection of short treatises, chiefly of Sufic contents:

1. (ff. 1–18). Anisul‘arwāh. A collection of 28 discourses of ‘Uthmān Harāni, written down, at Baghdād, by Mu‘īnu’d-Dīn Hasan Sanjari Chishti (d. ca. 1032/1235), cf. ff. 1, 1v, 18. See Bh 169; lith., several times in India, in the original or in a Hindustani translation. It is very difficult to pronounce as to its genuineness. The contents produce an impression of being due to an author of very insignificant education. The book deals with all sorts of moral and practical prescriptions, all of a very simple nature. Beg.

الحمد لله ... بدأنا نعذب الله تعالى في الدارين كلهما خير وآخر

إنيا السالم


نقل قل، در كتاب دلائل العارفين ماذكرت مسحور جم شفاء الغم

3. (ff. 20v–22v). Thulha-i-anvār. A slightly different version of the same treatise as No. 468, 2, containing aphorisms on various moral matters. The name of the author is not mentioned. It is divided into 40 bāb each containing only one aphorism. Beg.

الحمد الله ... أسماء عبد، إين سماة مستعمل است رأيكه إعجوبه

فما اختبار كرهة إحدى الغم


الحمد لله ... بدأناه إلمان أمرك. كرهه إست ببالي الغم


بدان إلى طالب من عرف نفسه فقد عرف به الغم

6. (ff. 28–34). Qaṣīda-i-Faydī. Faydī’s well-known qaṣīda which is usually placed first in his diwān (cf. I'ASB 692, 2), beg.

يا آزلي الظهر يا أدنى الطفأ، نورك فوق النظر حمستك فوق الدنيا.

8. (ff. 37–40). Prayers, in Arabic, with instructions as to the time of recitation, etc.

Copied towards the end of the fourth year of the reign of ‘Alamgir II, i.e. 1756–1757 (cf. colophons on ff. 20v and 26v). The last section, 8, is of more modern origin.

Fl. 40: 8 10 x 5.75; 8.75 x 4.25; ll 17, no jadwals. Or. pap. Ind. nat. Cond. tol. good. A few notes on the margins.

461. (Majmū’a dar tašawwuf).

Two famous Sufic compositions:

1. (ff. 1v–20v). Gulsan-i-rāz. The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa’du’d-Din Mahmūd Shabistārī (d. ca. 720/1320), for references see IvASB 553. Beg. as usual:

بَنَمَ انْكَةَ جَانَّا فَطَرَتَ أَمْوَهْتُ، جَرَاغَ دِلْ بِفَرْجَ جَانَ يِرَبَوْحَتْ

2. (ff. 30v–45). Munājāt-i-‘Abdu’l-lah Anṣārī. The well known invocations of ‘Abdu’l-lah Anṣārī Harawi (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual:

أَيَيَ زَدَرَتْ بَيْدَالِانِّا بَيْنِ دِمَالٍ أَمِّيَةَ، إِلَّأَغ

3. (ff. 26–35v). Scrappy poetical quotations, from Mazhar (a musaddas, ff. 26–27), and Sa’di (some of his mukhammas, ff. 29–35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muharram 1071/the 27th Sept. 1660, in the reign of Aurangzib. The name of the scribe is illegible. The second treatise is dated the 1st Safar 1070/the 23rd May 1660, by ‘Abdu’l-Malik al-Hayy ar-Rahlī.

Fl. 35: 8 7 x 4; 3.25 x 2.5; ll 17 and 15, no jadwals. Or. pap. Ind. nat. Cond. fairly bad, injured by moisture and worms. Fls. 26–35 are of modern origin; the paper on which the quotations are written is crumbling. A few marginal notes and glosses by different hands.

462. (Majmū’a dar tašawwuf).

A large collection of short Sufic pamphlets of different authors:

1. (ff. 1v–30v). Hīfāṭu’l-maṭlaḥ. The same treatise as described in IvASB 1320–1322 and EIO 1849. It is also known
under the titles ‘Ishqīyya, or Khiyālat-i-’ushshāq. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Ḥamīd u’d-Dīn Ṣaḡūrī, the disciple of Qūṭu’u’d-Dīn Bakhtyār Īshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the Savāṭī’u’l-anwār, EIO col. 329) the 5th Ramadan 643 the 24th Jan. 1246, at Dīhlī. There is no internal evidence in the work to support this attribution of authorship, and generally there are no references to the authorities. No division into chapters, but every new passage opens with the words ٴهیات هیبات. Many poetical quotations. Beg.

ٴاللهِ لا إلهِ إلّا اللّهُ، حمّد لا ما مدّحه و دارِدٌ بِي حذ براٰءَ ظهُور كَأَلْمُ

2. (ff. 31–42v). Abjad-i-’ishq. A Persian paraphrase of and a commentary on a theosophical treatise styled Marlīth-i-sītta, in Arabic. Its author is not mentioned, and the title, as given above, may not be genuine. The commentator’s name is given as Muḥammad al-Ḥarawī al-Lāhūrī ad-Dīhlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

ٴهو الموجود दालि الموجود المVEST Unless مكروه و دارِدٌ اللّه

The commentary begins with the first words of the original:

ٴهو الموجود दालि الموجود ودَرَدَ اللّه

3. (ff. 46–46v). Irshād u’s-sālikin. The same short Sufic treatise by Sharaf u’d-Dīn Ahmad b. Yaḥyā Munyāri (or Munayrī), d. 782/1380–1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

ٴالحمد للّه رب العالمين كَم موجود فيِّست مكروه و دارِد اللّه

4. (ff. 47v–50v). Risāla-i-aṣwāda, a short Sufic treatise, giving a reply to three questions:

ٴ1. آنّا مريد بديستكيربي زير بعِنام معرّفة برَس خارج ذات خود ٴفيّه بِتَنمام و بِتَنمام ودَرَدَ اللّه

ٴ2. آنّا تميل كَم بِعَبيّة ءُنفُّك سلوك نوشتة أن جَه متَعفِنٰن,

ٴ3. آنّنا علمك يا معيِّنُ أنتِ إلّا بِصله برَس بدَرَد نسَا,

In the heading and in the colophon it is ascribed to the authorship of the same Sharaf u’d-Dīn Munyāri. Beg.

ٴالحمد للّه الذي خلق آدم على صورته و جبريل معرّفة بمعينه الم
5. (ff. 52v–58v). Risāla-i-Shāh Bāqī bi’l-lah. A short Sufic treatise on metaphysics, ascribed in the colophon to Shāh Bāqī bi’l-lah (cf. IVASB 1328,5). It seems to be of modern origin. No division into chapters, but every paragraph begins with لى سيد. 

Beg. of the treatise:

الحمد لله الحمد لله (sic) كله حقينات أعوذ برسول الله

A fragment of a Sufic treatise is found on f. 59.


بعد حمد وواجب الوجود عليه بعذب العين هواز منور واتحاد ظاهر عالم

On f. 61v there is a fragment of the mathnawi poem of Sharafu’d-Din Bū ‘Ali Qalandar, the same as the one so often lithographed. cf. Spr 565.

7. (ff. 63v–76). Mir’atul-muḥaqiqin. The same theosophical treatise, divided into seven bābās, as described in IVASB 1345, 2. In the colophon it is attributed to the authorship of Naṣiru’d-Din Tūsī (d. 672/1273–1274). The bābās deal with:

1. (f. 64) فربين نفس طمعى دينيى و حبلى الله
2. (f. 66v) در أرويش عدر موجودات
3. (f. 68v) در بیان واجب و مینه و منتفع
4. (f. 69v) در بیان أنکه حکمت جه بود ای
5. (f. 70) در بیان و معاد
6. (f. 73) در تطبيق عالم مزرك و عالم مجیک
7. (f. 74v) در بیان عالم ظاهر و باطی

Beg. of the treatise:

محمد بن محمد بن حضرة دفر الجلال را که الگ

8. (ff. 78–81v). Aṣ-ṣahifatu’l-unsīyya. A short note, in Arabic, of religious and moral contents, with an interlinear Persian translation. The authorship is ascribed in the heading and in the colophon to no one less than Uwaysu’l-Qaran, or Uways of Qaran, a legendary personage contemporary with Muḥammad. Beg. of the Arabic text:

الحمد لله الموجود الذي شيد بركا شيد وعبد بكلما عبد

Beg. of the Persian translation:

سیاس موجودین را که دیده شد بهره که دیده شد الن
9. (ff. 82v–86v). Risāla-i-ishqiyya. A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafūd-Dīn Bū ‘Ali Qalandar of Panipat’h, d. ca. 725/1325 (cf. IVASB 1196 and Spr 565). Beg.

10. (f. 86v). Nān-u halwā. The beginning of the well-known Sufic treatise, in prose and verse, by Bahā’u’d-Dīn Muhammad b. Husayn al-‘Āmilī (d. ca. 1030/1621), see IVASB 722. Here only a few initial lines are given.

11. (ff. 87–91). Qasīda-i-‘Aṭṭār. A long Sufic qasīda, ascribed to the authorship of Farīdu’d-Dīn ‘Aṭṭār of Nishāpūr (d. ca. 622/1225), cf. above, No. 204. It seems spurious, and is not included into the diwān of ‘Aṭṭār (at least it is not found in IVASB 477, 1). It is the same poem as described in IVASB 907. In the present copy it seems to be incomplete and ‘Aṭṭār’s name is not found in the text. Beg.

12. (ff. 92–93). Risāla dar dhikr-i-wujūd-i-muṭlaq, as it is called in the heading and in the colophon. A short note of theosophic contents; the name of the author is not mentioned. Beg. abruptly:

13. (ff. 93v–94v). Hall-i-muṣḥkil. Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly:

14. (ff. 96–105). Lāwā’īḥ. The well-known Sufic treatise by Jāmī, see above, No. 432. Beg. as in that copy:

15. (ff. 105v–107). Dhikriyya, by the same Jāmī, a short tract on the dhikr of the Naqshbandīs, etc. It is also variously called Risāla-i-tariq-i-tawajjūh-i-khwājāhā, or R. dar sharā’īl-i dhikr, or R. dar tariqa-i-Naqshbandiyya, see IVASB 612, 15. Beg. as usual:

A note, in red ink, which according to a subscript, is taken from a commentary on the Mathnawi, by Majdu’d-Dīn Tabrizī.

16. (f. 107v). Wālidīyya. A fragment of a Sufic treatise,
attributed in the heading to the authorship of ('Ubayd-ul-lah) Ahrar, the famous saint of Turkestan (d. 895/1490). There are only a few initial lines, in which the author, who does not mention his own name, states that he has composed the treatise by order of his father. Beg.

17. (ff. 110–113). Maktub-i-Mu'inu'd-Din Chishti. A letter from Mu'inu'd-Din Hasan Sanjari (d. ca. 632/1235) addressed to Quhubu'd-Din Dihlawi, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg.

18. (ff. 114–116). Guftg-i-Shah 'Isa Jundul-lah. A few aphorisms (daq'iga), with explanations, on theosophical matters, ascribed to the famous Sufi of the Sha'tari order, 'Aynu'l-'urafa' Abul-barakat 'Isa b. Qasim Sarhindi. According to the Gulsar-i-abrar (IVSB 259, f. 160), he was born the 5th Dhil-l-hijja either of 962 or 963 AH, i.e. the 21st Oct. 1555 or the 10th Oct. 1556, and died in the beg. of the XI/XVIIc. Cf. above, No. 448. The compiler of the note does not mention his own name. Beg.

19. (ff. 118–122v). Risala-i-haqq-numa, the well-known short Sufic treatise by Darâ Shikhâb (f. 118v), composed by him about the 8th Rajab 1055 the 30th Aug. 1645 (f. 118v, l. 5), see above, No. 444, 2. Beg. as usual:

20. (ff. 125–131). This and the next four articles seem to be parts of one larger work. Unfortunately, the title of the original treatise, the name of the author, etc., are not mentioned in either of them, and there are no references to the authorities, which might render possible an identification. There are five wa'irds (II–VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled Haqiqatu'l-haqiq, beg.

The last, however, deals with the properties of the divine name. Beg.

الحمد لله الذي أعمرنا واعمَّم الملك الغي ... اما بعد، فبدا الوارد

الرابع هو المسمى نطلع الغجر الغي


الحمد لله الذي دعانا الى أسلام الغي ... اما بعد، فبدا الوارد الخامس

هو المسمى بالدعوة الثامنة الغي


الحمد لله الذي بدأنا ابدا الغي ... اما بعد، فبدا الوارد السادس هو المسمى

بديع لله الغي


الحمد لله الذي ثور الغي الام الغي ... اما بعد، فبدا الوارد الثاني هو

المسمى يشور من الله الغي


الحمد لله الذي جعل الموالى غلوب ارناء الغي


لا اله الا اللله الغي ... اما بعد، أقول رمز حسب اسرار الغي

27. (ff. 158–174v). *Mathnawi-i-Walī Rām*. A Sufi mathnawi poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwālī Dās, or Walī Rām, an employee of Dārā Shikāh, cf. above, No. 270. This is the same work as described under that No.; it was completed, as stated on f. 173v, in 1055/1645–1646. The present extract begins with the second wazn, f. 172v, l. 5 in No. 270, which seems to be complete. On f. 170 begin extracts from the first wazn; only a very small portion is given. This extract may perhaps be the author’s own abbreviation of his original work. Apparently exactly this version is referred to in Spr 589.
Beg., as in Spr. 589:

28. (ff. 175-175v). A fragment of a Sufic treatise; the name of the author is not mentioned, Beg.

29. (ff. 177-181). (Maktūbāt-i-'Abdu'r-Razzāq Kāshī wa 'Alā'u'd-Daula Samnānī). The well-known critical notes, by 'Abdu'r-Razzāq Kāshī (d. 730/1330), on the 'Ureza, a Sufic treatise by Ruknu'd-Din 'Alā'u'd-Daula Aḥmad b. Muḥammad al-Biyābānāki as-Samnānī (d. the 22nd Rajab 736/the 6th March 1336), and a reply to them by the latter. A biographical note on Kāshī is prefixed. It seems to be an extract from Jāmi's Najahāt (Nassau Lees' edition, pp. 557-568). The text of these letters is also included in the Latā'if-i-Ashrafi (see IV ASB. 1214, ff. 414-419), but they are sometimes given as an independent work, see EIO 1835. Cf. also W. Ivanow, JASB, 1923, p. 303. Beg. of the extract:

The letter of Kāshī begins on f. 177v.; of 'Alā'u'd-Daula,—on f. 179v.

The different articles included into this majāṣr are transcribed by different hands, and dated 1263/1847-1838 (ff. 76, 105), 1261/1845 (ff. 43v, 58v), 1262/1846 (lf. 50v), 1265/1848-1849 (lf. 122v), and 1268, the 10th Jun. 1/the 2nd March 1852, which seems to be the latest date. Ff. 43, 44, 51, 62, 77, 95, 108, 109, 117, 123, 124, 142, 153, 176 are left blank.


463.

(Majmū'a dar taštawwuf).

Three metaphysical treatises, dealing with pantheistic theories of the world:

1. (ff. 1-5). Risāla-i-marātib, or Marātib-i-khamsa, as it is differently styled in the colophon. Its authorship is ascribed to one Fath-Muḥammad-i-'Aynu'l-urafā'. The latter is probably identical with the son of 'Aynu'l-urafā' 'Isā b. Qāsim Sarhindī, cf. above, No. 446; if so he must have flourished about the middle of the XI/XVIIc. There is a reference to Suyūṭī on f. 4v. This treatise has much in common with the well-known anony-

II 52.
mous risāla on Waḥdat-i-wujūd (see IVASB 1311, 1328, 1342, 1347). Beg.

2. (ff. 5v-9). Hallu′sh-shukūk-il-wāridat ala vaḥdat-il-
wujūd (in Arabic). A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called the maṣālik al-waṭuf. There are 10 shakhs, and one jā′īda. The name of the author is not given. Beg.

3. (ff. 9v-28). Shahr-i-Tuhfatul-mursala. A commentary in Persian, on a short Arabic treatise on Sufic metaphysics, by Muhammad b. Fadlullah Burhānpūrī (d. 1029/1620), the same as described in IVASB 1266. The introduction, given in that copy, is not found here, and the work begins abruptly with the commentary itself:

At the end, however, this transcript is complete, and it appears that IVASB 1266 breaks off at the passage found on f. 25v, l. 5 of this copy. From the concluding lines it appears that the name of the commentator was ʿAbdul-Ghafūr (f. 28).

Dated the 6th Muharram 1299/1311, copied by Muḥammad Uthmān Khān, son of Muḥammad Sulaymān Khān.

FY. 28; S 9 x 5,75; 7,5 x 5,75; II 15, no jadwals. Brown Europ. pap. Ind. mast. Conl. good. Many marginal and interlinear notes and glosses.

464. (Majmūʿa dar taṣawwuf)

A collection of four Sufic treatises by different authors:

1. (ff. 1-9). (Risāla dar taṣawwuf). A treatise on the general principles of Sufic theosophy, etc. The exposition is very vague; there are many poetical quotations (the latest are those from Jāmī). The title, the name of the author, and the name of the prince to whom it is dedicated, are not mentioned. Beg.

2. (ff. 9v-43). (Risāla-i-jaʿfar). A treatise dealing with the rules of prayer; explanations of the conception of maʿrifat; the
principles of 'poverty'; definitions of the terms *pir* and *murshid*. The exposition is throughout in catechetical style; in the beginning there is a reference to *Minhâjü'l-`arifin* on which the section dealing with *namâz*, etc., is based:

أز كتآب قد كفرت شدو، الحمد لله، أما هو مجده من حضور وما احتقد
لمزة عن كمية حقيقية عجيب الخبر متفاجئ العارفين المع

The exact title of the work, the name of the author, and the date of composition are not given. There are no references to other Sufic works.

3. (ff. 43v–90). *Hujjatu'dh-dhâkirin*. A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of dawrishes, cf. on f. 67:

بيان شرائط ونون دافئ وخبرة يشذذ وطرق ذات جدود

Very often single questions are expounded, in a catechetical form. There are no references to the authors, no mention of the name of the author, or of the date of composition. Only very rarely some ancient Sufic saints are referred to ('Abdu'l-lah Tustari on f. 45; Manşûr Hallâj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Hujjatu'dh-dhâkirin*:

در بيل ذكر حق نعالي أز كتآب حجية الدواكتين

**Beg. of the treatise:**

حمد جرئت جالل آن ينشاهي، رؤ كله... أما بعد، مدني بود كه

طاقه أز ذكران درين نصصنت بردغخته شد و

4. (ff. 90v–108). *Mir'ât haqqi'l-yaqin* (cf. f. 91). A short, but old Sufic treatise of Indian origin, dealing with the general principles of mystic training and cognate matters. The author (f. 90v) gives his own name as Sayyid 'Alâ'u'd-Din b. Sayyid Farid Bukhâri; he was a disciple of Shâh Ilahâd (f. 90v), and lived most probably in the end of the VIII/XIVc. This may be inferred from the fact, that he refers (f. 96) amongst other shaykhs of his time to Wajju'd-Din Yusuf of Chanderi, who was a pupil of the famous Nizâmû'd-Din Awliyâ (d. 725/1325), see *Guzûr-i-abrâr* (IvASB 259, No. 104), and *Ma'allâbu't-tâlibîn* (EIO 653, col. 324, l. 21). Another saint of the VIII/XIVc. is referred to on f. 105, Nâr Quth-b'-Âlam, or Nuru'l-lah Ahmad b. 'Alâ'i'd-Din (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII/XIVc., Ilahâd Ahmadâbâdi, referred
to in the Gulzär, No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajihud-Din, namely Sayyid Tahir Jaunpuri; Iand Audhi; 'Imad Jabidi (or Junaydi); one called Quthbu'd-Din; Buh; Mahmu'd, son of 'Abdu'l-Qadir Gujratī. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work:

مکتود بخود سید علاء الدین الاغ

Copied towards the end of the xiii/xiv c., or beg. of the xiii/xiv c. On f. 43 there is the date: Thursday, the 7th Shāfa' 1169 (a.d.). Most probably this must be read as 1201, or the 29th Nov. 1766. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

Ft. 108: S 10 × 6.5; 5.5 × 4; II 15, no jadwals. Or. pap. Ind. mast. (the same as in No. 488). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

465. (Majmū'a dar taṣawwuf) I 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v–41). Sharh-i-Taswiya. Another copy of the same treatise as described above, No. 441. The title appears here on ff. 30, 30v. This copy gives no key to the solution of the question as to the authorship of the book, but there is a short preface, not given in the former transcript, beginning with:

إنهد فنا ولجاعد برع حق تأبر إلى الله الأغ

Beg. of the commentary itself is the same as in No. 441. Several notes on ff. 41v and 42.

2. (ff. 42v–86). Sharh-i-rubā'īyyat. The well-known commentary by Jāmī on some of his own quatrains, see above, No. 239. Beg. as usual:

حمد الله هو بالحمد حقق اللغ

On f. 86v there are several quotations.

3. (ff. 87–88). A fragment of an Arabic treatise on theosophy; here only the beginning of the 5th fasl is given. In subtitles at the end of this and the next fragment it is ascribed to Shaykh Qaysari, i.e. Da'ud b. Mahmūd ar-Rumī-al-Qaysari (d. 751/1350), who wrote a commentary on the Fussul-hikam (see Brock., II, 231).
4. (ff. 88v–89). Another fragment, apparently from the same work as the preceding one, from the third faṣl.

Copied in 1122/1710–1711; the second treatise being dated the 12th Dhūl-hijja 1122/the 1st Febr. 1711, at Sādḫūrah.


466. (Majmūʿa dar taṣawwuf).

A short collection of fragments of Sufic contents:

1. (ff. 1–37v). A fragment of a large Sufic work, called Muʿnisuʿl-fuqaraʾ in a marginal note on f. 1v (cf. above, No. 424). Its title and the name of the author do not appear in the text, however. The compiler calls himself (f. 14v) a disciple of the eminent saint of Lucknow, Alāʾuʾd-Dīn ʿUmar ʿAṣʿad Lāhūrī (cf. EIO 654, col. 333), a khālisqa of Sirājuʾd-Dīn ʿUthmān Dihlawī, the famous disciple of Nizāmūʾd-Dīn Awliyāʾ (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/Xv c. It is divided into a number of faṣls, of which only 15–21 are found in this copy. Fol. 1 may contain the end of the 14th faṣl.

The last faṣl is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38–43). Maktūb-i-hashtum ba jānib-i-Shaykh ʿIzzuʾ- Din.

A letter on Sufic matters, undated, from one who calls himself Nūr-i-Miskīn (f. 38). The style of this letter is exactly the same as that of the preceding work, so that it seems fairly certain that this Nūr-i-Miskīn is identical with the author of that treatise. It is peculiar, that according to the Sauvāṭuʾl-anwār (EIO 654, col. 333), some Maktūbāt of Sufic contents are ascribed to the authorship of Shāh Nūruʾd-Dīn Quṭb-i-ʿĀlam, a son and
467.

(Majmū'a dar taşawwuf).

A collection of scrappy notes, mostly of Sufic contents, by different authors:

1. (ff. 1–7). A short biographical note on Muhammad and Ali (f. 5v–end), the name of the author is not mentioned. Beg.

عبد رضوان، خلدون‌ها سود که الله

2. (ff. 8v–12; ff 7v and 8 are blank). (Risāla dar īmān). A short treatise on faith, without a proper title or indication of the author's name. Beg.

الحمد لله ... اما بعد... إبراهيم و السريعت الم


اعلموا وحكم الله تعالى أن فلؤث العدم المسلم الغ

4. (ff. 15–30v). Futūḥat'u'l-ashār wa kanūzat'u'l-āsrār. Several extracts from this theosophical treatise. The name of the author and the date of composition are not given. In the text there are no references to authorities, except to a book called Mir'at'u'l-muḥaqqiqin (ff. 21, 25, etc.), which it is impossible to determine (cf. IV ASB 1329, 1345, 2, RS 418 III, etc.). On f. 31v
one نصیر الحسن والدین is referred to. The treatise, being apparently written in Persian, not a translation, with numerous poetical quotations, is divided into a number of majlises, each subdivided into several bāb. Here only the following majlises are given: the 31st (?), on f. 15; apparently another (the 16th ?), on f. 17; the 8th, on f. 23v (it deals with astrology, and is divided into 7 bābs); the 9th on f. 33v. Beg. of the 8th majlis (f. 23v):

من قدرة الحواس ماهب لواكما لولاكما ما خلدت الالهان الح

Beg. of the 9th majlis (f. 33v):

خرون بسم الله الرحمن الرحيم ذو وردة حرف اذ كة الغ

Long marginal notes and additions, in the same handwriting.

Copied towards the end of the xii/xiii c., or beg. of the xiii/xiv c.
FC 36: S 8.5 x 5.75; 6.25 x 4.25. II 17, no jadwals. Brownish Or. pap. Ind. naat. Cond. tol. good. Slightly dirty and repaired.

468. (Majmūʿa dar tasawwuf).

Three short Sufic treatises, by different authors:

1. (ff. 1–6) (Risāla dar tasawwuf). A short treatise on the principles of ascetic devotion, etc., divided into three muqaddimas. The exact title of the work, the name of the author and the date of composition are not mentioned. Beg.

الحمد لله الذي هدانا لبدا ... إما بعد، بعضى ار كالذات محضي الغ

2. (ff. 5v–9). Tuhfa (†). A short treatise ascribed to the authorship of the famous Christi saint, Farīd-ud-Dīn Masʿūd Ajūdhanī (d. ca. 665/1266), the same as above, No. 460,3, and IvASB 1356,4. (The beg. in that copy is different). The work is a collection of aphorisms of an ethical character, 30 in number, giving definitions in 'fours' from every class of virtues. It is difficult to prove that the authorship to which it is ascribed is really genuine. Beg.

الحمد لله ... بدآي الساعد لله ... كا ابي بسالة ار حضرت ... شيج

فرود الحق ... مسعود ابوجدهفی الغ

3. (ff. 9v–11v). (Risāla-i-faqṭ). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and
principles, ascribed to the authorship of Shihâbu’d-Din Suhrawardî (d. 632/1234). Beg. abruptly:

مفعّل سجادة و مفعّل خروج شيوخ العالم شباب الدين مسيرة

... كفنة أمست اللّه

Copied in the beg. of the xii/xii n.

Ft. xi: 8.10 x 6.5; 6.3 x 4; ii.15, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. A few interlinear glosses.

469. (Majmû’u dar taṣawwuf).

(Majmû’u dar taṣawwuf).

A small collection of Sufi treatises, in Persian and Arabic, by different authors:


من العدد المذكور احمد المدعو بولو الله الم ... فقد رسل كلاكم الم


مفعّل وحدة الوجود أمست كه وجود حقيقى العالم

3. (ff. 17-28). Jâmî-:Jahân-numâ. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual:

حمد بي حكمو و شكري عين برائ ذاتي را كه العالم

4. (ff. 28-28v). Barzakhiyya. A short appendix to the preceding treatise, in Arabic, dealing with the question of Barzakh, or Purgatorium. It is ascribed in the heading to Ibn al-‘Arabi. Beg.

اعلم أن المرزق عالم مستقل العالم

5. (ff. 32-40v). Marâtibu’l-wujûd. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muhammad b. Nûri’l-Din al-Khalîfa al-Husnî (al-Husnî ?). Beg. as usual:

الحمد لله (sic) الذي ل الله ل هو العالم ... أبي رسلأ إمست مسما العالم

Only one item is dated, namely the third, on 1. 28: Bhamâlpîr, 1274/1857-1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Ft 40: 8.9.5 x 6.25; 6.5 x 3.75; ii.11-15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worn-eaten. Notes on the margins.
470. (Majmū‘a dar tašawwuf).
(Majmū‘a dar tašawwuf).

II 178.

A collection of Sufic and metaphysical treatises, which seem to be of fairly modern origin. The exact dates of their composition cannot be ascertained as there are no indications in them to this effect.

1. (ff. 1–17). Nafṣ-i-Rahmānī. The same metaphysical tract, as described in IVASB 1315, by Mūsā b. Da‘ūd (f. 1v, l. 12), a disciple of Sayyid ‘Abdu‘r-Rahmān al-Husaynī al-Qādirī. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual:

2. (ff. 17v–18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v–28). Maktūb dar taḥqīq-i-rāḥ. An epistle of Sufico-metaphysical contents, dealing with the nature and properties of the spiritual world, see IVASB 1312 (1). The author calls himself Sayyid ‘Abdu‘r-Rahmān and is probably identical with the spiritual guide of Mūsā b. Da‘ūd, mentioned above (1). Beg.

4. (ff. 28v–32). Maktūb dar taḥqīq-i-shughl-i-maqa‘am mahmūdan, etc. A Sufic epistle, probably by the same author as of the preceding letter, addressed to his son, Sayyid ‘Alī Muḥammad, the same as IVASB 1312 (4). It deals with the mystical interpretations of the Coranic expression مَقَامُ مُحَمَّدٍ وَسِلَاطَانُ أَصِيرُ. Its end corresponds here with f. 64, l. 2 of E 188 (IVASB 1312), and its continuation is found on f. 17v in this volume, see (2) above. Beg. as usual:

471. (Majmū‘a dar tašawwuf).
(Majmū‘a dar tašawwuf).

II 186.

Three short notes of Sufic contents, all apparently of quite modern origin.
1. (f. 1). Pā'ida az malfūz-i-jināb-i-Sultanū'l-awliyā'. A short note, half a page long, on the principal Sufic virtues.

2. (ff. 1v–4v). (Risāla dar adhkār-i-Qalandariyya). A short treatise on the forms of dhikr, practised by the Qalandari affiliation, beg. abruptly:

طريق ذكر تذكير معبد جمعة جمعة، معبد نعمة دار

3. (ff. 4v–5v). (Risāla dar tawḥīd). Two pages on tawḥīd, beg.

Buy namāz be aḥfāl al-Qadr al-

Copied probably towards the end of the xiii/xiv c.

Pp. 5: 8 7.5 × 5; 5.75 × 3.25; II 11, no jadwals. Blue Europ. pap. Ind. modern nst. Cond. good.

Treatises of uncertain date.

Iṣṭilāḥat-i-Ṣūfiyya.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as تنزيلة عبد الرزاق در اصطلاحات صوفي. It is known that ʿAbduʾr-Razzāq Kāshī (d. 730/1329) has written a special treatise, in Arabic, on Sufic technical terms (ed. by A. Sprenger, Calcutta, 1845). This heading may therefore imply that this note is based on ʿAbduʾr-Razzāq’s book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly:

بديانة تصور ترکیة قلب است المن

Copied in 983/1576–1576 (1–very doubtful), by Darwish Muhammad.

Pp. 4: 8 6 × 4; 4.5 × 2.75; II 17, no jadwals. Old Europ. pap. Turkish nst. Cond. good. Turkish verses on f. 1.

Makhzanu’s-sālikin.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chištī (f. 3), of whom no details are given. Moreover, this seems to be the only proper name appearing in the whole of the work, so that there is no chance to establish even a conjectural date of composition. It seems to be rather modern in its style, and contains discussions on the ‘light’ of Muhammad, Divine love and other similar topics. There is no division into chapters. In the colophon the title is given in a more expanded form:

مختصر السالكین ومقسود فارابی ومطلب طالبین ومشهد علیفین.
Beg. of the treatise:

حمد مثنوأر ثنا مفتک امر حضرت خدام جرجل يا الله

Copied in the beg. of the xiii/xix c.

Fr. 27; S 8,25 x 6,25; 6,25 x 2,25; ll 13, no jdwals. Or. pap., new margins, of Eur. pap. Ind. nst. Cond. tol. good. A few folios in the beginning are damaged by worms.

474. Durrul-majalis.

II 167.

The well-known collection of Sufic, religious and moral anecdotes, in 33 bãbs, by Sayfu’z-Zafar, or, as he is called here, f. 2v, l. 4, Sayyid Zafar Naubihari. The period in which he was writing still remains uncertain, but it was probably not later than the XI/XVIIc. See IvASB 1306, where references to other catalogues are given. The present copy is slightly incomplete in the beginning (probably only one leaf is lost), and opens with the passage corresponding to f. 1v, l. 8 in D 161 (IvASB 1308):

... و كرامات كرامات كرم و كرم كرم

Dated 1135/1722-1723.

Fr. 161; S 8,5 x 5; 6,5 x 3,25; ll 17, no jdwals. Or. pap. Ind. nst. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475. Ithbãt samâ’1-ghanã’.

II 145.

A brief treatise dealing with the lawfulness of the Sufic practice of extatic music and dances, from the strict Sunnite point of view. In the colophon it is ascribed to the authorship of one Shaykh Jamãl Muhaddith. Cf. another treatise on samã’, No. 457. The work consists of references to the most authentic treatises on fîqh and hadith. It is divided into 4 bãbs:

1 (f. 1v) مباح سماغ الغناء في الحجى (ṣīc) اللوق
2 (f. 2v) فجرجة سماغ غذا ورقص بآثار صحابة
3 (f. 3v) فجرجة سماغ غذا ورقص صحاب عالما فصول الغ
4 (f. 4v) در القول ولأ فصول عالمه ظريفة
Numerous and long marginal notes and occasional glosses.

Beg.

الحمد لله ... إما بعد; نبأة رساله المصن ونيل النّافع عند
والرقص والدم بالضم الدقيق يع (I) الح

Copied in the beg. of the xiii/xix c. (from the original dated 1691/1690, as stated in a postscript), by one Ḥāfiẓ ʿImām al-Dīn, called Ṭarīf Shāh Qurayshī al-Qādirī, who in spite of his being a Ḥāfiz apparently had no elementary knowledge of Arabic grammar.

Pl. 5; 8 10 x 5.75; 6.75 x 3.5; II 15, no jadwals. Brownish Or. pap. Ind. mast. Cond. tol. good. Worm-eaten.

476.

Irshādu’s-sālikin.

A short treatise, intended for the perusal of beginners, on the elementary rules concerning the practising of ḍhikr according to the teachings of the Indian Naqshbandīs. In the colophon the author is called Khayru’d-Dīn. He apparently belonged to the branch of the Naqshbandī order, founded by Ahmad Fārūqī Sarhindī (d. ca. 1033/1626) (cf. f. 7). The date of composition is not given, but the work seems to be rather modern. It is divided into one muqaddima, explaining Sufic terminology, two muqādas: the first (f. 3v), ḍārībīn ṯalāṭi ḍākī lay yādāt; and generally on initiation; the second (f. 6v), ḍārībīn ḍākī wāḥādāt; and a khātima (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

Copied by Māḥmūd ʿAbūl-ʿīlah in 1283/1867.

Pl. 10; 8 7.5 x 5; 5.5 x 3.25; II 12, no jadwals. Green Europ. pap. Ind. mast. Cond. good. Notes and glosses on the margins.

477.

(Risāla-i-taṣawwuf).

A short Sufic treatise, incomplete at the beginning, containing instructive anecdotes about early Sufis. The title, the name of the author, and the exact date of composition are not found in this copy, probably because of its being defective. There is no division into bābās and it does not seem clear what particular topic in Sufic lore these anecdotes are intended to illustrate. In the colophon the book is called

نكذك جذب أراكم معجز نظم ولي الله;
but
it is difficult to determine whether the words ولي الله constitute the name of the author. Beg. abruptly:

زجی فی رحمت الله عليه برسبیدن و محمد جیبست الع

Copied by one Biharlali, and dated the 25th Safar 1299/8th Dec. 1852 (the fifteenth year of Muhammad Bahadur's reign).

Fr. 33 : S 7.75 x 5.75 ; 5.75 x 3.25 ; II.11, no jadwals. Or. pap. Ind. nst. Cond. good. Slightly worm-eaten and repaired.

478. 
Ru'yat-i-Khudawand-i-Karim.

A brief theosophic tract, chiefly based on the works of Abdu'l-Qadir Jilani, dealing with the vision of God (it is different from IVASB 1343, 5). The name of the compiler and the date of composition are not mentioned. Beg.

بدائل فی رؤیت حقیقی بلند جمع محققین عرفان الع

Dated the 10th Dhill-ul-bajla 1298/the 3rd Nov. 1881.

Fr. 5 : S 9 x 5.5 ; 7.5 x 3.5 ; II 15, no jadwals. Brownish thin Europ. pap. Ind. nst. Cond. good.

479. 
Darwish risālas.
(Risāla-i-faqr).

The usual brief darwish manual on the principal rites, prayers, initiation, and some moral teachings the knowledge of which is compulsory to every faqir. As usual, the authorship is ascribed to the early Sufic saint, Abū'l-Hasan Kharaqāni (d. ca. 425/1033-1034), but this is a merely stylistic element in this kind of composition, and should not be relied on. The work is divided into nine very short bābs:

1. دربیان ورودت ارتین (f. 2v)
2. دربیان ویوی دادن (f. 3v)
3. دربیان متراص راندن (f. 4v)
4. دربیان کلله پرشیدن (f. 5)
5. دربیان خریده پرشیدن (f. 6v)
6. دربیان میلان بستن (f. 7v)
7. دربیان سجاده و ادب (تفنیل و رتیل و علم) (f. 8v)
8. دربیان جاروب باسدن و کچکول کورادلی و تکیه کفتی (f. 9v)
9. دربیان جهد و جهان و جهان مقاوم وردنانستی (f. 10)

Copied in the beg. of the xilil/xid c.

Fr. 14 ; S 6.75 x 4.5 ; 5.5 x 2.5 ; II 16, no jadwals. Or. pap. Ind. nst. Cond. tol. good.
480.
(Risāla-i-faqr).

Another elementary manual on the Darwish rites and moral doctrines, similar to that described above under No. 479. The work is chiefly based on the (apocryphal) tradition ascribed to Ja'far Sādiq (he and Abū'l-Hasan Khargānī are frequently chosen as authorities in this class of compositions). The real compiler does not mention his own name. The date of composition, as usual in these risālas, may be the same as the date of transcription. There is some irregular division into bābs, and they are all unnumbered. Beg.

الحمد لله ... اما بعد: بداتك از حمد از حلق سبع عجالة تعالى الله

On ff. 21–22 there is a short note of religious contents.

Dated the 18th Jum. I 1192/the 15th June 1778, copied by Muhammad Haft.
Fl. 22; S 8,5 × 4,75; 6,70 × 3; ll 11, no jadwals. Brownish Or. pap. Ind. nset. Cond.: not good. Pasted with ‘transparent’ paper.

481.
(Risāla-i-faqr).

Another manual of rules for Darwishes concerning prayer, rites of initiation, moral principles and mystic interpretations of various parts of the dress, ornaments, daily routine, etc., of a mendicant Sufi. As very often in compositions of this class, the authorship is ascribed to ʿImām Jaʿfar Sādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetic form ( ... ا сфере نرسد كه ... جواب بكذ ك ... ). It is incomplete at the end (the last folio, said in the subscript to belong to a risāla of Qutbuʾd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد لله (sic) ... اما بعد حمد وقعلى از حلق تعالى ... حكایتنت نجات

پرسپی ایجاد و اختصار از شما. اولیا. نوشته اکن تا حفظ از بک خاطر طالبان

Copy in the beg. of the xiii/xiv c.

Fl. 24 + 1 (apparently a large lacuna of 8 folios after f. 8, which is mutilated); S 8,25 × 4,75; 6,5 × 3,5; ll 13, within jadwals. Or. pap. Ind. nset. Cond.: tol. good. Slightly worm-eaten.
482. (Risāla dar taṣawwuf)

(Risāla dar taṣawwuf).

A short Sufic treatise, dealing with various topics, but chiefly discussing the origin of the traditional affiliations of Sufis. The name of the compiler, the proper title, and the date of composition are not mentioned. There is no division into chapters. Beg.

الحمد لله ... قال الله تعالى اليوم أكلبت ثم دينكم الالج

Dated the 4th Rab. I 1265/the 28th Jun. 1849.

Pp. 22; 8 6.75 x 4.5; 5.75 x 2.25; II 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, repaired. Note on the last leaf.
IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

483. Durratu’l-tâj.

The well-known encyclopædia, by (Qâthu’d-Dîn) Mahmûd b. Mas’ûd b. al-Muṣlih ash-Shiråzî (f. 3v, top), born in 634/1236-1237, and died in 710/1310-1311; he was a disciple of Našîru’d-Dîn Tûsî. See GIPh 363, Bl 724, EIO 2219, 2220, Pr 340, R 434-435, F1 I 35-37. Ind. libr. Bh 217-218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigebatt, pp. 17-21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gilân and Daylam, Dubaj b. Filshâh b. Rustam b. Dubaj, belonging to the house of the Ishâqides, who is profusely eulogised here (ff. 3v-6v). The title in its full form is given on f. 6v, as Durratu’l-tâj li-ghurrati’d-Dubaj. A complete fihrist is given on ff. 29v-41v. The book is divided into a tâfiha, five jumlas, and a khutima, but the present copy contains only: Tâfiha (f. 6v), subdivided into three fâsilas: 1, f. 6v, on the advantages of knowledge; 2, f. 15, on its reliability; 3, f. 17v, on the division of the sciences.

I jumla (f. 41v), on logic, divided into seven magâlas (m. 1 on f. 41v, m. 2 on f. 58, m. 3 on f. 58v, m. 4 on f. 73, m. 5 on f. 80v, m. 6 on f. 87v, m. 7 on f. 89v).

II jumla (f. 97), on physics and philosophy, in two fânns (on ff. 97 and 114), each subdivided into seven magâlas.

III jumla (f. 133), on natural science, in two fânns (on ff. 133 and 156), also subdivided into seven magâlas each.

This section comes to an end on f. 177, and the remainder of this volume is occupied by an additional fihrist to the work (ff. 193-199v), and several items which are not connected with the Durratu’l-tâj:


يقول الزاهي ربي ابنا سيدنا وإنا يزل بالله مستعيننا

2. (ff. 180-180v). Another qaṣîda, also in Arabic, with the heading:

القصيدة المعروفة بتوقيض الشمس في الملازم الثاني عشر ابنا الحسن

ابن أبي الزف الولى المعتبري (7).
It begins:

Notes at the end, of a magical character.

3. (ff. 181-185v). *Risāla dar hāy’at*. A short treatise, or rather a collection of extracts, on some astrological and astronomical matters connected with the moon. The name of the compiler, the title of the treatise, and the date of composition are not given. Beg.


Copied apparently towards the end of the xiii/xiv c.

Fr. 199; S 12 x 7.5; 9 x 4.5; ll 21, no jādwa. Europ. pap. Ind. nasc. Cond. fairly good. Slightly worm-eaten. Notes and emendations on the margins.

484.

The same.

I 365a.

An incomplete copy of the khātima of the same Durratu’t-tāj. It is originally divided into four *qaṣībs*, but here only the second, third and fourth are found, the last being incomplete at the end:

II *qaṣīb* (f. 1), on theological matters (*dqirah*, in two *qaṣīdas*.

III *qaṣīb* (f. 97v), on ethics and politics (*maḥfazah* in two *qaṣīdas*).

IV *qaṣīb* (f. 193), on spiritual training and mysticism (*dqirah*, divided into two *bāb*).

Beg. of the MS.

Copied in the beg. of the xiii/xiv c.

Fr. 249; S 9.5 x 6; 7 x 4; ll 17, no jādwa. Or. pap. Ind. nasc. Cond. tol. good. Worm-eaten. A note from Hājjī Khalīfa on a fly-leaf.
485.

Uqūl-i-ashara.

The well-known encyclopaedia, by Muhammad Birārī Ummī b. Muḥammad Jamshīd b. Ujyārī (sic, usually Jabbārī) Khān b. Majnūn Khān Qāqshāl (f. 1v), see EB 1495, Pr 168, Fl I 43-44. Ind., Ibr. Bh 222. The second "aql from this work, on the astrolabe, included in a majmū'a, is mentioned in IvAB 1500(2). The book was completed in 1084/1673-1674 (f. 1v, bottom). The chronogram for the date of completion, found at the end of the work (f. 305v), gives only 1083/1672-1673. The treatise is divided into 10 "aqls, each subdivided into a number of fahms, fīrāsats, kiyāsats. The first "aql, on astronomy, beg. on f. 4v; II, on the astrolabe, beg. on f. 46v; III, on divination by raml, beg. on f. 54v; IV, on physics, meteorology, geography, etc., beg. on f. 66. A description of the seven iqlīms, given on ff. 85-129, with brief notes on countries, cities and remarkable buildings, is full of anachronisms and fairy tales. Biographies of Sufis (ff. 134v-139v), divines and poets (ff. 139v-147), are meagre and give no dates; V, on medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., beg. on f. 179; VI, on hills, metallurgy, etc., f. 272; VII, on the mineral and animal worlds, on f. 277v; VIII, on seas, f. 296; IX, on "wonders," f. 300. The tenth "aql, on time and space, is entirely omitted here. A list of headings is given on ff. 2-4v. Beg. of the work:

On the margins of ff. 77v-83, there are two fasālas, the 19th and the 20th, the first on famous rivers, and the second on remarkable springs. According to subscripts in both sections (ff. 79v and 83), this is an extract from جبل فصلي أخو محمد باقر as the work is here called. The first of them is identical with a fragment described above under No. 99. These notes have been added in 1179/1765-1766.

Dated the 19th Jamā'ī 1179/Aug. 1766, at Faydāshād, transcribed by Sayyid Bakhshu'll-lāb (?) al-Ḥasanī, for Muḥammad Yūnus Khān.

Fl. 305; 8 11,5 x 6,5; 9 x 3,75; 11 19, within judaica. Ov. coloured pap. Ind. ill. Condit. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.
Ma‘ṣla‘u’l-‘ulūm wa majma‘u’l-funūn.

An encyclopaedia of sciences, arts and crafts, by Wajid ‘Ali (cf. f. 3v), composed by him in the period from the 20th Dhi-Qa‘da 1261, the 20th Nov. 1845 to Shawwal 1262 (Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظهر (العمام) (1262). It was lithographed at Agra, 1862,1 and Lucknow, 1866. It is divided into two halves, dāftars, each separately called the Ma‘ṣla‘u’l-‘ulūm and Majma‘u’l-funūn. There is a short preface, in which the title and the date of composition are given (ff. 1–2). The work itself begins on f. 3, with a doxology, followed by a chapter on some details concerning the compiler’s biography and qualifications, on ff. 3v–5v, and reasons for compiling the book (f. 5v–7); a complete list of the bābās into which the work is divided, and an appeal to the customers to correct the mistakes found in it, are given on ff. 6v–7.

The first dāftar is divided into 37 bābs: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on al-‘ajā‘ib, and anecdotes; 4, f. 15, on jokes; 5, f. 21, on physiognomy; 6, f. 25, on grammar; 7, f. 30v, on style, epistolography, etc.; 8, f. 33, on ethics; 9, f. 38v, on history and biography (it gives the legends of ancient prophets, ancient kings of Persia, salsalas of Sufis, f. 65v, of some legendary sages and philosophers, f. 66v, etc.); 10, f. 69v, on rhetoric; 11, f. 72, on dialectics; 12, f. 76, on bādī‘, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology (‘ażā‘id); 16, f. 92, on fīqh; 17, f. 100, on tafṣīr; 18, f. 102v, on hadīth; 19, f. 105, on tarīqat; 20, f. 110v, on medicine; 21, f. 119, on geography; 22, f. 123v, on accounts and mathematics; 23, f. 127, on geometry; 24, f. 129, on astronomy; 25, f. 138v, on mechanics; 26, f. 150, on music; 27, f. 155v, on philosophy; 28, f. 164, on logic; 29, f. 168, on the art of debate; 30, f. 169, on astronomy; 31, f. 175v, on raml; 32, f. 181v, on jāfr; 33, f. 188v, on kimiyyā; 34, f. 192v, on limiyā; 35, f. 196v, on kimiyyā; 36, f. 197, on rīmiyyā; 37, f. 201, on rīmiyyā.

The second dāftar (f. 205), is divided into four bābs, dealing with funūn, of the highest (I), middle (II), lower (III), and the lowest (IV) orders: the first bāb (f. 205), deals with the interpretation of dreams, veterinary art (f. 214), chess and other games (f. 226v), knowledge of precious stones (f. 229v), cookery (f. 233), surgery (f. 241), hunting (f. 251v), making antimony (f. 253), midwifery (f. 258v), elephant breeding (f. 260v), teaching (f. 264), education

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1 In E. Edwards’ Catalogue of the Persian printed books in the British Museum, 1922, col. 717, the year is given as 1826, which is probably a misprint.
(f. 267), calligraphy (f. 276v), riding (f. 279), agriculture (f. 280), printing (f. 282), military art (f. 284v), painting (f. 285), trade (f. 285v), billing and money-lending (f. 290).

The second bāb (f. 293v) deals with the crafts of: the blacksmith (f. 293v), inkmaker (f. 294v), جزیره (f. 295v), firework-maker (f. 296), corn merchant (f. 296v), maker of domestic utensils (f. 297), painter on ivory (f. 297), etc., with different minor crafts; also with sorcerers (کمپینا گرایان, f. 318v), perfumers (f. 320), musicians (متریس, f. 321), tobacco sellers (f. 322v), etc.

The third bāb (f. 323v), deals with different professions like those of the barber (f. 323v), camelman (f. 324), etc., including beggars (f. 341).

The fourth bāb (f. 341v), deals with the vile professions, like those of the thief, gambler, pederast, prostitute, etc.

The khātima (f. 343), gives in a versified passage the date of completion as 1268/1851-1852 (تاریخ نظیر).

Beg. of the preface:

خط العلماء عقلاء اسماء محمد أسست كن الال

Beg. of the work itself (f. 3):

حمد خداوردی را شوید از این مطالب الال

Dated the 11th Jum. II 1274; the 6th Febr. 1858, transcribed by Muhammad Ṣalāḥ, surnamed Shaykh Mufādi (!).

F. 343; S 12 x 7,5; 8,5 x 4,75; ll. 19, within jadwals. Europ. pap. Ind., mast. Cond. good, except in the beg., where the Ms. is injured by worms.

2. Philosophy, Ethics and Politics.

487.

Mi'rājiyya.

A treatise on the philosophical and theosophical meaning of the tradition about Muhammad's Mi'rāj, usually ascribed to the authorship of Abū 'Ali Ibn Sinā (d. 428/1037). This is the case also in the present copy, Avicenna's name being mentioned in this connection in the heading. See EB 1423, IV, and R 438. There are many reasons to doubt the genuineness of Avicenna's authorship, as already noticed in R 438.

The language of this copy is much modernised. Beg. as usual:

سباس والستيش خداوردی زمین و تسلس را الال ... بیروق تی عزیزی از

جمال دستاری مادر معلی معلای سوالا میتری از

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Fl. 56v-68v; S 11 x 6,5; 8 x 4,25; ll. 19, no jadwals. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and pasted with decaying paper.
488.

Akhlāq-i-Nāṣiri.

The famous treatise on ethics and politics, by (Naṣīru’d-Dīn) Muḥammad (b. Muḥammad b. al-Ḥasan) at-Tūsī (f. 2v), who died in 672/1274, see IVASB 1372, where references to other catalogues, etc., are given (add RA Br 130). The copy is an excellent MS., although slightly incomplete in the middle due to several lacunas. Beg. as usual:

محمد بن مظفر و مصطفى بن عبد السنعوت عزت مالك الملكي فيغ

Of the three maqālas into which the work is divided, the first (در تدبیر مدلل) begins on f. 9v; the second (در تدبیر الخلاق) is incomplete in the beg. and opens with the 3rd faṣl (f. 135v); the third (در سیاسة مدلل) beg. on f. 155v.

The first and the last folios are of more modern origin. There is no colophon at the end, but in another, on the margins on f. 174 (belonging to the Jām-i-jam, see above, No. 234), the date is given as the 20th Shawwal 877, the 20th March 1473. Both works are transcribed by the same hand, and therefore the present one must have been completed a short time before that date.

f. 236v: S 8×4.5; 4.25×2; II 17, within double jadwals. Old Or. pap. Exquisite Khurasani calligraphic mast., vocalised almost throughout. Cond. tol. good. Slightly worm-eaten. A modern blue vignette.

489.

Miftāhu’l-jinnān.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunnite ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Muqir-i-Wajh Adīb: he was a disciple of the famous Chishti saint, Chiragh-i-Dīlī (d. 757/1356). See EIO 2565-2566, R 40. The work may have been written ca. 770/1368. It is divided into 25 bābās (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

1 (f. 4v) در میان کلمه تعلیم و ذکر و استعفاوار و دعاءالیہ م‌زمایز
2 (f. 27v) در فضیلت وضع و گسل الیم
3 (f. 36) در فضیلت فمار و فضیلت صف اول الیم
4 (f. 89v) در فضیلت روزه نقل و روزه ایام ایام ایام
5 (f. 96) در فضیلت زکوة و صدفه الیم
6 (f. 122) در تواب نیت دل مؤمن
The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise:

محمّد بن حمد بن ثنايٰ بن حمد بن خالق أحمد... ميكود الدين

بِنْذَة تَعِيَّن النَّمَّ.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xiv c.

*Fl. lv-154v; 8 11 × 6,25; 8 x 3,75; ll 15, no jadwalas. Or. pap. Ind. nasta. Cond. tol. good. A few glosses and emendations on the margins.

490.

ذَخِيرة المَلْكِ

Dhakhiratu’l-muluk.

The well-known work on ethics and politics, by ‘Ali b. Shihāb (‘I’d-Dīn) Hamadānī (d. ca. 780/1384–1385), see IVASB 1380. The present copy is incomplete and breaks off at the end of the 8th bāb. Beg. as usual:

حمد بسیار و ثناي بنی عصر حضرة ملكی رآ ذکر عم

The 1st bāb begins on f. 2v; 2nd on f. 16v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 68v; 7th on f. 80; 8th on f. 100v.

Copied probably towards the beg. of the xii/xviii c. Fl. 1–23 are of newer origin, dating probably from the beg. of the xiii/xiv c.


491.

نَصَائِح نَظَام المَلْكِ

Naṣā’īlāh-’l-Nizāmu’l-Mulk.

The well-known counsels concerning the duties of a wazir, compiled towards the end of the IX/XVc. by an author who does not mention his own name, see IVASB 1381. The present copy is slightly incomplete at the end (several lacunas), which is different from that in No. 492. Beg. as usual:

شَرَايف نِعْمَاتٍ يَنْشَهَ فِي رَاذَة افْتِنَاب فَغَدْرِينِبِنَظَام مَلْكِ…

Copied towards the end of the xii/xviii c.

Fl. 40: 8 8 × 5,5; 6 × 3; ll 18, within jadwalas. Or. pap. Ind. nasta. Cond: not quite good. Worm-eaten, repaired. A few emendations on the margins. Had vignette. A seal, erased, on f. 1, and a note.
492.

The same. III 44.

Another copy of the same work, much inferior to the preceding one with regard to its execution. Beg. as usual, see No. 491.

Copied towards the end of the xii/xviii c.

Pt. 81; S 8 x 4,75; 8,75 x 3; II 13, within jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes on the first and last folios.

493.

Tahqiqāt dar bayān-i-ahwāl-i-mawjūdāt. II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muhammad, surnamed Shamsā Gilānī. He was living not earlier than the X/XVII c., because on f. 113 he refers to Jalālud-Dīn Dawānī (d. 908/1502-1503). There are almost no references to the authorites or contemporaries of the compiler. He may be identical with Shamsud-Dīn Muhammad b. Yahyā Lāhilī Gilānī, who used the takhallus Asīrī, and was the author of the well-known commentary on the Gulshan-i-rāz (cf. above, No. 217 and IvASB 555); he died in the beg. of the X/XVII c. (see for his biography R 550). The work is divided into a number of tahqiqs, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سیاس قدس لاسم و سئاش بیرن از الگ ... اما بعد چنین

Copied apparently in the beg. of the xii/xviii c.

Pt. 122; S 9 x 3; 6,5 x 3,25; II 17, no jadwala. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals.

494.

Jām-i-giti-numā.

I 266.

A short philosophical treatise, divided into a fātiha, 30 short maqṣads, and a khātima. It is usually ascribed to the authorship of Husayn b. Mu'īnud-Dīn Mayhūdī, with the takhallus Manṭiqī (d. 910/1504-1505, cf. IvASB 1103 and R 19). See Rs Br 256,3, Br 4 VI, R 812. The present copy is complete, but the date of composition is not mentioned in it. Beg.

سیاس حکیمی را که افکار حاصل و انظرعلماء

Copied in the xii/xvii c.

Pt. 15; S 8,25 x 4,75; 5,25 x 2,75; II 14, within jadwala. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.
Akhlaq-i-Humayun

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506–1507, by Ikhtiyar al-Husayni, and dedicated to Babur, see IV/ASB 1387, where references to other catalogues are given. Beg. as usual:

"منتاج معاذت خسروان عاليجان دار الملك سنج طرازي الم" (مجموئه در حکمت)

Copied apparently in the same year 1282/1865 as other items in the same volume.

*Fl. 2v-13; for measurements, etc., see No. 297.

(Majmū'a dar ḥikmat).

(III 85.)

Two treatises on philosophy, without titles, the names of their authors, or any indication as to the date of composition. Judging from the uniformity of their style they may belong to the same author, or, perhaps, may be extracts from the same work. The copy itself is dated 978/1570–1571 (f. 35), and this is therefore the latest date before which they might have been completed. The earliest date may be the beg. of the VII/XIIIc., because Razi (d. 606/1209–1210) is referred to on f. 48. The style of the work rather suggests a later date, and the end of the IX/XVc., or beg. of the X/XVIc. would suit it better.

1. (ff. 1v–35). Kitab dar ḥikmat ba ṭariqa-i-ḥukamā-i-mashā'iyyin. An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several mabhaths, subdivided into faṣla, unnumbered, dealing with various topics of metaphysics. Beg.

گلب‌ در حکم‌ت بطوره حکم‌ت حکم‌ت حکم‌ت در تعريف حکم‌ت

و تقسیم آن، اعلم ایشک، الله که حکم‌ت در اعلم لغت‌ال" (مجموئه در حکم‌ت)

2. (ff. 36r–80). Kitab dar ḥikmat ba ṭariqa-i-isherqiyyin. An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven faṣal:

1. (f. 37) در بیان اشیایی که حکم مبانی مباحث آینه‌دار.
2. (f. 38) در ایا در تجریف.
3. (f. 50) در مسایل از علمی که ما بعد طبیعت است و متوقف

است بیان ایا در نسبت‌الکه. (مجموئه در حکم‌ت)

4. (f. 51v) در مباحث نقیه (فیسه‌هی) از الیا.
PHILOSOPHY AND ETHICS.

5 (f. 62v) در اثبات تسلسل حوادث ناتج فی حیات و استدلال أن محركت
منصله سرمدیه.

6 (f. 73v) در اثبات بقاء نفس بعد از هلاکت بدنی و انتقال بدنات
و الفاظیان.

7 (f. 76v) در قزوین و معجزات و کرامات و مناققات.

Beg. of the treatise (f. 36v):
کتاب در حکمت بطیعتی افرادی، آیام نور الله سرب خطابی التو
و الفاظیان علیه دار الغور الخ

Copied, as mentioned above, in 978/1579-1581 (f. 39).
*FF. 1-80; S 9.75 x 6: 6.5 x 3.75; II 21, no Jadwal. Good old Or. pap. Calligraphic nást. of Khurasani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible.

497.

Khulāṣatu'l-hayāt.

I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Ahmad b. Nasrī'l-lah at-Tatāwī (f. 1v); he was one of the compilers of the Ta'rikh-i-
Alfī (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Fath b. 'Abdī'r-Razzāq (Gīlānī, d. 997/1588-1589), cf. R 117-118 and 1034-1035. It is divided into a fāṭihah, subdivided into five jāths, two maqṣads, and a khātimā. The first jāth (f. 3) deals with the question of the duration of the world; II (f. 8), on the classification of the religions of mankind; III (f. 14), definition of the conception of philosophy (hikmat); IV (f. 20v), on the origins of medicine; V (f. 42), on the ancient geography and history of Greece. Of the two maqṣads the first deals with the pre-Islamic sages and philosophers, beginning from the time of Adam. This maqṣad, begins on f. 46, and is incomplete. There is a colophon, which may be genuine, but a large number of folios must have been lost before it. The second maqṣad, which is not found in this copy, together with the khātimā, deals with the philosophers of the Muhammadan period; the khātimā treats on various religions. The exact date of compilation is not mentioned. Beg.

A very bad copy, grievously injured by worms, unskilled pasting, etc. In addition, the original margins have been cut off and replaced by new ones, of bad European paper, so that the catch-words have disappeared. The colophon is dated the first Rajab 3412 (سلسلة المتنی), probably 1234 or 1243/1819 or 1828, if these figures mean anything at all.

Fr. 155; S 13 x 8: 5.5 x 3; II 15, no Jadwal. Or. and Europ. pap. Ind. nást. Cond. very bad. A few marginal notes.

23
498. Tarjuma-i-Sirāju'l-mulūk.

A Persian paraphrase of the well-known work on ethics and politics, Sirāju'l-mulūk ji'il-adl wa's-sulāf (f. 2), by Abū 'Abdīl-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahri at-Tarjūshi (d. 520/1126 or 525/1131), cf. Broekelmann, I, 459. The author of the Persian version calls himself (f. 2) Taqiyyu'd-Dīn Muḥammad b. Ṣadīr'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the Mizān-un-ṭabā'ī-i-Qub-shāhī, see IV ASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Rahīm Khān-Khānān (d. 1036/1626-1627). As the original text has been described and printed several times, it is superfluous to give here the full list of the 64 bābā into which the book is divided. In the MS. it is given on ff. 4-6. The translation seems to follow the original fairly closely, and is written in a simple style. Beg.

499. Haqqu'l-yaqīn.

A concise treatise on philosophical and theosophical matters. The author calls himself Ahmad ash-Sharīf b. Kamāl al-Ḥusaynī ash-Shirāzī, surnamed Qāḍī (ابن كمال أحمد الشريف البحرين الشيرازي), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdul-lah Khān (f. 5). The book must have been written towards the end of the XI/XVIIc., or in the beg. of the XII/XVIIIc., because there are references to Ṣadru'd-Dīn Muḥammad Shirāzī, d. 1050/1640-1641 (f. 50), and to the author of the Gauhar-i-murād (see above, No. 374), who flourished in the second half of the XI/XVIIc., 'Abdu'r-Razzāq (Qumī), cf. ff. 20, 51v, 72, etc. The author of the work, described above under No. 493, Shamsā-i-Gilānī, is also referred to on f. 21. The book is divided into a muqaddima (f. 5): در بيان إطلاع أولوية مثالي and two maqālas, each subdivided into minor sections:
The khātima (f. 64) is divided into two faṣle: on the famous philosophical schools, and (f. 70) on the accomplishment of the conditions. There is also a special tatmīm on f. 82. Beg.

Ibn al-Hādī wrote a law for the handling of agents who are not of the ʿAqīlid school (f. 54).

Copied apparently in the beg. of the xii/xviii c.

Ff. 84r: 5 7,5 × 4,5; 5,25 × 2,25; II 12, within jadwals. Or. pap. Good Ind. cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margin. Bad vignette. A seal on f. 1, dated 1232 AH.

500.

Abwābu'lj-jīnān.

The usual first bab of this work on ethics, by Muḥammad Rāfī' Waʿiz Qazwī (d. ca. 1105/1693–1694), see IV ASB 1395, where references to other catalogues are given. The present copy is one of the oldest known, and was written well before the author’s death. Beg. as usual:


Ff. 415r: 5 11,5 × 7,5; 7,75 × 4; II 17, within jadwals. Or. pap. (some folios have new margin, of Europ. pap.). Good Ind. cond. Cond. good. A few marginal emendations. A gaudy vignette.

501.

Anīsu'lj-wuzārā'.

A treatise on ethics and politics, by Ṣadrū'd-Dīn Muḥammad b. Zabardast Khān (f. 1v), who wrote between 1131 and 1161/1719–1748 (in the reign of Muḥammad Shāh, see R 338), and who is better known as the author of a work on the biographies of famous wazirs, the Irshādī—wuzārā’ (see R 338). The date of composition of the present treatise is not given. As stated, in the introduction (f. 1v), it is chiefly based on the Akhlāq-i-Nāṣīrī (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 ta‘līms of unequal length, some being subdivided into numerous fanns, and a khātima:

(der Teure Fanns der Khātima (f. 2v)

(der Teure Fanns der Khātima (f. 3v)
3 در بیان اینکه السالمان اشرف موجودات این عالم است،
4 در آیتکه برازی نفس دارند کمال و نقصان است;
5 اینکه از کدام جزی السالمان کمال بود؟
6 در سعادتی که حرارت است انسانی با طلب آن بیابی اسکمال خود;
7 در آیتکه نگیر انخلاء مکان است بیابی خلق طبیعی است یا این که
8 در فرق میان فضایل و جزیی که مشابهه آمیزت
9 در حفظ صحت نقص;
10 در جزیی که در کنار خواف موت و جزی و غیر آن را;
11 در کمالات انسانی و جزیی که متعلق از این است;
12 در جزیی که نگیر است این امان صاحب منزل را;
13 در معاشرت با اکثر;
14 در معاشرت با افراد;
15 در معاشرت با کسانی که از ترادیف مرتبه هستند;
16 در جزیی که نگیر است این امان را از بودن باش خود;
17 در مساوی;
18 در بیان کسی که اعتماد را نشانید;
19 در جزیی که نگیر است این امان از دوبل را در پتام دوبل;
20 در احوال زندت;
21 در تدبر مسلک;
22 در جزیی که محتاج آند سوی آن سلطانی و ارباب دول;
23 خانه؛ در مواضع و نصایح که از آقواق متقدمین بی آورد شود;

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg.

اما بعد، یکی گروید از احترام عمار الذینی مصطفی بن عمر بن زریست خانی نم.

Copied towards the end of the xii/xvii century, or beg. of the xiii/xix century.

EE 50; S 9,25 × 6; 7,5 × 4; II 16, no jsdaws. Or. pap. Ind. mast. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.
Several treatises by Muḥammad ʿAlī b. Abī Ṭālib az-Zāhīdi al-Lāhiji al-Jalānī, with the takhallus Ḥazin (d. at Benares the 13th Jum. I 1180/17th Oct. 1766), cf. above, Nos. 55, 298, etc., or IVASB 225, 861, etc. These short works deal with different subjects, connected with philosophy, ethics, etc. Some of them are referred to in Bk 407, without particulars as to their contents.

1. (f. 117v). Dastūrul-ʿugala, composed by Ḥazin at-Dihli, in Rab. II 1153/July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into fasils (in this copy the contents of every paragraph is noted in red on the margins). Beg.

2. (f. 128v). Riṣāla dar taḥqīq i-nafs wa taʾjarrud-i-ān, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramadan 1139/April-May 1727 (f. 129, l. 10). Beg.

3. (f. 134v). Fi taḥqīq i-l-hudūth waʾl-qidam, a short treatise on the Divine essence and created matter, beg.


7. (f. 141v). Dar taḥqīq-i āwzān-i shari‘ī wa ‘urfī, a treatise on weights, beg.


All these risālas are inserted as entries in a large majmū‘a.

Copied in the end of the xii/xviii c.; or beg. of the xii/xix c.

* Pf. 117v-145v: § 11 x 6.5; § 4 x 4.23; Il 19, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

503.

Tarjuma-i ‘Aynul’il-ilm.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called Aynul’il-ilm. The Arabic original seems to have been lost (not mentioned in C. Brockelmann’s work), and its authorship is uncertain. In this copy, as well as in Hājjī Khalīfa (No. 8440, in vol. IV, pp. 282-283), it is ascribed to the grammarian of the VIII/XIVc., Muḥammad b. ‘Uthmān b. ‘Umar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muḥammad Rāfi‘u’d-Din. He also perused the commentaries of Mullā ‘Ali Qārī (Harawi or Makkī, cf. Hājjī Khalīfa, loc. cit., and Brockelmann, II, 394), d. 1014/1605 (H. Khalīfa gives 1104/1692-1693, but this is an obvious misreading), and of Fakhrul’d-Dīn Dīlahwī (perhaps identical with the Indian traditionalist, a grandson of ‘Abdul’-Haqq Dīlahwī, who wrote towards the end of the XI/ XVIIc., cf. IvASB 1007). The Persian translation was apparently completed on the 22nd Shawwāl 1186/the 16th Jan. 1773, as stated on f. 276 (the passage is not quite clear). The author may therefore be identical with the compiler of the Thamāratul-Makkīya, who wrote, on Sufic subjects, in 1198/1783-1784, Muḥammad Rāfi‘u’d-Dīn b. Muḥammad Shamsī’d-Dīn b. Muḥammad Tājī’d-Dīn (cf. IvASB 1293). The work is divided into a mughaddima (f. 3), 20 bābs, and a khātima. در مجددت الهی و سلوك (f. 271). The bābs deal with:

I 183.
Although this work sometimes touches on questions closely approaching purely Sufic doctrine, it contains no indication of its connection with Sufic tradition. There are only a very few references to the authorities, except the early Sunnite works on the hadith. Beg.

almudhdhir Allah wa al-salam wa yadaa al-din al-adut,
At the end, on ff. 278-284, there is a short note on the hadith, in Arabic, with the heading (in the beginning) Asl usuli’l-hadith, but the title, as given on f. 278v, l. 5, is Al-usuli’l-‘Ata’iyya. The compiler calls himself (f. 283v, l. 6), Nūru’l-islām b. Saḷāmī’l-lah b. Shāykhī’l-islām ad-Dīhlāwī. The pamphlet is divided into several short māqṣāds, it seems to be incomplete in the middle.

At the end there is a short note (f. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii/xiv c.; perhaps the date is the 17th Shawwal 1258, the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

اللہ الحمد... كة زوج شته بست وقم شتال سنة 1242 هجري مقدم

The first date is most probably that of the completion of the work itself, and the second one may have been added by the scribe, who corrupted the sentence.

IV. 284: 8 0,75 x 4,5; 5,5 x 2,25; II 16, no jadwals. Or. pap. Vulgar Ind. nást. Cond. not good. Worm-eaten, pasted over. A few emendations on the margins.

504.

Tawārikh-i-hūsh-afzā.

A treatise on politics, in the form of anecdotes concerning the wazirs Sūmat and Kūmat (سومت وکومت), narrated to Rājā Paramātma (پراماتما). The anecdotes deal with the usual questions of administrative ethics, but considerable attention is devoted to different allusions to actual politics in Oudh, and generally Eastern India, a special place being reserved for eulogies of the Nawwāb of Oudh, Sa‘ādat-‘Alī Khān (1212-1229/1797-1814). The author does not mention his own name, but gives the date of composition of his work as 1214/1799-1800 (f. 3, chronogram بخیر باد انچھامش). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise بخیر باد انچھامش جمیل کویل پیشکش (f. 3). It is divided into four chamans, subdivided into khīyābāns:

1 کفتار روزئر سومت و کومت و اولامATTERION کومت از دربار (f. 3v).  
2 کفتار کومت و روزئر و سومتی و اولامATTERION کومت و اولامATTERION روزئر و سومتی و اولامATTERION کومت از دربار (f. 26v).
A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808-1809 (see f. 167v, where the chronogram is given as مَعْنِى اَلْقَامْ), by Salāmat 'Ali Tabīb, surnamed Ḥadhāqat Khān, son of Muhammad 'Ajib (f. 1v), who flourished in the beginning of the last century, cf. R 24. The work is divided into five maṭla’s and an additional nukta, all subdivided into different numbers of magālas, qisms, bābās, faṣls, etc. The maṭla’s deal with:

1. در فلسفة اولى و طبيعات (f. 2r)
2. در بيان المسائل الفقهية و عام عدلية (f. 15v)
3. در علم حساب (f. 53r)

(the beg. coincides apparently with a lacuna after f. 94)

4. در علم هيداية (f. 136r)
5. در علم موسيقى (f. 188v)
6. در بيان بعضي رم و عادات هندورستان

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

Dated the 14th Shawwal 1226/1811, by Muḥammad Khalīl-lah, Fl. 167; S 11,5 x 7; 8 x 4, II 14, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations.
A bad and incomplete copy of a short treatise on ethics and politics, by Qadir Bakhsh b. Ahmad Bakhsh of Nurpur, a descendant of a Sufi shaykh, Shab Nur (f. 1v). The book was written for Gahziyyu'd-Din Haydar, a nawwab of Oudh (1229-1243/1814-1827), and completed, as stated on f. 3, the 1st Jum. I 1232/the 19th March 1817 (the name of Gahziyyu'd-Din is here crossed out and for it is substituted, on the margin, that of Muhammad Akbar). The work is divided into 25 qunun. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd bab cannot be found, and the whole of the 25th bab is missing.

(1) (f. 4) در عدل و انصاف و باعث آن
(2) (f. 14) در بیان سبب نفلت از امرسلطنت
(3) (f. 15v) در کردنب تأخیر براز و فواید آن
(4) (f. 16) در غفگو تفصیر
(5) (f. 17) در برآورد جنایات محتالان
(6) (f. 17v) در سپاویت
(7) (f. 18) در احسان
(8) (f. 19v) در مدت و استفاده قول و فعل و فایده آن
(9) (f. 20) در عالی همّت
(10) (f. 20v) در عزم
(11) (f. 20v) در ایفاه و از و ترک نقد آن
(12) (f. 21) در صدق مثال
(13) (f. 21v) در اختیار معبدت نیک و لجنای بدان آم
(14) (f. 25v) در جمع
(15) (f. 27v) در خیرات و همپرات
(16) (f. 29) در شجاعت
(17) (f. 30) در تباب صالح و تزییر
(18) (f. 32v) در دور اندیشی
Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

507.

Miṣbāḥu'l-akhlāq.

A collection of 76 short ruq'as, in bombastic and inflated style, dealing with varieties of moral and religious rules. The author is the same Ibrāṭī 'Azīmābādī (see above, Nos. 60, 246, 314), who flourished in the middle of the XIII/XIXc. This collection was apparently compiled in 1250/1834-1835, as may be deduced from the expression (f. 1v) درین Aoalian که آگذار سال غفر لست the word غفر being written in red ink. Beg.

Copied towards the end of the xiii/xix c., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Fl. 28: 8 11,5 x 7,25; 9,5 x 4,75; II 19, no jadwals. Europ. pap. Ind. past. Cond. good. A few additions on the margins.

508.

(Risāla-i-siyāsat).

A brief political pamphlet, composed at Mekka in 1261/1845 (f. 3), by an Indian, who does not mention his own name.
It deals with suggestions as to improvements of the administration and foreign policy of Turkey.

Copied about the middle of the xiii/xiv c. (probably an autograph).

Fl. 12; S 8,5 x 6,25; 6 x 3,75; II 17, no jadwals. Europ. pap. Ind. n. ast. Cond. good. A few emendations on the margin.

509.

Gulzär-i-i’tibär.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Hamid, whose real name was Muḥammad Ḥamidu’llah Islāmahādī, in 1281/1864-1865 (see f. 39v, where the chronogram is given, cf. also f. 42). On ff. 43-46 and on a fly-leaf at the end there are additional quotations from Hamid and a few from other poets. Beg. of the treatise:

The treatise is subdivided into short unnumbered sections, in prose or in the form of ghasal, mathnawīs, rubā’īs, etc., in praise of some particular virtues or condemnation of particular vices. Many marginal notes and interlinear glosses.

Dated (see f. 42v) the 6th Jum. II 1286/ the 24th Sept. 1868, transcribed by Minhātu’llah Paṭiāwī (Paṭnāwī?).

Fl. 48; S 8 x 5,25; 6,25 x 3; II 13, no jadwals. Europ. pap. Ind. n. ast. Cond. tol. good. Dirty.

510.

Ghāyatul’-makān fi dirāyi’z-zamān.

A treatise on space and time, discussed from a theosophico-psychological point of view, proving their illusoriness, especially with regard to the supernatural powers of the Deity or the saints. It is the same work as described in EIO 1860 IV and IVASB 1392, where it is styled Ghāyatul’-imkān fi dirāyi’l-makān. In the colophon of this copy it is called Ar-risālatul’-makāniyya. In the India Office copy the authorship is ascribed to Maḥmūd Usnā’i. However, here, however, it is attributed to the famous Sufic saint, ‘Aynu’l-Qudāt Hamadānī (f. 22, in the colophon),

The word Sayyid is probably due to the confusion, on the part of the scribe of ‘Aynu’l-qudat with Sayyid ‘Ali Hamadānī, so popular in India.
who died ca. 533/1138-1139, cf. above, No. 408. This statement seems to be rather unreliable: but the style of the treatise resembles to some extent that of the *Tamhidat*, and the authorities, referred to here, all are early Sufi writers or saints. It is divided into several unnumbered *fasls*, without special headings. There are occasional Persian and Arabic poetical quotations. On the whole, the work may really be of an early origin. The text of this copy coincides closely with that of On 49 (IV ASB 1392), except in the concluding lines. Beg, as usual:

"الحمد لله الذي لا أخوة ولا أولة ولا أول له خريطة... بدأ أحاس الله تعلمي وتعليكم وتعليكم كل جوهر بابشة عالم النم" 

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/six c.

Ft. 22: 8 10.5 x 6.5; 7.75 x 4.5; II 17, no jadwals. Or, greyish thick pap. Course Ind. mast. Cond. bad. Worm-eaten and repaired.

511. (Majmū'a).

(Majmū'a).

II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters:

1. (f. 1). Mukhtasur *fi-n-nafe*. A short treatise, in Arabic, on psychology, ascribed to the authorship of Aristotle (cf. R 834 XXIII, where a Persian version of this work, also ascribed to Aristotle, is mentioned). It is divided into seven short *qauls*. Beg.

2. (f. 3). *Adab Aristotalis*. A short tract, in Arabic, dealing with the elements of morals; it is ascribed to the authorship of Aristotle "who taught it to Alexander." Beg.

3. (f. 4). *Risāla dar hikmat*. A short treatise, in Persian, without a title or any mention of the name of the compiler and the date of composition, dealing with theosophic matters. It is dedicated to a sultan (f. 5v), whose name does not appear. The work is divided into two *maqāms* (I, f. 5v, and II, f. 10v), subdivided into several minor sections. Beg.

أثبات جمال قدم أز أن مثالاً على كلام
4. (f. 15v). (Muntakhab min Ihyā’i’l-ulūm). A short extract from Ghazālī’s well-known work, Ihyā’ul ulūmi’d-dīn, beg.

On ff. 22-23 there are minor extracts, in Persian and Arabic, on different subjects.

Copied, according to the colophon on f. 15, the 22nd Shawwāl 1156 (the 26th year of Muḥammad Shāh), or the 9th Dec. 1743; but on f. 3, i. 2, the date is the 12th Shawwāl 1126. As the text is continuous, and the handwriting exactly the same, this must be a mistake.


3. Logic.

Minhāju’l-mubīn.

A treatise on logic, written in fairly archaic and simple language. The title, as above, is given in the colophon; in the heading at the beginning of the treatise it is called Risālat fi’d-mantiq. In the same heading the authorship is attributed to Bābā Afdal Kāšī (d. 707/1307-1308), cf. above No. 419. In the text his name is not mentioned, and it is impossible to decide as to the correctness of the statement. Apparently this MS. originally formed a part of the volume to which belonged Nos. 419 and 420 in this catalogue, containing works of Afdal Kāšī. The title of this treatise is mentioned in the fihrist of Kāšī’s compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

Copied towards the end of the xii/xviii c. The last folio is of more modern origin.

Ff. 39; S 10.75 x 6; 8.25 x 4.25; II 21, no jadwala. Or. pap. Ind. nast. Cond. tol. good, except in the middle Worm-eaten.

Muḥākamāt.

A commentary on a treatise on logic; the original is a slightly different version of the well-known Kufrā, by Sayyid Sharifu’d-Dīn ‘Alī Jurjānī (d. 816/1413-1414). The commentator is here
514.

(Majmū‘a dar manṭiq).

A collection of short treatises on logic, in Persian and Arabic, by different authors:

1. (ff. 1-119v). Shahr-i-Tahdhib‘ul-manṭiq. A Persian commentary on the Arabic treatise on logic, Tahdhib‘ul-manṭiq wa‘l-kalām, of Sa‘ūdī-Dīn Mas‘ūd b. ‘Umar at-Taftazānī (d. 791/1389). It is the same work as the one described in IyĀSB 1410; the present MS, is incomplete at the beginning and opens with f. 1, l. 14 (from the bottom) of that transcript. As in the Society’s copy, there is here no mention of the commentator’s name.

2. (ff. 120v-155). Shahr isāghūjī. It is written in the colophon, Ḥāvāshī isāghūjī. It is an Arabic commentary on the well-known treatise on logic (also in Arabic); by Athīrū‘Dīn (Mufaddal b. ‘Umar) al-Abhārī, d. ca. 663/1264-1265 (cf. f. 120v), see IyĀSB 1408, 3. The name of the commentator is not given. Beg.


الحمد لله الذي جعل مفهوم الإنسان مظهر المعلومات الم
4. (ff. 176v–181). (Risāla dar mantiq). A brief elementary treatise on logic, without a title, the author’s name, or the date of composition. Beg.

5. (ff. 182v–195). Kubrā. The most popular school-book on logic, by Sayyid Sharif, or Sharifu’d-Dim ‘Ali Jurjānī (d. 816/1413–1414), the same as IvASB 1408, 2. Beg. as usual:

6. (ff. 195v–196v). Sughrā. Another, shorter, treatise on logic, by the same Sayyid Sharif, see IvASB 1408, 1. It is incomplete at the end. Beg. as usual:

Copied towards the end of the xiii/xiv c.

Ff. 190: 87, 75 x 4, 75; 5 x 2, 5; II 13, no jadwals. Blueish Europ. pap. (embossed “Bath”). Cond. very good. A few emendations on the margins.

515. اساس الاقتباس
Asāsu’l-iqtibās

An incomplete copy of the same lengthy treatise on logic as the one described in BI 729. It does not contain any mention of its author or of the date of composition. There are apparently no references to the authorities, except those to Avicenna, which are very frequent. The Paris copy contains nine maqālas, but in the present MS. there are only five. I (f. 4); II (f. 19v); III (f. 35v); IV (f. 113v); V (f. 229v); VI (f. 336v); VII (f. 347v); VIII (f. 353v); IX (f. 355v). Begins as in BI 729:

خداً از آن مطلع در بخشنده را وارد حیات و دلها مبیان

Dated the 28th Jun. I 1321/ the 12th July, 1906, copied by Sayyid Abū’l-Qāsīm, surnamed Mawālī Bakshā(f). Ff. 308; 8 9, 75 x 6, 5; 7, 5 x 4; II 15, no jadwals. Europ. pap. Ind. nast, Cond. good. A few emendations on the margins.

4. Lexicography.

516. فرهنگ نامه
Farhang-nāma

An early work on Persian lexicography, dealing with rare words met with in the Shāhnāma, here said to be Pahlawi.
Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawi, surnamed Qawwās (f. 1v), but his fuller name is given in the Dastūr’-afādīf (No. 517, f. 4), as Fakhru’d-Dīn Mubārak Shāh Ghaznawi, surnamed Kāmāngar. As stated in R 491 (on the authority of Firishta, vol. I, p. 214), he was living in the reign of ‘Alā’u’d-Dīn Khilji (695–715/1296–1316). He refers to his predecessors only in general terms (f. 3), but does not specify any particular work. This Farhang-nāma is often referred to as an authority in the earlier lexicographical compositions (cf. Blochmann, Contributions, No. 61 in the list), but apparently no copy of it is known in Western libraries.

The treatise is divided into five bakhshis, each subdivided into several gūṇa, etc., in which the words are arranged according to the subject to which they belong. Their list is given on ff. 3-4 (although, as usual, there are some discrepancies between it and the headings in the text, chiefly in wording):

1 Hājj Khalīfa (vol. IV, p. 419, No. 9044) calls him Fakhru’d-Dīn Ibrāhīm b. Qiwām al-Qawwās.

(f. 4) بخش نخست در نامه جهانیه که پری ازای سویی بال را داده

(f. 4) کوئه نخست در نامه زردن خدامی تعالی الم

(f. 7) دوم در نام جهانیه پرایندگان جهان فریسته و بیضاباز

(f. 47) و کتابا و ودیعیا و مانندان

(f. 9v) سیویم در نام آسان و ستارگان و ماهیا

(f. 9v) جمار در نام اتش و بال و اب و خاک

(f. 10) بنجم در نام جهانیه که میان اسان و زمین بیدا اند

(f. 13v) بخش سیویم در نام جهانیه براینده که انواج خواندن جهان زمین و کل

(f. 16) و خاک و مانند این و این همین کوئه است

(f. 16) و درخست و مانند ان

(f. 16) کوئه نخست در نامه كیا و سبزه

(f. 16) دوم در نام کلیا

(f. 19v) سیویم در نام درخست کیا دار
کونه جهارم در نام کشت و علقه‌ها (22)
بعضش جهارم در نام جانوران از بردبند و خزنده و جبخنده و مانند آن (22)
کونه فخست در نام بردبکان (22)
دوم در نام جانوران آبی (1)
سیبوم در نام خزندگان زمین (26)
جهانم در نام جبخندگان یعنی جبخان پایان (27)
بنجم در نام آدمیان (29)
بعضش بنجم در نام جیره‌هایی که از کار ادیت و ادیت را بکار آید (43)
کونه فخست در نام جایی و خانه‌ها (43)
دوم در نام آندها و مانند آن (49)
سیبوم در نام خزندگان و جبان (52)
جهانم در نام بردبکان (54)
بنجم در نام بیماره‌ها (57)
شکم در نام جنک و جنک لوران و سازنده جنک (58)
هفتم در نام کاربران و سازنده‌ها (62)
هشتم در نام تغییر و جویی که باشند (66)

The copy is incomplete at the end, and the last genden, which is mentioned in the list given in the preface, does not appear in the text.

The words have no special arrangement within each section, and are even not always properly marked. The quotations are abundant, especially from Daqiqi, Asadi Tus, Nizami, Khazani, Rafiqi, Unsuri, Manjik, Raddaki, and Farrakhi. Many other poets are quoted, but not so often: Firdausi, Nasir-i-Khusraw, Mujir Baylaqani, Sufani, Mu'izzil, Watwath, 'Asjadi, Sanai (strange to say, I have not noticed any quotation from Anwari). Of the lesser known early poets there are: Shams-i-Tahbas (cf. f. 9), Abu'l-

1 Added on the margin in the preface. In the text, the heading is omitted.
2 This should probably be the 9th, because in the text there is another seventh genden (f. 66v) در نام نگاریق در جنگی که باعث (1) شکفت شد.
Lexicography.

‘Abbas, Abu Shukur, Fakhri (cf. f. 15v), ‘Arudi (f. 18), Kisâ’i, Sharaf Shufurwa, Hakimi (ff. 20, 25v), Azidi (f.—f. 20), Suhayl (cf. f. 20v), ‘Ali Qutrub (f.—f. 20v), Bahrami (f. 20v), Abu’l-‘Alâ Shushtari (ff. 21, 33), Abu Shakhir Bukhâri (ff. 21, 22v), Khumkhâna (f. 21v), Khujasta (f. 23), Azraqi, Bu Tahir Khusrawanî (f. 29), Mas’ud-i-Sa’id-Sulaymân (sic, f. 28), Mu’affari (f. 29v), Tayyân (ff. 30v, 59), Ma’rûfi, Khâfira, Jâybari, Bu Sa’id (f. 33v), Bu ‘Aşim, Sâlar, Bu Shu’ayb, Shahîd, Taji-dabir, Labibi, Bu Hanîfa (f. 43), Bundar Râzi, and others.

The preface contains nothing beyond the stereotype story of the insistent requests to the author by his friends to compile the book. No information is given as to the date or place of composition, or the prince in whose reign it was composed. Beg: (the initial lines are apparently lost and the MS. opens abruptly):

... به كلام آمرُ الرؤْن (كار) ببر (بيهى) و همّى (سيهى) لندك (أن)
بدة منازرُ جوز (كار) يا ياران و ياران بي تربى و رج و دم، جنين كود

An old copy, slightly incomplete at the end, transcribed apparently in India towards the end of the ix/xv c., or in the beg. of the x/xvi c., in the peculiar shikasta of that time. On many folios there are corrections, interlinear and marginal notes and glosses, by different hands, belonging to much later periods. Catchwords have disappeared on many leaves, so that the sequence cannot be properly verified all through, but there are apparently only one or two small lacunas, in the middle of the volume.

Fl. 68; 8 10 × 6,25; 8,5 × 4; ll 18, within jadwals. Old. Or. pap. Peculiar old Ind. shikasta, often dotted. Condi. tol. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

517.
Dastûru’l-afâdîl.

II 418.

An old lexicographical work, often referred to by the authors of Persian dictionaries (cf. Blochmann, Contributions, No. 17 in the list). The author does not give his full name, but several times mentions his surname, or part of the name (Hâjat-i-) Khayrat (probably for Khayratu’l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihli. The work was composed in 743/1342-1343, cf. f. 22:

کسی که این عین نطقه بای جود
دها تحریک (حمّات) خواجه کوبد
هزجرت بود هفصد با سد و جبل
مرنگ کشته دستور افکله
The title is also mentioned on f. 6, top, as Dastəru‘l-əfaqīl fi lugină’t-l-jādā‘dīl. The name of the person to whom the book seems to be dedicated appears as Shamsu‘d-Dīn Muhammad Ahmad b. ‘Ali Jajnīrī (؟‌حاجنيري‌) who is profusely eulogised (ff. 2v–3). He apparently was an important divine, or a wazir.

In the lengthy introduction the author refers, besides, with special reverence to Fakhru‘d-Dīn Mubārāk Ghaznavī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The Farhang-nāmā is frequently referred to. Other authorities are: Rashīd Waţwāţ (with his work, Ḥadā‘īqu‘ās-sihr), f. 5; Ruknu‘d-Dīn Nawī (f. 4v), the author of some Munsha‘āt; Shihābu‘d-Dīn Jauhari (f. 4); Zahiru‘d-Dīn Fāryābī (f. 5), Mujir Baylaqānī (f. 5), and many other well-known early poets (ff. 5–5v).

The dictionary itself (beg. on f. 6) is most disappointing. It is utterly inadequate (for instance, the section of dhāl occupies only 8 lines!). The words are arranged under their first letter (there is apparently no further arrangement whatsoever). There are Persian and Arabic words, rare and common, and a multitude of proper names, glorious attributes of God, etc. Only equivalents in Persian are given, and there are no illustrative quotations, or examples, whatsoever. The copy is incomplete in the middle: there are lacunas after f. 9 (end of ٠, the whole of ١, and beg. of ٢), and after f. 16v (٣—beg. of ٤).

The opening lines are apparently copied from the Farhang-nāmā, as they resemble the beg. of No. 516, and there is a reference to Fakhru‘d-Dīn:

سِيَاسَةُ وَسِتْاْشِ وَقِيَامُ وَقُنِائِشُ (se) مَرْبُودَاتُ أرَنْدَةُ کُنَّي وَسِيَهْرُ وَدَارَنْدَةَ مَاَدُ وَمِبْرَالِغُ ... جَنْبَانِ مِيْقَرْمَانِد لِسَانِ جَبَلْاَتِ مَقْنِدُ ... قَضَارُ الْحَائِرُ وَالْمِلْكِ الْأَلِمُ ... اَمْامَ يَعْرِفُ ... سِيَاسَةُ وَسِتْاْشِ وَقِيَامُ وَقُنِائِشُ (فَ. ٢) اَمْامَ يَعْرِفُ ... سِيَاسَةُ وَسِتْاْشِ وَقِيَامُ وَقُنِائِشُ ... سِيَاسَةُ وَسِتْاْشِ وَقِيَامُ وَقُنِائِشُ ... شَفِيعُ بَنْدَةُ مَحِيَافُ رَفِيعُ مَكَامُ أَنْدَرَةُ وَسِيَهْرُ وَدَارَنْدَةُ مَلْکُ وَسِتْاْشِ وَقِيَامُ وَقُنِائِشُ ... اَمْامَ يَعْرِفُ ... سِيَاسَةُ وَسِتْاْشِ وَقِيَامُ وَقُنِائشُ ... شَفِيعُ بَنْدَةُ مَحِيَافُ رَفِيعُ مَكَامُ أَنْدَرَةُ وَسِيَهْرُ وَدَارَنْدَةُ ... اَمْامَ يَعْرِفُ ... ۔

An old copy, dating apparently, as the preceding one, from the end of the ix/xv c., or beg. of the x/xvi c., written in the peculiar Indian shikasta of that period. There were apparently many marginal notes (cf. f. 6, 14, etc.), but they have been cut off and the text pasted to new margins, according to a detestable practice of some booksellers. A note on f. 1, dated the 15th Rajab 879/ the 20th Nov. 1474.

Fl. 22; S 12,5 × 7,5; 8,5 × 4,5; ll. 25, within jalwals. Or. (and Europ.) pap. Old Ind. shikasta. Cond. tol. good. On some folios traces of moisture.
518. 

Mu’ayyidu’l-fuḍalā’.

The well-known dictionary of Persian words as well as the Arabic and Turkish expressions found in the works of Persian poets, composed some time in the X/XVIc., by Muhammad b. Lād (who has changed here, f. 2, l. 7, into Muhammad Marād), see IVASB 1415. This copy contains an appendix at the end, dealing with numerals and rules of Persian grammar. This appendix is slightly incomplete at the end. It is not found in IVASB 1415. Beg. as usual:

معلوم متوانی و مدلی متكنی مرداد دانان الف

Copied in the xi/xviii c., by different scribes, with many notes and glosses on the margins.

Fl. 442; 8 11.25 x 6.25; 8.25 x 4; ll 21, no jadwals. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519. 

Kashfu’l-lughāt wa’l-istišlāhāt.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed ca. 950/1543-1544, by Ḥabīb Raḥīm b. Ahmad Sūr, see IVASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual:

الحمد لله ما حد و عدود الكثب أغلف العبد الف

In the present copy the text is written in two columns, in European style, in such a way that words and their explanations are separately written opposite each other (the remarks on vocalisation are omitted).

Copied for Capt. Herbert Lloyd (جمنوني المريوت لإيد), at a place Chhānwani (سرسي), near Cawnpore, by one Muhammad Wārīth, of Saubhal, and dated the 20th Ramadān 1195/the 9th Sept. 1781.

Fl. 423; 8 12 x 7.5; 11.5 x 6.25; ll 34, in two columns, no jadwals. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520. 

The same.

Another copy of the same work, containing the second half of the dictionary, from the letter چ to the end.

Dated the 18th Rab. I 1197 (the 40th year of Aurangzib’s reign), i.e. the 27th Oct. 1695, in the pargana of Kītwalī, copied by Karāmī’l-jāh b. Ahmad b. Irbakhsh Siddiqī.

Fl. 228; 8 12.5 x 6.5; 9.5 x 3.75; ll 23, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.
The same. II 499a.

Another copy of the beginning of the same dictionary, to the letter dhāl, i.e. about one-third of the whole work. Beg. as in No. 519.

Copied apparently in the end of the xii/xvii c., or the beg. of the xiii/xix c., by different hands.

Fl. 222; S 12.5 x 8.5; 10 x 4.25; II 20-22; no jadwals; Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten.


A dictionary of rare Persian and Arabic words and difficult sentences found in Persian classical poetry, arranged according to the first and the last letters of the words, the same as the one described in IvASB 1420, where references to other catalogues are given. The name of the author, who was Shir Khān, surnamed Sūr, and the date of composition (X/XVIe.) are not mentioned in the preface; the latter does not seem to be genuine but is possibly supplied by a scribe, and appears to be quite different from the one given in IvASB 1420. The dictionary itself begins quite correctly. Beg. of the preface:

محمد نیکیاس میرزا زا که دلانی عزالدین الم

At the end (ff. 228 sq.) there are two appendices:

1. (ff. 229-240v). (Farhang-i-shīr-i-Gulistān). A list of Arabic quotations and expressions in the Gulistān of Sa’dī (see above, No. 212), with interlinear Persian translation. There is no preface, and no colophon; the title as above is given in a subscript on f. 238v, where the date of copying is given as the 27th Dhī’l-biṣṭa 1060/the 21st Dec. 1650. The words āzān ʿīrī महत्वपूर्ण apparently refer to the owner of the copy.

2. (ff. 241v-325v). (Lughat-i-‘Arabi). A concise Arabic and Persian dictionary, without any introduction or colophon. The title, the name of the author, and the date of composition are not given. It is arranged according to the first and the last letters of the words; there are no quotations, and the Persian equivalents are very brief (cf. f. 275v). Beg.

استعماللا—شتایلا کوردی—ابواب—طبيب الم

It may be a farhang to some particular work.

The main entry is dated (f. 227v) the 14th Mu‘arram 1062/the 27th Dec. 1651, and is called the property of Shaykh Mustāfa b. Ibrāhīm b. Hāb b. Baha’īd-Dīn ʿUmdatul-Mulk, an inhabitant of Chanderi. Most probably he was not only the owner, but also the scribe, and apparently is the same as the one mentioned on f. 230v (cf. above), because the handwriting in both items is the same.

Fl. 325; S 8.8 x 5.5; 8.25 x 3.25; II 17, no jadwals; Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.
LEXICOGRAPHY.

523.

Majma’u’l-furs.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muhammad Qasim b. Hajji Muhammad Khashani, with the takhallus Sururi, who flourished in the beg. of the XI/XVIIe. The present version is the so-called first edition, which was completed in 1599-1600 (f. 2, top), and dedicated to Shah ’Abbās I (f. 2v). See Bl 995-998, EIO 2478-2480, Br 142, FR 1729-1731, Pr 192, 228, Ros 298-299, R 498-499, Fl I 101-102, Aum 101-105, Leyden C. I 96. Cf. different notes in Mélanges Asiatiques, vol. IV, p. 498, vol. V, p. 238 and especially vol. IX, pp. 531-535; Blochmann, JASB, vol. 37, pp. 12, 16-18; Lagarde, Pers. Studien, pp. 56-59, etc. Lith, Tabriz, 1844. The sources (f. 2), which were specially studied by C. Salemann, Mélanges Asiatiques, vol. IX, pp. 531-535, are also mentioned in Bl 995 and R 498-499. Beg. as usual:

... دت دل این ایری وردن اشکلور و اندبیا این سخس هر خردنم ... Dated the 11th Mubarram 1087 (the 26th March 1676); at Qazan (Russia, as here said; the name of the city is not definite; an extraordinary example of the wanderings of books!), copied by Abul-Qasim b. Malmu’d Khan’lal (خنوسلو )

Fl. 221; 8.11,75 x 7.6; 8.5 x 4.75; ll 20, no jadwals. Old Europ. pap. Careful Pers. nst. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524.

Farhang-i-Jahangiri.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608-1609, by Jamalud-Din Husayn Inja b. Fakhrid-Din Hasan Shirazi (here not clearly legible, f. lv, bottom), who died shortly after 1030/1621, see Iv.ASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 a’ins) occupies ff. lv-19v; the dictionary itself ff. 20-468; the khātimā is incomplete, and out of the five dars, into which it is subdivided, there are only: the second (ff. 468-505) and the fifth (ff. 505v-519v), corresponding with ff. 417-434v and 441v-449 in Iv.ASB 1421. Beg. as usual:

... بیلم ایرد بخششیونده و بخششیونده، آنکه برلوح زیالما هرفن أولم ... Copied apparently in the beg. of the xii/xvii c.

Fl. 519; 8.10 x 7.25 x 4; ll 21, no jadwals. Brown Or. pap. Good Ind. nst. Cond. not good. Damaged by "repairs." Many marginal notes.
A Persian dictionary, alphabetically arranged according to the first and the last letters of the words. It contains also a number of Arabic words and proper names; it seems that there was no special class of idioms to which particular attention was paid. It was compiled in 1018/1609-1610 (f. 2v, bottom), by 'Ali Yāsufi Shirwāni (f. 2v), and was dedicated to Khusraw Khān (f. 6v), who is probably identical with the eldest son of Jahāngīr (b. 995/1587, d. 1031/1622). The present dictionary is apparently very rare, and is either entirely unknown to the later Indian lexicographers, or is referred to by them under a different title. The authorities, 12 in number, are given on ff. 2v-3; almost all are the old works often perused by other authors: 1. Tuhfat-un-'ahl-bahā, by Hāfiz Aūbāhī (from Obe, near Herat; here called the father of the "famous calligrapher 'Ali al-Husaynī"; he composed his work in 936/1529-1530, see R 494-495); 2. Mi'yar-i-jamalī, by Shams-i-Fakhri (comp. 733-744/1332-1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. Sharaf-nāma-i-Ahmad Mun- gari (comp. 864-879/1459-1474, cf. IV ASB 1414); 4. Risāla of Abū Manṣūr 'Ali b. Ahmad Asadī at-Ṭūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. Nuskhā of Husayn Wafā'ī (cf. R 498); 6. Risāla of Mirzā Ibrahim b. Shāh Husayn Isfahānī, who was a wazīr to Isma‘īl I (Saifwī); 7. Risāla of Muhammad Hindūshāh; 8. Mu‘ayyid-un-judalā (see above, No. 518); 9. Sharh-i-sāmi fi-l- asāmī ; 10. Risāla by Abū Hāfīs Sughdī; 11. Adītul-judalā', by Ḥādī Khān (here Jān) the father (not son, as usually) of Muḥammad Dīhlawī (comp. 812/1409, cf. IV ASB 1413); 12. Jāmī‘ul-lughāt, versified, by Niyaẓī Hijāzī.

The title is not explicitly mentioned in the lengthy preface, and it only appears on p. 7 in the following verse, and may be read also Durr-i-Durrī:

جوون ز قضا عورت اقتصام یافته هم ز قضا در دری قام یافته
Beg. of the preface:

پیش وجود همه ایندکسان اکل ... شکو و سبیل بیجود و قیاس مبدی

Beg. of the dictionary (f. 7):

باب الف مع الف ابنسنا بغل همزه و دال و سوکون تاو و سنه اللم

Dated the 16th Shawwāl 1233/the 19th August 1818, at Kalğrī (کلگری),
copied by Ḥājī Husayn b. Muḥammad Rāfī‘ī-d-Dīn.

Ft. 11b; 8 11 6.5; 8.35 4.5; 17, no jadwals. Or. pap. Ind. mnd. Comd. tol. good. Slightly worm-eaten. Additions and glosses on the margins.
526.

Chiraghen-hidayaat.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Siraj-ul-Alam Khan Arzu (cf. above, No. 295), who died in 1169/1756, see IVASB 1435. This copy seems to be complete, but is in a bad state of preservation. Beg, as usual:

抄美بعد حمد رافع جميع لغات و علوة برافض و افضل موجودات الله
Copied towards the end of the xii/xvii e.
Fl. 162; S 8,75 x 5,25; 7 x 3,25; II 17, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527.

Farhang-i-Khani.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khan Muhammad b. Khan Muhammad b. Nimati-l-lah Siddiqi, of Harahpur, in Orissa (f. 1), in 1174/1760-1761 (see f. 2, top, where the chronogram is given). Both rare and very common words are included, and freely illustrated by quotations from the classical poets. The copy is incomplete at the beg., where probably only one leaf is lost, and at the end, where it breaks off in the end of the letter m. Beg. abruptly:

هوش رشک از زایهٔ... اما بعد، کتاب این کتاب معنی‌شریک وزایه
A bad, carelessly written copy, dating from the beg. or middle of the xiii/xiv e.
Fl. 266; S 8 x 5,75; 6,5 x 3,75; II 13, no jadwals. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528.

Mustalahatu'sh-shu'ara'.

A dictionary of Persian words and sentences used in the writings of modern Persian poets, with numerous quotations. It appears to be the same work as the one described in R 503; it was begun in 1180/1766-1767 (the title, as above, is a chronogram for this date, cf. f. 1). The name of the author is given in the colophon as Siyalkutti Mal (سیال کوتی مال), who used the takhallus
Wārasta, and was a native of Lahore. It is based on standard works on Persian lexicography, and their list is given at the bottom of f. 1. Beg.

Bism Allah mubīya mi ḥawam wa ṣafina kannah dīri ṣurtuṣṭī mīrām allūm

Dated the 27th August 1840, at a place called Barwat (١ بِرْوَت). Fi. 128; S 9,75 x 7,5; 8,25 x 6,25; II 19, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529.

Iṣṭilāḥūt-i-shuʿarā-i-mutaʾakhkhīrin.

II. 500.

A short vocabulary of metaphors used by modern poets. The name of the author and the date of composition are not given. The title, as above, appears in the colophon. No preface; the booklet begins abruptly:

الف: أشک شکور، كربه شادی الیم

Dated the 6th Dhl’l-Hijja 1261/ the 6th Dec. 1845.

Fi. 13; S 7,25 x 5,25; 5,25 x 3; II 11, no jadwals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530.

Bahr-i-ʿajam.

II 416.

A Persian-Persian dictionary, in which occasionally some common Arabic and Urdu expressions are also included. It is arranged according to the European system, and does not contain illustrative quotations. The author, Muhammad Husayn (Qādiri), who used the takhallus Rāqim (see the Ishrāṭ-i-Binīṣh, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XII/IXIC. His book was begun in 1268/1851-1852 (cf. f. 2, top, where the chronogram اننار اعظم is given), and completed in 1272/1855-1856 (cf. f. 239v, chronogram مصطلاحات شعراي عجم). It is dedicated to Nawwāb Muḥammad Ghauth Khān, of the Carnatic, with the takhallus Aʿẓam (born the 1st Dhl’l-Hijja 1239/ the 28th July 1824, see the Ishrāṭ-i-Binīṣh, No. 61, f. 5v, and cf. Spr 172). It is based on standard lexicographical works (see f. 1v, bottom and f. 2, top), and contains a short preface, beg.

سر بصر عجم

اًما بعد وtheast كرامي

مرئيت سفن نهمان نكتة دان الم
Lexicography.

Beg. of the dictionary itself (f. 2v):

The copy is an autograph, dated the 12th Dhl'-Hijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Fr. 239; S. 13 x 8.5; 9.25 x 5.25; II 25, in two columns, no jadwalps. Blue Europ. pap. Ind. nst. Cond. good

531. (Majmū’a dar lughat).

II 417.

A collection of fragments and extracts of lexicographical contents from different well-known works. The majority are not literal copies, but abbreviated versions of their originals:

1. (ff. 1v–42v). Murakkabāt-i-Jahāngīrī. The first dar of the khātima of the well-known Farhang-i-Jahāngīrī, see IV ASB 1421, ff. 383r–417 (cf. No. 524 above, which is incomplete). This section deals chiefly with metaphorical expressions. In many places the text does not coincide literally with the original. Beg.

bab al-f, Ab Ansh Zakh, Ab Ansh Za'im, Ab Ansh Nma Alm

2. (ff. 43–53v). Isti‘ārat-i-Surūrī. The concluding chapter of the Majma’ul-furs, see above, No. 523, f. 219–221, beg.

bab al-f, Ab Shanalas, Qalan Daula Alm

3. (ff. 54–137v). (Risāla dar lughat). Another extract, also on metaphorical expressions, probably also taken from some well-known lexicographical work. No heading is given here, and no colophon (it breaks off in the beg. of the letter ‘ayn). Beg.

Ab Jj Jstt Ansh Pj Ab Ansh Yrd, Ab Anshn Shrt Nzd Alm

4. (ff. 138–188). Mukhtasār-i-Chirāgh-i-hidāyat. A fragment of an abbreviated version of Sirāj ‘Ali Khān Ārzú’s well-known lexicographical work, Chirāgh-i-hidāyat, see above, No. 526. This version is much condensed, quotations are omitted, and even the order of the expressions is not always preserved intact. It opens in the beginning of the letter p. Beg. abruptly:

반다شاخ خود، ماندالخ وق نخود، کلیخت از نفیشت ال...
(b) Arabic-Persian and Persian-Arabic.

Maṣādir.

A dictionary of Arabic masdars, translated and explained in Persian, by Abū 'Abdillah al-Ḥusayn b. Ahmad az-Zauzání (d. 486/1093), see Bl 942–943, EB 1630–1632, R 505, Fl I 105, Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpaz, 331, etc. Cf. Brock. I, 288. In the colophon it is called Tāju'īl-maṣādir, but this is obviously wrong. Beg. as usual:

الحمد لله على سواء الهد المسايقه انولجاً الم

Copied in 1232/1816–1817 (the date is scratched so as to read 1132),
Fl. 143: 8 8.25 x 5; 6 x 3.25; II 17, within jadwals. Or. pap. Ind. nasta. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

533.

Nisābu’s-ṣibyān.

The well-known versified Arabic and Persian school vocabulary, by Abū Nasr Muhammad (or Mas‘ūd) b. Abī Bakr b. Husayn Farāhī (or Farāhānī), who flourished ca. 617/1220. See IvAŠB 1411, where references to other catalogues are given. It is usually divided into a number of qit’as, each illustrating the rules concerning a particular metre. In this copy there is no prose introduction, found in some transcripts, and the work begins abruptly:

اَمَا بُعْدَ هَمِیٰ كَوْدِ اَبِو نَصْرٍ فَرَاہیٰ... حَسَدٌ حَافِدٌ وَ حَفَدٌ حَاسِدَةٌ الم

Dated the 14th Jum. I 1188/the 13th Aug. 1772, at Sad‘hsh, copied by Muḥy‘d-Dīn b. Qādir Wall.

* Fl. 105–111v: 8 8.25 x 4.25; 5.25 x 2.25; II 9, no jadwals. Or. pap. Ind. nasta. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

534.

The same.

Another copy of the same work, with numerous marginal and interlinear notes and glosses. As usual, the arrangement, and even occasionally the wording of this copy slightly differ from those in the preceding one. Beg.

بعد تصميم خدارنه الهم... ديره مصطفى خير اليماني... همي كود اب
نصراها الهم... حسد حافد و حقد حاسدة الهم

On ff. 30–37, there is an Arabic and Persian vocabulary, without a preface or colophon. It seems to be a glossary to
some book, the title of which is not given. Many notes and glosses on the margins.

Copied probably towards the end of the xii/xviii c.

Fr. 37; 8 9.5 x 5.75; 6.75 x 3; ll. 10, within jadwals. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

535.

The same.

Another copy of the same work, also with marginal and interlinear glosses. In the greater part of the text, however, they have not been written in, although space is reserved for them. Beg.

پس از تجزید و توحید المتن، همیکوند ابو نصر فراهی، حسن حافظة الم

Copied apparently about the middle of the xii/xix c., by Panditâ son of T'hákurdâs.

* Fr. 1v-33; 8 12.5 x 6.75; 8.75 x 3.75; ll. 11, within jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

536.

The same.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله ... قال شیم الملک امام العالم بدر النحى والدین شمس العلماء في العالمین علم البدا علامة الورائی، بیبت همین کوید ابی نصر فراهی الغ

Copied about the middle of the xiii/xix c.

* Fr. 216-233v; for measurements, etc., see above, No. 114.

537.

The same.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg.

as usual:

همیکوند ابو نصر فراهی، حسن حافظة الم

Copied in the xiii/xix c. Marginal and interlinear notes on several folios.

Fr. 19; 8 9.5 x 6.25; 7 x 3; ll. 12, no jadwals. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.
538.

Sharḥ-i-Nisābu’š-ṣibyān.

A commentary on the Nisābu’š-ṣibyān (see Nos. 533-537), by Muhammad b. Faṣih b. Muḥammad, surnamed Karim ad-Dasht-i-bayāḍī (in Quhistan, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVI c. This work is different from IvASB 1412. Other commentaries on the Nisāb are enumerated in EIO 2383. Beg.

539.

Niṣāb-i-Badi’i.

A versified school vocabulary of Arabic words, also styled Muthallathu’l-lughāt, or Niṣāb-i-muthallath, by one Badi’i (cf. f. 15 إينجنيئن شعر بديعي را بديعي نظام كرود). See EIO 2383, 2384, 2958, EB 1650, 1651. The date of composition is not known, but the work may be old. Beg. as in EB 1650:

The term muthallath, here alluded to, refers to the fact that every bayt uniformly deals with only three words. The poem has the form of a qaṣīda, the rhyme being لات، all through.

540.

‘Uqūdu’l-jawāhir.

A short versified school dictionary of the most common Arabic words. It is divided into 51 qīf as which, in addition to the lexicographical material which they contain, serve also as specimens of different metres. In a prose introduction, the author calls himself ‘Abdu’l-Jalil b. Rashidi’d-Din ‘Umar al-Waṭwatt;
he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muhammad b. Bāyazid b. Murād b. Īrkhān b. ‘Uthmān (824–855/1421–1451). See R 507. This version is probably slightly different from the one in the British Museum copy, as the latter contains only 50 qīṭas. It may be identical with the one described in Ḥājjī Khalīfa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

Beg. of the treatise itself (f. 2v):

Dated Ša‘rābād (Bīdar), the 21st Shabhān 1098/ the 2nd July 1687, copied by Muhammad Jafar b. Muhammad Qasim Tihriini. Many marginal notes. Ff. 33v–34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwīsh risāla at the end.

Ff. 38–9: 8 7,75 x 4 5; 6 x 2,75; f 15, no jadwals. Brownish Or. pap. Ind. nást. Cond. not good. Worm-eaten and repaired.

541.

Tāju‘l-asāmī.

An Arabic and Persian dictionary, dealing only with nouns, alphabetically arranged according to the first and the last letters of the words. There are no indications as to the name of the author, the date of composition, and the real title of the book. The title as above is given on f. 1, apparently by the same hand as that by which the bulk of the MS. is copied. See EB 1634. Ind. libr. Bh 249. Beg.

Dated the 9th Shāfār 1053/ the 29th Apr. 1643, at Lahore, copied by Pir Muhammad b. Muhammad Sharif MOI (صلب نامه).

Ff. 134–8: 10 x 6; 7,75 x 3,75; f 25, no jadwals. Brown Or. pap. Ind. nást. Cond. would be good, but the ‘repairs’ have spoiled it, as portions of many pages are now illegible.

542.

Muhadhdhibu‘l-asmā’.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Mahmūd) b. ‘Umar b. Mahmūd (b.) Manṣūr al-Qādī az-Zanjī as-Sijzī (الْقَانِظُ الْجَانِجِيُّ الْسِّبْزِيُّ). Ḥājjī Khalīfa, vol. VI, p. 273, No. 13459. The date of completion is not given; the copy was probably transcribed from an
original defective in the beginning so that some places are left blank on the first two pages. The authorities referred to on f. 1v are mostly early compositions (like as-Sāmī/īl-asāmī, cf. Brock, I 289); several of them cannot be properly identified. The Tarjumān u'l-Qur'ān, referred to here, may belong to Suyūṭī (Brock, II, 145,5). As the work is mentioned by Ḥajji Khalifa, it seems probable that it was not composed later than the X/XVIc. Prefixed to the dictionary is a short bāḥ on the names of God, and at the end there is another bāḥ, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلق بقدرته الم ... قال العبد الصغير المع

Copied apparently in the beg. of the xii/xvii c. A seal on f. 1 is dated 1143/1730-1731.

Ff. 140: S 10,5 × 6,5; 8 × 4,25; II 23, within jadwals. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A few very marginal glosses.

543.

Muntakhabu'l-lughat-i-Shāhjahānī. III 98.

The well-known Arabic and Persian dictionary, by ‘Abdu'r-Rashid (b. ‘Abdīl-Ghafūr) al-Husaynī al-Madani at-Tatawi (cf. f. 3), who is better known as the author of the Farhang-i-Rashidi (cf. IV ASB 1431), and who died shortly after 1069/1658-1659. This dictionary has been compiled in 1046/1636-1637 (as mentioned in many other copies; in this one the date is not given), and dedicated to Shahjahān (f. 2v). The words are alphabetically arranged; according to the first and second letters. See BI 956-958, EIO 2398–2403, Br 158, 159, EB 1672, 1673, Pr 290, R 510, Leyden C V, p. 150, etc. Ind. libr. Bh 252. Several times lith. and printed in India: Calcutta 1808, 1836; Lucknow, 1835, 1845, 1869, etc.; Bombay, 1862, 1879; Tehran, 1874, etc. A rearrangement of this work has been published by J. H. Taylor, Calcutta, 1816. Beg. as usual:

سنابش و سیلی سالمک الملکی که نذرک آلو نی احصاء الغ

Dated the 2nd Sha'bān 1223/the 23rd Sept. 1808, Lucknow; copied by Rājārām Pandit.

544.

The same.

A fragment of the same, breaking off with the letter ٗ. A worthless modern copy mostly written in bad, dotless shikasta. Beginning like the preceding transcript.

Copied in the middle of the xiii/xix c.
* Fl. 92v-146v; for measurements, etc., see below, No. 562.

II 203.

545.

(Lughat-i-Fārsī wa 'Arabī).

A dictionary of Persian common words with their Arabic, and occasionally Turkish, equivalents. There is no introduction and no colophon, no mention of the title of the book, the author’s name, or the date of composition. The words are arranged only under the first letter. At the end there are a few notes on some special terms. Beg. abruptly:

باب الالف مع اللف - اب ما شاب نشب الف

Copied, by different hands, about the middle of the xiii/xix c.
* Fl. 189; S 11 x 6,5; 7,5 x 4,5; II 11, no jadwals. Or. pap. Ind. nast., bad and stumbilng in the beg., and coarse and often dotless in the greater part of the volume. Cond. good. A few additions and glosses on the margins.

II 424.

546.

(c) Panjābī-Persian.

(Lughat-i-Panjābī).

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXe., by one Ajūḏ’hā Prashād, a taḥsīldār in the Lahore district, for Major George MacGregor (میجر جارج میکریگر), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several maqālus added, containing some special terms and expressions. Beg. of the preface:

بعد ادایت هزاران هزار شکرگناب حق الف

Copied in the xiii/xix c.
* Fl. 406; S 12 x 7,5; 11 x 6; II 10, within jadwals. Eur. pap. Ind. nast. Cond. tol. good.
547. Urdu-Persian. 

Gharā'ibu'l-lughāt. II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wāsi' Ḥānsawi, who flourished in the second half of the XII/XVIIIth. (cf. IvASB 1477 and R 1096). The words are alphabetically arranged only according to their first letters. The title as above is given in the colophon. Beg.

سپحان رکذ رث العرث عما بصفور ... میکود کوتیار کفتار ومعنی و کودار لا یعنی عبد الواسع هانسوز که علی

Copied towards the end of the xiii/xviii c.

Fl. 81; S 7,25 x 4,25; 5,5 x 2,75; II 16, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

548.

The same. Iq 212.

Another copy of the same work, slightly incomplete at the end (breaking off at f. 69v, l. 9 of the preceding copy). Beg. as in No. 547.

Copied in the beg. of the xiii/xix c.

Fl. 62; S 8,5 x 5,5; 6,5 x 3,5; II 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

549. Fathu'l-fahm. II 120.

A brief versified Urdu vocabulary, for the use of beginners. The name of the author is not given, and the date of composition is not clearly expressed. It is most probably 1206/1791-1792, as may be concluded from one of the concluding lines: 

هایی را بیرون ( تاریخ ) کسی ایک، i.e. 1211 ( 4 )، کسی ایک کسی ایک، کسی تاریخ کسی ایک،

بعد از حمد و فضل مر پابشی می تیانیت،

الذی اوحد کمیفی المہارا انس و ولی۔

Copied in the beg. of the xiii/xix c.

Fl. 18; S 8,25 x 4,75; 5,5 x 2,75; II 11, within jadwals. Or. pap., and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.
5. Grammar.

(a) Persian.

Muthmir.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirājū’d-Dīn ‘Alī Khān Arzū (d. 1169/1756). As he states in the preface, it is an imitation of a similar work concerning Arabic philology, called Al-miz’har fi ‘ulūmi’l-lughat, by Ja‘lānū’d-Dīn as-Suyūtī, cf. Brockelmann, II, 155. The work is, as stated in the preface, divided into 41 aṣls, which are of uneven length, subdivided into faṣls, and containing a great many illustrations from classical and modern poetry: (1), on f. 2, explanations of the terms Fārs and Fārsī; (2), f. 3, on the hadiths concerning the Persian language; (3), f. 6, on the general character of the Persian language and its division into the traditionally recognised dialects, etc., with many interesting remarks concerning the evolution of the poetical style up to the author’s time; (4), f. 12, on lexicography; (5), f. 13, on style and rhetoric; (6), f. 16, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words; (8), f. 26, on simple words; (9), f. 28, on pronunciation and orthography; (10), f. 29, on loan words, etc.; (11), f. 32, on the different meanings of words; (12), f. 34, on the difference in pronunciation of sounds and other phonetic changes; (13), f. 43, on some other phonetic changes, etc.; (14), f. 46, on transpositions of sounds and syllables in words; (15), f. 61, on loan words; (16), f. 97, on vocalisation (i’rāb); (17), f. 98, on simple suffixes, etc. (hurāf), in alphabetical order; (18), f. 161, on compound words; (19), f. 258, on various idiomatic expressions, proverbs, etc. It is possible that the headings of many minor subdivisions have not been properly distinguished in the text, and that some faṣls are also included in the number of 41 principal sections.

Beg.

مضرع سعادات و مزهر خیرات سیاسه ایران آقپیست که گرم ... اما بعد

ابن نستعلیم است در علم ایندول لغت مسمی بیان یم

Copied in the beg. of the xiii/xix c.

Ff. 292; 8 8,25 x 5,5; 6 x 3,25; ll. 15, no jadwalals. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551.

Qawā’id-i-Fārsī.

A versified Persian grammar, arranged in the alphabetical order of suffixes, prefixes, etc., used in the formation of nouns
and verbs. In the colophon its authorship is ascribed to the same Siraj-ud-Din Ali Khan Arzu (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Arzu is not mentioned in the text itself and the work seems to be incomplete at the beg. and the end (although not at first sight). In this copy much space is left between the lines to be filled with a commentary, which is not everywhere written. Beg.


P. 10; S 9 x 5,5; 7 x 4; II 5, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

552.

Risâla-i-Farsiyya.

II 379.

A very short work on Persian grammar, by Afdal Allah-badi, who composed it in 1202/1787-1788 (see the chronogram at the end). Beg.

بعد از حمد واهب رساله و علواة صاحب المالم

At the end a lithographed table of different metres is added.

Dated the 14th Ramadân 1242/the 11th Apr. 1827, at Bandah.

P. 4; S 9 x 5,5; 7,5 x 4,5; II 13, no jadwala. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

553.

(Izâla-i-aghlât-i-kalimât-i-Farsi).

I 927.

A short vocabulary of common Persian words written for the special purpose to establish their correct pronunciation. The compiler gives his own name as Habibu’llah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title Muzilu’l-aghlât (f. 1), dedicated to a nawwâb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the Burhan-i-qâiti is mentioned amongst the authorities (f. lv, top). In the colophon the title of the work is given as Muzilu’l-aghlât, but this seems to be incorrect. Beg.

حمد و ثلثي سمحي انويني را كه سمحي را النغ

Dated the 25th Dhu’l-Qa’dâ 1261/the 25th Nov. 1845.

P. 10; S 9 x 5,75; 7,25 x 3,75; II 13, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.
GRAMMAR. 389

554. (الفاظ املأ)
(Alfāz-i-ilmā).

A short treatise on the Persian orthography of words of purely Persian and of Arabic origin, together with some rules of Persian grammar. The work was composed in 1268/1851-1852 (f. 57), at the request of one Muhammad Husayn. The author does not mention his own name. It is divided into three qismāt: I, on the correct use of single letters (f. 36); II, on the correct use of groups of letters (f. 43); III, on habitual and common misspellings (f. 50, there called guftār-i-duwānum); and a khāṭima (f. 52), on some grammatical rules, with a table of corrections to some particular written edition of the Gulistān, the mistakes of which were originally the cause which moved the author to undertake the compilation of this work. Beg.

له التعد في القدر والراجعي و السلام علي عبد الله

On ff. 58v-61 there is a vocabulary, alphabetically arranged, of Persian and Arabic words, probably a farhang to some particular work.

Copied towards the end of the xiii/xiv c.

* F1. 34v-61: S 12,5 × 6,75; 8,75 × 3,75; II 14, within jadwals. Or. pap. Ind. nast. Cond. Tol. good. A few marginal and interlinear glosses.

555. آمد نامه بديع
(Āmad-nāma-i-badī).

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th fasl. In the beginning apparently several lines are lost, and although the title, as above, is given, the name of the author and the date of composition are missing. There are no allusions to these in the text itself, but from the author's incidental references to Hindi it is clear that he was in some way connected with India. The general impression is that the work is of modern origin. Beg. abruptly:

حرف و ميفه و بعض از الفاظ متفرقة يآسيي را از کتب معبتة
 جداً دموه بقيد فصول در اورده ابي رسلان را موسوم بامدفاهه بديع سلخت

Copied in the beg. of the xiii/xiv c.

F1. 23; S 9 × 5,75; 7,5 × 3,5; II 16, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.
556. (رسالة آمندن)
(Risāla-i-āmadan).
A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to Iv.ASB 1473, 1474, etc. On f. 1 it is called Nuskha-i-āmadan, and, in a quite modern handwriting—Famā'īdū's-sibyān. The name of the author and the date of completion are not given. Beg.

آمندن، آمد، بیاید، می آید، غ
آمند، آمد، بیاید، می آید، غ

Copied in the beg. of the xiii/xix c.
Pt. 19; S 8.625 x 4; 5.5 x 2.25; ll 9, no jadwals. Or. pap. Ind. nist. Cond. hnd. Worm-eaten, some folios torn away. A seal on f. iv.

557. (عجایا
Sirāju'l-muta'allimin.
I 585.
A detailed Persian commentary on the Kāfīya, the famous school book on Arabic grammar, with its full title Al-Kāfīya fi'n-nahw, by Ibnul-Hājjib (Jamālu'd-Dīn ʿUthmān b. ʿUmar, d. 646/1248-1249), cf. Iv.ASB 1447. The author calls himself Burhān-u'd-Dīn b. Shihābī'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmi). There are no indications as to the date of composition. The title as above appears in No. 558, but is omitted in the present copy. After a short preface explanations of the bismillāh are given, and the text of the body of the work begins on f. 2, as usual: اللَّهُ تَغْفِرُ لَهُمْ (sic). Beg. of the preface:

روضع الخ

Dated the 27th Muharram 1233/the 7th Dec. 1817.
Pt. 185: S 10 x 8.5; 7.5 x 3.75; ll 10, within jadwals. Or. pap. (margins of f. 137-end are now, of Eur. pap.). Ind. nist., different hands. Cond. tol. good. Worm-eaten and repaired. A few marginal glosses.

558. The same.
I 487.
Another copy of the same work as the preceding one (No. 557), beg. as in that transcript.
Copied in the beg. of the xiii/xix c.
Pt. 241; S 8.75 x 4.75; 6.25 x 3.5; ll 15, no jadwals. Or. pap. Bad Ind. nist., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and inter-linear notes, glosses, and corrections; a seal on f. 1.
Sharḥ-i-Shāfiya.

A detailed Persian commentary on another grammatical work of the same Ibnu'l-Hājib (cf. No. 557), called Ash-Shāfiya, by Muḥammad Hādī b. Muḥammad Śāliḥ Māzandarānī, who flourished ca. 1088/1677-1678. See EIO 2435. Beg. as usual:

الحمد لله … و يعدٌ حَقَّ قُوَّةً بِمَمْتَزَّرِي تَرْابَ اقْتَدَامِ شَيْعَالِيّ الع

Copied in the beg. of the xiii/six c.


Sharḥ-i-Shāfiya.

Another detailed Persian commentary on Ibn Hājib's Shāfiya, see No. 559, also composed towards the end of the XI/XVII c. The editor, Ghulām 'Ali (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allāḥyar al-Murīdī (i or ar-Rindī) al-Amrohawī (who had died in 1098/1686-1687), for the special purpose of the instruction in Arabic grammar of Aurangzīb's eldest daughter, Zību'n-nīsā' (cf. above, No. 281). This shaykh was also a teacher to Muḥammad Akbar, son of Aurangzīb (cf. f. 2). The leaves of the original copy of this translation and commentary had become scattered, but the remaining portions had been collected, arranged, and re-written by the editor, as stated on f. 324, at Burhānpūr, in 1098/1686-1687, at the time of the visit to that city by Aurangzīb, on his Golkonda expedition. Beg.

The copy is apparently Ghulām 'Ali's autograph.

Fl. 324: 8 8,25 x 4,5; 7,75 x 4; II 15, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

(Majmū'a dar nahw).

Two short works on Arabic syntax (nahw):

1. (ff. 1v-4). (Manzūma-i Mi'at 'amīli). A Persian versified paraphrase of the famous Mi'at 'amīl, or Al-avāmil fi'n-nahw, by 'Abdu'l-Qāhir b. 'Abdīr-Rahmān al-Jurjānī (d. 471/1078), see

391
Broekelmann, I, 287; cf. IVASB 1728. The name of the author is not mentioned. The work is dedicated to a prince whose name appears as Mu'izzu'd-Din Husayn. The first word is suspect, having been altered. There were many princes of the name of Husayn, but apparently none is known with the surname Mu'izzu'd-Din. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد تويہد خداوند و درود مصطفى، نعت آل یاک لیغمدرسول مجتبی.

2. (ff. 6v-36). Nahw-i-Mir. The well-known work on Arabic grammar, ascribed to Mir Sharif Jurjānī (d. 816/1413-1414), the same as the one described in IVASB 1457, where references to other catalogues are given. Beg. as usual:

 subsidized to

On ff. 4v-5v there is a fihrist to this work; on f. 36v there begins another fihrist of which the end is missing.

Dated the 23rd Rajab 1227/ the 2nd Aug. 1812.

Fr. 36; 8 7/2 x 4,25; 5,25 x 2,5; ll. 11, no jadwals. Or. pap. Ind. mast. Cond. good. A few additions and emendations on the margins.

562.

(Rasā'il-i-ṣarf).

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v-81v). Qā'idā-i-Raushan 'Ali (as it is called in the colophon). A treatise on Arabic grammar, based on the Shāfi'ya and the Fusul-i-Akbari. The name of the author is given as Raushan-'Ali, who was already dead at the time of copying. He is apparently identical with Raushan-'Ali Jaunpūri, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

562.

(Rasā'il-i-ṣarf).

II 203.

(Rasā'il-i-ṣarf).

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v-81v). Qā'idā-i-Raushan 'Ali (as it is called in the colophon). A treatise on Arabic grammar, based on the Shāfi'ya and the Fusul-i-Akbari. The name of the author is given as Raushan-'Ali, who was already dead at the time of copying. He is apparently identical with Raushan-'Ali Jaunpūri, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، ابن رساله ليست در مصرف الكتاب شافه

и. فصول إكبري بتقدر ضررت برلى تعليم طالب، بدانكه جمله مصدر و افعال الغ

2. (ff. 85v-91v). (Manṣūma dar sarf). A fragment of a versified treatise on Arabic grammar, all through rhyming in 28m.
The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

The first item is dated (f. 81v) the 17th Safar 1242; the 20th Sept. 1826, or the 21st year of (Muhammad) Akbar, at Shāhjāhānābād. The name of the scribe is erased. A seal on f. 85, dated 1243 AH.

Fawā'id-i-marqūma dar sharḥ-i-manẓūma.

A treatise on Arabic grammar, consisting of a general introduction and a versified tract, with a commentary on it, mostly in catechetical form. The author calls himself Muhammad Rāḥmatu'llah b. Nḥīmati'll-lah al-Ḥusaynī as-Sādiqī al-Ṣāfi al-Aurangābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramadān 1221/the 13th Nov. 1806. Beg.

Beg. of the versified treatise (f. 8v), which has the rhyme: al-all, through:

Wālākāt ʿābd Allāh Ābd al-Dīn b. Muḥammad Ḥasān, etc. According to a note on the margin it was transcribed from a copy of the author’s son, dated 1224/1809.

On f. 35 a khāṭima begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. 1 1272/the 24th Nov. 1855, copied by Najmū'd-Dīn b. Muhammad Ḥusayn b. Najmū'd-Dīn Ḥasan, etc. According to a note on the margin it was transcribed from a copy of the author’s son, dated 1224/1809.

On f. 40; S 8.25 × 8.25; 5.5 × 4.25; ll 13, no jadwals. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

(III 174) (Majmū'a dar šarf).

A fragment, or probably a collection of fragments, dealing with Arabic grammar. Apparently extracts from different works have been transcribed without being marked off, the one from the other. The first is Fāṣl-i-panjum dar shinākhān-i-ḵāṣṣiyat-i-bābāhā, but on f. 9v there is the third fāṣl, the fourth on f. 12, then
again a fifth on f. 12v, etc. It ends abruptly (f. 31v), and at the end there is a short fragment on ethics.

Copied in the beg. of the xlii/xix c.

Ff. 49; S 9 x 5,5; 6 x 3; II 15, no 4udwals. Or. pap. Ind. nast., different hands. Cond.: very bad; almost entirely destroyed by worms.

6. Astronomy and Mathematics.

565. (Risāla dar handasa).

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wahid Jūjānī, who flourished in the beg. of the V/XI c., states in his preface that, while editing his master's work Dānish-nāma-i-'Alā'ī, he had some additional short notes of Avicenna on different subjects. Those on geometry were combined by him into this risāla.

Beg.

الحمد لله ... جنابي كود خواجه بزکوار عهد الواحد جوزجاني ... که

Dated the 27th Rab. I. 1228/ the 30th March 1813.

Pp. 20; S 8 x 3; 6 x 3; II 15, within double 4udwals. Or. pap. Ind. nast.

Cond. fairly good. Notes on the margins.

566. Kifāyatu't-ta'lim.

A treatise on the principles of astronomy and astrology, by Abū'l-Mahāmīd (on f. 2, top, Abū'l-Majāhīd) Muḥammad b. Mas'ūd b. Zaki Ghaznawī. It is the same work as that of which a fragment is described in IvASB 1500, 1. See also Bl 904; Hajji Khalīfa refers to it in vol. V, p. 219, No. 10779, and gives the name of the author as Imām Zahīru'd-Dīn Abū Mahāmīd, etc. Probably the same writer is also referred to by H. Kh. in vol. II, p. 39, No. 1755, in connection with a treatise on grammar, Al-badī' f ikn-nahw, by Ibn Athīr al-Jazārī (d. 606/1209-1210), apparently as the latter's collaborator; his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd al-zālī. The present work has been compiled apparently towards the end of 541 and beg. 542/1147; on f. 90v the author mentions that he writes these lines on the 1st Muḥarram 542/the 2nd June 1147. The copy in the Society's collection, IvASB 1500, 1 (Ob 3), corresponds only to f. 2 top-f. 29, l. 8 of the present one.
The book is divided into unnumbered fasîls, maqâlas, qîsms, etc. The original diction has been thoroughly modernised. The texts of this copy and of IVASB 1500, 1, differ considerably in wording. Beg.

Dated the 3rd Ramadân 1147 (the 17th year of Muhammad Shah’s reign), i.e. the 27th January 1735, at Feshawar, transcribed by Ranjit Rây, who mentions that he “corrected” the diction which he found in the original being Nâ Murâbît Mubârak. In the middle of the last page, in red ink, there is a note about this copy being submitted to and entered into the library of Muhammad Safawi, who is called Khodaband Khan Kishor by Sultan, on the 19th Rajab 1224/ the 30th Aug. 1809; he probably was a Safawide exile in India.

Fl. 168; S 8,75 x 6,25; 7 x 3,75; Il 19, no jaalvals. Or. pap. Ind. nat. Cond. tol. good. A few marginal notes. A seal, dated 1167/1754, on f. 1v. Another seal and notes, on f. 1.

567.

The same.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha’bân 729/ the 15th June 1329, which was a transcript of the autograph. The latter was dated the 13th Rab. I 543/ the 1st Aug. 1148; this may be true.

At the end, on ff. 174v–200, there is a series of short risâlas on the same subjects:


2. (ff. 182–185v). (Risâla dar athar-i-kawâkib). A short treatise on the influence of the planets, on methods of reading other people’s thoughts, etc. The name of the author is not given. Beg.

Allâhu Âlîm
3. (ff. 185v–187v). Kunūzu’l-muwazzimīn (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.


5. (ff. 189v–200). (Risāla dar ḥay’at). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

العدد الله ... أما بعد، بيضت باب، واندلس فده الله ... ثم يقتزف إلى الفجر ...

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rājib 1061, which may stand for 1061. This date, 1061/1651, seems quite probable.

Ff. 200; S 5,5 x 0,25; 0,5 x 5,5; Il 19, no jadwals. Or. pap. Ind. mast. Cond. good. Traces of moisture. Notes on the margins.

568.
Bist bāb.

The well-known treatise on the astrolabe, by Naṣīrū’d-Dīn Tūsī (d. 672/1274), see IVASB 1484, where references to other catalogues are given. Beg. as usual:

العدد الله ... كما بعد، بيضت باب واندلس فده الله ...

Copied towards the end of the xii/xviii c. Numerous marginal notes.

Ff. 22; S 7,75 x 4,25; 5,25 x 2,5; Il 15, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten, slightly damaged by moisture.

569.
Sharḥ-i-Bist bāb.


اتفاق خطاب در هرناب واندلس مال ... أما بعد، ينقول الفقيه إلى ...

Dated Lucknow, the 3rd Rājib. II 1296 (? or 1290) in the reign of a “pādshāh ghāzi” with the name of Wājīd ‘Alī Shah (apparently he never was in reality an independent ruler), or the 30th Nov. 1791. This copy was transcribed, by ‘Alī Rūdā b. Sayyid Naṣīr ‘Alī al-Mūsawi, from an earlier MS., completed in 951/1544–1545, written by Qāsim b. ‘Abdullāh b. Birjandi, apparently a son of the author. Many marginal notes and drawings.

Ff. 131; S 7,25 x 4,75; 5 x 2,5; Il 17, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired.
570.

Risāla dar ʿilm-i-ḥisāb.

A treatise on arithmetic and geometry, by ʿAli b. Muḥammad Qūshchī (d. 879/1474–1475), see EIO 2242–2245, EB 1528–1533, Pr 151, No. 6. In the present copy the name of the author is not given. It is divided into three maqālas:

1  (f. 17)  در حساب اهل هند
2  (f. 17)  در حساب اهل تنجیم
3  (f. 28)  در مساحت

Beg, as usual:

الحمد لله ... اما بعد، این کتاب مشتمل است بررسه مقاله الـ

Dated 958/1551. Many marginal notes. A fragment of astrological contents on f. 1, and several stray notes on the fly-leaves at the end.

Fl. 32: S 7.5 × 5; 5 × 2.5; II 17, no jadwals. Old Or. pap. Persian nast. Cond. tol. good.

571.

Risāla dar ḥayʿat.

The well-known treatise on elementary astronomy, by the same ʿAlāʾuʾd-Dīn ʿAli b. Muḥammad Qūshchī, see No. 570. It was written for Sultān Muḥammad II of Turkey (855–886/1451–1481). The name of the author and the dedication are not found in the present copy. See IVASB 1489. It was repeatedly commented upon and translated into Turkish and Arabic (cf. EIO 2240). The work is divided into a muqaddima, two maqālas (ff. 4 and 23v), and a khātima. Beg. as usual:

الحمد لله (س) حمد الشافئین ... اما بعد، این کتاب مشتمل است

Brick Mounted, the

Copied in the middle of the xiii/xix c.

Fl. 39: S 8.25 × 5.25; 6.25 × 3.25; II 16, no jadwals. Blue Europ. pap. Ind. nast. Cond. good. A few marginal additions. On several folios space was reserved for drawings, but they have not been executed.

572.

Durratuʾl-masāḥat.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthuʾd-Dīn ʿAli b. ʿAli Amīrān

دارہ المساحة
His work was compiled at the request of a wazīr, Nizâmû’d-Din Darwish-‘Ali, for the direction of Shihâb-û’d-Din Khwâja’gâ, an architect, and dedicated to Abû’l-Fath Sultân Mahmûd Ghâzi, ‘the ruler of Iran and Turan,’ in 890/1485 (as here given در سال ترخی). The Sultân Mahmûd in question is undoubtedly the Timuride prince who ruled in 899–900/1494, but was a governor of Mazandaran since 864/1460. This identification helps to settle an old-standing puzzle, viz. the exact date of the Dânish-nâma-i-jâhan, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IvASB 1363 and Pr. 373). Another tract, of cabalistic contents, by the same author, written in 870/1465–1466, was dedicated to Abû Bakr, Mahmûd’s brother, who was a governor of Badakishân in about 865–884/1460–1479 (see Br 133, p. 219).

The work is divided into a muqaddima (f. 2), on the general principles of mensuration; four maqalas: the first (f. 29), on the measurement of plain surfaces; the second (f. 40v), on the measurement of spherical surfaces; the third (f. 43), on the measurement of irregular curved surfaces; the fourth (f. 45), on the measurement of the surfaces of solid bodies; and a khatimah (f. 51v), on some elementary algebraic rules. Beg.

Dated Jum. 11 93/Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Fr. 54: S 8,75 × 5,75; 7 × 3,75; ll 18, no jadwals. Brownish Or. pap. Khurasani nast. Cond. not quite good. Injured by moisture and repairs.

573.

(Risâla dar ma’dal-i-qamar).

Tables of lunar phases, with some appendices on the positions of the sun, etc. There are only two pages of explanations, at the beginning, containing no preface, no indication of the exact title of the book, the name of the author, and the date of composition. On f. 1v the year 871/1466–1467 is referred to, to illustrate the explanation of some rules. Most probably it was taken for this purpose because of being current at the time of composition. At the end, on ff. 61–62, there are tables of solar positions, calculated for the years 904–1089/1498–1678 (there are, however, no direct indications that these tables are part of the main treatise). On ff. 1 and 1v the book is called Tash’il-i-qamar and attributed to one Mulla ‘Imâd. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Mahmûd b. Ahmad, surnamed Humâm al-Fârî. 
Beg. of the introduction:

(How to extract the monthly mean-temperatures by

Copied apparently in the beg. of the x/xvi c. On f. 1 a seal is dated 998/1589-
1590. Numerous marginal notes and additions, by a different and later hand.

Fl. 62: 8 10 x 7,25; 8,5 x 5,75; II 33, within jadwals. Brownish Or. pap.
Khorasani (?) nest. Cond. tol. good. Slightly injured by moisture.

574. (Risāla dar hay'at).

A treatise on astrology, with a detailed horoscope for a
nobleman, or a high official, Shaykh Diyar ’n-Din Muḥammad
(born, apparently, in 888/1483, was alive in 923/1517, cf. f. 16).
The name of the author does not appear. At the end it is stated
that the work was completed in Jum. I 923/May-June 1517, at
Samarqand (f. 77v). It is divided into five bābhs, but there are
lacunas in the middle of the book and only of I (f. 8), IV (f. 32),
and V (f. 68), the headings are given. It is peculiar that in
the heading of the first bāb, this section is said to belong to the
"second part":

باب أول إجزم ثلاثي در حكم طالع علمون

(the word "ثلاثي" however, is left without dots, as if it has caused
some doubt to the scribe). Every bāb is subdivided into a
different number of jasts. The authorities are mentioned on f. 8,
but occasional references are found in many other places.
The latest of them seems to be Jalālu’d-Dīn Dawānī (d. 907/1501-
1502), see f. 22. The earlier treatises consulted by the compiler are:
Kīšātul-tul’ātim, by Abū’l-Mahāmīd Ghaznavi (f. 8); Rau-
datul-munajjimin, by Shāh-Mardān al-Jili (f. 8); Jami’i-shāh,
by Shajari (?); Mawālid-i-kabīr, by Abū Ma’shar (Balkhi);
Talkhiș, transl. by Husayn b. Fārisī; Thamāra’t-jalak, with a
commentary on it by Naṣīrū’d-Dīn Tūsī, also Nukat (?), by the
same; Mumātal-aḥkām, by Abū’l-Ḥasan Kiyā Sa’īd Gūshyār;
Sīrūl-asrār, by Muḥammad Balkhi; Āthmārul-ashjār and
of the treatise:

الحمد لله الذي حكمه المجرم أصب الحكم وكلمة الله

Transcribed in Samarqand, apparently from the draft of the author, imme-
diately after the completion of the work, by Muḥammad Yaṣṣuf b. Shams’d-Dīn
Muḥammad (وَدَمْ يَعْضُ مَنْ هذَا الأَبْرَاءَ عَدَدًا مَا كَتَبَ اسْتَذْاَدَيْنِ هُمْ
) and finished the
10th Jum. II 923, the 30th June 1517.

Fl. 77; 8 10 x 6,25; 6,75 x 3,5; II 17, within jadwals. Or. pap. New margins,
of Europ. pap. Khorasani nest. Cond. tol. good. Slightly worm-eaten, injured by
moisture. A seal on f. 1, erased. In the first and last folios pieces of paper are
cut from the leaf, and patched, the text being re-written by a modern hand.
575. 

Ar-risālatu’l-Mu‘iniyya. II 453.

A short treatise on astronomy, divided into four maqālas. It may be of early origin and is apparently the same as the one referred to by Ḥājjī Khalīfa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one ʿAbduʾr-Raḥīm b. Ābī Manṣūr, whom Ḥājjī Khalīfa calls شهريار إيراني, and his son, Muʿīnu’d-Dīn Abū Shams b. ʿAbdīʾr-Raḥīm, is not found here (the text seems to have been copied from a disarranged original). At the end also (f. 80v) this prince’s name is omitted:

... رسالة را بيرين فصل ومقالة ختم فنن من اسرار الخاطر يقرأها ... 
... الدين غافف الله علاة آبد غابت سعادت ابني بفلاة خصاق روأ نموده ... 
باشد الغ 

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persiā. Beg.

سياس و سايس حضرت عزت ذو الجلال را ك ال ... 

At the end several folios are occupied with kitchen accounts.

Copied in the xiii/xix c. Many marginal notes. On many folios space is left blank, probably for drawings, which were not inserted.

Fl. 80: 8 7.5 × 5; 5.75 × 3; II 15, no jadwals. Or. pap. Ind. nāst. Cond. tol. good. Slightly worm-eaten and repaired.

576. 

Risāla dar taḥqīq-i-samt-i-qibla. II 403.

A short treatise on practical methods to determine the qibla, i.e., direction of Mekka. The name of the author and the date of composition are not mentioned. Beg.

حمد بيجد وثبتت وسياس بي قیلس و قبایت الم 

Copied apparently in 1005/1597, because it bears a note of collation dated Lahore, the 19th Dhi’l-Qa’dā 1005/4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Fl. 5: 8 8 x 4.25; 5 x 2; II 17, no jadwals. Or. brownish paper. Ind. nāst. Cond. tol. good.
577. (Majmū'a dar hay'at).

A scrap-book, chiefly containing astronomical and astrological fragments and extracts:

1. (ff. 1-9). Fragments on lucky days, some horoscopes, notes on eclipses, and other similar matters.


4. (ff. 20v-43v). Astronomical tables for 1092/1681, and some other years.

5. (ff. 44-59). Scraps, of the same kind. Tables of the positions of moon with regard to different planets (f. 50).


7. (ff. 61v-93). Short notes, tables, and calculations of astronomical and astrological contents.


Not all the entries are of the same date, and some quite modern notes have been added by a later hand. Some of them are in Nagari characters.

Written about 1090-1096/1679-1685.

578. 

Risāla dar ‘amal-i-rub-i-mujayyab. I 673.

A treatise on the use of the quadrant, different from R 827 and IvASB 1500 (3). It is divided into 70 short faqls. The name of the author and the date of composition are not given. It must have been completed earlier than the middle of the XII/XVIII c., as the present copy dates from that time. Beg.

Dated the 25th Rajab of the second year of ‘Alamgir II, i.e. 1168/the 7th May 1755, copied by Shāh Murad.

Ft. 38; S 8,75 x 6; 7 x 4.5; ll 23, no jadwals. Or. brownish pap. Ind. mast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579. 

(Majmū‘a dar ḥisāb) I 433.

1. (ff. 1v-7). A short extract from a larger work on algebra, giving a few general rules in versified form, with a number of examples of their application (in prose). The name of the author and the title of the original work are not mentioned. Beg. of the versified portion:

‘Āli al-‘ālā: ‘In Rafī‘atidh Thā‘ib, ‘az Lai Muṣīb (z?) dar ‘awāqib

2. (ff. 7v-8v). Qā‘ida-i-istikhrāj-i-kwūb. A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qādīl-quḍāt Muḥammad (b.) Najmī’d-Dīn Khān, who flourished in the beg. of the XIII XIXc., and was the author of a treatise on eras, see R 1013 and IvASB 1504, and other works, cf. IvASB 1081. Beg.

Copied in the beg. of the xiii/xix c.

Ft. 8; 8 9.5 x 6; 8 x 4.25; ll 19, no jadwals (in some places the lines are written obliquely). Or. pap. Ind. mast., often dotless. Cond. good.

580. 

Jāmi‘-i-Bahādur Khānī. II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abūl-Qāsim (also surnamed Ghulām Husayn) b. Fath-Muḥammad al-Karbālā’ī Jaunpūrī (f. 3),
who began his work on it (the 15th Şafar) 1248/the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as آين ظلم كنز المكدر لست، also f. 701v), and completed it (as stated on f. 701v), the 15th Jun. II 1249/the 29th Oct. 1833 (in the 27th year of Muḥammad Akbar). An extract from it is referred to in R 1038. The work is divided into a mugaddima, six khazinas, and a khāṭima:

1 (f. 8) در علم هندسه
2 (f. 109v) در علم الإيضاح
3 (f. 157v) در علم حساب
4 (f. 327v) در مقتضيات فنون ثلثه متقدمه بر سبيل تركيب أ: مساحت
5 (f. 601v) در علم هندس: اجرام علوية و باسطت سفلية
6 (f. 665) در تيبر: موامرات زمان وتقوم

Beg. of the preface:

There are many drawings, some of them in European style. Some sections are incomplete, and there are many blank leaves, usually at the beginning or end of them, probably reserved for additional notes or tables.

Copied probably soon after the completion of the work, i.e. in the middle of the xiii/xiv c.

fl. 702: S. 10.5 x 6.75; 7.25 x 3.5; ll 15, no jadwals. Or. pap. Ind. past. Cond. tol. good. Worm-eaten, especially in the middle.

581.

Mi'yāru'l-azmān.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the takhallus Zakhmī, who completed it the 25th Jun. i 1234/the 21st March 1819 (cf. f. 98v). He died ca. 1267/1850-1851, cf. R 962, 1096, where his other works, i.e. Sultānu'l-tawārīkh, on the history of Oude, and Jām-i-gīti-numā, on philosophy, are mentioned. The present treatise is divided into a mugaddima, two maqālas, and a brief khāṭima. At the end is added a comparative table of equivalents in different eras for the year 1234/1819. Beg.
al-lum 'a'imad wa l-bi' nisfeen ... 'ama bad, l-say yu'min yusferisat dr-midan

(Copied probably shortly after the completion of the treatise, i.e., about the middle of the xiii/xiv c.)

Ft. 101; S 13 x 8; 7 x 3,5; II 15, within jadwals. Or. pap., new margins of Europ. pap Ind. mast. Cond. tol. good. Worm-eaten and repaired. Ugly vignette.

582.

Tuḥfatu'r-rashād.

II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Bālāprashād, son of Chandāla'ī (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six muqaddīmas and six fāsλs. Beg.

(Copied towards the end of the xiii/xiv c.)

Ft. 20; S 7,5 x 4,5; 5,5 x 2,75; II 12, within double jadwals. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. Bad vignette.

583.

Taqwim-i-sāl-i-1226.

I 482.

An almanac for the fifth year of Muhammad Akbar's reign, from the 26th Șafar 1226/1811 (cf. f. 4), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Ilahi era. The name of the author is not mentioned. Beg.

(Copied apparently at the same time that it was composed.)

Ft. 18; S 9,75 x 6,25; 5,75 x 4,25; II 15, or more, within jadwals. Or. pap. New margins, of Europ. pap. Ind. mast. Cond. tol. good. Notes on the first and last folios.

584.

Rūz-nāma-i-sāl-i-1248.

II 454.

An almanac with predictions, for 1248/1832-1833, or the 8th year of the reign of Muḥammad Akbar. The name of the author is not mentioned. The predictions are given on ff. 1v-3v, and at
the end there are two short notes on eclipses. It opens with a
quatrain, beg.

أز سُنُو خجشَتْه سَال رِيدٍ إِبْرَاءِي سُفْرَ زُوْدِش خُريشَ

Copied apparently in the same year, 1248/1832.
FF. 16; S 7.5 x 6; 6 x 3.75; II 20, no jaduwa. Eur. pap. Ind. nst. Cond.
tol. good.

7. Medicine.

585. 

Dhakhira-i-Khwārizm-shāhī.

The well-known exposition of medical science, by (Zaynu’d-Dīn Abū ʿIbrāhīm) Isma‘īl b. Ḥusayn b. Muhammad b. Ahmad al-Ḥusaynī al-Jurjānī (d. 531 or 535/1136–1141). The treatise was completed in 504/1110–1111, and dedicated to Qutb u’d-Dīn Muhammad, Khwārizm-shāh (490–522/1097–1128). See IV ASB 1530, where references to other catalogues are given. In the present copy the introduction differs slightly from the usual version. The date of the beginning of compilation is given as the month of Rab. II 528/Feb.–March 1132. The Khwārizm-shāh at whose request the book was compiled is not mentioned by name. Beg., not as usual:

الحمد لله المنفرد بالوحدانية خالق النظام ... جوهر أز بندة دعوسى

جمع كئينة أين كتب في الصصين الم

Of the nine books (kīṭāb), into which the treatise is divided, the first begins on f. 3; II on f. 40v; III on f. 7v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 44v; IX on f. 450v (although in all colophons of the preceding kīṭāb the work is regarded as consisting of only 8 books); X on f. 465v. The last section is not regarded here as a book, but as an appendix, and is called Qarābādīn, in three parts.

Transcribed between Shawwāl 1061 and Rajab (or a little later) 1066/Aug. 1651–Apr. 1656, as can be seen from the dates in the colophons of separate sections, see ff. 40, 76, 149v, 206v, 238, 284, 321, 442, 464v, 494.

FF. 533; S 16 x 10; 12 x 6.9; II 29, within jaduwas. Brownish thin Or. pap. Ind. nst. Cond. remarkably good for an Indian MS. of this age. Only slightly worm-eaten. Malliory and bal vignettes, of Indian gayly colouring, at the beginning of every big section. Seals on f. 1, erased.

586.

The same.

Another copy of the same treatise, with the usual version of
the preface, in which the date of the commencement is given as
504/1110-1111, and the name of the Khwārizm-shāh as Arslān Tegūn Muhammad. Beg. as usual:

The books begin: I on f. 4; II on f. 71v; III on f. 128v; IV on f. 248v; V on f. 274v; VI on f. 336v; VII on f. 354v; VIII on f. 411v; IX on f. 428v; the Qurābādīn on f. 446v. The text seems to be slightly abbreviated.

Copied in the xii/xviii c. Many marginal notes, especially in the second half. A great number of glosses in Portuguese or Spanish, many Persian terms are written transliterated into Latin letters. A fihrist is added at the beginning.

Fl. 546; S 12.5 x 8.25; 9.5 x 5; ll 21, within double jadwals. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

587.

The same.

The same. 587.

Another, incomplete copy of the same work. It begins with the preface in the same version as that in No. 586, and contains only the following books: I on f. 5v; II on f. 116; VII on f. 213v; VIII on f. 301v; IX on f. 328. Beg. as in the preceding copy.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. A few notes on the margin.

Fl. 362; S 10.75 x 6.5; 7.25 x 3.75; ll 17, in jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

588.

Ikhṭiyārāt-i-Bādī‘ī.

I 20.

A treatise on simple and compound medicines, by ‘Alī b. Husayn al-Anṣārī, surnamed Hāji Zaynu‘l-‘Aṭṭār (born 730/1330, d. 806/1403-1404); he compiled it (according to EIO 2289; here the date is not given) in 770/1368-1369, chiefly from his own earlier work, the Muḥāfu‘ul-khaṣā‘īn (completed 767/1366). It is dedicated to a princess Bādi‘u‘l-Jamāl (f. 2), who cannot be properly identified. See Bl 836-843, EIO 2289-2294, Br 128, EB 1581-1584, R 469, Leyden C. III, 277-278, Mehren, p. 13; cf. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; etc. Ind. libr. Bh 229, 230. Lith. Cawnpore, 1879. The work is divided into two fasils (in some copies called maqālas; here the second is so called). Their headings:

دا در مفردات ادريه و نامهایي آن و ابتداء و اصلاح و منافع آن به

ترکیب حروف

در مركبات مستعمل

(f. 217v)
The first *faṣl* contains the names of drugs alphabetically arranged; in the second they are given in 16 *būbs*, arranged under the principal groups of medicines, beg. with purgatives and ending withunctions (*marham*).

The beginning of the treatise is slightly different from the usual one:

محمد بن حد وبسات بن عد مجدعي را كَأَثَّر إِبْدَاعُ أَوْ سَبيِّقُ إِلَى
أوْراق ... أَمَا بعَدْ بِرَاءَبِ فَطْقَةٍ وَاصْتَحْلَقَ حَكْمَتَ الْغُنْ

Copied in the beg. of the xi/xvii c. (the name of the scribe is erased); many marginal notes and glosses. Seals and notes on f. 1.

Ff. 236: 8.13 x 7; 8.5 x 4; II 23, within jadwal. Or. pap. Good careful Ind. nask. Cond. tol. good. Slightly worm-eaten; traces of moisture; ff. 163, 164, 174, are decaying, paper begins to crumble.

589.

Kifāya-i-Mujahidiyya.

The well-known treatise on medicine, by Mansūr b. Muhammad b. Ahmad b. Yūsuf b. Fāqīh Iyyās (f. 4, top), dedicated to Zaynu'll-Abidin, a ruler of Kashmir (826–877/1423–1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *faṇs*, the first beg. on f. 9v; the second is not clearly marked (approximately somewhere near f. 380). The first *faṇn* is divided into two *qīsims*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qīsm*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *faṇn* is subdivided into two *maqālas* : ff. 380 (?) and 398. Beg. as usual:

شَكُورُ سَبِيلِ سَلَامٍ رَأَى كَأَثَّر إِبْدَاعُ أَوْتَيْقُ حَكْمَتَ الْغُنْ

Dated the 12th Rajab 1104/ the 19th March 1693. A *fikrist* is added in the beg.

Ff.: 473; 8.6 x 3; 4.5 x 1.75; II 12, within jadwal. Or. pap. Ind. nask. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes.

590.

Ma’danu‘sh-shifā’.

A treatise on medicine and description of drugs, based on Indian sources. The beginning is that of the well-known *Ma’danu‘sh-shifā’* of Bhūwa b. Khawās Khân (f. 2, top), composed in 918/1512–1513 (f. 2v), and dedicated to Sikandar Lodi, see IvASB 1540. There are lacunas corresponding to f. 2, l. 10 to f. 2v, last line, and f. 3, bottom, to f. 5, l. 6, of G 55 (IvASB 1540). There is one leaf more, written by the same hand (f. 3), the origin
of which has not been identified. Then begins the main body of the volume, which contains fāṣls 3 to 73, apparently belonging to a work quite different from the Ma’danu’-sh-shifā’. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the Ma’danu’-sh-shifā’, as usual:

الحمد لله الذي خلق لكل دواء و جعل الغ

Beg. of the third fāsil of the other work (f. 4, here marked as 3):

فصل سبعم در اعما، بعضي داريها الغ

Copied by different scribes, apparently in the xii/xviii c. In the colophon the date is given as the 26th Ṣa‘īd 1290. This date is unreliable, as it has apparently been interfered with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Ff. 332; S 8,5 x 5,25; 6,2 x 3,25; Il 20, no jadwals. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241-246, which are crumbling. Numerous marginal notes and glosses; often headings of fāṣls are repeated on the margins.

591.

Riyāḍu’l-adwiya.

A treatise on simple and compound drugs, comp. in 946/1539-1540, by Yūsufī, or Yūsuf b. Muhammad b. Yūsuf Harāthī (flourished in the first half of the X/XVI c.), cf. IvASB 1543, and dedicated to Humāyūn. See R 840. The work is divided into two bābs. The names of medicines are alphabetically arranged. The present copy contains only the first bāb. Beg.

الحمد لله الذي خلق لكل دواء و جعل الغ

On ff. 58v-60v, there is an appendix, probably an extract from some larger work, with the heading:

مثاله دويم در (sic) نص أصل در شهذي طبع و متلقع دانياء

It begins abruptly with descriptions of different cereals.

Dated (see I 38v), the 7th Ša‘īd of the 16th year of Alam Shīh’s reign, or 1128; the 19th Apr. 1774. The colophon on I 60v is dated the 22nd Ša‘īd of the same year, i.e. the 4th May.

Ff. 60; S 9,5 x 6,25; 7 x 4,5; Il 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

592.

Fawā’idu’l-insān.

A versified treatise on pharmacology, by Dawā’ī (f. 2, top), or ‘Aynu’l-Mulk Shīrāzī, a high official under Akbar. According
to Badaoni (Muntakhābu’l-tawārikh, vol. III, tr. by T. W. Haig, pp. 229–230 and 320–322, cf. also vol. II, text, p. 403), he died the 27th Dhī’l-Hijja 1003/ the 2nd Sept. 1595. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسم اللد الناسن. This is probably an approximate date, and some freedom may have been allowed on account of the fact that the title was given by Akbar himself (ff. 2v-3) The names of the drugs are here arranged alphabetically. The descriptions of some of them form acrostics, the initial letters of every verse also spelling the name of the medicine, dealt with in the passage. Beg. of prose preface:

إِنِّي أَكْرِمُكُمْ وَخَلَصْتُكُمْ وَقَضَاتُكُمْ وَأَراَكُمْ نَجَاحً

Beg. of the versified text (f. 3):

ذَٰلِكَ أَنَّ بَعْدَ ذِكْرِ نَامِ اللَّهِ شَدَّ مَوْمَعَ بَعْلَ أَكْرَمَرَاهُ

Copied towards the end of the xii/xviii c. Many notes and glosses on the margin.

Ff. 144: S 7 × 4, 25; 4, 75 × 2, 75; II 13, no jadwalas. Or. pap. Ind. nat. Cond. tol. good. Worm-eaten and repaired.

593. مَيْرَانِ الطَّبِيَّةِ قَطْبُ شَاهِيُّ

Mizānu’t-ṭabā’i-i-Qutb-shahī.

II 289.

A rather rare medical treatise, by Taqiyyu’d-Dīn Muhammad b. Ṣadri’d-Dīn ‘Alī, who re-arranged it from his earlier work on the same subject (f. 2), and dedicated it to Muḥammad Qutbshāh (989–1020/1581–1611), see JvASB 1551. It is divided into a ṣuḥrā, a kubrā, a nātija, and a lāzima, subdivided into muqad-dīmās and qīāms. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 215v, and there is an appendix, on various drugs, on ff. 215v–218. Beg. of the treatise:

َرَبِّ دِيَالِجِهِ هِرِ السَّلَاةُ بِسَبِيْشٍ ثَانِعَ حَكِيمِيُّ رَأِسَتَ اَمُّ

Copied towards the end of the xi/xvii c., in Dhilāl.

Ff. 218: S 9, 75 × 6, 5; 7, 75 × 4; II 21, no jadwalas. Or. pap. Ind. nat. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On sexual libido space is left blank, probably due to lacunas in the original.

594. ٌ alfāz-i-adwiya.

II 415.

A b-iief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nūru’d-Dīn Muhammad (b.) Abdi’l-lah Ḥakim (b.) ʿAynī’l-Mulk Shirāzi (f. 3v), in 1038/1628–
1629 (f. 4, the title is a chronogram), and dedicated to Shāhjahān (f. 3). See IvASB 1555. For a detailed description of this work see EIO 2325; the khātima, mentioned there, is not given in this copy. Beg. as usual:


Dated the 1st Muharram 1231/the 3rd Dec. 1815 (1872 of the Sambat era). Many marginal notes and emendations, in addition to the names of drugs dealt with on the pages, written in red ink.

F. 140: 8 11 x 6,75; 8 x 4; II 19, within jadwals. Or. pap. Ind. mast. Cond. good. Slightly worm-eaten.

595. 'Aynu'l-hayāt.

II 286.

A treatise on the so-called 'China root,' and on the bezoar-stone, and their effects on various diseases. The title as above, and the name of the author, Muhammad Ḥāshim (b. Muhammad Tāhir) Tihrānī, are given in the colophon, and the treatise is apparently identical with EIO 2336, 1. In this copy the preface is omitted, and the work begins abruptly with the muqaddima. The identity cannot, therefore, be definitely decided.

Judging from the description of the fuller copy in the India Office library, the work is dedicated to Sulaymān Šafawī (1077–1105/1667–1691). For another work by the same author, Miftāhull-khazā'in, see Bl 865.

According to H. Ethe's description, the work consists of two maqālas; a separate work, called Tuhja-i-Sulaymānī, on the bezoar-stone, is appended (EIO 2336, 2). In the present copy there are three maqālas, and the last one deals with zedoary, etc. Most probably the two works described in EIO 2336, were combined into one by the author himself, or by one of the editors.

Here the contents are:

(f. 1v) مقدمة. دریایان کیوتت اطلاع برایم جدیدی ً

(no special heading) (f. 2v) مقاله اول ً

مقاله دوم. دریایان عشیه مغزهه و حرماً اوً (f. 41v) مقاله سوم. در حواس جدوار و فاواهور و غیرهً (f. 44v)

These maqālas are subdivided into bāhs, and these into fasls.

Beg. مقدمه. دریایان کیوتت اطلاع برایم جدیدی، بدکه اطم.

Dated the 6th Dhil-Ḥijja 1295/the 23rd Oct. 1849, copied by Waṣīr 'All.

F. 55: 8 9,25 x 6,25; 6,5 x 4; II 15, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten.
596.

Tuḥfatul-mu'minin.

The well-known treatise on medicine, by Mir Muḥammad Zamān Tankābūnī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077–1105/1666–1694), cf. f. 2v, top, see Iw ASB 1562. It is divided into two parts, the first contains five tashkhis; the second is divided into three qismāt. The first tashkhiṣ of the first part begins on f. 2v; II on f. 4v; III on f. 8v; IV on f. 269v; V on f. 275v. The second part, called Dastārāt, begins on f. 277 (qism I on f. 277, II on f. 302v). Beg. as usual:

On the margins of ff. 269v–309v there are several extracts (in Arabic) from different medical works such as Zubdatul-hukamāʾ, Bahru'l-jawāhir; another Arabic work on the hygiene of the child (f. 303), etc. There are a great many notes, glosses, and emendations on the margins and on the fly-leaves at the beg. and end.

Dated the 21st Shawwāl 1180/ the 15th Jan. 1773.

Fl. 387; S 11,75 × 7,25; 8,75 × 4,5; II 22, within double jadwals. Brownish Or. pap. Ind. nst. Cond. good. Slightly worm-eaten. Bad vignettes on f. 1v, 269v, 301v.

597.

The same.

Another copy of the same work, beg. as usual, see No. 596. There are only very few glosses on the margins and at the end.

Dated (see f. 523v) the 9th Jun. II 1261/ the 15th June 1845, copied by Muḥammad Taqī (?).

Fl. 809; S 7,5 × 4,75; 5,75 × 3,5; II 15, no jadwals. Europ. pap. Ind. careful nst. Cond. good.

598.

The same.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three tashkhis, i.e. only half of the work.


Fl. 247; S 11,75 × 7,5; 7,75 × 4,5; II 25, no jadwals. Europ. pap. Ind. nst. Cond. tol. good. Slightly worm-eaten and repaired.
599.
(Qarābādin).

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second ganjuvar, incomplete at the end, subdivided into 8 naqds which are, in their turn, subdivided into numerous 'aqds, etc. Most probably it belongs to the same work, several fragments from which are described in IvASB 1597, 2. There is no mention of the real title, of the author's name, or of the date of composition. The latter may be approximately fixed as belonging to the end of the XI/XVIIc., or a little later. Many authors of the X/XVIic. are referred to, such as Kamālud-Dīn Hasun Shirāzī, 'Imādud-Dīn Mahmūd Shirāzī, Yūsufi, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as Wāli-i-Īrān, a humiliating title which used to be given to the heretical kings of Persia during the strained relations with India in the reign of Aurangzīb. Beg. of the volume:

Kefjūr dum derf dīkr tabākū ʿummī azrātāt wa alwīwūtāt wa millājīnīn al-

Copied in the xii/xviii c. A few marginal notes and additions.

Fl. 277; S 10, 25 × 5, 25; 7 × 3; II 20, no jaivals. Or. pap. Ind. nāst. Cond. not good. Worm-eaten and repaired; traces of moisture.

600.
Tībb-i-Aurangzībī.

A treatise on medical science, by Darwīsh Muḥammad Amnābādī, dedicated to Aurangzīb. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven bābās, which are subdivided into fasls and qisms:

1 (f. 2v) (f. 27) (f. 141)
2 (f. 28v) (f. 148)
3 (f. 141) (f. 151)
4 (f. 153) (f. 167) (f. 161)
5 (f. 153) (f. 167) (f. 161)
6 (f. 153) (f. 167) (f. 161)
7 (f. 153) (f. 167) (f. 161)

Beg. of the treatise:

Hamm wa sabīs māhīnumī ra kā bāhmakā bālūgul khūn al-

(Québec)
A fikrist is added on f. 179v–181.

Copied by Jan Mohammed, in the xii/xviii c.

Ft. 181; S 9 × 4.75; 7.5 × 3.5; II 19, no jadwals. Brownish Or. pap. Good Ind. nast. Cond. good. Stray notes on fly-leaves.

601.

The same.

Another copy of the same work, beg. as in No. 600. Bāb I begins on f. 6v; II on f. 49; III on f. 234v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramāzn 1238/the 6th June 1823, copied by Hasan ‘All, at Miyāwān (میاوان), in the Madhūpūr district.


602.

Khulāṣatu’sh-shurūḥ.

A condensed commentary on the Mūjiz, an extract by Ibn an-Nafis (d. 687/1288) from the famous medical work of Avicenna, the Qānūn (cf. Brock., I, 457). It is based on several standard commentaries of the Qānūn as well as of the Mūjiz, especially those of Aqṣarā’i (d. ca. 800/1397), Faḍlu’l-lah Tābrīzī, and Ḥakīm Shīfā’i Khān, who is apparently identical with the well-known poet Shīfā’i (d. ca. 1037/1628, cf. IvASB 729). The author calls himself Ghulām Imām b. Ḥakīm Banda ‘Alī Khān (the latter was the translator of the Mūjiz into Persian). The exact date of composition is not given: therefore the second half of the XI or the first half of the XIIc./XVII–XVIII may be suggested. Cf. another work, apparently by the same author, No. 604. Beg.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. This transcript is not as accurate as the next one, but seems to be a little older.

Ft. 171; S 9 × 5; 7.25 × 3.75; II 17, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Occasional marginal notes.

603.

The same.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Muharram 1276/the 24th Aug. 1859.

Ft. 204; S 9.25 × 6.5; 7 × 3.75; II 15, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.
604. Mu'ālijat-i-Nabawi.

A description of various Indian drugs, which may be used as substitutes for the medicines mentioned in earlier works, which, as the author states, could no longer be procured in his time, The names are arranged alphabetically. In some of these notes hadīths referring to the drugs described in them are quoted. The author calls himself Ghulām 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

Copied in the end of the xii/xvii c., or in the beg. of the xiii/xix c.
Ft. 123; 8 x 9.75 x 5.75; 8 x 4.5; ft. 19, no jadwals. Brownish Or. pap. Ind. must. Cond. to i, good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605. Qarābādīn-i-Qādirī.

A most popular pharmacology, composed between 1126/1714 and 1130/1718, by Muhammad Akbar Arzānī (d. 1134/1722). See IVASB 1573. Beg. as usual:

Dated the 2nd Muharram 1183/ the 8th May 1769, Haydarābād.
Ft. 465; 8 5.5 x 5.2, 6.5 x 5.75; ft. 15, no jadwals. Or. pap. Ind. must. Cond. fairly good. Traces of moisture in the first half of the volume.

606. (Risā'īl dar ʿīb).

1. (ff. 1v-86v). Zādul-musāfirin (1) (this title is given only in the fihrist to the work, at the beginning). A treatise on the preservation of good health, the prevention of diseases, and on first aid during journeys. The author calls himself (f. 2) Muhammad Mahdi b. 'Ali Naqi Sharif. He composed this treatise at Isfahān, during the Afghan invasion, and completed it the 10th Safar 1141/ the 15th Sept. 1728 (f. 86v). The work is divided into two mattabs:

1 (f. 2v) در تدریب مسافروی فناوی حفظ صحت ایشان و تداری اموات
2 مسافروی خالی اتفاق می‌اند.
3 در معالجه عفونتی جانفر از عفونتی امراض که بدر مراحت

بیمار بتوان معالجه ندود.
Beg. of the treatise:

"سياس افروز ان خواهش بیماران بشقا الیم"

Then follow three short appendices, apparently by the same author, because the style seems to be the same as in the main work:

2. (ff. 87–89). *Mujarrabāt dar mu'ālija-i-ba'dī amrāḑ*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are: Hājjī Husayn Jarrāh, Muḥammad Bāqir Qumī, and Muḥammad Ṣādiq b. Muḥammad Ja'far (Iṣfahānī). The full heading is:

رسالة محرابات در معالجة بعضى أمراض كث أكثر نزا أسرار نوشندة

3. (ff. 89–93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرجوم المبرر مولف (sic) هذة الرسالة الیم

4. (ff. 93v–95v). Another short note on some particular diseases, describing medicines to cure them. Nādir Shāh (d. 1160/1747) is referred to on f. 95. Beg.

محفظت قرص رادع بجهة درد سر الیم

Dated the 12th Jam. I 1226/ the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *fīhrist*.

Ff. 95; S 5.75 x 3.5; 4.5 x 2.5; ii 17; no jadwals. Europ. pap. Persian mast. Cond. tol. good. Slightly worm-eaten and badly "repaired."

607.

*Tibb-i-manżūm*.

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Ṣādiq b. Kāẓim Rīḍawi. There are no indications as to the date of composition, and no references to the authorities. The author is probably identical with the poet from whom a quotation is given in an anthology, dating from the XII/XVIIIc., described in I*vASB* 943, f. 93. The treatise is divided into four *maqālas*, dealing with different groups of diseases, subdivided into *gufṭārs* and *fāṣls*. Beg.

"أزيس حمد طبيب حق رفعت مصطفیٔ
هن مدیم اهلیت پاک وابحص مغأ"
(Risāla dar usūl-i-ṭibb).

A treatise on physic and the principles of medicine, divided into a muqaddima, 12 bābs, and a khātima. There is no preface, and the book begins abruptly with the muqaddima. The name of the author, the title of the book, and the date of composition are not mentioned. In the beginning, on the top, is written by a different hand:

"يقول العبد المنhurst إلى به الغني محمد صادق ابن محمد كاظم الرحمي،"

i.e. the same writer as mentioned in No. 607. There are, however, no means to ascertain from this copy whether this statement is correct. The work is based on Avicenna's treatises, and its mediaeval commentaries. The contents are:

1 مقدمة
2 در بيان معني روح وكيفيت تولد آن
3 (f. 2) فوت
4 در بيان معاني قوة
5 (f. 3v) در عدد قوله كلية وجزئية
6 (f. 13v) در بيان عدد الرواح واعضاء آن
7 (f. 29v) در بيان خلافه كمقليان للذا وقنان في مصله قوان
8 (f. 36) در بيان تفصيل متناوات بدأ ودعا وغير آن
9 (f. 43v) در بيان شروط في حالات كيف وآمرة جيد كم تتعلق
10 بآنست منحنط مزاوج وغير آن
11 (f. 53) در بيان بعض إزكيايات وصفات ديكر كله عارضه إليه ميكرند
12 (f. 62v) در تفسير كيفيت مزاوجة الإدويه باعتدال الم
13 (f. 78v) در بيان معني مريد من مركب القوى
14 (f. 87) در بيان خاصيات ومعني لجسام ذو الخهامه
MEDICINE.

417

There is no colophon, and at the end of the khātima there is given a fihrist of the bābās in the work. F. 103 is blank. Beg. of the treatise:

الحمد لله ... مقدمه، دربيل معنى روح و كتيب تولد آن

بدنا ناهم ملبل الغ

On ff. 103v-106v there is a short treatise on the effects of liquid drugs (بيان مقدار الضرر من الأدوية), in Arabic. It is similarly ascribed, in an additional line, to the authorship of the same Muhammad Ṣādiq, the author of the main treatise in this volume. Beg.

الله الحمد والمنة وهو العزيز الحكيم

Copied towards the end of the xii/xviii a., or in the beg. of the xii/xix a.

Ff. 106: 8 0,75 x 6; 7 x 4; ll 15, no jadwals. Or. pap. Ind. naut. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(Qarābādin-i-Alawī Khān).

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, hadīths, etc. The author calls himself Sayyid Muḥammad Ḥāşim (b. Muḥammad Ḥādī al-Alawī); he bore the titles of Alawī Khān and of Muʿtamidu'l-Mulâk, and died (cf. R 382) in 1162/1749; cf. also EIO 2361. The present work may be identical with the Jāmi'u'l-jawāmi', mentioned in EIO 2361. The work is divided into three maqāsads, of which the first two form, in fact, merely an introduction:

1 (f. 17v) در ذکر ادریسه مربوط به متکلی دار احادیث

2 (f. 11) در ذکر درواد عصیت که ذکر کرده معلم اول اسطالیس حکیم

3 (f. 1) در ذکر دولتی کنی حرام المفتن
Many earlier works are referred to. Beg. of the treatise:

العدد الله ... أما بعد، ميكرود السيد محمد هاشم المحافظ بمعتمد

الملوك على خان الغ

Copied in the end of the xii/xviii c. A few glosses and notes on the margins.

Ff. 333; S 13.5 x 8.5; 9.5 x 5.25; II 25, within jadwals. Or. pap. Ind. natt.
Cond. bad. The second half of the volume is badly damaged by worms or white ants. Ff. 1 and 2 are of quite recent origin.

610.

Tuhfatul-Masihah.

A voluminous work on medicine, based on various standard works, Western as well as Muhammadan and Indian, such as those of Lazar, Ribeira, Avicenna (the Qâunûn), Zakariyâ Râzi, Najibûddin Samarqandi (Asbâb wa 'alâmât), Abû'l-Hasan Qarshi (Mûjîz), Ilâqi (Mû'alîjât), Abû Ma'nûr Zarrîn-dâst (Nuru'l-UYûn), Isma'il Jurjânî (Dakhira-i-Khvârizmshâhi), and many others (see f. 1v). The author, a Christian apparently connected with the Portuguese church, mentions that his ancestors came from Syria, from Halab, or Aleppo. Some of them lived at Dîhi, but he had settled at Udâyâpur, under the local raja Jagat-Sing'h, to whom the work is dedicated (f. 2). He gives his own name as Dominic Gregory Bautist, surnamed Dak'hanî Beg, s. of Rafa'il Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yahyâ Beg, s. of Ibrâhim Beg, s. of Qâraqâsh Beg, s. of Yûnûs Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (?);

افضل علماء دروران سلويستر ذکروس عرف اصل مسيح بن جربى زکروس,

(the word ذکروس is not clearly legible).

There is some doubt as to the exact date of composition. The date of the beginning of compilation is given on f. 2, top, as the 5th January (1749) (so in figures and in words). But the equivalent in the Hijri era, the 22nd Muharram 1160, or the 30th year of Muhammad Shâh's reign, is in fact the 3rd Febr. 1747. The present copy is an autograph, dated the 5th Rab. II of the first year of Ahmad Shâh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijri date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three maqûlas, subdivided into different numbers of faqâla, etc.:
Beg. of the treatise:

The book is paged from the beginning to end, in red ink, and at the top of the pages are given page headings, in Persian, in the original characters or in transliteration, or, sometimes, in Portuguese; cf. on f. 2 "Andar had tebque" (Andar حد طب), etc. There are also very many marginal notes, in Persian, Portuguese, and transliterated Hindustani. A long note in Portuguese appears on f. 1. A complete fihrist, with references to pages, is added in the beginning, on eight leaves. On seven fly-leaves at the beg. there are: a note on Persian medical terms, with their Portuguese equivalents; on some alchemic matters, with drawings of various implements; on the properties of various plants; on the cultivation of some medicinal vegetables; a horoscope, etc.

At the end there are: some stray notes, of the same nature as above, on ff. 669v–672v. On ff. 672v–676v there is a treatise on the properties of the 'China root,' apparently an adoption of the well-known treatise of 'Imādu'd-Dīn Mahmūd Shirāzī (cf. IvASB 1542), who is referred to in the text.

Ff. 677–679 are occupied with a note on farriery; the work from which it has been extracted is not mentioned. Some stray notes cover the last two leaves.

On ff. 3–27v, on the margins, there is placed the Jāmi‘u’l-jawā‘id (sometimes also called Tibb-i-Yūsufī), a treatise on medicine, by Yūsufī, or Yūsuf b. Ḥusain b. Yūsuf at-Ṭabīb Harāṭī, who flourished in the first half of the X/XVIIc., see IvASB 1543, 6. completed the 18th Ramadān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6:

Dated, as mentioned above, the 5th Rab. II 1161/the 4th Apr. 1748, at Udaypūr, by the author himself.

Ff. 696; S 18 x 10; 13 x 6.5; ll. 19, no jadwals. Or. pap. Large Ind. nat. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).
611. Khulāṣatu'l-aysh-i-'Ālamshāhī.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Mużaffar (f. 2), compiled by him in 1177/1763-1764 (f. 3), for presentation to Shāh 'Ālam (1173-1221/1759-1806), to whom it is dedicated (f. 3v). It is divided into two matḥabs, each subdivided into 20 bābs. The work is chiefly based on Indian sources. See EB 1628. Beg.

محمد بیقیاس و ستایش پا سپاس آوردکاری را ان

Dated the 13th Muḥarram 1233/ the 23rd Nov. 1817.

Fl. 255; S 10 x 5,5; 8 x 4; Il 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612. (Majmū'at dar ǧībb).

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1-11). Tāḥqīqatu'l-awzān. Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'll-lah b. Muhammad Ashraf Šiddīqī. He wrote apparently in the second half of the XII/XVIII(I), or beg. XIII/XIX(I), as many late works are referred to, such as Qarābāḏin-i-Qādirī (comp. ca. 1130/1718), Sirāŷu'll-bughat, of Arzū (completed in 1147/1734-1735), etc. Beg.

حمد و سیاس ایه کردکاریست که... أما بعد، چندین کودک فنقار عالی از

Many marginal notes. Additional notes at the end.

2. (ff. 11v-13). (Fuṣūl Buqrāt iš-šu'būr). A collection of 25 rules for the cure of pustules and ulcers, in Arabic, ascribed to Hippocrates, found by the editor in the sage's grave (!). Beg.

هذه نصوص في البثور وحدها في قدرة الطاغ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13-14v). Bur'auš-sā'at. A short treatise on medicine, in Arabic, by Abū Bakr Muḥammad ar-Rāzī (d. ca. 320/932), see Brock. I, 233-234, cf. IVASB 1552. In the colophon he is confused with Fakhrud-Dīn Rāzī (d. 606/1209-1210), the famous theologian. Beg.

قال محمد بن ذکر (ذکریا) (i.e. البزائی) که کدست عفت و ذنیرایی القاسم الغ

Notes of medical contents, in Persian, on ff. 15-15v.

Dated (ff. 11 and 14v) the 7th Dhīl-Qa'da 1240/the 18th March 1824, copied by Muhammad Ḥasan, at Kākori (near Lucknow).

Fl. 15; S 8 x 7; 7 x 3,5; Il 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.
613.

Dastūrāt.

A short treatise on the general principles of medicine. The title, as above, is given in the colophon. The name of the author and the date of composition are not mentioned. On f. 1 the book is ascribed to the authorship of one Hakīmu'l-Mulk Jilānī, but the place is mutilated, and it is impossible to ascertain whether the statement is correct. The work seems to be of modern origin. There is no regular division into chapters. It begins:

الحمد لله و الصلاة على رسوله و بدائكة طب علم است باحولو宾馆 الغ

Copied in the xiii/xiv c.

Ff. 33; S 7,75 × 4,75; 5,5 × 3,25; ii 12, no Jadwals. Or. and Europ. pap. Ind. nāst. Cond. very bad. Worm-eaten and badly spoilt by 'repairs.' A seal on f. 1, dated 1282/1866.

614.

Bustān-āfruz.

A short risāla on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāḥ (surnamed) Khwāja 'Abdu'l-lah Namakin. There are no indications as to the date of composition, and apparently no references to earlier works on the subject. There is apparently no special arrangement. The author translates the ordinary names of plants into Arabic, or coins new Arabic names for them, and these new names are written in red ink as headings to the notes in which every particular drug is dealt with, cf. on f. 8v: انعکاس القمر; عينى كل جاندني كه آن الغ, etc. Beg.

الحمد لله ... أما بعد، معلوم لحبنا بالله كه جوان ادريه يونانيه الغ

Copied in the beg. of the xiii/xiv c.

Ff. 15; S 9,5 × 6,25; 7 × 3,5; ii 15, no Jadwals. Brownish Or. pap. Ind. nāst. Cond. good.

615.

(Risāla dar tibb).

A fragment of a medical work, containing maqālas 3–8 (the last two incomplete). There are apparently no references to the earlier medical literature in the book. In order to facilitate identification, the headings of the maqālas are here given. Each maqāla is divided into a different number of faṣls.
8. Zoology, diseases of animals, hunting, falconry, etc.

616. Bāz-nāma.  

A detailed treatise on falconry, composed in 570/1175–1176 (cf. f. 4, top). This date does not seem to be reliable, as Bāz-nāma-i-Firūzshāhi, which was comp. in 571/1176 (cf. EB 1859), is referred to. The old diction and orthography are not preserved in this copy. The name of the author is not mentioned. The treatise is divided into 72 bābs; their list is given on ff. 4–5v. The last one breaks off just in its beginning, but the alphabetical vocabulary of veterinary and medical terms, given on ff. 237v–244v, apparently forms part of it. Beg.

Beg. of the first bāb (f. 5v):

Copied in the xiii/xiv c.

Fl. 244; S 11 × 6,5; 8,5 × 4; ll. 15, no jadwals. Grayish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617. Shikār-nāma-i-Ilkhāni.  

A treatise on hunting and the animals trained for this purpose, by ‘Ali b. Mansūr al-Halwā’i (f. 13); he dedicated it to the
Mongol prince Tughāy Timūr Khān (f. 13), who reigned in 739-752/1338-1351. The work is divided into two *muqaddimas* and 27 *bābs* (cf. ff. 22-24, where their list is given). It seems, however, that this means that the 27 *bābs* constitute these two *muqaddimas*, the first containing 22 of them, dealing chiefly with falconry, and the second (f. 120), five *bābs*, on different quadrupeds which may be trained for hunting. In the first *muqaddima* the last *bāb* of which the heading is distinctly marked, is the 15th, on f. 59v. The *bābs* 16-22 have no headings, although the text is apparently complete. The authorities on which the book is based are given on ff. 15-15v. The treatise is an expanded version of the *Ṣayd-nāma-i-Malikshāhī*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawārih-nāma* of Abū'l-Bukhturi (?), Dīhqān Shakani (شکنی); a *Risāla* of Abū'l-Fawāris Fitāwardi; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dīhqān Bā Tegin; *Ṣayd-nāma* of Abū Dakri, Dīhqān Bukhārī (بخاری), Rāfi' Šayyār, etc.

The work contains a great many Mongol and Turkish terms and may be interesting from a linguistic point of view. The diction in this copy is modernised, but almost exclusively with regard to the orthography. A fragment of the same work is described in EIO 2979, 5. Beg.

محمد و سیاس پیاده که سیمرغ رهیم و شهسوار عقل الیم

Copied towards the end of the xiii/xiv c., or in the beg. of the xiv/xx c.

618.

**Miḍmār-i-dānish.**

I 714.

A treatise on farriery, by Najāmu'd-Dīn Ahmad (f. 4v), dedicated to Abbās II (f. 4), written in 1071/1660-1661 (cf. R 483). Besides, the present copy gives the colophon of its original, of which the transcription was completed the 2nd Jum. II 1080/the 28th Oct. 1669, so that (if this colophon is not entirely fictitious) the work must have been completed before that date. See IvASB 1605 where a small extract from this work is described. Also EB 1867, Pr 591, Ros 319, R 482-483, etc. It is divided into a *muqaddima*, three *marḥalas*, and a *khuṭima*. Beg. as usual:

سیاس بیقیلس خداروئد جمانزا که اباق لیل و نمار الال

Copied towards the end of the xiii/xiv c., or in the beg. of the xiv/xx c.
619.

(Majmūʿa).

A collection of extracts from different treatises on falconry:
1. (ff. 1-36v). Dastūr-i-ṣayd. A treatise on falconry, by Muhammad Ridā b. Muhammad Yūsuf, who wrote it (cf. f. lv) in 1083/1672-1673, and dedicated it to Aurangzīb (ibid.). The treatise is divided into 77 short bābās; their list is given on ff. 1v-2v. Beg.

2. (ff. 37-44). Extracts from different bābās of a work on falconry of which the title is not given.


Several drawings at the end.
4. (ff. 54-63). Bāz-nāma. A brief treatise on falconry, in 59 bābās. The name of the author and the date of composition are not mentioned. Beg.

5. (ff. 64-68). Notes by Sarnām (Serāmān) Singḥ on falconry, based on the instruction received from Mirzā Asad ʿAli Beg Mirshikār. Beg.

6. (ff. 69-82v). Bāz-nāma-i-Firūzshāhī. It is apparently very closely connected with the treatise described in IvASB 1607, 3; the text differs in wording, but the subjects, their sequence, and terms, are almost the same in both. There is no introduction, and the work begins:

This treatise, as well as IvASB 1607, 3, are apparently entirely different from EB 1859, which has also the title Dastūr-i-ṣayd.
7. (ff. 83–136). Bāz-nāma. Yet another treatise on falconry, composed at Bhakar, in Berar, in 1091/1680 (the 25th year of Aurangzib’s reign), cf. f. 85. The author does not mention his own name. The treatise is divided into 43 bābās. The beg. of the introduction is versified. Apparently a few bayts are lost, and it begins with:

On ff. 136–137v at the end there are notes on different medicines.

Dated (f. 136) the 17th Shawwāl 1271/the 3rd July 1855.

Ff. 137; S 11,5 x 7,25; 8,75 x 0; ff 18, no judwals. Cheap Europ. pap. Ind. nast. Cornell. good.

620. (Şaydiyya).

A treatise on various kinds of game, by the well-known poet Ḥāzin, or as he calls himself on f. 1v, top, Ibn Abī Tālib az-Zāhidī al-Jīlānī, Muhammad, surnamed ʿAlī (d. 1180/1766). See R 483, cf. EIO 1712; Ind. libr. Bk 407. The work is divided into a muqaddima (f. 1v), three bābās (ff. 6v, 21, 22), and a khātima (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

Copied in the beg. of the xiii/xix c. Several notes on the margins.

Ff. 23; S 9,5 x 6,25; 6,25 x 3,75; ff 17, no judwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

621. The same.

Another copy of the same work, see No. 620. Beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

* Ff. 167–191v; for measurements, etc., see above No. 416.

622. (Şaydiyya).

A treatise on the religious observances connected with hunting, the killing of animals, the lawfulness of the flesh of
different species as food, etc., the same as IvASB 1042. The name of the author and the date of composition remain unknown. In the present copy there is a dedication to one Abū ʾl-Ḥasan Bahādūr Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual:

بِتَوِینِ طَابِرِ بَالَ (sic) قَالَ مِبَارَکَ بَالَ كَنَّذ گَنِذَ درَ هَوَائِيِ الْمَلَام

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.
Fl. 66; S 7.75 x 5; 5.25 x 2.5; II 11, no jadwals. Brown Or. pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

623.

Bāz-nāma.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 bābās, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثناء ایران گنذ شه بار فکر الفی

The present copy is written so as to imitate the style of lithographs; the introduction is separated, and the first two bābās are probably left without headings. The text of the main portion begins abruptly:

در بیان آنکه اول جانتوران شکاری الفی

Copied a few years ago, in a pretentious style, but without the date of transcription, etc.
Fl. 106; S 13 x 8; 9.25 x 4.5; II 13, within jadwals. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

624.

Kabūtar-nāma.

A short treatise on pigeons, their training, and cures for their diseases. The name of the compiler and the date of composition are not given. There is no preface, and the treatise starts abruptly:

قَوْرُ یَقَابُ مَلَامَ اَنْسَتُ كَمْ جُوَانَهُ جَهلُ رِزقُ بَرْزَمُ اَنْتَابُ خَوَائِمُ الْمَلَام

Copied in the xiii/xiv c.
Fl. 18; S 9 x 5; 7.25 x 3.5; II 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.
9. Arts, technology, agriculture, etc.

1. Military art.

625.

(Risāla dar sipāh-dārī-i-jamā'at-i-Angriziyā).

A fragment of a large work, dealing with the methods of the British administration in India, military and civil. The extant portion deals chiefly with the European principles of organising the army, and only the last few pages deal with the civil government of the East India Company (f. 56v). The author's name does not appear. The work must have been compiled towards the end of the XII/XVIIIc., or early in the XIII/XIXc. There are many interesting anecdotes from the military history of the XII/XVIIIc. It is divided into many unnumbered fasils. Beg. abruptly:

... لنى يسبب نام وجلب قلوب عوام أهل إسلام الن

The copy is apparently an autograph, originally completed in Muharram (ša'ban al-awal) 1225/Febr. 1810 (which probably is the date of the completion of the work itself), at Patna. It is at present in a very bad condition, being much injured by worms. Portions of many leaves are torn away.

Pt. 63: S 7.25 x 4.25; 5.25 x 2.5; ii 17, no jadwals. Or. pap. Ind. nast. Cond. very bad.

626.

Hidāyatu'r-rāmī.

A treatise on archery, by Muhammad Bud'h, surnamed Sayyid 'Alawi, who dedicated it to 'Alā'u'd-Din Husayn, a local ruler of Bengal (899-925/1493-1518). See EIO 2768-2769; cf. Pr 337-338, R 488, etc. It is divided into 27 bābs. Beg.

هدیه الرمی

Dated the 6th Ram. 1232/the 15th Dec. 1816, or 1893 of the Sambat era.

Pt. 20; S 13 x 9.75; 11.25 x 7; ii 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

627.

(Risāla dar tir-andāzī).

A fragmentary treatise on archery, incomplete at the beginning and apparently also at the end, so that the name of the
author, the title of the work, etc., cannot be ascertained from the text. The author mentions his teacher, Nāru’ī-ā (cf. f. 67), and often refers to a book on archery called Dastūr ‘l-‘amal. The extant portion is divided into six aqās, subdivided into different numbers of waqāls. Beg. abruptly:

اصل ارل دلیان قیسه ر ای مشتمست برهشت وضع الم

Copied in the xiii/xix c.
*Fl. 49-79v; S 10.5 x 6; 8 x 3.5; ll 13, within jadwals. Or. pap. Coarse Ind. mast. Cond. not good.

3. Agriculture and horticulture.

628.

Irshādu’z-zarā‘at.

A treatise on agriculture, composed in 921/1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbsī), who claims to be a descendant of shaykh Abīl-lah Anṣārī (f. 3v), see IvASB 1612 and Bl 916, 3. The work is dedicated to a prince whose name is not mentioned. Beg. (as in IvASB 1612):

حمد مرقادارا که بر خرگه قهرمی بنا خجالت الم

Copied apparently in the xiii/xix c. (ff. 9-32, written by the same hand, are of machine-made paper), but some skill was shown in the attempt to mislead the readers into a belief that the MS. is an old copy. A seal of Akbar appears on f. 1v, but there is no need to prove that it is forged. The orthography of the MS. is quite modern.

Fl. 47; S 8.5 x 5.75; 6.75 x 3.5; three columns with irregular numbers of lines, each about 1.5 inches long, within jadwals. Or. and Europ. pap. Ind. mast. Cond. tol. good. Bad vignettes.

629.

Nakhλbandiyā.

A treatise on the cultivation of various useful plants, composed in 1205/1790-1791, by Ahmad ‘Ali b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānū’l-lah Ḥusaynī, namely the Shajara-i-nīhāl and Nuskhā-i-kukh-bād (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شكر و سبیع بیرون از اندازه (و) قیاس عالی ای‌الله

Dated the 23rd Dhl Qa’da 1261/ the 23rd Nov. 1846, at Cawnpore.

Fl. 27; S 9 x 5.75; 7.25 x 3.75; ll 16, no jadwals. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.
630. (Risāla dar falāḥat).

A treatise on agriculture, incomplete at the beginning, so that the passages which may have contained the exact title, the name of the author, etc., are lost. The colophon does not give information on these points. The work consists of 12 bāhs and a khātima, dealing with various technical details of cultivation. The introduction and the beginning of the first bāb are lost, and the work opens with:

... ذكر ذو دائرة ياساء دائرة زداء ياساء سرح بكرد و قرطاس شود النغ

Beg. of the second bāb (f. 5v):

باب دروم در معمؤنات زراعت حروف و أنعمة تتعلق بناء دارء، دين مهاء

معمؤنات زمام زراعت و معمؤنات برز النغ

Dated the 27th Dhl Qa’dā 1255, the 1st Febr. 1840.

Fl. 62, S 6,75 x 4,5; 5 x 2,75; ll. 11, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

4. Technology, metallurgy, mechanics, etc.

631. Jawāhiru’s-ṣanāʾi’.

Jawāhiru’s-ṣanāʾi’.

An incomplete version of Majma’u’s-ṣanāʾi’, or Majmū’atu’s-ṣanāʾi’, as the book is sometimes also called, dealing with different methods of applied chemistry and alchemy. The date of composition and the name of the real author of this work remain unknown. See IvASB 1621, where references to other catalogues are given. The wording and the sequence of the bāhs differs from those in IvASB 1621 and KIO 2783. The present copy contains 24 numbered bāhs and two without numbers. The last two, on evoking diwâs and parîs (f. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سلسل بديع الناس مربحت صانعي راك اللم

Copied in the beg. of the xiii/xiv c.

Fl. 50; S 9,25 x 6; 7,25 x 4,25; ll. 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632. (Majmū’a dar shamshīr).

(Majmū’a dar shamshīr).

Two treatises on the methods to test the quality of swords:

I. (ff. 2-20v). Ta’ṣdu‘l-baṣārat. A treatise on swords, com-
posed in 1118/1706–1707 (cf. f. 2, where a chronogram is given as تاليد بصارت). The name of the author is not given, but in the Cambridge copy, described in Br 136, 1, and in No. 633 here, it appears as Nithār, whose real name was Luṭfūʾ-lah, and surname Nuṣratuʾ-lah Khān. In the present copy the actual beginning is lost, and the work opens with the versified passage quoted by E. Browne on p. 224 of his catalogue, or on f. 3, l. 13 in No. 633:

إي نسخة مسمى اسم تاليد بصارت، الأغر

2. (ff. 21–24v). Tamhīḍuʾl-bāṣārat. Another, shorter, work on the same subject, based on the preceding one. The compiler, who does not mention his own name, calls the author of the preceding work his ustād, and must therefore have lived in the first half of the XII/XVIIIc. He compiled this treatise at the request of Muhammad Ḥādi b. Fākhir Khān b. Iftīkhār Khān b. Asālat Khān Niṣratuʾ-lahī al-Ḥusaynī al-Harawi. Another copy of this treatise is described under No. 634, 2. It is divided into a muqaddima, five very short bābās, and a khāṭima. Beg.

الحمد لله الذي أقام بدو الدين بالسيف ... أما بعد إصد أشذ أرمهد

و أبعد بغطسند دير وحش شرافت التم

On f. 1v there is a prayer, in Arabic, apparently not connected with either of these treatises.

Dated (f. 20v) the 16th Jun. 1 1255/the 28th Jul. 1839, copied from a very incorrect original, as explained in the colophon. The figure 1255 has been mutilated in such a way as to give 1155.

Ff. 24 (bāyād form); S 4,5 × 7; 3,5 × 6; H 14, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

633.

Taʾiduʾl-bāṣārat.

Another copy of the same treatise, as No. 632, 1, this time complete. The passage with which the former copy opens is found here on f. 3, l. 13. Beg.

الحسن بها بآليف راب اكرم الكرمتين ... أما بعد، ذرة بيمقدار لطف الله

تخليص نثار مضطاطب بنصرت الله الم

Copied in the xiii/xixc. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10,5 × 6; 8 × 3,5; H 15, within jadwals. Or. pap. Ind. nast. Cond. not quite good.
634. (مجمعء در شمشیر)
(Majmū'a dar shamshīr).

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v–43). Barāhīnū's-sawā'irīm (cf. f. 6v), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mīr Muḥammad Khān) b. Ibrāhīm (or Multāfīt, as given here ملطفت, Khān) Alamgīr-shāhī Niʿmatu'l-lahī al-Husaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfū'l-lah, the author of the Ta'īdū'l-baṣārat (see above, No. 632, 2), who wrote in 1118/1706–1707. The work is divided into one muqaddıma, giving some historical anecdotes concerning swords (f. 6v); five maqālas, on ff. 14v, 20, 23, 25, 27v, dealing with the qualities of steel, its composition, tempering, shaping, etc.; and a khātima (f. 34) on various additional matters. At the end (f. 42v) Muḥammad Schāh (1131–1161/1719–1748) is eulogised. Beg. of the treatise:

حمد بیحمد خالق العباصی را که مفاکر شهر الغ

2. (ff. 43v–48v). Tamhīdū'l-baṣārat (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الديم بالسيف الغ

Copied in the xiii/xix c.

* Ff. 1v–48v; S 10,5 × 6; 8 × 3,5; II 15, within jadwals. Or. pap. Ind. coarse nast. Cond. rather bad; worm-eaten and repaired.

635. 

Adātu'l-kātib.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhādī Dāmghānī. The author, who apparently was a professional copyist, mentions that when he came to India, he found that it was there impossible to find the good ink and pens, necessary for really calligraphical writing. He therefore wrote his book which is based on reminiscences of the methods used by Sulṭān 'Alī Mashhādī and Majnūn (cf. f. 2), two famous calligraphers of Herat who flourished in the beg. of the X/XVIIc. As the latter died about 945/1538–1539, it is possible that the author may have lived in India under Akbar. The work is not divided into separate chapters. Beg.

الحمد لله الذي فضل مداد العلماء ... مکوود معمر ابن رضیم الغ

Dated the 6th Rab. I 1247/ the 15th Aug. 1831.

Ff. 16; S 10,25 × 6; 7,75 × 4; II 11, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.
636. **Mi‘yāru‘l-‘uqūl.**  
A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū ‘Ali, and does not give the date of composition. The treatise is divided into five bābās. Beg.

Copied in the xiii/xix c.


6. **Architecture.**

637. **(Risāla dar ba‘d-i-imārāt-i-Agra).**  
Apparently a condensed and incomplete version of the same work as the one described in IVASB 1622, dealing with the materials used in the construction of the Tāj-mahal and other buildings, in or near Agra, with a short biographical note on Mumtāz-Mahāl, the wife of Shāhjahān. It covers only a small portion of IVASB 1622. Beg.

Copied towards the beg. of the xiv/xv c.

Fl. 41: S 9,75 × 5,5; 6,5 × 3,0; Il 7, no jadwals. Europ. pap. Ind. nast. Cond. good.

6. **Calligraphy.**

638. **Risāla-i-manţūm dar ‘ilm-i-khaṭṭ.**  
A short versified treatise on calligraphy, comp. by Sulṭān ‘Ali (cf. f. 3, bottom) in 920/1514 (f. 11). In the colophon the author is called Sulṭān ‘Ali Mashhadi. The latter, a famous calligrapher, died in 919/1513–1514, as stated in R 573. There may be a mistake as to the date of his death in the authorities which Rieu utilised. Beg.

Copied in the xii/xviii c.

Fl. 11: S 8,5 × 4,75; 5 × 2; Il 15, no jadwals. Or. Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

Rāg-darpan.

A treatise on Indian music, the same as described in EIO 2017, RsBr 71, EB 1847, composed in 1076/1665-1666 (cf. ff. 49 and 55). The author, who styles himself Faqīr, or Faqīru’l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 16 bābs (the headings are quoted in EIO 2017), and chiefly based on a Hindi work, composed under Mān Sing’h of Gwalior (beg. X/XVIc.), and called Mānkuṭaḥal (f. 2v), Mānkuṭaḥal. Beg. as usual:

حمد و سیاس نظام الفیلسوس از آفیدکاریا اه

Dated the 3rd Rab. II 1213/ the 14th Sept. 1798.
Ff. 56: 8 8.5 x 5.25; 5.5 x 3.25; II 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640.

Tuḥfatu’l-Hind.

The well-known work on Indian music, different arts as practised in India, physiognomy, sexual matters, etc., composed some time about 1086/1675-1676, by Mīrzā Khān (Muḥammad) b. Fakhri’d-Dīn Muḥammad, and divided into a muqaddima, seven bābs and a khatima; see IvASB 1630, where references to other catalogues are given (add RsBr 78). Beg. as usual:

الحمد لله ... أما يقول جامع (گود) مسجد بادية هزیلی الم

Dated the 6th Rab. I 1234/ the 31st May 1818.
Ff. 300: 8 11.75 x 8; 8.5 x 4.25; II 16, no jadwals. Bad, green coloured Or. pap. Ind. nast. - Cond. still tol. good, except in the beg. and the end, where several folios have crumbled. The paper, apparently under the influence of the dye, has become fragile and in some places discoloured.

10. Magic, alchemy, divination, etc.

1. Interpretation of dreams.

Kāmilu’t-ta’bīr.

The famous early work on the interpretation of dreams, by Abū’l-Faḍl Husayn (b. Ibrāhīm) b. Muḥammad at-Tīfīsī (this word is here corrupted by the scribe into فل ) ; he dedicated it to a prince in Asia Minor, ‘Izzu’d-Dīn Qilīch Arslān b. Mas’ūd (569-588/1173-1192). See IvASB 1508, where references to
other catalogues are given. It is divided into 16 fasls of which the first 15 form a sort of introduction, and the last one contains a list of dreams with their explanations, in which the subjects of dreams are alphabetically arranged. Beg. as in EIO 2276:

Dated the 15th Ramadān, the year is not given. It must be within the limits of 1173–1221/1759–1806, as the intended date was also to be given in the regnal year of Shāh 'Alam.

P. 446: 8 — 7,5 × 3,75; ll. 17, within jadwals. Or. pap. Margins, of different paper, have decayed and crumbled away. Cond. of the extant part is fairly good. Slightly worm-eaten. Bad vignette.

642. Ta‘bīr-nāma-i-Sultānī.

The well-known work on the interpretation of dreams, comp. in 763/1361–1362 by Qādī Isma‘īl b. Niẓāmī‘l-Mulk Abarqūhī, see IVASB 1509. The present copy contains a quite different preface, in which the dedication to Shāh Shujā‘, the name of the author, and the list of the authorities, are omitted. Apparently this portion of the book had been lost in the original, from which the present copy was transcribed, and a new preface was ‘improvised’ by the scribe. Of the first of the two introductory fasls, subdivided into 10 nuktas, there are only nuktas 1–5 (the last one incomplete). Then follows a lacuna, corresponding to ff. 9–11v of IVASB 1509 (M 46), and from the middle of the first nukta of the second fasl, the text of both copies coincides up to f. 333, l. 15, of M 46. The present copy, collated with M 46 (which is an excellent old MS., dating apparently from the beg. of the X/XVIc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernized. In some places it is obvious that the scribe did not understand what he wrote. The concluding poem here breaks off in the middle, and the scribe has added a concluding bayt, extemporised by himself. Beg. of the treatise:

الرصد لله ... سبحانه إن قايدري كا حاكم رآتَ اللَّه

Copied towards the end of the xii/xviii c.

P. 451: 8 9,5 × 6,5; 6,5 × 3,75; ll. 15, within double jadwals. Brown Or. pap. Coarse ind. nast. Cond. bad. Pasted over with so-called ‘transparent’ paper which has rendered many passages illegible.


A treatise on astrology, by ‘Ali b. Muhammad ash-Sharif al-Bakri, the same as the one described in EIO 2270. The date of
composition of the work is not given, and there are apparently no allusions to help to fix it. H. Ethé seems to be right in regarding it as an early work dating probably from the VI/XIIc. It was already a recognised standard treatise on the subject in the end of the VII/XIIIc., and is referred to in Ahkāmu'l-aʽwām, written ca. 690/1291, see No 644. The diction of the work, although obviously altered by scribes, still retains many archaic features. The book is also referred to by Hājji Khalifa, II, p. 46, No. 1791. It is divided into 14 principal sections, the first two called bāhs and the other 12 burjs (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections.

Beg.

الحمد لله الذي خلق الخلقت على غير مثل ... أما بعد: مصنف

أبو كثيب العل بن محمد الغ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Pl. 317; S 9.25 × 6; 7 × 4.25; II 15, within jadwals. Or. pap. New margins pasted to a number of folios. Ind. mast. Cond. not good. Worm-eaten, repaired, traces of moisture.

644. احكام الإعوام

Ahkāmu'l-aʽwām.

A treatise on astrology, based on several earlier standard works (cf. f. lv–2), by 'Alīahā b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramadan 689/Sept. 1289, he went on his pilgrimage to Mekka, but apparently had at Baghdad some complicated transactions with Jews, of whose impertinence he bitterly complains. He alludes to one of them as having become a wazir to the sultan, apparently referring to Rashidu’d-Din. After some anti-Jewish disturbances, which took place the 5th Rab. II 690/the 7th Apr. 1291, and helped him to settle his affairs, he was able to proceed further. The book is divided into two maqālas, the first subdivided into four bāhs, the second into eight.

1 مقالات أواو فريقت أعمال تسبرات (f. 2v)

2 مقالات دوم در احكام طالق تحويل و اتباع اروه (f. 9v)

The present copy is slightly incomplete at the end. Beg.

الحمد لله (sic) العلماء الحكيم ... مصنف إين كام ومصنف ليس

احكام العبد الغفير عليشان الو

Copied in the beg. of the xiii/xix c.

Pl. 81; S 9.5 × 6.5; 8 × 5; II 25, no jadwals. Brownish Or. pap. Ind. mast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.
645. Madkhal-i-manżūm.

A very short versified treatise on the propitious hours for the beginning of various undertakings. It has been completed the 1st Jum. II 816, the 29th Aug. 1413, as stated on f. 17:

وقت تاريخ نظم يدع ظاهراً: غرة آز جمادى آخر،
هشتصد شاوشید ظهیری ورود، که بنظم این گیم فری کردن.

In the beg. (f. 1v) there is a dedication:

پجر تسهیف خویش اول این، کرم از مهدت جمال الدين،
پجر المعتمد معامل احمد، که بقدر است برتر از فرد.

If this name belongs to a ruling prince, there was at that time only one with the name Ahmad, in Gujrat, who reigned in 814-846/1411-1443. But no usual epithets accompany his name which would imply his being a prince. The name of the author is not given (or he may have been called Fikrat, cf. the first quotation). Beg.

مرد و زی جوئ سخن ادآ تنفید، ثا بنام حق ابند (ابناد) تنفید;

On ff. 17v-19v, there is another very short versified treatise on the same subject, in Hindustani, with the title Tuhfatul-ghara'id, ascribed to the authorship of one Mir Qays Mashhadi, apparently the same as the poet mentioned in Spr 278.—Ahmad 'Ali Beg, surnamed Madārā Beg, son of Murād 'Ali Beg, who was a pupil of Hasrat, and flourished in the beg. of the XIII/XIXc. Beg.

علم واحفی کو کولی بوسیک اکر، کونسادی اور وقت نشیر;

The first item is dated the 28th Dhi Qa'da/the 15th Febr., and the second one the 9th Dhi'l-Hijja/the 28th Febr. of 1220/1806, copied by T'hakurdās pandit.

Ff. 19; 8 7 x 4,25; 5,5 x 2,5; II 11, within double jadwals. Or. pap. Ind. nass. Cond. not quite good. Worm-eaten. A few notes on the margins.

646. (Rasā’il dar iксیر)

(Rasā’il dar iksir).

Two short treatises on alchemy, apparently by different authors:

1. (ff. 1v-15). Risāla-i-sīrī. A treatise on alchemy, attri-
butined in the initial lines to the authorship of (Abū Bakr) Muham-
mad (b.) Zakariyā ar-Rāzī (d. 311 or 320/923–932). It is prob-
ably a modern Persian paraphrase of his Sirru’s-sanā’at (see
Brock., I, 235,13), which is apparently not identical with Kitāb’l-
asrār (see Brock., ibid.), as it is referred to in the text in terms
implying its being a separate work (cf. f. 10v: در كتاب اسوار ذكر
ذكّرة ائم). It contains different recipes, etc. Beg.

إلى رسالة سرمي تصنيف قدرة السائحين زيدة الواعظين الم

2. (ff. 15v–33). Maṣla‘u’n-nayyirayn. Another short trea-
tise on alchemy, the causing hurt to, and the weighing of, spirits,
etc. The name of the author and the date of composition are not
mentioned. It is divided into nine bāhs, subdivided into different
numbers of fāsils. There are only a few references to authorities,
mostly apocryphal works. Beg.

رسالة مطلع الدير في منعطف السنبرود ورزن كودين انقلس وعروج
وعصجار ودانكه هيما يذوؤب وعزر ترو أنخف الغ

Dated the 13th Rajab 1309/the 4th Febr. 1892, copied by Muhammad ‘Abdu’l-
Haqq Murāšīlābādī.

Ft. 33; S 0,5 x 2,65; 6 x 3,25; II 17, no judwals. Or. pap. Ind. nst. Cond.
good.

647.

Risāla-i-iksir.

A short treatise on alchemy, apparently an extract from a
larger work; it is, however, subdivided into a muqaddina and
three maqalas, as if forming an independent item. The name of
the author is not mentioned. There are only very few references
to earlier treatises on the subject: The latest appear to be the
Brock., II, 138–139), his Al-burhān (fi asrār ‘ilmī’l-nizān), Ash-
shamsu’l-munir fi taḥqīqi’l-iksir, and Shudhūd (f. 8v). Beg. of the
treatise:

فصل في المجانب منها الاكسير، بياناً دانست كل علماء ابن في الغ

Copied in the middle of the xii/xii c., by Walli Muhammad b. Faḍl-i-dFN (sic).

Ft. 9; S 10 x 5,5; 7,5 x 3,5; II 18, no judwals. Europ. pap. Ind. nst. Cond.
good. Lower portion of the folios is damaged by white-ants.

648.

Tuḫfa-i-Khānī.

A treatise on alchemy, sorcery, and special methods to pre-
pare different materials and appliances, composed in the beg. of
930/1523–1524 (f. 1), by 'Ali b. Husayn Wā'īz al-Kāshīfī, with the takhallus Šafiī (d. 939/1532–1533), cf. here Nos. 69, 656. The work is divided into two maqṣads, subdivided into different numbers of bābs, all very short. It is dedicated to Dūrmish Khān (f. 1), governor of Herat (cf. R 98). The author refers in the preface to the work, on which the present one is based, namely to his father's treatise, Asrār-i-Qāsimī, on ʿimāmīya and rīmīmīya (which was transcribed in a secret script, called ʿilm-i-kāshīfī). It was deciphered and condensed by 'Ali b. Husayn at the request of Dūrmish Khān. Beg.

The last page is occupied with notes on the chase of different kinds of birds. Dated 1223/1808, copied by Muhammad ʿAli-i-Bāqir.

Ft. 14; 8 9,25 x 6; 7,5 x 3,75; II 15, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

649.

Dhakhira-i-Iskandari.

A treatise on alchemy, the preparation of poisons, antidotes, amulets, magical rings, and other useful articles. It is said to have been compiled for Alexander the Great, and its text has been recovered in a monastery at ʿAmūriya (f 1) at its capture by the Abbaside khalīf Muʿtaṣīm. It would be a hopeless task to search for its real author, as there are many similar apocryphal medieval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine famns (see f. 3v), subdivided into jahāls. There are numerous pictures, illustrating different monsters, constellations, etc. Beg.

Dated the 7th Rashidūn 1212/1239. Many marginal notes.

Ft. 34; 8 9,25 x 6; 8 x 4,5; II 17, no jadwals. Or. pap. Bad. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

4. Demonology and sorcery.

650.

Ash-shāmil min al-bahr al-kāmil.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is
Ash-shāmil mināl-bahri'l-kāmil fi dawri'l-ālam fi usūli't-ta'zīm wa qawā'id'ī't-tanṣīm (f. 2v, bottom), or originally (f. 2v, l. 4), Nuz'hatu'l-amāq (here لامات) yavem ijitimā'i'īl-akhwān wa't-tīlaq. The author of the original version is Muḥammad b. Ahmad at-Ṭabbāsī (f. 1v), d. 482/1099; but his treatise was subsequently revised by Abūl-Barakāt 'Abdu'l-lah b. Muḥammad b. al-ʿAḍl as-Sā'ādi al-Farāwī (an-Nīshābūrī), d. 530/1136. See Brock, I, 496; Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561,3, amongst the works of Sakkāki, who may be the author of this Persian paraphrase. The name of the translator is not given in the text. The introduction is left in the original Arabic, and the Persian version begins with the first bāb. The Berlin copy contains 32 bābūs. In the present version, however, only 19 of them are given, corresponding to bābūs 1–19 of the Berlin MS. Beg.

قال الشیام العلام الجل السید الازهر .. ابو الفضل محمد بن احمد الغ

Beg. of the first bāb (f. 3):

باب الول في ماهية التعزيم، بدائاه: است عهد الله تعالى في الديانة كتعزيم كونته شدها است إزو وذرفت كربات وذات الخ

Copied in the beg. of the xiii/xix c.

Fr. 51: S 8.75 x 5.25; 7 x 3.75; II 15, no jadwals. Or. pap. Ind. mast, Cond. tel. good. Slightly worm-eaten and repaired.

651. (Risāla dar taskhirāt).

I 19.

A treatise on demonology, magic, and other occult matters, compiled by Muḥammad b. Sirāji'd-Dīn as-Sakkākī (f. 1v), from the writings of Muḥammad Sirājū'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad son of Sirājū'd-Dīn is not a mistake, the compiler may have been the son of the author; the latter's real name was Abū Ya'qūb Yūsuf b. Abī Bakr Khwārizmī as-Sakkākī (born 555/1160, d. 626/1229), see EB 1560. The treatise itself seems to be identical with that described in EB 1561,4. On the margins in the introduction its title is added by a different hand as Ikhtiyārat. There are many earlier writers referred to in the text (cf. f. 24), but almost all of them are unidentifiable as this kind of literature is still insufficiently explored.

There is no regular division into bābūs; many folios are partly
blank, the space probably having been reserved for drawings or tables which have not been executed. Beg.

محمّد بن سراج المّلة والدين السكّاني ... إمّا بعد إلّا قول إمام محمد سراج المّلة والدين السكّاني، زُمّة الله عليه: أنّ رأبه كَتم مَع مُكرّفٍ في الغُم.

Copied in the beg. of the xiii/xiv c. Originally this MS. formed a portion of the same volume in which the preceding MS. was included (No. 650). The end of this copy, transcribed by a different hand, is found on the first folio in that transcript, and can be clearly read inspite of a piece of paper having been pasted over it.

Fl. 55: 8 9.5 x 5; 7 x 3.75; II 15; no jadwals. Or. pap. Ind. ust. Cond. rather bad. 'Worm-eaten and badly 'repaired.' A lacuna after f. 4.

652.

Kitâb dar aḥkâm-i-jinn.

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many hadiths. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the Mukhtasar Aḥámil-marjân ji aḥkâmil-jân, apparently Suyûtî’s (d. 911/1505) abbreviation of the well-known book on demonology by Badru’d-Dîn Muhammad Dimishqi (d. 769/1367), cf. Brock. II, 75. The copy itself is dated 978/1570-1571, so that the treatise must have been written some time in the beg. of the X/XVic. The name of the author does not appear here. As to sources, there is mention of the books of Abû Iḥâq b. Bashar, his Kitâb nublûdû (f. 81v); Qâdi Abû ‘Ali Muhammad b. Husayn Farrâ’î Hanbali (d. 458/1066), cf. Brock. I, 398 (f. 82); Abû’l-Qâsim Suhayli (‘Abdu’r-Rahmân b. ‘Abdîlah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abî’d-Dunyâ, his treatise Makû’u’dîsh-shaytân (ff. 82, 82v, 83v, 90, etc.) and another, Kitâb tawâ’în (f. 100); Muhammad b. Ja’far b. Sahl Kharijî (d. 327/938), cf. Brock. I, 154, his book Hawâfîjil-jînân (f. 82, etc.); Dalâ’ilu’n-nubûwât (probably by Abû Nu’aym Ahmad Isfahâni, d. 430/1038, cf. Brock. I, 362, or Ahmad Bayhaqî, d. 458/1066, cf. Brock. I, 363); Ibn Hazm (d. 456/1064), on f. 85v; Abû Hâfîz b. Shâhîn with his book ‘Ajâ’ib wa ghâharâ’îb (f. 85v); %Izzu’d-Dîn b. ‘Abdî’s-Salâm, the author of the Qawâ’id suhrah (f. 86v); the Fawâ’id of Sayrafî Harrânî (f. 87); the Itbâ’ sunan wa āthâr, by Abû Sa’îd Uthmân b. Sa’îd Dârîmî (f. 89); the Sharh Hidâya, by Abû’l-Ma’âli b. Manjî Hanbali (f. 90v); Najmu’d-Dîn Hâjî Khâlîfa b. Mahmûd Kilânî (f. 91v); ‘Abdul-lah b. Muhammad Qarshî (f. 94v); Ahmad b. Muhammad b. Yahyâ b. Sa’îd Qâltân (f. 95); the Kitâb irshâd, by Abû’l-Wafa’
653.

(Risāla-i-Idrīs payghambar).

A treatise on sorcery, demonology, amulets, etc., ascribed to the prophet Idrīs. The present copy seems to be incomplete at the beg. and the end. It is divided into 15 bābs (as far as this copy contains). Beg. abruptly:

... دیگر عملنامه اطیاف تردن و ابی کتّاب از ادریس الغ

Copied in 1320/1902-1903.
Fr. 13; S 8.5 x 6; 5.75 x 3.5; II 10, no jadwals. Europ. pap. Ind. nast. Cond. good.

654.

Ta’rīkh-i-nafis.

A short composition dealing with miscellaneous subjects, but chiefly concerning the occult sciences. The author, apparently an inhabitant of Calcutta (cf. f. 2), calls himself Muhammad-i-Abbās (ff. 2v, 25v). The exact date of composition is not mentioned, but the treatise has been completed after 1284/1867, referred to on f. 18. It is dedicated to Lord Mayo (f. 3). There are also many references to dates slightly earlier than this one. The work is divided into four bābs:

1. در ذکر بعض بلدان و عمارات عجیبة (f. 3)
2. در ذکر بعض طریقات و عمارات غربیه (f. 10v)
3. در ذکر برخی از تواوید واردات (f. 15v)
4. در ذکر لفظی از تواوید نکات (f. 21v)

Beg. of the work:

الحمد لله الذي هو على كل شيء مصیط الغ

Copied towards the end of the xiii/xix c.
Fr. 30; S 12.25 x 7.75; 10 x 4.5; II 15, no jadwals. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.
A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v-8): Tuhfatu'l-mulūk. A brief collection of maxims dealing with the ethics of administration. It seems to be a version of the same treatise as the one described in EB 1241, 45, 1465, and 1466. It is divided into 40 very short bābās. Beg.

2. (ff. 9v-15v): Sad pand-i-Luqmān. The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān; cf. IVASB 1526, 1, where references to other catalogues are given, and above, No. 366. In this copy a special preface is added, probably by the scribe himself, dedicated to Maharaja Dulip-Singh, for whom this copy was prepared. Beg. of the preface:


Dated 1263/1847, or 1904 of the Samvat era, copied by Malik Sayfu'd-Din (who is probably also the editor of these treatises).

Fl. 32: 8 8 x 5; 6 x 3.5; II, 9, within jadwals. Europ. pap. Ind. nast. Cond. good. Bad vignette.

5. Cabbalistic meaning of letters.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters, names of God, etc., by the well-known 'Ali b. Husayn al-Wa'iz al-Kāshifi, who used the takhallus Saifi (d. 939/1532-1533), and is better known as the author of the Rashahāt. Ḥājjī Khalīfa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifi himself. This is probably not quite correct, because the work clearly shows Shi'ite tendencies on the part of the compiler, which better suit the son of the famous Sunnite divine than himself. It is divided into five maqālas, each being subdivided into five bābās:
Beg. of the treatise:

الحمد لله الذي أنزل الكتاب متشامل على غواص حروف الغم

On ff. 213v–228v, there is a kind of appendix (Risāla dar khawāṣes-i-hurūf-i-mafrida), containing a brief review of the cabbalistc and magical properties of letters, in the abjad arrangement. It is slightly incomplete at the end, and there are no indications as to its connection with the preceding work, or the name of the author, etc. Beg.

657. Rumūzu'l-asrār.

A treatise on divination by jafr, and the cabbalistical meaning of letters. The name of the author (?) appears in the form of 'Ibādu'l-lah Ithnā'-ashari (f. 2, bottom), but is rather suspect. The latest of the identifiable persons mentioned in the text appears to be Sayyid 'Ali Hamadānī (d. ca. 786/1384), cf. f. 23. Beg.

Copied in 1240/1824–1825.

ff. 29: 8 9 x 5.75; 6,25 x 3.75; II 13, no jadwals. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658. Sarā'ir-i-taksir.

A treatise on divination by jafr. The name of the author and the date of composition are not given. The title as above appears in the concluding lines:
Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

Dated the 12th Sha'bân 1104/18th April 1693.

Fl. 19; S 9.5 x 5; 6 x 2.75; II 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins, and a few notes on the last folio.

659.

Zubda-i-ramî.

A complete copy of the same versified work on ramî, from which a fragment has already been described in IVASB 551. That extract corresponds only to f. iv-f. 6v, l. 12, of the present copy. The name of the author does not appear; the date of composition is here also given as 706/1306-1307 (f. 2v). Beg. as in the Society’s transcript:

"... هزكرنا غفل راهب بائش: كأ سرب هذيربائش..."

Copied in the end of the xiii/xiv c. The date is written at the end by a different hand as 1929 Bikram (7), i.e. approximately 1872 A.D.

Fl. 47: S 11 x 6.75; 8 x 3.5; II 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660.

(Risâla dar ramî).

A treatise on ramî, by Nâṣir (or Naṣīru'd-Dîn) b. Muhammad b. Haydar Rammâl Shirâzî, who wrote it for Sayyîd Husayn b. 'Ali al-'Alawi. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIIc.), because it is mentioned by Hâjjî Khalîfâ (vol. II, p. 244, No. 2711); he calls it At-tuhlat fi'ir-ramî, and states that it is divided into four, not two, maqâlas, as given in this copy. Beg.

The work seems to be incomplete in this transcript.

Copied towards the end of the xii/xiii c., or in the beg. of the xiii/xiv c.

Fl. 25: S 9.5 x 6; 7 x 3.75; II 25, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.
661.

Anwāru'r-raml.

A detailed book on divination by *raml*, by ʿAbdūl-lah Shirwānī, the same as the one described in EIO 2207. The date of composition is not mentioned, and there are great difficulties in its determination. Although a number of authorities are referred to by the author, they are unidentifiable or cannot be dated. The work is divided into a *muqaddima*, two *magālas*, and a *khātimā*. It contains a great number of tables. Beg.

Dated the 8th Rab. II 1216/the 18th Aug. 1801. Numerous notes and emendations on the margins. Stray notes at the end.

Pp. 117; S 8.25 x 5.25; 7 x 3.75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.1.

662.

(Risāla dar *raml*).

A short versified treatise on the principles of astrology and rules of divination by *raml*. The title of the book, the name of the author, and the date of composition are not mentioned. There is no introduction, and the treatise begins abruptly:

Copied towards the end of the xii/xvii c.

Pp. 28; S 7.25 x 4.25; 5 x 2.5; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.
X. VARIA.

1. Bibliography.

663.

Tarjuma-i-Kashfu'z-zunûn.

I 184.

A translation of the famous bibliographical work of Hâjjî Khalifa, or, to give him his real name, Muṣṭafâ b. 'Abdîl-lah, surnamed Kâtib Chalabi, d. in Dhûl-Hijja 1068/Sept. 1658. The original Arabic text has been repeatedly printed and lithographed in Cairo (1274, etc.) and in Constantinople (1310, etc.); the critical edition and Latin translation by G. Fluegel, seven vols., Leipzig, 1830-1858 (Or. Transl. Fund), is to be re-edited shortly. In the present translation there is no preface by the translator, and it begins with the Persian paraphrase of the original doxology:

بِهْتَنِينْ نَطْقِ كَهْ ضَافِرُ مِنِ شَرُودَ أَنْوَاحَ الطَّافِقَاتِ الأَلْم

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xiii/xiv c. At the end there is a seal dated 1233/1837-1838, which may belong to the scribes.

*PL. 541; % 9,25 x 5,75; 7 x 3; II 17, no jadwals. Or. pap. Ind. nasi. Cond. tol. good. Worm-eaten.

2. Proverbs.

664.

Majma'ut-tamthîl.

III 26.

A collection of Persian proverbs, by Muḥammad 'Ali Hâlbarâdî (حافظ الردی, usually Jabalrudi), who composed it at Golconda in 1049/1639-1640. This is an earlier version of a larger work on proverbs of the same author, called Jâmi'ut-tamthîl, see EIO 2209, Pr 325, R 773, Mélanges Asiatiques, vol. V, p. 522, etc., which was composed in 1054/1644-1645. The proverbs are given here in alphabetical order, under the first letter of the first word in each proverb. Beg. abruptly:

اما بعد، كوشة نفس ديار بيوجودي مصمد علي هلبه ردى آلم

Copied apparently in the beg. of 1297/1789, as other items in the same majma'â (cf. I 184), in Calcutta.

*PL. 161 v-177; % 8,5 x 5,5; 6,25 x 4; II 19, no jadwals. Or. pap. Ind. shikasta and nasi. Cond. not quite good. Worm-eaten and repaired.

665.

Mir'ātu'l-quds.

A biography of Jesus Christ, based on the New Testament, comp. in 1602, at Agra, by Geronimo Xavier (d. 1617). It is exactly the same version as the one described in IVASB 1635, slightly different from the usual one, see EB 364, R 3, Gotha C. 57. Dorn C. 243–246, cf. also H. Blochmann. Proc. A.S.B., 1870, pp. 138–147. Beg. as in IVASB 1635:

مراجع القدس

II 164.

Copied in the beg. of the xiv/xx c.

Fr. 70; S 9,75 x 6,25; 7 x 3,5; II 15, within jadwals. Europ. pap. Ind. nsts. Cond. good.

666.

Dāstān-i-āhwāl-i-Ḥawāriyān.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IVASB 1636, EB 385; cf. R 3; also H. Blochmann, in the Proceedings of the A.S.B., 1871, pp. 138–139. This copy does not contain the usual preface, and is incomplete; it opens abruptly with the biography of St. Peter:

داستان احوال حواریان

II 436.

The biographies begin: St. Peter, f. 1v; St. Paul, f. 40v; St. Andrew, f. 104v; St. Jacob, f. 149v; St. Simon (!), f. 191; there are several lacunas, and in several biographies the introductory passages and headings have been omitted.

Copied in the beg. of the xiv/xx c.

Fr. 257; S 9 x 5,25; 7 x 3,5; II 15, within jadwals. Europ. pap. Ind. nsts. Cond. not good. Paper is decaying.

667.

Tarjuma-i-Zubār.

A translation of the Psalms, dedicated apparently to Nādir (1148–1160/1736–1747), whose name is written in gold on f. 2v, and on f. 3v, where it appears in the form of

ترجمة زبور

III 182.

It was compiled at Isfahān (cf. f. 3v), but the translator does not
mention his own name. This version is different from the one described in Bl. 1. Beg. of the preface:

حمدی که عرفانیان قدسی از این الیم

Beg. of the translation (f. 4v):

خوشبا مردی که پیروی نکرد مشورت ششمکاران با الیم

A calligraphically written copy, dating from the beginning of the xiii/xiv c. A seal dated 1221/1806-1807 may have belonged to the first owner. Notes in English on f. 1, by G. Meyer, "the gift of N. B. Edmonstong," etc.

Fl. 119: 6 8 × 0.25; 0.75 × 3.5; ll. 14, within double jadwals. Europ. pap. Calligraphical Persian text, vocalised. Cond. not good. The jadwal lines, in gold, have "cut" through the paper. Good vignette and marginal painting.


668. (Majmū'a-i-tawārikh).

A collection of chronograms for every year between 3 and 1200 AH. Some years, in the beginning, have very many equivalents, but later on, only one or two are given. There is no preface, no colophon, no indication as to the date of compilation. Beg.

مامآ پیا ۳ ابا جا الیم

Copied in the xiii/xiv c. A seal on f. 1 is dated 1169/1755-1756. Other seals of later date are found on the last folio.

Fl. 54: 6 9 × 3.25; 7.25 × 3.5; ll. 17, no jadwals. Or. pap. Ind. mast. Cond. not good. Injured by dampness.

669. Shaltāqiyya.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (زمانیات) and militant darwishes of the troops of Allah-Quli Sultān (ff. 303, 306, 309v, etc.) and Ma'sūm 'Ali Beg (f. 302). They were apparently stationed in various towns of Gilān and Māzandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mīr Qārī Gilānī. The date of composition is not given; the work was most probably written under the later Safawides. In the beginning there is a heading:

رساله شلاتقیه که درو شلاتقات مذکور میشد تالیف مولانا ملا میر قاری

کمالی رحمه الله علیه
670.

Tanbihu'l-ghāfīlin wa hidāyatuz-zālimīn.

A short work, apparently a kind of statement of claims to some landed property, by Husayn b. Haydar 'Alī al-Mūsawī an-Nisābūrī al-Kantūrī (f. 29), who wrote in 1233/1817–1818. The exposition of the case occupies only a minor portion of the volume (ff. 29–31v). It begins abruptly with 'Ama 'ama 'ama 'ama 'ama 'ama, and some space is left blank before it. It is therefore not quite clear whether this portion is a continuation of the main part of the MS. (ff. 1v–28v), containing a kind of lengthy diwācha full of eulogies to different noblemen and princes. Beg.

6. Commentaries on Arabic poetry.

671.

Sharḥ-i-ghazal-i-Mutanabbi.

A detailed commentary on a single ghazal of Mutanabbi, or Abū Ṭāyyib Ahmad b. al-Husayn, d. 354/965 (cf. Brock. I, 86–87), chiefly explaining its peculiarities under the headings of prosody, poetics, versification, etc. The author, Amīrū'd-Dīn Khān, surnamed Muftī Amru'l-lah Khān (cf. f. 2), wrote it in order to submit it to several British officials, interested in Oriental studies, such as Robert Keyte (f.) (f. 2), Colebrooke (f. 2v), etc., in May 1810 (f. 2), at Calcutta. Cf. also R 25, where another work, on law, by the same author, is described. Beg.

Copied in the beg. of the xiii/xix c. Many marginal notes.

Fl. 42; S 9 × 6,75; 6,25 × 3,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few glosses on the margins.
7. Scrap-books.

(Majmū'a).

A scrap-book, containing fragments of different works, written by different hands and on different papers.

1. (ff. 1-2). Fragments, in Arabic, on religious matters.
2. (ff. 3-7v). Extracts from various Arabic works, on grammatical and other subjects. Some of them are ascribed to Muḥibbu'l-lah al-Bihārī (d. 1119/1708, cf. Brockelmann, II, 420), as on f. 7, etc.
3. (ff. 8v-14v). Ḥadīqatul-masā'il. A short treatise on prayer and fasting, by Ghulām Imām. The date of composition is not given. The work is divided into five bābs. There is a lacuna between ff. 8 and 9, corresponding to the greater portion of the first bāb, and the beginning of the second. Beg.

4. (ff. 15-17). Ma'ārijatu'l-madhāhib, a short treatise on the 73 sects of Muhammadanism, in Arabic; the name of the author is not mentioned. It is divided into seven bābs. Beg.

5. (ff. 18-24v). (Tafsīr-i-ba'd-i-āyāt). A commentary on seven verses of the Koran, by Muhammad Amīr. The date of the composition is not given. Beg.

6. (ff. 25-45v). Mir'āṭu'l-muhaggquin. The same short treatise, on theosophical matters, divided into seven bābs, as described in IV ASB 1345, 2. The name of the author is not mentioned here. Beg.

The first half copied in the end of 1285/1869 (f. 17); the second (6) is dated the 5th Shārābān 1277/the 16th Feb. 1861 (f. 45v).

Pp. 45; 8 9,5 x 6; different numbers of lines. Pp. 1-24, Or. pap. Ind. mast.; ff. 25-43, Europ. pap. Bad careless Ind. shikasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(Majmū'a).

A scrap-book, containing extracts and fragments mostly of religious contents: several sūras from the Koran (ff. 1-21);
several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jillānī (ff. 45-52v); Shams'a'il-nāμu (ff. 52v-57v); prayers, incantations (aʃsūn), on ff. 57v-78v. A brief version of Kōkā-shaṣṭār (ff. 78v-89); again a prayer, a short versified jāl-i-haʃt kawā'kūb (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a fath-nāμa, rules to cut cloth, and to put it on (versified, ff. 112v-113), more prayers and notes of magical and astrological contents (ff. 98v-125).

Copied in the xiii/xix c.

Fr. 125; 8 8\times 3,25; 3,25\times 3; II 9, no jadwals. Or. coloured pap. Ind. nasi. Cond. tol. good.

674.
(Majmū'a).

A scrap-book containing fragments in prose and verse:

1. (ff. 1-3). Scappy notes and poetical quotations.

2. (ff. 3v-18v). Nāμ- u halehā. The well-known Sufic poem by Bahā'u'd-Din Muhammad b. Husayn al-'Amīli (d. ca. 1030/1620-1621), see IVASB 722 (add RsBr 55, p. 49), of. above, No. 462, 10. Beg. as usual, with a short preface in prose:

اما بعد حمد الله على الاضلاع والصلوة على الخلف الخلاص الم

3. (ff. 19-26v). Fragments of mathnawī poems, in praise of Muhammad, his Mirāj, etc.


5. (ff. 46-49). Fragments of mathnawī poems.

6. (ff. 50v-52v). A fragment of the same poem, ascribed to 'Aṭṭār, as described above, No. 462, 11.

7. (ff. 54-69v). Mathnawī-i-Bū 'Ali Qalandar, the well-known poem, ascribed to Sharafu'd-Din Bū 'Ali Qalandar Pānī-pat'hi (d. ca. 725/1325), see R 668, Spr 565, Bk. 124, often lithographed in India. Cf. above, No. 318. Beg.

سرجيبا لي بلبل باغ كم، ازكل رعد بكنويا ما س ضمن ی

At the end there are some scappy quotations.


الحمد لله الحمد بذاته ... مما بعد سبب تأليف الغ

9. (ff. 77v-81v). Dhikriyya, also called Risāla dar ṭariqa-i-Naṣīṣbāndīyya, by Jāmī, see above, No. 462, 15. Beg. as in that copy.
10. Extracts: from a _mathnawi_ poem, the title of which is not given (ff. 82–85v); from Jāmī (ff. 86–93); from the _Rūstām_ (ff. 94–97).

11. (ff. 98–99). A short extract from the _Sharḥ-i-Sufarū's-sa'ādat_ by 'Abdu'll-Haqq Dihlawi, see IV ASB 1002.

12. (ff. 102–117v). More poetical scraps, mostly from Rūmī's _Mathnawi_.

13. (ff. 118–170v). Fragment from a prose work (here only _jauzl-i-siyām_), dealing with praises of Muhammad, and divided into 12 _nafās_.

14. (ff. 170v–183v). Poetical extracts, chiefly from the _Mantigu't-ṭayr_ of 'Aṭṭār (see above, No. 205), etc.

Transcribed in the beg. of the xiii/xix c.

Ff. 183; 8 8,5 × 5,5. Different papers, handwritings, etc. Cond. rather bad; worn-eaten. Several folios are left blank.

675. (Majmū'a).

A collection of short works and fragments of different contents, in Persian and Hindustani.

1. (ff. 1–17v). A treatise on architecture, _in Hindustani_, incomplete. The title of the work and the name of the author are not mentioned. Beg.

 محمد بن محمد بن عبد الْمَهِم

2. (ff. 19–35v). _Naṣīyya_ (as it is called in the colophon, f. 35v). A work in bombastic ornate prose, in Sufic strain, attributed to the authorship of 'Urfi (cf. above, No. 256), to which is prefixed a long flowery preface, eulogising 'Urfi and other poets. It was 'arranged' by the editor in 1137/1724–1725 (cf. f. 26, where the chronogram is given as _نَزَعْتُ_). The name of the compiler does not appear. Beg.

محمد بن محمد بن عبد الْمَهِم

Beg. of the original treatise (f. 26v):

محمد بن محمد بن عبد الْمَهِم

Dated the 26th February 1891, copied by Kanašla'ī (T).


5. (ff. 147-171v). A fragment of a large treatise on divination by jafr and on the cabbatical meaning of letters. It is divided into several qismāt.


Copied in the xiii/xiv a.
* Fl. 1-43 and 147-187; S 11,5×6,75; 9×4,25; II ab. 17, no jadwals. Or. and Europ. pap. Ind. naat. Cond. tol. good.

8. Parody.

676. (Lughat-i-Mullā Dūpiyāza).


الغددا خولن نعما در دركاه أو هيج ملست را مانع فيست الخ

Copied in the xiii/xiv a.

Fl. 5; S 6,5×4; 4,25×2,5; II 10, no jadwals. Or. pap. Ind. naat. Cond. tol. good.

9. Translations from Sanskrit and Indian vernaculars.

677. Tarjuma-i-Mahābhārata.

A translation of the Mahābhārata, different from the well-known version prepared in Akbar's time (cf. IvASB 1695, where references to different catalogues are given). This translation was probably prepared by a Hindu, judging from the epithets of respect added after the names of Hindu deities. There is no indication whatever as to the name of the translator or the date of composition. It seems that the beginning as given in the MS. is not genuine, and the greater part of the preface has been lost. Of the 18 parbas into which the work is divided, the first begins apparently on f. 2, but there is no special heading; II on f. 137v; III on f. 168v; IV on f. 263v; V on f. 288v; VI on f. 336v; VII on f. 377v; VIII on f. 422v; IX on f. 457v; X on f. 476v; XI on f. 481v; XII on f. 489v; XIII on f. 531v; XIV on f. 534;
XV on f. 641v; XVI on f. 657v; XVII on f. 667v; XVIII on f. 670v. Beg.

はありません

Beg. of the translation (f. 2, l. 12):

جنت نصين كليهما دانش بد kukoni al-

The only colophon which is dated in this volume is found on f. 262, and gives 1008 of the Samwak era, or approximately 1851, as the date of copying.

Fl. 673; S 15 x 7.75; 9 x 5.25; II 20, within double jadwals. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gandy colours, of no artistic value at all.

678.

Sīr-i-akbar.

II 154.

The well-known translation of the Upanishads by Dārā-Shikūh, who started it in Kashmir in 1050/1640–1641 and completed it at Dihli on the 6th Ram. 1067/the 18th June 1657 (cf. f. 380v). See IvASB 1708 where references to other catalogues are given. The present copy contains apparently the full version, and the number of Upanishads translated here is 52, according to the colophon. Beg. as usual:

محمد ذاکی را که نطقه به په یکم الله داد هر کلمه سلیم الی

Dated 1926 of the Samwak era, i.e. approximately 1889 A.D.

Fl. 381; S 14 x 8.5; 9.25 x 4.25; II 15, within double jadwals. Or. pap. Ind. nast. Cond. good. Very bad double page initial vignette.

679.

The same.

II 153.

A fragment of the same work, see No. 678, containing only a small part of the beginning of the book, in an abbreviated version. A badly written copy, beg. as usual, see the preceding No. A list of Upanishads with incidental notes is given on ff. 1–2 (here marked 2 and 3).

Copied in the xiii/xiv c.

Fl. 120; S 8.5 x 5.75; 6.75 x 4.25; II 14, no jadwals. Brownish Or. pap. Bad Ind. nast. and shikasta, often without diacritical dots. Cond. tol. good, but rather bad in the beg. Traces of moisture. Notes on the margins.

680.

Tarjuma-i-Jūg-bashisht.

II 158

Pr 1021, and IvASB 1700 (the copy described there is incomplete at the beg., which corresponds to f. 2, l. 5 of the present one). It was written in 1066/1656. Beg. as usual:

Dated the 23rd Ram. 1150 (the 22nd Febr. 1767, in a town called Aminārgāth). The first half of the volume is written by different hands.

Pil. 132: S 8 x 4.25; 6.5 x 3; II 15, no jadwals. Or. pap. Ind. shikasts. different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681. Majma'ul-bahrāyin.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muhammad Dārā Shikhū; he completed it in 1065/1654-1655 (f. 20). See R 828, 841, Aum 140. Beg.

بظام آنکھ اور نامی نذاره ... حمد منوت یاد کر آپ کے اخلاص

At the end (ff. 20v-34v) there are several extracts from translations of different Upanishads and other Sanskrit works.

One of the extracts, mentioned just above (see f. 24) is dated the 18th Nov. 1871. The volume is written throughout by the same hand.

Pil. 24: S 9.75 x 6.75; 7.25 x 4.25; II 17, no jadwals. Or. pap. Bad Ind. nast. and shikasts. Cond. good. A few notes on the margins, some of them in Gurumuki characters.

682. Tarjuma-i-Rāmāyana.

A translation of the Rāmāyana, by Gopal, son of Sri Govind (کوریل بی سری کوند), who completed it in 1092/1881 or 1097/1685-1686, as given in the chronogram on f. 119v: کام جان فرایج نام اوتار، although the other two copies give کام اوتار رام اوتار. See Bl 222, Aum 140, cf. EIO 1963, where a bibliography of European works on and editions of the original is given. Beg.

همه اطلاعات در اینک کتاب ایام، بظام رام می باشد سرانجام، حمد وثنامی

پنجم ویسیا آنکھ جمع ذرات الای

Dated the 16th Shawwāl 1184 (the twelfth year of Shāh 'Alam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one

بیرنیاکر کول کشمیری

Pil. 119: S 7.75 x 5.25; 5.6 x 3.5; II 14, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, repaired, traces of moisture. A few glosses on the margins.
683.
The same. II 155.

Another copy of the same translation, see No. 682. Beg. as in that transcript.

Dated Kashmir, 1927 of the Bikrami era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Fl. 130; S 14, 25 × 9; 10 × 5, 25; II 13, with an additional column on the margins; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

684.
The same. II 159.

Another copy of the same work. Beg. as in No. 682. This transcript seems to be the most complete of the three.

Dated 1945 of the Bikrami era, i.e. ca. 1888 A.D.

Fl. 263; S 9 × 6, 5; 6, 75 × 4; II 15, no jadwals. Grayish Or. pap. Ind. nast. Cond. good.

685.

Mufarrīḥu'l-qulūb. II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Tāj Muhammad Mufti al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shaykh Bahā'ud-Dīn Nadimu'l-Lalah (f. 2). The date of composition is not known. See IVASB 1709, where references to other catalogues are given (add RsBr 198). Beg. as usual:

حمد رسول يقين وكره عينه شاهي را كا از جمله بذکار الالغ

Dated the 12th Šafar 1240/to the 6th Oct. 1824.

Fl. 133; S 8 × 6, 25; 6, 5 × 3, 5; II 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. good.

686.

(Tarjuma-i-Kūk-shastar). Ia 233.

A versified paraphrase of the well-known Koka-shastra, on sexual intercourse. Cf. IVASB 1703-1705 where references to other versions are given. The beginning is apparently lost, and although there are bismillas on ff. 1 and 3, these are not real beginnings of original sections. The greater part of the text has an interlinear Hindustani translation. On f. 21 begins a prose work, on the same subject, partly in Persian and partly in Hindustani, apparently consisting chiefly of also extracts from the Koka-shastra. Beg. of the versified treatise:

زینی بدَمْفِی خویان اهورود، شش اکتشت کلکت از وی نمیان
Beg. of the Hindustani portion:

 больше Ситхан шахи

Copied in the end of the xiii/xiv c.
Fl. 31; S 11 x 7.8; 9 x 5.5; II 8, no jadwals. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

Tarjuma-i-khulāsa-i-D’harm-shāstar.

A condensed paraphrase of some Hindu book on customs and rites, similar in contents to the famous laws of Manu (cf. Pr 1029, where a Persian paraphrase of that book is described), with which, however, it apparently is not identical. There is no preface of the translator, and his name, the date of composition, etc., do not appear. The work is divided into several bābs, of which only the beginnings of the II (f. 6), and III (f. 14) are marked:

باب دوم، در مذاهب هر جامع طایفه بصورت مختلف
باب سوم، در ذکر آثار و ادغام عبرت و اقسام ون و مورد و فرید

Beg. of the work:

باب ترجمه خلاصه دهم شاستر است که مطالعه آن باهل هند از همه
بطریامب موجب اکلیه دهم و علم افتادن بر آن، رؤیایی اخبار هندوستان
جنبین اخبار الم

Copied in the end of the xii/xvii c.
Fl. 32; S 8,25 x 6; 7 x 4.5; II 21, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

Tarjuma-i-Bhāgawat-purāṇ.

An abbreviated paraphrase of nine skandhas (out of the original twelve) of the Bhāgavata purāṇa, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Faydi, and is treated as a translation of only the tenth skandha. The name of the translator is not mentioned. Beg.

آیه هزار عالم از شوق نومست، ... راویانی اخبار هندوستان کم

Dated the 9th Dhi Qa’da of the 21st year of Alam Shāh’s reign, or 1193/the 18th Nov. 1779.

* Fl. 1v-16v; S 8.25 x 5.5; 7 x 4; II 20, no jadwals. Brownish Or. pap. Very bad Ind. nast, and shikasta, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.
689. 

Tarjuma-i-Bhāgawat-purān. II 163.

A translation of the Bhāgavata purāṇa, different from No. 688 here and from EIO 1954. It seems not to be abbreviated, and contains all 12 skandhas. The name of the translator is not mentioned. Beg. of the introduction:

اين پوگان نیش ترجمان شیبی مها پیاکوٹ نام الیم

Beg. of the translation (f. 5r):

آغاز یہ ترجمہ اسکنڈی در پریان مفصل ساختی بیان مفسر اللم

Dated 1927 of the Samvat era, or ca. 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 690.

Ft. 417; 5 1/2 x 2; 0.13 x 2.25; 118, within double jadwals. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690.

Tarjuma-i-Wishna-pūrān. II 162.

A Persian paraphrase of the Vīshnu purāṇa; the name of the translator and the date of compilation are not given. It is apparently the same version as described in EIO 1956, EB 1318–1319, etc. The translation is supposed to be literal (cf. f. 2). In the present MS. there is an introduction, containing a sūhrat of the hikāyats, not given in the India Office copy, beg.

بعشرا بعیدری آغاز یرز کہ لی مبتنی آنجیتے الغ

Beg. of the translation (f. 2v, bottom, marginal column):

محمد ذاکی کہ ذات و مفاتیش از ادراک تعقل و اوہم الغ

Dated (see f. 154) 1927 of the Samvat era, i.e. ca. 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 690.

Ft. 154; 5 1/2 x 2; 0.16 x 2.5; 118, and an additional column on the margins; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

691.

The same. III 156.

Another copy of the same translation, beg. as in the preceding transcript, No. 690.

Dated the 25th Nov. 1874 (or 1931 of the Samvat era), copied by Kāshī Rām.

Ft. 147: 5 1/2 x 2; 0.25 x 2.25; 118, within jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. good.
692.

Tarjuma-i-Karm-bibāk.

A condensed paraphrase of the *Karma-vipāka*, dealing, with retributions of sins and rewards of virtues after rebirth, in the form of a dialogue between Bharat and Bhrgu Rishi (here *bhṛg ṛṣi*). The name of the compiler is not mentioned. Beg.

Dated the 27th Rajab 1188 (the 17th of Shāh ʿAlam's reign), i.e. the 3rd Oct. 1774; an extremely bad copy.

* Fl. 107-122; S 8,25 x 5,5; 7 x 3,75; ll. 17, no jadwals. Or, pap. Bad careless Ind. *shikasta*. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693.

Bhakt-Urbāsī.

A Persian paraphrase of the *Bhākt-Mālā*, by Lāl-Jī, composed in 1162/1749 (f. 4v, bottom), by one of the disciples of the former, Lāl-jiw-dās. Cf. G. Grierson, The modern vernacular literature of Hindustan, 1889, p. 87. It is a translation from Hindī, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

Dated the 21st Dhī Hijja of the 41st (†) year of Shāh ʿAlam's reign, i.e. 1213/ the 26th May 1798, copied by Rāy-Singh's son of Kriyākram (†).

* Fl. 105; S 9 x 6; 7,25 x 4,5; ll. 15, no jadwals. Or, pap. Bad Ind. *shikasta*. Cond. tol. good. Slightly worm-eaten and repaired. A few marginal glosses. Notes on f. 1 and at the end.

694.

The same.

Another copy of the same work, more modern, but more clearly written. Before the beginning as in the preceding copy there is a line:

مکه هرحوج بونمی سپمکت اوربیسی کرتشلاچی داس ماحب جیجو

Dated 1891 of the Sumwart era, or 1834 A.D.

* Fl. 338; S 10,25 x 6; 7,25 x 3,75; ll. 17, no jadwals. Brown Or. pap. Ind. coarse naut. Cond. good.
APPENDIX.

Works which for various reasons have not been described in their proper places.

1. History.

695.  Ṣubḥ-i-Ṣādiq.

The first volume of a large work on general history, by Muhammad Ṣādiq b. Muḥammad Ṣāliḥ al-İşfahānî al-ʿAzādānî, who begun his work in 1041/1631-1632, and finished it in 1048/1638-1639 (cf. f. 2, bottom). For his biography see R 775; another copy of the same first vol. is described in EB 102; extracts from the third vol. are mentioned in R 889; another copy in Bk 471-475; cf. also Elliot, Hist. of India, vol. VI, p. 453. The present copy is incomplete at the end, and out of the eight maṭlaʿs, into which it is originally divided, it contains only five: I, the prophets (f. 4v); II, the Persian kings (f. 142); III, sages (f. 194); IV, the life of Muhammad (f. 241); V, his immediate successors (f. 319). In this transcript there is a general preface, in Arabic, which is apparently not found in the Bodleian copy. Beg. of this preface:

الحمد لله خالق الأزواجه، فائق الإعجاب ... وبعد، فيقول العبد الملهم

Beg. of the first vol. (f. 3):

أول ذاكرة نام بالشام بالشام ... وبعد، جئت تنويد سر كشته المغ

Copied in the beg. of the xiii/xix c

Pp. 326; S 12 × 9; 9,25 × 5,5; II 16, no jadwals. Or. pap. Ind. coarse nask. Cond. tol. good. Worm-eaten and repaired.

696.  Āʾīn-i-Akbarī.

The well-known description of India under Akbar, by Abūl-Faḍl ʿAllāmī, see ĪvASB 127. Beg. as usual:

أمضى هده در بتره نبرة راز توم أقل

Dated the 19th Dīl-Qaʿda of the 45th year of Shāh ʿAlam, or 1217, i.e. the 13th March 1803.

Pp. 479; S 13,75 × 9,25; 10,5 × 6; II 21, within double jadwals. Or. pap. Ind. nask. Cond. not quite good. Worm-eaten.
697. (Muhariba-i-Jaswant Sing'h).

A short extract from some large work on Indian history dealing with the story of Aurangzib’s expeditions against the rebellious Jaswant Sing’h, in the beg. of 1069/1658; cf. Elliot, Hist. of India, VII, pp. 216–237. The title of the original work from which the extract has been taken, is not mentioned. Beg.

Copied in the beg. of the xii/xix c. (in the colophon the date is given as 1099/1087-1688, which is impossible).

Fl. 28; S 10 x 0.25; 6.75 x 3.5; ll. 16, no jadwals. Or. pap.; new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698. Waqiat-i-‘Alamgiri.

A history of the first five years of Aurangzib’s reign, the same as IvASB 159. The name of the author is not mentioned here, and it is not otherwise known for certain. Beg. as usual:

ابو المظفر موسى محمد ابراهيم زيب بْنَ ذاير الْام

Dated Lucknow, Muharram 1327/Febur 1900. Transcribed from a copy dated Rama’thun 1171/May 1758, by Muhammad `Arif Siddiqi.

Fl. 58; S 13 x 8.25; 10 x 5.5; ll. 15, no jadwals. Europ. pap. Ind. nast. Cond. good.

699. (‘Ibrat-nama).

Memoirs dealing with the events which took place between the death of Aurangzib and the death of Farrukh-siyar (1118–1131/ 1707–1719). The work is apparently identical as to its subject with EIO 392, but most probably has undergone some alterations at the hands of the editor. At the beginning there is no preface, only a few lines which probably have been added by the scribe, and the narrative begins with the events of 1118/1707:

جَوَّيْنُ مَرْزا مَوْهَبِي مَعْتَمِدٍ حَانِبِي بُنَاءُ لِدَائِتْ حَانِي دِرْجَانِ حَوْسُ لَيْمَهُ وَتَذَكَّرَةُ أَحَدِ أَخْوَى تَرْفِيْهَا مَنْصَرِيَّةُ أَرْوَاتُ عَلَمِ سَلَالَتِيَّ عَظَامُ أَرْوَاتُ حَضْرَتْ عَالَمَيْنُ تُنَذِّرُ شَعَاءُ حَضْرَتْ فَرْخٌ سَدِّيْرٌ مَرَجُومٌ سَآخَةُ بَودَانِ بَنَادَ رَأَيْمَ وَمُؤَذِّنِي مُذْكَرِي رَأَيْمَ قَلَّلاُ عَلِيَّةُ مَيْنَوْسِيَّ تُرْجَعُ سَلَالَتِيَّ بَلاَقْتِ وَتَرْبَدُ رَأَيْمَ وَأَيْمِ شَعْدُ وَمُؤَذِّنُ سَلَالُ بُكْرُ بَرْمَ رَأَيْمَ وَعَرَّدُهُ هَجَرِيَّةٌ
Mirzā Muḥammad b. Muʿtamad Khān b. Diyanāt Khān is also the author of a larger work on Indian history, the Taʾrīkh-i-

Copied in the middle of the xiii/xix c. (apparently by Guri Hārīlāl, who transcribed Nos. 34 and 47; above, as the handwriting is identical).

Fr. 131; 8 8,25 x 5; 6 x 3,25; ll 12, no jadwals. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700.

(Risāla dar taʾrīkh-i-Hindūstān).

A brief note on the struggle which followed the death of Aurangzib in 1118/1707. It may be an extract from a larger work on the history of India, but here no reference to it is given. A flowery and bombastic preface contains no indication as to the name of the author. The beginning is illegible.

A bad, almost entirely mutilated copy, dating from the beg. of the xiii/xix c. The upper part of the folio is damaged by moisture and repairs.

Fr. 8; 8 9,25 x 6; 7,5 x 3,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. bad.

701.

Timūr-nāma.

An incomplete copy of a simplified version of the famous Zafar-nāma of Sharaful-Din Ali Yazdi (see above, No. 17). The abbreviator does not mention his own name or the date of compilation. There is no division into chapters, or years; the text is full of misspellings of the proper names, etc. On many pages a line or more is left blank and marked with presumably because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Fr. 176; 8 13 x 8; 9,25 x 8,25; ll 15, within jadwals. Europ. pap. Ind. nast. Cond. good. A few marginal notes. Ugly title-page and vignette.

2. Biography: (a) Poets.

Hādāʾiq-i-quʿsh-shuʿarāʾ.

An alphabetical tadhkira of Persian poets and a bulky anthology of poetical extracts, compiled by Mirzā Amīr Beg.
Banārasi, who used the takhallus Amīr (he does not mention his name in the usual places, but refers to himself in the list of poets, f. 22v). He was an employee of Saʿādat `Alī Khān, ruler of Lucknow (1212–1229/1797–1814) and continued in this service till the time of Muhammad Amjad `Alī Shāh (1258–1263/1842–1847), who is abundantly eulogised here (f. 2v, etc.). The present work was begun as early as 1211/1796–1797 (f. 4v), at the request of Zafar’ū'd-Daula Fath `Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Shah 1262/the 31st July 1846. Several princes are eulogised on ff. 3–4v. The author also refers to the poets whom he met at Lucknow: Muḥammad Husayn Qatīl (cf. above, p. 68, 18); Inshā’al-lah Khān, with the takhallus Inshā; Muḥammad Ḥayāt Bitāb; Ghulām Muḥammad Fā’iq (cf. above, No. 182); Ghulām Hamadānī Maṣḥafī (cf. Spr 182–183, d. 1243/1827–1828); Muḥammad Fākhīr Makīn (cf. above, p. 67, bottom); Mushrif Shuhbāti. On ff. 5–6v he gives a list of his authorities which may be interesting from the bibliographical point of view, although there are a number of obvious errors:

1. Āṭekkāna, by `Abbās-l-lah ‘Abbānī (1), with the takhallus Šāhīn (well-known; the name of the author is usually given as Loṭf `All Beg, d. ca. 1200/1786).

2. Taḥkkūr,a-i, Ṣafīkhānī, by Ṣaḥmūd-Daula Mīrzā Muḥammad Ḥaḏ(ar) Ṣafī Khān, with the takhallus Ḥaḏ(ar) n wazīr of Juhāngīr (d. 1021/1612–1613, cf. R 117–119, and IVASB 41).

3. Anfūs-i-Muṣṭarī, by Muḥammad Kāẓīm Qumī, with the takhallus Šāhīb, or Maḥluṭ-i-bayān (apparently an Indian poet of the end of xi/xii c., cf. above, p. 55, No. 17).

4. Taḥkkūr,a-i, Amīr Shāhī, of Mīr `Alī Shīr Nawāšt (apparently his famous Maḥżūlat-nawāšt-i, comp. in 898/1491).

5. Biḥāristān-i-takhbūs, by Muḥammad Salīm Tūnī, with the takhallus Biḥāse (apparently different from another taḥkāra with a similar title, which was completed in 1194/1780), by `Abbās-l-Hāyy Khān, but was originally composed by `Abbūr-Raṣāqī, cf. R 1025.

6. Ḑusqūfah-sh-shu’arawī, an album of poetical quotations compiled by Dūrā-Shikāh.

7. Another ḏusqūfah, by Ḟaṣīn.

8. Taḥkūr,a-i, Ṣafī-khaṭār, by Ṣanjānīn, or Maṭḥar, d. 1195/1781, cf. IVASB 875.

9. Ṣafī-khaṭa, by Ṣam-Mīrzā, the well-known work, see RS 103.

10. Taḥkūr,a-i, Ṣafī-khaṭa, by Ṣam-Ḥasan Khān, with the takhallus Ṣagālū.

11. Taḥkūr,a-i, Ṣafī-khaṭa, by Ṣirāj-dīn ʿAlī Khān Ṣafī (the authorship of Ṣafī seems rather doubtful; perhaps the title of the work is wrongly given).

12. Taḥkūr,a-i, Ṣafī-khaṭa, by Ṣahī-ṣ-Raḥīl Ḥusaynī al-Madānī, with the takhallus Ṣafīkī, d. after 1689/1668–1639, the author of the famous Purḥang-i-Raḥshīdī (cf. above, No. 540).


14. Taḥkūr,a-i, Ṣafī-khaṭa, by Muḥammad Muḥmūd, with the takhallus Daṭamīr (cf. above, p. 69, No. 19).

15. Taḥkūr,a-i, Ṣafī-khaṭa, by Faṣṭhī-dīn Anārī, with the takhallus Faṭḥī (d. 1046/1636–1637), cf. IVASB 735.
16. Tadhākīra-i-Nasīrī, by Muḥammad Naṣīru'd-Dīn, with the takhallus Naṣīrī.
17. Tadhākīra-i-muqaddima, by Sā`ūb (d. 1088/1677-1678), apparently an anthology, compiled by him at the request of Shāhjahān.
18. Jawāhir-i-Lughāt, by Jalālud-Dīn al-Bayhaqī al-Hāshimi, with the takhallus Dāhīr, see above, No. 429.
19. Ḥudūqatu’sh-shurʿār, by Mīrza Ḥasan Nawāb Zafarū’d-Daulā Ṣafarū’l-lah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013/1604-1605).
20. Khullamatu’s-nimat, by Mullā Ṣirāmutu’l-lah Kāshmīrī, with the takhallus Nimāt.
21. Tadhākīra-i-Dawlāt-Shāhī, by Nawāb Daulat Khān Qāṣshālī, with the takhallus Daulat, son of Bakht-Shāh Samarqandī, apparently the well-known tadhkīra of Dowlat-Shāh, cf. above, No. 40.
22. Rauḍatatu’sh-shurʿār, by Shāhruq-u’l-Dīn ‘Alā’u’l-Mulk Rūrās Jāghatā’ī, with the takhallus Shāhruq, the wazīr of Sultan İqā-Khān (probably Aba’īq-Khān, the Mongol, who ruled in 663-680/1263-1282).
23. Rauḍatatu’l-ahāb, by ‘Alī Taqī, with the takhallus Naṣīrī.
24. Rauḍatatu’l-arba’, by Kāmānī’u’d-Dīn Muḥammad Kirmānī, with the takhallus Khwājī, (highly doubtful, perhaps it is his Rauḍatatu’l-anwār, IVASB 376, 3).
25. Rūjāqatu’sh-shurʿār, by ‘All Qulī ‘Abdulā, with the takhallus Wālīh (see above, No. 57).
26. Rūjāqatu’l-ḥashiqīn, by Badru’u’d-Dīn Hilaflī, (doubtful, perhaps this is an anthology called Rūjāqatu’l-ḥashiqīn, by Muḥammad Śadiq Kūhīlī, see R 737).
27. Tadhākīra-i-Ālam Khānī, by Nawāb Khān-ālam Khān.
28. ‘Arafatatu’sh-shurʿār, by Taqīyyu’d-Dīn Muḥammad Ḥusaynu’l (Ahdāfī), with the takhallus Taqī, cf. IVASB 733 and Spr 95.
29. Faṣḥatu’l-arbā’, by Sa’du’u’d-Dīn, with the takhallus Sa’dīl.
30. Kāba-i-irfān, another tadhkīra by the same Taqī Ahdāfī, see 28.
31. Kalimātatu’sh-shurʿār, by Muḥammad ʿAṭīja Sarqalīsh (see IVASB 221).
32. Kalimātatu’sh-shurʿār (the last word is illegible), by Sayyid Muḥammad, with the takhallus Shur’ā, who compiled it at the request of Rūrūr.
34. Mawjūdi-un-ḥashahāy, by Mullā ‘Abdu’l-Khalīq, with the takhallus Samandar.
35. Mawjūdi-un-ḥashahāy, by Sayyid Muḥārak-‘All Khān, with the takhallus Mawjūdī (cf. above, p. 45, No. 1218).
36. Mawjūdi-un-ḥashahāy, by Amānī-l-lah Khān, with the takhallus Amānī, or Amānī-l-lah (d. 1047/1637-1648).
37. Mawjūdi-un-ṭarawīḥ, by ‘Imādū’d-Daulā Ẓahīr Khān Wahīd (d. ca. 1120/ 1708-1709).
38. Mawjūdi-un-ṣaffā’is, by Mullā Muḥammad, with the takhallus ʿAṣrī.
39. Mokhṣīqatatu’sh-shurʿār, by Ahmad ‘Alī Hāshimi and Muḥammad Ḥusayn Qasīf (comp. in 1218/1803-1804, see for a complete list of its contents EB 395).
40. Mīrāqatu’l-khāṣāf, by Shāh Khān b. Muḥammad Amjād Khān Lūdī, with the takhallus Khāṣāf (see IVASB 223).
41. Muḥāfiz-i-‘Ālī, by Muḥammad ‘Ālī Muqarrab Khān with the takhallus Ghurbatib (perhaps for Hasan Muqarrab Khān, who died in 1050/1640-1647).
42. Mīrāqi-un-ṭarawīḥ, by Mīrāq Muḥammd, with the takhallus Dāmīrī.
43. Mustakhabatu’l-ashabīr, by Mīrāq Ahmad Ḥasan, with the takhallus Khūshārī.
44. Makhzanul-ṣamā’il, by Zaynu’l-Abidīn Dānīshmand Khān b. Yamin’u’d-Daulā Mīrāq ‘Amīr, etc., with the takhallus Dānīsh (apparently xi/xvii c.).
45. Tadhākīra-i-Muḥammad Shāhī, by Imām Qulī Khān, with the takhallus Afsūrdā (?).
46. *Muntakhbun'-ish-shaw'ārā*, by Mihr 'Ali Khān, with the takhallus Sarmast.
47. *Nakkhibān-i-fikr*, by Muhammad Naṣīr, with the takhallus Naṣīr-i-Khusraw (?).
48. *Nawwati dhu-dhakhālir*, by Ghiyāthu'd-Dīn Muhammad with the takhallus Khiyāl, a descendant of Multānīād Bāqir Dōdād (beg. xii/xvii c., cf. above, p. 44, No. 1162).
49. *Nuzhatu't-tabārān*, by Shaḥbāz Khān, with the takhallus Sayyid.
50. *Naqš-i-shamīrān*, by Nūrū'd-Dīn, with the takhallus Shamīm.
51. *Naṣīr-i-mu'ārikh*, by 'Alā'u'd-Dawla Qaswīnī, who wrote in 973-982/1565-1575, see R. 1022.
52. *Hidāya-i-Sayfī*, by 'Alā'u'd-Dīn, with the takhallus Sayfī.
54. *Radīqatu'l-ahāb* (?), by Muhammad Lāhūrī, with the takhallus Fā'iq.
55. *Riyāḍu'l-zahihān*, by Riyāḍu'd-Dīn, with the takhallus Riyāḍī.
56. *Zubdātu'l-ashār*, by Muhammad Hāshim, with the takhallus Hāshimī, son of 'Isāmatu'l-lah Bukhārī.
57. *Tahā'i fš'ah-shaw'ārā*, by Mirzā Yahyā Khān, with the takhallus Yahyā (apparently the same as mentioned on p. 82, No. 2514, who died in 1160/1747).

The majority of these works are apparently merely albums of poetical quotations, not real biographical treatises, and their attribution to early authors like Naṣīr-i-Khusraw or Khwājā, etc., is fictitious or conjectural. The most remarkable feature of this list is the absence of mention of many well-known modern tadhkiras. Some titles, given above, excite doubts as to their correctness. One work, mentioned on the margins of f. 5v was omitted in the list above because its title is illegible.

The work is divided into several sections, as follows:

1. An alphabetical list of the names of 2609 poets, with very few biographical details and quotations from their poetry (ff. 8-166v). It is divided into 31 hadīgā, each corresponding to one of the letters of the alphabet. The first poet is Ābrā, the last Yūnus (Muhammad Yūnus Khān Abhārī).
2. On the correct forms of the titles and surnames of kings and poets, in 30 shajaras (ff. 166v-183), in alphabetical order. The heading is:

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سي شجرة در مصحف آلاف و أقوام بادشاهان و شاعرائهن
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3. On the correct forms of geographical names (ff. 183-217), divided into 31 dauha, each corresponding to a letter of the alphabet. The heading appears as:

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سي ويك در مصحف إسلامى بلاد و مواقع وكبادات و قرار
ودهات هفت أقليم
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4. On names of kings, in two thamara, the first on ante-Islamic kings of Persia, the second on Muhammadan dynasties, chronologically arranged (ff. 217-229v). The heading:

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در ثمرة در إسلامى بادشاهان
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5. On seven dialects of Persian (ff. 229v–230), in seven nakhlās: Harawi, Sagzī, Zawulī, Sughdī, Dari, Pahlawi, Farsi, containing nothing beyond the usual legendary definitions. The heading:

6. The largest portion of the volume, ff. 230v–853, is occupied by a huge anthology, from a great number of poets. The quotations are arranged in the same style as in the diwāns, according to the alphabetical order of the final letters of the rhyming syllable. The names of the authors are added against each verse, on the margins. The anthology is divided into 30 nātījās, each corresponding to one letter of the alphabet. In the beginning of every nātījā an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور كل عين بالشرق شقيق العلوم الخ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the Arabic catalogue of the Bhār collection, pp. 529–530.

At the end of the present volume, ff. 853v–859, there is added, apparently written by the same author, the text with explanations of the well-known ornate qaṣīda by Qiwāmī (VI/XXIIc.), translated by E. G. Browne, in the second volume of his Lit. Hist. of Persia, pp. 47–76. The heading:

قصيدة نور المنج سلطان قول اسلامي تصفيف نسل قول الدين عمكاتي

Beg. as usual:

لى نقل يا هولي قدر تويار في ملك را ثلاثي عرتو كار

The copy is apparently an autograph, with many emendations, additions, etc., in the text and on the margins. Most probably the date, mentioned above, the 7th Sha'bān 1262/ the 31st July 1846, is also the date of MS. itself. A jāhrist, on nine folios, is added at the beginning. Further there is a vocabulary of rarer words, Persian and Arabic, continued on the margins of ff. 1v–5.

Ff. 859; S 11,75 × 8; 9,5 × 3; II 25, no jadwals. Or. pap. Ind. nast. Cond. good.

(b) Sufis and divines.

703.

Rashahāt 'aynīl-ḥayāt.

Another copy of this well-known work, see above, No. 69. Beg. as in that transcript.

Copied apparently in the beg. of the xiii/xix c. (there is a date, but it is illegible).

Ff. 465; S 8,5 × 8; 6,5 × 4,25; II 15, no jadwals. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.
704.

(Riyāḍu'l-awliyāʾ?).

Biographies, with some details of their teachings, of several Sufic shaykhs who lived in Khorasan in the IX and X/XV and XVI centuries, together with a long account of ancient prophets, Muhammad, etc. The title as given above, appears on the flyleaf; the author's name is given there also as Muʾīnud-Dīn Minbarī (?). In the text apparently neither the title nor the name of the author are mentioned. The work must have been composed towards the end of the X/XVIc., because the author calls himself a pupil of Muhammad Bakhth, a local saint, who died the 10th Rab. 979/the 2nd Aug. 1571 (cf. f. 141v).

In this volume the first portion (f. 1v-45) deals with the ancient prophets, and begins:

الحمد لله ... اما بعد علماء الحاديث وخبراء مستحضراء

There are no direct indications whether it does or does not form a part of the main work; no information whatever is given as to the title, the name of the author, etc.

The second part (f. 45v) begins:

محمد بيغايتو وشكنبيDiaa merän بانشاهي راك الش

It opens with a long laudatory narrative concerning Muhammad, the first Khalifs, early Sufis, etc. Gradually the author comes to the Persian mediaeval Sufic shaykhs, but unfortunately exactly this most interesting section is very summary. The principal shaykhs who are referred to here, are:

Rasjīyyu’d-Dīn ‘All Lālā, d. 642/1244-1245 (f. 109).
Ahmad Jārāfī, d. 669/1270-1271 (f. 109).
Nūru’d-Dīn ‘Abdu’r-Rahmān Isfahānī Kīaraqī (vii/xiii c.) (f. 110).
Bahrāmud-Dīn Sāgharchī (vii/xiii c.) (f. 110v).
Ruknud-Dīn ‘Alk’u’d-Dawla Sammānī, d. the 32nd Rajab 736/ the 6th March 1336 (f. 114v).
Maḥmūd Mazdaqānī (f. 115).
Sayyid ‘All b. Shihāb’ud-Dīn Hamadānî, d. at the end of 788 or beg. of 787/1385 (f. 115v).
Iṣḥāq b. ‘Allshāh Bayyān (?), Khutṭalānī (executed at Balkh in 826/1423) (f. 118v).
Muḥammad Nūrkhāsh Shūltān Kashmirī, d. 869/1464-1465 (f. 119v).
Nūru’d-Dīn ‘Abdu’r-Rahmān Baghdādī Kīaraqī Isfahānī (also the same time) (f. 120v).
Rashidi'd-Din Muhammad b. Shaykh-i-ulumāi al-Isfahānī al-Bidawāzi (the author of the Muṣāṣhā, cf. IVSB 602, comp. in 852/1448-1449; also of a Sharḥ-i-Gulshan-i-rūz, Kūsh-i-Daudīr, etc.), d. in the end of the ix/xv c. (f. 133v).

Shāh 'Alī b. Muhammad Isfahānī Bidawāzi (a pupil of the preceding one) (f. 134v).


Muhammad az-Zāhīd al-Jāmī al-Balkhi b. Abī Bahr b. Muhammad b. Abī Sa'd b. Khādi'l-lah al-Jāmī, born in 899/1493-1494, d. the 10th Rab. I 979/the 2nd Aug. 1571 (f. 132v). His life in Balkh and Badakhshān, his spiritual progress and teachings, are narrated in detail, up to his death (f. 141v, where several chromagrams are given). His poetry is discussed, with many specimens (ff. 142-152v and 156-164v, with the takhallus Muhammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the Faḏlallāl-khiṭāb of Muhammad Pārsā (cf. IVSB 1218); Anisul-ʿāshiqin of Mir Sayyid 'Abdu'l-lah Barzishahābādī; Sharḥ-i-Shamā'il-i-hadīqa; Araḡarun-naqta (f. 122), by Sayyid 'Alī Hamadānī; a commentary on it, by the same 'Abdu'l-lah Barzishahābādī, also his Mu'nisul-shahq, and many others.

All these shaykhs had intimate connections with the Naqshbandis of Turkistan, and many of them flourished in the provinces now forming the north-western corner of Afghanistan.

Copied towards the end of the xi/xvii c.

Ft. 189; 8 9 x 6,25; 6,5 x 4,25; Il 15, no jadwals. Brownish Or. pap. Ind. mat. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on f. 1.

705.

Risāla dar faḍilat-i-'ilm wa 'ulamā.

A short treatise, by Muhammad Muqīm al-Ḥusayni al-Astrābādī (cf. f. 19), dealing with the spiritual advantages of (theological) learning; eulogies of some famous Shi'i divines, and especially a eulogical biography of Muhammad Bāqir Dāmād, who died ca. 1046/1636-1637. The work has most probably been compiled after 1052/1642, as Shāh Ṣafi (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... إما بعد، بدأ يذكر الله تعالى له علم الم

At the beg. (ff. 8-14), there is a fragment of Sufic and psychological contents, without a proper title or the name of the author.

At the end, on ff. 22-23, there is a short letter of Sufic contents, ascribed to Afḍal Kāshi (cf. above, No. 419), beg.

مدد تأليف العلی إز کار اندیشه محدودی ام

Copied town: the end of the xii/xviii c.

* Ft. 8-23: for measurements, etc., see above, No. 416.
3. Geography.

706. Haft iqālim.

The well-known work on geography, and biographies of literary men, by Amin Ahmad Razi, who completed it in 1092/1584 (cf. f. 2v). See IVASB 282 where references to other catalogues are given. The first iqālim begins here on f. 3; II on f. 10; III on f. 29v; IV on f. 158; V on f. 393; VI on f. 451v; VII on f. 466v. Beg. as usual:

مما تأليف

متأليف... أمين أحمد رضي الله

Copied in the xiii/xiv c. (perhaps the date 1248/1832-1833, which appears next to the initial bismillah is the date of copying).

Fl. 499: S 11,6×7.25; 8×4.5; II 21, within double jadwals. Or. pap. Ind. mast. Cond. toll. good. Comparatively few glosses on the margins. Bad vignette.

4. Anecdotes, tales, etc.

707. Dilgushā.

A collection of anecdotes, by Ways Beg Fitrât (f. 2), who compiled it in 1039/1629-1630 (cf. f. 2, where a chronogram is given as کتاب دانشایه یزم آرا). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten fasls:

1 (f. 2 biss) در بیان ادب و مورت ومعدلت پادشاهی و امیران
2 (f. 30) در بیان بعضی از حکایات فرج بعد از شده
3 (f. 62) در بیان حکایات متفرقه که از هر کتاب انطباع نموده و از هر گس شدهان
4 (f. 103) در ذکر فراست و طبیعه فلسفی و واعظان و تعبیرات پسنیده
5 (f. 124v) در احکام غیربیای از علم غریبیه شانه بیرون
6 (f. 132) در بیان ستغذای با ربط دیوانکان و احوال درویشان
7 (f. 149v) در حکایات زنان عائشه و ستغذای بی‌موقع و طلیف
8 (f. 193v) در بیان کارهای ابلیسان و ستغذای ساده لواحان
9 (f. 237) در ذکر ستغذای قران و قروان و عواران
10 (f. 256) در بیان فرآست حیوانات و کارهای آنها
Beg. of the treatise:

محمد و سناش معبودیا کا آمیدش جان و جماشان الم

Dated the 11th Dhu'l-Qa'da of the 16th year of some prince's reign, most probably of Shâh 'Alam, i.e. 118 (cf. an equivalent, in red ink, added on the margin), or the 18th Jan. 1775; copied by Muhammad Fâdîl Kâtib Khâliîf.

Fl. 284; S 9.75 x 6; 6.8 x 3; Il 17, no jadwals. Or. pap. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, erased.

708. Maţharu'l-i'tjâz.

Moẕmûr al-`aǧâlar

III 129.

An interesting collection of anecdotes with a didactic and especially religious tendency, in a strongly Shi'ite spirit. They are taken from real life in Persia and India, in the second half of the XI/XVIIc. The author, Mahdi, with the takhallus Wâsif, narrates many events from his own experience, or from what he heard from others, in which the Divine Will, or help through intercession of the Imams, were manifested. The value of these anecdotes consists in the circumstantial descriptions of life in Persia (Balkh, Isfâhân, etc.), or in India (chiefly Bîjâpûr), about the years 1090-1097/1679-1686, to which the reminiscences of the author chiefly refer. The style is rather inflated, with many poetical passages, ghazâls and muthnaâris in praise of the Imams.

As stated on f. 7v, the book is divided into a fâthâ, two maşhârs, and a khâtima, but in fact only the fâthâ is properly marked (f. 8). The other sections have no special headings, and it is not clear whether the work is complete in this copy, or not.

Beg. 1r. 3. 11 ... نامه فرسانی خانم بدا بیت بکار

At the end there are some stray notes and quotations, mostly of religious contents, on the fly-leaves (ff. 165-169v).

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xiv c.

Fl. 164; S 9.5 x 6.25; 7 x 3.25; Il 13, within double jadwals. Brownish Or. pap. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709. Waqâ'ā'î-muḥâṣira-i-Ḥaydarábâd.

III 171.

Another copy of the well-known satirical story of the siege of Golconda, by Nîmât Khân 'Āli. see above Nos. 111-112. Beg. as usual.

Dated 1902 of the Samwat era, or approximately 1845 AD.

Fl. 61; S 9.5 x 5.25; 6.5 x 3; Il 15, no jadwals. Brownish Or. pap. Ind. mast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.
710. Qiṣṣa-i-Ḥātim-i-Ṭayy.

Another copy of apparently exactly the same version of the story of Ḥātim Ṭayy as the one described above, No. 114. It begins in the same way as in that MS., but is shorter.

Dated the 17th Ramaḍān 1194/the 16th Sept. 1780, at Lucknow (?).
Ft. 115; 8 8.5 x 5.5; 7.75 x 4; ll 17, within jadwals. Or. pap. Ind. mast. and shikasta. Cond: not quite good. Worm-eaten. Traces of moisture.

5. Ornate prose, epistology, etc.

711. Munshaʿāt-i-Brahman.

The well-known work on epistology, by Chandarbhan Brahman (d. 1068-1073/1657-1663), see IV ASB 368, where references to other catalogues are given (add ReBr 248). Beg. as usual:

جَنَّتُ وَعْنَاقٌ شَيْبَانِي بِرَمْحٍ عَفْيدُ كَيْشُ الْجَنَّةِ

Dated the 21st Շaʿar 1068/the 6th Jan. 1687; copied by ‘Abdu‘a-Ṣamad (b.) Farid. Several seals, dated 1122, 1129 AH.; some more of them, erased. Stray notes on the first leaf.
Ft. 69; 8 9 x 5; 6.25 x 2.75; ll 15, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten.


A ḟarḥang and a commentary on Abū‘l-ʂaḏl ‘Allāmi’s famous Mukāṭabāt (cf. above, No. 132), by Muhammad Sa‘d (or, as on f. 1v, Sa‘di), who compiled it in 1081/1670-1671 (cf. f. 208, where the chronogram is given as تَفْرَحُكَيْ أَسْتَقْدَرُ تَفْرَحُكَيْ أَسْتَقْدَرُ), see IV ASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

بَعْسَانِ اللَّغَة

Copied by Diyaṣatul-lah b. Muhammad Ma‘ṣīm, at Calcutta, in the beg. of the xiii/xix c.
Ft. 208; 8 8.25 x 5.5; 6 x 3.5; ll 13, no jadwals. Or. pap. Ind. mast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.
713. Jāmi‘u’l-qawānīn.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1906 of the Samwāl era, or approximately 1849 AD.

Fr. 91; S 8×3; 6×3,25; II 11, no jadwals. Europ. bluish pap. Ind. mast. Cond. bad. Leaves have stuck together under the influence of moisture. Fr. 67-68 are left blank.

714. Inshā-i-badāyī.

Epistolary models, collected and arranged by Din Dayāl of Fathpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muhammad Ardashīr (f. 1v, died in 1150/1737-1738, cf. f. 2v); he completed it in 1154/1741-1742 (cf. f. 29, where a chronogram is given as جه نسبتة یکتا, جه نسبتة یکتا). It is divided into two fasuls, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these fasuls are not properly marked in the text.

Beg.

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c.

Fr. 29; S 9×5,75; 7,5×4; II 15, no jadwals. Or. pap. Ind. shikasta and mast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

715. ‘Ajā‘ib wa gharā‘ib.

A large collection of models of descriptive ornate prose, or specimens of bombastic style extracted from different histories. The author does not mention his own name in the preface; in the colophon he is called Siyālkūti Mal; he wrote in 1171/1757-1758 (f. 3). The title is given, as above, in the colophon (cf. R 1025, XIX). This work has also another title, Siḥfat-i-kā‘ināt. See R 1000, 1089, etc. It is divided into a great number of siḥfats, each dealing with a special subject and consisting of extracts from various works in ornate prose; a ṣhirštā is given on ff. 4-8v.

Beg.

Dated the 25th Rajab 1342/ the 22nd Feb. 1827.

Fr. 244; S 10,25×6,5; 7,5×4; II 15, no jadwals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.
Gulshan-i-ḥusn.

Allegorical love stories, in an exceptionally tedious bombastic style, being a paraphrase of a Hindi story composed by Kabīr (?) Sing’h, a Rajput, of Benares. The translator does apparently not mention his own name, but states (f. 20) that he has finished the work in 1181/1767–1768. There is a very lengthy preface, and the story itself begins on f. 20v. Beg. of the preface:

Dated the 29th Ramadān of the 16th year of Shāh ʿAlam, or 1183, of the Faḍl era, i.e. most probably the 16th year of Shāh ʿAlam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Ḥusayn-ʿAff Ḥusaynī.


(Majmūʿa dar inshā). II 118.

A collection of epistolary models, by different authors:

1. (ff. 1–16). Inshā-i-Nīmatūl-lah Banī Isrāʾīl. The date of composition is not given. The treatise is divided into 24 ṭuqāʾas, which represent different forms of epistles. Beg.

2. (ff. 16v–105). Inshā-i-Harkaran, see above, No. 141 and IvASB 363. The copy appears to be complete. Beg. as usual:

Dated the 14th Jum. 1186/the 13th Aug. 1772, at Sadḥūr; copied by Muhīʾ-ʾDīn b. Qādir Wālī.


718.

Ṣiḥḥat-i-alfāz. II 368.

A manual of Persian grammar, stylistics, epistolography, and numerous additional matters, such as brief sketches of geography, history, eras, prominent poets, names of animals, etc., etc. The author, Faḍl-Imām b. Muhammad Arshad Khayrābādī, wrote it to give little-educated people a chance to acquire learning in a short time. The work has apparently been composed about 1223/1808–1809, as this year is several times referred to (ff. 36v, 115),
in terms which imply its being still current at the time of composition. The work has apparently been divided into a number of bābs, but here the headings of only the fourth (f. 65v) and fifth (f. 72) are given. Much space has been reserved, apparently to be filled up in red ink, but remains blank. Ff. 159v-160 are also left blank. Beg.

Dated June 1833, at Shāhjahanpūr.

Ff. 182; 8 8.5 × 5.75; 6.25 × 4.75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

719.

Wajīzu'l-inshā‘.

A collection of epistolary models, by Lachhī-rām (cf. f. 2). The book had not been finally arranged at the time of his death, in 1233/1817-1818; this has been done by one of his disciples, Dyānd‘ān (f. 58v), who completed it shortly afterwards (he gives a chronogram for 1233/1817-1818). It consists of specimens of private epistles, written in highly bombastic style. Beg.

Dated the 29th Shawwal of the 23rd year of Muḥammad Akbar’s reign or 1245, i.e. the 23rd April 1830, copied by ‘Alī Nārāyan.

Ff. 59; 8 10.75 × 6.5; 8 × 4.5; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Stray notes and quotations on fly-leaves at the beginning and end.

720.

Muraṣṣa‘-kār.

A small collection of epistolary forms, composed in 1234/1818-1819 (cf. f. 8, where a chronogram is given as گل گلار سختگوی), by Qāsim-Ali b. Tali‘mand (f. 7v, top). The title as above appears on f. 7. The work is divided into two bābs: the first (f. 8) deals with letters addressed to the representatives of different professions. The second (f. 37v) gives reports of accidents, accounts of journeys, and miscellaneous minor communications. Beg.

Copied in 1900 of the Samwat era, or approximately 1845 AD.

Ff. 88; 8 8 × 5; 5.5 × 3.25; ll 9, within double jadwals. Europ. pap. Ind. nasta. Cond. good. Bad vignette.
721. (Majmū‘a dar inshā).

Two works on epistolography, both of modern origin:
1. (ff. 1v–60v). Muraṣṣa‘-kār. The same work as described above, No. 720, slightly incomplete at the end. Beginning as in the former copy.
2. (ff. 61v–174v). (Inshā-i-Siyālkūṭī). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (Andar Phān), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly:

اکثر اوقات یازان معنی رس سپس آشنام

3. (ff. 174v–201v). Epistolary specimens, apparently extracted from different works, the titles of which are not given. Several folios have been left partly or entirely blank.

Copied towards the end of the xiii/xiv c.
Fl. 20; S 9×6; 6,75×3,25; II 11, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

722. Inshā-i-manṣūma.

A collection of versified epistolary forms, composed in 1247/1831–1832 (cf. ff. 91–91v, where several chronograms are given for this date, the first being مجموعه بدر). The name of the compiler is not explicitly mentioned; perhaps it cannot be found simply because the copy is illegible in many places. The title as above is given on f. 3v, bottom. Beg.

بنام دیبیری جهان بیمثال، که شد دفتر دهرمزو...الم

Copied towards the end of the xiii/xiv c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.
Fl. 30; S 8,5×6,75; 6,5×4,75; II 10, no jadwals. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

723. (Majmū‘a-i-munsha‘āt).

Two short works in ornate prose and a collection of poems:
1. (ff. 1v–13) Bihār-i-‘azīm. Another copy of the same treatise as No. 166, 1. Beg. as in that transcript.
2. (ff. 13v–21v). Bihār-i-a‘zam. Another copy of the same
work as the one described in No. 166, 2. Beg. as in that transcript.

3. (ff. 25–31v). Ashṣār-i-Shams. A short collection of ghazals by one Shams, who may be identical with the author of the Bihār-i-aẓam. The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد رنگ اینکه دل جمال حق رويش قمیت حامل

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1280/1862-1863.

Fl. 31 (ff. 22-24 are blank); S 7,5 x 6; 5,5 x 3,25; ll 13, no jadwals. Europ. pap. Ind. nst. Cond. good.

724.

Bihār-i-ma'nī.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjit D'hir (Andir Jīt Dīr, f. 4v), of Makudr (؟ مكرد).1 who composed it in Lucknow (f. 5). There are apparently no dates or references to historical persons. The letters are almost all private, there are no documents. Judging from the style, the end of the XII/XVIIIc. may be suggested as the period to which the work belongs. Beg.

جوهر诊疗 زبانی نغمه بیکاری انجم صورت الغ

Transcribed by Bahā'u'd-Dīn, in 1900 of the Samwat era, or approximately 1843 AD.

Fl. 133; S 5,75 x 4; 4,75 x 2,75; ll 9, within jadwals. Or. brownish pap. Ind. nst. Cond. good.


725.

Makhzanu'l-asrār.

The famous poem of Niẓāmī, see IvASB 466,1. Beg. as usual:

هست كليد در كف هكيم، بسم الله الرحمن الرحيم;

At the beginning there is one leaf containing the preface to a work on inshā, by Barān Nat'h Multānī, called Inshā-i-dilqushah'i, beg.

محمد بیعد و پرسیس بیعد (و) بیعد مرذات مقدس‌اللم

Dated the 2nd Ramadān 1254/the 19th Nov. 1838; copied by Khayr Shāh b. 'Alī Shāh Shāh.

Fl. 70; S 11 x 6,25; 8 x 3,75; ll 17, no jadwals. Or. pap. Ind. nst. Cond. good. A few marginal glosses.

1 Probably Nikodar, Jullundur district.
726. Iskandar-nāma. III 172.

The second part of the famous poem of Niẓāmī, see above, No. 201. Beg. as usual. Slightly incomplete at the end.

Copied in the xiii/xix c.
Fl. 88; S 7 x 4; 5,75 x 2,75; ll 18, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.


A modern commentary on Niẓāmī’s Sikandar-nāma (cf. above, No. 200), compiled by Bādir-ʿAlī ʿAzīmābādī and Mīr Ḥusayn ʿAlī Jaunpūrī, apparently in the beg. of the last century. The work has been lithographed in Calcutta in 1812 (and reprinted several times since). It explains every verse; there is no preface and the work begins:

الصدقة الله ... خدايا چوں پالدشتی ٹرَائب ... لفظ خدائی العلم

Transcribed apparently from a lithographed copy, and dated the 25th Šafar 1259/the 27th March 1843.
Fl. 263; S 11 x 7,25; 8,75 x 4,5; ll 16, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal notes.


A commentary on the Maṭnawī of Jalālud-Din Rūmī, comp. in the middle of the XI/XVIIc., by ‘Abdu’l-Fattāh al-Husaynī al-ʿAskārī, see IVASB 508. The first daftar begins on f. 2v; the second on f. 5r; the third on f. 91; the fourth on f. 126; the fifth on f. 163; the sixth on f. 209. Beg. as usual:

حمد رستاشف ذاتی یا کہ بمقتضی احیبیت ای اعرَف العلَم

Dated Rab. II 1094/April 1683.
Fl. 250; S 7,5 x 5; 5,25 x 2,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.


Another copy of this famous work, see above, No. 213, 2. Beg. as usual.

Copied in the end of the xii/xviii c.
Fl. 196; S 7,25 x 4,25; 4,75 x 2,75; ll 11, within double jadwals. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.
730.
Gulistān.

Another copy of this famous work of Sa'di, see above, No. 212. Beg. as usual. The present copy contains a number of bad modern illustrations (on ff. 4v, 15v, 26, 35, 49, 66, 82v, 100, 112v, 123v, 125v).

Copied in 1902 of the Samvat era, or approximately 1845 AD., by Tūṭā Rām Brahman Kashmirī.

Fl. 179: 8 10.5 x 6.25; 7.5 x 3.75; ii 12, within double jadwalzs. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v-2.

731.
The same.

Another copy of this famous work, see above, No. 730. Beg. as usual. At the end several poems, in Hindi, are given.

Dated 1255/1839-1840.

Fl. 86: 8 9.25 x 5.5; 6.75 x 3.5; ii 15, within jadwalzs. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

732.
The same.

I. Another copy of this famous work, see above, No. 730, beg. as usual.

2. At the end, ff. 113-161, there is an incomplete copy of the Hāzār mas'ala-i-Naṣārā, or a thousand questions put by Christians to Muḥammad. Cf. IvASB 1008-1012. The work is incomplete at the beginning and opens with:


The first item is dated (l, 112v) the 9th Ramadān 1260 (?), i.e. the 22nd Sept. 1844. The second, written by quite a different hand, was transcribed about the same time; here only the date of the month, the 16th Dhi Qa'da, is given.

Fl. 161: 8 8 x 5.5; 6.75 x 3.75; ii 14-15, no jadwalzs. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

733.
(Majmū'a).

Two versified works, very popular in India:

1. (ff. 1-21v). (Manṣūma dar lughat-i-Hindi). The well-known versified vocabulary of Hindi terms, explained in Persian. It is usually attributed to the authorship of Khusraw Dihlawi, and
POETRY.

has been often lithographed in India. See IVASB 1743. Beg. as usual:

2. (ff. 22–45v). Karîmâ. The most popular didactic poem of Sa’dî, see above, No. 216.

Copied towards the end of the xii/xviii c.

Ff. 45; 8 6,25 × 4,25; 5,25 × 3,25; II 9, on jadwals. Or. pap. Ind. nast. Cond. tol. good.

734.

Dîwân-i-Qâsim-i-anwâr.

Poems of the well-known Sufic author, Sayyid Mu’înû’d-Din ‘Ali, with the takhallus Qâsim or Qâsimî, and surname Qâsim-i-anwâr (d. 835–837/1431–1434), see IVASB 601. The present copy is incomplete at the beginning and at the end; it opens with:

which is the third bayt in the ghazal which usually appears as the first in the diwân (IVASB 601, f. 1, l. 3). After the usual alphabetically arranged series of ghazals, there are given:

Tarjî’bands (f. 192), beg. as usual:

Qit’as (f. 196v), beg.

Quatrains (f. 201), beg.

Mathnawîyyât (f. 204v), beg.

Ff. 208–215v, containing several ghazals rhyming in , must be placed between ff. 187 and 188.

A very good copy dating from the x/xvi c.; many lacunas.

FF. 215; S 9,75 × 5,75; 6,5 × 3,25; II 15, within jadwals. Good Or. pap. Herati nast. Cond. rather bad. The MS. was badly injured by white ants, and is repaired. Traces of a good vignette.
735.

Tuhfatul-i-ahsrār.

Another copy of the same famous poem of Jāmi, as described above, No. 237. It has a preface, in prose, beg. as in that copy, and the poem itself begins in the usual way on f. 2.

Dated the 1st Sha'bān 1253/the 31st Oct. 1837; copied by Khayr Shāh. Many interlinear explanatory notes.

Ft. 55; S 11 × 6.25; 8 × 3.75; 17, no jadwals. Or. pap. Ind. nast. Cond. good.

736.

Yūsuf-u Zulaykhā.

The famous poem of Jāmi, see IVASB 612, 21; cf. above No. 238. Beg. as usual:

البي غنيمة أميد بنشالي، كلي لأزقق جاريد نشالي

Dated 2131, i.e. apparently 1231/1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Ft. 122; S 9.5 × 5.5; 7 × 3.25; 17, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good.

737.

Diwan-i-Aṣafi.

Another copy of the diwan of Aṣafi Harāti (d. ca. 923/1517), see above, No. 243. It contains ghazals, beg. as in No. 243, alphabetically arranged, and a few qit'as and quatrains at the end.

Copied towards the end of the xiii/xiv c.

Ft. 111; S 8 × 5.5; 6.25 × 4.5; 11, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738.

Diwan-i-Nāzirī.

The well-known diwan of Muḥammad Husayn Nishāpūri who used the takhallus Nāzirī (d. ca. 1021/1612–1613), the same as described above, No. 262. It contains ghazals, alphabetically arranged, beg. as in No. 262, and quatrains, beg. (f. 221v):

لى أز توصير نكر هجر جا كورمي، زنبد أز توه دهم بعايضت هرهورن.
(The quatrain which is placed first in No. 262 is here the second).

Dated 1180/1747; copied by Muhammad Islahq Ridawi Mashhadi.
Pt. 237; 8. 6.25 x 4; 4.5 x 2.5; II 13, no jadwals. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

739.

Diwan-i-Zuhuri.

Poems of Zuhuri, whose original name was Nuruddin Muhammad Turshizi (d. 1025-1027/1616-1618), see IVASB 716, cf. above No. 139. This copy contains only his ghazals, alphabetically arranged. Beg. as in IVASB 716:

انه خواهد داشت قردا رحمتش دیوان ما
کشتی رعشن آنتاب مطلع دیوان ما

Copied in the beg. of the xii/xvii c.
Pt. 430; 8. 8.25 x 4.5; 6.5 x 3.25; II 15, within jadwals. Or. pap. Ind. nasta. Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

740.

Diwan-i-Brahman.

Poems of Chandarbhan Brahman of Patyala, d. ca. 1073/1662-1663, see IVASB 762, consisting of an alphabetical series of ghazals, and a number of quatrains at the end:

Beg. of ghazals (f. 10), as usual:

لى بترؤا تصور وهم رکمان ما، لى سرمیان ما وریون از میان ما

Beg. of quatrains (f. 68v):

ما راجوع م حال خود شناسا کردم، از خار کل وزفتة دریا کردن;

At the beg., on ff. 1v-9v, there is a fragment in ornate prose.

Copied in the xii/xvii c.
Pt. 71; 8. 8.75 x 5.75; 6.75 x 4; II 14, no jadwals. Brownish Or. pap. Ind. nasta. Cond. tol. good.

741.

Diwan-i-Sayib.

Another copy of this popular diwan, in an abbreviated version. At the end, after the last alphabetical ghazal, two more
poems, each with different rhymes, are given. Beg. as usual, see No. 274. No preface.

Dated the 7th Dhil'Qtā'ī 1150 (the 20th of Muhammad Shāh's reign), i.e. the 28th Fehr. 1738; copied by Muhammad 'Ārif of Ibrāhīmābād, called 'Sūd'hra (سومهره).

Ff. 133; S 10 x 6; 8.25 x 4; ll. 15. within jadwals. Or. pap. Ind. nast. Cond. good.

742.

The same.

Another copy, incomplete at the end, breaking off at the poems rhyming in ḍāl.

Copied in the xiii/xiv c.

Ff. 133; S 9,75 x 6,75; 7,25 x 4,25; ll. 17, no jadwals. Or. pap. Ind. ahikasta, Cond. tol. good. Emendations on the margins.

743.

(Ash'ār-i-Mažhar-‘Ali).

Poems of Mažhar 'Ali 'Alā'ī Bihārī, a disciple of 'Alā‘u’d-Dīn Chishti Sandili (cf. ff. 39, 57). There are no dates or references to historical personages. The name of the author is given only in the colophons; his takkalluf does not appear in the text. The present copy contains:


2. (ff. 50–54v). Tarjī‘band, also in Sufic strain, beg.

3. (ff. 54v–60v). A few short mathnavīs, rubā‘īs, and qasīdās. At the end there is (ff. 61–62) a letter from Ḥakīm Nī‘matu’l-lah to the author, and the latter's reply to it.

Dated (cf. ff. 40v, 54v) Shawkī and Dhil'Qtā'ī 1219/Jan.–Fehr. 1805; copied by Bakhtshī ‘All.

Ff. 62; S 8 x 4,5; 8,5 x 3; ll. 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.
A collection of commentaries by Muhammad Sa'd, who flourished towards the end of the XI/XVII century, on several famous poetical compositions; there are also some other works.


2. (ff. 40v–157). *Basātinu'l-lughat*. Another copy of the same *farhang* to the *Mukātabat* of Abūl-Faḍl, as described in No. 712. The date of composition is here given as 1080/1679–1670 (cf. f. 157 where the chronogram appears in the form of written *mokhtab*). Beg. as in No. 712.


6. (ff. 387v–397). *Farhang-i-Gulistān*. A brief *farhang* to the *Gulistān*, without the author’s name. It is apparently the same as the one described in *IvASB* 932, 2. Beg.

The first four items have been copied by Fayḍu’l-lah of Chahra (*چهار چوگان*), who wrote in 1174/1760–1761 (cf. f. 157); the second part was written by Muhammad ʿAshīq b. Didār Muhammad, of Raḥil; on f. 386 he gives the date as the 16th Rab. II 1199/the 26th Febr. 1785.

*Pr. 397; S 8,75 x 6; 7 x 3; II 15, no jadwalas (on some folios the lines are written diagonally). Or. pap. Ind. nasi. and shikasta. Cond. tol. good. Slightly worm-eaten. Stray notes on the margins and fly-leaves. Several folios are left blank between each item.*
745. (Majmū‘a-i-ash‘ār).

Extracts from different poets, in Persian and Hindustani.

1. (ff. 31v-49v). Several poems of Nizām, mostly of religious contents, with Shi‘ite tendencies. There were many poets who used this takhllus; the present extracts contain no chronograms or references to historical persons. There are: a tarjī‘band in praise of ‘Ali; a short mathnawī of religious contents, and several qasidas and other poems. Beg. of the first poem:

2. (f. 50). A short extract from the Naw‘tarz-i-murassa, by Mir ‘Ata Husayn Khan (end of the XII/XVIIIc.).

3. (ff. 50v-69). Scruppy poetical quotations, in Hindustani, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v-76). Muntakhab-i-dīwān-i-Mazhar. A number of ghazals by Mazhar, who is probably different from the one referred to in IVASB 702. The poems are not arranged alphabetically and there are apparently no references to any historical persons. Beg.

One of the entries (f. 67) is dated 1193/1779. Other parts date probably from the same time.

*Ff. 31v-76: 8 8 x 6; 7 x 3.5; II 23, irregular; no jadwals. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

746. (Pashto poetry).

Diwān-i-Rahmān.

I 392.

One of the numerous versions of the diwān of ‘Abdu'r-Rahmān, a Mahmand of the Ghoriya Khel, with the takhllus Rahmān, who died in 1123/1711-1712. See Bl 1076-1077. There are in the beginning several ghazals in praise of God, the Prophet, etc. All others are Sufic-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

Copy by Muhammad ‘Alim Wilāyatī, in the beg. of the xiii/xix c.

Ff. 60; 8 8,25 x 6; 7 x 4; II 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.
747. Theology.

Maṭla‘u’l-anwār.

I 950.

The well-known history of Muhammad and his early successors, entirely based on tradition, also dealing with the legends about the foundation of the Ka’ba, and with eschatology, etc. The author, ‘Aṣif b. Nūr Kāshānī, wrote in the X/XVıc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 faṣlas. Beg, as usual:

الحمد لله ... ضعيف ندين بتدکی حصرت زیناتي الگ

Dated the 19th Dhī’l-Hijsa 1186/the 13th March 1773; copied by Ḥāmid b. ‘Abdi‘l-Majīd.


748.

‘Ajā‘ibu’l-qīṣaṣ.

III 97.

A collection of legends concerning the prophets, from Adam to Muḥammad. The author calls himself (f. 2v) ‘Abdu‘l-Wāḥid b. Muḥammad al-Muftī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVıc., as in the list of authorities (ff. 2v-3) there occur many works of the IX/XVıc., and the latest of them seems to be the Mawāhib-i-‘Aliyya of Kāshfī (cf. IvASB 959), which was completed in 899/1493-1494. See EIO 597, where the headings of the 20 bābs, into which it is divided, are given. Beg.

الحمد لله الذي بعث النبيين مبشرين و مفسرين الگ

Dated the 18th Rab. II 1197 (the 24th year of Shāh ‘Alam’s reign), i.e. the 23rd March 1783.

Ff. 366: S 8,5 x 5,75; 7,4 x 4; II 15, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749.

Manāqib-i-Murtaḍawī.

III 96.

The well-known biography of ‘Ālī b. Abī Tālib, based on the familiar legends, by Muḥammad Ṣāliḥ al-Hasaṇī (or Ḥusaynī) at-Tarmidhī, with the takhllus Kashfī, who d. in 1061/1651 (f. 1v), see above, No. 375. The present copy is slightly incomplete at
the beg. and end; it opens with f. 2, l. 7 of No. 375, and ends apparently on f. 413 of that copy.

Copied in the xiii/xix c.

Ff. 310: 8 9.75 x 6; 7.5 x 3.5; ill. 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Towards the end of the volume the left upper corners of the folios are torn away.

750.

Sharḥ-i-Kāfi.

A Persian paraphrase of and commentary on the famous Shī‘ite theological work, Al-Kāfi fī `ilmīd-dīn, by Muḥammad b. Ya‘qūb b. Ishāq al-Kulaynī (or Kalīnī), who d. in 328/939 (cf. Brock. I, 187). The present copy contains only a portion of the section on faith, كِتَابِ الإِيمَانِ وَ الْكَفُّارِ, beg. with the end of the 91st bāb. The commentator gives his name in the colophon as Khalīl b. al-Ghāzi al-Qazwīnī (wrote ca. 1070/1659). The date of completion of the work is given as the 1st Jum. II 1068/the 6th March 1658. For another portion of the same work see Ahlwardt, 1858. Beg. abruptly:

... يس أسناد بررسو ساعدت تاكوش كنز الخ ...

Copied in the beg. of the xiii/xix c.

Ff. 252: 8 9.25 x 7; 7 x 4.5; ill. 20, no jadwals. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

751.

Tarjuma-i-Makārimu'l-akhlaq.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shī‘ite, as based on the example of the Prophet and the Imams. In the beginning of the translation the author of the original is called Abū Naṣr Ḥasan b. Abī ‘Ali Ṭabarṣī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍīyyu’d-Dīn Abū Naṣr b. Abī ‘Ali Fadl Ṭabarṣī. It cannot be determined whether these two are identical. For Raḍīyyu’d-Dīn Ṭabarṣī, the well-known Shī‘ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the Kashfu’l-ḥujub (p. 548, No. 3086); the author is there also identified with Raḍīyyu’d-Dīn Ṭabarṣī, on the authority of Majlisī. The Persian paraphrase has been written for Mir ‘Ali Shir b. Sayyid ‘Abdī’l-lah b. Mir ‘Abdī’l-Karīm al-Mazandarānī (f. 2), and was completed the 8th Sha’bān 1061/ the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as
Theology.

The translator is 'Ali b. 'Atfūr al-Bistāmi (cf. above, No. 442 and IVASB 1108, 1115). Beg. of the preface:

أي نام تو عنوان كتاب الخلق ... أما بعد؛ بذيل قود بلدة خاصار وذرة بيمتد بررالح

Beg. of the translation (f. 2v):

سياس بقيس مر معبوديا كنه ينعتش ذرات الم

At the end there are some notes of religious contents, dealing with some hadiths.

Dated the 17th Safar 1070/10th Aug. 1065.

Ff. 352; 8 9 x 5.25; 6.5 x 3; ll. 22, no judwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

752. (Rasā'il-i-'Ali Ḥazin).

I 93.

Several short treatises of religious contents, by Muhammad 'Ali Ḥazin (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v–161). Tuhqīq-i-maʻād-i-rauhānī, on the theoretical and mystical meaning of the doctrine of resurrection, based on appropriate hadiths, etc., cf. Bk 407 (p. 233). Beg.

ولد الحمد في الآخرة ...(و) بعد ... حذاء النبات و الماء

2. (ff. 161–167). Jauqāb-i-su‘alāt-i-sā'il, apparently by the same Ḥazin, although the name of the author is not explicitly given. It is a series of replies to different questions concerning the application of the rules of the Shi‘ite fiqh to local conditions of life in India. Beg.

سول ... مه متى بزيرة فهر عموت ... امانته الام


نحمٌت ك با نور النور و نور الأفون كل نور الم


الحمد لله المحمود والشكر لواهب الشكر الم

It was composed at Ardabil, prior to starting on his journey to Khorasān, in 1136/1723–1724.
5. (ff. 360-363v). *Sharḥ-i-ba‘d-i-‘ayāt*. A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Ḥazīn, beg.

6. (ff. 364-364v). Several short letters (*ruq‘as*).

Copied in the end of the xii/xviii c.

* Fl. 150-167 and 357-364v; for measurements, etc., see No. 416.

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753.

**Sirāju’l-qulūb.**

One of the numerous versions of the questions concerning different points connected with the story of creation, the legendary ages, eschatology, etc. Here the author of the replies is `Allī, the Imām, and the contents are arranged in 44 bābūs. The name of the real compiler is not given. Cf. *IvASB* 1008-1012 and 1770 where references to other catalogues are given. Beg. abruptly:

> از أمير المومنين على السلام وذكر أمهام سوال كوردند إيشان
> از حضرت رسول علامة شفیدة بوردند جواب دادند واين كيف رأ سراج
> القلب نم نبادة شد الغ

Copied in the beg. of the xiii/xix c.

* Fl. 155-217; S 11×6,25; 8×3,75; li 15, no jadwals. Or. pap. Ind. nat. Cond. good. A few marginal notes.

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754.

**Munājāt-i-‘Abdu’l-lah Anṣārī.**

The well-known invocations to God, by ‘Abdu’l-lah Anṣārī (d. 481/1088), see *IvASB* 1153, and above, Nos. 442, 461 (2). Beg. as usual.

Copied in the end of the xii/xviii c.

* Fl. 146-150; for measurements, etc., see above, No. 416.

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755.

**Lama‘āt.**

The well-known Sufī work of Fakhrū’d-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhallus* ‘Irāqī, see above, No. 418. Beg. as in that copy.

At the beg. there is a copy of a petition.

Dated 1083/1672-1673, or 1729 of the Samwāt era.

Fl. 35; S 8,75×8,75; 6,75×3,5; li 14, no jadwals. Or. pap. of different colours. Ind. nat., different hands. Cond. tol. good. Notes at the end.
Maktūbāt-i-Aḥmad Munyari.

The famous collection of Sufic epistles of Sharafu'd-Dīn Ahmad b. Yahyā Munyari (d. 782/1380–1381). This is the so-called first collection, compiled by a disciple of the saint, Zayn Badr 'Arabi, in 747/1346–1347. See ELQ 1843, where the headings of all the letters are given. Cf. IVASB 1295–1298, and above, No. 425. Originally the collection contained 100 letters, but the present copy is incomplete at the end and breaks off with the 79th epistle. Beg. as usual:

سیاس بي پایان و ستایش نژاوزن مر حضرت پاک خداوندیا

Copied in the xiii/xix c.

FL. 278; S 8,75 x 5,75; 6 x 2,75; ll 18, no jadwals. Europ. pap. Ind. mast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and amendments.
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INDEX VIII.

List of MSS. containing paintings or drawings.

27 (mediocre); 91 (astronomical drawings); 105 (mediocre); 106 (mediocre); 108 (bad); 214 (bad); 240 (mediocre); 640 (bad); 656 (drawings); 677 (bad).

INDEX IX.

List of MSS. containing vignettes ('Inwâns).

(a) Good.


(b) Mediocre.

6, 11, 40, 133, 187, 204, 224, 332, 344, 397.

(c) Bad.


(d) Full page 'Inwâns.

11 (mediocre); 66 (very good); 244 (mediocre); 334 (mediocre); 678 (bad); 689 (bad)

INDEX X.

List of calligraphically written MSS.

64, 66, 130, 213, 224, 227, 234, 235, 236, 243, 253, 260, 398, 405, 411, 430, 667.
ADDITIONS AND CORRECTIONS.

(a) Additions.

No. 93. Further information concerning the biography of the translator may be found in a paper by N. Martinoovitch, "The life of Mohammad Paolo Zaman, the Persian painter of the XVIIIth century", Journal of the American Oriental Society, vol. 45 (1925), pp. 100-109. It appears that it was 'Abbās II, not 'Abbās I, who sent him to Rome. Soon after the enthronement of Aurangzeb he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muḥammad Zaman b. Ḥājji Yaḥyā Kirmānī. To him belongs the authorship of a medical work, Ḥadīqa-i-alam, described in Bl. 896, written by him at Isfahan, probably during the later period of his life.

No. 207. The first two books of the Maḥmūdī have been edited by R. A. Nicholson as vol. IV (New Series) of the Gīkh Memorial Series, 1925.


Nos. 332 and 333. A collation with MS. R 30 of the older Arabic collection in the Society's library enables us to identify these two volumes as the first and the second halves of the Tafsīr-i-Zahīdī. The nisba of the author is there given as ad-Darāf, and it is difficult to decide whether this is an emendation of the scribe, or whether the nisba ad-Darwājākī is the result of a corruption of the passage:

...، واعنا حکی قلمالله ...، ( الإسلامي) و (نما) حکی قلمالله ...

No. 417. The Fīhi ma fīhā has been briefly reviewed by R. A. Nicholson, The table talk of Jalālu'd-dīn Rūmī, in the Centenary number of the Journal of the Royal Asiatic Society, 1924, pp. 225-232. It appears from this paper that the lithographed Persian edition of the work was unknown to the author. References to two other copies in Indian libraries are given there.

No. 462 (7). After a reference to I/2ASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

No. 472. After "Darwīsh Muḥammad," add: "who was probably identical with the scribe of No. 412 above. Both MSS. were apparently originally parts of one volume."

No. 647. After Shuṭḥādā, add: (e.g. la. Shudhur, or Shudhūr'ud-dhahab, a versified Arabic work on alchemy by 'Alī b. Muṣṭaṣ al-Andalusī, d. 673/1274, see Brock. I. 313.)


No. 672 (6). After the reference to I/2ASB 1345 (2) add: "See also above, No. 462 (7), in this Catalogue."

(b) Alterations in library marks.

During the printing of the volume the following library marks have been changed:

<table>
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<th>Old Mark</th>
<th>New Mark</th>
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<td>III 49</td>
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<tr>
<td>I 443a</td>
<td>I 152</td>
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<td>II 223a</td>
<td>II 130</td>
</tr>
<tr>
<td>I 341</td>
<td>III 133</td>
</tr>
</tbody>
</table>
c. Misprints.

p. 27, l. 12. For 11 443 read 11 444.
p. 40, l. 24 (No. 1349). For Isfahani read Isfahani.
p. 48, l. 13 (No. 1496). For Sa'du'd- read Sa'du'd-
p. 55, l. 12 (No. 1874). For Isfahani read Isfahani.
p. 55, l. 40 (No. 1894). For Mussabadi read Musabadi.
p. 62, l. 8 (No. 2477). For 'All, Qulli read 'Ali Qull.
p. 64, l. 22 (No. 29). For Izmati'l-lah read Izmati'l-lah.
p. 70, l. 15, second column. For 60 read 68.
p. 83, l. 4, fr. bot. For 'Alam read 'Alim.

p. 96, l. 23. For Buzurj read Buzurj.
p. 109, l. 15. For Musturr read Musturr.
p. 127, l. 22. For III 49 read III 50.
p. 144, l. 29. For horumtudes read horumtudes.
p. 148, l. 32. For I 443a read III 152.
p. 158, l. 13. For I 575 read III 131.
p. 159, l. 14. For I 575a read I 575.a.
p. 169, l. 5, fr. bot. For Haiq read Haiq.
p. 188. No. 253, heading. Read Khamsa-i-Qasiiri.

p. 190, l. 10. For Kitab read Kitab.
p. 197, l. 2. For II 223a read III 130.
p. 197, No. 288, heading. Read Mukhammad-i-wasilin.
p. 200, l. 287, heading. Read Kulliyat-i-Ta'thir.
p. 209, l. 22. For Faqrul-lah read Faqrul-lah.
p. 223, l. 34. For Mu'annanread Mu'annan.
p. 239, l. 24 (No. 819). For Sarat read Sarat.
p. 240, l. 18. For I 341 read III 133.

p. 275, l. 3, fr. bot. For annaun read annaun.
p. 293, l. 3, fr. bot. For Latif read Latif.
p. 293, l. 7. For Hat read Hat.
p. 283, l. 3, fr. bot. For Khiwaq read Khiwaq.
p. 286, No. 413, heading. Read Fawâ'idu's-sâlikin.
p. 335, l. 24. For Christi read Christi.
p. 345, l. 9. For maqâdir read maqâdir.

p. 363, l. 13. For 1113 read 1113.
p. 371, l. 6. For Sa'd-Sulaymân read Sa'd-i-Sulaymân.
p. 387, l. 35. For 1111 read 1111.
p. 401, l. 15. For astronomic read astronomical.
p. 415, l. 11. For ... ankana aza read ... ankana aza.
p. 423, l. 3. For comporsb read composed.
p. 432, l. 2. For Hastân read Hâstân.
p. 462, l. 1. For Mutamid read Mutamid.

p. 463, l. 36. For Tadhkira-i-ta'ilû'fûl-ash'tar read Tadhkira-i-ta'ilû'fûl-ash'tar.
p. 469, l. 11. For Amîr read Amîr.
p. 485, l. 10. For 11111 read 11111.
p. 487, l. 6, fr. bot. For Al-lama'at read Lâma'at.
"A book that is shut is but a block"

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