

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL
LIBRARY

CALL NO.

091.49455/A.S.B./Lue

ACCL. NO.

37195

D.G.A. 79.

GIPN—S4—2D. G. Archi. N. D./57.—25-9-58—1,00,000.

4,384

121





BIBLIOTHECA INDICA.

WORK No. 241.

~~2130~~

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
(CURZON COLLECTION.)



CENTRAL ANTHROPOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 37195.....

Date 29-6-63.....

Call No. 091.49155.....

A. S. B. / IVa.

THIS VOLUME IS DEDICATED TO
SIR EDWARD DENISON ROSS
BY THE COUNCIL OF THE
ASIATIC SOCIETY OF
BENGAL.

TABLE OF CONTENTS.

	Page
List of abbreviations	ix
Preface	xiii
Rare works in the collection	xvii
Note on the technical details of the Catalogue	xxiii
 I. History Nos. (1-48)	1
1. General History (Nos. 1-10)	1
2. History of Muhammad and the Imams (Nos. 11-14)	8
3. History of Iran and Turkestan (Nos. 15-22)	9
4. General History of India (Nos. 23-40)	13
5. Local Histories of India (Nos. 41-48)	20
 II. Biography (Nos. 49-87)	25
1. Poets (Nos. 49-62)	25
2. Saints (Nos. 63-84)	71
3. Biographical varia (Nos. 85-87)	90
 III. Geography, cosmography, travels, etc. (Nos. 88-100)	93
 IV. Tales, legends, anecdotes (Nos. 101-124)	103
1. Religious legends (Nos. 101-103)	103
2. Anecdotes and fairy tales (Nos. 104-124)	104
 V. Epistolary models, official letters, specimens of ornate prose, rhetoric and logogriffs (Nos. 125-184)	114
1. Epistolary models and official letters (Nos. 125-168)	114
2. Prosody, rhyme, poetics and rhetoric (Nos. 169-183)	144
3. Logogriffs (No. 184)	152
 VI. Poetry (Nos. 185-330)	154
Anthologies (Nos. 322-330)	227
 VII. Muhammadan Theology (Nos. 331-402)	243
A. Coranic Studies (Nos. 331-347)	243
1. Commentaries on and translations of the Coran (Nos. 331-337)	243
2. Methods of reading the Coran (Nos. 338-347)	247
B. Works belonging to the Sunnite Schools of Islam (Nos. 348- 370)	252
1. Tradition (Nos. 348-355)	252
2. Sunnite fiqh (Nos. 356-362)	255
3. Principles of Sunnite theology, etc. (Nos. 363-370)	258
C. Works belonging to the Shi'ite School of Islam (Nos. 371-395)	262
1. Tradition (Nos. 371-380)	262
2. Shi'ite fiqh (Nos. 381-385)	268
3. Principles of Shi'ite theology, etc. (Nos. 386-395)	270
D. Controversy (Nos. 396-402)	275

	Page
VIII. Sufism (Nos. 403-482)	280
IX. The Sciences, Mental, Moral and Physical (Nos. 483-662)	344
1. Encyclopædias (Nos. 483-486)	344
2. Philosophy, Ethics and Politics (Nos. 487-511)	348
3. Logic (Nos. 512-515)	366
4. Lexicography (Nos. 516-549)	368
5. Grammar (Nos. 550-584)	387
6. Astronomy and Mathematics (Nos. 585-584)	394
7. Medicine (Nos. 585-615)	405
8. Zoology, hunting, falconry, etc. (Nos. 616-624)	422
9. Arts, technology, agriculture, etc. (Nos. 625-640)	427
10. Magic, alchemy, divination, etc. (Nos. 641-662)	433
X. Varia (Nos. 663-694)	446
Translations from Sanskrit and Hindī (Nos. 677-694)	453
Appendix. Works which for various reasons have not been described in their proper places (Nos. 695-756)	460
1. History (Nos. 695-701)	460
2. Biography (Nos. 702-705)	462
3. Geography (No. 706)	469
4. Anecdotes, tales, etc. (Nos. 707-710)	469
5. Ornate prose, epistolography, etc. (Nos. 711-724)	471
6. Poetry (Nos. 725-746)	476
7. Theology (Nos. 747-753)	485
8. Sufism (Nos. 754-756)	488
Indices	491
1. Names of persons	493
2. Titles of works	533
3. Principal subjects	551
4. Names of copyists	568
5. Places of copying	571
6. Dates of copying	573
7. Correspondence between library marks and numbers in this Catalogue	575
8. List of MSS. containing paintings and drawings	579
9. List of vignettes	579
10. List of calligraphically written MSS.	579
Additions and Corrections	581

LIST OF ABBREVIATIONS.

AD.=A.D.

agric.=work, or writer, on agriculture.

AH.=A.H.

anecd.=work, or writer, on anecdotes, tales, etc.

Ar.=Arabic.

astro.=work, or writer, on astrology.

astron.=work, or writer, on astronomy.

Aum=J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in München, München, 1866. (*References are to pages*).

b.=بن or بن, son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abd-ul-Muqtadir, Calcutta, 1911. (*References are to numbers*).

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on biography.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (*References are to numbers*).

Bl=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References are to numbers*).

Br=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (*References are to numbers, but the Roman figures are replaced by Arabic ones*).

Br. Lit. Hist.=E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdaws), London, 1908; II (From Firdaws to Sa'di), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920; IV (A history of Persian Literature in modern times), Cambridge, 1924.

Brockelmann=C. Brockelmann, Ge-

schichte der Arabischen Literatur, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

calligr.=work, or writer, on calligraphy.

comt., coms.=commentary, commentator.

comp.=composed.

cond.=condition, state of preservation

d.=died.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale Publique de St. Pétersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

EB=E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindustani and Pushtu Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers*).

EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Eight vols. London, 1867-1877.

encycl.=encyclopedia, or encyclopaedist.

epist.=work, or writer, on epistolography.

Eur.=European (paper).

f., ff.=folio, folios.

Fl=G. Flugel, Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, three vols., Wien, 1855-1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, Catalogus codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae, 1834. (*References are to pages*).

- fragm.=fragment.
 geogr.=work, or writer, on *geography*.
 GIPh=H. Ethé, *Neupersische Litteratur*, in *Grundriss der Iranischen Philologie*, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).
 Gotha C.=W. Pertsch, *Die Persischen Handschriften der Herzöglichen Bibliothek zu Gotha*, Wien, 1859. (*References are to pages*).
 gramm.=work, or writer, on *grammar*.
 hagiol.=work, or writer, on *hagiology*.
 Hajji Khalifa=Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum, ed. G. Flügel, seven vols., London, 1835-1838.
 Hind.=Hindustani, Urdu.
 hist.=history, or historian.
 Horn=P. Horn, *Geschichte der Persischen Litteratur*, Leipzig, 1801. (*References are to pages*).
 Ind.=Indian.
 Ind. libr.=Libraries in India.
 IvASB=W. Ivanow, *Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal*, Calcutta, 1924. (*References are to numbers*).
 JA=Journal Asiatique (Paris).
 JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).
 JRAS=Journal of the Royal Asiatic Society (London).
 Krafft=A. Krafft, *Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien*, Wien, 1842. (*References are to pages*).
 leg.=work, or writer, on *legends*.
 Leyden C.=Catalogus Codicum Orientalium Bibliothecae Acaemicae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtman), six vols., 1851-1877, Lugduni Batavorum. (*References are to pages*).
 lex.=work, or writer, on *lexicography*.
 lith=lithographed, lithograph.
 li=number of lines on a page.
 Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālu'd-Dīn Ahmad and Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers, but the Roman figures are replaced by Arabic ones*).
 mathem.=work, or writer, on *mathematics*.
 mechan.=work, or writer, on *mechanics*.
 med.=work, or writer, on *medicine*.
 Mehron=A. F. Mehren, *Codices Persici, Turcici, Hindustanici varique alii bibliothecae regiae Hafnionae, Hafniae*, 1857. (*References are to pages*).
 moral.=work, or writer, on *moral philosophy*.
 Mori=W. Morley, *A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland*, London, 1854. (*References are to pages*).
 mus.=work, or author of a work, on *music*.
 nast.=nasta'liq.
 occult.=work, or writer, on *occult sciences*.
 off. or offic.=officer, emartier, etc.
 Or.=Oriental (paper).
 orn. pr.=work, or author of a work, in *ornate prose*.
 p., pp.=page, pages.
 p.=poetical work, or poet.
 pap.=paper.
 Pers.=Persian.
 philos.=work, or writer, on *philosophy*.
 Pizzi=Italo Pizzi, *Storia della Poesia Persiana*, two vols., Torino, 1894. (*References are to pages*).
 polit.=work, or writer, on *politics*.
 Pr=W. Pertsch, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften*, Berlin, 1888. (*References are to pages*).
 R=C. Rieu, *Catalogue of the Persian Manuscripts in the British Museum*, three vols., London, 1879-1883. (*References are to pages*).
 Ros=Baron V. Rosen, *Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans*, St.-Petersbourg, 1886. (*References are to pages*).
 RS=C. Rieu, *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, London, 1895. (*References are to numbers*).

RsBr=E. Denison Rose and E. G. Browne, Catalogue of the two collections of Persian and Arabic MSS., preserved in the India Office Library, London, 1902. (*References are to pages*).

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 Hindustani 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. *Sanskrit*. =translation, or translator, from the Sanskrit.

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

— v=(after a folio-number) verso.

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

vulg.=vulgar (handwriting).

w.=wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.

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).¹

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

¹ Letter No. 880, dated the 14th June, 1904.

² Namely Nos. 315, 332, 398, 446, 525, 574, 632, 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.).¹

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.² 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.³ 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 Muhammadan 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/XVc. are only 5 in number. Those dating from the X/XVc. 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.¹ 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/XVc., 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 Samarcand—No. 574 (923/1517); No. 513 (973/1566); No. 11 (beg. XI/XVIIc.); No. 436 (1019/1606); one in Persia, at Bārfurūsh, 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. 523).

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.

Āina-i-bakht (comp. ca. 1069/1659) (No. 7).

Tuhfatu'l-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-Kashmīr (comp. 1245/1830) (No. 42).

Waqā'i-i-dilpadhār (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:

Qandiyya (VI/XIIc.), on the history of Samarqand, 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-Marwārīd (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-Mād'hārām (comp. 1120/1709) (No. 150), containing documents from the time of Aurangzib.

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

Musawwadāt-i-Kewāl-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).

Nāfi'ū't-tālibīn (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known *Mukātabāt-i-'Allāmī*.

(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/XVIIIc.) (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.

Zajaru'z-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 Fayḍbakhsh of Kākori (ca. 1230/1815), giving information concerning the politics of the time (No. 87).

Shaltāgiyya (XI/XVIIc.) (No. 689). A political pamphlet, dealing with Gilan and Mazandaran.

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

Biographical works of interest, also of modern origin:

Mī'rājū'l-khiyāl (ca. 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXc.

Hadā'iqu'sh-shu'arā' (comp. 1262/1846) (No. 702). An interesting universal *tadhkira* of poets.

Isharat-i-Binīsh (comp. 1285/1849) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXc.

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān (comp. 1191/1777) (No. 62). Biographies of Urdu poets, chiefly of the XII/XVIIIc.

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/XVIIIc.) (No. 81).

Raudatu'l-qayūmiyya (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:

Shajaratul-Amānī (comp. 1206/1792) (No. 181).

Risāla dar qāfiya (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-ma'ānī (comp. 941/1535) (No. 251).

Sikandar-nāma-i-jahālī (comp. 1141/1729) (No. 290).

Bahr-i-gham (comp. 1250/1835) (No. 313).

Bahr-i-mawwāf (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-himmat (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 *dīwāns* of modern Indian poets, whose compositions have not met with appreciation from the public.

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

Of *Ubayd-i-Zakānī* (No. 227), a modern, but good copy.

Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).

Of *Ta'thīr* (beg. XII/XVIIIc.) (No. 287).

Of *Rūhī* (beg. XII/XVIIIc.) (No. 292).

The *dīwāns* are by the following poets:

Mu'in (end IX/XVc.) (No. 240).

Walī Dasht-i-bayāḍī (beg. XI/XVIIc.) (No. 260).

Kirāmī Shāmlū (XI/XVIIc.) (No. 267).

Inwān (middle XI/XVIIc.) (No. 269).

Walā (XI/XVIIc.) (Nos. 271 and 272).

Kirāmī Kashmīrī (beg. XII/XVIIIc.) (No. 289).

Ni'mat (XII/XVIIIc.) (No. 294).

- Gharīb (end XII/XVIIIc.) (No. 300).
 'Alī Akbar (end XII/XVIIIc.) (No. 301).
 'Alī Asghar (beg. XIII/XIXc.) (No. 307).
 Akhtar (beg. XIII/XIXc.) (No. 310).
 Masarrat (beg. XIII/XIXc.) (No. 312).
 Mumtāz (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:

- Tafsīr-i-Zāhidī* (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.
Ni'mat-i-'uzmā, a large Shi'ite *Tafsīr* (comp. 1115/1704) (No. 337).
Mughnī-nāma (comp. 932/1526) (No. 363).
Manhajū'l-jādillū (comp. 937/1531) (No. 396).
(Fiqh-i-madhāhib-i-khamsa) (X/XVIc. ?) (No. 398).
Tuhfa-i-ithnā '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 Shāh Minā (X/XVIc. ?) (No. 70).
Riyādu'l-awliyā' (comp. end X/XVIc.) (No. 704).
Jawāhir-i-Farīdī (comp. ca. 1033/1623) (No. 72).
Firdausiyya-i-quḍsiyya (end XI/XVIIc.) (No. 78).
Ganj-i-Fayyādi (comp. ca. 1147/1735) (No. 80).
Ashjāru'l-jamāl (comp. ca. 1151/1738) (No. 81).
Rauḍatu'l-qayūmiyya (comp. ca. 1164/1751) (No. 82).
Uṣūlu'l-maqṣūd (comp. ca. 1226/1811) (No. 83).
Manbahāt fi 'ilmi'l-amwāt (comp. 1292/1875) (No. 84).

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

- Sawānih*, by Aḥmad Ghazālī (beg. VI/XIIc.) (Nos. 406, 407).
Fihī mā fihī (end VII/XIIIc.) (No. 417).
Ma'danu'l-ma'ānī (end VIII/XIVc.) (No. 425).
Mawāṭin (comp. 856/1452) (No. 431).
Irshādu'l-murīdīn (X/XVIc.) (No. 433).
Manāẓir-i-akḥṣa'u'l-khawāṣṣ (comp. 1050-1640) (No. 439).

- Anwārū't-tahqīq* (comp. ca. XI/XVIIc.) (No. 442).
Kanzu'l-hidāyat (comp. ca. 1080/1670) (No. 445).
Risālatu'l-Mas'ūdī (ca. XI/XVIIc.) (No. 447).
 Works of Muḥammad Balgrāmī (end of the XIII/XIXc.)
 (No. 459).

(c) **Sufico-poetical works :**

- Nāz-u Niyāz* (comp. 930/1524) (No. 248).
Tuhfa-i-Qāsimī (comp. 1012/1604) (No. 261).
Mathnawī-i-Walī-rām (comp. ca. 1055/1645) (Nos. 270,
 462, 27).
Qissa-i-ḥaqīqat-i-rāy (XII/XVIIIc.) (No. 293).

(d) **Sufico-magical works :**

- Makhzan-i-da'wat* (comp. 1037/1628) (No. 437).
(Asnād-i-ashghāl-i-Shattāriyya) (composed in 1045/1636)
 (No. 438).
Khulāsatu'l-awrād (XI/XVIIc.) (No. 446).
Burhānu'dh-dhākīrīn (XII/XVIIIc.) (No. 450).

(e) **Sufico-controversial works :**

- Two pamphlets, on prayer to 'Abdu'l-Qādir Jilāni (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).
Maḥṣuru'l-i-jāz (end XI/XVIIc.) (No. 708).
Muḥaffar-nāma (beg. XII/XVIIIc.) (No. 117).
Nigāristān-i-Amin (comp. 1232/1817) (No. 123).

- (b) **Works on Magic, etc.** The works in this group, Nos. 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'u'l-'ulūm wa majma'u'l-funūn* (comp. 1262/1846)
 (No. 486).

(b) **Ethics, etc.**

- Tahqīqāt dar bayān-i-aḥwāl-i-mawjūdāt* (ca. X/XVIc.)
 (No. 493).
Khulāsatu'l-ḥayāt (end X/XVIc.) (No. 497).
Ḥaqqu'l-yaqīn (end XI/XVIIc.) (No. 499).

- Anisū'l-wuzarā'* (middle XII/XVIIIc.) (No. 501).
Maṭālī'u'l-Hind (comp. 1223/1809) (No. 505).
Kathīru'l-manja'at (comp. 1232/1817) (No. 506).
Gulzār-i-i'tibār (comp. 1281/1865) (No. 509).
Minhāju'l-mubīn (logic, end VII/XIIIc.) (No. 512).

(c) **Lexicography :**

- Farhang-nāma* (beg. VIII/XIVc.) (No. 516), very valuable.
Dastūru'l-afādīl (comp. 743/1343) (No. 517).
Durr-i-durrī (comp. 1018/1610) (No. 525).
Farhang-i-khānī (comp. 1174/1761) (No. 527).
Muhadhdhibu'l-asma' (ca. X/XVIc.) (No. 542).

(d) **Grammars (Persian) :**

- Muthmir* (middle XII/XVIIIc.) (No. 550).

(e) **Astronomy, Mathematics, etc. :**

- Durratu'l-masāhāt* (comp. 890/1485) (No. 572).
 A work on astronomy (comp. 923/1517) (No. 574).
Mu'iniyya (ca. X/XVIc.) (No. 575).
Jāmi'-i-Bahādur Khānī (comp. 1249/1833) (No. 580).

(f) **Medicine :**

- Fawā'idu'l-insān* (ca. 1003/1595) (No. 592).
Tibb-i-Aurangzibī (end XI/XVIIIc.) (No. 600).
Mu'aliyat-i-Nabawi (beg. XII/XVIIIc.) (No. 604).
Tibb-i-manẓūm (ca. XII/XVIIIc.) (No. 607).
(Qarābādīn-i-'Alawi Khān) (middle XII/XVIIIc.) (No. 609).
Tuhfatu'l-Masīhā (comp. ca. 1161/1748) (No. 610).

(g) **Zoology, etc. :**

- Bāz-nāma* (comp. ca. 570/1176) (No. 616).
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-Urbasī (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 *Al*. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *'Abd al Rahīm*, as is given in different catalogues, the form of *'Abdu'r-Rahīm* is used, or in the Genitive case, with *Ibn* or *Abū*, forms like *'Abdi'r-Rahīm*.

The *hamza* (ء) 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-u'l-awliyā'*, but the Persian form as *Tadhkira-i-awliyā'*.

Table of transliteration:—

ا a, i, u	ث th
ب b (ٲ bb)	ط t
پ p (ٲ ph)	ج j (ٲ jh)
ت t (ٲ t'h)	چ ch (ٲ chh)

ح h	ظ z
خ kh	ع 'e
د d (au d'h)	غ gh
ذ dh	ف f
ḍ ḍ	ق q
ر r	ک k, g (k' h)
ز z	گ g (g' h)
ژ zh	ل l
س s	م m
ش sh	ن n
ص s	و w, u (ū)
ض ḍ	ه h
ط t	ی y (i).

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

Note 2. Diphthongs: ay for *ای*, and au (or aw) for *او*.

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. *nur'au*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article *ال*; (c) with the Persian *isfāfa*; (d) with the Persian conjunction *و* when it is pronounced like u 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.

Ia 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, *Muhammadian 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.¹ (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

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) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz 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.¹ 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 (ll) on a page, and information as to the *jadwals*, 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 lacunas, 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	HAFIZ	SAYYID
ABI	HAJJI	SHAYKH
AL-(Arabic definite article in all its modifications).	HAKIM	SHAH
	IBN (<i>b.</i>)	SULTAN
AMIR	KHWAJA	also: Persian <i>idāfa</i>
ĀQA	MAKHDUM	(-i-)
B. (<i>ibn</i>)	MAWLANA	Arabic case terminations -U, -i.
BABA	MIR	
	MIRZA	
	MIYAN	

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 :

AL-(Arabic definite article, in all modifications).	MAJMU'A
BAYÂN	MUKHTAŞAB
DAB	MUNTAKHAB
FÎ	RISÂLA (-T)
ÎNTIKHÂB	SHARH
KITÂB	TARJUMA (-T).

Also the Persian *idâ'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.

i. General History.

1.

طبقات ناصري

Ṭabaqāt-i-Nāṣiri.

I 645.

A good, but very incomplete copy of the general history by Abū 'Umar Minhājū'd-Dīn 'Uthmān b. Sirājī'd-Dīn al-Jūzjānī, from the creation of the world to 658/1259-1260. See Bl 245-247, EIO 14-15, EB 16, R 72, Morl 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, *Biblioth. 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 Ṭāhirides; VIII (f. 36v), the Saffārides; IX (ff. 38-39, 90, 41, 42, 44, 43v), the Sāmānides; X (ff. 43v, 45-46), the Būyides; XI (ff. 46-52v, 63-64), the Ghaznawides. *Ṭabaqa* XII (ff. 64-66v, 67-73v), the Saljūqides, is incomplete, and of the XIII (ff. 73v-75), the Sanjariyya kings, or *atābegs*, 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 Kurdish kings of Syria. Of *ṭabaqa* XVI (ff. 142-149, 53), on the Khwarizmshāhs, 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, l. 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/xvii c.

Ff. 151 (numbered 4-154; their correct order is: 4-9, lac., 10-39, 90, 41, 42, 44, 43, 45-52, 63-64, lac., 67-75, lac., 78, 129-130, lac., 142-149, 53-62, lac., 169-153, lac., 40, lac., 87, 85, 86, 82-84, 88, 89, 91-102, lac., 134-158, 131-141, 76, 77, 79-81, lac., 103-128); 8 14×8.5; 8.25×4.75; H 21, within *jadhwa*. Thick, in some places, double, yellow Or. pap. Clear nest. of Khomsani type. Cond. rather bad. Many folios have large holes due to white ants or worms.

2.

حبيب السيد

Habibu's-siyar.

I 989.

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 Omayyad 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):

الحمد لله الذي جعل للتبيين اسلحاً صدق علينا ودمت الى

At the end (f. 81v) there are a few lines from Suyūṭī's (d. 911/1505) *Jam'u'l-jawāmi'* (see Brock., II, p. 147, No. 56) with a Persian explanation.

Copied apparently in the xii/xviii c.

Ff. 81: S 0,25 x 5,5; 7,5 x 3,75; ll 25, no jadwals. Blue Or. pap. Ind. cleanest. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on f. l; only one is legible, and contains the date 1231/1816. A few notes in the margins.

3.

لب التواريخ

Lubbu't-tawārīkh.

II 344.

Scanty remnants of a copy of this history, which was composed ca. 948/1541-1542 by Yahyā b. 'Abdīl-Latīf Qazwīnī (d. 960-962/1553-1555), and was dedicated to the Safawide prince Bahrām-Mirza (f. 1v). See B1 327-335, EIO 101-103, EB 88-95, R 104, Flügel, II, 71, Leiden C., III, 6, Krafft, 87. *Ind. libr.* B1 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. Büsching's *Magazin*, vol. XVII.

The work is originally divided into four *qism*s (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 و سپاس خدائي را ست كه سلاطين جهانى را

Copied towards the end of the xi/xvii c.

Ff. 10: S 8 x 5; 6,5 x 3,25; ll 23, within jadwals. Brownish Or. pap. Good Ind. nat. Cond. bad. Dirty, worm-eaten. Notes and seals (dated 1247/1831) on f. l and on a fly leaf at the end.

4.

تاریخ الفی

Ta'rikh-i-alfi.

I 125-126.

A good copy of the general history of the Muhammadan world after the death of Muhammad, already referred to in IVASB 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:

آغاز کتاب در بیان اموری که واقع شده در سال اول رحلت النبی

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

2 vols. Fl. 507 (1-265 and 266-507); S 13 x 8.75; 10.5 x 5.5; ll 30, no *jadwals*. Different Or. pap. Good Ind. nest., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only fl. 405-453 are decaying.

5.

تجلیۃ الاخیار

Tuḥfatu'l-akhyār.

III 92.

The first vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muhammad Ṣafī b. Walī of Qazwīn for Aṣālat 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 *قصه سلاطین متقدمین*, 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 khalīfs. The story of the Omayyades begins on f. 61; the Abbasides, f. 79v; the Persian local dynasties begin on f. 90; the Tahirides, f. 90; the Saffarides, f. 90v; the Sāmānides, f. 91v; the Ghaznawides, f. 94; the dynasties of Tabaristān, f. 97v; the Būyides, f. 100v; the Ismailis, f. 105; the Saljūqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrīdes and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 126v-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.

تَنَاوِ سَنَابِشِ حَضْرَتِ اَمْرِدَدَه كَلْبِي رَا كِه طَبَقَاتِ سَمَوَاتِ اَلْمَ

Copied in the xii/xviii c.

Ft. 134; S 13×9.5; 11×7.25; H 29, no jadwal. 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.

6.

مرآة العالم

Mir'ātu'l-^oālam.

II 502.

A general history from the creation of the world to 1078/1667, usually ascribed (cf. f. 3) to 'Abdu'r-Rahmān Bakhtāwar Khān (d. 1096/1685), 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, Mori 52-56, etc. *Ind. libr.* Bh 12 (extr.), Bk 477. Cf. also Elliot, *Hist. of India*, VII. 145-165.

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 *tadhkiras*. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven *ārā'ish*, each subdivided into several *numā'ish*, *payrā'ish*, etc. The present copy, dating from the beginning of the XII/XVIIIc., 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:—*Ārā'ish* I (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 (?—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 *ārā'ish* (originally dealing with the history of the first ten years of Aurangzib's reign). Apparently only the end of it is preserved. The *afā'ish* (f. 173) is divided into 3 *namūds*: the first (f. 173) on famous calligraphers; the second (f. 177v) on different '*ajā'ib*'; and the third (f. 184) on some remarkable buildings. The *khātima*,

which may be complete (f. 186), deals with poets. Beg. abruptly with the *muqaddima*:

مقدمه در ذکر نخستین چیزی که خلعت خلعت پوشیده ام

Fl. 204; S 11.5 x 7; 9.5 x 4.25; ll 25, within jadhwa. Brownish Or. pap., good. Ind. nast. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7.

Ā'ina-i-bakht.

آئینه بخت

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'ātu'l-ālam*. 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 mentioned 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 campaigns of that ruler, which decided his supremacy (وقایع چهار معرکه). 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:—
از پرتو بارقه خود میسر آید م آینه بخت بر نمود
Under the words *Ā'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'ātu'l-ālam*, i.e. 1078/1668 (in the form آئینه بخت; here, however, it is clearly written آینه 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 Bakhtāwar Khān (see the preceding No.), referred to in R 126 as "an account of the four battles by which Aurangzib won the throne, entitled *Ohahār ā'ina*." In the original text of the *Mir'ātu'l-ālam* (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'ātu'l-ālam*, 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 ff. 3-4v): 1 (f. 5) 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/XVle.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayyades; 9 (f. 52v) Abbasides; 10 (f. 56) Tahirides; 11 (f. 56v) Saffarides; 12 (f. 57) Samānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Būyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistān; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of 'Irāq; 19 (f. 63v) Atābegs of Fars; 20 (f. 63v) Ismā'iliā; 21 (f. 64v) آل عبد المؤمن; 22 (f. 65) Qarākhātā'is; 23 (f. 65v) Mongols; 24 (f. 66) ایلکانیه; 25 (f. 66) چوپانیه; 26 (f. 66v) Muzaffarides; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) مملوک طوائف; 30 (f. 68) Timurides; 31 (f. 69v) Qaraqoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to Abbās II); 34 (f. 70v) مملوک روم; 35 (f. 71v) the Uzbeg Khāns; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (76v) Aurangzib; 39 (f. 96) local Indian dynasties; 40 (f. 102v-157) poets (in 12 *maqālas*). Reg.

سپاس نامہ کہ سیرنگران اصحاب تحقیق الہم

Copied towards the beg. of the xū/xviii c. A note on Bakhtawar Khān on the fly leaf.

Ff. 157; S 6.5 x 4.5; 4.75 x 2.25; ll 11, within jawāls. Or. pap. Clear Ind. nast. Cond. bad. Many folios badly damaged by worms. Several seals and *ḥudūd* notes on the fly leaf, dated the 23rd year of some ruler's reign.

8.

مرآت آفتاب نما

Mir'āt-i-āftāb-numā.

II 348.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopædia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shah-'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 Hāshimī Banbānī 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, عیار المورخین). 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 *muqaddima* (f. 4), and two *jalwas*:

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 mediæval 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 *iqlims*, and the eighth deals with seas and rivers.

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

مقالی کہ خوشی لای متالی و القاط آبدارش آرایش الہ

Copying completed on the 7th of Safar 1233/ the 17th Dec. 1817, for Nawwâh Nawâzish Khân.

Ff. 541; 8 10 x 6½ 8 x 4; ll 15, no *jadwals*. Or. pap. Good Ind. mast. 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 *muqaddima* beg. on f. 2v. I *Jalwa*: 1 *tajalli* on f. 3; 2 *t.* on f. 44v; 3 *t.* on f. 74v; 4 *t.* on f. 85v; 5 *t.* on f. 138; 6 *t.* on f. 159. II *Jalwa* beg. on 237v. *Khâtima* 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/xix c.

Ff. 305; 8 11 x 6,25; 8,5 x 4,5; ll 19, within *jadwals*. Yellowish Or. pap. Good Ind. mast. 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).

10.

تاریخ خلفاء و سلاطین

Ta'rikh-i-khulafā wa salāṭīn.

III 72.

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 Dārāb; the early khalifs, f. 12; the Omayyades, 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 Muhammad himself, and the reign of Abū 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 *āyāt-i-tawārikh*, etc. Only once Tabarī is mentioned (f. 33). Twice he refers to the 'compiler of the original of this extract' (*mu'allif-i-āṣl-i-ḥikmah*, 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 Omayyade khalifs is ascribed to the same original author. Beg. abruptly:

حکایت، گویند داریاب چون بعد از امد اسفندر جامه بپوشید

The colophon which is found in the book, is modern, and cannot be older than a dozen years. It is however dated 1109/1697-1698 (here 1-11), which probably is entirely fiction. The copy may date from the end of the 17th/17th c.

Ff. 40; 8 10 x 6.5; 5.5 x 3; ll 15, within *jadwāl*. Or. and cheap modern European paper. (New margins have been pasted to the text.) Good ind. nast. Cond. tol. good, although in many places considerably damaged by moisture.

2 History of Muhammad and the Imams.

11.

معارج النبوة

Ma'ārij-u'n-nubuwwat.

II 345.

A comparatively old copy of this well known biography of Muhammad containing only the *muqaddima* and the first of the four original *rukns*. For references see IVASB 50.

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

Transcribed at Samargand (see the colophon on f. 70v) by Muhammad Zahid b. Shāh 'Alī al-Bukhārī, probably about the beginning of the 17th/17th c.

Ff. 192; 8 14.5 x 10; 11 x 5.5; ll 25, within *jadwāl*. Good Or. pap. Rough nast. of Khurasani type. Cond. tol. good, although paper is decaying along the *jadwāl* lines. Only half of the full page *inshā* (of mediocre quality) in the beg., and a vignette (mediocre) on f. 71v.

12.

روضة الحباب

Rauḍatu'l-aḥbāb.

I 466.

The *first maqṣad* of this well known biography of Muḥammad, see IvASB 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 (در حدود سنه ٨٩٣). Beg. as usual:

الحمد لله الذي من على المؤمنين إذ بعث النجم

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

Ff. 327; S 11 x 7,5; 9 x 4,75; ll 27, within *jadwala*. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Marginal notes.

13.

The same.

II 355.

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 xii/xviii c.

Ff. 190; S 10,5 x 6,5; 8 x 4,25; ll 19, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good.

14.

روضة الشهداء

Rauḍatu'sh-shuhadā'.

I 467.

The well known work of Kashifi dealing with the story of the martyrdom of 'Alī and his descendants, see IvASB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual:

ای شریعت درود تو درائی دل ما ' آشوب بلی تو نظای دل ما ' الخ

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

Ff. 366; S 9,75 x 6,25; 7,5 x 4,25; ll 17, no *jadwala*. Or. pap. Vulgar Ind. nast. Cond. tol. good; slightly worm-eaten.

3. History of Iran and Turkestan.

(a) *Ante-Muhammadian Persia.*

15.

المعجم فی آثار ملوک العجم

Al-mur'jam fī āthār mulūki'l-'ajam.

I 956.

The legendary history of the ancient and pre-Muhammadian kings of Persia. It was composed, in exceptionally bombastic

and inflated style, by Fadlu'l-lah al-Husaynī (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 EIO 534-535, EB 285, Pr 420-421, R 811, Morl 132, Aum 78, etc. *Ind. libr.* Bk 517. Lith. Tehran, 1843. Beg. as usual:

ان اول ما يفتتح به الكلام و ينتهي به المرام الخ

The present copy has been transcribed by Muḥammad 'Inṣyātū'l-lah of Ayaṣillī (ابن يوسفي in Oudh), and completed the 15th Jum. I 1253/the 17th Aug. 1837. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Ff. 151; 8.9 × 7; 7.25 × 4; ff 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

(b) *Ghaznawides.*

16.

Ta'riḫ-i-Mas'ūdī.

تاریخ مسعودی

II 354.

The usual well known portion of the *Ta'riḫ-i-Mas'ūdī*, dealing with the reign of Mas'ūd, son of Maḥmūd (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 زبان اعیان ملک بامیر مسعود نوشتند: ندگانی خدایند

عالم سلطان اعظم الخ

Transcribed in the xii/xviii c.

Ff. 281; 8.12.5 × 7.25; 8 × 4; ff 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(c) *Timūr and Timurides.*

17.

Zafar-nāma.

ظفر نامه

I 650.

A comparatively old copy of Sharafu'd-Dīn 'Alī Yazdī'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/XVI c. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual:

حمداً كثيراً مبارکاً لمن یونی الملک الخ

Ff. 395; 8.8.75 × 6.25; 6.75 × 4.25; ff 21, no jadwals. 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. I 1127/the 14th May 1715.

FL 388; S 12 × 9,25; 7,5 × 4,5; ll 20-23, no *jadwals*. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. nast., different hands. Cond. tol. good; worm-eaten at the end.

19.

مقدمه ظفر نامه

Muqaddima-i-Ẓafar-nāma.

III 64.

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

افتتاح تاریخ جهاندارى و نامه ظفر و بختيارى التمجيد

A good transcript, completed by Murtaḍā-Qulī Qāḍīr, at Jahānābād, the 4th Rabi. I 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.

FL 125; S 8,5 × 4,75; 7,25 × 3,5; ll 15, within *jadwals*. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. nast. Cond. not quite good, pasted with 'transparent' paper.

(d) *Safawides*.

20.

تاریخ عالم آرای عباسی

Ta'riḫ-i-'ālam-ārā-i-'Abbāsī.

I 132.

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

عنوان صحیفه سلطنت و عالم آرای پادشاهان التمجيد

The *second* (f. 176v):

بعد از حمد و سپاس خالق آسمان و زمین التمجيد

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

در روز دوم از ماه هشتم عشری قجم از ماه اول از الف دوم

This may mean anything; but the date 1023/1638 seems probable.

FL 231; S 12,25 × 7,25; 9,25 × 5,25; ll 31, within *jadwals*. Or. pap. Pers. nast. Cond. tol. good. Marginal notes on some folios. A seal on the fly leaf, dated 1099 AH., and another, dated 1104 AH.

(e) *Nādir Shāh.*

21.

Ta'rikh-i-Nādiri.

تاریخ نادر

II 359.

The well known history of the last Safawides and of Nādir (1148-1160/1736-1747), by Muḥammad Mahdī b. Muḥammad Naṣir Astrābādī, see IvASB 94. Beg. as usual:

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی الخ

The present copy was completed the 17th Muḥarram 1229/the 9th Jan. 1814, by Sūhan Lā'.

Ff. 131; 8 10,5 × 6,75; 8 × 4,5; ll 21, no jadvāls. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

(f) *Afghans.*

22.

Muḥārība-i-Kābul wa Qandahār.

محرابه کابل و قندهار

I 898.

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-Raḥmān Khān b. Hājji Muḥammad Raushan Khān (ff. 2 and 66), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1848, and Cawnpore, 1851. It is based to a great extent on the *Akbar-nāma*, composed by Qāsim Jān (?—Khān?), most probably identical with IvASB 889, which was compiled in 1260/1844. Beg. of the translator's preface (f. 1v):

برجم کشانی الوثیقة تقریر نسایم محمدت الخ

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

بعد حمد مالک الملک من تشار جلت سطوة الخ

Dated the 5th Rajab 1288/ the 20th Sept. 1871, by Mir Muḥammad (b.) Naurūz 'Alī. A fibril is added on a fly-leaf.

Ff. 566; 8 10 × 6,5; 7 × 3,75; ll 18, no jadvāls. Bad machine-made Indian paper, thin and brownish. Ind. nast. 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-Firūz-shāhī.

تاریخ فیروز شاہی

I 134.

The well known history of the first five years of the reign of Firūz-shāh III of Dehli (752-790/1351-1388), as well as an account of his predecessors, beginning with Ghiyāthu'd-Dīn Balban (664-686/1265-1287). The author, Diyā'u'd-Dīn Baranī, 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, EB 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. 185-247. It was printed in the *Bibl. Indica*, 1862. The work is divided into eight books:

- I (f. 10v). Ghiyāthu'd-Dīn Balban (664/1265).
 - II (f. 47). Mu'izzu'd-Dīn Kayqubād (686/1287).
 - III (f. 63). Jalālu'd-Dīn Firūz Khiljī (689/1290).
 - IV (f. 86v). 'Ala'u'd-Dīn Khiljī (695/1296).
 - V (f. 132v). Qutbu'd-Dīn Mubārak-shāh (716/1316).
 - VI (f. 148v). Ghiyāthu'd-Dīn Toghlūq-shāh (720/1320).
 - VII (f. 159v). Muhammad b. Toghlūq (725/1325).
 - VIII (f. 183v). Firūz-shāh (752-790/1351-1388).
- Beg. as usual:

حمد و ثناء مر خدایی را که الخیر و آثار انبیاء الخ

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

Fl. 208: 8 10,75 x 7; 7,75 x 4; ll 21, within *jadwāl*. Brownish Or. pap. Ind. nat. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24.

Tabaqāt-i-Akbar-shāhī.

طبقات اکبر شاہی

II 361.

An incomplete copy of this well known history of India by Nizāmu'd-Dīn Ahmad b. Muhammad Muqīm Harawī (d. 1003/1594), see for references IVASB 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 *taḥqāq* begins on f. 12; in the

II f. the heading is not given (it begins somewhere about f. 200); the III f. on f. 223v; the IV f. on f. 276; the V f. on f. 319. *Tabaqas* VI-VIII have apparently no headings, several folios are probably lost. The IX f. on f. 346. The beginning of the geographical *khâtima* also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد اکبر و افضل متفقند که شاعری الهی

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

Ff. 351: 8 11 x 7; 8,75 x 5; ff. 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.

Ff. 167 (the first is missing): 8 11 x 6,25; 8,75 x 4; ff. 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 Abū'l-Faḍl b. Mubārak 'Allāmī (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: (جاوس مقدس الهی):

سلسله النظام کارگاه آفرینش که مظاهر حقیقت الهی

Transcribed in the xi/xvii c.

Ff. 201: 8 13,25 x 8,5; 10 x 5,5; ff. 21, within double *jadwals*. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

27.

جہانگیر نامہ

Jahāngīr-nāma.

II 449.

A modern copy of the original version of Jahāngīr's memoirs, see IvASB 142. Before the usual beginning some laudatory

verses are prefixed, and a portrait of Jahāngir himself, of very mediocre artistic value (f. 2). The verses begin:

بنام پادشاه پادشاهان، بلندی بخش تخت قبله کهان،

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

از عذرات الهی بفریم نعم جمالی الذی سنه ۱۰۱۴ هزار و چارده
هجری صبح روز یکشنبه الم

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

Fl. 160; S 9,75 x 6,5; 7 x 3,75; ll 13, within double jadvāls. Or. pap. Clear Ind. nast. Cond. very good. A had modern vignette.

28.

افغاننامہ جمالی

Iqbāl-nāma-i-Jahāngirī.

H 340.

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

شہسہ سیر سلطنت و فرمان رانی الم

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

Fl. 127; S 8,5 x 6,25; 7 x 3,75; ll about 15 (portions of many pages are written in oblique lines), no jadvāls. Brown Or. pap. Bad Indian shikasta, with pretences to 'elegance.' Occasional marginal notes.

29.

(تاریخ فتح کانبرا)

(Ta'rikh-i-fath-i-Kāngra).

I 635.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāngra, 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 طباطبائی, i.e. Jalāl Tabāṭabā'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 حکیم علی الاطلاق جل جلالہ در ازال الم

Dated the 11th Dhī'l-Qa'da 1257 / the 25th Dec. 1841.

Fl. 62; S 11 x 6,5; 7 x 3,5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

30.

پادشاہ نامہ

Pādshāh-nāma.

II 353.

The *second* vol. of this history of Shāhjahān by 'Abdu'l-Hamid Lahūrī (d. 1665/1665). In India it is often vulgarly called *Bādshāh-nāma*, see IvASB 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 Shāhjahān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401-409v). 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:

سپاس واثاق اسرار و کردگار بی انداز الهم

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

Ff. 415: 8 11.75 x 7.75; 8 x 4.75; II 17, no jadwala. White and bluish European paper (water marks A.M. Pollera). Ind. hist. Cond. good.

31.

تواریخ عالمگیری

Tawārīkh-i-Ālamgīrī.

II 365.

A history of the first five years of Aurangzīb's reign, the same as IvASB 159, usually ascribed to the authorship of 'Āqil Khān Rāzī (d. 1108/1696). The work is also called *Wāq'at-i-Ālamgīrī* or *Zafar-nāma-i-Ālamgīrī*. The present copy is not good, although apparently complete. Beg. as usual:

ابو المنظر محیی الدین اورنگ زیب بہادر الهم

Dated the 21st Dhī'l-hijja 1226/the 6th Jan. 1813 (not 1813 as it may also be read), or 1808 of the Samvat era.

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

32.

خلاصۃ التواریخ

Khulāṣatu't-tawārīkh.

II 342.

General history of India, to the beginning of Aurangzīb's reign, composed in 1107/1695 by Sujān Sing'h Dabir (see f. 4, bottom), or, as he is usually called in other copies, Sujān Ray Munshī. See Bl 544-548, EIO 362-364, Br 84, ER 246, Pr 455-456, R 230-231, Mori 69-71, Aum 84, etc. *Ind. libr.* Bk 540, etc. Cf. also Elliot, *Hist. of India*, VIII, 5-12; Garcin de Tassy, *Hist. de la lit. hind.*, vol. I, p. 31; JA, 1854, p. 398; JRAS, 1894, pp. 773-768. 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. 6v-66); II, tales about pre-Muhammadan rajās (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:

فَدَّشَ نَكْرَ خَانِدَ كَابِدَاتِ وَ مَصْرَ كَارِ كَاهِ مَمْلَكَاتِ الْعِلْمِ

Transcribed in the 28th year of some prince's reign, probably that of Shāh 'Alam, because its equivalent is given in the Faslī era as 1194; therefore the date must be approximately 1200/1786.

Ff. 415: 8 11.75 x 7: 8.75 x 4; ff. 18, within double jadvālā. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette: ff. 231-234 to be inserted after f. 4.

33.

The same.

II 343.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 25, l. 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. 79-392v.

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

Ff. 302: 8 10 x 6.5; 8 x 4.5; ff. 13, within jadvālā. Or. pap. Ind. nast. Cond. fairly good.

34.

Ta'rikh-i-Irādat Khān.

تَرْكِيمُ إِرَادَاتِ خَانِ

II 363

A history of India for a short period between 1118 and 1125/1706-1713, composed in 1126/1714 by Mubāraku'l-lah, surnamed Wadīh, with the title Irādat Khān, son of Kifāyat Khān Shikastanawīs. 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:

الْحَمْدُ لِمَنْ يَقُولُ فِي حَقِّ لَامَةِ قَاتُو (sic) بِسُورَةِ مَنْ مَثَلُهُ الْعِلْمِ

The present copy dates apparently from the beg. of the xiii/xix c. It was transcribed by Gurū Hārīdās.

Ff. 117: 8 8.25 x 4.75; 6.25 x 3.25; ff. 11, no jadvālā. Brownish Or. pap. Bad, stumbling Ind. nast. Cond. good.

35.

Shāhnāma-i-munawwir-i-kalām.

شَاهَنَامَةُ مُنَوَّوِرِ كَلَامِ

I 133.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muhammad Shāh, the same as described in BI 604

and R 274. The author's name (f. 1v) is here given as Sīwdās Lak'hnawī. 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:

سیاس بیقیس ایزد کرسر بی نیاز بیجیون الم

A very bad copy, completed the 2nd Muharram 1209/the 30th July 1794, and written in a very ugly and bad form of Shikasta with only few diacritical dots. The name of the scribe is illegible.

FL 100 (there is probably a lacuna after f. 94); S 7.5 × 4.5; 6 × 3; ll 12-15, no jadvāla. Or. pup. Bad Ind. shikasta. Cond. not good. Worm-eaten.

36.

(حکایت فتح نادر شاه)

(Hikāyat-i-fath-i-Nādir Shāh).

II 350.

A criticism of the actions of Muhammad Shāh and his amirs at the time of Nādir's invasion (1151/1739), especially of Amīr-i-'umārā' Saṁsāmū'd-Daula Khān Daurān. The present little work deals with the same events as the *Jauhar-i-Samsām*, by Muḥsin b. Hanif, 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.

کیفیت سلطنت ملک هندوستان جنت نشان الم

Dated the 6th Sha'bān 1241/the 26th March 1826.

Ff. 39; S 7.25 × 4.75; 6 × 2.25; ll 11, no jadvāla. Or. pup. Ind. nast. Cond. good. Slightly worm-eaten.

37.

سیر المناخیرین

Siṣaru'l-muta'akhhirīn.

I 504.

The *second* vol. of this well known history of India by Ghulam Husayn b. Hidāyat 'Alī Khān Tabāṭabā'ī, see IvASB 174 and 175. It contains the history of the period 1153-1195/1740-1781. Beg. as usual:

حمد و ثناء پادشاه علی الاطلاق و شکر و سپاس الم

The copy was completed the 7th Ramadān 1258/the 12th Oct. 1842, by Kari-mu'd-Dīn Muhammad Jāspūrī, surnamed Fakhr.

FL 150; S 10.25 × 7.25; 7.25 × 3.5; ll 17, no jadvāla. Or. pup. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.

38.

عبرت نامه

Ibrat-nāma.

I 652

A portion of the *first daftar* of this history of Shāh-'Ālam, by Khayru'd-Dīn Muhammad Allahābādī (d. ca. 1243/1827), see IvASB 177 (in the beginning it is called دفتر سیوم). It deals only with the period of the 11th-19th years of the reign of Shāh-'Ālam 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 heading (f. 175v):

آمدن ایلچ خان از اکبر آباد بکهنه الخ

The *second* (f. 178):

از سوانح بتدیل آمدن فوت شدن راجه بتدوینت الخ

The *third* (f. 179v):

از سوانح ملک نواب امیر الامرا مرزا نجف خان الخ

A fihrist 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'sūms*, based on Naṣīru'd-Dīn Tūsī, and scrappy notes. Beg.

آخر دفتر سیوم از شروع سال یازدهم جلوسی ... بتاییم سیوم ملاء
جمادی الاولی الخ

A bad and carelessly written copy, dating from the xiii/xix c.
Pl. 182; S 9.5 x 8; 7.75 x 4.5; ll 15, no jadwala. Or. pap. Bad Ind. shikasta and nast. Cond. not good.

39.

تاریخ مظفری

Ta'rīkh-i-Muzaffarī.

I 137.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muhammad 'Alī b. Hidāyatī'l-lah Anṣārī, see IvASB 182. It contains, in addition to a *fihrist* (on 9 folios), a special brief review of the contents (called here مقدمه 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-380v) contains the narrative of Shāh-'Ālam's reign, and breaks off in the second year of Muhammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

حمدی از حد (و) اعتماد افزون فکار بارگاه شاهی است الخ

The date of the copy is expressed as follows:—

..... بتاریخ یازدهم رجب سنه ۱۲۰۳ (or ۱۲۰۲) جلوس ابوتم معین الدین محمد
اکبر شاه ...

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

Pl. 380 (there is a lacuna after l. 367); S 12 x 6.75; 9 x 4.25; ll 19, no jadwala. Brownish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

40.

ملخص التواريخ

Mulakhkhaṣu't-tawārīkh.

II 351.

An abbreviation of the *Siyaru'l-muta'akhhirīn*, mentioned above, see No. 37. It is apparently a copy from the printed "Moolukkhkhus-ool-tuwareekh, being an abridgement of the celebrated historical work called the *Seir mootakherin*, 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'akhhirīn*, 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-Karīm, but not in the text and the colophon, where the form *Mulakhkhaṣu't-tawārīkh* is used. The author, Farzand-'Alī al-Hasanī of Monghyr (this may also be read as a patronymic, *Farzand-i-'Alī*), may be identical with 'Abdu'l-Karīm, 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 Timūr 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 1153-1195/1740-1781. The indices to the second and the third *daftars*, and the preface of 'Abdu'l-Karīm are given on ff. 2-6 (f. 1 is missing). Beg. of the work itself (f. 6):

حد بیحد و سیاس بیحد نذر بزرگه عظمت الهی

Transcribed by Dayimāt'h of Redaull, and dated the 9th Rab. I 1250, the 16th July 1834.

Fl. 148; 8 14.5 x 9.5; 10.25 x 9.25; ff 25, no *jadhwa*. Thick Or. pap. Vulgar Ind. mast. Cond. good. Slightly worm-eaten in the beginning. Scrappy notes on fly-leaves.

II. Local Histories of India.

1. Kashmīr.

41.

وآفات کشمیر

Wāqī'āt-i-Kashmīr.

II 364.

The well known biographico-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 b. Khayri'z-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 : *لین بود* (instead of the usual *انزود کشمیر*). 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. XIII, p. 352, etc. It has been translated into Hindustani.

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 beginnings 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 lacunas. The *khātima*, on the *‘ajā’ib* 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 (‘Ināyat Khān), f. 106v; Dhilini, f. 92; Fahmī, f. 96; Fasīhī, f. 96; Ghani, f. 105v; Mir Ilahi, f. 95; Istighnā, f. 106v; Jāyā, f. 121v; Kalim, f. 94v; Mihri, f. 96v; Muhammad Rafi, f. 107; Nadimi, f. 95v; Qudsi, f. 92v; Salim, f. 94; Sāti, f. 146; Tughra, f. 93v.

It opens abruptly with the reign of *راجہ سند*.

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.

Pl. 164; S 11.25 x 7.25; 8.5 x 4.5; ff. 21, within *jadwala*. Brownish Or. pap. Legible Ind. nat. Cond. not good. Much worm-eaten and badly mutilated by repairs in many places, especially in the beginning and end.

42.

حشمت کشمیر

Hishmat-i-Kashmir.

III 63.

A history of Kashmir, with brief notes on Tibet, Badakhshān, the hilly country between the Upper Oxus and Indus, etc. It was dedicated to W. A. Brooke (f. 1v), after whose title, *حشمة الدولة*, the title of the work was given. The author calls himself ‘Abdu’l-Qādir Khān b. Qāḍi’l-quḍāt Wasil ‘Alī Khān (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 divided into four *chamans* : I (f. 4v) on the history of Kashmir; II (f. 58v) on Tibet and Qalmaqistān; III (f. 66) on Badakhshān; 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:

بعد حمد خالق لطيف الخبير كه جماعه ابنيا اليه

The copy is dated the 25th Rab. II 1286/the 5th August 1869.

Fl. 80; 8 10 × 6.5; 7.25 × 4.5; ll 13-19, no *jadwals*. Brownish Or. pap. Ind. nast., different hands (bad *shikasta* on some folios). Cond. tol. good.

2. Gwalior.

43.

گوالیار نامہ

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 Muḥammad Allah-ābādī (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 Muḥarram 1208/August 1793. The narrative is brought up to 1200/1786. See R 1028. Beg.

سپاس و ثنا عاتقی را سزا است که بر فصول الیه

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

Fl. 85; 8 10.5 × 6.75; 8 × 4.75; ll 9-11, no *jadwals*. Or. pap. Vulgar Ind. nast. 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 *خاتمه در سبب* آغاز گوالیار نامہ الیه. At the same time there is added a *سبب* خاتمه در سبب (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 *مقام تصویر*, 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.

Fl. 36; 8 9.75 × 6.25; 7.25 × 3.75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

3. *Deccan.*

45.

(مجموعه)

(Majmū'a).

II 335.

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

1. (ff. 1v-6). *Ahwāl-i-gharq-i-Muchhli-bandar*. A short note on an inundation at Muchhli-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.

تمیّد سخن به تصدیق باب المجید و بناء کلام الخ

2. (ff. 11v-22v; ff. 6v-11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afḡalu'd-Daula Nizāmu'l-Mulk Asaf-jāh, the 13th Dhī Qa'da 1285/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mir Mahbūb 'Alī Khān Asaf-jāh. Beg.

ستیس و فیاض قادریا ست کہ از ترتیب الخ

Transcribed towards the end of the xii/xix c.

Fl. 22; 8 7 x 5; 5.5 x 2.5; II 11; no jadwals. Or. pap. Ind. nast. Cond. good.

4. *Oudh.*

46.

وقائع دلیپدر

Waqā'i-i-dilpadhīr.

I 1095.

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 Zamān, the ruler of that province. It was composed in 1253/1837 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdu'l-Aḥad b. Muḥammad Fa'iq (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961:

ابداری سیوف برفقہ السند کشور کشایان معالی الخ

Dated the 13th Rab. I 1279 the 8th Sept. 1862, by Gauḡanlu'.

Fl. 80; 8 10.5 x 6.75; 8.5 x 4.75; II 17-20, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

5. *Maratthas.*

47.

خلاصہ حالات مرثا

Khulāṣa-i-ḥālāt-i-Marathā.

II 341.

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, 267-297. It was composed in 1208/1793-1794, at Benares, by 'Alī Ibrāhīm Khān (f. 1v). Beg. as in EIO 491:

الحمد لله (sic) على نعمائه والصلاة (sic) على نبينا وأوليائه - آمين
وقال بدائع الآثار عرفت قامة أبو (sic) الأبطح است الت

A bad copy, dating from the xiii/xix c., in vulgar stumbling handwriting, written by the same Qurṣ Hāfīz as in No. 34 in this collection.

Fl. 54: 8 0,5 x 4,25; 5 x 2,75; H 13, no julwala. Blue Europ. pap. (watermarks C.F.A.). Bad, stumbling nast. Omd. good.

6. Bengal.

48.

تواریخ بنگالہ

Tawārikh-i-Bangālā.

III 30.

History of Bengal for the period of 1107-1169/1695-1756, by Munshī Salīmū'l-lāh, 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):

حمد قامة عتد ولجب ال جود (sic) بحرينت بن ساحل الت

Transcribed by Najībū'l-lāh of مملکوتہ 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 x 4,75; 5,5 x 3,5; H 11, no julwala. Grey Or. pap. Ind. nast. Omd. tol. good; slightly worm-eaten.

II. BIOGRAPHY.

1. Poets.

(a) Persian.

49.

تذكرة الشعراء

Tadhkiratu'sh-shu'arā'.

II 447.

A comparatively old copy of this well known *tadhkira* of Persian poets, by Daulat Shah Samarqandī, comp. in 892/1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the *jadvāla* 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:

تعمیدی که شاهید بلند بهر روز انجم

Copied apparently early in xi/xvii c.

Fl. 111: S 9.75 x 6.5; 5.5 x 2.75; ff 17, within *jadvāla*. Or. pap. (different in the margins). Good Indo-Khurasani nast. Cond. good. Slightly worm-eaten. Mediocre vignette.

50.

The same.

II 494.

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; 8 x 3.5; ff 18, no *jadvāla*. Or. pap. Ind. nast. Cond. vol. good. A dhrist is added on a fly leaf. Scrappy quotations.

51.

کلمات الشعراء

Kalimātu'sh-shu'arā'.

II 434.

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

سخن جانست و دهر گفتگو جان را من بشنو انجم

Dated the 5th Shabān 1111 (the 43rd year of Aurangzib's reign), or the 26th Jan. 1700, i.e., still within the author's life time.

Fl. 50: S 8.75 x 4.5; 5.75 x 2.5; ff 15-16, no *jadvāla*. Or. pap. Legible Ind. nast 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.

Ff. 95; S 7 x 4.25; 5.75 x 3; ll 11, within jawāls. Or. pap. Clear Ind. nast. 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 جانا زمين بشو there is at the end جانا زمين بشو.

Written in bad shikasta, in the beg. of the xiii/xiv c. (مقدمه سال ۱۲۲۰ هجری قمری), by Pancham Lal, son of Gopal-Lal, at Chanipūr.

Ff. 89; S 8.5 x 5.75; 6.5 x 3.75; ll 13, no jawāls. 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.

Ff. 99; S 9.5 x 6.25; 7 x 3.75; ll 13, no jawāls. Europ. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

55.

تذکرۃ الاحوال

Tadhkiratu'l-aḥwāl.

I 93.

The well known autobiography of Muhammad 'Alī Ḥazīn (d. 1180/1766), see IvASB 223 (add RsBr. 240, 2). It forms an item in a *majmū'a*. Beg. as usual:

تصمد و نسله التقی و نعصم بعونه انوثقی الم

Transcribed towards the end of xii/xviii c.

* Ff. 68v-118v; S 11 x 6.5; 8 x 4.25; ll 19, no jawāls. Or. pap. Ind. nast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).

56.

The same.

II 443.

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

Fl. 40; S 9.5 x 4; 8 x 2.75; ll 26-29, no *jadwala*. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57.

رياض الشعراء

Riyādu'sh-shu'arā'.

III 46.

A modern and incomplete copy of the well known *tadhkira* of 'Alī Qulī Walīh Dāghistāni (d. ca. 1170/1757), see for references IvASB 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 102) 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 *takhalluṣes*. 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 *takhalluṣes*, 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 Walīh are chiefly 'Awfi for the earlier period, and 'Alī Shīr, Taqī Awḥadī, and Naṣrābādī for the later poets. References to Dawlatshāh, Sām Mirzā, Taqī Kāshī, and a few other works, are much rarer, and it is not always clear whether Walīh 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 *Nafahāt*, *Haft iqtim*, 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 Walih 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 lacunae in the beginning, due to damage to folios (the bottom of ff. 1v, 2, 2v, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, l. 5 to 3v, l. 6 (from the bottom) in the Society's copy D 102 (see 1vASB 230). 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. 354v, l. 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 421-432v are a repetition of ff. 123-134, inserted probably by mistake.

The list of biographies found in this important *tadhkirā* 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 1vASB 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.

- | | | | |
|---|-----------|--|-----------|
| 1. 'Abbās I Safawī (995-1037/1587-1628) | 350v/302 | 11. 'Abdu'l-Bāqī Nihāwandī (came to India, beg. xi/xvii) | 349v/301 |
| 2. — Qulī Khān, son of Hāsan Khān Shāmī (xi/xvii) | 387/311v | 12. 'Abdu'l-Ghanī Tafīshī (beg. xi/xvii) | 379v/319v |
| 3. — Qulī Khān Daghastānī (came to India, d. ca. 1149/1736) | 372/414v | 13. 'Abdu'l-Haqq Dihlawī (India, the well known divine) | 350/301v |
| 4. 'Abbāsī (came to India, beg. xi/xvii) | 350v/301v | 14. — Qamī | 387/312 |
| 5. 'Abdu'l-ʿImma, son of Mīr Najās (d. shortly before 1160/1747) | 372v/315 | 15. 'Abdu'l-Hayy Isfahānī (obscurus poet, xi/xvii) | 373v/315v |
| 6. Shāh 'Abdu'l-'Alī Yanzlī (xi/xvii ?) | 350v/301v | 16. — Qarwīnī | 352v/303 |
| 7. 'Abdu'l-'Azīz Kashānī | 336/292v | 17. 'Abdu'l-Husayn | 350v/301v |
| 8. — Khān Samarqandī (probably the Shaykhānī prince, 947-957/1540-1549) | 343v/297v | 18. 'Abdu'l-Jalīl Balghāmī (India, beg. xii/xviii) | 370v/314 |
| 9. 'Abdu'l-Bāqī (beg. xi/xvii) | 328v/287v | 19. 'Abdu'l-Khāliq Ghijduwānī (vi/xii) | 335v/292v |
| 10. — Gūnābādī | 30/96 | 20. 'Abdu'l-lah, son of 'Ishratī, q.v. | 369v/313v |
| | | 21. — Anṣārī Harawī (d. 481/1688) | 318 |

22. 'Abdu'l-lah Farakhshāhī 332/302v
 23. — Ghālib b. Abi 'Abdu'l-lah
 Monjīh-thānī b. Abi Hāshim Monjī-
 Mādī 328v/287v
 24. — Jābirī, son of Sulaymān
 Jābirī, q.v. 332/303
 25. — Kāshānī (India, beg. xi-xvii)
 332v/303
 26. — b. Khān A'zam 352v/303
 27. — Khān Gabeg (II) 991-1006
 1583-1595) 332/302v
 28. Abū — Muḥammad b. Mūsā
 Awāl (iv/x) — 411v
 29. — Shāstari (xi/xvii ?) 332v/303
 30. — Yaqqān al-Idā'ī al-Haḥḥārī
 (vi/xii ?) 228v/287v
 31. 'Abdu'l-Majīd 329/288
 32. 'Abdu'l-Malik Abū Naṣr Kum-
 dūzī (کندزی) (an early poet)
 329/288
 33. 'Abdu'l-Mawla, son of Būyānī
 Isfahānī (d. ca. 1188/1745) 434v
 34. 'Abdu'l-Qādir of Marāgha
 343v/298
 35. — Qānī (vii/xiii) 336/292v
 36. 'Abdu'r-Rahīm Khān Khānān,
 or Mawrūn Khān (India, xi-xvii)
 294v/199
 37. 'Abdu'r-Rahmān b. Kamālī'd-Dīn
 Qumī (end xi/xvii) 369/313
 38. 'Abdu'r-Razzāq 350/301v
 39. — Gīlānī (India, end x/xvi)
 349v/301
 40. 'Abdu's-Salām, *supra*. Qānī-shāh
 Samānīyūnī 350/301v
 41. 'Abdu's-Samād 'Amīlī, brother of
 Bahā'ī (beg. xi/xvii) 350v/301v
 42. 'Abdu'l-Wahhāb, *supra*. Munajjim
 Gīlānī 343v/297v
 43. 'Abdu'l-Wāw Juhālī (vi/xii)
 104/116
 44. Abdāl 28/28
 45. — *see* 'Alī-shāh
 46. — Isfahānī (x/xvi) 28/28
 47. 'Abdī, 'Abdu'l-lah, son of
 Muḥammad 'Alī Tab'ī, of Ushatūrjān
 370/313v
 48. — Abazmūhī (end x/xvi) 350v/301v
 49. — Gūnabādī (xi/xviii) 350/301v
 50. — Wazmūnī (Persia, beg.
 xi/xvii) 361/311
 51. 'Abdī Isfahānī (x/xvi) 348v/300v
 52. 'Abdī Khurāsānī 343/297v
 53. Abūnī (Idā'ī ?) Qumī 41v/42v
 54. Ad'ham Baghāshādī (Turkey,
 x/xvi) 47v/49
 55. — Beg (xi/xvii) 57v/59v
 56. — Kāshī 47v/49
 57. — Qazvīnī, son of Murād Beg
 48/49
 58. Adhar, Latīf 'Alī Beg (xii/xviii)
 67v/71v
 59. Adhar, Jalālū'd-Dīn Hamza b.
 'Alī Bayhaqī (Isfahānī) 48/49
 60. Adīb Shāh, Shihābū'd-Dīn (vi/
 xii) 10v/10v
 61. 'Adī, Shāh Isma'īl II b. Tah-
 māsp Šāfawī (984-993/1576-1578)
 328/287v
 62. 'Adhī 348v/300v
 63. — Khurāsānī 343v/297v
 64. 'Adharī, Faḡrū'l-lah Lāhūrī
 (India, was alive in 1147/1734-
 1735) 67/71
 65. — Shamsū'd-Dīn 10v/17
 66. 'Adhī (x/xvi) 45/46
 67. — Tūdī 44v/45v
 68. 'Adal (x/xvi) 45/46
 69. Mīr — 45/46
 70. — Muḥammad Pānīpātī (*supra*)
 Indian, d. 1035/1625-1626) 54v/56
 71. — Beg (x/xvii) 50v/51v
 72. 'Adalū'd-Dīn Kirmānī 49v/53
 73. — Muḥammad b. Diyā'ū'd-Dīn
 Kirmānī (beg. x/xvi) 49v/50v
 74. — (Muḥammad) Kāshī (vii/
 xiii) 14/12v
 75. — Muḥammad Tarīka Isfā-
 hānī (end x/xvi) 44v/45v
 76. 'Adhān, Muḥammad Sālim
 (India, end xi/xvii) 60v/62v
 77. 'Adhī 55v/57v
 78. Mīr Afzar, son of Sanjār Kāshī,
 q.v. 59/60v
 79. 'Afsarī 45/46v
 80. — (x/xvi) 49v/51
 81. — of Bukhārā 50/51v
 82. 'Agahī Hamadānī, 'Imādū'd-
 Dīn Mahmūd b. Hujatī'l-lah
 Sadrshāhī (Persia and India,
 x/xvi) 46/47v
 83. — Yazdī 46/47v
 84. 'Agharī (Aghazādī ?) Sultān 44v/45v
 85. 'Aḡarī (xi/xvii) 53v/55
 86. 'Ahdī 366v/311v
 87. — (x/xvi, probably identical
 with 'Arshī, Tahmāsp-Qulī, q.v.) 366/311
 88. — 'Abdu'r-Razzāq Khurāsānī
 (visited India, end x/xvi) 366/311
 89. — Muḥammad Rahīm (or
 'Abdu'r-Rahīm) (India, end x/xvi)
 366v/311v
 90. — Qalandar Khurāsānī 366v/311v
 91. — Qarāgūl 366v/311v
 92. — Rāzī (end x/xvi) 366/311
 93. 'Ahlī 34/34v
 94. 'Ahlī 38v/29v
 95. — Khurāsānī (beg. x/xvi) 32/32
 96. — Shīrāzī (x/xvi) 32v/32v
 97. 'Ahmad, Sultān of Guldarga
 (Bahmani, probably the I or II,
 825-838/1422-1435, or 838-862/
 1435-1467) 28v/28v

98. **Ahmad** .. 40v/41v
 99. — **Hafiz** .. 28v/28v
 100. — **Beg Lang** (d. in India, 1014/1005-1006) .. 41/42
 101. — **Beg Tabrizi** .. 58v/60v
 102. — **Ghafari** (author of the *Nigāristān*, d. 975/1567-1568) .. 42/43
 103. — **Ghazālī** (d. 527/1133) .. 9v/9v
 104. — **Jalālir, Sulṭān** (784-813/1382-1410) .. 28v/28v
 105. — **Jām** (d. 536/1141-1142) .. 10/10
 106. — **J-Kamānchu Kāshī** (xi/xvii) .. 40v/41v
 107. — **Lāghar Sīstānī** (x/xvi) .. 41/42
 108. — **Mīrak Sāhibī** .. 41/42
 109. — **Qazwīnī** .. 40v/41v
 110. — **Qazwīnī** (x/xvi) .. 40/41
 111. — **Rāzī** (brother of Hījī Rāzī, father of Amīnū'd-Dīn Rāzī, the author of the *Haft Iqīm*) (end x/xvi) .. 40v/41v
 112. — **Sarrāf Isfahānī** .. 40v/41v
 113. **Sayyid Ahmadī** .. 58v/60v
 114. **Ahsan, Zafar Khān Ahsanī-lah** (India, xi/xvii) .. 57v/59v
 115. **Ahsanī-lah b. Abū'l-Hasan Turbatī** (xi/xvii) .. 41/42
 116. **Ahsani** (x/xvi) .. 40/41
 117. — (India, x/xvi) .. 40/41
 118. **Ahwālī Sīstānī** (x/xvi) .. 40v/41
 119. **'Aīsha Samarqandī** .. 328v/287v
 120. **Ajari** (Ujī?) *Dīwāna Balkhī* (came to India, x/xvi) .. 40/41
 121. **Mīr — Yazdī** .. 59/61
 122. **'Ajizī** (India, xi/xvii) .. 348v/300v
 123. **Akbar, Jalālū'd-Dīn b. Humayūn** (963-1014/1556-1605) .. 45v/46v
 124. — son of Naḡrī .. 55v/57v
 125. — **Jurbādūqīnī** .. 45v/46v
 126. **Akhkadī Lārī** .. 41v/42v
 127. **Akhṭarī Turshīzī** (or *Gūnābādī*) .. 41v/42v
 128. — **Yazdī** (xi/xvii) .. 41v/42v
 129. **Alodī, Mīr Nūru'd-Dīn Qumī** (middle xi/xviii) .. 66/70
 130. **Al-Qalā** (five brothers, v/xi) .. 16/17
 131. **Qaḍī 'Alā' Gargar-rūdī** (or *Karkhrūdī*?) (} *کرکهرودی*) .. 365/310v
 132. — **Yazdī** (end x/xvi) .. 365v/311
 133. **'Alā'u'd-Daula Samuānī** (d. the 22nd Rajab 734/the 29th March, 1334) .. 345/298v
 134. **'Alā'u'd-Dīn Dihlawī** (the author of the *Fusū'ida'l-fa'id*, see IvASB 230) (beg. viii/xiv) .. 339/295
 135. — **Husayn Jahān Sūz Ghūrī** (d. 556/1163) .. 338v/294v
 136. — of *Khurāsān* (came to India, xi/xvii?) .. 346v/299v
 137. — **Ujandī** (*Ozgantī*) .. 339/295
 138. **'Alam Kirmānī** (x/xvi) .. 44v/45v
 139. **'Alī Kūshī Isfahānī, 'Alī b. Zaynū'l-'Abīdīn**, d. ca. 1123/1722 .. 370v/314
 140. — **Mashādī, Mahdī** (end xi/xvii?) .. 370v/314
 141. — **Nīmat Khān** (India end xi/xvii) .. 374/316
 142. — **Safīyya'd-Dīn** .. 328v/287v
 143. **'Alī Aghākhī Bukhārī, b. Hyas, Abū'l-Hasan** (iv/x) .. 328/287
 144. — **Akbar** (an architect, xi/xvii) .. 58v/60v
 145. — **Akbar Badakhshī** (India, end x/xvi) .. 365v/310v
 146. — **Astrābādī** .. 347/299v
 147. — **Badakhshānī, b. Asad** .. 347/299v
 148. — **Bākhazālī, b. Husayn** .. 339/295
 149. — **Beg** .. 367/311v
 150. — **Beg Dada** .. 367/311v
 151. — **Ghuryānī, Hafiz 'Alī b. Nūrī'd-Dīn Muhammad** (viii/xiv) .. 346v/299
 152. — **Gul Astrābādī** (Deccan) .. 367/311v
 153. — **Gulā of Shīrāz** (d. 780/1378) .. 346v/299
 154. **Abū — b. Fakhr Khabbāz** .. 36v/37
 155. **S. — Hamadānī** (d. the 6th Dhī Qa'da 786/the 26th Dec. 1384) .. 345v/299
 156. — **Isfahānī** .. 346v/299
 157. — **Jafārī Imāmī, Bāha** (d. 1020/1611) .. 365v/310v
 158. **S. — Khān, sura, Jawāhir-Raqam** (India, beg. xii/xviii) .. 258/234v
 159. — **Khurāsānī** .. 346/299
 160. — **Mūsā** .. 299
 161. **Abū — Nīshāpūrī, b. al-Husayn** .. 7/7
 162. **Shāh — Qalandar** (India, beg. xi/xvii) .. 365v/311
 163. — **Qazwīnī** (d. 1020/1611-1612) .. 365v/311
 164. — **Qazwīnī, sura, Yakpā** (end x/xvi) .. 365/310v
 165. — **Qulī Beg Chamdān Oghlī** (end x/xvi) .. 365v/311
 166. — **Qulī Beg Turkumān b. Sulān Khālīra** (India, beg. xi/xvii) .. 365v/311
 167. — **Rāmīnī, sura, 'Azīzān or Nassāj** (beg. vii/xiii) .. 339/295
 168. — **Ridā Gulpayagānī** .. 371v/314v
 169. — **Ridā Tabrizī** (a calligrapher, beg. xi/xvii) .. 367v/312
 170. — **Ridā Tūy Sīrkānī** (visited India, end xi/xvii) .. 367v/312
 171. — **Samand Ghānī, son of Abdu's-Samad** (end xi/xvii) .. 367v/312

172. S. **ʿAlī Samnānī** (India, beg. xi/xvii) 305v/311
173. — Sachindī, Nāsir ʿAlī (India, d. 1108/1696-1697) 370/313v
174. — Shāh Abdāl (ix/xv) 346/299
175. — Shāh b. Sulṭān Takāsh (end vi/xii) 338v/294v
176. — Shaṭranjī, Dihqān (vii/xiii) 329v/295
177. — Shīrāzī (xi/xvii) 309/313
178. Abū — Sinā (beg. v/xi) 6v/6v
179. Alif, or Alif-Abdal, or Muḥabī (beg. x/xvi) — 411
180. **ʿAlīm Harawī** (came to India, end x/xvi) 343v/297v
181. — Samarqandī, Muḥammad 343/297v
182. ʿAlīm, Abū'l-Faṭḥ 348v/300v
183. Allah-Qulī (x/xvi) 47v/48v
184. Alp Khān, Ulugh Khān Aḡam (vii/xii) 19v/17
185. Amānū'l-lah Qubistānī 19v/18v
186. **Amānī**, ʿAbdū'l-lah (visited India, xi/xvii) 59/61
187. — Amānū'l-lah (India, x/xvi) 50v/51v
188. — Amānū'l-lah b. Mahābat Khān, *sur.* Khānzādakhān (India, middle xi/xvii) 51/52v
189. — Harawī (came in 984/1573 to Jaunpūr) 51/52v
190. — Isfahānī (x/xvi) 51/52v
191. Amānī (or Ummatī ?) Yazdī 52/53v
192. ʿAmʿaq Bukhārī, Shihābū'd-Dīn (vi/xii) 339v/296v
193. ʿAmī Isfahānī (came to India, beg. xi/xvii) 348v/300v
194. ʿAmīd ʿAttār al-Kātib (d. 491/1098) 329/288
195. ʿAmīdu'd-Dīn Daylamī Lūyākī (India, born 635/1237, d. ca. 700/1300) 341/296
196. ʿAmīā Balkhī (end xi/xvii) 309v/313v
197. ʿAmīf, Murtaḍā Ḥabīb (Jahāf) (beg. xi/xvii ?) 372v/315
198. **Amin** 51v/53
199. — a relation of Tāhir Naṣrābādī, q.v. 67v/71v
200. — Kāshī, Muḥammad Amīn Kāshī (came to India, beg. xi/xvii) 51v/53
201. — Khwānsārī 52/53v
202. — Nishāpūrī, Burhānū'l-Mulk Bahādur Mūḥawī (came to India in the beg. of xi/xvii, was a prom. official, d. 1151/1738) (a very long account is given) 61/63
203. **Amīnu'd-Dīn** (x/xvi) 47v/48v
204. — Balbānī, b. ʿAlī b. Dīyāʿtū'd-Dīn Masʿūd (d. 743/1344-1345) 16v/17v
205. — Dādāt Yazdī 19/17v
206. **Amīnā-i-Fāʿiq**, see Fāʿiq
207. **Amīnā-i-Najafī**, son of Maḥmūd Kallīd-ī-lar-ʿĀstāna 47v/49
208. — ʿi-Yazdī, *sur.* Daqqāq (end x/xvi) 54/56
209. **Amīnī**, Amīr Sulṭān Ibrāhīm (d. 941/1534-1535) 19v/18v
210. — Harawī (India, end x/xvi) 47v/48v
211. — Najjār, ʿAbdu'r-Rahmān b. Ahmad Bulkhī (v/xi) 16v/17v
212. Amīr Hājī Sayyid Qutbu'd-Dīn Jamāhidī (end ix/xv) 30v/31
213. Abū ʿAmūtra b. Muḥammad Marwāf (v/xi) 340v/296
214. **Amrī**, Qāsim (executed on a charge of heresy at Shīrāz in 909/1591) 50v/52
215. **Anīsī** Mashhadī (s. xvi) 52/53v
216. — Yūf Qulī Beg, see Unāf.
217. Anjām, Amīr Khān ʿUmdatū'l-Mulk (India, d. 1159/1746) 77v/83v
218. Anṣārī Qurūl 54/56
219. **Anwar Isfahānī**, ʿAlī Naqī (d. middle xii/xviii) 78/84
220. — Lāhūrī, Nūr Muḥammad (India, beg. xi/xvii) 53/54v
221. **Anwarī** (s. xvi ?) 31/31v
222. — Anḥadu'd-Dīn ʿAlī Khā. *warī* (vi/xii) 20/18v
223. — Bukhārī (ix/xv) 31/31v
224. Aqā-Mīr Hamadānī 51v/53
225. Aqdas or Aqdasi Mashhadī (d. Qazwin, 1004/1595-1596) 45/46v
226. ʿAqīl-Khān, see Rāzī.
227. ʿAqīq, Jalālū'd-Dīn b. Qutbū'd-Dīn (end vi/xii) 236/293
228. ʿArab Isfahānī 363v/300v
229. — Mashhadī (beg. xi/xvii) 363v/309v
230. — Shāh Ridawī, 364/309v
231. Aram, of Isfahān (xi-xii/xvii-xviii) 65v/69v
232. ʿArḍī Lāhijī 363v/309v
233. ʿArḍī Isfahānī (beg. xi/xvii) 348v/309v
234. ʿArīf (ix/xv) 343/297v
235. — Anṣārīhādī 343/297v
236. — Bāyazīd d. Bīwarān (middle x/xvi) 349/301
237. — Jī (came to India, beg. xi/xvii) 348v/309v
238. — Kāshānī, ʿAbdu'l-Husayn (end xi/xvii) 369/313
239. — Kāzīrūdī Muḥammad Yūsuf (d. after 1155/1742) 373v/315v
240. — Lāhijī (beg. xi/xvii) 348v/309v
241. — Lāhūrī 374/316
242. — Muḥammad ʿAlī (born 1123/1711, was alive in India, 1160/1747) 376v/317v
243. — Shīrāzī (a darwish, middle xi/xvii) 369/313

244. 'Asif Yandī (xi/xvii ?) 348v/200v
 245. 'Asif (a pupil of Sā'ib, xi/xvii) 309/313
 246. 'Asif, Ma'mūd . . . 343/297v
 247. 'Asif (?) 48v/49v
 248. Arshād, Abū, Muḥammad
 Arshād (v/xi) 11/11
 249. 'Arshī, Tahmāsp Qulī Beg (beg
 xi/xvii) 303v/309v
 250. Arslān, Qasim Mashhādī Akbar
 6640E (x/xvi) 42/43
 251. Arslān, Sirājū'd-Dīn 'Alī Khān,
 of Gwalior, well-known Indian
 writer 78/84
 252. Arslān, Bihār, Samarqandī 48v/49v
 253. Asad b. Haydar Qilāshkhan,
 India, d. 1628/1619 42v/43v
 254. — Beg Qawāl (India, beg.
 xi/xvii) 42/43
 255. Asadu'l-lah 42v/43v
 256. — (another) 48v/50
 257. Asā' Amī Shāhī (xi/xvii ?) 38v/40
 258. Asad, Sa'du'd-Dīn Na'īf
 Samarqandī (before vii/xiii) 12/14
 259. Asadī Tūf (v/xi) 12/14
 260. Asaf, Nizām'u-Mulk Asafīyah
 (d. 1161/1148) 76v/82v
 261. — Qutub Bakhshī, came to
 India 35v/37v
 262. Asaf, son of Muḥsin (d. 928
 1522) 48v/50
 263. Asafq Hamadī (x/xvi) 44/45
 264. Ashiqar Nishāpūrī, Shāhī
 (xvii) 13v/12
 265. 'Ashiq Balkhī, Jalālū'd-Dīn
 Abū'l-Khayr (d. 931/1523) 328/287v
 266. — Isfahānī, Asā' Muḥammad
 (alive in 1160/1147 ?) 376/317v
 267. 'Ashiqi . . . 340/300v
 268. — (an Indian) 340/300v
 269. — Shāhī 340/300v
 270. Ashik Qutub Sayyid 'Alī
 Muḥsinī (Persia and India, end
 x/xvii) 42/44
 271. Ashma, 'Ināyat Khān Muḥam-
 mad Tahir, son of Zafar Khān
 Abū (India, xi/xvii) 28/30
 272. Ashraf, Darvīsh (beg. x/xvi) 48v/50
 273. — b. 'Abdu'l-Husayn (xi/
 xvii) 66v/70v
 274. — Māzandarānī, Muḥammad
 Sa'īd b. Muḥammad Sālik (a rela-
 tion of Majlis, ended India, end
 xi/xvii) 58v/60v
 275. — Khān Munshī (India, x
 xvi) 44/45
 276. Ashrafī Samarqandī, Sayyid
 Mu'īnu'd-Dīn Husayn . . . 13v/12
 277. Ashūb, Husayn Māzandarānī
 (Persia and India, xi/xvii) 59/61
 278. 'Asī (two different poets) 340/300v
 279. 'Asim, Imāmī Afandī, *mirā*
 Kifāhī Chahāl-kāfilā vā Constan-
 tinople (xi/xvii) 373v/315
 280. Asir Beg b. Qūch Khān, d. in
 Persia, 1012/1003-1004 42v/43v
 281. — or Jalāl Asī (xi/xvii) 35v/37v
 282. — (or Asīr) Turbatī (Persia,
 x/xvi) 42v/43v
 283. Asiri, Ma'ūdī-Kāfīyah 42v/43v
 284. — Mashhādī (xi/xvii) 40/41
 285. — Muḥammad Lahijī (the
 author of the well-known com-
 mentary on the *Qashshā* (Rāz)
 48v/40v
 286. — Muḥsin Beg (Persia, xi/
 xvii) 67v/30v
 287. — Qānī 40/41
 288. — (or Hayyān) Qānī, Mu-
 ḥammad Qānī (xi/xvii) — the
 same as the preceding one ? 31v/33
 289. — Rāzī 40/41
 290. — Rāzī, Abū'l-Qasim 43/44
 291. — Shīrāzī (x/xvi ?) 50/61
 292. 'Asīfī, 'Abdu'l-'Asī b. Mu-
 ḥsin Mawālī (v/xi) 318/294v
 293. 'Askari Mirā, son of Bāhar
 (x/xvi) 344/298
 294. — Qutub (Persia, d. ca. 1150/
 1146) 372v/315
 295. Asī (or Asīf) Mashhādī (ix/
 xv) 40v/36v
 296. — Qutub (x/xvi) 44/45
 297. Asfārī, *see* Farrāzī
 298. 'Asīr Tabrizī 368v/312v
 299. 'Asīrū'l-lah Rāzī (x/xvi) 363/310v
 300. 'Asīrī 363/310v
 301. — Jampūrī, 'Abdu'l-Kārim
 (India, beg. xi/xvii) 363/310v
 302. 'Asīrī, 'Abdu'l-Rajmān b.
 Muḥammad (v/xi) 329/288
 303. Atash Mashhādī 52/53v
 304. Atashī (x/xvi) 28v/28v
 305. Athar Bakhshī (lived in
 Isfahān, xi/xvii) 60/62v
 306. Athar Māzandarānī, Muḥam-
 mad Zaman (xi/xvii) 59/61
 307. — or Shāhī, Shīrāzī (end
 xi/xvii) 60v/62v
 308. Athirū'd-Dīn Abhari 9v/9v
 309. — Akhshārī, Muḥammad
 (vi/xii) 8v/8v
 310. — Awkādī (viii/xiv) 9/9
 311. — Bakhshī 9v/9v
 312. Atar, 'Asīrū'd-Dīn (523-531
 1128-1136) 8/8
 313. 'Attār Balkhī, Nu'aym 320/288
 314. — Nishāpūrī, Farīdu'd-Dīn
 (d. 622/1225) 329v/288
 315. — Rāzī, *see* 'Amīd 'Attār
 316. Bihār Atīm (x/xvi) 28v/28v
 317. Auhadu'd-Dīn Balbānī, 'Ab-
 du'l-lah b. Dīyā'ū'd-Dīn Ma'ūdī
 (d. 683/1284) 25/25

318. Anḥadū'd-Dīn Kirmānī, Abū
Hāmid (vii/xiii) 25/25
319. Anḥadī Marāghī (d. 738/1338) 23/22v
320. — (Anḥadī ?) Mustawfī (d.
808/1484) 31v/31v
321. — Taqīyyu'd-Dīn, see Taqī
Anḥadī.
322. Anḥī Kashmīrī (xi/xvii) 53/54v
323. — Natanīzī (beg. xi/xvii) 54/55v
324. — Shīrāzī, son of Šāfi (beg.
xi/xvii) 53v/55
325. Ayāz Munajjim (end x/xvi) 53v/55
326. Ayman, Ahmad Qulī Khān of
Qum (India, middle xii/xviii) 60v/80v
327. 'Ayn 'Alī Husaynī Gulpāyagānī
308/312v
328. 'Aynū'l-qur'āt Hamadānī,
Abū'l-Faḥrī 'Abdū'l-Jalīl b. Mu-
hammad Miynājī (d. 533/1139) 342v/297
329. 'Aydī Qarāḍīārī (or Mīlānī)
(India, end x/xvi) 369v/311v
330. Ayyūb b. Abū'l-Barakāt
(x/xvi ?) 34v/35
331. Azād 42/43
332. Azal, Muhammad Amīn (Persia,
middle xii/xviii) 66/70
333. 'Azam, 'Alī Qulī Khān b. Hasan
Khān Shīndī (xi/xvii) 57v/39
334. Aḥar, Aqā Qushūm (visited
India, xii/xviii) 95v/69v
335. Aḥarī (India, xi/xvii) 44/45
336. — Qubḥāyā'ī 60/62v
337. Aḥarī Marwazī, Muhammad 12/14
338. 'Aḥm of Dihlī, 'Alī, son of
Nūr 'Alī Sarhindī (India, xii
xviii) 370v/313v
339. 'Azma Nishāpūrī, son of
Muḥṣī Qayḍī, came to India,
middle xi/xvii 368v/312v
340. 'Aziz (end x/xvi) 364/309v
341. — Bayyā' 364/310
342. — Kūshī 364/309v
343. — Tabrizī, Muhammad Yū-
suf (beg. xii/xviii) 372v/314v
344. 'Azizū'd-Dīn Kāshānī, Maḥ-
mūd (viii/xiv ?) 337v/294
345. — Khurāsānī, Farīd 337v/294
346. — Nasafī (d. 651/1263) 337v/294
347. — Shīrwānī (vi/xii) 338/294
348. 'Azma'l-Jah 366/311
349. 'Azizi Qawwīn 367/311v
350. — Tabrizī 364/310
351. 'Azmi (India) 364/310
352. — Kūshī (beg. xi/xvii) 364/310
353. — Mashhadī 365/310v
354. Azraḥī Harawī (an early poet)
11v/11v
355. Bābā Shāh of Qubḥāyā (end
x/xvi) 85v/91
356. Babur, Abū'l-Qāsim b. Bay-
sanqar Mirāzī, d. 861/1457 81v/87v
357. — Zahrū'd-Dīn Muḥam-

- mad (born 888/1483, d. 936/1529)
81v/87v
358. Badakshī, Hamīd of Qunduz
(comp. a *risāla* on *muḥammā*, per-
haps the same as JvASB 347)
(x/xvi ?) 90v/97
359. — Samarqandī (ix/xv) 83/80
360. Badhallī Ishāqī (x/xvi) 86v/92
361. Bādhlī, Muhammad Rāfi'
Khān (India, d. 1123/1711) 93v/99v
362. Bādhlī Sāwajī 86/92
363. Badrī Nāsrūbādī (son of Tābir
Nāsrūbādī) (beg. xii/xviii) 94/100v
364. — Sabrawārī, a darwish (end
xi/xvii) 91/97v
365. — Samarqandī 83/88v
366. — Sarakhsī, Yūsuf (wrote a
risāla on *muḥammā*) (ix/xv) 83/88v
367. — Tabrizī 83/88v
368. Badrū'd-Dīn Atābeg-i-Juwaynī
(vi/xii) 78v/84v
369. Badrū'z-Zamān Ardīstānī,
Qāḍī, b. Shamsī'd-Dīn (d. 1005/
1596-1597) 80/92
370. — Mirzā b. Sāfiān Husayn
(x/xvi) 82v/88v
371. — Targawī, of Shātān 78v/84v
372. Bādhlī, see Iqīdā.
373. — Majdū'd-Dīn Ahmad Sajā-
wandī (vi/xii) (this MS. gives the
date of his death as 408/1017-1018,
probably a mistake) 81/87
374. Badrū'd-Dīn Chāchī (India,
viii/xiv) 79/83
375. — Jāfarī (vii/xiii) 79/84v
376. — (b.) Maḥyū'd-Dīn al-Mu-
shāh Kirmānī (vii/xiii) 79/83
377. — Nūr Harawī (vi/xii ?) 79/84v
378. Bahā, Bahā'u'd-Dīn Zanjānī 80v/86
379. Bahā'u'd-Dīn Bakhārī (v/xi)
80/86
380. — Karīmī Samarqandī (vi
xi ?) —/368v
381. — Muhammad b. al-Mu'ayyad
al-Baghādī 80/85v
382. — Muḥsinī (v/xi) 80/86
383. — Yazdī 80/86
384. — Zakariyā Muḥṣīnī (India,
vi/xiii) 80v/86
385. Bahādur Khān, Muhammad
Sa'ūd Khān, brother of Khān-
zamān (India, end x/xvi) 87v/93
386. — Khān b. Khwājagī Sabza-
wārī (India) 87v/93
387. Bahā'ī, Bahā'u'd-Dīn Muḥam-
mad 'Amīnī (d. 1030/1621) 87v/93v
388. — Mirzā Khān 94/100v
389. Bahjatī (India) 87v/93v
390. Bahrām Mirzā, Abū'l-Faḥr,
son of Shāh Ismā'īl (x/xvi) 87/93
391. — of Bukhārā, Hājī 92/98v
392. Bahrāmī, Abū'l-Hasan 'Alī
Sarakhsī (iv/xi) 80v/86v

393. Bā'ith, Muhammad Naṣīr 95/101v
 394. Bakshī Tabrizī 86/92
 395. **Abū Bakr** b. Mirzā Jūfī b. Mirzā Shāhrukh (d. 853/1449) 27/27
 396. — Bāfī 7y/7y
 397. — b. Abī Saʿdī Timūrī 27/27
 398. Barmāʾī, Kamālū'd-Dīn (beg. x/xvi) 83v/89v
 399. **Baqū'ī** (x/xvi) 83v/89
 400. — **Abū'l-Baqā'** Harawī (d. 948/1541) 81v/87
 401. — Kamūngar 83v/89
 402. **Bāqī**, 'Abdu'l-Bāqī (a descendant of Ni'matū'l-lah Walī, x/xvi) 79v/85v
 403. — Arīmānī, Mir 'Abdu'l-Bāqī 95/101v
 404. — of Māwarā'annahr 82v/88v
 405. — Tabrizī, 'Abdu'l-Bāqī (beg. xi/xvii) 91v/98
 406. **Bāqir** 91v/97v
 407. — Mir 83v/91
 408. — (Persia, d. shortly before 1160/1747, wrote a verified history of Safawids) 95/101v
 409. — Kāshī, Hājī Shāh 91v/97v
 410. — Khurda Kāshī (came to India, beg. xi/xvii) 85v/91v
 411. Shāh — Mashhadī 91v/97v
 412. — Najm-i-Thānī (beg. xi/xvii) 85v/91v
 413. — Natanzī (beg. xii/xviii) 91/97
 414. — Shīrīnī, Muhammad Bāqir Madhahhīb (visited India, xi/xvii) 91v/97v
 415. Bāqir-i-Khālī, see Khālī.
 416. Bāqiyā-i-Nānī (visited India, studied Hinduism at Benares, end xi/xvii) 91v/98
 417. **Abū'l-Barakat Farāhī** (India, x/xvi) 399v/434
 418. — Samarqandī (x/xvi 1) 28/28
 419. Barsī Nishāpūrī 89v/92
 420. Barchūrdār 89v/92
 421. **Basīr** 87/92v
 422. — Sūtānī 83/89
 423. Bānī Bākhī 82v/88v
 424. Bayān, Mirzā Mahdī (came to India, beg. xii/xviii) 96/102v
 425. Bāyandar (or Pāhand, or Bāyandī Khān Khwāshkandī Ardabīlī) 91/97
 426. **Bayānī**, Khwājagī Qazwīnī 90v/97
 427. — (Marwārid), Shihābu'd-Dīn 'Abdu'l-lah 84v/90v
 428. — Tūfī (came to India, x/xvii) 84v/90v
 429. Baydā, of Hār 84v/90
 430. Bayghā (vi/xi ?) 81/86v
 431. Bayrām Khān Khānkshānī, Muhammad b. Sayfī'd-Dīn 'Alī, d. 968/1560-1561 83/90v
 432. Bāyungar Mirzā, born 890/1403-1404, d. 837/1433-1434 81v/87
 433. **Baxmī** Hamadānī, Mir 'Uqayl (end x/xvi) 86v/92v
 434. — Karājī (Shīrāz and India, beg. xi/xvii) 86v/92v
 435. Bektāsh Beg b. Muhammad Khān Turkman (beg. xi/xvi) 87/92v
 436. Bidīl, 'Abdu'l-Qādir of Patna (as Indian, d. 1123/1721) 92/98v
 437. **Bidlī** 84v/90
 438. — (a woman) 84v/90
 439. Bīgāna, Abū'l-Hasan (xi/xvii) 91/97v
 440. Mir Bīghamī Natanzī (d. 960/1588) 90v/96v
 441. Bihārī Qumī (came to India, end x/xvii) 90v/96v
 442. Bihārī, Mahmūd Ilānī (d. 1008/1599-1600) 93v/99v
 443. Bīkafī Ghannawī 90v/96v
 444. **Bikhūdī** (two different poets) 90v/96v
 445. — Samnānī (beg. xi/xvii) 91/97
 446. Bīnā, Šadrū Gīlānī of Rasht (visited India, xii/xviii ?) 93/102
 447. Bīnawā, Shāh Khāfī'l-lah 96/103
 448. **Bīnīsh** Kashmīrī (India, beg. xii/xviii) 96/103
 449. — Muhammad Ja'far Beg (wrote *Makāfāt-nāma*) (d. shortly before 1160/1747) 94v/101
 450. Bīnī Hāmī (or Jām) Sālār (end x/xvi) 87/93
 451. **Bīkhabar**, Abū Hādī of Khorasan (d. 476/1083-1084) 81/87
 452. — Thānī, Abū 'Abdu'l-lah (d. 476/1083-1084, or as in D 102, 408/1017-1018. Probably confounded with the preceding poet) 81/87
 453. **Bīrū'ī** Sawajī 90v/97
 454. — Yandī 90v/97
 455. Bīsātī Samarqandī (ix/xv) 83/89
 456. Bīmil, Mirzā Muhammad Shāfī Nishāpūrī (d. shortly before 1160/1747) 90v/103v
 457. **Brahman**, Chandarbānī (India, xi/xvii) 92v/99
 458. — Sharmdān Beg, a slave of Shāh Sulaymān Safawī (xi/xvii) 91/97
 459. Bulbulī 87/92v
 460. Bundār Rāzī, Kamālū'd-Dīn (v/xi) 79v/85
 461. **Burhān** Abarqūhlī 91v/98
 462. — Māzandarānī, Aqā Sūlīh (India, d. 1151/1739) 93v/102v
 463. — Nishāpūrī, 'Abdu'l-lah (India, beg. xi/xvii) 87/92v
 464. S. **Burhānu'd-Dīn** 83/89
 465. — Ardilānī (vi/xvii ?) 79/85
 466. — Muhammad 'Abdu'l-'Azīz al-Kūfī (vi/xi ?) 79v/85

467. **Chākīr** 'Alī Khān Qipchāq (India, xi/xvii) .. 118v/134
 468. — Khān .. 119/134v
 469. **Chākīr Shīrāzī** (Persia, d. 900/1503-1504) .. 118v/134
 470. **Chāqī Qazwīnī** .. 119/134v
 471. **Dā'i Anjudānī** (beg. xi/xvii) .. 196/193
 472. — Hamadānī (xi/xvii) .. 196/193
 473. — Isfahānī, son of Dāmīrī (q.v.) (xi/xvii) .. 196/193
 474. — Nasafī, Sharrah d-Dīn (end vi/xii) .. 194v/191v
 475. — Sarakhsī (beg. x/xvi) .. 195/192
 476. — Shīrāzī .. 196v/193
 477. **Shāh** — Shīrāzī (viii/xiv) .. 195/192
 478. **Dā'i Nīshāpūri** .. 314v/276
 479. — Bīstī, Samargandī .. 314v/276
 480. — Samnānī, Muhammad Qāsim .. 314v/276v
 481. **Dā'imī Astrābādī** .. 195/192
 482. **Dākhilī Isfahānī** (x/xvi) .. 196v/193
 483. **Dakhilī Isfahānī** .. 196v/193
 484. **Dāmīrī Hamadānī** (x/xvi) .. 314v/276v
 485. — Isfahānī (d. shortly after 985/1577) .. 314v/276v
 486. **Dānāhī Nīshāpūri** (a dialectical poet, visited India, x/xvi) .. 196v/193
 487. **Dānīsh**, or **Rādī Dānīsh**, Rīlawī Mashhadī (visited India, middle xi/xvii) .. 197v/194
 488. **Dādī Qumī** (Persia, beg. xi/xvii) .. 196v/193
 489. **Darwish Dihakī Qazwīnī** (ix/xv) .. 195/192
 490. — Muhammad Qīssa-khwān (xi/xvii) .. 197/193v
 491. — Sarakhsī .. 195v/192v
 492. **Dastūr, Bābī** (came to India, xi/xvii) .. 198/194
 493. **Dā'ūd** (xi/xviii) .. 197/193v
 494. **Dāmīrī**, see **Bīstī**.
 495. **Dawā'i** (brother of Hilāl, x/xvi) .. 195v/192v
 496. — Gilānī (India, end x/xvi) .. 197/193v
 497. **Dāwarī, Qā'il**, of Arān in Kāshān .. 198/194
 498. **Dāwī Qumī, Qā'il Ruknā'd-Dīn Dāwīdār** (viii/xiv) .. 194v/192
 499. **Dayrī**, see **Unīl**, Hasan Beg.
 500. **Dharra**, 'Abdu'l-lah, son of Muhammad Bāqir Majlisī (Persia, d. 1137/1724-1725) .. 196v/195
 501. **Dhauql Arīstānī**, 'Alī-shāh, a gīwaddū at Isfahān (xi/xvii ?) .. 190/194v
 502. — Jāmī .. 199/194v
 503. — Kāshānī, Turkmanī (x/xvi) .. 198v/194v
 504. **Dhīnāl**, Haydar Isfahānī (India, xi/xvii) .. 199v/195
 505. **Dīl**, Mīrza Hāshim Arīstānī (middle xi/xviii) .. 198/194
 506. **Dīrī Gujrātī** (India, beg. xi/xvii) .. 197/193v
 507. **Diya'ud-Dīn Bīstānī**, Muhammad b. Muhammad .. 276
 508. — Jāhīzī, Muhammad (x/xvi ?) .. 313/277
 509. — Jāhjanī (?), 'Alī'u'l-Mulk Abū Bakr b. Ahmad (vii/xiii) .. 14/12v
 510. — Kāshānī, Muhammad Ghaznawī .. 314/276
 511. — Kāshānī, Muhammad (d. 1024/1615) .. 315/277
 512. — Khirjandī .. 314/276
 513. — Kirmānī (d. 988/1580) .. 315/277
 514. **Diya'-i Nīshāpūri** .. 314v/276
 515. **Diya'ī Multānī**, Muhammad 'Alī (India, was in Agra in 1022/1613) .. 315/277
 516. — Qazwīnī (end xi/xvii) .. 315v/277v
 517. — Shīstārī .. 315/277
 518. **Diya'ī** (or **Dīwālī**, دیوکی) .. 194v/192
 519. **Dūst** .. 195v/192v
 520. — Muhammad .. 195v/192v
 521. — Sabzawārī (end ix/xv) .. 195v/192v
 522. **Dūstāq**, Bīkhād Beg (end xi/xvii) .. 197v/194
 523. **Fāḍl** (or **Bāqir**), Muhammad Fāḍl b. Muhammad Bāqir (came to India, d. shortly before 1100/1747) .. 411v/345
 524. — Kāshānī (xi/xvii ?) .. 409v/343v
 525. — Muḥsin Kāshī (end xi/xvii) .. 408v/342v
 526. **Faḍl Khalkhālī** (beg. xi/xvii ?) .. 407/338
 527. **Abū'l** — of Mayhana .. 27/26v
 528. **Faḍl** 'l-lah Mīnawī .. 404v/338v
 529. **Faḍl** .. 399v/334
 530. — Jurbādaqānī .. 404v/338v
 531. — Qazwīnī .. 404v/338v
 532. **Faghfūr Lāhijī** (also **Rāmī**) (came to India, d. 1030/1621) .. 405/338v
 533. **Fahmī** .. 406/340
 534. — Majdu'd-Dīn (vi/xii ?) .. 399/333
 535. — Hurmūzī .. 406/340
 536. — Kāshānī (d. 1014/1605-1606) .. 406/340
 537. — Samargandī .. 406/340
 538. — Tīhrānī .. 406/339v
 539. **Fā'iq Gilānī** (came to India) .. 402v/336
 540. — Māzandarānī, of Bārfurūsh (xi/xvii) .. 410/344
 541. — Nāṭarī (lived in Gujrat, d. 1036/1626-1627) .. 402v/336v
 542. **Fā'iqā**, Muhammad Naṣīr b.

- Muhammad Qāsim Abbāsī (d. ca. 1135/1722) .. 411/344v
 543. Fā'iz, 'Alī .. 402v/330v
 544. Fā'iq, Amīn Isfahānī (end xi/xvii) .. 409v/343v
 545. Fā'iz, 'Alī 'a'd-Dīn Muhammad, grandson of 'Abbās I (xi/xvii) 408/342
 546. Fakhīr Bahbahānī (end xi/xvii) 409v/343v
 547. Fakhr-i-Rāzī (d. 606/1209-1210) 395/331
 548. Fakhrū'd-Dīn Dammāzī (?) (beg. vi/xii) .. 395/331
 549. — Isfahānī .. 395/331
 550. — As'ad Jurjānī (the author of the *Wāṣiṭa Rāmīa*, v/xi) 343/321v
 551. — Khattāī Harawī (beg. vii/xiii) 394v/331
 552. — Muhammad b. Mahmūd Nishāpūrī (vi/xii) .. 395/331
 553. — Muhammad Zarjānī (Zarjānī ?) (beg. vii/xiii) .. 394v/330v
 554. Fakhrī (an Indian) 402v/330v
 555. — (two different poets) 399v/333v
 556. — Baghdādī .. 399v/333v
 557. — Bandrasī (an Indian) 402v/330v
 558. — Kāshgharī, b. Husayn Wāṣiṭa Sabrawarī (was alive in 923/1517) .. 399v/333v
 559. Falakī Shīrwānī, Najmū'd-Dīn (vi/xii) 399/333
 560. Fanā'ī, 'Alī Asghar (came to India, end x/xvi) 394/330v
 561. — Harawī (India, end x/xvi) 402/330
 562. — Harawī, Kamālū'd-Dīn Husayn (end ix/xv) .. 402/330
 563. — Khalkhalī, Ahmad 406/330v
 564. — Shshakī (end x/xvi) 394/330v
 565. Fānī, Dihdār, Muhammad b. Mahmūd (beg. xi/xvii) 392v/329v
 566. — Kirmānī .. 402v/330v
 567. — Muḥsin Kashmīrī (India, xi/xvii) .. 410/343v
 568. — Nizāmū'd-Dīn Mīr 'Alī Shīr 391v/329
 569. Faqīr, Shamsū'd-Dīn 'Abbāsī Dihlawī (India, born 1115/1703-1704) .. 412v/346
 570. Faqīrī .. 402/330
 571. — Tabrizī (end x/xvi) 405/330
 572. Abū'l-Faraj Rānī (v/xi) 6/5v
 573. Farajū'l-lah Darqūtī (came to India, beg. xi/xvii) 403/337
 574. — Shustarī (India, beg. xi/xvii) .. 397v/332
 575. Farang, Muhammad Husayn (apparently xi/xvii) .. 394/330v
 576. Fardī Ardabīlī (end x/xvi) 403/337
 577. — Mashhadī (end x/xvi) 403/337
 578. — Qazwīnī (x/xvi) 403/336v

579. Fardī Thāmisarī (India, end x/xvi) .. 403/337
 580. — Yazdī .. 403/337
 581. Farīb Rammāl Kirmānī (beg. xi/xvii) .. 403v/337
 582. Farībī (India, end x/xvi) 403/337
 583. — see Shāpūrī
 584. — Afshār Kirmānī .. 337
 585. Farīd Kāfī, Farīdū'd-Dīn Ahmad Izadyār Kāfī (vi/xii) 383/321v
 586. Farīdū'd-Dīn Ahwāl (vii/xiii) 395v/331v
 587. — Balkhī .. 395/331v
 588. — Fārsī .. 395v/331v
 589. — Jājarmī (or Jurjānī) (beg. vii/xiii) 395v/331
 590. — Kātib (vi/xii) .. 395v/331
 591. — Munajjim, 'Alī Saḡrī ash-Shar'ānī (beg. vii/xiii) 395v/331
 592. — Shakarganj (vii/xiii) 399/333
 593. Farīdūn Khān (x/xvi) 399v/334
 594. — Mashhadī 403v/337
 595. — Shīrāzī (probably xi/xvii) 409v/343
 596. Fārigh Sabzawarī 402/330
 597. — Tabrizī, Chalātī Beg (came to India, end x/xvi, wrote a book *تجلی و تدریس*) 393v/330
 598. Fārighā, Muhammad Ibrāhīm (came to India, xi/xvii) 409v/343v
 599. Fārighī, Abū'l-Wajid (India, end x/xvi) .. 391v/320
 600. — Harawī 402/330v
 601. — Mar'ashī (or Badghīzī ?) 402/330
 602. — Muhammad Sālih 402/330
 603. — Pādshāh, Tabrizī 393v/330
 604. — Shīrāzī (India) 402/330
 605. Farqatī (or Kāmī), Abū Turāb Beg (d. 1026/1617) .. 393/329v
 606. Farnī Kabūlī (xi/xvii) 403/337v
 607. Farrakhī, Abū'l-Husayn, 'Alī (v/xi) .. 397/332
 608. Fasīh .. 399v/334
 609. Fasīha, Jamīla Khānum (beg. xi/xvii) .. 393v/330
 610. Fasīhī Anṣārī Harawī (beg. xi/xvii) 398/332v
 611. — Tabrizī (end x/xvi) 404/338
 612. Fatāwī (end ix/xv) 399/333v
 613. Fath 'Alī Khān (d. 1134/1721) 410/344
 614. Abū'l-Fath Buṣṭī (early poet) 57/59
 615. — Malik, of Sīstān 57v/57v
 616. — b. 'Abdī'r-Razzāq Qīlānī (came to India, d. 999/1501) 36/37
 617. Fathū'l-lah Qazwīnī, Fakhrū'd-Dīn Mustawfī, brother of Hamdū'l-lah Mustawfī (viii/xiv) 394v/330v
 618. Shāh — Shīrāzī (came to India) .. 402v/336v

619. **Fathā** Isfahānī (end xi/xvii) 391v/329
 620. **Fathī** Ardabānī .. 390/333v
 621. — **Abū'l-Fath** Gunābādī 391v/329
 622. — **Hijābī** (came to India) 402v/336v
 623. — **Malikābādī** (visited India in 1026/1617) .. 402v/336v
 624. — **Murghilānī** (ix/xv) 390/333v
 625. — **Tirmidhī**, 'Alī b. Muḥammad 394v/330v
 626. **Fatib**, Shāh Bilā Rāshī (came to India, middle xii/xviii) 412/346
 627. **Fatima-i Khurāsānīyya** 394v/330v
 628. **Fattāh** Qurbī, see Qurbī.
 629. **Fattāhī** Nishāpūrī, Yahyā (also known as Khammārī or Asārī) (d. 853/1449) .. 399/333v
 630. **Fatwī**, or **Fawrī** (xi/xvii) 409/343
 631. **Fawjī**, Muqīmā, son of Mullā Qayd (visited India, middle xi/xvii) .. 400v/343
 632. **Fawrī**, see **Fatwī**.
 633. **Fayd**, 'Alī .. 400v/340
 634. **Faydī** .. 402/336
 635. — b. Muḥarak (India, d. 1004/1595-1596) .. 406v/340
 636. — **Turkātī** (came to India, end x/xvi) .. 406/340
 637. **Fayyād**, 'Abdu'r-Razzāq Lāhijī Qumī (end xi/xvii) .. 408v/342v
 638. **Fidā'i**, Muḥammad b. Ridā Talab Khān Hamadānī (India, beg. xii/xviii) .. 412/345v
 639. — **Shaykhzāda** Lāhijī (wrote a commentary on *Qutub-i-Bāz*) 399v/333v
 640. **Fighānī**, Sa'īd .. 399v/334
 641. **Bābā** — **Shirāzī** (x/xvi) 390v/334
 642. **Fikārī**, Ahmad Isfahānī (end x/xvi) .. 405v/339v
 643. — **Samarqandī** (x/xvi) 405v/339v
 644. **Fikrat**, Ghiyāthud-Dīn Maṣṣūr (came to India, end xi/xvii) 410/343v
 645. **Fikrī** Akbarābādī 405v/339
 646. — **Mīr** 'Alī 'Arab 401v/335v
 647. — **Astābādī** .. 405/339
 648. — **Gilānī**, Darwīsh 405v/339
 649. — **Khurāsānī**, Sayyid Muḥammad Jāmā-bāf (came to India, d. 973/1565-1566) .. 405v/339
 650. — **Muḥammad Ridā'i** Isfahānī (came to the Deccan, d. 1002/1593-1594) 401v/333v
 651. — **Rāzī** (came to the Deccan, end x/xvi) 401v/333v
 652. — **Urdūbādī** (end x/xvi) 405/339
 653. **Firdausī**, Abū'l-Qāsim Tūsī (d. 411/1020-1021) .. 396/331v
 654. **Firūz Shāh** Dihlawi (apparently the III, 752-790/1351-1388) 399/333v
 655. **Firrat** (or **Mūsawī**), Mu'izz son of Fakhrā Qumī (came to India, beg. xii/xviii) .. 400/343
 656. **Firratī** Kashmīrī (India, end x/xvi) 404v/338v
 657. **Fudhūlī** Baghbādī (d. 970/1568-1569) .. 404/338
 658. **Fursat**, Muḥammad Beg (end xi/xvii) .. 408v/342v
 659. **Fursī**, 'Ināyatu'l-lah Shirāzī (India, beg. xi/xvii) 394/330v
 660. **Furūgh**, Muḥammad 'Alī (born 1140/1727-1728, came to India) 412/345v
 661. **Furūghī** (came to India) 403/337
 662. — **'Attār** (beg. xi/xvii) 403/337
 663. — **Mirzā Sharaf** (of Māwarā'annahr, came to India, beg. xi/xvii) 403/337
 664. **Fusūnī**, Afzal Khān (India, beg. xi/xvii) 404/338
 665. — **Imām** Qulī Beg (came to India, beg. xi/xvii) 404/338
 666. — **Mahmūd** Beg Tabrizī (came to India, middle xi/xvii) 403v/337v
 667. **Futūbī**, Athūr d-Dīn Marwāsī (vi/xii) .. 394v/330v
 668. **Fuzūnī**, Hashim Astrābādī, son of Jalāl Naqqāsh .. 403v/337v
 669. — **Mahmūd** Astrābādī (beg. xi/xvii) 403v/337v
 670. — **Mahmūd** Sahzawārī (beg. xi/xvii) 403v/337v
 671. **Gahī** Kabullī, Abū'l-Qāsim Majdu'd-Dīn Muḥammad (came to India, d. 984/1576-1577) .. 378v
 672. **Garnī** Yazdajirī (Burūjirdī ?) (x/xvi ?) .. 380
 673. **Ghadrī** Rāzī (beg. v/si) 376v/317v
 674. **Ghāfandar** Gulshārī 381v/320v
 675. **Ghāfil**, Hamza Sotānī (beg. xi/xvii) .. 382/321
 676. **Ghāfilā** (beg. xi/xvii) 382/320s
 677. **Ghānī**, Mīr 380/320
 678. — **Beg** Hamadānī (came to India, end x/xvi) .. 380/319v
 679. — **Isfahānī** .. 380/319v
 680. — **Muḥammad Tāhir** Kashmīrī (India, end xi/xvii) 382/321
 681. — **Tafrihī**, 'Abdu'l-Qāsim (xii/xviii) .. 383/321v
 682. **Ghānīmat** Lāhūrī (xii/xviii ?) 382/321
 683. **Gharīb** Mirzā Shāh (end ix/xv) 377v/318
 684. — **Sahzawārī** (end ix/xv) 377v/318
 685. **Gharībī**, see **Majlisī** Harawī.
 686. — **Khurāsānī** (India, x/xvi) 377/318
 687. — **Māwarā'annahrī** 377/318
 688. **Ghauthī**, Hasan (cf. v/ASB 239) .. 380v/320

689. Ghawwānī (x/xvi) .. 377v/318
 690. Ghayrāfī Shīrāzī, Pahlawān Sharrāf .. 380v/320
 691. Ghayrī, Dada Kirmānī (d. 1017/1608-1609, or 1071/1660-1661, as in GC III 46) .. 380v/320
 692. Ghayyārī, see Ma'āl.
 693. — (or Ghubārī ?), Qāsim .. 378/318v
 694. Ghazālī (or Sharifī) Amīdī, Muḥammad Sharīf .. 378v/319
 695. — Harawī .. 381v/320v
 696. — Marwānī (vi/xii ?) .. 377/318
 697. — Muḥḥadī (India, d. 980/1572-1573) .. 378v/319
 698. — Muḥammad (the famous philosopher) .. 308
 699. Ghāzī Qalandar (end x/xvi) .. 378/318
 700. Ghaznawī, see 'Inādī.
 701. Ibn Ghīyāth, see Kamāl-i Ghīyāth.
 702. — J-Kūr Halwāfī (beg. xi/xvii) .. 381/320
 703. — Naqshbandī Yazdī .. 381v/320v
 704. — Sabzawārī .. 377v/318
 705. Ghīyāthū'd-Dīn .. 382/321
 706. — (another) .. 381/320
 707. — Muḥḥadī .. 377v/318
 708. — Muḥammad Mīr-i-Mīrān (beg. xi/xvii) .. 420
 709. Ghīyāthī Yazdī (xi/xvii ?) .. 381v/320v
 710. Ghubārī .. 378/318v
 711. — Harawī .. 377/318
 712. — Kirmānī .. 318v
 713. Ghulānī, Sa'īd .. 377/317v
 714. Ghurbatī Lāhūrī, Abū'l-Ma'ālī .. 378v/318v
 715. Ghurūrī Kāshī (India) .. 378/318v
 716. — Kāshī (another) .. 318v
 717. — Muḥammad Khān, *vern.* Khān Kalān (India, x/xvi) .. 378v/318v
 718. Ghuyūr, Hasan Kirmānī (xi/xvii ?) .. 382v/321v
 719. Ghuyūrī Kābulī (India, end x/xvi) .. 377v/318
 721. — Shāhwalī Beg Khān b. 'Alīqulī Beg Dhū'l-Qadr .. 377/318
 722. Gīyāthī, Aqā Bābā Hamadānī (beg. xi/xvii) .. 389
 723. Gulbadan Begum (India) .. 388v
 724. Gulbānī (end ix/xv) .. 377v
 725. Gulrukh Begum (India) .. 388v
 726. Gulshan, Shāh Sa'du'l-lah Dihlawi (d. 1140/1727-1728) .. 389v
 727. Gulshānī Shīrāzī (end x/xvi) .. 380
 728. — Shīrāzī (a Kurd, came to India, beg. xi/xvii) .. 380
 729. Gurba, Malā' Mu'min of Qumīshā (end xi/xvii) .. 389v
 730. Gurgānī, Awḥadu'd-Dīn (an early poet) .. 368v
 731. Gurgūn Beg Rāmī, son of Siyāwush Sultān .. 217v/208
 732. Gūyā, see Kāmārīn Gūyā.
 733. Ḥabībū'l-lah, son of Sar-barāhna .. 128/143
 734. — Tarīka Isfahānī .. 132v/146
 735. — Sabzawārī .. 132v/146
 736. — Shīrāzī (end xi/xvii) .. 149/158
 737. Mīr Abū'l-Ḥādī (*etc.*) .. 40/41
 738. Ḥādī, Muḥammad Kāshānī (end xi/xvii) .. 488v
 739. — Qazwīnī (beg. xi/xvii) .. 487v
 740. — Shāhristānī (end xi/xvii) .. 488v
 741. — Yazdajirdī (Barūjirdī ?) .. 487v
 742. Ḥādīq, son of Humān b. 'Abdīl-Razzāq Gilānī (India, middle xi/xvii) .. 152/146
 743. Ḥadīthī Isfahānī, son of Aynī .. 132v/146
 744. Ḥafīz, son of Mīrā Aḥmad (xi/xviii) .. 164/169
 745. Ḥafīz Shīrāzī, Shamsu'd-Dīn .. 136v/149
 746. — Shāhī (?) .. 148v/158
 747. Ḥafīz Kirmānī (beg. xi/xvii) .. 132/145v
 748. Ḥājjī Ardabāī .. 132/146
 749. — Beg Qazwīnī, lived in Kāshān .. 131/145
 750. — Muḥammad Gilānī (xi/xviii) .. 166v/170v
 751. — Muḥammad Khān Hamadānī (beg. xi/xvii) .. 132v/146
 752. — Shamsuqaṭṭī .. 128/143
 753. — Tīhrānī .. 132/145v
 754. Ḥakīm, see Tanhā Qumī.
 755. — Fadlū'l-lah Ardabāī (beg. xi/xvii) .. 135v/148
 756. Ḥakīmī Astrābādī (d. 881/1476-1477) .. 129v/144
 757. Ḥalākī Hamadānī (x/xvi ?) .. 488
 758. Ḥālātī Gilānī .. 131/145
 759. — Qāsim Beg (x/xvii) .. 130v/144v
 760. — Yādgār (India, end x/xvi) .. 130v/144v
 761. Ḥālī, 'Abdu'l-lah Isfahānī (end xi/xvii) .. 163v/168v
 762. — Kāshī (end x/xvi) .. 132/145v
 763. — Tabrīzī, of Isfahān .. 131v/145v
 764. — Yazdī, Shamsu'd-Dīn (end x/xvi) .. 131v/145v
 765. Ḥallīm, Mīrā Jānī Arghūnī, of Sīnd .. 127v/142v
 766. Hamdu'l-lah Mustawfī Qazwīnī (viii/xiv) .. 127v/142v
 767. Hamdām Kūka (an Indian) .. 488
 768. Hamdāmī Shīrāzī .. 488
 769. Hamdī Sawistānī .. 133v/148v
 770. Hamgar, see Majdu'd-Dīn.
 771. Ḥamīdu'd-Dīn .. 128v/144
 772. — b. 'Amīnūq Bukhārī (vi/xii) .. 127/142v

773. **Hamidu'd-Din Bihitiyari** 127/142v
 774. — **Naguri** (India, vii/xlii) 127v/142v
 775. — **Qunduzi** (vi/xii) 128/142v
 776. **Hamidu'l-lah Ardalali** (was alive in 1000/1592) 135v/148
 777. **Hamidi Kashmuri** 135v/148
 778. **Hamidi Qumli** (x/xvi) 132/145v
 779. — **Shihdari** (end x/xvi) 132/145v
 780. **Hamza Badghisi** (iii ix, under the Saffarides) 127v/142v
 781. **Haqiri**, see **Isaifi**.
 782. — **Tabrizi** (x/xvi) 135/148
 783. **Haqqi Khawasari** (il. 1077/1666-1667) 135/148
 784. **Harati** 487v
 785. — (end ix/xv) 485
 786. **Harfi Isfahani** (x/xvi) 132v/146
 787. — **Isfahani**, a *kutub* 133/146v
 788. — **Isfahani**, **Taqiyyu'd-Din Muhammad** (x/xvi) 133/146v
 789. **Harini** 133/146v
 790. **Harithi**, **Shaykhul-l-Islam** (beg. vii/xii) 125v/141
 791. **Harun b. Shamus'd-Din** (end vii/xii) 484
 792. **Hasan** 153v/147
 793. — **Aqa** (came to India, end xi/xvii) 149v/158v
 794. — **Mir** 134v/147v
 795. — **Ali** (xi/xvii) 150/159
 796. — **Ali Isfahani** (beg. xii/xviii) 150/159
 797. — **Ali Yazdi** (visited India, beg. xi/xvii) 134/147v
 798. **Abul** — **Balkhi Shahidi** (a very early poet, Rādag's contemporary) 266v/240
 799. — **Birjandi** (Ra's —) b. **Sadih** 127/141v
 800. — **Dihlawi** (India, beg. viii/xiv) 128/143
 801. **Abul** — **Farahani** (xi/xvii) 126v/37
 802. — **Ghamawi**, **Ashrafu'd-Din Hasan b. Naqir al-Ahawi** (vi/xii) 126/141v
 803. — **Shah Harawi** (ix/xv) 128v/143v
 804. **Abul** — **Kashani**, b. **Abmad Mihtar** (x/xvi ?) 36v/37
 805. — **Khan** (end xi/xvii) 149/158
 806. — **Khan Shamsi** b. **Hasan Khan 'Abdullahi** (xi/xvii ?) 148v/158
 807. **Abul** — **Kharqani** (d. 425/1034) 53v
 808. — **Mutakallim** (beg. viii/xiv) 128v/143v
 809. — **Qandahari** 128v/143v
 810. — **Qazwini** (India, end x/xvi) 133v/14
 811. — **Qazwini**, a *darwish*, lived in Isfahan 133v/14
 812. **Hasan Quli Mirza Unajili** (Persia, x/xvi) 134v/147v
 813. — **Razi**, b. **Ahtand** 133v/147
 814. — **Sarafi**, **Taju'd-Din al-Wariz Isfahani** (an early poet) 127v/142v
 815. — **Shihabi** (an early poet) 128v/143v
 816. — **Shihabi**, b. **'Ali** (vi/xii) 127/142v
 817. **Hashim** 487v
 818. **Abul** — **Abarqulhi** 487v
 819. — **Mohammad** 487v
 820. **Hashimi**, *sur.* **Shah Jahangir** (x/xvi) 484v
 821. — **Daru'l-Mazl** 487
 822. — **Kashfi** (x/xvi) 487
 823. — **Kutigar** 484v
 824. — **Qandahari** 487
 825. **Hasrat Muhammad** (d. in 1157 or 1158/1744-1745) 164/169
 826. **Hasir**, **Abul 'Ali** (came to India, xii/xviii) 488v
 827. **Hasiri**, **Abdu'l-lah** (d. 927/1521) 484v
 828. **Hatim Beg Hamadani**, son of **Abmad Beg** 150v/159
 829. — **Beg Onfubadi** (d. 1019/1610-1611) 131v/145v
 830. — **Kashfi** (d. 994/1586) 131/145
 831. **Hawafi**, brother of **Mashriqi Mashhadi**, q.v. 487
 832. — **Hindi** 487
 833. — **Tunl** 487
 834. **Hayati Kashfi** (x/xvi) 136/148v
 835. — **Gharbi** (India, beg. xi/xvii) 136/149
 836. **Haybatal-lah Hamgar** 484
 837. **Haydar b. Kahmara** (Kantara ?) 130/144v
 838. — **Kullaha** (x/xvi) 129v/143
 839. — **Yazdi**, **Darwish** (xi/xvii ?) 150v/159
 840. **Haydari Hamadani** (came to India, beg. xi/xvii) 136v/149
 841. — **Tahiri** (x/xvii) 136v/149
 842. **Hayran**, see **Asiri**, **Muhammad Qasim**.
 843. — **Isfahani** (beg. xii/xviii) 150v/159
 844. **Hayrani** (x/xvi) 130/144v
 845. **Hayrat**, **Mu'azu'd-Daula Darnishmand Khān**, **Muhammad Baqir** (India, xii/xviii) 165v/170
 846. **Hayrati of Mawar'annahr** (d. 961/1554) 135v/148v
 847. **Hayy** (?), **Habibul-lah** 128/143
 848. **Harin**, **Muhammad 'Ali** (India, xii/xviii) 150v/159v
 849. **Harini** 133/146v
 850. — **'Abdu'l-Hayy** (an Indian) 133v/147
 851. — **Amir Hasan Qasbi Astrakbadi** 128/143

852. **Hidāyat Husayn** — 488v
 853. **Hidāyat-i-lah Rāzī** (x/xvi) — 487v
 854. **Hijābī**, or **Zaynā** — 132v/146
 855. — **Ardabīlī** — 132v/146
 856. — **Yazdī**, **Muhammad Husayn** — 165/170
 857. **Hijrī** — 483
 858. — **Qunī**, **Shamsīdgar** — 487v
 859. — **Rāzī**, **Muhammad Sharif** (end x/xvi) — 487v
 860. **Hilālī**, **Badrū'd-Dīn** (xi/xvi) — 485
 861. **Himmat**, **Muhammad Ashiq** (an Indian) — 488v
 862. — **Muhammad Zaynū Beg** **Ardabīlī** (end xi/xvii) — 488v
 863. — **Satānī** (came to India) — 488v
 864. **Himmatī**, **Ghiyāthū'd-Dīn Balukhī** — 484
 865. **Hindālī**, brother of **Humāyūn** (d. 958/1551) — 487
 866. **Hisābī Nasrī** (*Natural?*) (beg. xi/xvii) — 134/147
 867. — **Nihāpūrī**, **Rudā** (beg. xi/xvii) — 148v/158
 868. **Hisām** — 129v/144
 869. **His** — **Muhammad b. Jamālī** **d-Dīn** (d. 875/1470-1471) — 26v/28v
 870. **Hisāmī**, **Bāhā** — 128v/143v
 871. — **Qalandar**, **Dīwāna** — 128v/143v
 872. **Hisārī** (India, end x/xvi) — 134v/147v
 873. **Hishmat**, **Imām Qulī** (India, xi/xviii) — 164v/169
 874. — **Muhtasham**, **Alī Khān** (India, xi/xviii) — 165v/170
 875. **Hishmatī**, brother of **Fikrī**, q.v. — 134v/147v
 876. — **Alī Beg Isfahānī** (beg. xi/xviii) — 150/159
 877. **Hulūrī Qunī**, brother of **Ashkī** (xi/xvii ?) — 134v/147v
 878. **Humā**, **Astrābādī** — 488
 879. **Humānu'd-Dīn Tahīrī** (d. 713/1313) — 484
 880. **Humāyūn**, **Timuride** (937/963/1530-1556) — 487
 881. **Amīr** — **Samarqandī** (x/xvi) — 486v
 882. **Husayn** (or **Muhammad Husayn**) — 140v/158v
 883. — (brother of **Wāhū**) (d. at **Shīrāz** in 1030/1621) — 140v/158v
 884. — (b.) **Abdī'r-Razzāq** (x/xvi) — 134v/147v
 885. — (**Basan**) **Ardabīlī** (x/xvi) — 134/147v
 886. **Shāh** — **Isfahānī** (x/xvi) — 267v/240v
 887. — **Khawāndārī** (beg. xi/xvii) — 133v/147
 888. **Aqā** — **Khawāndārī** (beg. xii/xviii) — 140v/158v
 889. — **Maybudī** — 129v/144
 890. — **Mu'ammāṭ**, see **Shafī'r**
 891. **Husayn Sammānī** (India, beg. xi/xvii) — 134v/147v
 892. **Abdī** — **Shīrāzī** (xi/xvii) — 58v/60v
 893. **Shāh** — (b.) **Ghiyāth Sātānī** (beg. xi/xvii) — 275/246
 894. **Husaynī**, **Husayn Mirzā**, **Sultan**, **Abdī-Baqā** b. **Mansūr Mirzā** b. **Bayqarā** (872-911/1468-1505) — 128v/143v
 895. — **Kāshī**, a relation of **Haydar Mu'ammāṭ** (xi/xvii) — 134v/147v
 896. — **Sādāt** (d. at **Harāt** in 718/1318) — 125v/141
 897. — **Sarrāf** (beg. xi/xvi) — 134v/147v
 898. **Ibrāhīm**, **Shāh** — 35/35v
 899. — **Adham**, son of **Rudā Arīfshānī** (xi/xvii) — 59/61
 900. — **Bulakhshānī** (d. 967/1560) — 27v/27
 901. — **Beg**, son of **Abdī-Qāsim Khān** (beg. xii/xviii) — 61/63
 902. — **Beg Qāzībāsh** (came to India, beg. xi/xvii) — 34v/35v
 903. — **Husayn Yazdī** (d. 1023/1614) — 34v/35
 904. — **Isfahānī** b. **Mirzā Shāh Husayn**, a waṣī of **Ismā'īl Safawī** (beg. x/xvi) — 34v/35
 905. — **Khān** b. **Mu'ammān Khān Lārī** — 34v/35
 906. — **Qāndū** — 28/28
 907. — **Urūbbādī** (visited India, xi/xvii) — 58v/60v
 908. **Idāṭī** **Isfahānī** (x/xvii) — 41v/42v
 909. — **Mīr Muhammad Mu'min** — 41v/42v
 910. — **Samarqandī** (d. in India 1002/1593) — 42/43
 911. **Isfāt Isfahānī** (ix/xv) — 345/298v
 912. **Ifrīkhār** — 49v/51
 913. **Isān**, or **Muqīmā**, of **Mashhad** (middle xi/xvii) — 54/56
 914. **Ihya**, **Hāshim Hamadānī** (middle xi/xvii) — 68v/70v
 915. **Ijāz Māzandarānī** (vi/xii) — 14/12v
 916. — **Muhammad Sa'īd** (India, beg. xii/xviii) — 60/62v
 917. — **Qāṣim Harawī** (xi/xvii) — 60/62
 918. **Ijzī**, **Hassan Beg Tahīrī** (beg. xi/xvii) — 352v/303
 919. **Iktirāṭī** (an Indian) — 54/56
 920. **Iktiyār-shāh** (x/xvi) — 28v/28v
 921. **Ishī**, **Šadrū'd-Dīn Muḥammad**, **son**, **Mashhū'z-Zamān** (India, beg. xi/xvii) — 47/48
 922. — see **Sādīdū'd-Dīn Muḥammad** — 50/51v
 923. **Ishāf** (beg. xi/xvii) — 365v/311
 924. **Ishām**, **Sharīf**, a relation of **Šabīr Isfahānī** (visited India in 1026/1617) — 59/61
 925. **Ishf** (end ix/xv) — 346/299

926. Imā , Isma'īl Iqbalhānī (xi/xvii) .. 78/83v	
927. ——— Muhammad Hādī Mush-hādī (middle xii/xviii) .. 67/71	
928. Ibn Imād .. 27v/27v	
929. ——— Faqih, 'Imādu'd-Dīn Kir-mānī (d. 773/1371-1372) .. 347/299s	
930. ——— Jami' (?) .. 248/300	
931. ——— Khāshnawīs Qazwīnī (c. calligrapher, beg. xi/xvii) .. 367v/312	
932. 'Imādu'd-Dīn (or Dawūd) b. Ahmad Isfahānī (ix/xv ?) .. 239v/295	
933. ——— Qazwīnī .. 348/300	
934. ——— Shīrāzī (beg. x/xvi) .. 347v/300	
935. Imādī Ghaznawī (was also called Shahriyār, Sultan, or Ghaznawī, v/xi) .. 340v/296	
936. Imāmī Ardabili .. 51v/53	
937. ——— Harawī (vii/xiii) .. 19/18	
938. Imān , Mir Shah Mir Hamadīnī (xi/xvii) .. 58/60	
939. Imāyatu'l-lah , brother of Sālīb Tabrizī (xi/xvii ?) .. 367/312	
940. 'Imāyat , 'Abdu'l-Wahhāb Isfahānī .. 350/301v	
941. Inqāt , Muhammad Hushīmī (India, beg. xii/xviii) .. 69v/62v	
942. Inwān , Muhammad Balā Tabrizī (xi/xvii) .. 369/313	
943. Iqtidā (or Badīhī), Nūrū'l-lah Astrābādī (xi/xvii) .. 44v/45v	
944. Iraj Tabrizī (x/xvi) .. 53v/55	
945. Iraqī , Fakhrū'd-Dīn Hushīmī Hamadānī (d. the 6th Dhī Qa'da 688; the 21st Nov. 1289) .. 336v/293	
946. 'Irfān , 'Abdu'l-lah (beg. xii/xviii) .. 379/313v	
947. ——— Isfahānī (end xi/xvii) .. 369v/313v	
948. ——— Qadrā-i-Iqbalhānī (end xi/xvii) .. 370/313v	
949. 'Isā Lang .. 348/300	
950. ——— Mas'udū'd-Dīn Sāwajī (d. 896/1490-1491) .. 348/299	
951. ——— Yazdī (visited India, end x/xvi) .. 366v/311v	
952. Abū Ishāq Shīrāzī , Sultān (d. 758/1356) .. 27v/27v	
953. 'Ishq , 'Abdu'l-lah, son of Muhammad Shāfi' (end xi/xvii) .. 367/312	
954. 'Ishqī Kāshī .. 344v/298	
955. ——— Khān (India) .. 365/310v	
956. Ishraq , Muhammad Bāqir Dāmād (d. 1046/1636-1637) .. 43v/44	
957. 'Ishrat , Muhammad Rāfa Yazdajirdī (Burdjirdī ?) (d. shortly before 1160/1747) .. 371v/314v	
958. 'Ishratī , 'Alī Furūshānī (visited India, beg. xi/xvii) .. 368v/312v	
959. ——— Yazdī .. 365/310v	
960. Isām Balkhī .. 55v/57v	
961. Isma'īl Bakharzī, Tājū'd-Dīn .. 13v/12	

962. Isma'īl Qazwīnī (x/xvi) .. 43/44	
963. 'Imat Bukhārī, b. Mas'ūd (d. 849/1436-1437) .. 344v/298	
964. 'Isma'ī .. 344v/298	
965. ——— Khawāfī (sister of Khākī, q. v., x/xvi ?) .. 345/298v	
966. Isma'ī Harawī .. 48v/50	
967. Ishtihā , 'Abdu'r-Rasūl (an Indian) .. 60v/62v	
968. 'Irābī , Hasan Beg Taklū (India, xi/xvii ?) .. 352v/303	
969. ——— Najafī (India, end x/xvi) .. 352v/303	
970. 'Iyānī Astrābādī .. 348/300	
971. ——— Darwīsh, son of Rāfiqī (beg. xi/xvii) .. 366v/311v	
972. 'Iyārī Astrābādī .. 348/300	
973. Izādī Qazwīnī, Muhammad Sharaf (beg. xi/xvii) .. 53v/55	
974. ——— Yazdī (xi/xvii) .. 53v/55	
975. 'Izzat , 'Abdu'l-'Azīz (India, end xi/xvii) .. 379/313v	
976. ——— Ahmad 'Alī Khān (xi/xviii ?) .. 374/313v	
977. ——— Bāqir (end xi/xvii) .. 367v/312	
978. 'Izzatī .. 364/310	
979. ——— Jāfī Qazwīnī, or Tabrizī (beg. xi/xvii) .. 364/310	
980. 'Izzī , Muhammad Mirzā Fīrūzshādī .. 364/310	
981. Abū Jābir Ghaznawī (vi/xii) .. 57/59	
982. Mir Jāfār (India, end x/xvi) .. 119/134v	
983. Jadhbi (x/xvi) .. 119/134	
984. ——— (?) Khawāfī .. 121/130v	
985. ——— Qazwīnī .. 119/134v	
986. Ja'far , son of Kokiltāsh, of Māwarā'n-nahr, .. 116/131v	
987. ——— Beg (xi/xvii) .. 121/136v	
988. ——— Beg (beg. xii/xviii) .. 121/136v	
989. ——— Maktabsāz Kashānī (end x/xvi) .. 119v/133	
990. ——— Mushhādī (lived in Isfahān) .. 120/133v	
991. ——— Qazwīnī (end xi/xvii) .. 121/136v	
992. ——— Hāzī .. 119v/135v	
993. Jā'fari Sāwajī (end x/xvi) .. 119v/135	
994. ——— Tabrizī (x/xvi) .. 120/135v	
995. Jahangir , the Indian Timuride (1014-1057/1605-1628) .. 121/137	
996. Jahānī (an Indian) .. 120v/136v	
997. Jahī , Sultān Hushīmī Mirzā Safawī (d. the 4th Dhū'l-Hijja 885; the 12th Feb. 1578) .. 118/133	
998. Ibn Jāzāmī (viii/xiv) .. 26v/26v	
999. Jafār , Shuyūb (beg. x/xvi) .. 117/132v	
1000. Ibn ——— 'Iraqī .. 26v/26v	
1001. ——— i-Kūr Isfahānī (d. 1000/1592) .. 120/135v	
1002. ——— Marwī, Jāfārū'd-Dīn b. 'Adhū'd-Dīn (ciii/xiv) .. 116v/131v	

1003. S. Jalāl Naqīb 117v/132v
 1004. **Jalālū'd-Dīn** Dawwānī, Mu-
 hammed (d. 903/1497-1498) . . . 117/132
 1005. — Harawī, Ibn Hishām (d.
 736/1336) 26v/26v
 1006. — Muhammad, Abū'
 Maḥmūd 107v/120v
 1007. — Nishāpūrī, Husayn (India,
 middle xi/xvii) 120/136v
 1008. — Rūmī, Muhammad Bal-
 khī (d. 672/1273-1274) 394v
 1009. — Sūfī (beg. xi/xvii) 120/136v
 1010. — Ṭabīb (viii/xiv) 117/152
 1011. **Jalālī** (end ix/xvi) 117/132v
 1012. — Ardīstānī, Jalālū'd-Dīn
 Muhammad 117/132v
 1013. — Hūdī (India, x/xvi)
 117v/132v
 1014. Jam, Mīr 'Abdu'l-Kāsim
 (India, d. 1032/1622-1623) 120/136
 1015. — — Muhammad Sharif Maḥ-
 mūdī (India, middle xi/xvii) 120v/136
 1016. Jamāl Karbāl 120/136v
 1017. **Jamālū'd-Dīn** Aḥmad 107v/120
 1018. — Asadābādī 121/136v
 1019. — Hānawī 107v/120
 1020. — Iṣfahānī, 'Abdu'r-Razzāq
 (vi/xii) 106/119
 1021. — Kābirī 120/136v
 1022. — Khwārī (Khawārizmī?),
 Faḍlu'l-lah (vii/xiii) 107v/120
 1023. — Khujandī, b. Saḍrī d-Dīn
 (vii/xiii) 107v/120
 1024. — Muhammad b. Naṣr
 (India, vii/xiii) 107/120
 1025. Jamālī Dihlawī (India, x/xvi)
 117v/132v
 1026. **Jāmi**, 'Abdu'r-Rahmān
 107v/120v
 1027. — Muhammad, brother of
 Jāmi (ix/xv) 116/131v
 1028. Jamshīd Munajjim Harawī
 117v/133
 1029. **Jāni** 119/134v
 1030. — Bukhārī 116/131v
 1031. Jamālī, Zaynu'd-Dīn Iṣfā-
 hānī, a darwish 120v/136
 1032. Jarrābī, see Muḥtaram
 1033. **Jarrībī** Harawī 116/131v
 1034. Jawhar Qandahār 120v/136v
 1035. **Jāwīd**, Mullā 'Alī Māzandarānī
 (Persia, d. 1070/1659-1660)
 121/137
 1036. — Wall, Khānī, a darwish
 (came to India) 119/134v
 1037. Jāyṣī (? جامی) 121/136v
 1038. **Jiḥāb**, Faḍlu'l-lah b. Mīrā
 Mahdī (came to India, end xi
 xvii) 122v/138v
 1039. — Abū Ṭālib, f. Mīrā
 Naṣrī (d. 1135/1722-1723) 122/138
 1040. Jinnī Khurāsānī (x/xvi?)
 117v/133
 1041. Jinnī, Hamadānī (India,
 middle xi/xvii) 119v/134v
 1042. Jinnī, Nūr Jamāl of Agra
 120v/136v
 1043. **Junūnī** Harawī 120v/136
 1044. — Qandahārī (d. Ramaḍān
 989/July 1591) 120v/136
 1045. Jūr'at, Zafar 'Alī (beg. xi/
 xviii?) 124v/140v
 1046. Jūrī 120v/136v
 1047. Jūyā, Dārāb (India, end xi/
 xviii) 124v/140
 1048. Jūr'at, Irāqī 116/131v
 1049. Shāh Kabūljāna (beg. vii/
 xiii) 262v/237
 1050. **Kāfi** Hamadānī, Zafar (v/xi)
 368
 1051. — Khalīkhānī (end x/xvii)
 389
 1052. — Urīfābādī (end x/xvi) 370
 1053. Kāfir, Muhammad Ṭāhir
 Bukhārī 379
 1054. Kāfirak of Ghaznīn, Nāsir
 Shamsu'd-Dīn (vi/xii?) 368
 1055. Kāfirī, Maḥmūd Shīrāzī (d.
 1010/1601-1602) 379
 1056. Kāshgar Kāsurī (an early
 poet) 368v
 1057. Kāka'ī Qazwīnī (end x/xvi)
 379v
 1058. **Kalāmī** Iṣfahānī (beg. xi/xvii)
 380v
 1059. — Lārī, Muḥsinu'd-Dīn (x/
 xvi?) 377v
 1060. — Marwazī (an early poet)
 369
 1061. Kalān, Amīr Khwāja of
 Mawarā'annahr (end x/xvi) 377v
 1062. Kalb 'Alī Ṭabrizī (d. 1002/
 1593-1594) 388v
 1063. **Kalbī** Bahārī (India, beg.
 xi/xvii) 388v
 1064. — Beg. Dhū'l-Ḥijāh (came to
 India, beg. xi/xvii) 388v
 1065. — Ṭabrizī 388v
 1066. Kalūn, Abū Ṭālib Hamadānī
 (came to India, d. 1091/1651) 380v
 1067. **Kamāl** - Ghayāth, or Ibn
 Ghayāth, Kamālū'd-Dīn b. Ghay-
 āthī d-Dīn Fāraf (v/xi) 378v
 1068. — Kājkālī of Balkh (not
 later than ix/xv) 378v
 1069. — Khujandī (d. 803/1400-
 1401) 378
 1070. — Kutah-Pay (vii/xiii?)
 369v
 1071. **Kamālū'd-Dīn** Fanawī,
 Muhammad (xii/xviii?) 369v
 1072. — Harawī 377v
 1073. — Iṣfahānī, Zayād (beg. vii/
 xiii?) 369
 1074. — Isma'īl Iṣfahānī, Khallā-
 qu'l-ma'ānī (vii/xiii) 369v
 1075. — Kāshī 377v

1076. Kamālū'd-Dīn Maḥṭṭar (an early poet) . . . —/360
 1077. — Zauqānī (end vii/xii) . . . —/360v
 1078. Kamālī Nishāpūrī . . . —388v
 1079. — Sabzawārī (d. 1020/1611-1612) . . . —388v
 1080. Kamgū Kashmīrī (India, end xi/xvii) . . . —390
 1081. Kāmī, see Farqatī.
 1082. — Lāhijī . . . —388v
 1083. — Sabzawārī (visited India, xi/xvii f) . . . —388
 1084. Kāmī, Qasrawāmī'd-Idn Jahrumī, 'Abdu'l-lah b. 'Alī Ṭabākhī (came to India, beg. xi/xvii) . . . —379
 1085. — Kāshī, Muḥammad Sharīf (end x/xvi) . . . —379v
 1086. — Khallidī, Malik Sa'īd (x/xvi f) . . . —379
 1087. — Natanzī . . . —379v
 1088. Kāmīla-Begum (India, beg. xi/xvii) . . . —379v
 1089. Kāmran Gayā (brother of Darab Jīya (end xi/xvii) . . . —390v
 1090. — Mirzā, Humāyūn's brother (d. 963/1558) . . . —377v
 1091. Karīm, Muḥammad of Ashtahād (beg. xi/xviii) . . . —390
 1092. Karīmā Nishāpūrī (beg. xi/xvii) . . . —380v
 1093. Karīmī Khāfī of Mashhad (x/xvi f) . . . —379v
 1094. Kāshī . . . —375
 1095. — Muḥsin Kāshī (viii/xiv) . . . —374v
 1096. Kāshif, Aqā Isma'īl, son of Haydar Mu'ammālī (beg. xi/xvii) . . . —389v
 1097. — Kalb 'Alī Mahābādī (end xi/xvii) . . . —389
 1098. — Sharīf, son of Shamsū'd-Shīrāzī (xi/xvii) . . . —389
 1099. Kāshif Badakhshānī (was in India in 1033/1624) . . . —379v
 1100. Kāshif (or Kāsh) Yandī (d. 1000/1592) . . . —379
 1101. Kāshī Kāshī, Muḥammad Qāsim, even. Mullā Gurbā (end x/xvi f) . . . —380
 1102. Kātib, Mīr 'Alī Kātib (end ix/xv) . . . —374v
 1103. — Yūsuf Shāh Khattāt (end ix/xv) . . . —380
 1104. Kātib Nishāpūrī, Muḥammad b. 'Abdu'l-lah (d. 838/1434-1435) . . . —375v
 1105. Kawṣab, Mahdī (middle xi/xviii) . . . —390v
 1106. Kawṣabī Bukhārī (not later than ix/xv) . . . —378v
 1107. Kawtharī, Mīr 'Uqayl Hamaḍānī (beg. xi/xvii) . . . —380v
 1108. Kayfī Naw mūsalmānī, a Jew (from Sīstān (came to India, beg. xi/xvii) . . . —/380
 1109. Kayfī Shīrāzī . . . —/380
 1110. Kaykāus b. Sikandar b. Qāḍī (441-462/1049-1070) . . . —374v
 1111. Kaykhumraw Khān (end xi/xvii) . . . —389
 1112. Kāzīmā (India, end x/xvi) . . . —389v
 1113. — Tabrizī (xi/xvii f) . . . —380v
 1114. Khabbāz Nishāpūrī (iv/x) . . . —169v/173
 1115. Khādīm, Naṣr Beg (d. ca. 1160/1747) . . . —194v/191v
 1116. Khādīm لعلعلي (Alḥāl f) of Khurasān (x/xvi f) . . . —100v/188v
 1117. Khākī . . . —170v/174
 1118. — Hasan Beg (India, d. 1021/1612) . . . —192v/190v
 1119. — Mirzā Jānī (x/xvii) . . . —190/188v
 1120. — Sarhīndī . . . —190/188v
 1121. Khālīd b. Rabī', Fakhrū'd-Dīn (vi/xii) . . . —190v/189
 1122. Khālīdī of Harāt . . . —170v/174
 1123. Khālifa Ibrāhīm (a lengthy note), spiritual guide of the author, a Naqshbandī darwish (in India, alive in 1160/1747) . . . —67v/71v
 1124. — Sulṭān, Sayyid 'Alā'u'd-Dīn Husayn Mazandarānī (d. 1064/1654) . . . —193/190v
 1125. Khālīl b. Mirzā Shāh b. Timūr (807-812/1404-1409) . . . —192v/190v
 1126. — Beg (end xi/xvii) . . . —193/190v
 1127. — (or Bāqir-i-Khālīl), Kāshī (end xi/xvii) . . . —194/191v
 1128. — Ṭāḥṣīl (xi/xvii f), wrote a Ṣūfī *risāla* called *Zādū's-sabīl*, etc. . . . —194/191v
 1129. Khālīq, Husayn (came to India, beg. xi/xvii) . . . —193/190v
 1130. Khālqī Bukhārī . . . —192/190
 1131. — Shāshṭarī (visited India, x/xvi) . . . —191v/—
 1132. — Tīhrānī, Muḥammad Yūsuf (x/xvi) . . . —191v/189v
 1133. Khannārī, see Fattālī.
 1134. Khān Ahmad Khān Karkiyāf Gīllānī (x/xvi) . . . —40v/41v
 1135. — i-'Ālam (India, beg. xi/xvii) . . . —190/188v
 1136. — i-'Āzam, or 'Azīz Kūka, Shamsū'd-Dīn (India, was alive in 1023/1614) . . . —190/188v
 1137. — Dawrān, 'Āsim b. Qāsim (India, middle xi/xvii) . . . —194/191v
 1138. — i-Khwāf (India, xi/xvii) . . . —192/190
 1139. Khāqān, Aḥmadū'd-Dīn Shīr-wānī . . . —167v/171v
 1140. Khāf . . . —192/189v


1141. Khārī (or Khwārī) Tabrizī (x/xvi) 191v/189v
 1142. Khagmī (came to India, xi/xvii) 193/190v
 1143. Khafāʾī, Shāh Ismāʿīl Safawī (907-930/1502-1524) 167v/171
 1144. — (x/xvi) 192/190
 1145. Khātīmī Harawī (came to India) 190/188v
 1146. — Isfahānī 190v/188v
 1147. Khātiri Kāshānī (visited India) 190v/188v
 1148. Khāwārī, see Tajallī Sam-nānī.
 1149. — Samarqandī (early poet) 170v/174
 1150. Khayyām Isfahānī, Muḥammad Maḍfī (middle xi/xvii) 193v/191
 1151. — Nishāpūrī, ʿUmas 170/173v
 1152. Khāzin, Sharfī (end xi/xvii) 193/190v
 1153. Khizr Shāh Astrābādī (xi/xvii), author of the mathnawī poem *Zayd wa Zaynab* 192/190
 1154. Khidrī Astrābādī 191/189
 1155. — Khwānsārī (Persia, d. 999/1591) 191/189
 1156. — Lārī (beg. xi/xvii) 191/189
 1157. — Qazwinī 191v/189v
 1158. — Tihānī (x/xvi) 191/189
 1159. Khirādī, of Māwarāʾannahr (x/xvii) 190v/188v
 1160. Khisāʾī Kādī (end x/xvi) 191/189
 1161. — Mīr Haydar Tūnī (came to India, xi/xvii) 191/189
 1162. Khiryā, Ghiyāthud-Dīn Muḥammad (beg. xi/xvii) 193v/191
 1163. Khiryā Harawī 192v/190
 1164. Khudābanda, Sulṭān Muḥammad (985-995/1578-1587) 252/230v
 1165. Khujandī 192v/190
 1166. Khulāsā (x/xvi) 191v/189v
 1167. Khurramī Harawī (ix/xv) 192/190
 1168. Khurshīd, Ḥasan Beg Tabrizī (beg. xi/xvii) 190v/188v
 1169. Khūshī (an early poet) 192/189v
 1170. Khusrav Dihlawī (India, d. 725/1325) 170v/174
 1171. Khusravānī, Abū Tāhir, early poet 169v/173
 1172. Khusravī, Amīr (was killed in India) 190v/189
 1173. Khwāja ʿazīza Kābulī (x/xvi) 192v/190
 1174. Khwājū Kirmānī (d. 1438/1439) 192/190
 1175. Amīr Khwānī, Ghiyāthud-Dīn (d. 903/1497-1498) 30v/31
 1176. Kichak Mīrā (ix/xv) —/378v
 1177. Kīrāmī Shāmī, Ḥasan Beg (came to India, middle xi/xvii) —/374
 1178. — Tabrizī (visited India, apparently beg. xi/xvii) —/380
 1179. Kisāʾī, Majdu'd-Dīn Abū Isḥāq Marwazī (born 391/1001) —/368v
 1180. Kiwātī Yazdī —/380
 1181. Kufri, Ḥusayn (India) —/380
 1182. — Kūkī, Qubād Beg (came to India, beg. xi/xvii) —/388v
 1183. Kulang, Mīr —/377v
 1184. Kūsārī (vi/xii) —/374v
 1185. Lāgharī —/391
 1186. Lalauā, Waḥīd Lāhūrī (also Rawānī) —/392v
 1187. Lāla Khātūn Kirmānī —/391
 1188. Lāmī Gurgānī, *vern.* Bahru'l-maʿānī (vi/xii) —/390v
 1189. — Qalandar (India, beg. xi/xvii) —/391v
 1190. — Qūch Allāh, son of Qūch Muḥammad Khān —/390v
 1191. Laqāʾī Lāhūrī (end xi/xvii) —/392v
 1192. Latīf Isfahānī (came to India, end xi/xvii) —/394v
 1193. Latīfī Jamnūrī (beg. xi/xvii) —/392v
 1194. — Mashhadī —/391
 1195. Lawandī, Mīr (not later than 900/1495) —/391
 1196. Lawhī (was alive in beg. xi/xvii) —/392v
 1197. Lidhdhati Kashmīrī, Mahdī 'Alī (India, beg. xi/xvii) —/391v
 1198. — Shīrāzī, Ḥusayn Beg (d. 1002/1593-1594) —/391v
 1199. Lisānī Kāshānī (lived before the famous Lisānī Shīrāzī) —/392
 1200. — Shīrāzī (x/xvi) —/391v
 1201. Lu'ṭī —/392v
 1202. Luqmānī —/391
 1203. Luṭī 'Alī Khān (d. 1135/1723) —/393
 1204. Luṭfī 'al-lah Bokhārī —/392v
 1205. — Nishāpūrī (d. 788/1384) —/391
 1206. — Nishāpūrī (probably the same as above mentioned) —/391
 1207. Luṭfī (not later than 900/1495) —/391
 1208. — Mīmajimī —/392v
 1209. — Rūmī —/391
 1210. — Shīrāzī (beg. xi/xvii?) —/392
 1211. — Shīrāzī (another, visited India, xi/xvii) —/392v
 1212. — b. 'Urfī Tabrizī (came to India, beg. xi/xvii) —/392
 1213. Abū'l-Maʿānī (xi/xvii) 39v/37
 1214. — Mashhadī 65v/70
 1215. Maʿānī (or Ghayyārī), 'Alī —/422
 1216. — 'Alī Qulī (beg. xi/xvii) —/411v

1217. Madhāqī Isfahānī, Paldawān (end x/xvi)	415
1218. Mad'hūsh, Mubārak Khān (apparently xi/xvii)	428
1219. Abū'l-Mafākir Rāzī	7v/7v
1220. Maghrībī, Muḥammad Shūrīn (d. 807/1404-1405)	400
1221. Mahābat Khān, Zamāna Beg (India, beg. xi/xvii)	425v
1222. Mahdārī Hamadānī (end xi/ xvii)	430
1223. Mahdī (end xi/xvii)	428v
1224. — Anṣarābādī	407
1225. — b. Hābilī'l-lah (d. 1081/ 1670)	427v
1226. — Rāzī	407
1227. Mahfūz, Muḥammad Husayn Beg (was alive ca. 1160/1747)	434v
1228. Māhī Afāq (a poetess, end ix/ xv)	411
1229. Māhūr, 'Alī Qulī Dāmghānī	428v
1230. — Muḥammad 'Alī (end xi/ xvii)	430v
1231. Māhira Rāshī (xi/xvii ?)	431
1232. Mahistī, Bacha (poetess, vi/xi)	404
1233. Mahmūd (end x/xvi)	413v
1234. — Beg Halekī	414
1235. — Burās	405v
1236. — Chishtī	405
1237. — Gilānī (visited India, end x/xvi)	414
1238. — Langarī	404v
1239. — Najmūd-Dīn b. Ruknūd- Dīn Muḥammad b. 'Abdī'l-lah Husayn (viii/xiv)	408
1240. — Qazwīnī	414
1241. — Rāzī	414v
1242. — 'I-Sayf	405v
1243. — Shahistārī (d. 720/1320)	398v
1244. — Warzāq (an early poet, between iii and vi/ix-xii c.)	398
1245. — 'I-Ya'qūb	405v
1246. Maḥmūd, Amīr Shāh Husayn	411v
1247. Maḥramī (mid ix/xv)	405
1248. Maḥrūm, Abū Turābī (beg. xi/ xvii)	411v
1249. Maḥwī Ardabīlī, 'Abdū'l-'Alī (came to India, d. 1025/1616)	412v
1250. — Harawī	405v
1251. — Isfahānī (end x/xvi)	412v
1252. — Muḥithu'd-Dīn Hama- dānī (visited India, d. 1010/1601- 1602)	412
1253. Maḥzūn, Muḥammad Husayn Khatīrī Tabrīzī (apparently xi/ xvii)	413
1254. Mā'ī Mashhadī	407v

1255. Mā'ī, Qutbu'd-Dīn (India, d. 1108/1606-1697)	431
1256. Mā'īr	404v
1257. Majāzī	404v
1258. Majdu'd-Dīn 'Awfī	399v
1259. — b. Diyā'ī'd-Dīn 'Adnān(?) Sarakhshī (beg. vii/xiii)	390v
1260. — Dīrāzī (beg. xi/xvii)	432v
1261. — Hamgar of Fars (end vii/ xiii)	397
1262. — Jurhādāqānī	397
1263. — Khāfī (end x/xvi)	407v
1264. — Nisawī (vi/xii ?)	396
1265. — Nisawī Bihārī, Muḥam- mad (beg. vii/xiii)	396v
1266. — Sharrāf Baghdādī (d. 607 or 610/1210 or 1213)	390v
1267. — Tālibī	397
1268. Majdhūb, Muḥammad Tabrīzī (beg. xi/xvii)	429
1269. Majid Shīrāzī	407v
1270. — Shūshṭārī (born 1088, 1677-1678, came to India, was alive in 1160/1747)	435
1271. Majlisī (or Gharībī) Harawī	404v
1272. — Isfahānī (came to India, beg. xi/xvii)	408
1273. — Khurāsānī (x/xvi ?)	408
1274. — Tabrīzī	407v
1275. Majnūn	408
1276. — (a calligrapher of Mush- had)	404v
1277. — Rafī'ī, b. Kamālī'd-Dīn	404v
1278. — Samarqandī	404v
1279. — Yazdajirdī (Burūjirdī ?)	407v
1280. Makārim (end x/xvi)	422v
1281. Abū'l-Makārim Farāhī, lived in Shīrās (xi/xvii)	60, 62
1282. Makhdūm-i-Latīfa	415
1283. Makhfi (India, end xi/xvii)	429v
1284. — Rāshī (not later than the beg. of x/xvi)	429v
1285. Makīnī	422v
1286. Makṭabī Shīrāzī	407
1287. Makālī Selzawārī	424
1288. Malīfī Bāfqī (beg. xi/xvii)	424
1289. Malik 'Aṭṭār (beg. xi/xvii)	423v
1290. — Khāfī	422v
1291. — Mahmūd b. Malik Shāh Hindī	423v
1292. — Majd (beg. xi/xvii)	423v
1293. — Ma'rūf Isfahānī (d. 1002/ 1594)	423
1294. — Muḥammad (beg. xi/xvii)	423
1295. — Qunī (came to India, d. 1026/1617)	422v

1296. **Malik Shāh** b. Alp-Arslān (465-485/1072-1092) —403v
 1297. — **Tayrūr** Andījānī (beg. xi/xvii) —423
 1298. **Malik**, Asadu'l-lah Ispahānī (end x/xvi) —427v
 1299. **Ma'lūm**, Muhammad Husayn Beg Tabrizī (end xi/xvii) —430
 1300. **Ma'nawī**, Latif (India, middle xi/xvii) —412
 1301. **Mānū** (beg. x/xvi) —404v
 1302. **Marī** (Mughlī ?) Muhammad Yahya —422
 1303. **Mānī** —404v
 1304. **Mashhūr**, Muhammad Sharif Ispahānī (end xi/xvii) —430v
 1305. **Manšūr** (India, end x/xvi) —424v
 1306. — **Harawī**, Ghiyāthud-Dīn (twice visited India, xi/xvii) —411
 1307. **Abū** — 'Abdu'r-Rashīd Harawī, Ahmad b. Yūsuf (before vii/xii) 10v-10v
 1308. — **Nānī**, Bakhūrdār Beg (end xi/xvii) —430v
 1309. — **Tūf** (d. 854/1450) —407
 1310. **Maṣṭhar** (an Indian, end x/xvi) —410v
 1311. **Maqbūl Qunī** (end x/xv) —406v
 1312. **Maqsūd Sāwajī** —422
 1313. **Maqsūd** Beg Awāriha —422v
 1314. — **i-Khorda**, Kāshī (end x/xvi) —422
 1315. — **Tīgar** —406v
 1316. **Mardūm** Moshādī, Muhammad Hāshim (beg. xi/xvii) —415
 1317. **Ma'rūf** Baghdādī —422
 1318. **Marwārid**, see Bayanī.
 1319. **Marwī**, Husayn b. Jalālud-Dīn Manšūr (came to India, x/xvi) —427
 1320. **Mardān**, Rāfi'ud-Dīn Fārat (vi/xii) —400v
 1321. **Mashhūr** (beg. xi/xvii) —430
 1322. — **Zamānā** —423v
 1323. **Mashrab Qunī** b. Husayn-i-Shishagar (beg. xi/xvii) —430
 1324. **Mashrabī** Takfī (came to India, end x/xvi) —420v
 1325. **Mashriqī** (beg. xi/xvii) —420v
 1326. **Masīh** Kāshānī, Ruknu'd-Dīn, b. Nizāmud-Dīn 'Alī (visited India, xi/xvii) —416
 1327. — **Shīrāzī** —430
 1328. **Masīhā** i-Kāshī, see Sāhib.
 1329. — **Sa'du'l-lah** of Pānīpat (author of *Rām-u-Sūm*) —431
 1330. **Ma'sūf** (an early poet) —416
 1331. **Masrūr** Shāmī, Walī Muhammad Khān (xi/xvii) —421
 1332. — **Tāghī**, Abū'l-Faiz b. Muhammad (v/xi) —402
 1333. **Maṣṭ Tabrizī** —406
 1334. **Maṣṭī**, Zaynu'l-'Ābidīn (end xi/xvi) —428v
 1335. **Ma'sūd** —420
 1336. — **i-Bak** —405v
 1337. — **Beg Qazwīnī** —420
 1338. — **Dawlatyarī**, Sa'du'd-Dīn (an early poet) —402
 1339. — **Fakhrud-Dīn** Kirmānī (vi/xii ?) —400v
 1340. — **Harawī**, Najmu'd-Dīn (end x/xvi) —419v
 1341. — **Ispahānī** (d. 1020/1011) —420
 1342. — **Ispahānī**, b. Aqā Zamān (end xi/xvii) —430v
 1343. — **Kāshī** —405v
 1344. — **Bāz** (v/xi) —401
 1345. — **Sabzawārī** —406
 1346. — **i-Sa'd-i-Salmān** (d. 515/1121-1122) —401, 412
 1347. — **Turkman** (ix/xv) —400
 1348. **Ma'sūm Tabrizī** (several times visited India, end xi/xvii) —428v
 1349. **Matīn**, 'Abdu'r-Riḍā Ispahānī (came to India, xi/xvii) —432v
 1350. **Mawālī** —425v
 1351. **Mawḍūd** Chishtī —404
 1352. **Mawjī** Badakhshī, Qāsim Khān (India, x/xvi) —412
 1353. — **Raḥmī** —425v
 1354. **Mawḥūf** Shānī, Ahmad (beg. xi/xvii) —425v
 1355. **May-i-Kulī** (India, d. after 1025/1016) —420
 1356. **Maylī**, Mirza Qulī (came to India, end x/xvii) —426
 1357. — **Ma'mmāt** Hīrātī —426
 1358. **Masārī**, Hāfiz 'Abdu'l-Mu'min, lived in Harāt (after the end of the vi/xi) 123v/143
 1359. **Maṣṭhar** Gujrātī (came to India) —402
 1360. — **Jānjānān** (an Indian, xi/xvii) —423v
 1361. **Maṣṭharī** Kashmīrī (India, d. 1018/1009) —421v
 1362. **Mibnātī**, see 'Ayūbī Qarā-i-Shāfī.
 1363. — (i) **Lāf** (x/xvi) —404v
 1364. **Mihri** (or Sayyid), 'Alī —430v
 1365. **Mindchūhri**, Ahmad b. Ya'qūb b. Ahmad (v/xi) —403v
 1366. **Mir Khān** Zarkūb of Māwarā'n-nahr —407v
 1367. — **Kirmānī** (viii/xiv) —407v
 1368. — **i-Mirza**, see Ghiyāthud-Dīn.
 1369. — **Sabzawārī** —407v
 1370. **Mirak** Beg —425v
 1371. — **Khān Balkhī** (d. 1061) —429
 1372. — **Tatāī** —425v
 1373. **Mirakī** Kūr —425v
 1374. — **Shīrāzī** —407v

1375. Miram Siyāh Qazwīnī (x/xvi ?) — 407v
 1376. Mir-Zāda — 407
 1377. Mirzā Khān — 426
 1378. Miskāf Isfahānī — 420v
 1379. Miskān Bukhārī — 430v
 1380. Mithāf Kāshī — 407v
 1381. Mu'af, Aqā Muḥammad Kāshī
 (d. shortly before 1160/1747) — 431v
 1382. Mu'azzam — 406
 1383. **Mubārak** — 404v
 1384. — Shamsu'd-Dīn Mubārak
 Shāh Saḡaf (Ghūrī) (vi/xv ?) — 411v
 1385. — Shīrīn Kār — 407v
 1386. Mufīd Balḫī (name to India,
 d. 1091/1680) — 433v
 1387. Mufīd Isfahānī (beg. xi/xvii) — 422
 1388. **Mufīsi** — 406v
 1389. — Muḥḥadī — 406v
 1390. **Mufīd** Ḥamadhānī (end xi/
 xvii) — 430
 1391. — Muḥammad 'Alī Isfā-
 hānī — 430
 1392. Muḡhī, see Ma'wī
 1393. Muḡhāl, 'Abdu'l-Wahhāb (x/
 xvi) — 406v
 1394. **Muḥammad** (Khawārizm
 Shāh, b. Takāsh, 506-617/1200-
 1220) — 398v
 1395. — (Qutb Shīh, 989-1020/
 1581-1611) — 414v
 1396. — (a poet) — 429
 1397. — see Iḥo Mutāḥhar.
 1398. — (Hafiz) — 414v
 1399. — Akbar Qazwīnī (xi/xvii) — 58-60
 1400. — 'Alī — 413v
 1401. — 'Alī Beg Turkman — 414v
 1402. — 'Alī Kāshī — 413v
 1403. — 'Alī Khān (Wāliḥ Dā-
 ghīstān's father, d. 1128/1716) — 432v
 1404. — 'Alī Tabrizī, b. Ghīyāth
 — 413v
 1405. — 'Alī Tabrizī, b. Ghīyāth
 (xi/xvii ?) (another ?) — 414
 1406. — Amīn Kāshī, see Amīn.
 1407. — Balḫī, Abū 'Abdū'l-lah,
 b. al-Ḥasan (iv/x) — 402
 1408. — Balḫī, Shamsu'd-Dīn
 Kāshī (beg. vii/xiii) — 398v
 1409. — Bāqir of Darnūsfādarān
 (near Isfahān) (xi/xvii) 91v/98v
 1410. — Bāqir Beg Shāmī
 middle xii/xviii) 95v/102
 1411. — Bāqir Zargār Yasdī (end
 xi/xvii) 92/98v
 1412. — Ghaznawī b. Nāsir
 'Alawī (vi/xii ?) — 398
 1413. — Ghāfūrī (ix/xv) — 405
 1414. — Guprānī — 414
 1415. — Ḥādī (Persia, end x/xvi) — 415
 1416. **Muḥammad** Ḥājī (beg. xi/
 xvii) — 405v
 1417. — Ḥakīm Shīrāzī — 408
 1418. — Husayn Abḥārī (beg. xi/
 xvii) — 133v/147
 1419. — Husayn Isfahānī, son of
 Muḥammad Sābī (d. 1151/1738)
 165/166v
 1420. — Imāmī (beg. xi/xvii) — 413
 1421. — Ja'far Tīhrānī (xi/xvii ?) — 124v/140
 1422. — Jāmī (brother of the
 famous Jāmī, end ix/xv) — 413v
 1423. — Kāshpāshī (an Indian,
 end x/xvi) — 415
 1424. — Kaskān Sabzwārī b.
 Shamsu'd-Dīn Sultān (end x/xvi) — 414v
 1425. — Kāqīm Qumī (end xi/
 xvii) — 430
 1426. — Kāqīm b. Yūsuf Tabrizī
 (xii/xvii ?) — 396v
 1427. — Khān Beg b. Rustam
 Beg Daḡhīstānī (xi/xvii) — 428
 1428. — Khurāsānī — 405
 1429. — Lālī — 403v
 1430. — Mahdī (d. 1135/1722) — 432
 1431. — Mahdī, Pahlawī (not
 later than 900/1495) — 407
 1432. — Makki — 413v
 1433. — Marḡm Kāshī b. Mīr
 Ḥaydar Mu'ammā'ī (xi/xvii) — 419
 1434. — Muḥsin Shīrāzī (India, d.
 1020/1611) — 414v
 1435. — Mu'min Dāghīstānī — 420
 1436. — Mu'min Mirzā b. Sultān
 Husayn Mirzā (beg. x/xvi) — 405
 1437. — Mu'min Sabzwārī — 425
 1438. — Mu'min Sammānī (India,
 beg. xi/xvii) — 414v
 1439. — Mushkīl Mashḥadī — 414
 1440. — Mustafā (an Indian) — 414
 1441. — Nisawī, b. Rādī (vii/
 xii ?) — 398v
 1442. — Pardo-dār Balḫī — 414v
 1443. — Qumī (beg. xi/xvii ?) — 413v
 1444. — Rādī Isfahānī 218v/208v
 1445. — Rāḡim Khān b. Shāh-
 wīnī Karāyī (middle xi/xvii) 218/208v
 1446. — Rāzī (end x/xvi) — 413v
 1447. — Rādī (came to India,
 apparently xi/xvii) — 415
 1448. — Rādī (governor of Qum,
 end xi/xvii) 216v/207v
 1449. — Rādī Beg (end xi/xvii) 216v/207v
 1450. — Rādī Isfahānī, a relation
 of Maḡlīzī (middle xii/xviii) 217v/208
 1451. — Rādī Mashḥadī — 413
 1452. — Rādī Pāshā of Isfahān
 215v/207
 1453. — Rādī of Qumīshā (end
 xi/xvii) 216v/207v

1454. **Muhammad Bāqā**, *son*, Sārū Khwāja (xi/xvii) 216/207
 1455. — **Ridā Shīrāzī** (was alive in Fārs in 1160/1747) 219/209
 1456. — **Rostamdarī** (end x/xvi) 412v
 1457. — **Sabzawārī** 414
 1458. — **Sāhib Shīrāzī**, (end xi/xvii) 430v
 1459. — **Samārqandī** 414
 1460. — **Shāh**  **Qandahārī** (x/xvi) 31/31v
 1461. — **Sharīf Tīhrānī**, son of Ghiyāthū'd-Dīn Muḥammad, Pīrōzīdā's Daula (India, d. 1014/1005) 276/246v
 1462. — **Shīf Māzandarānī** (came to India, d. 1035/1625-1626) 412v
 1463. — **Sultān Turkman** (beg. xi/xvii) 424v
 1464. — **Tabātkānī** (viii/xiv ?) 405
 1465. — **Zamīn Mashhadī** (beg. xi/xvi) 223v/212
 1466. **Muḥibb 'Alī Sīndī** (India, beg. xi/xvii) 414
 1467. — **Muḥibb Shīrāzī** (came to India) 414
 1468. **Muḥibbī Shīrāzī** (beg. xi/xvii) 414v
 1469. **Muḥibbī Shīrāzī** (two poets with the same name) 414v
 1470. **Muḥyī Muḥammad Sa'īd Isfahānī** (d. ca. 1135/1722) 422
 1471. **Muḥyī Jalālīn**, *Bihī* (ix/xv) 407
 1472. **Muḥsin Hamadānī**, son of Mullā Shararī (India, beg. xi/xvii) 415
 1473. — **Lārī** (India) 415
 1474. **Abū'l- — Mirzā** (s/xvii) 50/51v
 1475. **Muḥsin Shīrāzī** 430
 1476. **Muḥtaram** (or *Jarīdī*) (a poetess, daughter of Mir 'Alī Akbar Mashhadī) 413v
 1477. — **Mīr Hāshim** (India, beg. xi/xvii) 413v
 1478. **Muḥtasham Kāshī** (d. 996/1588) 408
 1479. **Muḥyī'd-Dīn Yabā' b. Muḥammad Yabā'** (vi/xii ?) 388v
 1480. **Im Mu'īn** 27v/27v
 1481. — **Masjūdī** 406
 1482. **Mīrāk** — **Sabzawārī** (came to India, end x/xvi) 422
 1483. **Mu'īnū'd-Dīn Aw'jadī**, Muḥammad Daqqāq Husaynī Balyānī (came to India, d. 979/1571-1572) 421v
 1484. — **Chishtī** (vii/xiii) 403v
 1485. — **Dādā Yazdī** 406
 1486. — **Farūhī** 406
 1487. — **Harawī** 406
 1488. **Mu'īnū'd-Dīn Juwaynī** (vii/xiii ?) 406
 1489. — **Shīrāzī**, 'Abdu'l-lah 421v
 1490. **Mu'īnū'l-mulk Husayn b. 'Alī** (vi/xii) 402
 1491. **Mu'īnī** (end x/xvii) 422
 1492. — **Jāmī** 406
 1493. — **Shīrāzī** 406
 1494. **Mu'izz Kāshī** (came to India, beg. xi/xvii) 429
 1495. **Mu'izzū'd-Dīn Muḥammad Khattar Kāshānī** 422
 1496. **Mu'izzī Ghaznavī**, Sa'du'd-Dīn (?) (an early poet) 403v
 1497. — **Nīshāpūrī**, Abū 'Abdu'l-lah b. 'Abdu'l-Malik (vi/xii) 402
 1498. **Majīhī** (?) **Nīshābandī** (?) (came to India, d. after 1024/1615) 420v
 1499. **Majīr Bayīnqūl** (d. 568/1172-1173) 397v
 1500. **Majīr Yazdī** (beg. xi/xvii) 422
 1501. **Majrūn**, Qulī Khān Beg b. Hasan Sultān Shāmī (came to India, d. 1002/1594) 412
 1502. **Makhlīs**, Anandram (an Indian, xi/xviii) 434
 1503. — **Kāshī** (beg. xi/xviii) 433v
 1504. **Makhlīsī** 431v
 1505. **Makhtār**, see **Kamālū'd-Dīn**
 1506. **Makhtārī Ghaznavī**, 'Uthmān b. Muḥammad (d. 434/1042-1043) 399v
 1507. **Mulḥam** (an Indian) 424
 1508. **Mulḥimī Tabrizī** (d. 1048/1638-1639) 424
 1509. **Mulki Shīrāzī** (d. 1002/1594) 427
 1510. **Mullā Mīr Turbatī** 425v
 1511. — **Shāh Badakhshī** (Shāh) (India, d. 1072/1661-1662) 257/256
 1512. **Mulḥī Kāshānī** 424v
 1513. **Mu'mīn Abarqūhī**, son of 'Abdī (end x/xvi ?) 425v
 1514. — **Isfahānī** b. Aqā Hājī (visited India, beg. vi/xvii) 425
 1515. — **Yazdī**, Husayn (d. 1076/1665-1666) 425
 1516. **Mu'mīnā**, see **Nabat**
 1517. **Mu'mīnī Samārqandī** 407
 1518. **Mumtāz**, Faḍl 'Alī Beg 428
 1519. **Mumtāz** (or **Mushāḥq**) **Muḥammad Bāqir** (India, end xi/xvii) 431
 1520. **Mumhī Zawwāra** (came to India, beg. xi/xvii) 424v
 1521. **Mun'im** 'Abdu'r-Rahmān Bokhārī 430v
 1522. — **Hakkāk Shīrāzī** (end xi/xvii) 431
 1523. **Munīr Lāhūrī** (India, end xi/xvii) 433v
 1524. **Mu'nis** (came to India, beg. xi/xvii) 424v

1525. Mu'min Bukhārī ..	—430v
1526. Munshī , Mīr Isma'īl ..	—411v
1527. — Muhammad Tabrizī ..	—431v
1528. Munshī of Qulūpāya, 'Abdu'l-Haq (beg. xi/xvii ?) ..	—424v
1529. — Shīrāzī, Isma'īl (visited India, middle xi/xvii) ..	—429v
1530. Muntahā, Mīr 'Alī Tihānī (end xi/xvii) ..	—429v
1531. Muqīm (beg. xi/xvii ?) ..	—430v
1532. — Isfahānī (end xi/xvii) ..	—428v
1533. Muqīmā , see Hosh.	
1534. — Fawjī, see Fawjī.	
1535. — J-Muqīmī (beg. xi/xvii) ..	—430
1536. — Shīrāzī (xi/xvii) ..	—429v
1537. Muqīmī ..	—407
1538. — Hasan Beg Shukr-oghī (came to India in 998/1590) ..	—411v
1539. Murād Khwānsārī , Shāh ..	274/245v
1540. — Qazwīnī ..	—415
1541. Murādī Astrābādī ..	—415
1542. — Bāfīqī (end x/xvi) ..	—415
1543. Murādī Khān Ya'adajīrī (Barjīrī ?) (came to India) ..	—415v
1544. — Qulī Beg b. 'Abbās Qulī Khān (xi/xvii) ..	—428
1545. — Qulī Khān Ustājīrī (beg. xi/xvii) ..	—410v
1546. Murādī , Muhammad Zaw-wārā (d. 1020/1611) ..	—415v
1547. Murādā Arīsmānī, Shāh ..	—415v
1548. — Isfahānī (end xi/xvii) ..	—428v
1549. — Qulī Beg (end xi/xvii) ..	—428v
1550. — Qulī Khān (d. after 1087/1676-1677) ..	—428
1551. — Qulī Khān Shānī (xi/xvii) ..	—427v
1552. — Samānī (India, beg. xi/xvii) ..	—415v
1553. — Shāhī Shīrāzī (came to India, d. 935/1528-1529) ..	—415v
1554. Mūsā Beg Sāwajī ..	—425v
1555. — Rīzā Saqqāsh Hamadī (d. 1010/1601-1602) ..	—424v
1556. Musāhib , Mullā Hasan ..	—421
1557. — Nānī ..	—430
1558. Mūsawī , see Fīrat.	
1559. — Kwāb-lūn, Muhammad Afīz b. 'Alī ..	—411
1560. Musayyib Beg (end xi/xvii) ..	—428
1561. — Khān Takīrī (end x/xvi) ..	—416
1562. Mushaqqī (or Muttaqqī ?), Mak'han (an Indian, beg. xi/xvii) ..	—420
1563. Mushayyid (an early Indian poet ?) ..	—406

1564. Mushfiqī Bukhārī (end x/xvi) ..	—420
1565. — Qumī, Muhammad Rīzā (end xi/xvii) ..	—430
1566. Mushkī , see Mishkī.	
1567. Mushtāq , see Munāshī.	
1568. — 'Alī (xi/xvii ?) ..	—432
1569. — Nasrā-i-Tāy-Sirkānī (xi/xvii) ..	—429
1570. Mushtārī Astrābādī ..	—406
1571. Mīr — Farūkhī ..	—421
1572. Musūmī Shushtarī (end x/xvi) ..	—410
1573. Musṭafā , Mīr ..	—421
1574. — Khān b. Musayyib Khān (beg. xi/xvii) ..	—421
1575. — Mīrā, b. Tālmāp Sāfawī (end x/xvi) ..	—421
1576. Mustaghī , Muhammad Amīn Kashmīrī (India, end x/xvi) ..	—420
1577. Mutahhar (or Mahammad, or Qutb). Qutb'd-Dīn Muhammad b. Shamsī'd-Dīn Mutahhar Jāmī (vii/xiii) ..	8/8
1578. Mutbī , see Aḥī Abādī.	
1579. Mutlī , Bābī Husayn Qazwīnī ..	—428v
1580. Mutribī Qazwīnī (beg. xi/xvii) ..	—421
1581. S. Muẓaffar ..	—421v
1582. — Husayn Kāshānī (beg. xi/xvii) ..	—428v
1583. — Husayn Mīrā (xi/xvii) ..	—427v
1584. — Kashī (cf. Muẓaffar Husayn Kāshānī) ..	—421v
1585. Muḥṣir , Mīr 'Alī Khān (beg. xi/xviii) ..	—435v
1586. Muḥṣir d. Dīn Qushchī ..	—402
1587. Nadā'ī (end ix/xv) ..	—441
1588. — Sālib Samarqandī ..	—444v
1589. — Yandī (beg. xi/xvii) ..	—445
1590. Nadīrī Kāshī (d. 1010/1601-1602) ..	—445
1591. Nādīm Ghānī (visited India, end xi/xvii) ..	—444
1592. Nādīm , Zakī Isfahānī (xi/xviii) ..	—434v
1593. Nadīmī Badakhshānī (India) ..	—445
1594. — Sūzangar Isfahānī (end x/xvi) ..	—445
1595. Nadrā Shīrāzī (end xi/xvii) ..	—459
1596. Nādīrī ..	—450
1597. — Samarqandī (came to India, x/xvi) ..	—443
1598. — Shushtarī ..	—443
1599. — Siyālkūtī (India) ..	—443
1600. Mīr Nāsar, son of Mīr 'Arab Mashhadī (end x/xvi) ..	—454
1601. Nāṣī Qumī (end xi/xvii) ..	—459v
1602. Nāṣī Kāshānī ..	—454

1603. *Nā'ib* Hamadānī, Mīr (end xi/xvii) — 437v
 1604. *Nā'ib* Khayyāl Qazwīnī (beg. xi/xvii) — 454
 1605. *Nā'ib*, Sayyid Faḍl (n'l-lah) [author of *Jawā'id-i-babir* and *Jawā'id-i-saghir*] (beg. ix/xv) — 442v
 1606. *Najaf Qulī Khān* (end xi/xvii) — 437
 1607. *Najāt*, Mīr 'Abdu'l-'Alī (xi/xvii) — 458
 1608. *Najāfī* Gilānī (beg. xi/xvii) — 444v
 1609. — *Mashhadī*, 'Abdu'l-'Alī — 436
 1610. *Najdī* Yazdī (was alive in 1022/1613) — 444v
 1611. *Nājī*, Husayn (end xi/xvii) — 460
 1612. — *Shāh Qāsim* (came to India, d. ca. 1154/1741) — 461v
 1613. — *Tahfīzī* — 459v
 1614. *Nājib*, see *Sāmī*.
 1615. — 'Abdu'l-Wāḥid — 444v
 1616. — *Muhammad Amīn* — 430
 1617. — *Nūrā* Kashānī (beg. xii/xviii) — 459v
 1618. *Najm'u'd-Dīn* Jurbādānī (viii/xiv?) — 438
 1619. *Najābā* Astrābādī (end xi/xvii) — 457v
 1620. — *Shirāzī* (end xi/xvii) — 457v
 1621. *Najmu'd-Dīn* Husayn Shāh-rīyā Kirmānī — 438
 1622. — *Kubrā*, Ahmad b. 'Umar Khūwāqī (d. 818/1221) — 437
 1623. — *Mahmūd* b. Hiyān — 438
 1624. — *Rāzī*, see *Dīyā* (d. 654/1256) — 437v
 1625. — *Sammānī* — 438
 1626. — *Zarkūb* — 438
 1627. *Najmī* — 444v
 1628. *Nakhilī* Bukhārī — 460
 1629. *Nāmī* — 443v
 1630. — *Abharī*, *Sadr* (xi/xvii) — 440
 1631. — *Afīal* (beg. x/xvi) — 443
 1632. — 'Alī Khān (came to India, d. 1025/1616) — 443v
 1633. — *Isfahānī*, *Nūrā* (d. 1000/1592) — 443v
 1634. — *Kashmīrī* — 443v
 1635. — *Muhammad Ma'ūm Khān* (India, beg. xi/xvii) — 443
 1636. — *Sa'dīq*, *Murtadā* *Qulī Khān* (d. ca. 1160/1147) — 461
 1637. — *Shamī* — 443
 1638. *Nāqī* Kamārī, 'Alī (d. 1013/1604-1605) — 454v
 1639. *Nāqib Khān* Qazwīnī (India, end x/xvii) — 455
 1640. *Nāqib* Gilānī — 444
 1641. *Nāqib* Harawī — 444
 1642. *Nāqqāsh* Kashānī, *Muhammad Tāhir* *Nāqqāsh* — 459v
 1643. — *Sirkā* — 459v
 1644. *Nāqī* (beg. x/xvi) — 441
 1645. *Nashā*, *Muhammad Taqī* — 460
 1646. — *Zaynu'l-'Abidin* (xii/xviii) — 462
 1647. *Nasībī* Gilānī — 441v
 1648. — *Nūrbakhshī* — 442
 1649. *Nāzki*, *Abbās* (end xi/xvii) — 457v
 1650. *Nasir* Hindī — 445
 1651. *Nasīmī* Harawī — 457
 1652. — *Shirāzī* (d. 857/1453-1434) — 441v
 1653. *Nāsir* (vi/xii) — 437
 1654. — 'Alī, see 'Alī Sarhaddī.
 1655. — *Bukhārī* (viii/xiv) — 440
 1656. — *Bukhārī* (xi/xvii) — 460
 1657. — *Khuzaw* (d. 431/1039-1040) — 435v
 1658. — of *Mayhana* — 444
 1659. — *Mirzā* (end ix/xv) — 440
 1660. *Nasir Shirāzī*, *Katib* — 441v
 1661. — *Tihānī* (end xi/xvii) — 457v
 1662. *Shāh* *Nasir Khwāja* of *Tirmidh* (India, xi/xvii) — 444
 1663. *Nasir'u'd-Dīn* *Hamadānī*, b. *Mahmūd* b. *Hasan* *Beg* (came to India, beg. xi/xvii) — 445
 1664. *Nasir'u'd-Dīn* *Sarakhsī*, b. *Qutlu'd-Dīn* (beg. vii/xiii) — 437
 1665. *Nasir'u'd-Dīn* *Tūsī*, *Muhammad* b. *Hasan* (vi/xiii) — 438v
 1666. *Nasirā-i-Hamadānī* (beg. xi/xvii) — 445v
 1667. — *Mushtāq*, see *Mushtāq*.
 1668. *Nasir* (came to India, beg. xi/xvii) — 445
 1669. *Nasir* *Intighmā'i* of *Nahāpūr* (an early poet) — 436
 1670. *Abū* — of *Mayhana* — 27/37
 1671. *Nasir* *l-lah*, *Hamūd'u'd-Dīn* b. 'Abdu'l-Majīd (beg. vi/xii) — 438v
 1672. *Im* *Nasir* (viii/xiv) — 26v/20
 1673. *Nātiq* (came to India, beg. xi/xvii) — 444
 1674. *Nātiqī* *Astrābādī* (came to India, beg. xi/xvii) — 443v
 1675. *Nawā'i*, Mīr 'Alī *Shīr* — 462
 1676. — *Qunī*, *Bahā* *Sultān* (beg. xi/xvii) — 457v
 1677. *Naw'i* *Isfahānī* (beg. xi/xvii) — 456
 1678. — *Khabūshānī* (came to India, d. 1019/1610-1611) — 456
 1679. *Nawidī* — 442v
 1680. — *Rāzī* — 442v
 1681. — *Shirāzī* (end xi/xvii) — 457v

1682. Nawidī Shīrāzī, 'Abdī Beg (middle x/xvi) ..	436v
1683. — Turbatī ..	442v
1684. Nawras, Muḥammad Husayn (end xi/xvii) ..	459v
1685. — Qazwīnī (India, xi/xvii ?) ..	456v
1686. Nayyir, Zaynu'l-'Abidin (xii/ xviii) ..	465
1687. Naḥḥid, Muḥammad 'Alī Khān b. Aḥlān Khān (xii/xviii) ..	460
1688. Nāzīm Harawī (end xi/xvii) ..	457v
1689. — Tabrizī, Muḥammad Ṣādiq (came to India, was alive in 1037/1027-1028) ..	443v
1690. Nāzīm ..	443v
1691. Nāziri Maḥḥadī (beg. x/xvi) ..	444
1692. Nāziri, Amīr Beg of Maḥḥadī 30v/32 ..	454
1693. — Maḥḥadī ..	454
1694. — Nishāpūri, Muḥammad Husayn (India, d. 1021/1012-1013) ..	446v
1695. Nāzmi (end ix/xv) ..	442
1696. — Akhī Zihgir-tārūsh ..	436
1697. — Balkhī (India, beg. xi/ xvii) ..	454
1698. Nigāhī of Herāt ..	442v
1699. Nihānī (a poetess, end ix/xv) ..	456v
1700. — daughter of Mirzā Yadgar (end ix/xv) ..	456v
1701. — (India) ..	456v
1702. — Qānī (a poetess) (end x/xvii) ..	456v
1703. Nik'hat, see Aḥḥar.	
1704. — Muḥammad Beg (beg. xi/xviii) ..	461v
1705. Nik'hatī ..	455
1706. Nihī Isfahānī (d. Ramaḥḥan 1000/June 1592) ..	456v
1707. Nī'mat Khān 'Alī, see 'Alī, Nī'mat Khān.	
1708. — Tabrizī, Mullā Mu'min (xi/xvii) ..	457v
1709. Nī'matu'l-lah Lāhūrī ..	454
1710. — Nāmaulī (India, end x/xvi) ..	454
1711. — Wālī, Nūru'd-Dīn (d. 827/ 1424) ..	440
1712. Nī'matī (beg. x/xvi) ..	441
1713. Nisatī (a poetess) ..	441v
1714. Nisbat, Mu'minā (came to India, end xi/xvii) ..	459v
1715. — Shūshṭarī, Muḥammad Ṣāhib (end xi/xvii) ..	459v
1716. Nisbatī Maḥḥadī (end x/xvi) ..	445
1717. Shāh — Thānīsarf (India, xi/xvii) ..	464v

1718. Nishānī, 'Alī-i-Aḥmad (India, d. 1020/1011) ..	436v
1719. Nishāpī ..	445
1720. — Damāwāndī, Ḥajjī Mu- ḥammad (end xi/xvii) ..	459v
1721. Nithāri Tabrizī (beg. xi/xvii) ..	444v
1722. — Tūnī ..	444
1723. Niyāzī Astrābādī (India, end x/xvi) ..	436v
1724. — Badakhshānī (India, end x/xvi) ..	457
1725. — Balkhī ..	443
1726. — Harawī, Yūsuf ..	445
1727. — Shamsu'd-Dīn ..	436
1728. — Taqī 'Aḥḥar (visited India, end x/xvi) ..	457
1729. Niyām Astrābādī ..	442
1730. — i Dast-i-Ghayb Shīrāzī (d. 1039/1029-1030) ..	445v
1731. — 'Izzat ..	445v
1732. — Kalāgh Qazwīnī ..	445v
1733. — Tabataba'ī (India) ..	454
1734. Nizāmu'd-Dīn (end ix/xv) ..	442
1735. — 'Arā ..	440
1736. — Dihlawī, Khālid (Awliyā) (d. 1250/1325) ..	439v
1737. — Isfahānī, Maḥmūd Qa- marī (viii/xiv) ..	439v
1738. — Kāshānī, 'Alī (d. 1000/ 1592) ..	446
1739. — Kāshī ..	442v
1740. — Khawāḥḥarī (was alive ca. 1190/1747) ..	462
1741. — Qazwīnī, 'Uthmān (vii/ xiii) ..	442
1742. — Yalyā ..	442
1743. Nizāmu'l-Mulk, Abū 'Alī Hasan (d. 485/1092) ..	436
1744. — Nasru'd-Dīn ..	438v
1745. — Rāzī (end x/xvi) ..	445v
1746. Nizāmī Ganjawi, Nizāmu'd- Dīn Abū Ḥamd (d. 592/1190) 77 and —	439
1747. Nizārī Qahistānī (beg. xiii/ xiv) ..	441
1748. Nūr ..	442v
1749. — Muḥammad (an Indian) ..	442v
1750. Nūru'd-Dīn Muḥammad Isfā- hānī (d. ca. 1000/1592) ..	455
1751. Nūru'l-lah Gilānī (beg. xi/ xviii) ..	460
1752. — of Herāt ..	442v
1753. — Isfahānī (beg. xi/xvii) ..	457
1754. — Rāzī (end x/xvi) ..	455
1755. — Sāwajī ..	442v
1756. Nūrbakhsh ..	456
1757. Nūri Ardabīlī (beg. xi/xvii) ..	460
1758. — Beg Khān ..	455v

1703. **Nūrī** *Hurmūzī*. *Nūru'd-Dīn* — 455
 1760. — *Lārī* .. — 456
 1761. — *Nishāpūrī* .. — 456
 1762. — *Shūshatārī*. *Nūru'l-Jab*
(India, beg. xi/xvii) .. — 455
 1763. **Nuṭqī** b. *Ḡhāzī Beg Tabrizī*
 .. — 445v
 1764. — *Nishāpūrī* (beg. xi/xvii) — 457v
 1765. *Nur'bat Damghānī* .. — 459v
 1766. *Nur'hatī, Diyā'u'd-Dīn* .. — 445
 1767. **Pādshāh Khātūn**, daughter
 of *Sultān Qutb'u'd-Dīn Muḥam-*
mad, d. 694/1295 .. 170v/173v
 1768. **Panāhī**, *Hānī Kamāl Abū'l*
(Aburdihī ?) .. 84v/90
 1769. — *Hamadānī*, *Mīr Isma'īl*,
 d. 1001/1593 .. 87/93
 1770. *Parī Beg Turkman* .. 90v/97
 1771. *Parīawī Shīrāzī* (x/xvi ?) .. 83/89
 1772. *Parīx*, *Sultān*, son of
Jahāngīr (d. 1029/1620) .. 86v/92
 1773. **Payām**, *Sharafu'd-Dīn* (an
Indian) .. 96/103
 1774. **Payāmī**, *Abdu's-Salām* of
Lār (beg. xi/xvii) .. 90v/96v
 1775. — *Qalandar Harawī* (beg.
 x/xvi) .. 83v/91
 1776. *Pir-i-Sīyād-Sāla*, *Darwīsh 'Alī*
 .. 84v/90
 1777. **Pūr-i-Bahā-i-Jāmī** (vii/xiii) .. 79v/85v
 1778. — *i-Farīdūn of Fārs* .. 79v/85v
 1779. **Shāh Qābil**, *Muḥammad*
Panāhī (India, alive ca. 1160/1747)
 .. — 367v
 1780. **Qabīl**, *'Abdu'l-Ghānī Beg*
Kashmīrī (India, beg. xii/xviii)
 .. — 367v
 1781. **Qabīlī Harawī** .. — 362
 1782. **Qādī Qazwīnī** .. — 363v
 1783. — *Rāzī*, *'Abdu'l-Jab* .. — 361v
 1784. — *Rāzī*, b. *Qādī Ma'ūd*
(visited India, end x/xvi) .. — 363v
 1785. — *Sabḥānī* (end ix/xv) .. — 360
 1786. **Qadīm**, *Muḥammad Yūsuf*
(India) .. — 367
 1787. **Qadīmī Naqqāsh Gilānī** .. — 362v
 1788. **Qādīr**, *Wazīr Khān Mashhadī*
(India, d. 1136/1723-1734) .. — 367v
 1789. **Qadīrī**, *Dārā Shīkōh* (d. 1069/
 1658-1659) .. — 367
 1790. **Qadīrī Shīrāzī** (came to India,
 d. 989/1581) .. — 364v
 1791. **Qādī Sabzawārī** .. — 364
 1792. **Qādīmī Astrābādī** .. — 363v
 1793. **Qālibī**, *Mūza-tarīsh* .. — 362
 1794. **Qamāzī** (or *Qumzī*), *Sirājū'd-*
Dīn (an early poet) .. — 361
 1795. **Qāmī**, *Aqā Musayyib Kāsh-*
anī (end xi/xvii) .. — 367
 1796. **Qāmī** .. — 362
 1797. **Qaplān Beg Sāqanchī** b. *Shīr*
Beg Tawāshī Badakhshī (India,
 beg. xi/xvii) .. — 364
 1798. **Qarārī Gilānī**, *Nūru'd-Dīn*
Muḥammad (beg. xi/xvii) .. — 365
 1799. **Qāsim** .. — 364
 1800. — *'Alī Hakikāk Yazdī* .. — 364
 1801. **Shāh** — *i-Amwār*, *Muḥam'd*
Dīn 'Alī (d. Rab. I 837/Oct.-Nov.
 1433) .. — 361v
 1802. **Abū'l** — *Boḥr-i-Yāzīn* (end
 iv/xi) .. 8-8
 1803. **Abū'l** — *Darguzīnī* (v/xi) 7v/7v
 1804. — *Daylamī* (an early poet) .. — 362
 1805. — *Daylamī* (came to India) .. — 364
 1806. **Abū'l** — *Firdirīzī* (xi/
 xvii) .. 35v/36
 1807. — *Gūnābādī* (end ix/xv) .. — 362
 1808. **Abū'l** — *Kāzīrūnī* (xi/xvii) .. 35/35v
 1809. — **Khān** (India, beg. xi/
 xvii) .. — 366
 1810. — **Khān Tabrizī** (came to
 India, end xi/xvii) .. — 360
 1811. **Abū'l** — *Khawāf* b. *Shihāb* .. 27/27
 1812. — (?) *Mashhadī*, *Muḥam-*
mad Qāsim .. — 366v
 1813. — of *Mayhana*, **Abū'l-Qāsim** .. — 366
 1814. — *Māzandarānī* .. — 364
 1815. — b. *Murād* (India, beg.
 xi/xvii) .. — 364
 1816. **Abū'l** — b. *Shihābī'd-Dīn*
(x/xvi) .. 35v/36
 1817. — *Sirājū'd-Dīn* .. — 364
 1818. **Qāsimī Ardīstānī** (beg. xi/
 xvii) .. — 363v
 1819. — *Isfahānī* (beg. x/xvi) .. — 362
 1820. — *Khāfī*, *sur.* *Rahbādī*
Sistānī (end xi/xvii) .. — 363v
 1821. **Qatīl Bukhārī** .. — 366v
 1822. **Qatrān** b. *Manqūr al-Jū' at-*
Tabrizī (vi/xii) .. — 363
 1823. **Qattālī**, *Pahlawān Mahmūd*
 b. *Pūrya-i-Wālī* (d. 722/1322)
 wrote *Kanzu'l-Jawā'id* (compl.
 703/1304) .. — 362
 1824. **Qawwī** .. — 363
 1825. — *Shūstārī* (xi/xvii ?) .. — 365v
 1826. — *Tabrizī* (end xi/xvii) .. — 366v
 1827. **Qawwāmu'd-Dīn** *Isfahānī*,
Naqīb (end x/xvi) .. — 365v
 1828. — *Qazwīnī Muḥammad* (d.
 1150/1737) .. — 367v
 1829. — *Shīrāzī* (beg. xi/xvii) .. — 366
 1830. **Qawwāmī Khāfī** (beg. vii/
 xiii) .. — 363v
 1831. — *Rāzī*, *Amīr Badru'd-Dīn*
(vi/xii ?) .. — 363

1832. **Qaydī** (?) Kirmānī (end xi/xvii) — 306v
 1833. — Shīrāzī (visited India, d. 992/1584) ... — 306
 1834. **Qayrī** (?) Baghitādī — 303v
 1835. **Qaysarī** Hamadānī of Sīrkān (came to India, d. 1022-1013) — 306
 1836. **Qirīnī** Mashhadī — 302v
 1837. **Qismat**, 'Alī Naqī — 307
 1838. — **Muhammad Qāsim Mashhadī** (end xi/xvii) — 306v
 1839. **Qismatī** Astrābādī, **Muhammad 'Alī** (came to India) — 305v
 1840. **Qimī**, **Qāsim Beg Afshār** (beg. xi/xvii) — 305v
 1841. **Qit'ī** ... — 307v
 1842. **Qudratī Yazdī** (India, d. 1024-1015) ... — 304v
 1843. **Qudsi** Gilānī (came to India, beg. xi/xvii) — 304v
 1844. — **Husayn Karbalā'ī** of **Harat** (beg. xi/xvii) — 304
 1845. — **Mashhadī**, **Hajjī Muhammad Khān** (came to India, beg. xi/xvii) — 304v
 1846. **Qurbī** Darnīwandī (came to India, beg. xi/xvii) ... — 305
 1847. — **Fattālī**, **Shīrāzī**, **surri**, **Gapī** (visited India, d. 1025/1016) — 305
 1848. **Qutb**, see **Ibn Mutaḥhar**.
 1849. **Im** — (a medieval poet) 50/51
 1850. **Qutbu'd-Dīn** ... — 305v
 1851. — **Andijānī** — 303
 1852. — **Bakhtiyār Ushī** (vii/xiii) — 303
 1853. — **Khurru** **Shah Yazdī** (viii/xiv) ... — 302v
 1854. **Rabī** b. **Ridā Khwānsārī** (was in Delhi in 1160/1747) 219/209
 1855. **Rābīa**, **bint Ka'b al-Farīdī** (**Farāwī**?) (iv/x) ... 200/195v
 1856. **Rābī**, **Malik Muhammad Isfahānī** ... 217/208
 1857. **Rādī** **Arīsmānī**, see **Ridā**.
 1858. — **Dānīsh**, see **Dānīsh**.
 1859. **Rādīyyu'd-Dīn 'Alī Lalā** **Ghamawī** (d. 643/1245-1246) 201v/196v
 1860. — **Muḥsin Isfahānī** (visited India, beg. xi/xvii) ... 214/205v
 1861. — **Nīshāpūrī** ... 201/196
 1862. — **Nīshāpūrī**, **Khashshāb** 201v/196v
 1863. — **Qazwīnī**, **Bābā** (vii/xiii) 201v/196v
 1864. **Rādī** **Qazwīnī**, **Abū Sa'īd Bābūya** (vi/xii) ... 199v/195v
 1865. **Rafī** **Mashhadī**, **Hasan Beg** (came to India, end xi/xvii) 216v/207v
 1866. — **Qazwīnī** ... 218v/209
 1867. **Rafī** **Shahrastānī** (beg. xi/xvii) 215/206v
 1868. **Rafī'u'd-Dīn** **Abhari** (vii/xiii) ... 202v/197
 1869. — **Kirmānī** ... 202v/197
 1870. — **Lubnānī**, **'Abdu'l-'Azīz** (vii/xiii) ... 202/197
 1871. — **Lubnānī**, **Mas'ūd** 202v/197
 1872. **Rāfi** (v/xi) ... 199v/195
 1873. — **Ismā'īl** **'u'd-Dīn** **Abū'l-Qāsim** (d. 633/1235-1236) 200/195v
 1874. — **Iṣfahānī**, **'Izzu'd-Dīn** (vi/xii) ... 200/195v
 1875. — **Nīshāpūrī**, **Amīr Nūr** 200/195v
 1876. **Rafī** ... 200v/200
 1877. — **Kāshānī**, **Ḥaydar Mu'ammalī** (visited India, beg. xi/xvii) 204v/198v
 1878. — **Nīshāpūrī**, **Rafī'u'd-Dīn** **Muhammad b. Hasan al-Sakkāk** (vii/xiii) ... 202/197
 1879. — **Shīrāzī** ... 214/206
 1880. **Rafīqā** **Nānī** (end xi/xvii) 216v/207v
 1881. **Rāghib**, see **Wahdat Gilānī**.
 1882. **Rahā'ī** ... 215/206v
 1883. — **Arīstānī** ... 215/206v
 1884. **Rabī**, **Sultān 'Alī Beg** (end xi/xvii) ... 215v/206v
 1885. **Rāhib** **Iṣfahānī**, **Muhammad Ja'far** (born 1117/1705-1706) 219v/209
 1886. **Rāhīmī**, **Zaynu'l-'Ābidīn Tūnī** 207/200v
 1887. **Rā'ij**, **Muhammad 'Alī Siyādkotī** (India, d. ca. 1160/1747) 217v/208
 1888. **Rajā'ī** **Haravī**, **Hasan 'Alī** 205v/199v
 1889. — **Iṣfahānī**, **Sayfu'd-Dīn Mahmūd** ... 205v/199v
 1890. **Rānī** ... 207/200
 1891. — **Qulī** **Yazdī** (x/xvi) 207/200v
 1892. **Ramāl** **Iṣfahānī** ... 214v/206
 1893. — **Shushtarī** ... 215/206v
 1894. **Rāqīm**, **Sa'du'd-Dīn b. 'Inqiyāt Mashhadī** (visited India, end xi/xvii) 216/207
 1895. **Rasā**, **Ismākhshah of Agra** (India, beg. xii/xviii) ... 221v/210v
 1896. **Rashidu'd-Dīn** **Hamadānī** (the author of the **Jamī'u't-tawārīkh**, beg. viii/xiv) ... 201/196
 1897. — **Muhammad Waṭwāt** (d. 578/1182-1183) 200/195v
 1898. **Rashīdā** **Kazirūnī** (visited India, beg. xi/xvii) ... 208/201
 1899. — **Zargar** (end xi/xvii) 217/207v
 1900. **Rashīdī** (or **Rushdī**), **Amīr Khālī** 205v/199
 1901. — **Muhammad** (x/xvi) 208/201
 1902. **Rashk** (or **Rashq**) **al-Qatnī** (or

- Khatun], Jamālū'd-Dīn Qazwīnī (vii/xii) .. 201/190
1903. Rāshkī Hamadānī Mulsin Beg (x/xvi) .. 207/200v
1904. Rāshkī, Muhammad Zamān Sarhindī (India, d. 1107/1095-1096) .. 217v/208
1905. Rasmī, Faghfūr Lāhijī, *see* also Faghfūr .. 207/200v
1906. — Qalandar Yazdī .. 207/200v
1907. Rāstī Tabrizī (x/xvi) .. 215/206v
1908. Rāwahī (Rāwajī ?) (ix/xv) .. 205v/199v
1909. Rawānī, *see* Laknatī.
1910. Rawghānī (came to India, end x/xvi) .. 214v/206
1911. Rawhānī, Rawhī, *see* Rūhānī, Rūhī.
1912. Mīr Rawnaq of Fārs (or Samandar) .. 217/207v
1913. Rawnaqī, Abū'l-Mu'ayyad Bukhārī (v/xi) .. 204/198
1914. — Hamadānī (visited India, beg. xi/xvii) .. 214v/206v
1915. Rawshānī Hamadānī (end x/xvi) .. 214v/206
1916. Rāzī .. 205v/199
1917. — (?), *see* Nishāpī.
1918. — (Khawājagī) (x/xvi) .. 205v/199
1919. — Harawī .. 205v/199
1920. — Khwāfī, 'Aqīl Khān (India, beg. xii/xviii) .. 217/208
1921. Rīdā, Aqā (end x/xvi) .. 208v/201v
1922. — (or Dawrī), Muhammad Rīdā .. 208v/201v
1923. — (or Raḍī) Artīmānī (beg. xi/xvii) .. 209/201v
1924. — Shāh, of Fārs (came to India, end x/xvi) .. 208v/201v
1924. — Gilānī, b. Muhammad, *see* Sarāb (beg. xi/xviii) .. 221/210v
1925. — Iṣfahānī, b. Shāh Taqī (beg. xii/xviii) .. 218v/208v
1926. — Juwaynī, Muhammad Rīdā'ī (end x/xvi) .. 207/200v
1927. — Kiyā-i-Gilānī .. 202/190v
1928. — Nūrbaḥshī, Shāh Rīdā .. 208v/201v
1929. — Sayyid Murtaḍā Shīrāzī, .. 217v/208
1930. Rīdā'ī Kashī (beg. xi/xvii ?) .. 208/201
1931. — Mashhadī (beg. xi/xvii) .. 208v/201v
1932. Rīdāwī, 'Aḡa'u'l-lah Kashmīrī .. 215/206v
1933. Rīḡatī Tabrizī (visited India in 1032/1023) .. 214/206
1934. Rīyādī Samarqandī (or Turbaḍī) (beg. x/xvi) .. 206v/200
1935. Rubā'ī (Shaykh—), Mashhadī (x/xvi) .. 273/244v
1936. Rūdākī, Muhammad Samarqandī (iv/x) .. 202v/197
1937. Rūhū'l-lah Qazwīnī (end x/xvi) .. 214v/208
1938. Rūhānī, Aḡa'u'l-Dīn .. 204/198
1939. — Ghazawī, Abū Bakr Muhammad 'Alī (vi/xii) .. 203v/198
1940. Rūhī (an early poet) .. 206v/200
1941. — Hamadānī (Persia, beg. xi/xvii) .. 214v/206
1942. — Mīr Ja'far of Lucknow (India) .. 217v/208
1943. Rūkm'd-Dīn Shāh Samnānī (viii/xiv) .. 206v/200
1944. Rūmī, *see* Jalālū'd-Dīn.
1945. Rushdī Bāfqī .. 208/201
1946. — Qumī (end x/xvi) .. 207v/201
1947. Rustam 'Alī .. 206v/200
1948. — Mīrzā b. Husayn Mīrzā b. Bahrām b. Shāh Isma'īl Safawī (came to India, xi/xvii) .. 207/200v
1949. Rūzbihān Bāfqī Shīrāzī, Abū Muhammad b. Abī Naṣr (d. Muharram 606/July 1209) .. 204/198
1950. Šā'ad Khabūshānī, Zaynu'd-Dīn (beg. xi/xvii) .. 202v/200v
1951. Šabā'ī .. 208/204
1952. Šabīq, Hājī Farīdūn, a Turk (end xi/xvii) .. 237v/234
1953. Šabīqī, Muhammad Yīlāmī (end x/xvi) .. 245v/226v
1954. Šābir (end x/xvi) .. 206/203
1955. — Samarqandī, Bahā'u'd-Dīn .. 205v/201
1956. Šābirī .. 206/203
1957. Šabīrī Iṣfahānī, Rūzbihān .. 207/203v
1958. — (or Rāhīb) Murwī, Ghadamfar (India, beg. xi/xvii) .. 207v/204
1959. Šabūhī .. 204/201v
1960. — Khwānsārī (d. 1078/1067-1068) .. 300v/265v
1961. — Samarqandī .. 204/201v
1962. Šabūri (or Šabūhī ?) (India, d. 973/1565-1566) .. 205v/203v
1963. — Kamālū'd-Dīn Husayn (or Hasan) (came to India, x/xvi) .. 204/201v
1964. — Shīrāzī .. 207/203v
1965. — (or Šabūhī) Tabrizī (beg. xi/xvii) .. 207/203v
1966. — Turbaḍī, Muhammad .. 204/201v
1967. Sa'd-i-Gul Shīrāzī (x/xvi) .. 238v/222
1968. — Hāfīz (beg. x/xvi) .. 238v/222
1969. — i-Salmān .. 237v/221v
1970. — i-Warrāq (early poet) .. 228/215
1971. Sa'dū'd-Dīn Alā (i.e.) .. 237v/221v
1972. — Hamawī, Muhammad b. al-Mu'ayyad b. Abī Bakr b. Hasan b. Muhammad b. Hamūya (d. 630/1252-1253) .. 224v/21v

1973. **Sa'du'd-Dīn** Harākānī (غورکاني) 237v/221v
1974. — Harawī (d. 645/1247-1248) 228/215
1975. — Khāfī 237v/221v
1976. **Sa'dā** Ardabānī 253v/232v
1977. — Ghānī (came to India, comp. a versified hist. of Jahān-gīr) 251v/230v
1978. **Sadā't** Kirmānī (xi/xvii) 298/264
1979. **Sa'dī** Shīrāzī, Muḥammad b. Dīn (d. 691/1292) 225/213
1980. **Sadidu'd-Dīn** A'war (vi/xii) 237/221
1981. — Muḥammad, *war. Ilahī* 30/31v
1982. **Sādīq** Beg Afshār (d. 1018-1609-1610) 290/263
1983. — Halwā'i (India, end x/xvi) 293/261
1984. — Shīrāzī (came to the Deccan, beg. xi/xvii) 293v/261v
1985. — Tāfīshī (xi/xvii) 300/265v
1986. **Sādīq** Ja'farī, son of Sayyid Muḥammad Nūrbakhsh (end ix/xv) 293v/261
1987. **Sadr**, Mullā 298/264
1988. — i-Jahān 298/264
1989. **Sadru'd-Dīn** Khujandī (GC III 46: Sa'fiyyu'd-Dīn Isfahānī) (vi/xii ?) 202v/200v
1990. — Mashhādī (end xi/xvii) 300/265
1991. — Nihāpūrī (GC III 46: Sa'fiyyu'd-Dīn Yazdī) (the author of the history of Khawārizm Shāhs, vii/xiii) 292v/260v
1992. — Qunawī (vii/xiii) 292v/260v
1993. **Sadru'l-Islām** Turshīzī 294v/262
1994. **Safā't** Isfahānī (x/xvi) 295v/262v
1995. — Khurāsānī of Andījān (beg. x/xvi) 295v/262v
1996. **Safī** Bākhārī 293v/261
1997. — Shīrāzī 296v/263v
1998. — Tūpūsh Harawī 293v/261
1999. **Safī** Qulī Beg (end xi/xvii) 290v/265
2000. **Sa'fiyyu'd-Dīn** Isfahānī (vi/xiii) 292v/260v
2001. — Isfahānī Ardabānī (vii/xiv) 292v/261
2002. — Muḥammad 295v/262v
2003. — Rāzī, son of Shāh Qāsim Nūrbakhsh 295v/262v
2004. — Yazdī (vi/xii) 292v/260v
2005. **Sa'fiyyā** i-Isfahānī (India, xi/xvii) 299/264v
2006. — Rammāl, son of Zaynū'l-'Abīdīn Wāhidu'l-Ayn Rammāl Isfahānī (beg. xi/xvii) 298v/264v
2007. **Safir**, Shamsā of Tāfīshī or Qum (xi/xvii ?) 300v/265v
2008. **Safirī** 298v/264v
2009. **Safirī** Jampūrī 288v/264v
2010. — Qazwīnī 298v/264v
2011. **Sāghari** (ix/xv) 298/221v
2012. — (India, end x/xvi) 245v/226v
2013. **Sahabī** Astrābādī (lived in Najaf, end x/xvi) 245v/226v
2014. **Saharī** Tīhrānī (end xi/xvii) 237v/234
2015. **Sahibā't**, 'Abdu'l-Baqī (India, middle xi/xvii) 299v/265
2016. **Sāhib**, Faḥmā'd-Dīn (d. 917-1511) 293/261
2017. — Kāsim (India, end xi/xvii) 301/266
2018. — Mas'ūm i-Kāshī (xi/xvii) 300/265v
2019. **Sahībī** Shīrāzī (d. 1024/1615) 298/264
2020. **Sahmī** (beg. xi/xvii) 235v/231v
2021. **Sahwī** Tabrizī (beg. xi/xvii) 253v/231v
2022. **Sa'ib**, Muḥammad 'Alī (xi/xvii) 301v/266v
2023. **Abū Sa'id**, Saḥbān (Mongol, 716-736-1316-1335) 27/27
2024. — Burghush (vii/xiii) 5v/5v
2025. — i-Kalīf 40/41
2026. — b. Abū'l-Khayr of May-hana (d. 440/1048-1049) 3/4
2027. — of Mahna (descendant of the preceding) 27/27
2028. **Sa'id** i-Sa'id 238v/222
2029. **Sa'idā** Lāhijī (end xi/xvii) 257v/234
2030. — i-Nareshānī Yazdī (lived in Isfahān, end xi/xvii) 257/233v
2031. **Sa'id** Hamadānī (beg. x/xvi) 238/221v
2032. **Sa'īfī** of 'Irāq (lived in Khorāsān) 238/221v
2033. — Khurāsānī 237v/221v
2034. — Nūru'd-Dīn (beg. xi/xvii) 253v/231v
2035. — of Qashī 238/221v
2036. **Sa'imū'd-Dīn** 'Alī Tarīka Isfahānī 299v/263
2037. **Sa'irā** Mashhādī (lived in Isfahān, end xi/xvii) 257/233v
2038. **Sa'irī** (x/xvi) 238/221v
2039. **Sakhā**, Zāhid 'Alī b. Sa'di'd-Dīn Lāfī (came to India, d. 1140/1733-1734) 258v/234v
2040. **Sakhī** Kirmānī (beg. xi/xvii) 251/230
2041. — Rāzī 251/230
2042. **Sakīnī** 238/221v
2043. **Sakāt**, Amīn Tabrizī (came to India, xi/xvii) 254v/232
2044. **Saklawand** (beg. xi/xvii) 258/234
2045. **Satāmī**, Harawī Shāh Muḥammad 244/225v
2046. — Isfahānī 252/230v

2047. Salghar Shah, son of Sa'd b. Zangī (beg. vii/xiii) .. 228v/215v
 2048. **Sālīh** Badakhshāni .. 293v/261v
 2049. — **Hāfiḡ** .. 296v/263v
 2050. — **Harawī**, Muḥammad (ix/xv) .. 293v/261v
 2051. — **Kāshī** (came to India) .. 296v/263
 2052. — **Munshī** (xi/xvii) .. 300/265
 2053. — **Tahīrī** .. 300/265
 2054. **Šatīḡ** Masḥadī (end xi/xvii) .. 300v/265v
 2055. **Sāhibī** .. 296v/263v
 2056. — Muḥammad Mirak Khurāsānī (end x/xvi) .. 295v/262v
 2057. **Sālik** Isfahānī, Ibrāhīm b. Faḡlī-l-lah (middle xi/xviii) .. 299v/235
 2058. — **Kāshānī**, Muḥammad 'Alī .. 245/226
 2059. — **Qazwīnī**, Muḥammad Ibrāhīm (visited India, middle xi/xvii) .. 256v/233v
 2060. — **Yazdī** (came to the Deccan, middle xi/xvii) .. 257/233v
 2061. **Sālim**, Lutfu'l-lah Kaḡmīrī, (came to Persia, was alive in 1089/1678) .. 259v/235
 2062. — **Mahmūd Beg** (x/xvi) .. 245v/226v
 2063. — Muḥammad Adam, a converted Brahman of Kaḡmīr (India, beg. xii/xviii) .. 258/234v
 2064. **Salīm**, Muḥammad Qulī Tihīrānī (came to India, end xi/xvii) .. 254v/232
 2065. **Salīmī** Qalandar Turkman .. 252/230v
 2066. **Salḡūq Shāh** b. Salghar Shāh (Salḡūq of Fārs, 990-1062/1262-1263) .. 228v/215v
 2067. **Salmān** Jāhīrī Isfahānī (d. 999/1593-1594, probably 990/1582) .. 252/230v
 2068. — **Sawajī** (d. 769/1367-1368) .. 239/222
 2069. **Salḡīnī** Ardīstānī .. 252v/231
 2070. **Sam** Mīrḡ b. Imā'īl ḡafawī (middle x/xvi) .. 244v/226
 2071. **Samā'ī** Kaḡhālī (of Agra, d. 1091/1593 or 1010/1601-1602) .. 232v/231
 2072. — **Mahmūd** b. 'Alī of Marw (vi/xii) .. 228v/215v
 2073. **Samandar**, see Mīr Bannaq.
 2074. **Sāmī** Khurāsānī (beg. x/xvi) .. 238/221v
 2075. — **Lutī** 'Alī Beg b. Imā'īl Beg (end xi/xvii) .. 258v/234v
 2076. **Sāmīrī**, son of Haydarī Tahīrī (beg. xi/xvii) .. 245v/226v
 2077. — **Tūnī** (or Jūnābādī), Muḥammad Qāsim (beg. xi/xvii) .. 245v/226v
 2078. **Sāmī**, Šādiq Isfahānī (visited India, end xi/xvii) .. 300v/265v
 2079. **Sana'ud-Dīn** Arqam Fārisī (vii/xiii) .. 254/232
 2080. **Mīr** Sanad Kaḡhālī (end xi/xvii) .. 256v/233v
 2081. **Sana'ī**, Abū'l-Majd Majdūd b. Adam ḡhama'ī (d. 325/1131) .. 229/215v
 2082. **San'atī** (x/xvi) .. 299v/265
 2083. **Sanḡīlī**, Abū Sanjar ḡhama'ī (vii/xiii) .. 293/264
 2084. **San'ī**, see **Šīfī**.
 2085. **Sānī** .. 296v/265
 2086. — (another) (x/xvi) .. 290v/263
 2087. **Shāh** Sanjān, Rukmūd-Dīn Mahmūd (d. 397/1200-1201) .. 262v/237v
 2088. **Sanjar** (beg. xi/xvii) .. 254/231v
 2089. — **Muḥammad** Ḥāshīm, son of Haydar Mu'ammalī (India, xi/xvii) .. 252v/231
 2090. **Sanjari** .. 253/231
 2091. — (vi/xvi) .. 235/219v
 2092. **Saqī** .. 238/221v
 2093. — of Māwarā'n-nahr (x/xvi) .. 245v/226
 2094. **Saḡīmū** of Abāda (end xi/xvii) .. 257v/234
 2095. **Saḡḡā'ī**, Darwīsh (x/xvi) .. 238v/222
 2096. **Sarāb**, see **Ḥidā** ḡhānī
 2097. **Sarī** (Sarwī) **Šīwajī** (visited India, beg. xi/xvii) .. 298/264
 2098. **Sarīshīlī** Kabālī .. 251v/230
 2099. **Sarkhīshī**, Muḥammad Afḡal (India, beg. xii/xviii) .. 258/234v
 2100. **Sarmad**, see **Saḡīmū** d-Dīn Muḥammad .. 50/31v
 2101. — **Saḡīdā** (a Jew of Kaḡhān, came to India, end xi/xvii) .. 255v/223
 2102. **Sarmadī**, Muḥammad Sharīf Isfahānī (came to India, beg. xi/xvii) .. 254/232
 2103. **Sarwī** .. 238v/222
 2104. **Sarwī**, see **Sarī**.
 2105. **Sāḡī** Kaḡmīrī (India, died shortly before 1160/1747) .. 264v/236v
 2106. **Sattār**, **Šāhīḡ** (came to India, xi/xvii) .. 255v/232v
 2107. **Sawaḡīlī** **Guḡrānī** (India, d. 1031/1621-1622) .. 253/231v
 2108. **Sawaḡī**, 'Alī Akbar Qumī (India, xi/xviii) .. 261v/236v
 2109. **Sawaḡī** .. 244/225v
 2110. **Šayḡī** **Tūhrānī** (India, xi/xvii) .. 301/266
 2111. **Sayfū** d-Dīn **Bākharzī** (d. at Bukhārā in 658/1260) .. 235v/229
 2112. — **Isfaraḡī** **al-A'rajī** (d. 573/1177-1178) .. 236/220v
 2113. **Sayfū** l-mulūk **Damāwānī** .. 254/222

2114. Sayfi (beg. ix/xv) 244v/225v
 2115. — Bukhārī (ix/xv) 244v/226
 2116. — Harawī 244v/226
 2117. — Nishāpūrī, 'Alā'u'd-Dīn
 'All b. Ahmad (vi/xii) 236/220v
 2118. Sayqālī Yazdajirī (Burā-
 jirī?) (beg. xi/xvii) 299v/265
 2119. Sayrafi (xi/xvii) 300/265v
 2120. — (India, end viii/xiv) 293/261
 2121. Sayrī Jurhādāqānī 233v/231v
 2122. — Mashhadī 264/231v
 2123. — Qazwīnī (came to India,
 end x/xvi) 253v/231v
 2124. — Tihānī, Muḥammad (end
 x/xvi) 253v/231v
 2125. Sayyid, see Mihri.
 2126. — Sayyid 'Alī of Isfahān
 (came to India, xi/xvii) 254v/232
 2127. Sayyida bint Nāṣir (vi/xii) 236v/220v
 2128. Shādūn G'halqar (of
 Panjāb) 290v/259
 2129. Shafī Māzandarānī (a histo-
 rian, Isfahān, end xi/xvii) 290/258v
 2130. Shafī'ā, see Athar.
 2131. — Khurāsānī, a calligra-
 pher (d. 1081/1070-1071) 280v/258
 2132. — Nishāpūrī, Husayn Mu-
 ḥammadī (d. 904/1498-1499) 287/256
 2133. Shāh, see Mullā Shāh.
 2134. — Mir Qunī 275/246
 2135. — Nāgar Beg of Qumisha
 (came to India, middle xi/xvii) 275/246
 2136. Shāhādāt, Mirāl Shāh Bakhī
 (d. 1155/1742) 291/259
 2137. Shāhāq Murād (x/xvi) 267v/241
 2138. Shāhī (a poetess) 274/245v
 2139. Anār — Sahāwārī, Aq-
 Malik (d. 857/1453) 266v/240v
 2140. Shāhīdā Gīlānī (end xi/xvii) 289v/257v
 2141. Shāhīdī Qunī (of Gujrat,
 probably xi/xvii) 271/243v
 2142. Shāhīdā, Sangīn Beg Bada-
 khshī (lived in Gujrat, x/xvi?) 264v/238v
 2143. Shāhriyārī, see 'Imādī.
 2144. Shākīb, Muḥammad 'Alī Sak-
 hākī (xi/xvii) 291v/259v
 2145. Shākībī Isfahānī, Rūḥ (came
 to India, beg. xi/xvii) 285/254v
 2146. — Qunī 283v/254v
 2147. — Rāzī 285v/254v
 2148. Shākīr, Muḥammad Qulī Beg
 of Isfahān 289v/258
 2149. Shākīrā Tihānī (probably
 beg. xii/xviii) 290v/259
 2150. Shāmī Dīhistānī 266/240
 2151. Shāmī 274/245v
 2152. Shāmī Yazdī 286/254v
 2153. Shams-i-Shihābī 271/243v
 2154. — Zarkūb 270v/243
 2155. Shamsu'd-Dīn I Kurt. of
 Herat (643-677/1245-1278) 266/240
 2156. — II Kurt. of Herat (729-
 730/1328-1329) 266/240
 2157. — (v/xi) 265v/239v
 2158. — (another) 285v/254v
 2159. — Badakhshānī 271/243
 2160. — Bakhī (vi/xii) 265/239
 2161. — Bakhārī 271/243
 2162. — Bakhārī, Muḥammad 265/239
 2163. — Bustī (v/xi) 265v/239v
 2164. — Juwaynī, Muḥammad
 (vii/xiii) 266/239v
 2165. — Kirmānī 270v/243
 2166. — Kirmānī, b. Taghīm 265v/239v
 2167. — Nisawī, Mu'akkid 265/239
 2168. — Nishāpūrī, Muḥammad b.
 Muḥammad 265/239
 2169. — Šadr 271/243
 2170. — Šāhī Dīwan (end vii
 xiii) 263v/239v
 2171. — Shāhrestānī (end xi/xvii) 290/258v
 2172. — Shīrāzī, 'Abdu'l-lah (d.
 782/1380-1381) 270v/243
 2173. — Sīstānī, Muḥammad Šakrī 265v/239v
 2174. — Tablānī (lived in Herat,
 vi/xii) 265/239
 2175. Shams-i-Dabblagh Shīrāzī 285v/254v
 2176. Shamsī Badakhshī 271/243
 2177. — Hamadānī (d. 825/1422?) 285v/254v
 2178. Shānī Tākīā, Najaf Aqā (beg.
 xi/xvii) 273v/245
 2179. Shāpūr (or Farīd), Arjasp
 (visited India, beg. xi/xvii) 273v/245v
 2180. Sharaf, 'Abd 'Alī Qalandar
 'Irāqī (came to India, viii/xiv) 262/237
 2181. — Ardhistānī 276/246v
 2182. — b. Qādī Jahān Qazwīnī
 (x/xvi) 268v/241v
 2183. — Sharafu'd-Dīn Shufurwa
 (vi/xii) 264/238
 2184. — Tabezī (beg. xi/xvii) 276/246v
 2185. Sharafu'd-Dīn 'Alā'u'l-Mulk 264v/238v
 2186. — Bāzqī 268v/241v
 2187. — b. Fakhrī'd-Dīn Mas'ūd
 (end vi, xii) 263v/238
 2188. — Farīdī, Muḥammad b.
 Muḥammad 264v/238v
 2189. — Ghazawī, Kaṭṭāb, b.
 Rashīd Muḥammad (an early
 poet) 264/238
 2190. — Mansūr (an early poet) 264v/239
 2191. — Mīnyārī, b. Yahyā 263v/238

2192. **Sharafu'd-Din Muqattil** (an early poet) 203v/238
2193. — **Shirāzī, Faḥr al-Lah** (x/xvi) 264v/238v
2194. — **Tūsī** (an early poet) 264v/239
2195. — **Yazdī, 'Alī** (the famous historian, d. 858/1454) 268/241
2196. **Sharar Qumī, Kāsim** (xii/xviii ?) 292/260v
2197. — **Shirāzī, Mīrzā Ḥaḍī Qalandar** (d. 1107/1695-1696) 290v/259
2198. **Sharārī, 'Abdu'l-lah Beg** (in GU III 46, — 'Abdī Beg Shirāzī), brother of Shakkī Hamadānī (visited India, beg. xi/xvii) 270v/247
2199. **Sharīf Amālī** (India, d. Lahore, 1015/1604-1607) 270/246v
2200. — of Darulafādarān, near Isfahān, Muhammad Sharīf (end xi/xvii) 289v/258
2201. — **Jurjānī, awn. 'Alī** Shīrāzī (d. 797/1394-1395) 269/242
2202. — **Shīrāzī** (sa. end xi/xvii) 290/258v
2203. — **Tahrīzī** (x/xvi) 269v/242
2204. **Sharīf-i-Kāshī, see Kāshī**
2205. **Sharīfī** (viii/xiv) 270v/243
2206. — *see Ghazālī Andījānī*
2207. — **Sāhib Balkhī** (an early poet) 287/256v
2208. **Sharīmī, Nigām'u'd-Dīn Abmad** (beg. xi/xvii) 276/246v
2209. **Shatranjī** 268/241
2210. **Shawkat Bukhārī** (came to Herat in 1088/1677-1678, d. at Isfahān, beg. xi/xviii) 289v/258
2211. **Shawkarī, Abū'l-Qāsim b. Kamrān Mīrā** (d. in India 973/1563-1566) 264/238v
2212. — **Muhammad Ibrāhīm** (came to India, probably xi/xvii) 290v/258v
2213. **Shawqī Dārshijīndī** 280/234v
2214. — **Sāwajī, Muhammad Husayn** (visited India, end xi/xvii) 290v/258v
2215. — **Yazdī** 286/235
2216. **Shaykh of Qandahār** (or Mashhad) (India, beg. xi/xvii) 286/235
2217. **Shaykhī Ardabīlī** 273v/245
2218. — **Tabbāzī** (ix/xvi) 273v/244v
2219. **Shaykhzāda Bīrūnī**, son of Abū Sa'īd, 273v/245
2220. **Shāh Shīrī** 267v/241
2221. **Shāhī, Sharafu'd-Dīn** (beg. xi/xviii) 277/247
2222. **Shihābu'd-Dīn** (India) 273/244v
2223. — **Khalīd** 260v/240
2224. — **Maqtūlī** (d. 587/1191) 260v/240
2225. — **Samsarpuṭī, Ahmad al-Mu'ayyad** 260v/240
2226. **Shihābu'd-Dīn Sāwajī** (an early poet) 272v/244v
2227. — **Suhrawardī, Abū Ḥafṣ 'Umar** (d. 632/1234-1235) 261v/236v
2228. — **Tushfīzī, 'Alī** (xii/xviii) 273/244v
2229. **Shihāb al-Sultānī** 266/240
2230. **Shukastī** 270v/243
2231. **Shukūfī, Haydar** (lived in India) 285v/234v
2232. **Shukūhī Hamadqūlī** (xi/xvii) 290/258v
2233. **Shīrāzī, of Astrābād** (ix/xv ?) 270v/243
2234. **Shūrī of Syātkot, near Lahore** (end x/xvi) 286/255
2235. **Shūrī, Malik Shīrāzī** 277/247
2236. **Shūṭabī Gūnabādī** 273/246
2237. **Shiyūnī Qānī** 280/255
2238. **Shuraf, 'Abdu'l-lah, or 'Ibād al-Lah, of Qum** (beg. xi/xviii) 291/259
2239. **Shurayh Jūshqānī** (beg. xi/xvii) 270v/247
2240. **Shurayh Khwānsārī** (d. 1083/1672-1673) 290/258v
2241. **Shurfarwa, see Sharaf**
2242. **Shuhrat, Shaykh Husayn** (came to India, d. 1149/1736-1737) 292/260
2243. **Shuhādī, Mīr Husayn of Khurāsān** 271/243v
2244. — **Khurāsānī** (lived in Isfahān, probably xi/xvii) 286/235
2245. **Shāh Shujā', Abū'l-Fawāris b. Muhammad Muzaffar** (the Muzaffaride prince, d. 783/1381) 267v/241
2246. — **Isfahānī, a relation of Abū'l-Faḥr Sīstānī, q.v.** 287/256
2247. — **Kāshī** (d. 953/1548) 275/246
2248. **Shujā'u'd-Dīn Mahmūd Isfahānī**, son of Khalīfa Sultān (probably end xi/xvii) 275v/246v
2249. **Shujā'ī Mashhadī** 276/246v
2250. **Shūlchī, Bābā** 271/243v
2251. **Shukrī Qunduzī** 270v/243
2252. **Abū Shukūr Balkhī** (iv/x) 5v/5v
2253. **Shur'a, Muhammad**, son of Sa'īd Tabīb Ardīstānī (probably beg. xii/xviii) 291/259v
2254. **Shurūrī Kāshānī** (beg. xi/xvii) 276v/247
2255. — **Nishāpūrī** (x/xvi) 276v/247
2256. **Šukrī, Sultān Muhammad Astrābādī** (x/xvi) 294v/262
2257. **Sībī Rāzī**, lived in Isfahān 251 —
2258. **Sikandar Māzandarānī, Muḥammad Ridā** 251v/236v
2259. **SHĀ'ī Isfahānī, Jalālu'd-Dīn Hasan** (beg. xi/xvii) 299/264v
2260. — **Khurāsānī, Hasan Beg** (India, beg. xi/xvii) 299v/265
2261. **Šīmī Nishāpūrī** 244v/225v
2262. **Šimī** (or Šawfī) 290v/265

2263. **Sipāhī**, Shāh Ḥasan Arghūn 238/222
 2264. **Siraj** .. 238/222
 2265. **Strāju'd-Dīn** Minhāj (vii) 237/221
 2266. — **Sikrī** (vi/xii) 237/221
 2267. **Strāju'd-Naqqāsh**, see Naqqāsh.
 2268. **Sirājī**, Muḥammad Qāsim Jajarmī, lived in Isfahān 251/230
 2269. **Siyādat**, Jalālū'd-Dīn of Lāhūr (India, beg. xi/xviii) 258/234v
 2270. **Subḥānī** Ardīstānī 251/230
 2271. **Subḥī** Awbāhī (x/xv) 294/231v
 2272. — **Māzandarānī** (end xi/xvii) 301/266
 2273. — **Tāy Sirkānī**, Bayram Beg (xi/xvii) 300v/263v
 2274. — **Yazdapūrī** (Bardjūrī?) (India, xi/xvii) 298/264
 2275. **Sūfī**, 'Alā'ud-Dīn Muḥammad b. Mu'izzū'd-Dīn Muḥammad (end xi/xvii) 301v/266
 2276. — **Ardestānī** .. 295v/262v
 2277. — **Shīrāzī** 300v/263v
 2278. **Sahayfī**, Amīr Nigāmū'd-Dīn Ahmad Shaykhūm (ix/xv) 244/235v
 2279. **Shabbāṭī** 298/264
 2280. **Shahrāb Beg** (xi/xvii?) 254/232
 2281. **Shāhan**, Aqā Nālā Shīrāzī (middle xi/xvii) 250/235
 2282. **Sūkhā Kirmānī** .. 244/235v
 2283. **Sulaymān Shāh** (Saljūqide of Irāq, 554-556/1159-1161) 228v/215v
 2284. — **Mīrāḥ** b. Tahmāsp (d. the 7th Sha'bān 976/the 25th Jan. 1569) 232/230v
 2285. **Sultān**, see 'Imādī.
 2287. — 'Alī (ix/xv) 239/222
 2288. — 'Alī Maḥḥadī 238v/222
 2289. — **Khaḍīja Sultān Begum** of Isfahān (was alive in 1160/1747) 259v/235
 2290. — **Khān Zamān** 'Alī Quṭb Khān (India, d. 975/1567-1568) 236v/220v
 2291. — **Muḥammad Khandān** (ix/xv?) 251v/230v
 2292. — **Muḥammad Qunī** (beg. xi/xvii) 251v/230v
 2293. — **Muḥammad Rashī** 251v/230v
 2294. — **Muḥammad Tahzīzī**, lived in Isfahān 251v/230v
 2295. — **Shāh** (Maḥmūd, Khwārizm Shāh, reigned in 568/1172, d. 589/1193) 228v/215v
 2296. — **Walad** (son of Rūmī, beg. viii/xiv) 223v/215
 2297. **Sundūqī**, Nūru'd-Dīn — 437v
 2298. **Surat**, Muḥammad Husayn of Amul (xi/xvii?) 258/234
 2299. **Surūdī** Khurāsānī (beg. x/xvii) 238v/222

2300. **Surūdī** Khwānāsārī (x/xvii) 251v/230v
 2301. **Surūrī**, 'Alīm Beg Kābulī (India, beg. xi/xvii) 251/230
 2302. — **Muḥammad Qāsim Kābulī** (lived in Isfahān, visited India) 251/230
 2303. — **Yazdī** (came to India) 251/230
 2304. **Surūsh**, Martadā Quṭb Beg (end xi/xvii) 254/232
 2305. **Sūstī** (Hasharī?) 244/225v
 2306. **Suwaydaq** (an early poet) 228v/215v
 2307. **Sūzanī**, Shamsū'd-Dīn Abū Bakr Muḥammad b. 'Alī, Kābulī Samarqandī (vi/xii) 235v/220
 2308. **Sūzī** Lāhūrī (India, beg. xi/xvii) 253/231v
 2309. — **Sawājī**, lived in Isfahān 253/231
 2310. **Tabakhī** Qazwīnī (beg. xi/xvii) 317v/279v
 2311. **Hājī Tabbākh** Samarqandī 128/143
 2312. **Tabī** Qunī, Muḥammad Bāqir (end xi/xvii) 98v/108
 2313. **Tabī** Qazwīnī (xi/xvii) 320v/282
 2314. — **Samānī** (beg. xi/xvii) 317v/279v
 2315. — **Sistānī**, Kamālū'd-Dīn Husayn .. 317v/279v
 2316. **Tabīb**, 'Abdu'l-Bāqī Isfahānī (came to India. Born in 1127/1715) 320v/282v
 2317. **Tābrī** Harawī .. 97/105
 2318. — **Khwānāsārī**, Adina Quṭb (d. 1008/1599-1600) 97/103v
 2319. — **Shīrāzī**, Mīr Muḥammad (d. 1005/1596-1597) 97/105v
 2320. **Tadharwī** Qazwīnī, a relation of Nargīs, q.v. 97/105
 2321. **Shāh Tāhīr** .. 316/278
 2322. **Abū** — b. 'Abdu'l-lah 28/28
 2323. — **Beg Ardīstānī** 316v/278v
 2324. — **Harawī** .. 316v/278v
 2325. — **Qandahārī** .. 316v/278v
 2326. — **Tafriṣhī** (visited India, xi/xviii) 320v/282v
 2327. — **Turbatī** .. 320/282
 2328. — **Tāy Sirkānī** (a historian, beg. xi/xvii) 320/282
 2329. **Bābā** — 'Uryān (vii/xiii) 310v/277v
 2330. — **Wahīd**, see Wahīdī.
 2331. **Tāhīrī** Nāmī (d. 1023/1614) 316v/278v
 2332. **Tahmāsp I**, the Safawide (930-984/1524-1576) 318/280v
 2333. **Tā'ib** Tafriṣhī (end xi/xvii?) 102/112v
 2334. **Tā'ibā** Jurbālaqānī (xi/xviii) 102v/113

2335. **Tā'ib**, Muhammad 'Alī Gai-
pāyagānī (xi/xvii) 320v/282
2336. **Tā'iri** (end ix/xv) 316/278
2337. — (another) 316/278
2338. **Tāju'd-Dīn** Sarakhsī 96v/105
2339. — **Tamrān** (t) Shāh (vi/xii) 96v/105
2340. **Tajallī** Ardakānī, 'Alī Ridā
(visited India, d. after 1072/1081-
1082) 99/108
2341. — **Istahānī**, Hāfiḥ Muḥam-
mad Muḥsin 102/112v
2342. — **Kāshī** (came to India, d.
1021/1012) 97/105v
2343. — **Sammānī** (xi/xvii ?) 97/105v
2344. **Takāsh**, Sultān (568-596/1122-
1200) 98v/107v
2345. **Talḥa** Marwazī 316/278
2346. **Talī'a** Bashī, Muḥammad
Muḥsin 320v/282v
2347. **Tālib** Amulī (xi/xvii) 316v/278v
2348. — **Qilānī** 316v/278v
2349. — **Istahānī** 320/282
2350. **Bāḥ** — **Istahānī** (visited
India, beg. xi/xvii) 316v/278v
2351. — **Jā'arūf** (lived in Shirāz,
d. 854/1450) 316/278
2352. **Abū** — **Shahrastānī** 316v/278v
2353. — **Tabrīzī**, Abū **Tālib** (beg.
xi/xvii) 318/280
2354. **Tāḥi** 317v/279v
2355. — **Yazīdī** 317v/279v
2356. **Tammānā**, Abū Ḥ. Ḥasam (beg.
xii/xviii) 100/109v
2357. — **Muḥammad** 'Alī of
Kābul (end xi/xvii) 99v/109
2358. **Tamkīn**, Sayyid Ridā Khān,
of Bam (born 1109/1697, came to
India) 99v/109
2359. **Tanḥā**, Muḥammad Sa'īd
Ḥakīm Qumī (beg. xi/xviii) 100/110
2360. **Tāqī** Bokhārī (x/xvi ?) 316/278
2361. **Taqī** Awhadī, Taqīyyu'd-Dīn
Muḥammad Balyānī (came to
India in 1015/1696-1697, comp.
tadhkiras: 'Arafāt, *Koḥ-i-irfān*,
etc. Cf. IVASB 733) 98/107
2362. — **Hamadānī** (India, beg.
xi/xvii) 97v/106v
2363. **Aqā** — **Istahānī** b. Aqā Malik
Mu'arrif (India, beg. xi/xvii) 98/106v
2364. — b. Khwāja Qāsim Khurā-
sānī, *sura*. Samsār (India, middle
xi/xvii) 98/106v
2365. — **Mīr Muḥammad Taqī** of
Mashhad (d. 1149/1736-1737)
102v/113
2366. — **Nishāpūrī** (India, beg.
xi/xvii) 97v/106
2367. — **Pirzād** (India, beg. xi/
xvii) 97v/106v
2368. — **Shahrastānī**, *sura*. Taqī-
yā-i-Lang (beg. xi/xvii) 97v/106v
2369. **Taqīyyu'd-Dīn** Qumī 97/105v
2370. **Taqīyā** **Istahānī** 99v/109
2371. — **i-Shushtarī** (India, beg.
xi/xvii) 97v/106
2372. **Tarkhānī** 97/106
2373. **Tarkkashī** **Ilāqī** 96v/105
2374. **Tarzī** **Shīrāzī** (d. 992/1584)
317v/280
2375. **Tasallī**, *see* **Tammānā** (Abū Ḥ.
Ḥasam).
2376. — **Astribādī**, Mīr Mo'ayyid
(visited India, xi/xvii ?) 102/112v
2377. — **Shīrāzī**, Ibrāhīm (came
to India, xi/xvii) 100/110
2378. **Tashbīlī** **Kāshī** (India) 97v/106
2379. **Tasīm**, Muḥammad Ḥashim
Shīrāzī (India, beg. xi/xviii) 101v/112
2380. **Tasallī**, **Tālib** **Istahānī** (came
to India, end xi/xvii) 102/112v
2381. **Tā'ib**, Mīrāḥ Muḥsin of
Istahān (d. shortly before 1151/
1739) 102/112v
2382. **Tawqī** **Tabrīzī** (end x/xvi)
318/280
2383. **Tayyān** **Bamī** 316/278
2384. **Tazīm**, Muḥammad **Taqī** of
Balfurūsh (alive in 1100/1747)
102/113
2385. **Thābit** (India, end xi/xvii)
103v/114v
2386. — **Muḥammad** **Aftal** (an
Indian, d. 1151/1738-1739) 103v/114v
2387. — **Muḥammad** 'Azīm, son
of Muḥammad **Aftal** **Thābit** (an
Indian, born 1122/1710) 104/115v
2388. **Thānā** 103/114
2389. — **Ḥusayn** **Mashhadī** (came
to India) 102v/113v
2390. **Thānī**, 'Abbās II (1052-1077/
1642-1667) 103/114
2391. — **Khān** (India, x/xvi) 103/114
2392. **Thaqīb**, **Mafakhr** **Ḥusayn**
(Indian, xi/xvii) 103v/114v
2393. **Thawrī**, **Mullā** 'Alī **Gāw** 103/114
2394. **Toghrul**, **Saljuqide** prince
(573-590/1177-1194) 315v/277v
2395. **Tufaylī** **Hiḥārī** 318/280
2396. — **Mīr** **Ḥusaynī** 317v/280
2397. — **Jalāl**, **Amīr** **Ḥusayn**
(end ix/xv) 315v/277v
2398. — **Lahījī** 320/282
2399. — **Mashhadī** (end xi/xvii)
318/280
2400. **Tughān** **Shāh** b. Muḥammad
al-Mu'ayyad 315v/277v
2401. **Tughrā** **Mashhadī** (India,
middle xi/xvii) 320/282
2402. **Tulū** **Kashmīrī** (India, beg.
xi/xvii) 318/280
2403. — **Khwānsārī** 320/282
2404. **Turābā** **Istahānī** (xi/xvii)
100/109v
2405. **Turābī** **Kirmānī** 97/106

2406. Turābī Mashhadī (came to India, x/xvi) .. 97v/106
2407. Tūsi (ix/xv) .. 316v/278v
2408. 'Ubayd Zākānī (viii/xiv) .. 343v/297v
2409. 'Ubaydu'l-lah Khān (Shay-bānī, 946-948/1533-1539) .. 344/298
2410. 'Udhārī (beg. xi/xvii) .. 353/303
2411. Ufat, 'Abdu'l-lah (India, xi/xvii) .. 60/62
2412. Ufatī .. 50/51
2413. — (brother of 'Alī Naqī of Kamara, xi/xvii) .. 47v/48v
2414. — Turbātī, Husayn (came to India, end x/xvi) .. 70/51
2415. Ughl Beg (800-833/1447-1449) .. 49v/51
2416. 'Ulwī, 'Alī Qulī Farāshī .. 365/311
2417. — Muhammad Tāhir Kāshānī (end xi/xvii) .. 369/313
2418. — Khān, Murāmīdu'l-Mulūk, Muhammad Hāshim (born 1080/1669-1670, came to India, d. after 1151/1739) .. 373/315
2419. 'Umar Khayyām, see Khay-yām.
2420. — b. Mas'ūd b. Abūmad, Tājir'd-Dīn (end x/xi) .. 328/287
2421. Ummadī (x/xvi) .. 51/52v
2422. Ummid Balkhī, Niyāz (d. a few years before 1160/1747) .. 65v/69v
2423. — Hamadānī, Qiribāsh Khān Muhammad (Persia and India, d. 1159/1746) .. 75/81
2424. Ummidī Bāzī, Arjāsep (x/xvi) .. 28v/28v
2425. Unai, 'Abdu'r-Rahmān b. Bakhtiyār Beg (came to India, d. 1025/1616) .. 52/53v
2426. — Hasan Beg b. 'Alī Beg Shāhān-oghūl Dhū'l-Qadar (came to India under Jahāngīr) .. 52/53v
2427. — Isma'īl Beg Shāmīlū (d. India, 1029/1616) .. 52v/54
2428. — (Anīs) Yūl-Qulī Beg Shāmīlū (author of Mahmūd-u-Ayān) (India, beg. xi/xvii) .. 52v/54
2429. 'Uṣṣurī, Abū'l-Qāsim (d. 431/1039-1040) (here 631, in both copies) .. 341v/296v
2430. Urdughay Beg .. 47v/48v
2431. 'Urū Shīrakī (India, d. 968/1590) .. 353/303
2432. 'Uthmān, or 'Uthmānī, see Mukhtārī.
2433. — Harawī, Abū'l-Faiz (vi/xii) .. 330/293
2434. Uways, Sultān, b. Shaykh Hasan Nōyān (767-776/1356-1374) .. 31v/32
2435. Wāḡib Isfahānī, 'Alī Asghar (India, beg. xii/xviii ?) .. —/483v
2436. Wāḡib Isfahānī, Aqā Zamān (end xi/xvii) .. —/482
2437. Abū'l-Wafā' (d. 835/1431-1432) .. 19v/18
2438. — 'Alī Mardān Beg (xii/xviii) .. —/482v
2439. — Muhammad 'Alī (came to India, xii/xviii ?) .. —/483v
2440. — Qumī, Sharaf'd-Dīn 'Alī, vers. Aqāsi (born 1157/1724-1725, came to India 1162/1749) .. —/482v
2441. — Sirkānī, Muhammad Kāzīm (xii/xviii) .. —/482v
2442. — Zamīn-Dāwarī, Ibrāhīm (xii/xviii) .. —/483v
2443. Wafā'ī, see Zamānī .. 223/212
2444. — Harawī (came to India, was alive in 1018/1609-1610) .. —/479
2445. — Isfahānī (vers. Kūr) .. —/479
2446. — Mashhadī .. —/465
2447. — Shīrāzī .. —/465
2448. Wāḡhat, 'Abdu'l-lah b. Isma'īl Ghānī (end xi/xvii) .. —/482v
2449. Wāḡhatī Khurāsānī .. —/479
2450. Wāḡib Isfahānī, Hasan (end xi/xvii) .. —/481v
2451. Wāḡid .. —/465
2452. — Isfahānī .. —/465v
2453. — Isfahānī, Shāh Taqī (end xi/xvii) .. —/481v
2454. — Kirmānī .. —/465v
2455. — Rajab 'Alī Tabrizī (d. 1680/1689-1670) .. —/481v
2456. Wāḡid Qazwīnī, Tāhir (beg. xii/xviii) .. —/486v
2457. Wāḡidī (came to India, end x/xvii) .. —/465v
2458. Wāḡhat, Imām Qulī .. —/481v
2459. — Jamāl'd-Dīn Muhammad Tabatabā'ī (visited India, xi/xvii) .. —/482
2460. Wāḡhī Bāḡī (end x/xvi) .. —/466v
2461. — Jūshqānī (came to India, d. 1012/1603-1604) .. —/478v
2462. Wāḡī, Muhammad Rafī' Qazwīnī (beg. xii/xviii) .. —/484
2463. Wāḡī, Muhammad Amīn Kirmānī .. —/466
2464. Wāḡhī Harawī (India, was alive in 1019/1610-1611) .. —/466v
2465. — Karī (beg. xi/xvii) .. —/466
2466. — Tāfrishī (India, end x/xvi) .. —/466
2467. Wālā, Murtaḡā Qulī Beg (India, end xi/xvii) .. —/483v
2468. Wāḡid, see Sultān Wāḡid.
2469. Wafā'ī Andīkānī .. —/479v
2470. — Sirkānī, Hājī Muhammad .. —/479v
2471. Wālī, Najaf Qulī Beg (xi/xvii) .. —/482

2472. **Wali** Dush-i-Bayāḥī (beg. xi/xvii) — 480
 2473. — Khān Gurjī — 480
 2474. — Qalandar (ix/xv) — 465v
 2475. **Wālib**, see **Ālhar**.
 2476. — Burūjirdī, Muḥammad Husayn Beg — 481v
 2477. — Dāghistānī, 'Alī, Qulī (born at Isfahān, 1124/1712) — 491
 2478. — Yūsuf (beg. xii/xviii) — 481v
 2479. **Wālihi** Bukhārī, 'Ata — 465
 2480. — Harawī (end ix/xv) — 465
 2481. — Qumī (was alive in 1100/1694-1695) — 465v
 2482. Wāsiq, Muḥammad Ikhlāṣ (an Indian, beg. xii/xviii) — 482v
 2483. Wāqif Khalkhālī (end xi/xvii) — 482v
 2484. Wāqifī, Ibn 'Alī Mashhādī (came to India) — 465
 2485. **Waqḡarī**, Ghāzī, son of Jānī (India, beg. xi/xvii) — 480v
 2486. — Mu'izzu'd-Dīn Isfahānī (came to India) — 479v
 2487. — Muḥammad Amīr Yazdī — 481v
 2488. Wārasta Rāzī, Imām Qulī (visited India, d. 1075/1664-1665) — 482
 2489. **Wārithi** Ardabīlī — 466
 2490. — Sabzwālī (visited India) — 466
 2491. **Wasfī** — 479
 2492. — (an early poet) — 479
 2493. — 'Abdu'l-lah Mushkīn Qalam (India, d. 1025/1616) — 479
 2494. **Abdu'l-Wasī** — 503/51v
 2495. Wasīb Qandahārī (xi/xvii) — 482
 2496. Wāṣil, Muḥammad Amīn Lāhijī — 482
 2497. Wāṣil Isfahānī — 479
 2498. — Rāzī, Muḥammad Ṭāhīr (India, beg. xi/xvii) — 479
 2499. Wasīf, Padu'l-lah (x/xvi) — 465
 2500. **Wāthiq** Isfahānī, Mullā Maḥdī (end xi/xvii) — 482
 2501. — Nāḥṣpūrī (visited India) — 482
 2502. Watwāt, see Rashīdu'd-Dīn.
 2503. **Waysī** (India, x/xvi) — 465v
 2504. — Harawī (end ix/xv) — 465v
 2505. Wilāyatī Astrābādī — 480
 2506. Wīṣṣī Hamadīnī — 479
 2507. **Wuḡūrī**, Muḥammad Sharīf (India, end x/xvii) — 480v
 2508. — Tabrizī (beg. xi/xvii) — 479v
 2509. **Yabyā** (brother of Marwārid, q.v.) — 480v
 2510. **Mir** — (end xi/xvii) — 490v
 2511. — **Hajjī** Isma'īl — 489
 2512. **Yabyā** Jān Gūlmī — 489v
 2513. — Kāshī (or Qumī), Mīr — 490v
 2514. — Khān (India, born 1070-1068-1669, d. 1100/1747) — 491
 2515. — Lāhijī (visited India, end xi/xvii) — 489
 2516. — Qazwīnī, Mīr (d. 901/1490) — 489v
 2517. — Uzbeḡ (beg. xi/xvii) — 490
 2518. Yakāna Balkhī (India, x/xvi) — 490v
 2519. Yaktā, Ahmad Yār Khān b. Allahyār Khān (India, d. ca. 1146/1733-1734) — 490v
 2520. Yāngghūrehi of Māwarā'n-nahr — 425v
 2521. Ibn Yamin, Fakhr'u'd-Dīn Muḥammad (d. 723/1323) — 26/25v
 2522. **Yamīnī** Gurjī (end x/xvi) — 490
 2523. — Muḥammad b. 'Uthmān (v. xi) — 489
 2524. — Samānī (end x/xvi) — 490
 2525. Yaqīn, Jalāl Kāshī (end xi/xvii) — 490v
 2526. **Yaqīnī** Harawī (ix/xv ?) — 490
 2527. — Lāhijī, 'Abdu'l-lah (xi/xvii) — 489v
 2528. Ya'qūb Kashmīrī — 490
 2529. — Mīrās Untājī (end x/xvi) — 490
 2530. — b. Ḥusn Ḥasan (884-890/1479-1490) — 489v
 2531. Yār Muḥammad Bakhtī (end ix/xvi) — 489
 2532. **Yārī** Astrābādī — 489
 2533. — Shīrāzī (beg. xi/xvii) — 489
 2534. — Yazdī — 490
 2535. Yatīm, Mahmūdā Yazdajirī (Burjīrdī ?) — 490v
 2536. Yūnus Alharī (visited India) — 490
 2537. **Yūsuf** Asarun Astrābādī — 490
 2538. — Rīf (?) (beg. xi/xvii) — 490v
 2539. — Beg Chāushī (end x/xvi) — 490
 2540. — (or Yūsuf) Jurhādāqūl, Muḥammad Yūsuf (beg. xi/xvii) — 490v
 2541. — Kashmīrī, Muḥammad Yūsuf — 490v
 2542. — Khān (came to India, end x/xvi) — 490v
 2543. — Khwānsārī — 490v
 2544. — b. Rukn'u'd-Dīn of Mayhana — 490
 2545. Yūsuf Ṭālibī (x/xvi) — 490
 2546. **Zāhid**, Qāsim of Isfahān (end xi/xvii) — 224/212v
 2547. **Zahīra**'d-Dīn Fāryādī, Ṭāhīr b. Muḥammad (d. 598/1202) — 321v/283

2548. **Zahīru'd-Dīn** Jurbādaqānī
(an early poet) 322v/284
2549. — Nisawī Wafī (ca. 900/
1204) 321/283
2550. — Samarqandī, Muḥammad
b. 'Alī Kātib (vi/xii), author of
two treatises: *شمع الظهير* and
اعراض الرياسة في اعراض السياسة
322v/283v
2551. — Sanjārī Naṣīr (vi/xii) 321/282v
2552. — Sarakhsī, Yahyā (vi/xii)
321/282v
2553. — Shofurwa, 'Abdu'l-lah b.
Sharafī'd-Dīn 'Umar (vi/xii) 321/283
2554. **Zahīrā** Lāhijī (end xi/xvii)
327v/287
2555. — Nihāwandī (xi/xvii) 327v/287
2556. **Zā'ir** Dāmghānī, Isma'īl (end
xi/xvii) 224v/212v
2557. — Hamadānī (visited India,
end xi/xvii) 224v/212v
2558. **Zā'ir**, Bihī 222/211
2559. — Mashhūfī 222/211
2560. **Zajrī** (x/xvi) 222v/211
2561. **Zakī**, Sa'du'd-Dīn Ardīstānī (visit-
ed the Deccan in 995/1587) 224/212v
2562. — Hamadānī (d. 1139/1718)
222v/211
2563. — Kāshgharī Latīfu'd-Dīn
(called also Zakī Marāghūl, vi/
xii) 221v/210v
2564. **Zamānā** i-Lāhijī 224v/212v
2565. — i-Mashhūr, see Mashhūr.
2566. — i-Naqqāsh Ardīstānī
224/212v
2567. — i-Zarknash (Farībī) Iṣfā-
hānī (came to India, middle xi/
xvii) 409v/343v
2568. **Zamānī** (Wafā'ī) 223/212
2569. — Hanā-tarāsh Tabrīzī
223v/212
2570. **Zamānī**, Muḥammad Zamān
Sīstānī 223v/212
2571. — Yazdī, Muḥammad Za-
mān (beg. xi/xvii) 223v/212
2572. **Zārī**, Muḥammad Qasīm
Iṣfahānī 222/211
2573. — Kamānchu Shīrāzī (end
x/xvi) 222/211
2574. Zarkūb, Ja'far Iṣfahānī (d.
1133/1720) 224v/212v
2575. **Zarīfī**, Muḥammad Beg (came
to India, end x/xvi) 322v/284
2576. **Zayn** 222/211
2577. — Khān Kokūlāsh (India,
end x/xvii) 224/212
2578. **Zaynu'd-Dīn** Khwāfī (d. the
2nd Shawwāl 833/the 24th June
1430) 222/211
2579. — Nisawī 222/211
2580. — Qahpāyā, Mahmūd (end
x/xvi) 224/212
2581. — Tāybadī, Abū Bakr
(d. 791/1389) 27v/27v
2582. **Zaynā**, see Hījāli.
2583. **Zaynāl** Beg b. Aḥlān of Gur-
jīstān (Caucasia, beg. xi/xvii) 224/212v
2584. **Zillat-lah**, Qutb Shāh (Abdu'l-
lah i. 1020-1083/1611-1672 i.)
222v/284
2585. **Zinatī** 'Alawī (v/xi) 221v/210v
2586. — Astrābādī 224/212
2587. — Natanzī, Sayyid Husayn
(end xi/xvii) 224v/212v
2588. **Zinda Dī** 223v/212
2589. **Ziyānī** 222v/211
2590. **Zuhūrī** Turehīzī (India, xi/
xvii) 322v/284
2591. **Zulāli** Harawī (ix/xv ?) 223/211v
2592. — Khwānsārī (beg. xi/xvii) 223/211v
2593. — Urganjī 223/212
2594. **Zulfi** (beg. x/xvi) 223/212

The present copy begins as usual:

تذکرہ معجل خاطر قدس (sic, usually مائثر عاجدان الہ)

The colophon contains the date 'the 14th Dhū Qa'da of the 35th year.' Judg-
ing from the appearance of the MS., it is very likely that the '35th year' belongs
to the reign of 'Alam Shāh, and therefore is 1208/1794.

Fl. 438; 8 12.25 x 8.75; 10.5 x 6; ll. 21, within jadvāls. Or. thin brownish
paper. Ind. nast., occasionally by a different, more careful hand (as on fl. 113-148,
323-340, etc.). Cond. tol. 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-Āzād.

سر آزاد

H 446.

A *tadhkira* of the Persian poets who lived in India during the
XI and XII/XVII-XVIIIc., with a number of biographies of the

poets of Balgrām. It was composed in 1166/1753 by Azād, whose full name was Ghulām 'Alī Khān Husaynī Wasīfī Balgrāmi (born 1116/1704-1705, d. 1200/1786). See GIPh 215, EIO 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. Mir 'Abd'l-Jalīl Husaynī Balgrāmī, d. 1138/1725-1726 f. 59
2. Afzāl, Faqīrū'l-lah Lāhūrī (middle xi/xviii c.) f. 49v
3. 'Aḥḡālī, Muḥammad Naṣīr, d. 1103/1750 f. 47v
4. Sayyid Ahmad b. 'Abd'l-lah Balgrāmī, d. 1161/1748 f. 81
5. Aḥsan, Aḥsanū'l-lah Zafar Khān b. Ab'l-Hasan Turbatī, d. 1073/1092-1093 f. 21v
6. 'Aḡāb, Sayyid Qurayshī Balgrāmī (xi/xviii c.) f. 73
7. 'Alī, Nīmat Khān Muḥammad Shīrāzī, d. 1121/1700 f. 33
8. 'Alī Naṣīf of Kamara, d. 1041/1031-1032 f. 8
9. Sayyid 'Alī Rīdā b. 'Abd'l-lah Balgrāmī (middle xi/xviii c.) f. 86
10. Anīsī Shāhī, of Burhānpūr, d. 1013/1004-1005 f. 2v
11. Andas, Rīdā b. Nūrī d-Dīn Shīstārī, lived in Haydarābād (middle xi/xviii c.) f. 49
12. 'Arīf, Muḥammad 'Arīf Balgrāmī, (end xi/xviii c.) f. 87v
13. Arzāl, Sīrājū'd-Dīn 'Alī Khān Akharābādī f. 50v
14. Ashuṣ, 'Ināyat Khān Muḥammad Tāhir, d. in Kashmir, 1071/1060-1061 f. 21v
15. Ashraf, Muḥammad Sa'īd Māzandarānī (end xi/xvii c.) f. 28v
16. Auḡī Natānī (beg. xi/xvii c.) f. 12v
17. Azād, Ghulām 'Alī Balgrāmī f. 70
18. Sayyid 'Aḡīmū'd-Dīn b. S. Najābat Balgrāmī, d. 1163/1750 f. 83
19. Bādhīl, Bāfī Khān Mashhadī, d. 1123/1711 f. 30v
20. Bīdīl, 'Abdu'l-Qādir, d. 1133/1721 f. 39
21. Bīkhabar, 'Imātu'l-lah b. Latīfū'l-lah Balgrāmī, d. 1142/1729-1730 f. 73
22. Dāmīrī, Shaykh Nīzām Balgrāmī, d. 1003/1594-1595 f. 56v
23. Dānīsh, Mīr Raḡī Bīdāwī Mashhadī, xi/xvii c. f. 20v
24. Dardmand, Faqīh (end xii/xviii c.) f. 53v
25. Dast-i-Ghayb, Nīzām Shīrāzī, d. at Shīrāz, 1029/1620 f. 7v
26. Dhakāḡ Hamadānī, d. 1030/1620-1621 f. 7
27. Diyā'u'l-lah Balgrāmī, d. 1103/1691-1692 f. 58v
28. Faḡhīfīr, Muḥammad Husayn, d. at Allahābād, 1028/1619 f. 7
29. Faqīr, Mīr Nawāzish 'Alī b. 'Imātu'l-lah Balgrāmī, d. 1107/1753-1754 f. 77v
30. Farajū'l-lah Shīstārī (xi/xvii c.) f. 21
31. Farīd, Sayyid Asadu'l-lah Balgrāmī, d. 1149/1736-1737 f. 82v
32. Faḡhīl (beg. xi/xvii c.) f. 10
33. Faḡhī Ardīstānī (beg. xi/xvii c.) f. 10
34. Fayḡī Akbarābādī, well-known poet (d. 1094/1595) f. 2
35. Fayyāḡ, 'Abdu'r-Razzāq Lāhījī (end xi/xvii c.) f. 28
36. Fīrḡatī, Abū Tarāb Jūshijānī, d. 1028/1619 f. 7
37. Fitrat, Mīrā Khān Murīzu'd-Dīn Muḥammad, d. 1101/1089-1090 f. 31v
38. Ghālīb, Asadu'l-lah, middle xii/xvii c. f. 48
39. Ghāṣī, Muḥammad Tāhir Ushadī Kashmirī, d. 1079/1068-1069 f. 24
40. Gharīb, Karāmū'l-lah b. 'Imātu'l-lah Balgrāmī, d. 1160/1755-1756 f. 78
41. Ghulām Muṣṭafā b. 'Abd'l-lah Balgrāmī (end xii/xviii c.) f. 79
42. Ghulām Naḡīb b. Muḥammad Bāqir b. 'Abd'l-Hamid Balgrāmī, born 1111/1699-1700, d. 1163/1750 f. 72
43. Gulshan, Sa'adu'l-lah Dihlāwī, d. 1141/1728-1729 f. 42v
44. Ḥādīq, d. after 1054/1645-1646 f. 21
45. Ḥasīn, Muḥammad 'Alī f. 49v

45. Ifrikhār, 'Abdu'l-Wahhāb Dawlatābādī (end xii/xviii c.) f. 56
46. Ijād, 'Alī Naqī (end xii/xviii c.) f. 55v
47. Mir Ilahī Asadābādī, d. 1004/1653-1654 f. 19v
48. Imā, Muḥammad Ḥusayn Balgrāmī (middle xii/xviii c.) f. 85v
49. Imād, Ghulām Ḥusayn Ḥāshimī Burhānpūrī (end xii/xviii c.) f. 36v
50. 'Ishqī, Barakatu'l-lah b. Sayyid Uways b. Sayyid 'Abdu'l-Jalīl Balgrāmī, d. 1142/1729-1730 f. 58
51. 'Izlat, 'Abdu'l-Wahī b. Sa'dī'l-lah, lived in Dihli (end xii/xviii c.) f. 54
52. Jalāl b. Mu'min, d. 1049/1630-1640 f. 11v
53. Jir'at, Muḥammad Ḥashim b. Muḥammad Shaḥī b. 'Alī Ghānī, *sur.* Mūsawī Khān (end xii/xviii c.) f. 54v
54. Kalīm, Abū Ṭālib Ḥammādī, d. in Kashmir, 1061/1651 f. 18v
55. Khālīq, Sayyid Ḥusayn Imtiyāz Khān Iṣfahānī, d. 1122/1710-1711 f. 35v
56. Kīrāmī, d. 1156/1743-1744 f. 42v
57. Māhūr, Muḥammad 'Alī, d. 1089/1678-1679 f. 27v
58. Maḥsīn, Sayyid Barakatu'l-lah Balgrāmī (xii/xviii c.) f. 87v
59. Maḥmūd, Lutfu'l-lah, *sur.* Muḥshid-Qulī Khān Tabrizī, born 1090/1679, d. 1164/1751 f. 45
60. Malik Maḥrīqī Mashhādī, beg. xii/xviii c. f. 13
61. Malik Qumī, d. at Bijāpūr, 1025/1616 f. 5v
62. Mir Ma'yūm b. Mir Ḥaydar Kāshī (xii/xviii c.) f. 19
63. Maḥn, 'Abdu'r-Riḡā Iṣfahānī (middle xii/xviii c.) f. 30
64. Maḥn, Ghulām Ḥasan (xii/xviii c.) f. 87v
65. Maḥar Jānuḥān b. Jānī (late in xii/xviii c.) f. 52v
66. Mir, Sayyid Yazdajirī, d. 1030/1620-1621 f. 7v
67. Muḥammad Mu'min Yazdī, d. in the Decan after 1030/1620-1621 f. 12
68. Muḥammad Yūsuf, Mir, b. Muḥammad Ashraf Balgrāmī (end xii/xviii c.) f. 71
69. Muḥibb, Sayyid Ghulām Naḥī Balgrāmī, d. 1165/1751-1752 f. 83
70. Muḥlis Kāshānī (end xii/xviii c.) f. 32, in *marj.*
71. Munir, Abū'l-Barakāt b. 'Abdīl-Majīd Lāhūrī, d. 1054/1644 f. 13v
72. Naḥīm Lāhūrī (beg. xii/xviii c.) f. 12v
73. Nāḥī, 'Izzat Tabrizī (end xii/xviii c.) f. 26
74. Nāṣir 'Alī, d. 1108/1696-1697 f. 32v
75. Naurī Khahūshānī, d. at Burhānpūr, 1029/1620 f. 3
76. Nāḥim Harawī (end xii/xviii c.) f. 24v
77. Naṣir Mashhādī (beg. xii/xviii c.) f. 12
78. Naṣirī Nāḥāpūrī, d. at Ahmad-ābād (beg. xii/xviii c.) f. 3v
79. Nuṣrat, Dilāwar Khān Muḥammad Na'im Lāhūrī, d. 1139/1726-1727 f. 41v
80. Qāḥḍī, 'Abdu'l-Ghānī Kāshmirī, d. 1139/1726-1727 f. 42
81. Qāḥḍī, Sayyid 'Abdu'l-lah Balgrāmī (xii/xviii c.) f. 84
82. Qāsim Dīwāna Mashhādī (end xii/xviii c.) f. 31
83. Qāsim Khān Juwaynī (beg. xii/xviii c.) f. 10
84. Qudāt, Muḥammad Jān Mashhādī, d. 1034/1644 f. 14
85. Raḥī Iṣfahānī, d. 1024/1615 f. 3v
86. Rafī, Ḥasan Qazwīnī (end xii/xviii c.) f. 29
87. Rāḥī, Muḥammad 'Alī (middle xii/xviii c.) f. 43
88. Rāqim, Sa'du'd-Dīn Muḥammad Mashhādī (end xii/xviii c.) f. 30
89. Raḥī, Jān Mirzā, *sur.* Mirzā Khān of Ḥaydarābād (end xii/xviii c.) f. 55
90. Rāḥī, Muḥammad Zaroān Sarhindī, d. 1107/1695-1696 f. 32v
91. Rāḥī, Sayyid Ja'far, d. 1154/1741-1742 f. 40
92. Rukn Kāshānī, also called Maḥn or Maḥā, d. in Poona, 1066/1655-1656 f. 21
93. Rāḥī, Muḥammad 'Alī Iṣfahānī, d. 1080/1669-1670 f. 22v
94. Sāḥī, Muḥammad Ibrāhīm Qazwīnī (end xii/xviii c.) f. 26v
95. Sāḥī Yazdī, d. at Ḥaydarābād, 1081/1670-1671 f. 26v
96. Sāḥīm, Muḥammad Qulī Turushī, d. in Kashmir, 1057/1647-1648 f. 14v
97. Sāḥī, Nizām'u'd-Dīn Ahmad Balgrāmī (middle xii/xviii c.) f. 87
98. Sanjar b. Ḥaydar Mu'ammālī, d. Bijāpūr, 1021/1612-1613 f. 4
99. Sārkhūsh, Muḥammad Afḡal (beg. xii/xviii c.) f. 37
100. Saydī Tīhrānī (end xii/xviii c.) f. 27
101. Shaḥīr Shīrāzī, d. 1120/1708-1709 f. 38v
102. Shāḥādī, 'Abdu'l-Wahīd Balgrāmī, d. 1068/1599-1600 f. 57v
103. Shāḥīr, of Dihli (second half of xii/xviii c.) f. 54
104. Shāḥīr, Sayyid Muḥammad b.

- 'Abd'l-Jalil Balgrāmī (end xii/xviii c.) f. 69v
 105. Shakhī, Muhammad Bida b. 'Abd'l-lah Tishānī, d. Dihlī, 1023/1614-1615 f. 5
 106. Shāhī Takhī, d. 1023/1614-1615 f. 5
 107. Shāpūrī Tihānī (beg. xi/xvii c.) f. 10v
 108. Shaukat Bukhārī (end xi/xvii c.) f. 30
 109. Shauqī Muhammad Husayn (beg. xi/xvii c.) f. 10
 110. Shaydā Fathpūrī (xi/xvii c.) f. 19v
 111. Shifā'i, Sharafu'd-Dīn Husayn Ishānī, d. 1037/1627-1628 f. 9
 112. Shuhrat, Husayn Shifā'i, d. at Dihlī, 1149/1736-1737 f. 43v
 113. Subhānī Asrārābādī (beg. xi/xvii c.) f. 2
 114. Sukhanwāz, Muhammad Siddiq b. Qāḍī Ismā'il-lah Balgrāmī (end xi/xviii c.) f. 87v
 115. Surūrī, 'Alim Beg Kābulī (beg. xi/xvii c.) f. 12v
 116. Tāhir, Ithifā Khān, Muhammad Tāhir, d. 1129/1717 f. 37v
 117. Tajallī, 'Alī Arīakānī (end xi/xvii c.) f. 28v
 118. Tālib Amīnī, d. 1036/1626-1627 f. 8v
 119. Thābit, Muhammad 'Alī al-Allāhābādī, d. at Dihlī, 1150/1737-1738 f. 44v
 120. Mīr Turayf Muhammad Balgrāmī, d. 1151/1738-1739 f. 58v
 121. Taghrā Mashhadī (end xi/xvii c.) f. 31v, in marg.
 122. Ummid, Qizilbāsh Khān Hamadī, d. 1159/1746 f. 46v
 123. Wāḥid, Muḥṣaraka'l-lah Ishārat Khān b. Ishāq Irīdāt Khān, d. 1128/1716 f. 28
 124. Wāḥid, Mīr 'Abdu'l-Wāḥid b. Muhammad Ashraf Balgrāmī, d. 1135/1722-1723 f. 84
 125. Wāḥid, Muhammad Tāhir Qazwīnī, d. 1105/1693-1694 f. 33v
 126. Wāḥid, Muhammad Rafī' Qazwīnī (end xi/xvii c.) f. 23
 127. Wāḥid, Nūru'l-lah b. Muhammad b. Ghulām Muḥyī d-Dīn Balgrāmī (xi/xviii c.) f. 87v
 128. Mīr Yabyā Kāshī, d. in Dihlī, 1064/1653-1654 f. 20
 129. Yaktā, Ahmad Yār Khān, d. 1148/1735-1736 f. 42v
 130. Zā'ir, Muhammad Fakhr b. Muhammad Yahyā, d. 1164/1751 f. 47
 131. Zamānī Yazdī, d. 1017/1608-1609 f. 4v
 132. Zuhūrī Turshīzī, d. in the Deccan in 1023/1616 f. 6

Beg. (abruptly):

... کہ اول کسی کہ شعر فارسی گفت بہرام گور است الم

Transcribed early in xiii/xix c.

Fl. 87: 8 5.75 x 5.75; 7 x 5.5; ll 14, no jawwāl. Or. pap. Modern Ind. shikasta and nast. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

خزانہ عامرہ

Khazāna-i-ʿāmira.

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:

سرکلام: یا حیفہ حمد عالمی کہ انسان را بگوهر الم

Dated the 22nd Safar 1283/the 17th July 1865.

* Fl. 34-111: 8 19 x 12; 16 x 9; ll 38, no jawwāl. Greyish thick Europ. pap. Modern Ind. nast. Cond. good; only in a few places worm-eaten.

60.

Mirāju'l-khayāl.

معراج الخيال

Π 439.

A *tadhkira* 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 *takhalluṣ*, but within each letter there is, as usual, no further arrangement. The author, Wazīr 'Alī 'Azīmābādī, with the *takhalluṣ* 'Ibratī (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 (ff. 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 *tadhkira*, approximately on the same lines, *Riyādu'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 *Riyādu'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: *Nashtar-i-ishq*, *Sarw-i-Āzād*, *Yad-i-baydā*, *Tabaqātu'sh-shu'arā'*, *Ātashkada-i-Ādhar*, *Riyādu'sh-shu'arā'*, 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. *Akhtar*, Muḥammad Sādiq of Hūglī (f. 4).
2. *Amīr*, Haydar b. Sayyid Nūr al-Ḥasan b. Ghulām 'Alī Āzād Balgrāmī, d. at Murshidābād in 1217/1802-1803 (f. 10v).
3. *Ashiq*, Maharaja Kalyān Singh, d. 1207/1792-1793 (f. 45v).
4. *Biṣmil*, Hasan Khān b. 'Ashiq 'Alī Khān, of Kākūrī, d. at Calcutta in 1263/1847 (f. 13v).
5. *Biṣmil*, Mahdī 'Alī b. Akbar 'Alī, of Fatihpūr (f. 14).
6. *Damīr*, Hirālāl, of 'Azīmābād (f. 43v).
7. *Dhobīb*, Asad al-Lah Khān 'Alī b. Burhān 'Alī Isfahānī, of 'Azīmābād (f. 26).
8. *Dhakā*, Aulād 'Alī b. Ghulām Imām, a nephew of Ghulām 'Alī Āzād Balgrāmī, born 1151/1738 (f. 26v).
9. *Farhād*, Shāh Ullat Buseyn Mūsawī 'Azīmābādī (f. 55).
10. *Firqatī*, Sayyid 'Alī Bakhsh b. Karīm Bakhsh of Dillī (f. 54v).
11. *Ghobīb*, Asad al-Lah Khān of Dillī, lived in Calcutta (f. 51v).
12. *Haerat*, Muḥammad Sa'īd b. Wazīr 'Alī of 'Azīmābād (f. 29v).
13. *Haeratī*, Lālaband Prashād 'Azīmābādī (f. 21).
14. *Kaṭab*, Asad al-Lah of Jahāngirnagar (Dacca) (f. 62).
15. *Mohdawi*, Mahdī 'Alī Khān b. Muḥammad Hasan Khān Tabatabā'ī, a grandson of the author of the *Siyar al-muta'akkhira* (see above, No. 37) (f. 70).
16. *Makīn*, Muḥammad Fākhir b. Muḥammad Ashraf, of Dillī, d. 1200/1786-1787 (f. 63).

17. *Minnat*, Ahmad b. Najm'd-Dīn 'Alī Khān, of Lucknow, d. 1255/1839 (f. 68v).
 18. *Qutūb*, Muhammad Husayn, of Shāhjahānābād, d. 1230/1815 (f. 59).
 19. *Sāif*, Muhammad Kāzīm b. 'Abd'l-'Alī Khān, of 'Azīmābād (f. 38v).
 20. *Ufāt* Dihlawī, a Hindu, the teacher of the author, d. the 28th Šafar 1254 the 23rd May 1838 (f. 9).
 21. *Wakhatū*, Bakhtshish Husayn b. Ahmad Husayn, of Shaykhpūra (near Patna), d. 1262/1846 (f. 79).
 22. *Yakūb*, Nawrūz 'Alī Khān b. Amān 'Alī Khān, of Lucknow (f. 82v).
 23. *Yūs*, Anwār 'Alī, of Ara, lived in Patna, d. 1262/1846 (f. 82).

Reg. of the work :

تَقْرِیْمِ زَلْفِ رَحْمَتِ شَاهِدِ - مَحْنِ رَا اَلْمَحْنِ

Dated the 21st Jun. I 1282/the 12th Oct. 1865.

Ft. 85 : 8 11,5 x 7,25 ; 0,25 x 4,75 ; II 19, no jadwala. Europ. pap. (embossed with letters R and F). Clear modern Ind. nast. Cond. good.

61.

اَشَارَتِ بِنِیْشِ

Ishārat-i-Binīsh.

II 493.

A *tadhkira* of 69 poets who flourished at Madras and the Carnatic about, or shortly before, 1265/1849. Their names are arranged in a more or less alphabetical order under the *takhalluṣes*. The work has so far, seemingly, not been noticed in other catalogues. It was completed in 1265/1849 (the title is a chronogram for this date, see f. 5) by Binīsh, whose real name was Sayyid Murtaḍā b. Šādiq 'Alī ar-Riḍawī al-Husaynī al-Madrāsī (ff. 1v-2). In his own biography (ff. 14-19v) he mentions that his family came from Gulbarga. He was born in 1226/1811, and thus was about 40 years old when he composed this *tadhkira*. The work is dedicated to the local Nawwāb Muhammad Ghauth Khān Shāhāmāt Jang, who also was a poet and used the *takhalluṣ* A'zam (see f. 2v, and his special biography on ff. 5v-8). He was born the 1st Dhī'l-hijja 1239/the 28th July 1824.

The present copy, dating from about the same time as that of its composition, has many alterations, emendations, additions, etc., in the text of almost every note, apparently by the same hand. It is quite possible that the copy is either autograph or has been thoroughly revised by the author himself. Reg.

حَدِّثْ بِدِیْعَتِکَ زَبَانَ مَعْنٰی بِنِیْشِ مَصْرُوعِیْسَتْ دَرِ مَحْفِیَّتِ اِبْدَاعِ اَلْمَحْنِ

Here follows the list of the biographies of the poets dealt with in the present *tadhkira*. They are rearranged in a proper alphabetical order.

- | | | | |
|--|-------|--|-------|
| 1. Ahmadī, Ghulām Ahmad b. Asad'd-Dīn Khān, an official, born 1215/1800-1801 .. | f. 10 | 3. Aḥsan, Turāzish Khān, a young man, was living at Madras in 1265/1849 .. | f. 9 |
| 2. Aḥqar, Nizām'd-Dīn b. 'Abd'l-Qādir Khānawāz, an official under Rājā Rāmrao .. | f. 10 | 4. Akram, Dhākir 'Alī Khān b. Hasan 'Alī .. | f. 11 |

5. 'Alīm, Muhammad 'Alīmū'l-lah Khān Fīrūz Jang f. 36
6. Amīr, Amīrū'l-lah b. Shāh Isma'īl Qādirī, born 1241/1825-1829 f. 10v
7. Anwār, Hāfiz Muhammad Anwārū'l-Haq Fāriqī Gūpāmawī, a relation of the Nawwāb Anwārū'd-Dīn Khān (d. 1102/1749), born 1201/1787 f. 8
8. 'Ashiq, 'Ashiqū'l-Wadūd an-Naqawī f. 33v
9. 'Atiq, Muhammad Siyghatū'l-lah Khān b. 'Ināyatū'l-lah Na'īf, of Madras f. 35v
10. 'Azam, Nawwāb Muhammad Ghaurī Khān, Shahūmat Jang (born the 1st Dhū'l-Hijja 1230/28th July 1824), of the Carnatic (cf. Spr 172, where the date of his birth is given as 1230/1815, and his *tahkīka*, called *Subh-i-samān*, is described)... f. 5v
11. Azhar, Ghulām Qādir b. Ghulām Husayn Khān f. 10, in marg.
12. Bahjat, Tajū'd-Dīn b. Ghiyāthū'd-Dīn Khūshnawīs, a Madrasī f. 11
13. Baligh, Shāh Rūhū'l-lah, was a young man in 1265/1849 f. 13v
14. Bazarat, Ghulām Muhyī'd-Dīn, of Arkāt, d. 1264/1848 f. 11v
15. Būhār, Muhammad Qādir 'Alī Na'īf, born 1227/1812, d. 1200/1844 f. 12v
16. Būhār, Sayyid Amīn Ghaurī Madrasī f. 12v, in marg.
17. Binawā, Shāh Hasan 'Askari Chishtī, b. Turāb f. 12v, in marg.
18. Binish, Sayyid Murtaḍā, the author of this work, see above f. 13
19. Dand, Muhammad Hamīd, b. Muhammad Imām, an official, born 1200/1786 f. 34v
20. Dhakā, Muhammad Habībū'l-lah Na'īf, originally from Bijāpur, born 1244/1828-1829 f. 25
21. Dīd, Muhammad 'Azīzū'd-Dīn, was a young man in 1265/1849 f. 24v
22. Fā'iq, Sayyid Khayrū'd-Dīn b. Ma'sūm Khān, born 1188/1774, d. 1242/1826 f. 37v
23. Farhat, Muhammad Siyghatū'l-lah Na'īf, b. 1230/1815 f. 39
24. Fāriq, Khān 'Alam Khān, born 1207/1792-1793 f. 38
25. Hājib, Aqā Jawād Shīrāzī, was a court poet of different Nawwābs and rajās. Left for Persia in 1260/1844 f. 22v
26. Hamrāz, 'Abdu'l-Qādir, vers. Qādī Miyan f. 53
27. Hasan, Muhammad Hamīd 'Alī Māhī, a pupil of Ārzū and Hazīn, d. 1258/1842 f. 22, in marg.
28. Hishmat, Hishmat Jang, an adopted son of Nūrū'd-Dīn Muhammad Khān, one of the officials of Anwārū'd-Dīn Khān (d. 1102/1749) f. 22
29. Jauhar, Qādir Husayn of Madras f. 21v
30. Khāliq, Sayyid Muhammad of Madras, an official f. 24, in marg.
31. Khushnūl, Muhammad Irtidā 'Alī Khān Gūpāmawī Qāḍī-qudās of Madras f. 23v
32. Lā'iq, Ghulām Dastgir Ghiyāth, born 1234/1819 f. 43
33. Mast, Husayn Muhyī'd-Dīn b. Muhammad Yūsuf Khān f. 45v
34. Mu'awīn, Mu'awīn Khān, an official f. 45v
35. Mughamī f. 45
36. Mujīm, Husayn Qādir b. 'Abdū'l-Qādir Nūrī, born 1180/1766-1767, d. 1250/1834-1835 f. 44
37. Mukhlis, Sayyid Darwish f. 46
38. Munawwar, Sayyid Mu'īnu'd-Dīn, Munawwar-raḡam Khān f. 44v
39. Muntazar, 'Ashiqū'l-Faṣīl 'Abdūl-Husaynī f. 46v
40. Nāmī, 'Azza'd-Dīn Khān b. Hamīd 'Alī Khān, d. 1240/1824-1825 f. 47v
41. Nāmī, Turāb 'Alī Khayrābādī f. 47
42. Nāzīr 'Alī, Sayyidū'd-Dīn Muhammad Khān b. Qādir 'Alī Khān d. 1243/1827-1828 f. 48
43. Nāzīr, Qādir 'Alī Khān, born 1237/1821-1822 f. 48v
44. Nāzīr, Qādir 'Azīm Khān, d. 1243/1827-1828 f. 48
45. Qādir, Qādir 'Alī b. Turāb 'Alī Nāmī f. 42v
46. Qādir, Qādir Pādshāh f. 42v
47. Qamar, Banda Hasan Khān Lakhanawī f. 41v
48. Qudrat, Muhammad Qudratū'l-lah Khān Gūpāmawī, author of the *Natā' (in 'L-afkār* and two diwāns (cf. Spr 173 and Garcin de Tassy, Hist. de la Lit. Hind., I, 144) f. 40v
49. Rā'iq, Ghulām Mūsā Rūs, vers. Bakīm Baqir Husayn Khān, author of the *Guldasta-i-Karāḍīk*, d. 1248/1832-1833 (cf. Spr 172) f. 29v
50. Rāqim, Muhammad Husayn Qādirī f. 30v
51. Rasā, Muhammad Rahmatū'l-lah Na'īf Nūrī f. 29v
52. Rannaq, 'Arifū'd-Dīn b. Hāfiz Muhammad Burhānpūrī f. 28v
53. Rīfat, Muhammad Husayn Shīrāzī f. 31
54. Sāhib, Munsū'ū'l-Mulk f. 34v
55. Sa'īd, Muhammad Sharafū'd-

- Din Haydarābādī, came to Madras in 1255/1839 f. 32
56. Shā'iq, Ghulām Muhyī'd-Dīn b. Ahmad Abū Turāb Qādirī, d. 1240/1833-1834 f. 32v
57. Shā'ir, Ghulām Muhyī'd-Dīn b. Sa'dī'd-Dīn, born 1227/1812 f. 34
58. Shams, Ghulām 'Abdu'l-Qādir Khān Shamsu'd-Daula, son of Nawwās 'Azīzu'd-Daula f. 33v
59. Thāqib, Mahdī al-Husaynī, brother of the author, born 1223/1808 f. 10v
60. Wafā, 'Abdu'l-Bāqī ash-Sharīf ar-Riḍawī, an official, came to Madras in 1240/1830-1831 f. 32
61. Wafā, Mirzā Hasan 'All, *sura*. Mirzā Buzurg Shīrāzī, came to Madras in 1259/1843 f. 54
62. Wajid, Jannat Husayn f. 55
63. Wālā, Abū Sa'd b. Abī Tayyib, born 1190/1776, d. 1264/1848 f. 49
64. Wālā, Hamīdu'd-Dīn b. Abī Tayyib Khān, born 1213/1798-1799 f. 51v
65. Wāqif, Mirzā Muhyī'd-Dīn Qādirī born 1205/1790-1791 f. 50v
66. Wāqif, Muhammad Mahdī b. Muhammad 'Arīfu'd-Dīn Khān f. 52v
67. Wāqif, Mirzā Kūchik Shīrāzī f. 54v
68. Zā'ir, Sayyid 'Asbiq Husayn Farbalā'i, of Madras, d. 1240/1830-1831 f. 31v

Transcribed towards the end of the xiii/xix c.

Ff. 55; 8.8 x 5.25; 6 x 3.5; ll. 11, no jedwala. Blue Europ. pap. Modern Ind. nast. and shikasta. Cond. good. Numerous notes and emendations on the margins.

(b) *Hindustani*.

62.

تذکرہ سخن آفرینان ہندی زبان

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān.

I 168.

A *tadhkira* of the poets who wrote verses in Dakḥ'hanī or Urdu. The author calls himself (f. 2) Mir Ghulām Hasan b. Mir Ghulām Husayn b. Mir 'Azīzī'l-lah Ratmanā'i (آزیزی). He completed his work, as he mentions in the *khātima*, in 1091/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shāh-'Ālam (1173-1221/1759-1806) (f. 2v), this date must be corrected as 1191/1777. 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.

سخن سنجان مشہور پروردگار حمد قادری کے الم

Dated the 8th May 1861; the copy has been prepared at Rāmgarh, of Akhar-pūr taluq. Scrappy poetical quotations on spare leaves at the beg. and end.

Ff. 107; 8.9, 25 x 6; 7.5 x 4; ll. 15, no jedwala. Europ. pap. Bad and vulgar Ind. shikasta and nast. Cond. good.

2. Saints.

63.

تذكرة الأولياء

Tadhkiratu'l-awliyā'.

I 166.

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 Ṣādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abī'l-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 مصطفوی آن برهان حجت نبوی الخ

Copied towards the end of the xix/xvii c., or beg. xxi/xxiii c.

Fl. 292; 8 10 x 6; 7 x 3.5; II 19, no *jadwala*. Or. pap., different. Good, but nast. Cond. tol. good; slightly worm-eaten and damaged by dampness.

64.

انيس الطالبين وروعة السالكين

Anisū't-ṭālibīn wa wa'datu's-sālikīn.

I 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqshband, by Ṣalāḥ(u'd-Dīn) b. Muḥarak Bukhārī (f. 3v). For references and the headings of the 4 *qisṃs*, into which the work is divided, see IvASB 244. The I *qisṃ* begins on f. 5v; II on f. 10; III on f. 30; IV on f. 55v. Beg.

حمد بی مقام حضرت خدایی را که معتمد اولین الخ

Dated 993/1585, copied by Ḥasan 'Alī al-Kātib.

Fl. 148; 8 9.5 x 5.75; 6.75 x 3.25; II 15, within *jadwala*. Good old Or. paper. Calligraphic nast. of Herati type. Cond. remarkably good, although on some folios in the beginning the ink of the *jadwala* lines has 'cut' the paper. Very fine full-page double vignette.

65.

نفاحات الانس

Nafahātu'l-uns.

III 73.

A good calligraphic copy of this well known work of Jāmī, see IvASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghafūr Lārī (see *ibid.*, No. 249). Beg. of the *Nafahātu'l-uns*, as usual:

الحمد لله الذي جعل مرآتي قلوب أوليائه الخ

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

بسم الله ... سبأس و ستأش خدایی را الخ

At the end there are the following appendices :

1. (ff. 280v). An extract from the *حديقة الغنم* (see IvASB 1924), on Abū Bakr Faḍl Bukhārī and Burhān'd-Dīn Mas'ūd Beg.

2. (f. 290). Copies of letters addressed to Jāmī, by Nāsīr'u'd-Dīn 'Ubaydu'l-lāh (probably identical with the famous Khwāja Ahrār) and Sa'du'd-Dīn Kāshgharī.

3. (ff. 290v-305). The *Takmila* of 'Abdu'l-Ghaffār Lārī's commentary on the *Nafahāt*, dealing with the biography of Jāmī himself (it corresponds to ff. 117v-142v of No. 67 in this Cat.). Beg. as usual :

نِعْمَةً بِذِكْرِ الْمَلِكِ الْإِلَهِيِّ وَحَمْدِ اللَّهِ الْعَلِيِّ

4. (f. 305). A short note on Shamsu'd-Dīn Muḥammad Rūjī (d. 904/1498-1499).

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

6. (ff. 307-308). *Risāla az-sirr-i-ādāb-i-tarīqat*. A short note on the usual elementary Sufic rules, ascribed to 'Abdu'l-Khalīq Ghijduwānī, the famous early Turkistānī shaykh (d. 575/1179-1180).

7. (ff. 308-308v). *Wasīyyat-nāmu-i-Mawlānā Kalān*. Another short note on pious behaviour, by Muḥammad b. 'Abdu'l-lāh b. Mahmūd (VIII/XIVc.), with some autobiographical allusions. On f. 309 there is another note of religious contents.

8. (ff. 309v-310). An account of a dream, seen on the 12th Rab. II 908/the 15th Oct. 1502, at Isfahān, by Faḍlu'l-lāh b. Rūzbihān b. Faḍli'l-lāh, a disciple of Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Aḥmad Šāfi Ardīstānī, the leading Murshīd of Fārs 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 fihrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of 'Alī b. Abī Ṭālib, and an extract from the well-known *quṣīda* called *الربيع*, beg.

إذا المطلوب فاطلعتني تجدني : الخ

The front side of f. 1 is occupied with a continuation of Lārī's preface to his commentary (the beg. on f. 1v), 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-Dīn Muḥammad b. Quṭbī'd-Dīn Aḥmad al-Harāsī, in 1014/1605-1606.

Ft. 310; 8 10.25 × 7.5; 7.25 × 4.75; ff. 21, within jawāla. Or. pap. Calligr. nast. of the late Heratī type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.

66.

The same.

I 1066.

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 *fārisi* is added.

Fl. 287; S 9 × 5,5; 6,25 × 3; H 17, no *jadwāl*. Or. different papers. Different Ind. nast. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

67.

حاشية نفاحات النفس

Hāshiya-i-Nafahātu'l-uns.

I 617.

Another copy of the same glosses to Jami's *Nafahāt*, 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. 142; S 9,5 × 6,25; 7,75 × 4,25; H 19, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good.

68.

The same.

II 170.

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

Transcribed by Muḥammad Husayn, and completed the 2nd Rajab 1291/the 15th Aug. 1874.

Fl. 92; S 13,25 × 8,25; 10 × 4,75; H 23, no *jadwāl*. Europ. pap. (water marks Dörfling and Gregory, London). Modern Ind. nast. Cond. still good, but the paper has already become fragile.

69.

رشحات عين الحيوة

Rashahāt 'ayni'l-ḥayāt.

I 460.

A comparatively good copy of this well known hagiological work, by 'Alī b. Husayn Kāshifi (d. ca. 939/1533), see IVASB 252. The *maqāla*, on the history of the Naqshbandī affiliation, begins on f. 4; the *first maqṣad*, on the pedigree, births, etc., of Khwāja Ahrār, on f. 188; the *second maqṣad*, on the teachings of Ahrār, on f. 232; the *third maqṣad*, on his miracles, etc., on f. 261v; the heading of the *khātima* is omitted. Beg. as usual:

العدد لمن رشح رشحات الحقيقة والحكم الخ

Dated the 16th Ramaḍān 1013/the 5th Febr. 1605.

Fl. 340; S 9,25 × 5,5; 5,75 × 3; H 17, within *jadwāl*. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.

70.

(مناقب شاه مینا)

(Manāqib-i-Shāh Minā).

III 61.

The life and the teachings of the famous saint of Lucknow, Muḥammad b. Qutb Chishtī, surnamed Shāh Minā (d., at the age of 84, the 23rd Ṣafar 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 Muḥyi'd-Dīn b. Husayn Ridawī Ḥusaynī. 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 Minā'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 *faṣls*. Only two of them (or perhaps the headings of larger sections than *faṣls*) are given in the beginning, i.e. *أعمال قطب العالم شایخ شاه مینا* (f. 5), and *ذکر اقوال و بذایات حال* (f. 7). Also the *khāṭima* 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 Sārang (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmu'd-Dīn 'Abbāsī (f. 175v), very often referred to in the book under the title of *ra'īs-i-darwīshān* (he died about the time of Minā'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 Qutbu'd-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Bröckelmann's book. A commentary on it belongs to the authorship of Qawwāmu'd-Dīn, mentioned above; it is also

very often referred to. Another composition, of the same author, *Mi'yāru't-ta'awunij*, is mentioned several times. Of earlier works there are mentioned *Khawāna-i-Jalālī* (cf. IVASB 1210), *Fawā'idu'l-ju'ād* (cf. IVASB 239), some early Chishtī works, the well-known *Mir'ādu'l-ibād*, works of 'Abdu'l-lah Ansārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrawardī affiliations, is given in detail on ff. 89v and in the *khātima*, f. 182v. He was probably by no means a very learned man, was a Shī'ite, and never had a large following.

Beg. of the treatise :

سپیس یقیناً سر صانعی را که مقالات صلیب دین الیم

This 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 xiii/xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunae); 8 9,75 x 5,5; 8 x 3,25; II 16, no jadwala. Or. pap. Legible Ind. nat. Cond. very bad. Worm-eaten and 'repaired' in an exceptionally careless and destructive way.

71.

سیر العارفین

Siyaru'l-ārifin.

I 503.

The well-known work giving biographies of the shaykhs of the Chishtī Sufic order in India, comp. some time about 937/1530 (the date of the accession to the throne of Humāyūn, to whom it is dedicated, cf. f. 4v). The author, Hāmid b. Faḍlī'l-lah, *surn.* Darwish-i-Jamālī, himself a famous Chishtī saint, probably died in 942/1535-1536, 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 Dihlī. It is divided into 14 principal biographies: 1. (f. 4v) Mu'innu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Mahmūd Khujandī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Quṭbu'd-Dīn Bakhtiyār Kākī; 5. (f. 59) Farīdu'd-Dīn Mas'ūd Ganj-i-Shakar; 6. (f. 88) Šadru'd-Dīn 'Arif; 7. (f. 101) Nizāmu'd-Dīn Muḥammad Badā'ūnī; 8. (f. 131v) Ruknu'd-Dīn Abū'l-Faṭḥ; 9. (f. 138v) Hāmidu'd-Dīn Muḥammad Nagūrī; 10. (f. 143v) Najibu'd-Dīn Mutawakkil; 11. (f. 152) Jalālu'd-Dīn Tabrizī; 12. (f. 160) Naṣīru'd-Dīn Maḥmūd Aud'hī Chirāgh-i-Dihlī; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn. Beg. as usual:

حمدی که ابواب سعادت بر لایب عبادت الیم

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

Ff. 184; 8 9,25 x 6; 6,25 x 3,25; II 15, no jadwala. Brownish Or. pap. Ind. clear nat. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.

72.

جواهر فردوسی

Jawāhir-i-Farīdī.

I 277.

Biographies of the principal Chishtī saints, with special regard to the genealogy of the famous Farīdu'd-Dīn Mas'ūd Ajūd'hānī, 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 Ādam-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 Chishtī hagiologies.

He gives his own name (f. 2v) as 'Alī Asghar b. Mawdūd b. Muḥammad Chishtī Handālawī Fathpūrī. 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 1037/ the 9th Febr. 1647.

The work is divided into 5 *bābs* :

I (f. 5v) در بیان نسب و حلیه و حسب ازواج مطهرات و اولاد و ولادت
و وفات حضرت رحلت پناه صلعم و ذکر خلفای اشدین و بعضی از تابعین
رضی الله تعالی عنهم اجمعین.

This *bāb* is divided into 6 *faṣls*, dealing with biographies of Muḥammad, his first four successors, some Shi'ite Imams, and the founders of the four orthodox schools.

II (f. 117) در بیان نسب (و بعضی) از احوال حضرت قطب
الاقطاب خواجه معین الدین حسن سندجی قدس سره الخ

It is divided into 12 *faṣls*, and deals with the biographies of Mu'īnu'd-Dīn, Quṭbu'd-Dīn Bakhtyār, and especially Farīdu'd-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) در بیان نسب و حسب و ازواج و ولادت و تاریخ وفات
حضرت مقدم شیم زین العابدین چشتی همدانوی قدس سره.

It is divided into 6 *faqs*, and deals with the genealogy of Zaynu'l-Ābidīn, a descendant in the fourth generation of Shakar-ganj, who settled at Handāli, near Fathpūr. 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 *bāb* is occupied with accounts of his different descendants.

IV (f. 287v) در عرس حضرت رسالت یزاد عالم و بعضی پیغمبران
و خلایق راشدین الخ

It is divided into 5 *faqs*. 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) در بیان ولاد حضرت شیخ سعد حاجی ابن شیخ کور و
ابن شیخ شعیب که جد تم حضرت کفجنگر میشود الخ

An account of Shaykh Sa'd, a relation of Ganj-i-Shakar, his descendants and different saints who are buried at Pakpatan. It is divided into three *faqs*.

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

حمیدی مفتضبان بازگا حمدیت و الوهیت باقصی لسان الخ

Transcribed towards the end of the xiii/xix c.

Ff. 308; 8.9,75 x 6,25; 7 x 4; ll 15, no *jadwala*. Cheap Indian machine paper, yellow. Legible modern Ind. nast. Cond. good.

73.

سکینه الاولیاء

Sakīnatu'l-awliyā'.

II 443.

The well-known account of the biographies: of Mir Muḥammad, surnamed Miyān Jīw or Miyān Mīr (d. 1045/1635-1636), a Qādirī darwish, spiritual guide of the author of the work, prince Dārā Shikūh (d. 1069/1658); also of some of his relations, and disciples. It was completed in 1052/1642-1643. See R 357-358, 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 'pasting.' The rubrics are not clearly marked. Beg. as usual:

سَيِّدَانِ الدِّينِ هُوَ الْوَلِيُّ وَالْآخِرُ وَالْقَابِلُ وَالْبَاطِنُ

Transcribed towards the end of the xii/xviii c.

Pl. 105; S 8.75 x 4.5; 6 x 2.75; ll 17-21, no *jadwals*. Brownish Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and carelessly 'repaired.' Seals, dated 1332 AH., at the beg. and end. Scrappy notes on fly-leaves.

74.

مؤنس الربواح

Mu'nisu'l-arwāh.

I 1028.

Biographies of the Chishtī shaykhs, from the legendary beginning of the affiliation to the famous Chirāgh-i-Dihlī, who d. 757/1356 (f. 65v). It was completed by its authoress (cf. f. 4v), Jahānārā Begum, daughter of Shahjahan (d. 1092/1681), the 27th Rāmāḍān 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishtī hagiologies and the *Safinatul-awliyā'* by Dārā Shikāh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Beg. as usual:

حمد و سبّح انبویان از عدد و شمار موصّالغ کریمی را الهی

At the end (ff. 67v-70) there is an extract from the *Gulzar-i-abrār* (see IvASB 259, ff. 8v-9), by Muhammad Ghauthī b. Hasan Shaffārī, here called Mullā Ghauthī Mandawālī, dealing with the biography of Mu'inu'd-Din Chishtī, d. 633/1235-1236.

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

Transcribed in the xii/xviii c.

Pl. 72; S 7.75 x 4; 6.25 x 2.25; ll 15, within *jadwals*. Brownish Or. pap. Clear Ind. mast. Cond. not quite good. Injured by worms.

75.

تکملة روضة الرباحين

Takmilat Rauḍati'r-riyāḥin.

I 223.

The same Persian version of 'Abdu'l-lah Yāfi'i's well-known biography of 'Abdu'l-Qadir Jilānī, as described in IvASB 242, EIO 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 (IvASB 242). Beg. as usual:

الحمد لله ... ميكرود انجمن عباد الله اصاب شانه الله

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

Fl. 278; 8 6,5 x 5,25; 4,25 x 3; ll 11, no jadvāla. Or. pap. (different). Ind. nat. Cond. tol. good. Slightly worm-eaten. Fl. 6 and 7 are left blank. Notes on the margins with many emendations.

76.

مناقب غوثیه

Manāqib-i-Ghauthiyya.

II 437.

The well-known biography of 'Abdu'l-Qādir Jilānī, see IvASB 268. As the time of composition of the work still remains doubtful, 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 *Takmilu'l-imān*, by 'Abdu'l-Haqq Dihlāwī (f. 3, l. 3), there are also several other references to the saints of the XI/XVIIc., such as on f. 53, to Ahmad Farūqī Sarhindī (d. ca. 1035/1625). Beg. as usual:

الحمد لله الذي جعل كراماته (sic) الولي الله

Dated the 19th Rabi' II 1160/the 30th Apr. 1747.

Fl. 67; 8 8,25 x 5,5; 6 x 3,5; ll 15-16, no jadvāla. Dark brown Or. pap. Ind. nat. Cond. tol. good. Seals, dated 1158 and 1227 AH.

77.

تجلیة القلوب

Tuḥfatu'l-Qādiriyya.

II 448.

A biography of 'Abdu'l-Qādir Jilānī, see IvASB 268. 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 *bābs*, as follows: 1 (f. 3v) در ولادت; 2 (f. 8) در هیئت و صورت; 3 (f. 9) در لباس و معاش; 4 (f. 11v) در خلق; 5 (f. 17v) در لقب; 6 (f. 18v) در سیاحت و مجاهدت; 7 (f. 21) در عبادت; 8 (f. 21v) در وسیله ساختن; 9 (f. 22v) در شرف ارادت; 10 (f. 30) در آنچه احوال خود فرموده اند; 11 (f. 31v) در مجلس; 12 (f. 34v) در آنکه بمنقن این قول مامور بودند; 13 (f. 35v) در آنکه بمنقن این قول مامور بودند; 14 (f. 36v) در آنکه بمنقن این قول مامور بودند; 15 (f. 39v) در آنکه بمنقن این قول مامور بودند; 16 (f. 43v) در سلطنت و عظ; 17 (f. 51v) در مجلس و عظ; 18 (f. 55v) در آنکه بمنقن این قول مامور بودند; 19 (f. 56v) در وفات; 20 (f. 58) در نسب; 21 (f. 59) در تدريس.

د ذكرو لولد (the *bābs* 16-21 have no proper headings). Beg. as usual:

هَلَمْ كَفْنَا بَكَ وَصَفْ كَرِيمٌ قُلْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Transcribed in the xii/xviii c.

Fl. 62; S. 6.75 x 4.25; 5 x 2.5; ll. 14, within *jadwals*. Brownish Or. pap. Ind. nat., Omd. not good. Worm-eaten and badly 'repaired.'

78.

فِرْدَوْسِيَّةٔ قُدْسِيَّة

Firdausiyya-i-qudsiyya.

II 339.

A voluminous hagiology of the main line of the Chishtī affiliation from its legendary origin to Nasīr-u'd-Dīn Chirāgh-i-Dihlī (d. 757/1356); also biographies of the shaykhs belonging to its local branch, of Barnāwa and Rāprī.¹ The title of the work, given on f. 2, may also be *Chishtīyya-i-bihishtīyya*:

اَيْنَ مَسَالِكِ اَسْتَمَعِي بِسْمِ فِرْدَوْسِيَّةٔ يَعْنِي نَامِ اَيْنَ نَسْتَقْدِسُ جِسْتَقْدِسُ

بِمَسْتَقْدِسِ اَلِیَمِ

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Alā'u'd-Dīn Muḥammad Chishtī Barnāwī. 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 1074/1665-1666 (f. 338v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the *Sawāṭi'u'l-awṣār* (which was completed in 1142/1729), see EIO 654 (col. 327). It is there called by its second title, the *Kitāb-i-Chishtīyya-i-bihishtīyya*.

Probably, therefore, it has been composed towards the end of the XI/XVIIc. It is divided into a *muqaddima*, 28 *dhikrs*, a *khātima* (f. 328), and a *waslu'l-khātima* (f. 342v).

The *dhikrs* 1-21 (ff. 4v-49v) are short notes on the early saints of the Chishtī affiliation, beg. with Muḥammad himself, and ending with Nasīr-u'd-Dīn Chirāgh Dihlāwī (d. 757/1356). The next six *dhikrs* 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 *madhkūrs* (or *asls*). These biographies are as follows:

22 (f. 49v). Badru'd-Dīn b. Sharafu'd-Dīn Anṣārī, d. the 25th Shawwāl 788/the 19th Nov. 1386.

23 (f. 56). Nasīru'd-Dīn Buzurg, d. the 11th Dhī'l-ḥijja 863/the 4th Jan. 1452.

24 (f. 67v). 'Alā'u'd-Dīn Buzurg, d. the 20th Shawwāl 875/the 11th Apr. 1471.

25 (f. 76). Pīr Bād'han, d. in the beg. of x/xvi c. (The date is not given, only the day of the month, the 29th of Sha'hān, f. 98v).

¹ In the U.P., on the Juma, Shikhabad tahsil.

26 (f. 99). Badr'u'd-Dīn Thānī (II), d. the 16th Dhī'l-hijja 949/the 23rd March 1543.

27 (f. 124). Farīd'u'd-Dīn b. Bāyazīd b. Pīr Bād'han, d. the 5th Jum. I 987/the 30th June 1579.

28¹ (f. 147). Bahā'u'd-Dīn b. 'Alā'u'd-Dīn, the grandson of the preceding shaykh. He died the 17th Rab. II 1038/the 14th 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. 183v); his calls on the Sultān, etc. (f. 214); his attitude towards the *awāṣ*, etc. (f. 230v); his compositions (f. 255v); his virtues; the circumstances of his death (f. 279); his relatives and descendants (f. 289).

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

The *Wasṭu'l-khātima* (f. 342) deals with eulogies and glorifications of the Chishti affiliation.

Beg. of the treatise:

حمد و عیسیٰ بنی قیس مرخالی انفس را که الی

Dated the 25th Shawwāl 1200/the 15th May 1795, and transcribed by Sayyid Ahmad Hasan b. Miyan Shāh Qibla-i-Sayyid Muhammad 'Alam.

Fl. 343; 8 11x8.5; 8x5.75; II 18-23, no fadwals. Different Or. pap. Incl. nast., different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

79.

(مجموعه)

(Majmū'a).

I 79.

A collection of spiritual pedigrees of Sufi shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufi 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). *Khāt-i-irshād-i-Mir 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 'Alī Hamadānī (d. 781-780/1379-1384), to a no less illustrious disciple, Nūru'd-Dīn Rīshī Kashmīrī (d. 835/1431-1432, see f. 97v).
Beg.

الحمد لله الذي وفقنا وسائر العباد بالتباع طريق الهدى الی

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). (*Ansāb-i-mashā'ikh-i-Kashmīr*.) A collection of genealogical tables and the 'chains' of spiritual succession

from Adam to Jesus (f. 9), Muhammad (f. 16v), 'Alī (f. 17), his descendants, various early Sufis, and the famous mediæval 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.

حضرت ابو البشر حضرت آدم عقی النعم

1. (ff. 106-115). *Khawāriq's-salīkīn*. A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muhammadanism in Kashmir, and also on different 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.

الحمد لله مختصر يست مسمى بخوارق السالكين النعم

Pl. 115; 8 11 x 6.5; 10 x 5.5; ff. 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmiri (?) nast. Cond. tol. good, although 'repaired' in many places. Initial folios are slightly injured.

80.

Ganj-i-Fayyāḍī.

کنج فیضی

III 28.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyāḍ Ghulām Rashīd Arshad (b.) Muhammad Rashīd Muṣṭafa 'Uthmānī Jaunpūrī. 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 Sharaf'd-Dīn b. Imāmī'd-Dīn b. Karīmī'd-Dīn, a grandson of Hidāyatū'l-lah Qādirī Rashīdī Arshadī Fayyāḍī Minyārī (or Minbarī I), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muharram to the 12th Ramaḍān 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 *bābs*:

1 (f. 2v) در ذکر ولادت و نسب حضرت پیر دستگیر (in 2 *asās*)

2 (f. 14) در ذکر ارادت و خلافت پیر دستگیر (in 2 *asās*)

۳ (f. 17v) در ذکر استادان حضرت پیر دستگیر

۴ (f. 18) در ذکر خلفا و مکتوبات حضرت پیر دستگیر (in 2 *asls*)

۵ (f. 70) در ذکر مایه حضرت پیر دستگیر

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.

الحمد لله الكريم والصلوة على رسوله الكريم وعلى آله

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

Ft. 305; S 9,75 x 6; 7 x 3,75; ll 17, no *jadwals*. Or. pap. Legible Ind. nast. Cond. tol. good. Slightly worm-eaten and soiled.

81.

اشجار الجمال

Ashjāru'l-jamāl.

III 2.

An account of some local families of Sufis, residing at Kol (کول, 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 *khawcādas* 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); Firdawsīs (f. 168v); Suhrawardīs (f. 180); and a spurious *salsala* of Abū Sa'īd b. Abī'l-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-'Arifin (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'ātu'l-'awliyā'*, by Muhammad 'Alam Samarqandī, *Ahwālu'l-'asfiyā'*, *Manāqibul-'awliyā'*, *Shajaratul-'awā'ilin*, and *Shamsu'l-majākhīr* 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 Dhī'l-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 (ترقيم). 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. 257 this year is given as the date of completion:

هزار و صد و پنجاه و یک سال (sic) : هجرت که تالیف شد بر کمال

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

و بخطایم اخبار الجمال کزید النج

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

الحمد لله... اما بعد فقال... (محمد بن) یار محمد بن راجی النج

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

Fl. 268: 8 8.25 x 3.5; 6.25 x 3.25; II 15, no jadvāls. Greyish Or. pap. Legible Ind. nast. 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.

روضة القیومیة

Rauḍatu'l-qayūmiyya.

III 57.

A very detailed compilation on the lives and miracles of the Sufic shaykh Aḥmad Fārūqī Sarhindī, and his three immediate successors, all belonging to the Indian branch of the Naqshbandī affiliation. The author, Abū'l-Fayḍ Kamālu'd-Dīn Muḥammad Iḥsān b. Ḥasan Aḥmad (d. 1149/1736) b. Muḥammad Ḥādī b. Muḥammad 'Abdī'l-lah b. Aḥmad Mujaddid-i-alf-i-thānī Sarhindī, 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 *khalīfa* 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 اینوقت است خلد الله ملكه و 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.

I *rukn* (f. 4v). The life of the first *gayūm*, Ahmad b. Rafi'i' d-Dīn Fārūqī Sarhindī, surnamed *Mujaddid-i-alf-i-thānī*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwāl 971/the 26th May 1564, d. the 28th or 29th Šafar 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 Muḥammad, 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 Muḥammad himself, and Sufis, such as Ahmad-i-Jām, 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' (*khāṣ-sīyāt*, 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 *khalīfas* (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 *rukn* is as follows:

آغاز داستان رکن اول این کتاب روضة القیومیت (sic) در بیان احوال قیوم
اول این امت که عبادت است از مجدد الف ثانی حضرت شیخ احمد
سرهندی رضی الله تعالی عنه، ذکر بیان بشارات یعنی خبر دادن حضرت خاتم
الرسال علیه الصلوات و السلام و اولیاد امت بوجود مسعود حضرت مجدد
الف ثانی الخ

II *rukn* (f. 145v). The life of the second *gayūm*, 'Urwatū'l-wuthqā, the son of the preceding one, born on the 11th Shawwāl 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.

آغاز داستان رکن دوم این کتاب برهه القیومیّت (sic) در بیان احوال حضرت ایسان عمیرة الوثقی ثانی قیوم امام معصوم رضی الله تعالی عنه ذکر ولادت باسعادت آنحضرت و احوال ایام عبا و شباب و تربیت یافتن الخ

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

آغاز داستان رکن سوم این کتاب برهه القیومیّت (sic) در بیان احوال قیوم ثالث حضرت خواجه محمد نقشبند حجت الله رضی الله تعالی عنه ذکر ولادت باسعادت آنحضرت و احوال ایام طفولیت و شباب و تربیت یافتن الخ

IV *rukn* (f. 306v). The life of the fourth *qayūm*, Muḥammad Zubayr, born on the 5th Dhī'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhī'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, *khālīfas*, eminent men who had some connection with the saint, etc. (ff. 255v—end), Beg.

آغاز داستان رکن چهارم این کتاب القیومیّت (sic) در بیان احوال قیوم رابع حضرت سلطان الاولیا خلیفة الله خواجه محمد زبیر رضی الله تعالی عنه واقعات بشارات که دلائل میگذرد بوجود مسعود آنحضرت الخ

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 Nādir'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 :

Ḥaḍratu'l-quḍs, by Badru'd-Dīn, a *khalīfa* of the first saint, Aḥmad Sarhindī, with whose biography it deals.

Zubdatu'l-maḡāmāt wa barakātu'l-Aḥmadiyya, by Ḥāshim Kishmī (Kashmīrī ?), another *khalīfa* of the same.

Kawākib-i-durriyya, by Muḥammad Ḥādī, the grandfather of the author.

Hujjatu'l-Aḥmadiyya (?), by the same, a concise work.

Tajdidīyya, also by the same.

Najmu'l-ḥudā, also by the same.

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

Ma'sūmiyya, *Ṭabaqāt-i-Ma'sūmī*, *Maḡāmāt-i-Ma'sūmī*, *Yā-qūt-i-aḥmar*, also apparently by the author's grandfather.

Ta'riḫ, by Shaykh Muḥammad Shāfi, a grandson of the second *qayūm* (probably containing, as the next work, only notes on the biography of the saint).

Ta'riḫ, by Mir Safar Aḥmad, also a grandson of the same second *qayūm*.

Lalā'if-i-madaniyya, by 'Abdu'l-Aḥad.

Maḡāmāt-i-Naqshbandī, by the son of the third *qayūm*, Abū'l-'Alī.

Manāqibu'l-ḥaṣarāt, by Muḥammad Amīn, a *khalīfa* 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'ātu'l-'ālam, *Mir'āt-i-jahān-numā*, *Karāmātu'l-awliyā*, *Safīnatu'l-awliyā*, *Sakinatu'l-awliyā*, etc. Beg. of the treatise :

الحمد لله... ورحمتهای نامتناهی بر ارواح قدسیه حضرات قیوم اربعه الخ

Dated the 7th Shawwāl 1218 (the 45th year of Shāh 'Ālam's reign), i.e. the 20th Jan. 1804, by Khalīfa Muḥammad Shāfi.

FL 402; S 10.5 x 7.25; 8.25 x 5.25; II 26, no jadwals. Or, slightly brownish pap. Legible Ind. nast. Cond. tol. good, although the margins are damaged by the 'repairers.' A seal on f. 1v, now obliterated.

A history of the Qalandari affiliation, connected with the Chishtī order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb 'Alī b. M. Kāzim Qalandari 'Alawī, mentions that he composed this work following the custom observed in the Chishtī 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 Qalandaris 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 Qādiris and Chishtis. 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-'Aziz Makki, who lived no less than a little over 600 years, and of Khidr 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 verisimilitudinous form.

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

- 1 (f. 2v) عبد العزيز مشي عرف بيد الله علمدار
- 2 (f. 12v) خضر بومي قلندر كبير
- 3 (f. 20) نجم الدين قلندر غوث الدهر
- 4 (f. 28) قطب الدين بينا دل سواددار غوثي جونيوري (d. 925/1519)
- 5 (f. 35v) شاه محمد قطب قلندر
- 6 (f. 36) شاه عبد السلام قلندر (شاه علي) (d. 976/1568-1569)
- 7 (f. 38) شاه عبد القديس قلندر جونيوري (d. 1052/1642)
- 8 (f. 41v) شاه مجا قلندر لغريوري (d. 1084/1673)
- 9 (f. 48) شاه فتح قلندر جونيوري (d. 1118/1706)
- 10 (f. 55) شاه الله ديه قلندر لغريوري (d. 1147/1734-1735)
- 11 (f. 60) شاه باسط علي قلندر اله آبادي (d. 1196/1782)
- 12 (f. 98v) شاه محمد كاظم (d. 1221/1806, cf. ff. 183-183v)

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:

بعد حمد خدایکده لا اله الا الله وحده لا شریک له التمجید

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

Pl. 267; S 10.25 x 6.75; 7.75 x 4.5; ll 19, no jadwala. Or. pap. Legible Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired.

84.

مقدمات فی علم السموات

Manbahāt fī 'ilmi'l-amwāt.

II 441.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishtī 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) Ghulām Naqī b. Muḥammad Fath 'Alī Balgrāmī Chishtī Ṣābirī, 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 مقدمات فی علم السموات هانی احمد حاج, i.e. 1292/1875. But later on he states that the work has been completed, in the *Jāmi'-masjid* madrasa, at Haydar-ābād, the 4th Dhī'l-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: *Taysīru'l-ma'sūr* (f. tarjumat sharhī's-sūdūr (f. 19), by Muḥammad Irtidā Khān Gūpāmawī, of Madras (end XIII/XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

Mawāhibu's-Sa'diyya (f. 20), by Ghulām Naṣīrī'd-Dīn Sa'dī Balgrāmī, also a modern compilation.

Anīsū'l-wā'izīn (f. 23v), by Abū Bakr Qurayshī Sind'hī (lith. Bombay, 1886).

Sarmāya-i-masākīn (f. 36v), by Muḥammad Maṣṣūr 'Alī b. Muḥammad 'Alī (completed 1287/1870, also lith.).

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

Siyar-i-shuyūkh-i-Muḥammadiyya (ff. 23, 49, frequently), apparently the same as the *A'rās-i-shuyūkh-i-Muḥammadiyya*, on f. 42.

Hirzu'l-'ishqīn (f. 55), by Ḥabībū'l-lah Bijāpūrī, with the *takhalluṣ* Ḥamid, d. 1041/1631.

Gulzār-i-aṣṣuyā (ff. 72, 82, etc.), by Ghulām Ḥusayn Khān, surnamed Khān-Zamān Khān, also a modern work.

Misbāhu'n-nasab-i-aliyya-i-Shāh Yāsīn 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 اله الا هو... اما بعد، اينکه مردمان بحث میکنند الم

Transcribed in the beg. of xiii/xix c.

Fl. III: 8.5 x 6.5; 6 x 4; fl. II: no jawāb. Europ. pap. Vulgar Ind. nast. Cond. good.

3. Biographical varia.

85.

اخبار بarmakian

Akbbār-i-Barmakiyān.

I 127.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalif (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 Diyā'u'd-Dīn Baranī (flourished in India about the middle of the VIII/XIVc.), translated it from Arabic (f. 4), and dedicated to Firūz Shāh of Dīhli (752-790/1351-1388). There were prob-

ably several different works from which portions have been translated. The author of one of them was Abū'l-Qasim Ta'ifi (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Ahmad (f. 15), or even Abū'l-Ḥasan (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-Abarī. For references see EIO 569, EB 308, R 333, etc. Cf. also Elliot, *Hist. of India*, III, 93, VI, 484; C. Schefer, *Chrestomathie 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:

کتاب اخبار بarmiki که بنده عیالی برقی از عدوت عربی بیکاری ترجمه
نوده است اله

Dated the 29th Muḥarrum 1285/the 22nd May 1868.

FL 141: S 10,25 × 6,25; 7,25 × 3,5; II 13, no *jadwāl*. Eur. pap. Clear modern Ind. nast. Cond. tol. good; slightly worm-eaten. A few notes on f. 1.

86.

(تذکره خوشنویسان)

(*Tadhkira-i-khūshnawisān*).

II 430.

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-Qalamī, probably with a *takhallus* Rāqim. 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 قطعہ لطف زیر مشق برمت' اوراق خطا: ز جزو دان رقمست'

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-Nāshirwān*, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwan. Beg.

روایت کنند که دوشیروان را ده تاج بود اله

2. (ff. 53v-57v). *Waṣāyā az hukamā maridumānrā*. Moral maxims ascribed to Aristotle, Bahman, Plato, Socrates and various legendary sages. Beg.

از بوی خوش خود را نیکو ساز یعنی با مردم نیکویی کن اله

Transcribed towards the middle of the xiii/xix c.

Ff. 57 (two are inserted in binding, blank): S 7,75 x 5,5; 5,75 x 4,25; ff. 11, no jadwals. Yellowish Or. pap. Vulgar modern Ind. nast. Cond. not good, much 'repaired.'

87. (Risāla dar ahwāl-i-zamīndārān-i-Kākūrī). I 1046.

An autobiography of Muḥammad Fayḍbaksh b. Ghulām Sarwar Kākūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamīndār families of Lucknow, Fayḍābād 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 Fayḍābād 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.

بعد حمد و صلوة مكشوف و مبرهن میگردد اند كه اله

Transcribed early in the xiii/xix c.

Ff. 240; S 9,25 x 6,5; 7 x 4; ff. 13, no jadwals. Or. pap. Bad Ind. shik. nast. Cond. rather bad; worm-eaten, repaired. On ff. 239v and 240 there are stray poetical quotations and a prose note, of Sufic contents.

III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88.

عجائب المخلوقات وثرائب المعجودات

*Ajā'ibu'l-makhlūqāt wa gharā'ibu'l-mawjūdāt. III 71.

A translation of the famous cosmographical work of Zakariyā b. Muḥammad b. Maḥmūd al-Kamūnī 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. Wüstenfeld, 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.

العظمة (الظنة) لك و الكبدية لجلالك اللهم يا قيم الدات
(اللذات here) و مفيض (مفض here) الخيرات الخ

Dated the 10th Rajab of the 40th year of Aurangzib's reign, i.e. 1108/ the 8th Feb. 1697.

Fl. 410; 8 9.5 x 6; 6.5 x 3.25; ll 19, no jedwals. Or. pap. Clear Ind. nast. Cond. fairly good. A few glosses on the margins.

89.

نزهة القلوب

Nuz'hatu'l-qulūb.

I 1043.

The well-known cosmography of Ḥamdu'l-lah b. Abī Bakr b. Ḥamd 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 *jātiha* (f. 5v), a *dibācha* (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.

چون راهب مواهب بی علت علت کلمه که مبدع مخترعات انم

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

FL 108; S 13×8; 9.5×5.25; ll 19; no *jadwala*. Europ. paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

90.

اخبار حسینیه در اخبار مدینه

Akhbār-i-ḥasina dar akhbār-i-Madīna.

I 17.

The same Persian version of Samhūdī's well-known work on the places of worship at Medina as described in *IvASB* 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 *bābs*, 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.

الحمد لله ... اما بعد این کتابست مشتمل بر جمیع احوال مدینه الن

Transcribed in the xii/xviii c.

FL 109; S 10×5.75; 7×3; ll 17; no *jadwala*. Or. pap. Good. Ind. nast. Cond. fairly good, although it is worm-eaten.

91.

(تحفة عين الحیدر)

(*Tuḥfat 'aynī'l-ḥayāt*).

I 653.

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 Sultān Mahmūd 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

tales, and even his orthography is sometimes peculiar (he writes دلی for دهلی 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. 8v) 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: *Sincarū'l-aqālīm* (f. 58), the well-known treatise of the VIII/XIVc.; *Tuhfatū'l-gharā'ib* (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 Ghazālī, etc.

The work is divided into a *muqaddima*, on general astronomical principles, and three (actually four) *maqālas*. It is peculiar that there are two chapters with the heading منالہ دریم, just like in the Bodleian copy. The *muqaddima* begins on f. 2v; the heading of the first *maqāla* coincides with a lacuna; the second *maqāla* (f. 7), divided into 10 *fajls*, has the heading:

در معرفت عینات (sic) انلاک و کواکب بطریق اجمال

The third (here the second) *maqāla* is divided into seven *iqtlīm*s (f. 24):

در معرفت زمین و اقسام او و تقالیم

The fourth (here the third) *maqāla*, is divided into two *qisim*s (f. 58v):

در تعداد بلاد و ولایات و جبال و بصر و انهار و یغیواتی که در ربع مسکونست

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

شکر و سیس و حمد بیقیس مرعانی را که نقاش قدرت او الخ

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, 12-18, 20-21, 60-71, 74, 75.

Ft. 75: 8 8 x 5.5: 5 x 3.25; ll 14, double jadvāls in the older parts, no jadvāls in the modern portions. Or. pap. Good old Herati and modern Ind. nast. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 10v, 11v, 19v, 24v.

92.

زینة المجاليس

Zīnatu'l-majālis.

I 483.

A slightly incomplete copy of this well-known work, composed in 1004/1595 by Majdu'd-Dīn Muḥammad Husaynī, surnamed Majdī, see IvASB 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.

تذلی تا منتہای و حمد فا معصوم بر این زیست که الی

Transcribed towards the middle of the xii/xviii c.

Fl. 309; S 14 × 8.5; 11.25 × 6; ll 25, within jawāls. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired.

93.

تاریخ چین

Ta'rikh-i-Chīn.

I 129.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called امکیوس or مکینوس, by Muḥammad Zamān, surnamed Farangī 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 یورلو.

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 1616; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Peking, 1610). He started on his journey in reality in 1578, not in 1563 (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 'Abbas 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 *بورزو* is simply a slightly corrupt form of *بورزو* = *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 Shikūh, and died at Dehli 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 *fajls* :

1 (f. 3v) در تحقیق اسم چین و اشتقاق آن

2 (f. 4v) در بیان وسعت و بزرگی چین و وضع آن

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

3 (f. 6v) در ذکر آنچه حاصل می شود در ممالک چین

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

4 (f. 11) در بیان صنایع جزئیة اهل چین

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

5 (f. 13) در بیان صنایع کلیة اهل چین و علوم و مراتب ایشان

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

6 (f. 21v) در بیان عمل و تدبیر و ملک داری اهل چین

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

7 (f. 33) در ذکر رسوم ادب اهل چین

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

8 (f. 45) در بیان شکل و هیئت (sic) و کموت و بعضی غولاط و قوائد

مردم چین

(c. VIII, *De corporis lineamentis, cultu habituque et aliis apud Sinas consuetudine receptis*, pp. 85-92).

9 (f. 48) در بیان قوائد افسانه آمیز و رسوم لغو و بیبوده اهل چین

(c. IX, De ritibus apud Sinas superstitiosis et aliis erroribus, pp. 92-104).
 در مذهب اهل چین و اختلاف آن (f. 53) 10

(c. X, Variæ apud Sinas falsæ Religionis sectæ, pp. 104-116).

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

بر حضرات مطالعة کنندگان پوشیده نماند که از قدیم الایام

Transcribed by Muhammad Najm'd-Din Dihlawi, in 1900 "Hijri," apparently of the Sambat era, or 1843.

Ft. 69; S 10,5 x 7,5; 8 x 5,5; ll 13-15, no judwala. Greyish Or. pap. Vulgar Ind. nast. Cond. good; slightly worm-eaten.

94.

بدیعیات

Badī'iyāt.

I 93.

A short treatise on different wonderful phenomena ('ajā'ib wa gharā'ib), which have been observed in India in the XI/XVIIc., during the reigns of Jahāngir, Shāhjahān, 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 1080/1669 (ff. 333 and 333v), and 1085/1674 (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.

زوف کهمان در برین که بدیدۀ اعتبار جمال بدایع الیم

Transcribed towards the end of the xli/xviii c.

* Ft. 324v-342; S 11 x 6,5; 8 x 4,25; ll 19, no judwala. Or. pap. Ind. nast. Cond. tol. good.

95.

نبیجة العالم

Bahjat al-'ālam.

I 118.

A compilation on general geography by Mahārat Khān Iṣfahānī, 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-afrah*, 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 *iqlim*, 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

a British official, Capt. Jonathan Scott (for references see IVASB 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 Allahyâr. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, *ج. و فادار*, and on f. 3v: *دوست بکونک و رفیق بی 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.

الحمد لله و المذت که بمساعدت توفیق فرق لم یزلی العلم

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

Fl. 53: 8.10.25 x 6; 8.23 x 4.25; 11.15, no jadhwa. Brownish Or. pap. Coarse Ind. mast. Cond. ind. good.

98.

تحفة العالم

Tuḥfatu'l-ālam.

II 356

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 Shūshtar. The author, 'Abdu'l Latîf b. Abî Talîb b. Nâri'd-Dîn Husaynî Mûsawî Shûstari, died (as stated in RS 84) in the Decan 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 *Dhaylu't-tuḥfa*, 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):

1. Adhar, Luṭf 'Alī Beg (d. 1195/1781) f. 111v
2. Aūdās, S. Ridā b. S. Nūrī'd-Dīn Shūshtarī (d. 1194/1780) f. 30v
3. 'Ashiq, Aqā Muḥammad Isfahānī (d. 1181/1767-1768) f. 113
4. 'Aysbī Isfahānī, Muḥammad Ridā (was alive in 1206/1791) f. 51v
5. Faqīr, S. 'Abdu'l-lah Shūshtarī (b. 1112/1701, d. 1173/1759-1760) f. 41
6. Hādī Kamāngar Shūshtarī, see Qawwās.
7. Hādī Isfahānī, S. Ahmad (d. 1198/1784) f. 122v
8. Hāzīm, Muḥammad 'Alī Jūlānī (d. 1181/1767-1768) f. 208v
9. Khidrī, Muḥammad Khidr Shūsh-tarī (beg. xiii/xix) f. 99
10. Majīd Tāqānī (end xii/xviii c.) f. 124
11. Muḥammad Abdi of Shūshtar (end xii/xviii c.) f. 92
12. Mushtāq, S. 'Alī Husaynī 'Abtāsābādī Isfahānī (d. middle xii/xviii c.) f. 109v
13. S. Nīmatu'l-lah Shūshtarī (b. 1050/1640, d. 1112/1700-1701) f. 32v
14. Niyāzī, Ahmad Mīrzā (end xii/xviii c.) f. 123v
15. S. Nūrī'd-Dīn Shūshtarī (b. 1088/1677, d. 1158/1745) f. 38v
16. Qawwās, Muḥammad Hādī Kamāngar Shūshtarī (d. beg. xiii/xix c.) ff. 47v, 92
17. Raḥīq, Mullā Husayn Isfahānī (d. beg. xiii/xix c.) f. 117
18. Sabāḥī, Sulaymān Bīdgīfī (Kāshānī) (end xii/xviii c.) f. 121
19. Sayyid Aqāl, S. Nīmatu'l-lah Shūshtarī (d. 1131/1738) f. 48
20. Shihāb, Mīrzā Ahmad of Kirmānshāh (beg. xiii/xix c.) 98v
21. Tūfān Hazārjarībī of Māzan-dārān (end xii/xviii c.) f. 120

The copy opens with the section dealing with the description of Shūshtar, with the words:

..... پریدند و شرقه بکوص کردیدند الخ

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

Ft. 315: 8 8.25 × 5.25; 7 × 3.25; ll 17, no *jadwāl*. Eur. pap. (J. Whatman, 1801). Legible Ind. 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 f. 183).

99.

(رساله نهرها)

(Risāla-i-nahrhā).

La 102.

A short fragment of three leaves, containing the 19th *faṣl* 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 نوزدهم در ذکر نهرهای عظیم که در دنیا بقدرت الهی الخ

Dated Lucknow, 1241/1825-1826.

Ft. 3: 8 7 × 4.5; 5.5 × 2.25; ll 11, no *jadwāl*. Or. pap. Bad Ind. shikasta. Cond. fairly good.

100.

یادگار مغلیه

Yādgar-i-Mughuliyya.

[a 261.

A few anecdotes concerning Mumtāz Maḥall, the wife of Shāhjahān, 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,

بعد حمد خدائی جهان آفرین رفعت سید المسلمین الیم

A modern copy, probably prepared a few years ago, beg. xiv/xx v.

Ff. 7: 8 13 × 8: 13 × 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.

101.

مناقب الانبياء

Manāqib-i-anbiyā.

II 346.

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 Muhammad 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.

حمد و ثناء على واجب الوجودى يا كه انصروا لقد كرمنا الله

Fl. 25; 8.7.5 x 4.35; 5.5 x 2; ff 17, no jadwals. Or. pap. Good Ind. nast. Cond. tol. good; in some places worm-eaten. A seal, dated 1036 AH., is found on f. 1.

102.

(تاريخ انبياء)

(Ta'rikh-i-anbiyā).

II 337.

A brief work on legends about the ante-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/XVlc., because the *Rauḍatū's-safā* 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/XVlc. or in the beg. of the XI/XVIIc. Beg.

بعد از حمد الهى و نعت حضرت رسالت پناهى نموده ميشود الى

Transcribed about the end of the xi/xvii c.

Fl. 23 (several lacunae); 8.8 x 4.75; 0.5 x 3, 5; ff 23, within jadwals. Brownish. Or. pap. Ind. nast. Cond. tol. good. Several seals, all illegible.

103.

مرآة مسعودی

Mir'āt-i-Mas'ūdī.

I 136.

The life of the legendary Muhammadan saint of India, Mas'ūd Sālār Ghāzī, whose death is usually placed in 424/1033. The author calls himself (f. 7) 'Abdu'r-Rahmān Chishtī 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/XVIIc. See R 1029, cf. Elliot, Hist. of India, II, pp. 513-549. This work is different from the version referred to in IrASB 322 and R 1015 (the last one has been transcribed from the Society's copy). Beg. as in R 1029:

الحمد لله رب العالمين عالم الغيب والشهادت الخ

Dated the 16th Rabi' II 1233/ the 23rd Feb. 1818.

Pl. 50; 8.85x5.5; 6.5x3.5; different number of diagonal, transverse, etc. lines. No jewels. Different Or. pap. Ind. rust. and shikasta, different hands. Cond. fairly good. Notes on the fly-leaves.

2. Anecdotes and fairy tales.

104.

جامع الحكایات و لواعع البوایات

Jāmi'u'l-ḥikāyāt wa lawāmi'u'r-riwāyāt.

II 392.

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 Iltutmish (607-633/1210-1236). Its title often appears in the form of *Jawāmi'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, RBr 59, RS 391-392 (the headings of the chapters are given), EB 324-331, R 749 sq. (especially for the biography of the author), FI 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 *Lubābu'l-albāb*, 1903, 1906.

In the present copy, unfortunately, of the four parts (*qism*) into which the work is divided, the third is entirely left out:

1. (f. 4) قسم اول در معرفت انبیا و ائمه

II (f. 220v) قسم دوم در بیان اخلاق حمیده و سروریه

IV (f. 308v) قسم چهارم در بیان احوال و عجائب دنیای و بلاد

و حیوانات

Each *qism* is divided into 25 *bābs* (for their headings and the contents see R 749-750 and RS 391). Beg.

تثنا و حمد مجددی : ا که بدایع ضایع (صناع) وجود یا (د)
نهایت اراج عدم هر چند (چه) است در حد پادشاهی است الخ

Transcribed in the beg. of the xi/xvii c.

Ff. 372; S 13,75 x 8,25; 8 x 4,5; ll 29; within double jedwals. The odd margins have been cut off and replaced by new ones. Or. pap. Legible Ind. nast. Cond. fairly good; worm-eaten in many places in the beg. Three good vignettes (ff. 1v, 220v, 308v).

105.

طوطی نامه

Tūtī-nāma.

II 401.

The well known 52 tales of a parrot, composed ca. 730/1330 by Diyā'u'd-Dīn Nakhshabī, who died towards the middle of the VIII/XIVc. 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 743-751, 2851, Br 308-309, EB 444-448, Pr 985, R 753 sq., Aum 53-54, Leyden C. I 355-356, etc. *Ind. libr.* Bh 440-441. 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:

مناجات حضرت رازق القمات فی عشاء الخ

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

Ff. 320; S 8,75 x 5,25; 6 x 2,75; ll 13; within double jedwals. Or. pap. Modern Ind. nast. Cond. good. A bad vignette and 23 very mediocre illustrations in gaudy colours, on ff. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 209, 219, 230, 243, 283, 287, 310. A few interlinear glosses in the beginning.

106.

عیار دانش

‘Iyār-i-dānīsh.

II 391.

The well known version of the book of Kalīla and Dimna, based on Naṣru'l-lah's translation, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602), see IvASB 292, where references to other catalogues are given (add RsBr 182). Beg. as usual:

سپس ازل و ابد خداوندی را که کوان تا کوان از آشکار و پنهان الخ

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

Fl. 444; S 11 x 6; 7 x 3.25; ll 14, within double *jadwals*. Or. coloured paper. Ind. neat. Cond. good. A good vignette and mediocre paintings on fl. 7, 29, 37v, 48v, 54, 71v, 78, 101v, 121, 135v, 179, 185, 205, 238, 262, 284v, 306v, 315v, 325, 416. The style and the handwriting is the same as of Nos. 105 and 108.

107.

بهار دانش

Bihār-i-dānīsh.

II 388.

A collection of fairy tales, combined with the story of Jahān-dār Sultān and Bahrawar Bānū, comp. in 1061/1651 by 'Ināyatu'llah Kanbū (d. 1082/1671), the same as described in IvASB 302, where references to other catalogues are given. Add RsBr 60 and 183. Beg. as usual:

فاتحه کتاب مستطاب آفریدش و بیداریه صحیفه دانش الخ

A fairly good copy transcribed by Ghulām Mahdī b. Haydar 'Alī b. Shaykh Muḥammad Maashādī, and dated the 25th 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. Cond. not quite good; dirty and worm-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same.

II 387.

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 preceding No. 107.

Fl. 448; S 9.25 x 5.75; 6 x 3.25; ll 13, within double *jadwals*. Or. pap. Modern. Ind. neat. Cond. good. Bad vignettes on fl. 1v, 6v. Bad and gaudy paintings on fl. 10, 18v, 98, 99v, 102v, 109v, 144, 156, 188, 246, 256, 272, 297, 328v, 353, 367, 393, 410, 420v, 431v. Some folios are left blank.

109.

قصه کامرپ

Qiṣṣa-i-Kāmṛūp.

II 397.

The story of Kāmṛūp 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 Hūmat Khān, whom Rieu (R 697) identifies with Mir 'Isā b. Islām Khān Badakhshī, an official under Aurangzīb,

who died in 1092/1681. Here his name is mentioned in the opening line, before the usual beginning :

قصه کامرپ و رانی کام لنا تصنیف همت خان بهادر⁺

and in the colophon :

تمام شد قصه کامرپ و رانی کام لنا از تصنیف همت 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 :

قصه پردازان غریب اثر و داستان طرازان سوانح یوزکر اله

Transcribed at Lahore in 1826⁺ of the 'Samwat' era, or ca. 1769 A.D., by Dīwāshāy Dankāl دیوبهای.

Ff. 71 : S 7.75 x 3.75 ; 7 x 2.75 ; ll 21, no jawala. Brownish Or. pap. Ind. nast. Cond. tol. good. Stray quotations on the last folio.

110.

The same.

II 399.

Another copy of the same work, dated "the 27th Shawwāl of the 23rd year," apparently the end of the XII/XVIIIc., by Gharīb dās, son of Dībīdās. 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 *اثر* there is *اعصار*).

Ff. 64 : S 9.5 x 6.25 ; 7 x 3 ; ll 17, within jawala. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. nast. Cond. rather bad ; damaged by dampness and worms.

111.

روز نامه تسخیر قلعه گولکندہ

Rūznāmcha-i-taskhīr-i-qal'a-i-Golkonda.

I 93.

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

دمی که مدرس کشف صبح در صفا صدق و صفا نشسته اله

Transcribed towards the end of the xii/xviii c.

*Ff. 363-396v. For measurements, etc., see No. 94.

112.

The same.

II 279.

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

Dated the 20th Rabi' II of the 10th year of Muhammad Akbar's reign, i.e. 1236/ the 25th Jan. 1821, by Ahmad Hımāyn.

*Fl. 119v-150; S 12.25 x 6.5; 9 x 4; ll 19, no jadvāls. Brownish Or. pap. Ind. nast. Cond. fairly good, but the paper is decaying. The seal of the scribe.

113.

کشیاش نامه

Gushāyish-nāma.

II 393.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rajkarn (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:

قدیان آن قادر بیچور که قضای افلاک را با این همه نقوش الم

Transcribed, at کلینک, a village in the province of Haydarābād, the 22nd Jun. 1175/ the 19th Dec. 1761, by 'Ināyat 'Alī Khān.

Fl. 88; S 9 x 5; 7.5 x 3.5; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

114.

قصه حاتم طی

Qisṣa-i-Hātim-i-Ṭayy.

III 80.

The well-known collection of anecdotes about the Arab hero Hātim-i-Ṭā'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:

سپاس بیفتیس مر پیوردکاری را جل شانه و هزاران نعمت بران

محمد مصطفی الم

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

*Fl. 1-215v; S 8.75 x 6; 6.5 x 3.75; ll 12, no jadvāls. Or. pap. Careless Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

115.

اسانکه سیف الملوك و بدیع الجمال

Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl.

I 70.

A version of the story of prince Sayfu'l-mulūk and princess Badī'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.

راویان اخبار و حکیمان روزگار و پیران با وفار و نازقان اثر چغین آورده اند
که در ساطقت سلطان محمود غزنوی قصه آورده اند الخ

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

Fl. 29: 8.10 x 5.5; 7.75 x 3.75; ll 17, within *jadwāl*. Or. pap. Clear Ind. nat. (all the same as in Nos. 116, 121, 122, which probably are disjoint parts of one volume). Cond. not good; worm-eaten and injured by moisture. A few marginal glosses.

116.

انسانک منیر و مالا

Afsāna-i-Mihr-u Māh.

I 72.

The story of the loves of prince Mihr and princess Māh, 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.

راویان اخبار و نازقان اثر چغین روایت کنند که در دیار مشرق پادشاهی
بود نام او خاور شاه الخ

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

Fl. 60: 8.10 x 5.5; 7.75 x 3.75; ll 17, within *jadwāl*. Or. pap. Good Ind. nat. (all the same as in Nos. 115, 121, 122). Cond. tol. good. Slightly worm-eaten, injured by dampness. Occasional glosses.

117.

مظفر نامه

Muẓaffar-nāma.

II 183.

A collection of didactic stories, some autobiographical matters and historical notes, by Gul-Muhammad b. 'Ināyat-i'l-lah of Chūnda in Patyāla.¹ 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 sultān, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzib, Shāh 'Ālam I (1119-1124/1707-1712). The greater part of the book (ff. 7-137v) contains anec-

¹ Here not well legible, or by mistake written as *تالاب*.

notes 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 (فتیری) and destitution (نا مرادی); 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 *Mudtarr-nāma*, which better suits a book of complaints like the present work. Beg.

ستایش و نیش مر عتبه کبریائی احدیت جل جلاله و عم نواله الخ

Copied some time in the xix. 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.

Fl. 175: S 8.25 x 6; 6.25 x 3; ll 23, within jadvāls. Brown Or. pap. Ind. nast., different hands. Cond. tolerably good.

118.

قصه هیر و رانجها

Qissa-i-Hir-u Rānjhā.

II 396.

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 قصه عاشقی تمام عشق رانجها. There is also another chronogram: عشق و هیر صادق بود 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 Munshī. Beg. (differently from R 770):

انتخاب کتاب دانش و عنوان دیوان بیفش ستایش الخ

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

Fl. 84: S 9 x 5.5; 6.5 x 4; ll 16, within jadvāls. Or. coloured pap. Ind. nast. and shikasta. Cond. tol. good.

119.

ملاحات مقل

Malāḥat-i-maḡāl.

I 982.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by Dālpāt Rāy, or Dālpāt Sing'h, who completed it (cf. the colophon) in 1177/1763-1764. For details concerning the contents and the author's biography see R 1005-1006, Beg.

ملاحات مقل از مدح معبر حیات که الهم

Copied in Shāhjahānābād, 1235/1819-1820, the 15th year of Akbar II, by Kish-chand.

FL 87; 8.8 x 6; 6 x 3.75; II 14, no fadwals. Or. pap. Bad Ind. shikasta. Cond. not good, dirty and worm-eaten.

120.

قصه ملکه شاهی

Qisṣa-i-Malika Shāhī.

II 398.

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 'Abdu'l-'Alīm, 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.

حمد بیحد و ثناء بیحد مر پادشاهی را که کیتی بدید آورد الهم

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

FL 17; 8.75 x 4.5; 5.75 x 2.75; II 13, within fadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good.

121.

افسانه تولد شدن راجا بیر بکرمالجیت

Afsāna-i-tawallud shudan-i-rājā Bīr Bikramājīt. I 69.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of *Baytāl pachisi* and *Sing'hasan battisi*. The first story gives details of the miraculous birth of Bikramājīt, begotten on princess Padmāwatī 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 *Shāhnāma*, 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):

زادان اخبار و فاقان آثار در ولادت راجا بکرمالجیت چنین آورده
اند که راجائی بود غلبه خطه اجین موی نام الم

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

زادان اخبار و فاقان آثار و واقفان اسما و عالمین سرگذشت عجایب
و غرایب رایان باستان قنوج و مولغان خطه ملتان الم

Transcribed towards the beg. of the xiiith six.

Fl. 19, S 10 x 5.5; 7.75 x 3.75; ll 17, within jawals. Or. pap. Clear Ind. inst. Cond. tol. good. Glosses on the margins.

122.

افسانه مانفنی مقوهرو رتاونی

Afsāna-i-Mānīnī Manūhar wa Ratnāwatī.

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.

زادان اخبار و فاقان آثار چنین آورده اند که شعی رای بکرمالجیت
بخواست دید که در دریای قنوج الم

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

123.

نگارستان امین

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 Khwāja Muhammad Amin Khān, whose friend the scribe claims to have been, as in the colophon:

... از دستخط قنیر حقیر کاتب الصوفی لاله بیرون سکه که رفیق خواجه

محمد امین خلی بود.

Beg. of the stories :

بعد از حمد و سپاس خالق بی‌چون و بی‌شبیه و بی‌نمون که اله

Copying completed, by this Lāla Bharwan Singh, at a place called Pīl Kāmūn Bājā (پیل کامون راجا), the 4th Dhūl-Qa'da 1233/ the 5th Sept. 1818.

Pl. 282 : S 9 × 5 ; 6.75 × 3.5 ; H 12; sometimes written transversely or obliquely, no *jadwāl*. Or. pap. Very bad Ind. shikasta and nast. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(مجموعه)

(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 *bāb* of the *Akhlāq-i-Muhsinī* (here written اخلاق المحسنين), 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.

3. (ff. 348v-355). Extracts from the *Al-Jaraj ha'da'sh-shidda*, cf. IvASB 296 (Persian version).

4. (ff. 355v-356). A few lines from the *Raḍata's-safā* and the *Ḥabībū's-siyar* (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal *waṣāyā*, last will of Muhammad, addressed to 'Alī.

Pl. 342v-356 (356v is blank). For the date, measurements, etc., see No. 94.

V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRIPHS.

1. Epistolary models and official letters.

125.

رسائل الاعجاز

Rasā'ilu'l-i-jāz.

Ia 86.

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-Khusrawī*, etc. For references see I^rASB 334.

The *third risāla*, beg. (f. 1):

الرسالة الثالثة (sic) في لطائف من المصنوعات، تشمل على خطير.

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

The *fourth risāla*, beg. (f. 36v):

الرسالة الرابعة (sic) في البدايع من المصنوعي (sic) تشمل على خمسة

خطوط، الخ

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

The *fifth risāla*, beg. (f. 112v):

الرسالة الخامسة في السوانق من المصنوعات، تشمل على ستة خطوط

On different forms of letters, etc.

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

Fl. 171: S 10, 25 × 6, 5; 7, 5 × 3, 5; ll 14-21, no judgments. Or. pap. Good Ind. nast., apparently by different scribes. Cond. rather bad in some places; badly injured by worms. Many notes and glosses, marginal and interlinear.

126.

عنوان نامه خیالات

•Inwān-nāma-i-khiyālāt.

III 33.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called

Inshā-i-Amir Khusraw. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

تغویان قلمه خیالات از معنوی (sic) عامه کمالات عزیزی و معنوی
(sic) امیر خسرو بهلوی الخ

And a little further on there begins the initial passage from the *Duwalrānī Khidr Khān*:

سر نامه بفام آنحضردادند که دلها را بخوبانی داد پیوند

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

تعجب و عریب نامه که خود قاصد شده اظهار حال عشق الخ

Copying completed at K'humāpāh [کمدیه], the 10 Dhū'l-Qa'da 1155/the 6th Jan. 1743.

Fl. 37; 8 9.5 × 5; 8 × 3.75; ll 16; no *jadwāl*. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

127.

شرح شبستان نکات

Sharḥ-i-Shabistān-i-nukāt.

II 526.

A commentary on the well known *Shabistān-i-nukāt* or *gulistān-i-lughāt*, comp. in 843/1439-1440 by Yahyā Sibak 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:

م حمد خدائی را که چشمه میم حمدش درین امت در حد کمال کرم
ش کمال کرم حرف میم است الخ

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muḥammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyathu'd-Dīn, 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/xviii c., or the beg. of the xiii/xix c. No colophon.

Fl. 124; 8 10 × 6.5; 6.5 × 3.5; ll 17; no *jadwāl*. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.

128.

ریاض الإنشاء

Riyādu'l-inshā'.

II 326.

A modern copy of the beginning of the well known collection of epistolary specimens by 'Imādu'd-Dīn Mahmūd b. Muhammad Gilānī, surnamed Khwāja-i-Jahān, or Mahmūd-i-Gāwān (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. 1v-70v, l. 2, of the MS. F 30 (IvASB 343). Beg. as usual:

یا من توحد بددایع الابداع و الإنشاء الخ

Transcribed towards the end of the xiii/xix c.

Pl. 77; S 8×5; 5.75×3; ll 13, no jadvāls. Thin Europ. pap. Ind. modern nast. Cond. good. Scraphy notes and poetical quotations in Hindustani on the fly-leaves in the beg. and end.

129.

(منتخب انشائی جامی)

(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.

هرچند زاده ذره بی راه روی نیست، کو خویش را وجود نهد پیش آفتاب.

Transcribed in the xii/xviii c.

Pl. 10 (699d); S 4.5×7; 3.5×3.5; ll 10, no jadvāls. Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Notes on f. 10v.

130.

انشائی مزلوید

Inshā-i-Marwārīd.

Ia 15.

Epistolary specimens, collected by 'Abdu'l-lah b. Muhammad al-Marwārīd, or, to give him his full name, Shihābu'd-Dīn 'Abdu'l-lah b. Muhammad Kirmānī, *surn.* Marwārīd, with the *takhallus* Bayānī. He was an official in the reign of the Timuride prince of Herat, Abū'l-Ghāzī Husayn (872-912/1469-1506), under the famous wazīr Mir 'Alī 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 Sultān Husayn, he retired and he died in 922/1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārīd'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 *shaykhu'l-islām*.
3. (f. 7). To Sayyid Abū Tayīb Baqlāni (?), appointed a *šadr*.
4. (f. 8v). To Nizāmu'l-Mulk, appointed an amir.
5. (f. 12). A passport for the *hajj*, to Aḥmad Tawakkul Birlās, an official.
6. (f. 13v). To Sayyid Ikhtiyāru'd-Dīn Hasan, appointed a *qāḍī* of Herat.
7. (f. 17v). To Shamsu'd-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.
8. (f. 20v). To Nizāmu'd-Dīn Mirjān, a scribe.
9. (f. 22). To one Ḥafīz 'Alī, a divine.
10. (f. 23v). To Afdalu'd-Dīn Muḥammad, appointed governor of Shafīlān.
11. (f. 25v). To Mu'izzu'd-Dīn Husayn.
12. (f. 28). To Sulṭān 'Alī Muhtasib, appointed to his office, at Herat, dated the 3rd Šafar 890/ the 19th Febr. 1485.
13. (f. 30). To Šadrū'd-Dīn Ibrāhīm, appointed a professor in the Badi'iyya madrasa.
14. (f. 32). To Ghiyāthu'd-Dīn Muḥammad Dihdār Tarkhān.
15. (f. 33). To Shamsu'd-Dīn 'Alī Munshī, conferring tarkhānship.
16. (f. 35). To 'Amidu'l-Mulk, appointed a 'guardian of the seal' (داروختی نمعا).
17. (f. 35v). To one Zahidī, appointed a muhtasib.
18. (f. 38). To Sayyid Ghiyāthu'd-Dīn Muḥammad, putting him in charge of the *waqfs*.
19. (f. 40). To Kamālu'd-Dīn Babā Maḥmūd, on the same subject.
20. (f. 41v). To Nizāmu'd-Dīn 'Abdu'l-Qadir, appointed a *naqīb*.
21. (f. 44v). To Shujā'u'd-Dīn Muḥammad Burundaq Birlās, appointed an amir of falconry.
22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.
25. (f. 52). To Ahlī, 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 Sulṭān 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 Sultān Husayn-i-Bayqarā (872-912/1468-1506). He mentions Sultān Ahmad (873-899/1469-1494) and Mahmūd (899-900/1494), calling both his 'brothers,' as already dead (ff. 92v, 93), and refers to his sons Badī'u'z-Zamān Bahādur (d. 921/1515), Muza'far Husayn Gūrgān and Haydar Muḥammad (f. 93v).

51. (f. 94). To Shaykh Najmū'd-Dīn, an official.

52. (f. 94v). A letter of recommendation to Ghiyāthu'd-Dīn بایزید, who may be the Khiljī prince of Malwa (who reigned 880-906/1475-1500), for one Sayyid Nūru'd-Dīn Muḥammad Husaynī, proceeding to India.

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

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

55. (f. 99). To Ya'qūb Aq-Qoyūnlū (884-896/1479-1490), concerning the appointment of Mir 'Alī Shīr as governor of Astrābād.

56. (f. 101). To Shāh Isma'īl I, the Safawide (907-930/1502-1524), concerning politics in Astrābād.

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

58. (f. 104v). To Ya'qūb Beg (cf. No. 55).

59. (f. 105v). A letter of 'Alī Shīr to Shīrwān Shāh Farrukh-Yasār (867-906/1462-1500).

60. (f. 107). To Nūr 'Alī Beg, a governor, concerning politics in Central Persia.

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

62. (f. 110v). To Farrukh-Yasār (cf. No. 59).

63. (f. 111v). To Bāyazīd II of Turkey (886-918/1481-1512), from 'Shaykhū'l-Islām' (whose name is not mentioned).

64. (f. 114). To Qutbu'd-Dīn Muḥammad Lāhijī, a divine.

65. (f. 115). To Jāmī, thanks for his *Bihārīstān* (completed in 892/1487).

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

68. (f. 117v). To Jalālu'd-Dīn Abū Sa'īd Pūrānī, a Sufi.

69. (f. 118). To 'Shaykh Najm' in 'Irāq (cf. No. 51).

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 'Alī Shīr, and also those written on behalf of Sultān Husayn.

70. (f. 128). A letter to Khwāja 'Ubaydu'l-lah, i.e. apparently the famous Naqshbandī Shaykh, Khwāja Ahrār.

71. (f. 129). To Mir 'Alī Shīr.

Ff. 129v-135v. Several private letters (amongst them one, on f. 134, to a poet Zamānī), 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 *ruq'as* of different contents. On ff. 170v-176 there is a *jathnāma* dated 892/1487. On ff. 176-188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg.

ای کرده بکک منع ترکیب بشر : انشای تو نقش بسته اجسام و صورت
الهم ... انشای حمدی که مہسلان صحائف انداج املا نمیفد الهم

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the xvi c., written in excellent old handwriting, somewhere in Herat or Turkestan. There were, however, lacunas (ff. 59-93, 150-171, 186-188), which, according to a note on f. 1, have been filled in from another copy by one جلیل, 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; ff. 12, within blue and gold jadvāla. Or. pap. Excellent Herati nast. (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 crosses and notes in the margins.

131.

گلشن بلاغت

Gulshan-i-balāghat.

II 312.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī, with the *takhalluṣ* 'Anā'ī (f. 2). He was apparently an official in Persia; about 1000/1592 he started for India. The years 992/1584 (f. 35), 1000/1592 (f. 44), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shīrāz (f. 16), Yazd (f. 26v), Farāh, etc. He mentions that he stayed in India as the guest of Abū'l-Faḍl 'Allāmī (f. 47); one of his letters is written to I'timād-ud-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 Sultān Salīm (afterwards emperor Jahāngīr) is referred to. Chronologically he may be identical with 'Abdu'l-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'l-Laṭīf 'Abbāsī, cf. IVASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khalīl-ud-Dīn 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 Mirzā Lutfī, a wazīr of Shāh Muḥammad Khudābanda (985-995/1578-1587) about the suppression of the rebellious qalandars at Fahliyān (North of Shīrāz, on the borders of Khuzistān), 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.

فرخنده انشائی که متوجعان بلائت ائین الخ

Transcribed about the middle of the xii/xviii c.

Fl. 74; 8.8,25 x 4.75; 6 x 2.75; ll 17, no jadvāla. Brownish Or. pap. Ind. nast. Cund. bad. Injured by dampness and worms. Notes on the fly-leaves.

132.

مکاتبات تلامی

Mukātabāt-i-ʿAllāmī.

III 27.

A complete set of all three *daftar*s of the well known collection of letters of Abū'l-Faḍl b. Mubārak ʿAllāmī (d. 1011/1602), see IVASB 352. This copy contains:

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

گوینا گون فیاض مرداوری را که وجود بشر را الخ

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

بحضرت شاهنشاهی، عرض داشت کمترین بندگان الخ

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:

خطبه نفسیر بعضی از آیات سوره فتح الخ

Transcribed by ʿAbdū'l-Qadīr in 1040, 1630-1631.

Fl. 296; 8.11,25 x 7; 8 x 4,25; ll 15, within jadvāla. Or. paper. Good Ind. nast. Cund. tol. good; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shāhjahān, and a few *دوش*.

133.

The same

I 464.

Another copy of the *first*, and the larger part of the *second daftar* of the same work, corresponding to ff. 1-119, l. 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 *آغاز دفتر دریم*. 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: S 7.75 x 4.5; 4.75 x 2.25; ll 19, within *jadhwa*. Or. pap. The margins are of more recent origin. Good Ind. nast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

134.

(شرح مکاتبات علامی)

(Sharḥ-i-Mukātabāt-i-'Allāmī).

II 504.

A brief commentary on Abū'l-Faḍl'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):

قسم دریم در تشریح لغت و اشعار حمیدیه علامه

(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 Sa'id 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: سنه ۱۰۹۸ هجری:

it probably stands for 1098/1687, and may be the date of completion. Besides the Safawide Shāh Ṣafī (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 *Basātinu'l-lughāt*, compiled by Muḥammad Sa'id (B 11, f. 11v; cf. IVASB 355), which is a different work. A Muḥammad Sa'id, or as in other copies, Muḥammad Sa'id (see IVASB 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.

بعد از شرح و بیان حمد و سپاس ایزد مغان و تعداد تذکر الهم

The copy is dated the 4th Šafar 1104/ the 15th Oct. 1692, and is in a very bad state of preservation.

Fl. 16: S 9 x 4.5; 7.25 x 3; ll 23, no *jadhwa*. Brownish Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.' Many marginal and interlinear notes and glosses.

¹ The date is not clearly written, as ۱۰۹۸ or ۱۰۹۷, 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.

فتح الطالبین

Nāfi' u'ṭ-ṭālibīn.

II 352.

A very interesting historical and philological commentary on the first two *daftar*s of Abū'l-Faḍl 'Allāmī's *Mukātabāt*, by Muḥammad Hafiz of Jalandhar (Jullundur). He started his work at Jaunpūr in 1184/1770-1771 (ff. 3, 169), under the auspices of his spiritual guide Miṣān Sayyid Rūḥ Jīw (cf. f. 2), but completed it in 1213/1798-1799 (f. 169v), long after the latter's death, which took place the 20th Šafar 1202/the 1st Dec. 1787 (this date is given as in the chronograms *وفاة روحی*, 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 *Ā'in-i-Akbarī*, *Jahāngīr-nāma*, *Ālamgīr-nāma*, etc. It is divided into three *qism*s:

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 در تعداد القاب اہلی و اجداد کرامی حضرت شاہنشہی (و شہ
از کیفیت و کمیت ایشان)

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 ثانی در معانی لغات و شرح بعضی رموزات و اشارات نامہ
و قوامین حضرت شاہنشہی کہ پادشاہان و از اقتدار و بشہزادہ ہلی تالی
نہار و بہ خوانین نامہ از ارسال و صدور یافتہ از دفتر اول نسخہ ابو الفضل مغفور
مرحوم مرقوم نمودہ 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 سیوم در شرح دفتر دوم کہ شیعہ الفضل (sic) از طرف خود بچغنی
حضرت شاہنشہی و شہزادہی از عبارات و خطوطات کہ بہ برادران و امرایان
و غیرہ نوشتہ

Beg. of the introduction:

بعد از ادای الوف حمد و ثنای حضرت خدایندگی الهی

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 4,5; ll 18, no *jadwals*. Brownish Or. pap. Coarse Ind. nast. Cond. not quite good. Incidental marginal glosses. Note on the fly-leaf.

136.

مفتاح الموعلات

Miftāḥu'l-muwaṣṣilāt.

II 515.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the *Mukātabāt-i-'Allāmī*, arranged in alphabetical order. The author calls himself 'Abdu'l-Mannān (b.) Shaykh Burhān Sikrīwāl (سیکری 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-Faḍl*. It seems to be quite different from RS 169 II and IV. The list begins with انفس جهانیان. Beg.

ستایش و تدبیر و مثنوی بی مثنوی (sic) عربی و فارسی را سرادک الهی

Copied apparently about the middle of the xii/xviii 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.

تغایر ابو الفضل

Ruq'āt-i-Abū'l-Faḍl.

III 18.

A small collection of Abū'l-Faḍl's private letters, compiled by Nūr Muḥammad (f. 1). See EIO 287, cf. R 396. *Ind. libr.* Bh 270. Beg. as usual:

بعد از اتشای حمد و ثنای حضرت خدایندگی الهی

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

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

138.

ممشات محمد اصفهانی

Munsha'āt-i-Muḥammad Iṣfahānī.

II 316.

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 Ghiyāthu'd-Dīn Muḥammad Iṣfahānī. 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-Baghdād* is given, addressed to Herat. The names of Abū'l-Ghalīb Sulṭān Muḥammad Mirzā and of one Muḥammad Khān 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 Astrābād, Sārī, 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.

..... بدوگر من جری باسمه القلم چون معجز این وثیقه و مسطر

این تمیقه الهم

The text begins a few lines below, with *کذبت از سلوک بسلاطین*.

Transcribed by one Muḥammad Sa'id, son of Yūsuf Šiddiqī, at a place, the name of which is illegible, in the time of Nawwāb Muḥammad Ḥayāt, and dated the 26th Ša'ban 1063/the 22nd July 1653 (an incantation is added: *عز که دعوی کلد دعوی او باطل گردد*).

Fl. 59; 8 9 x 3.5, 7 x 3.75; ll 15, no jadvāls. Brownish Oz. pap. Ind. nast. Cond. not good. Dirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1173 AH.

139.

(رسائل ظهیری)

(Rasā'il-i-Ẓuhūrī).

I 93.

The well known stylistical compositions of Ẓuhūrī, with his full name Nūru'd-Dīn Muḥammad Turshīzī (d. ca. 1025/1616), see 1vASB 356, cf. *ibid* 362. Copied, in a *majmū'a*, towards the end of the XII/XVIIIc. It contains:

1. *Dibācha-i-Nauras* (ff. 191v-196), beg. as usual:

سرود سراپان عشرتکده قال الهم

2. *Dibācha-i-Gulzar-i-Ibrāhīm* (ff. 196-201), beg. as usual:

خرمى چمن سخن بطراوت حمد بهار پندرایست الهم

3. *Dibācha-i-Khwa'n-i-Khalīl* (ff. 201-211), beg. as usual:

ای از تو بر اهل نضت و اکلیل سبیل، الهم

4. *Minā-bāzār* (ff. 211-224v), beg. as usual:

عصتیان زو بوش حیا پرور و خلوتیل عفت کوش پاک نظر الخ

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

شعید تبسم دیت عشوه خون بها الخ

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

140.

بیت الشرف معانی

Baytu'sh-sharaf-i-ma'ānī.

II 277.

Models of compositions in ornate prose and epistolary style, by Naṣirā, or, quoting his full name, Muḥammad Naṣir al-Imāmī al-Hamadānī, 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 *bābs* and a *khātima* (cf. f. 5, top). The first of them contains the *dībāchas* in flowery prose with many versified passages, *mu'ammās*, etc. Apparently only two of them contain dates: 1014/1605-1606 (f. 27) and 1015/1606 (f. 24). Shah 'Abbās (I, 995-1037/1587-1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The second *bāb* is devoted to private letters (*ruq'āt*), f. 34. The *khātima* is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

مبدئی که سبعة معانی هفت آسمان الخ

The copy is dated the 14th Jum. II 1239/the 12th July 1843, transcribed by Muḥammad Haidū'l-dah, at Dēdar (the seal of the scribe, dated 1235 A.H. is found on f. 34).

Fl. 53; S. 5.5 x 6.25; 5.75 x 3.5; ll. 13, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

141.

ارشاد الطالبین

Irshādu't-tālibīn.

II 321.

A bad, incomplete copy of this well known work on epistolography, usually called *Inshā-i-Harkaran*, comp. ca. 1040/1631 by Harkaran, son of Mat'huradās Kanbū Multānī, 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 *bābs* 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 *bāb* 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 Ramaṣān 1232: the 22nd July 1817.

Fl. 29: 8.10 x 6.5; 8.25 x 4.25; ff 15, within jadvāls. Or. pap. Ind. mast. Comd. bad. Worm-eaten and repaired. Interlinear glosses.

142.

تحفة سلطانیه

Tuḥfa-i-sultāniyya.

II 284.

A collection of models of official, legal and business documents, the same as IvASB 411. The name of the author is here given as Hasan b. Gul Muḥammad. 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 *firmāns* addressed to different people (f. 21). The last section *در مکاتبات شریعه* begins apparently on f. 34v. As in other copies, all proper names are replaced with *نقار* and all dates with *کد*, so that there is no key to the real date of the composition, but the work may belong to the XI/XVIIc., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

اول نامه بنام کردکاهی که نگارنده لوح و القلم (sic) و بر آورنده التم

Copied at Khānpūr (distr. Mīhrābād), by Muḥammad 'd-Dīn, dated the 25th Dhī'l-ḥijja 1262/the 14th Dec. 1846.

Fl. 44: 8.7.5 x 4.5; 6 x 2.75; ff 13, within jadvāls. Brownish Or. pap. Ind. mast. Comd. fairly good.

143.

(رساله در انشاء و غیبه)

(Risāla dar inshā wa ghayruhu).

II 325.

A treatise of encyclopædic 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 Kamāl 'd-Dīn Muḥammad Qāsim). In some of his verses the author uses the *takhalluṣ* Fāḍil, 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 Bāwal (پیرکانه بارول, 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 Sa'ib (ff. 33v, 36v). Amongst others the

Considable
Job in Khambodh?
near Phnom Penh

rarer ones are (f. 34v) Ibrāhīm Ad'ham; (f. 36v) Bū Turāb, Sa'd-i-Gul, Nadīrī, Naql and Raḍī (or Riḍā) Kamānī; (f. 38v) Shāhīdī, etc.

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

املا چه عبارتی ز خط آزانی است

انشا چه کفایتی ز خوش کوبانی است

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

تغیبات متفرقة من كلام ملا عبد العزيز عرجوم

Besides the letters, of 'Abdu'l-'Azīz referred to here, others are given from Naṣīrā (see No. 140), on ff. 76-77v; Jalālā (f. 77v); Bāqir 'Alawī (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.

مسند جلال و جلال موجود فاض الجود الف

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 *qashw*, and there are also a few stray poetical quotations.

Fl. 78; 8 8.5 x 5; 0.5 x 3; ff 15, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good, although worm-eaten and repaired in many places.

144.

بهار سخنی

Bihār-i-sukhan.

III 49.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muḥammad Ṣalīḥ Kanbū Lahūrī, 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 Abū'l-Barakāt Munir (cf. IVASB 366). See EIO 2090-2092, 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 *chamanz*, but only the heading of the *first chaman* is found on f. 71v. The headings of other three, as in the British Museum copies are not distinctly marked. Beg. as usual:

ایزد سخنی افروین را سپاس که چراغ گفتار الف

The copy is dated the 7th Rajab 1223, the 29th Aug. 1808, transcribed from an autograph copy by one Nagehand (?) Rāy.

*Fl. 70v-329; 8 15.25 x 9.25; 11 x 5; ff 21, no *jadwāl*. Or. pap. Large Ind. nast. Cond. tol. good. Worm-eaten.

145.

(مذشکات طغرا)

(Munsha'ât-i-Ṭughrā).

II 283.

Thirteen compositions in ornate prose by Mullā Ṭughrā of Mashhad (d. in India ca. 1078/1667); for references see IVASB 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.

جلوسیه طغرا عبارت است ازین رقم النعم ... ای کوکبه ات فروغ سیملی

سریر النعم

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

چشمه فیض طغرا نام این تازه مقال النعم ... ای ملک وجود بر درت

مازانی النعم

3. (f. 39). *Thamara-i-ṭibbī* (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.

ای درد تو بعتراز درازی دکبری ... شکر حکیمی که درد بی درمان النعم

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 Shikāhī*?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

بی تاریخ قتلش بکه ناز خامه عجز شد

بعدی کردم کفتی سیددار از میان رفت

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

جوید ز تن خلق نشان نیر لعل ... روزی که اکسیر ساز قتل النعم

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

ز نظم و نثر چو منشور بود این انشا شکر ناظمی که ابیات

سپهر النعم

6. (f. 71). *Mirāju'l-faḡāḥat* (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.

معراج الفصاحت طغرا بعرض خیال رفوف معنی النجم ... از حق سخن
معجزه آئین خواهم النجم

7. (f. 75). *Parikhāna* (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawide, beg.

پردخانه طغرا چون بقام خدیو ایران ... ای راقم فرد زرق چه عجب (و)
چه شام النجم

8. (f. 85v). *Wajdiyya* (see EIO 1586 XV, R 744 XXXI), some reflections on music, beg.

این نامه که آوازه در انشا دارد ... نغمه دل نشین به قلم حمد النجم

9. (f. 104v). *Namūna-i-inehā* (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangzib, beg.

سیمین وزقی : یاسمقم دادند ... طغرای ورق انما چون بتعبیر
صفت النجم

10. (f. 109v). *Anwārū'l-mashāriq* (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg.

ای جوش دل عرواحی و جام از قو ... شب نشینان بزم سخن النجم

11. (f. 123). *Diyyāfat-i-ma'auwī* (see R 744 XXVI), on the famine in the Deccan; at the end several letters are added. Beg.

آن مجموعه طبقاتی کاندین است النجم ... به دکن سال غم آسایش
دایما فقط است النجم

12. (f. 174v). *Kalīnatu'l-haqq* (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron, beg.

کلمه الحق طغرا حجتی است النجم ... دوران جو در ستایش مریدی
بما نداده النجم

13. (f. 178v). (*Risāla dar hajw*), a short satire on one 'Alī Khān, and some other people in Kashmīr. Beg.

شد منتقم آن که شاه فوق الارض است ... ایذا چون بنسبت النجم

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

FL 184; 8.8,75 x 6,25; 6 x 3,5; ll 15-16, within double jawals. Or. pap. Ind. nast. Cond. good.

146.

جامع القوائین

II 323.

Jāmi' u'l-qawānīn.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalifa Shāh Muhammad Qanauji, completed in 1085/1674. For references see IvASB 375. The work is divided into four *fasls*, of which the third is sub-divided into two *qisms*. 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 *khātima* is given on f. 65. Beg. as usual:

سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ
مَنْ يَتَذَكَّرُكَ يَنْفَعُكَ
فَصَاحَتُ بَيَانِ خُودِ الْغَمِّ

Transcribed in the xiii/xix c.

Fl. 67: S 6.75 x 4.5; 5.75 x 3.1 II 12, no jadwala. Brownish Or. pap. Vulgar Ind. nast. Cond. tol. good. Numerous glosses, marginal and interlinear. Stray notes on the fly-leaves.

147.

II 322.

The same.

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 *khātima* on f. 79. It is dated the 2nd Dhī'l-Hijja 1234/the 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:

فصل چهل و پنجم در رعایات از جانب خود بخودت بزرگان و دردان الخ

In fact it is an extract from the *Gulshan-i-sa'adat* (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.

Fl. 80: S 8 x 7; 7 x 4.5; II 15, no jadwala. Brownish Or. pap. Coarse Ind. nast. Cond. bad; damaged by dampness and worms (especially ff. 39-44). Many glosses, marginal and interlinear.

148.

رقعات عالمگیری

Ruq'āt-i-⁴Ālamgīrī.

I 463.

A collection of letters of Aurangzib to his sons Shāh 'Ālam, Muḥammad 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 عالی جاہ سعادت توام شاه عالم بهادر حفظ الله تعالى الخ

Dated the 14th Muharram of 'the 18th year,' i.e. of Shāh 'Ālam, or 1191/ the 22nd Feb. 1777, corresponding to 1833 of the 'Samwat' era.

Fl. 17; S 8.25 x 5.25; 7.25 x 4; ll 16, no jadwala. Or. pap. Bad, careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149.

حسن و عشق

Husn-u 'ishq.

II 279.

The well known allegorical story, in ornate prose and verse, by Nirmat Khān 'Āli, with the full name of Nūru'd-Dīn Muḥammad (d. 1121-1122/1709-1710), cf. above No. 111. For references to other catalogues see IvASB 826(3). Beg. as usual:

حدیث عشق شد ز لب بیانم * جو شمع افکند آتش بر زبانم *

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.

شبعم شاداب هر گونه ستایش و ثنا الخ

Copied in 1243/1827-1828, apparently by the same Ahmad Husayn who copied the other portions of this *majma'* (cf. No. 161).

* Fl. 151v-168; S 12.25 x 6.5; 9 x 3.75; ll 19, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150.

منشآت مالدھورام

Munsha'āt-i-Mād'hūrām.

I 1003.

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. 2v زهی منشآت. by one Mād'hūrām, an employee of Luṭfu'l-lah Khān (who was the son of Sa'du'l-lah Khān), and afterwards of Kokil-tāsh Khān. Cf. EB 1412. The book is divided into two *ḥaṣṣas*: the *first*, dealing with official letters and documents (ترائض و احکام)

(و اوامر و خطوط); and the *second*, with private letters written to different friends. This fragment contains only a portion of the first *faql*. An *inshā* of Mad'hūrām has been lith. in Lucknow 1844, 1864, 1879. Beg.

بر دیوران دقیقه رس و روشن ضمیران صبح نفس الح

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

* Fl. 1v-25v; 8 8 × 6,25; 6,5 × 3; II 15, no jadvāls. Or. pap. Ind. nast. shikasta. Cond. not quite good. Injured by worms and dampness.

151.

شش جهت

Shish jihat.

I 624.

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, Rāp Narāyan, gives the date of the completion of his composition as 1124/1709-1710, in two chronograms, *و م ط خالمة* (in the introduction), and at the end in the verso 'مطبوع ششجهت شد بی پای شک و ریب'. 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'l-'irfān*, 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 at 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.

این نامه دلکشا که هر صفحه آن آراسته کشفست چون باغ جفان، الم

A scroll, 6 ft. 7 inches long, lines 5,5 inches long. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

152.

چهار عنصر

Chahār 'unşur.

II 278.

The *first* of the four 'unşurs, of 'Abdu'l-Qādir Bīdil 'Azīm-ābādī, see IvASB 387. Beg. as usual:

خداوندان زبان معجز بیصرفه سرالیت الم

Dated the 1st of Šafar 1246/the 22nd July 1830, by Sārānāl Gurūhārīāl Kāyāt'h.

Fl. 134; 8 8,5 × 6; 7 × 4; II 11, no jadvāls. Thick greyish Or. pap. Modern Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

153.

گلشن سعادت

Gulshan-i-sa'adat.

II 313.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muhammad Amin (f. 4). As the latter explains (ff. 4-5), he joined in that year the service of Dak'hni Rām, who was, as stated in R 1067, a local chieftain under Nizāmu'l-Mulk Āsaf-Jah (d. 1161/1758). This coincides well with the biographical details concerning the author of the *Majma'u'l-inshā'* (comp. in 1140/1734, for references see IVASB 390), Muhammad Amin, surnamed Banī-Isrā'il, with whom the present Muhammad Amin is probably identical. The present work may therefore be an earlier version of the *Majma'u'l-inshā'*. It is divided into four *fasls*:

۱ (f. 5v) صحایف نواب سعادت انساب بد بزرگان و عزیزان عالیجناب

۲ (f. 9) وقایع وای تالم اولی باحبا و اصدقا

۳ (f. 28v) مقاولجات خان سراپا فضل و احسان فضل الله خان باغچه دربار

و بزرگان بزرگوار

۴ (f. 59) رفعات از جانب خود بجانب بزرگان قدردان و دوستدار مهربان

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'adat Khān, governor of the Carnatic (d. 1145/1732-1733), to Nizāmu'l-Mulk (see above), as on ff. 5v, 17, 32, 33, etc.; Mubārīz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.); Ghālib Khān (ff. 6v, 11, 12, 13, 13v, etc.); Fadlu'l-lah Khān (ff. 15v, 25, etc.); Qizilbāsh Khān (ff. 16v, 18-23, 40-50, etc.); Sultān 'Alī Khān (f. 26v); Muhtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-umārā' Husayn 'Alī Khān, who is here called *the scāzār* of Muhammad Shāh. As this official held this post only in 1131-1132/1719-1720, and was assassinated the 6th Dhī'l-hijja 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.

شکرشکورینکه عطلی توفیق شکرش شایان شکر دیگر النعم

A modern, but good copy, dated the 15th Safar 1262/the 12th Febr. 1846, by Muhammad Sibghatu'l-lah b. Muhammad Karīmī'l-lah. Numerous emendations and notes on the margins.

Fl. 131; 8 7,25 x 5,5; 5,25 x 3; II 11, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

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/xix c.

Ff. 31; For measurements, etc., see No. 147.

155.

Daqā'iqu'l-inshā'.

دقائق الإنشاء

II 311.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhūr Dās, son of Ranjit (here رنجیب) Rāj 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. 125v), for which date he gives the chronogram *نعمین نسخه نامی*. This work is described in detail, with a full list of all the 8 *daqiqas* and their *fasls*, 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 *daqiq* (on the letters of the alphabet, etc.), in 3 *fasls*, on f. 5. II *daq.* (on words, grammar, etc.), in 10 *fasls*, on f. 8v. III *daq.* (on prose and verse), in 2 *fasls*, on f. 33. IV *daq.* (on the defectiveness of various expressions), in 2 *fasls*, on f. 47v. V *daq.* (on the beauty of various expressions), in 2 *fasls*, on f. 49v. VI *daq.* (on the arrangement of words in speech and in writing), in 2 *fasls*, on f. 78. VII *daq.* (on polite expressions, etiquette, etc.), in 3 *fasls*, on f. 82. VIII *daq.*, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 *fasls*, on f. 85v. *Khātima*, on f. 125. Beg. as usual:

حمد و انور و ثننى متكاثراً فتأثر بركة صانعيهست كه النعم

A modern, but good copy, prepared for چارلیس ماریت کالدیکت اسکوتز i.e. probably Charles Marriot Caldecot, Esq., by one La'ijī, and dated the 12th Oct. 1832 (1248 AH.).

Ff. 126; 8 9,5 × 6,25; 6,5 × 3,5; ll 15, no *jadwals*. Or. pap. Ind. shik-nast. Cond. good.

156.

Muraqqa'-i-taṣwir.

مربع تصویر

II 389.

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/XVIIIc. 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) Mukhlis. We learn also that his work has been written in or about 1144/1731-1732 (cf. ff. 18-18v, where two chronograms for this date are given: *بی بها مربع از تصویر* and *نهی مربع تصویرها*). There were several poets with this *takhallus*, but the most famous of them, Mukhlis Kāshī (d. ca. 1150/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhlis of Dihli, d. 1164/1751. The latter was an official under Nawwāb I'timād-ud-Daula Qamar-ud-Dīn Khān, and there are long eulogies of him on ff. 11v-12. As stated in EIO 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 262, nor the *Riyādu'sh-shu'arā'* (D 102, f. 434), nor the *Saric-i-Āzād* (No. 58 above, f. 32), nor the *Makhzanu'l-gharā'ib*, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the *Hamisha bihār*, Spr 129, a Mukhlis, whose name was Qasim 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 Ni'mat Khān 'Alī, which is nonsense. Beg.

من نامه بدام پادشاهی است ' الغم ... شگفتگی کلش معانی
نکین و گل افشانی الغم

Transcribed towards the end of the xu-xviii c.

Fl. 46: 8.9.75 x 6.25: 4.25 x 2.25: II 12, within jawabs. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shikasta. Cond. bad: damaged by dampness. A bad vignette.

157.

مسودات فیوال رام

Musawwadāt-i-Kewāl-Rām.

III 26.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIIIc., 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 Fasli 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

Kewalram nagon?

Kewāl Rām may be identical with the author of the *Tadhkiratu'l-umarā'*, Kewāl-Rām, son of Rag'hū Nath Dās (cf. IVASB 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:

... زمانی سعادت اقتراں آید یا ...

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:

در مبارکباد تولد شاه زاد* حیدر فرخنده ایام میبخت (۲) فرجام الت

Dated (f. 158) Calcutta, the 27th Muharram 1207/ the 14th Sept. 1792. The name of the copyist is given in the concluding lines of one of the additional letters on f. 160, apparently written by the same hand, as Bābū Sadar Shīr Lāl.

* Fl. 1v-160; S 8.25×5.5; 6×3.25; ll 17, no jawāls. Or. pap. Bad Ind. shikasta. Cond. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

158.

(مجموعه مکتوبات)

(Majmū'a-i-maktūbāt).

I 93.

A collection of official and private letters and documents apparently gathered from various works on *inshā'*, such as the *Munsha'āt-i-Wahid* (f. 248v), and others by Sā'ib (f. 296), Mirzā 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 Shāh Šafi (1037-1052/1628-1642, cf. ff. 268v, 288v, etc.), and 'Abbās II (1052-1077/1642-1667), cf. ff. 276v, etc. On f. 276v there is an official letter from 'Abbās 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 Ramaḍān 1137/May-June 1725, which date is found on f. 243v, Beg.

تعلیه یکی از امرا حکم عالی شد آنکه رفعت و معالی پناه الت

* Fl. 243-298v. For measurements, date of transcription, etc., see above No. 137

159.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

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 Muḥammad Shāh (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'rif (wa) tarkib (wa) qawā'id-i-mo-'ānī wa alfāz-i-Fārsī*. A short note on Persian compound substantives and some principles of syntax. The author's name is not mentioned. Beg.

بدانکه هر امر که بآخر کلمه ترکیب باید اتم

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: Manarlāl (ff. 186 sq.); Mād'hūrām (ff. 188v sq., 236 sq., 245 sq.); Narsing'h (ff. 199v sq., 202v sq., 211 sq.); Muhammad 'Alī (ff. 200 sq.); Shaykh Ahmad (ff. 200v sq.); 'Itimād Khān (f. 202); Fādil Khān (f. 203); Fada'il Khān (ff. 203); Adwira'j (ff. 204 sq., 274 sq.); Darjinal (ff. 216 sq., 237 sq., 244 sq.); Siwāramdās (ff. 227v sq.), and others. All of them were writing in the second half of the XII/XVIIIc.

3. (ff. 249-258v). *Tadhkira-i-ahwāl-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.

این سپهر لعبت باز را رسمی است قدیم اتم

4. (ff. 257-289). Another long series of epistolary models, from the same authors, see above (2).

5. (ff. 289v-293). A few *firmāns* and other documents emanating from Aurangzib and A'zam Shāh.

6. (ff. 293v-300v). Another series of letters from different officials.

7. (ff. 301v-317). *Tadhkira-i-ahwāl-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 Manarlāl (منازلال). It was completed in the beg. of 1160/1747. Beg.

از اینجا که پیشگاه داور حقیقی افطاح اقالیم سیمعه اتم

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* (f. 332), description of a pony (f. 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.

*Ft. 178-300v: 8.5 x 7.5; 8 x 3.5; 11 19 (in some places diagonal), no *jadhwa*. Or. pap. Bad Ind. shikasta. Cond. rather bad. Worm-eaten and repaired.

160.

(بیاض انشا)

(Bayād-i-inshā).

II 282.

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-

از هر کشفی کلی بدامن چیده و از هر کای بوی مشام جان شیده در : 1758
شهر سه هزار و صد و هفتاد و یک بهارستانی ترتیب دادم انج

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.

حمد سخن آفرینی که دلهای صاف باطنانرا انج

Copied by Kūdar Māl (کودر مال) dated the 29th Rām. 1196/the 7th Sept. 1782.

Fl. 50: S 8.75 x 3; 7 x 3.5; H 19, no jawāls. Brownish Or. pap. Ind. mast. Cond. tol. good. Marginal notes and glosses.

161.

فانوس خیال

(Fānūs-i-khiyāl).

II 279.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only *فانوس خیال*, perhaps for Arshadu'd-Dīn b. Ashraf, with the *takhallūs* Khīyāl. He mentions also his son Ahmad Mukhtār (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 *جراغ بیدرد* is given. The work is written in a very bombastic style. It is divided into five *tamthāls*, each subdivided into five *tarīz*. At the end there is a *khâtima* (f. 84), with the heading:

خانه در بیان حروف معجم یعنی حروف تہجی و تبدل هر حرفی
ازینها با حرفی دیگر

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):

عد کلمه مساوی العدد فادر العصر در تاریخ اتمام این فکر

Beg. of the work.

بعد حمد نا محدود کس بیکسان و دیود نا محدود النح

On ff. 115-115v there are a few notes, and poetical quotations from different poets: Ša'ib, Arshād, Muḥammadi, Bidār, Nizām Khān 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-'Abdu'l-Wāsi' Hānsawī*. The latter, who wrote towards the end of the XII/XVIIIc., is chiefly known as the author of the *Qawā'id-i-lughāt-i-Furs*, see IvASB 1477, which, however, is written in prose. Beg.

بعد حمد حضرت پیرزادگار معنی چندین بگویم یاد دار

Copying completed, by Ahmad Husayn, on the 15th Jum. I. 1244/the 23rd Nov. 1828.

* Fl. 1v-117v: S 12.25 x 6.5; 9 x 3.75; ll 19, no *jadwāl*. Brownish Or. pap. Ind. nat. Cond. good, but paper is decaying. Numerous marginal notes.

162.

(مجموعه منقشات)

(Majmū'a-i-munsha'āt).

la 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into *bābs* and *faṣls*, 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 Utamchand of Gujrāt, 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 Lal 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 Muḥammad Šālih Kanbū, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172; etc.). Also many quotations from the *Akbar-nāma* by Abū'l-Faḍl. On f. 154v there is an extract from the *Charibū'l-inshā*, comp. in 1157/1744 by Krishan Sing'h, with the *takhalluṣ* 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 *faṣls* 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'l-Faḍl.

II *bāb* (f. 10), dealing with congratulations (در مبارکباد و تهنیت ها), divided into 11 *faṣls*, according to the occasions on which felicitation is to be offered.

III *bāb* (f. 63), on letters of condolence, etc. (در عیادت و تلیف), in three *faṣls*, containing letters sent on the occasion of deaths, etc. Ff. 72-74v, apparently belonging to this section, contain a versified story of the *satī* of Tanūbī's (f) wife. The name of the author is not given. In the colophon it is called *Qissa-i-Tanūbī wa satī shudān-i-zun-i-ā*. Beg.

خداوند اداى ده شعله ستم که از شورش فتد آتش بچالم

IV *bāb* (f. 75), on miscellaneous letters, in 6 *faṣls*.

V *bāb* (f. 128), in five *faṣls*. The subject is not stated, and in fact it contains only the *Jangnāma-i-A'zam Shāh wa Pahādūr Shāh* (the events of 1118-1119/1706-1708), apparently complete. Beg.

زین دیباجه سخن فیاض الغ

VI *bāb* (f. 137), in four *faṣls*. Here only half a page.

VII *bāb* (f. 138), in two *faṣls*, 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 گلشن ارنای توحید آن طراوت بخش گلزار کائنات الغ

On f. 154v-155 there is an extract from the *Gharību'l-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 faṣl* which appears on f. 166, deals with descriptions of Kashmir, Shāhjahānābād (f. 172), Kābul, Lahore, etc. (f. 179), and minor items in the same strain. Some headings may be lost, and originally this *faṣl* may have formed a larger section. On ff. 215-215v there is a petition (*arqadāsh*) from Siwāji to Aurangzib.

Ff. 216-232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

Ff. 232; 8 12.25 x 9; 9.5 x 6; different number of ordinary, diagonal, transversal, etc., lines. No jadhwa. Or, pap. Mostly bad Ind. shikasta. Cond. tol. good. Marginal notes on some folios.

163.

(تصحیف در تجنیس)

(Tashīf dar tajnīs).

Ia 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa'ādat 'Alī Khān Mubārīz Jang, a ruler of Oudh (1212-1229/1797-1814), by one Mahmūd 'Alī (f. 2v). They were collected, and a special commentary on them has been written, by one Khayālī, 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 Khayālī (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 *Tashīf-i-sharīf*, and the second—*Shāfi'atū't-tashīf*. Beg. of the first *sanad* (f. 2):

احمد مرسل احمد، در زمان پیشین حکم حاکم شفق‌دندان الخ

The beginning of the first *wasf* (f. 3):

جهان‌بان جهان‌بان ملک ملک هستی هستی الخ

At the end of this section there is an extract from Amīr Khusrāw (f. 8), and from a certain Lālā Amritlāl.

The second *sanad* begins with (f. 8v):

خیالی پیش ازین نثرهای متجانسه از تصنیف جناب مولوی محمود
علی‌صاحب اجتماع کردی و دیباچه را بر روی کتاب آوردی الخ

The beginning of the poem in praise of Sa'ādat 'Alī Khān (f. 19):

وزیر الممالک سلاطین پناه، سلیمان بشوکت سکندر بیجا،

Copied about the middle of the xiii/xix c. Seals, dated 1266/1850 are found at the beg. of each section.

Ft. 24: 8.9 x 6; 3.5 x 3.5; ll 9; no *jaidwāl*. Or. pap. Ind. nast. Cond. fairly good.

164.

خلاصۃ الإنشاء

(Khulāṣatu'l-inshā').

Ia 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

title, mentioned in R 1017 III and EB 1416. Numerous interlinear and marginal glosses and notes. Beg.

خاتمه ترکیب لفظ و معنی انشائی دلگشای حمد اله

Dated the 18th Dhī'l-ḥijja 1241, the 24th July, 1826 (corresponding to 1884 of the Samwat era).

Ff. 121; 8 8.5 × 5.25; 5.5 × 2.75; II 13; no *jadwals*. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

165.

امعه صادقہ

Lam'a-i-ṣādiqa.

II 280.

A collection of epistolary models, completed the 14th Sha'bān 1246/the 28th Jan. 1831 (cf. f. 109v), by Fakhrū'd-Dīn Husayn (cf. f. 3v). It is dedicated to prince Muḥammad Shāhrukh Bahādūr (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-ṣādiq* (f. 4). There is apparently no system in the arrangement of the letters. Beg.

خاتمه تیر زبان و دلگشای فصیح البیان کہ اله

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xiii/xix c.

Ff. 111; 8 8.5 × 5.75; 6 × 3.5; II 11; no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes by a different hand.

166.

(مجموعۃ الشا)

(Majmū'a-i-inshā).

II 315.

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). *Bihār-i-'aẓīm*. An imitation of Zuhūrī's well known *Gulzār-i-Ibrāhīm* (see No. 139,2), composed in 1250/1834-1835 (see f. 14, where several chronograms are given), by Shā'iq 'Alī Khān (f. 2v), or simply Shā'iq (cf. f. 14), apparently a nobleman, but untraceable in all *tadhkiras* as a writer (he cannot be identified with Shā'iq mentioned in Spr 569). Beg.

نظمست سخن حمد عظیمیکہ مناصب علو مرتبتی اله

2. (f. 14v). *Bihār-i-a'ẓam*. 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'l-Qādir with the *takhalluṣ* Shams (f. 15), or with his full name (cf. f. 28v), Ghulām 'Abdu'l-Qādir Shamsu'd-Daula Bahādūr

ʿIṭidād Jang; in a note on f. 1 he is called the son of Nawwāb ʿAzīmu'd-Daula. The latter may be identical with Nawwāb ʿAzīmu'd-Daula Walā Jāh, of the Carnatic, who d. 1231/1816. The work begins with:

بِقَامِ أَفَنده اسم اعظم او، بعد شان جلوه پرداز است هر سو، التم

3. (f. 23v). *Inshā-i-Shamsī*. 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 نواب عظیم جلا (his real name is not given), and on ff. 28-28v a similar glorification of Shā'iq ʿAlī 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.

هر فبالیکه از پردۀ عدم بعرفتم ظهور سر بر کشد التم

Copied apparently towards the end of the xiii/xix c.

Ff. 68; 8 8.25 x 5.5; 6.25 x 3.5; ll. 15, no jadvāls. Europ. pap. Good Ind. modern nast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

167.

افشای حبیبیان

Inshā-i-ṣibyān.

II 320.

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 *daftars*, twelve *bābs* in each. But the present copy contains only the first 12 *bābs* (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. ?), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (*shauqiyya*).
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.

حمد بےحد خدایا کہ منشی عقل همه دان الف ... این فیاضمند کہ
نامش بتوشیح هر مصرع مدح ممدوحی فشانى دارد الف

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

Fl. 47: 8 7/25 x 5 25; 5 x 3; ll 11, no jadwals. Europ. pap. Good modern Ind. inst. Cond. good. Interlinear glosses, mostly in Hindustani.

168.

Haft tašwīr.

هفت تصویر

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 Mashafi; in the colophon he is called *Maliku'sh-sharā' Miyān Maṣṣāfi*. There are no indications as to the date of composition, nor any reference to any person known from other sources. One *Muḥammad Tawfiq Kashmīrī* is referred to on f. 17, but he cannot be identified. Beg.

تصویر اول کہ چون ماء چمزدہ بکمل حسن و خوبی الف

Dated the 9th Dhū'l-Hijja 1241/the 15th July 1826, by one *Dāstarānu*.

Fl. 19: 8 7 x 4 5; 5 5 x 2; ll 11, no jadwals. Or. pap. Bad Ind. shikasta. Cond. tol. good.

2. Prosody, rhyme, poetics and rhetorics.

169.

مقتلح القوافی

Miftāḥu'l-qawāfi.

II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second *qism* of the *Al-Mu'jam fi ma'āyir ash'ārī'l-'Ajam*, by *Shams-i-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 *Muḥammad Riḍā Shirāzi*, son of *Hājji Sirāju'd-Dīn Nishāpūri*. 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 *bāb* of the *Mu'jam* (II *qism*). The first *bāb* (f. 6v) در حروف قافیه (=the first half of the second *bāb* of the *Mu'jam*); II *bāb* (f. 8v) در اقسام قافی (corresponding to the end of the second *bāb* of the *Mu'jam*);

III *bāb* (f. 10) *قوانی* (i.e. حدود) (*bāb* IV of the *Mu'jam*), and the *khâtima* (f. 10v) *در عیوب قوانی* (the fifth *bāb* of the *Mu'jam*). The work seems to be of a modern origin. Beg.

جواهر محمد منظوم منکشی را کہ دشان شیرین لیلان الخ

Copied in a small *majmū'a*, by Muhammad 'Alī Mashh, in 1255/1839.

*Fl. 6-11v; 8.11 × 6.75; 8.5 × 4; ll 17-18, no *jadwals*. Or. pap. Bad Ind. nast. Cond. good.

170.

انیس العاشقین

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 Sultān Shaykh Uways (757-776/1356-1374), which is rarely found in other transcripts. Beg. as usual:

حد و ثغای مبدعی را علت کلبه (کلمته) کہ در عید فطرت الخ

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 *مقننہ زن خویش چہل* dealing with the physical perfections of an attractive woman.

Dated the 18th Dhī'l-hijja 1241/the 24th July 1826 (1883 of the Samwat era), by a scribe whose name is illegible.

Fl. 53; 8.7 × 4.5; 5.5 × 2.25; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

171.

رسالہ قوانی

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 تیسرین بموزون توین کلامی کہ قافیہ سنجان الخ

Dated the 14th Dhī'l-hijja 1241/the 20th July 1826 (corresponding to 1883 of the Samwat era). The name of the scribe is illegible.

Fl. 6; 8.7 × 4.5; 5 × 2.25; ll 11, no *jadwals*. Or. pap. Bad Ind. shikaasta and nast. Cond. bad. Worm-eaten and repaired.

172.

(مجموعه در عروض)

(Majmū'a dar 'arūd).

II 370.

Two well-known treatises on prosody, in a modern transcript :

1. (f. 1v). *Risāla dar qāfiya*. Jāmi's well-known treatise, the same as No. 171; beg. as in that copy.2. (f. 6v). *'Arūd-i-Sayfi*. A treatise on prosody, by Sayfi Bukhārī, surnamed 'Arūdī (d. ca. 909/1503-1504). It was composed in 896 (490-1491). The title is often given in a different form. In the colophon of this copy it is styled *Ar-risālatu's-sayfiyya* (f. 50); other titles are *'Arūd-i-qāfiya* or *Mizānu'l-ash'ār*. See Br. Lit. Hist., III, 458, GIPh 344, 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 :

الحمد لله الذي جعل علم العروض ميراث الشعراء

The first item is dated the 7th Rajab 1243 (the 24th Jan. 1828, the second the 1st Dhī'l-Qa'da 1243 (the 15th May 1828, both transcribed by one Tajammul Husayn Būnī (or Būnī?).

Fl. 50; 8.9 x 5.75; 7.75 x 4.25; ll. 15, no jadvāla. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

رساله در قافیه

Risāla dar qāfiya.

II 378.

A short treatise on rhyme, by (Burhānu'd-Dīn) 'Aṭā'u'l-lah b. Maḥmūd 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 'Alī Shīr, who died in that year. The work is divided into 9 short chapters, here called *harf*. For a detailed description, in which the original headings are given, see EIO 2052-2054 and RS 191 III. Beg. as usual :

سپاس بقیاس صانعی را که تالیس بدایع مصفوعات الخ

The *harfs* 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/xviii c., by one Qādir-baksh.

Fl. 16; 8.10 x 3.75; 7.5 x 2.25; ll. 25, within jadvāla. 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 *ḥarfs* 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; S 9×5,75; 7,5×3,75; ll 17, no *jadwals*. Or. pap. Ind. coarse nast. Cond. not quite good. Worm-eaten.

175.

رسالة قافية

Risāla-i-qāfiya.

II 528.

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.

الحمد لله انوار المذول والصلوة على صاحب ديوان التمام الخ

Dated 1255/1839, by Muhammad 'Alī Masīh.

* Fl. 12-16; for measurements, etc., see above No. 169.

176.

مجمع الصنائع

Majma'u's-ṣanā'ī.

II 371.

A portion of a concise treatise on poetics, comp. in 1060/1050 (of. the chronogram غنى on f. 30), by Nizāmu'd-Dīn Ahmad b. Muhammad Ṣalīh aṣ-Ṣiddīqī al-Ḥusaynī, see EIO 2088, 2089, 2937, 2938, RsBr 68, R 814, 821, 999; *Ind. libr.* Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four *faṣls*, and a *khātima*: I *faṣl* (f. 32) در تقسیم کلام (in this copy it is incomplete); the remainder of the work is lost: II در سرفات شعری; III در ذکر صنائع معنوی; IV در بیان بدایع لفظی; the *khātima*, در بیان بعضی از الفاظ که بدین فن مناسبت دارد. Beg.

شکر زیاده از آنچه در تحریر و تقریر گنجد مانعی را الخ

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

* Fl. 29v-36v; S 8×5,5; 6,5×3; ll 11, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good.

177.

عظيمة كبرى

‘Aṭīyya-i-kubrā.

II 371.

A treatise on rhetoric and stylistics, by Sirāju'd-Dīn ‘Alī Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

دیدارچه بیان معانی سپاس حضرت سخی افرین است اله

Dated the 11 Šafar 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 × 6; 6, 5 × 4, 5; ll 10, no *jadwāl*. Or. pap. Ind. mast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178.

الرسالۃ الوافیة فی علم العروض و القافیة

Ar-risālatu'l-wāfiya fī ‘ilmi'l-‘arūḍ wa'l-qāfiya. II 528.

A portion of the treatise on prosody and rhyme, by Shamsu'd-Dīn ‘Abbāsī with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1181/1767), completed in 1161/1748. Its text is given complete in the *Riyyā-ḡu'sh-shu'arā* of ‘Alī-Qulī Wāliḥ Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 348v-350v, l. 6, of the MS. in the Society's collection, D 102. Beg. as in that copy:

بعد تقدیم حمد مبدعی که بیت دنیا و آخرت اله

Transcribed probably in the same year, 1255/1839, 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.

(مجموعه در عروض)

(Majmū'a dar ‘arūḍ).

I 441.

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). ‘*Arūḍ-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):

بدانکه شعر در لغت دانستن است و باخطلاح سخنی موزون اله

2. (f. 21v). *Risāla-i-ṭalībī dar ‘ilm-i-‘arūḍ wa qawāfi* (cf. f. 22v). A treatise on prosody and poetics, in two *ḥāṣṣ*, by Abū Ṭalīb Khān b. Muḥammad Beg Khān Iṣfahānī Tabrizī (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.

بعد حمد وبعد [و] مرصع ناطمی را که به پیشکشی شیوخان الخ

3. (f. 40v). *'Arūd-i-Sayfī*. Another copy of Sayfī's work on prosody, incomplete at the end. See above, 1. Beg. as usual:

الحمد لله الذي جعل العروض ميزان الأشعار الخ

4. (f. 64). (*Risāla dar 'arūd*). A fragment of a larger work of which the title is not mentioned here. It is only the 6th *bāb*, dealing with prosody, beg.

باب ششم در استقناح عروض، اسم هابی بحوز الخ

The work must be of a quite modern origin, because Bidil (d. ca. 1133/1720), and even Wāliḥ (d. ca. 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). *Risāla dar jann-i-shī'r guftan*. A paraphrase of Sayfī's treatise on prosody, slavishly following its original. It is ascribed to the authorship of one *Faydī*; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Faydī of Akbar's time (d. 1004/1595). It seems to be a fake of much later origin. Beg.

الحمد لله ... اما چنان گوید احقر العبد فیضی که این رساله ایست در

من شعر گفته‌ام که آنرا علم عروض گویند الخ

Only the first item is dated (f. 19), the 1st Dhī'l-Qa'da 1245/the 24th Apr. 1830, by Muḥammad Murīdā Bidawī. 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. 29-29v there are scrappy quotations, illustrating different metres.

Ff. 90: 8 5/5 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.

(مجموعه در عروض)

(*Majmū'a dar 'arūd*).

I 443a.

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 sharḥ-i-ba'dī ash'ār*). A collection of notes on isolated verses from the *dīwān* of Ḥakīm, or, to give him his full name, 'Abdu'l-Ḥakīm Lahūrī (d. ca. 1200/1786; cf. R 1086), and of a few other poets, by Sirāj 'Alī Khān Ārzū (d. 1169/1756). The compiler of this collection calls himself *Wārasta*,

and is probably identical with Siyālkūti Māl 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 Muḥarram 1193/the 14th Febr. 1779, at Farrukhabād (f. 6). The copy may be an autograph. Beg.

دین روزها که خان مستقدان حکیم بیگلر خان حاکم تخلص از دهلی بلال
تشریف فرمودند بنده وابسته بحکم دین مستقدان بخانه خان معنی دان
-ری کشیدم الخ

2. (f. 6v). (*Mu'ammayāt*). Two long logographic poems, one in the form of a *mathnawī*, on the names of God, and the second in the form of a *qaṣida*, on different names. In the first the *takhalluṣ* of the author seems to be Sayfī. Beg. of the first poem (f. 6v):

پارهانی دل نمود از ذره بیش، بیدلی شب در میان آه خویش، الخ

Beg. of the second poem (f. 8):

جمع بیند مطلع حسن تو در آفتاب،
مطلع حسنی که دلود محد شرف بر آفتاب،

Numerous glosses. The first poem was transcribed in 1193/1779, at Farrukhabād, in the *Diwānkhāna* of Mir Raushan 'Alī.

3. (f. 9v). *Khāfiyatu'l-mathal*. A brief versified paraphrase of Sayfī's work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695-1698 (f. 9v, chronogram *نیم زین*), by Muḥammad b. Muḥammad Sa'īd Anṣārī Dihlawī, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم محامدی که سخن سنجان صورت و معنی موزون الخ

Beg. of the versified exposition (f. 10, top):

لله الحمد در صباح و مساء، بر عطائی نواتر نعماء الخ

In the versified colophon (f. 15v) it is dated the 22nd Jum. II 1192/the 18th July 1778.

4. (f. 16v). *Riyādu's-sanā'i-i-Qulb Shāhī*. A treatise on prosody and poetics, by Ulfatī b. Husaynī Sāwajī, as he calls himself. He is referred to in the *Safina-i-Khūshgū* (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'l-lah

Abdullah

Qutb Shāh (1020-1083/1611-1672). See Br 181, where the chronograms are quoted. Beg.

حمد و انور ثقلی کامل مہدتی و جانعی را سز کہ الخ

In a versified colophon the copy is dated the 3rd Rajab 1192/the 28th July 1778. Apparently all these have been transcribed by the same copyist.

* Fl. 1v-30v; 8.8 x 5.25; 7.25 x 4.25; ll 24, no jadvāls. Or. pap. Clear Ind. nast. Cond. very bad. Badly damaged by worms. Incidental notes and glosses.

181.

شجرۃ الامانی

Shajaratul-'Amānī.

II 371.

A treatise on stylistics, rhetoric and Persian grammar, by Muhammad Husayn with the *takhalluṣ* Qatīl (d. 1230/1815, cf. *Mi rāju'l-khiyāl*, No. 60 in this cat.; or 1233/1818, cf. R 63). As stated in R 795, where another copy of the same work is described, it has been completed in 1206/1791-1792 (this date is apparently not found in the present transcript). It was written at the desire of Sayyid Amān 'Alī (f. 38), after whom its title has been given. Originally the work is divided into 6 *far'*, which are subdivided into unequal numbers of *thamara*s. In the present copy, which is very bad and seems to be incomplete, all headings are omitted. Beg.

نصیح ترین کلامیکہ از جوش صفا کوہر سا الخ

Copied, by different scribes, in the beg. of the xiii/xix c.

* Fl. 37v-79; 8.8 x 5.6; 7 x 4; ll 11, no jadvāls. Or. pap. Bad careless Ind. nast. Cond. not quite good.

182.

رسالہ در قافیہ

Risāla dar qāfiya.

II 382.

A short treatise on rhyme, apparently very closely following the corresponding chapters of Sayfī's work. The date of composition is not given. The author calls himself Muhammad Fa'iq (f. 1). He may be identical with the author of the popular work on epistolography, the *Dastūru'l-inshā'* (often lith. in India: Cawnpore, 1852, 1871, 1887; Lucknow, 1863; Bombay, 1866, etc.), Muhammad Fa'iq b. Ghulam Husayn, probably a modern writer (see E. Edwards' Catalogue of printed books in the British Museum, p. 451). The treatise is divided into a short *muqaddima*, and seven unnumbered *fasls*. Beg.

بعد حمد جذاب احديث جبل شاله و پس از فعت الخ

Transcribed in the middle of the xiii/xix c.

Fl. 12; 8.9 x 5.75; 6.75 x 4; ll 13, no jadvāls. Greyish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

183.

چهار گلزار

Chahār gulzār.

II 310.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth *gulzārs* have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithārī (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithār 'Alī b. A'zam 'Alī Bukhārī Barīlawī. A corroboration of this may be found just in the beg. where he alludes to his name as *نثاری چنین* ... *اعضف بندگان باری نثاری چنین* ... *گوید*. The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four *gulzārs*, subdivided into numerous *guls*: I (f. 2v), in five *guls*, on Persian grammar; II (it is here called *چهار*, f. 43v), in two *guls*, on ornaments of style (*sanā'i*); 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 *خانمہ 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.

بعد حمد ایزد محمد ام یلک و ام یلک و نعت سید امجد الم

Dated the 28th Safar 1260/the 19th March 1844, by Dā'ūd Khān Sipāhī Barā'ī. A *shīrāz* is added after the colophon.

FL. 88; S. 8 × 5.75; 6.25 × 3.75; II 13, within *jadwāl*. Eur. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

3. Logogriphs.

184.

شرح معانی حسینی

Sharḥ-i-mur'ammā-i-Ḥusaynī.

II 524.

A detailed commentary on the famous treatise on logogriphs, of Husayn b. Muḥammad Ḥusaynī Nishāpūrī (d. 904/1499), cf. IvASB 346. The commentator calls himself Muḥammad b. 'Alī al-Yūndākī or an-Nūndākī (f. 1v, not quite clearly written, perhaps Nawandākī, as marked on the fly-leaf). The work is dedicated to 'Abdu'l-'Azīz Bahādur Khān (f. 2v), who apparently was the first Bukhārā prince of the Shaybanide dynasty, in 947-957/1540-1549. There was another 'Abdu'l-'Azīz, a Janīde, also at Bukhārā (1055-1091/1645-1680). It is most probable, that the

first one is meant because in his title the usual expression *السلطان* *السلطان و الخاقان بن الخاقان* is omitted and he is called only (f. 2, bottom) *السلطان الاعظم و الخاقان المعظم*. 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 از تفصيص ائقيده بمالك الملكى كه ذات بى مثالش الهى

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; 8 8.5 x 5; 6 x 2.75; ll 19, blue jaldwala. Brown Or. pap. Turkestan. nast., almost dotless. Cond. good. A few notes and seals on f. 1, erased. A few marginal emendations.

VI. POETRY.

185.

تاریخ دلگوشای شمشیر خانی

Ta'rikh-i-dilgushā-i-Shamshir-Khānī.

I 130.

The well-known prose summary of the *Shāhnāma* of Firdausī, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Husaynī 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 Firdausī's biography, etc., on ff. 230v-234. Beg.

حمد بیغایت و ثنائی بی نهایت واجب الوجود الم

Dated (the original portion) the 12th Shāhān of the 17th year of Muhammad Shāh's reign, i.e. 1147/the 7th Jan. 1735, Husaynābād, by one Māhmal (or Māhmalī).

Ff. 234: 8 9,25 × 5,75; 7,25 × 3,75; ll 18, no jadvāls. Or. and Europ. pap. Ind. nast. 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 تکرل بیگ واد بولک بیگ. This MS. does not contain the appendix, found on ff. 230v-234 of the preceding copy.

Transcribed towards the end of the xix/xviii c.

Ff. 210: 8 12 × 7,5; 8,25 × 4,5; ll 16, within double jadvāls. Or. pap. Ind. nast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1217 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 تکرل بیگ.

Copied towards the middle or the end of the xix/xix c.

Ff. 385: 8 14 × 8; 9,25 × 4,5; ll 13, within double jadvāls. Or. pap. Ind. large nast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Mediocre vignette.

188.

دیوان منوچهری

Dīwān-i-Minūchihri.

II 228.

Poems of Minūchihri, or Abū'n-Najm Ahmad Dāmghāni, surnamed *Shast-galla*, 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, Pizzi 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 dīwān contains chiefly *qaṣīdas*, not arranged in alphabetical order, in praise of different princes; at the end there are a number of so-called *musammātāt*, here styled *musaddasāt*. Beg. of *qaṣīdas*, as usual:

همی یزد میل بانج لولوها بریزه

همی سوزد میان رانغ عنبرها بمجرها

Beg. of *musaddasāt* (f. 73):

شیر دهد شان بپای مادر ازیر / کودک دیدی کجا بپای خورد شیر

A modern copy, transcribed soon after 1862 (which appears in the water-marks of the paper).

Fl. 86; S. 11 x 6.5; 8 x 3.75; ll. 14, no *jadwāl*. Europ. pap. (water-marks S. Thomas, 1862). Good modern Ind. nast. Cond. good. Glosses on the margins explaining antiquated words.

189.

دیوان ابو الفرج رونی

Dīwān-i-Abū'l-Faraj Rūnī.

II 264.

Poems, chiefly *qaṣīdas* of Abū'l-Faraj b. Mas'ūd Rūnī (d. shortly after 492/1099), see IvASB 431. A defective copy, incomplete at the end, containing:

1. (f. 1v). *Qaṣīdas*, not alphabetically arranged, in praise of the Ghaznawide sultans, beg. as usual:

سپهر دولت و دین آفتاب هفت اقلیم / ابو المظفر و شاه مظفر ابراهیم

2. (f. 49). *Qit'as*. There is a lacuna after f. 48, and it is impossible to determine if the initial *qit'a* given here really is the first one of the series. Beg.

بو الفرج را دین بد که دران / اختلاف سخن فراوان گشت

3. (f. 51v). *Rubā'is*. There is no heading; the poem, which appears here first, begins:

شاعری کہ ملوک را ز عدالت بیم است،
هفت اندامش علاج هفت اقلیم است،

Copied apparently in the xi/xvii c. (this MS. probably formed one volume with No. 190, as the size, paper, and writing are identical in both).

Fl. 53; 8.7 x 3.5; 5 x 2; ll 17, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. very bad, injured by moisture; many pages are rendered illegible. Notes on f. 1. Last two folios are torn.

190.

دیوان ازرقی

Dīwān-i-Azraqī.

II 219.

Poems of Abū'l-Mahāsīn Zaynu'd-Dīn Abū Bakr Azraqī of Herat, who died *ca.* 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPh 253, Horn 67, 134, Pizzi I 67, II 308; RS 211, 213, 224, 234, Pr 742-743. *Ind. libr. Spr* 366-367. The *diwān* contains almost exclusively *qaṣīdas*, 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 *qit'as* and *rubā'īs* are added.

Beg. of *qaṣīdas*, as usual:

ز نور قند زبیر دایره تمثال، زمین تغد فز پوشت آتشین سوزال

Beg. of *qit'as* (f. 59); only 4 of them are given.

قطع مدح مرا چون دل و چون دیده خویش

از پی فخر بداند بزرگان عجم

Beg. of *rubā'īs* (f. 59v); there are 36 of them.

کر عقل مکان گیر مصور بودی، بر چهره ملکوت نور زبور بودی

A fairly good, but rather decayed copy dating from the end of the xi/xvii c.

Fl. 62; 8.7 x 3.5; 5 x 2.25; ll 17, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

191.

دیوان احمد جامی

Dīwān-i-Aḥmad-i-Jāmī.

II 209.

Poems, ascribed to the authorship of the early Sufic saint, Abū Naṣr Aḥmad b. Abū'l-Hasan of Nāmīq in the district of Jām, who used the *takhalluṣes* Aḥmad or Aḥmadi (d. 536/1141-1142). For references see IVASB 436. The present *diwān* 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 *mathnawī* poems, contained

in the unarranged version, are not found here. On the whole the modern, anyhow 'post-Hāfizian' form and style of these *ghazals* renders the authenticity of both diwāns 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.

ساقی سر مست یار آمده در جام ما / خویش شده آشکار کرده بشر نام ما

Dated the 5th Jum. II 1224/the 18th July 1809, transcribed by Muhammad 'Aḡūn, son of Muhammad Nizām of K'harwar (کمرور), for one Ghulām Mustafā Shāhjiw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Ft. 90: S 9.75 x 5; 7.75 x 3.5; ll 17, within *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good.

192.

شرح حدیقه

Sharḥ-i-Ḥadiqa.

II 522.

A revised edition, with a commentary, of Sanā'ī's (d. 525-576/1131-1181) famous *Ḥadiqatu'l-haqīqat*, by 'Abdu'l-Latīf b. 'Abdi'l-lah al-'Abbāsī (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 *bābs* 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: *ای درون پرور و بیرون آرای*: beg. of the older text (f. 2):

... و مراد از امجبین عفات جدال و جلال است ای

Copied apparently in the end of the xi/xvii c., or beg. of the xii/xviii c.

FL 304 (the older text occupies ff. 2-293v); S 10 x 6.25; 7 x 3.75; ll 19 (verses in three columns), within *jadwāl*. Brown Or. pap. (new margins, Eur. pap.). Ind. nast. Cond. fairly good. Marginal notes and additions.

193.

شرح قصائد انواری

Sharḥ-i-qaṣā'id-i-Anwarī.

I 525.

A commentary on Anwarī's (d. 540-587/1145-1191) *qaṣīdas*, by Abū'l-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 FIO 948, etc.:

سپاسی که از روی کواهی بر ذمه خانوادا امکان انم

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).

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

Fl. 96: S 7.75 x 5.1; 5.75 x 3.25; ll. 17, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

194.

The same.

I 375.

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 آبلهلی قدمش سیاه شده انم

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):

ای نام تو قالب مبدلت را روح انم

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/xviii c., or the beg. of the xiii/xix c.

Fl. 81: S 12.25 x 6.75; 9.5 x 4.5; ll. 23, no *jadwals*. Or. pap. Ind. nast. (different hands). Cond. tol. good.

195.

دیوان خاقانی

Dīwān-i-Khāqānī.

II 224.

A good copy of the *dīwān* of Afḡalu'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shirwānī (d. 582-595/1186-1199). For references see IvASB 456. This copy contains:

1. (f. 1v). *Qaṣīdas*, not alphabetically arranged, beg. as usual:

دل من پیر تعلیم است من طفل زبانی دانش

دم تسلیم سر عشر و سر زانو دبستانش

2. (f. 198v). *Tarjībānds* and *tarkībānds*, beg.

دل از جان و دل تا کی یکی چوینلی جانان شو

چو سلطان اوست بر جانها غلام خاص سلطان شو

3. (f. 276v). *Qit'as*, etc., beg.

پاک سلاک قد فلک را، جز بهر سجود خم فکری

4. (f. 344v). *Quatrains*, *fards*, etc., beg.

ای کوشر کم بود کجا جویمت، پی بیلا در کوی بیلا جویمت

5. (f. 353). After the colophon, some more poetry is added under the heading *ایضاً من حضرت خاتمی*. There are several *qasidas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 353) the 10th Ram. 1080/the 28th Nov. 1675, at Sialkot, by Dūst Muḥammad G'hōk'har (گھوگر) Hsütpūrf (?).

Fl. 338; S. 10 × 5.75; 6.25 × 3.25; ll 10, within jaldwals. Brokenish Or. pap. Ind. nast. Cond. fairly good. Worm-eaten.

196.

شرح دیوان خاتمی

Sharḥ-i-dīwān-i-Khāqānī.

I 575a.

A commentary on the *dīwān* of Khāqānī, by Muḥammad b. Dā'ūd b. Muḥammad b. Maḥmūd Shādī'ābādī (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 xii/xviii c., or the beg. of the xiii/xix c.

Fl. 97; S. 12.25 × 6.75; 9.75 × 4.25; ll 27, no jaldwals. Or. pap. Ind. nast. and shikasta different hands. Cond. not good. Worm-eaten. Marginal notes.

197.

تحفة العراقيين

Tuḥfatu'l-'Irāqayn.

II 273.

The well-known *mathnawī* 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:

مالمیم نظارکن غمفاک، زین حقه سبز مهرا خاک،

Dated the 7th Rab. II 1042/the 22nd Oct. 1632.

Fl. 192; S. 7.5 × 4.25; 4 × 1.75; ll 16, no jaldwals. Or. pap. Ind. nast. Cond. fairly good. A seal at the end, dated 1068 AH.

198.

The same.

II 274.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial *bayt* in the following way: 'زى حقه سبز و مهوه خاک'

Dated the 17th Sha'bān of the 12th year of Muḥammad Akbar, i.e. 1232/ the 2nd July 1817, copied by Wajid 'Alī, son of Muḥammad Ajwad, of داسنده.

Pl. 119; S 9x6.25; 7x3.25; ll 14, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

199.

The same.

II 275.

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'bān 1284/ the 10th Dec. 1867, copied by Latif 'Alī Shīrāzī.

Pl. 115; S 9.75x6.5; 7x3; ll 16, no jadvāls. Or. pap. Careful Ind. nast. Cond. good.

200.

Iskandar-nāma-i-barri.

اسکندر نامه بری

III 1.

The famous poem of Jamālū'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Mu'ayyad Nizāmī'd-Dīn Ganjawi, with the *takhallus* Nizāmī (d. 598-607/1201-1211), see IvASB 466, 5a. This copy contains only the first part of the *Iskandar-nāma*. Beg. as usual:

خدایا جهان پادشاهی تو است ز ما خدمت آید خدائی تو است

A modern copy dating from the end of the xix/xviii c., transcribed by one Tāju'd-Dīn.

Pl. 111; S 7.25x4.25; 6.25x3; ll 15 (double column in the centre of the page and a marginal column outside), within jadvāls. Or. pap. Ind. nast. Cond. tol. good. On fl. 13, 17, 37, 53, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

201.

Iskandar-nāma-i-baḥrī.

اسکندر نامه بحرّی

I 493.

The second part of the *Iskandar-nāma* of Nizāmī, see IvASB 466, 5b. Beg. as usual:

خرد هر کجا کنجی آرد بدید ز نام خدا سازد آنرا کلید

Copied towards the end of the xix/xviii c.

Pl. 121; S 8x5.25; 6.5x3.75; ll 15, within jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and dirty. Notes on the margin and on the fly-leaves.

202.

قواعد عیشیہ

Qawā'id-i-'Alī Shīr.

II 527.

A commentary on Nizāmi's *Iskandar-nāmā*, by Muḥyi'd-Dīn b. Nizām, composed in 956/1549 (f. 3v), and dedicated to one Miyān 'Alī Shīr (f. 3v). See R 859 (the title is there given as قواعد عیشیہ), and Spr 522. Beg.

سپاس بیقیاس مردانی کوئین را کہ الخ

Dated the 10th Rab. II 1082/the 16th Aug. 1671, copied by Naṣīr'u'd-Dīn.

Ff. 137; 8 8,5 × 5,75; 6,5 × 3,25; II 19, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Worn-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

203.

شرح مخزن الاسرار

Sharḥ-i-Makhzanu'l-asrār.

I 599.

A commentary on Nizāmi's poem, *Makhzanu'l-asrār*, different from IvASB 469. The present copy contains no introduction, and opens with the first verse of the poem:

هست کلید در کفج حکیم، ... مراد از کفج حکیم کتاب حمید است الخ

The name of the author is given at the end of the colophon as Qādī Ibrāhīm Thātā'ī (مصنف الشرح قاضی ابراهیم تھانی).

The date of composition is not mentioned, but, as there are references to the commentary by Muḥammad Balkhī (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 XII/XVIIIc., by Kamāl(u'd-Dīn ?) Muḥṭāj, son of 'Abdu'l-Wāhid Qurayshī Akbarābādī, at Akbarābād.

Ff. 85; 8 9 × 4,75; 7 × 3,75; II 27, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worn-eaten. Marginal notes.

204.

کلیات عطار

Kullīyyāt-i-'Attār.

II 513.

An incomplete *kullīyyāt* of the mystic *matnawī* poems of Farīdu'd-Dīn Abū Ḥamīd Muḥammad b. Abī Bakr Ibrāhīm Nishāpūrī, with the *takhallus* 'Attār (d. 618-627/1221-1230), see IvASB 477. It is divided into two volumes: probably there were originally one or two volumes more, containing the other poems of 'Attār.

The first volume contains:

1. (f. 1v). *Mukhtâr-nâma*, sometimes called *Rubâ'iyât*. It is a collection of quatrains on different mystical subjects, arranged under fifty *bâbs*, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576-577, etc. It contains a prose preface, in which 'Attâr refers to his other works (cf. R 577), beg.

حمد و سپاس بقیاس خداوندی را که اشراف الوهیت الهی

Beg. of the verses (f. 2v):

ای باکی تو مغرور از هر باکی ' قدوسی تو مقدس از ادراکی '

The poem is incomplete at the end.

2. (f. 58v). *Jawâhiru'dh-dhât*, the same as IvASB 477, 13. Beg. as usual:

بغام آنکه نور جسم و جانست ' خدای آشکارا و نهانست '

3. (f. 171v). *Musibat-nâma*, the same as IvASB 477, 8. Beg. as usual:

حمد پاک از جان پاک آن پاک را ' کو خلافت داد مشتی خاک را '

4. (f. 254v). *Ilâhî-nâma*, the same as IvASB 477, 3. Here it begins in a different way:

الهی نامه را آغاز کردم ' بغامت نامه را نیز کردم '

The second vol. contains:

5. (f. 1v). *Asrâr-nâma*, the same as IvASB 477, 6. Beg. as in IvASB 478, 2:

بغام آنکه جانوا نور دین داد ' خود را در خدادانی یقین داد '

6. (f. 34v). *Mazharu'l-'ajâ'ib*, see EIO 1031, 18, EB 622, 5, Pr 154, R 579, Spr 353, etc. Beg. as usual:

آفرین جان آفرین بر جان جان ' ز آنکه هست او آشکارا و نهان '

7. (f. 106v). *Lisânu'l-ghayb*, a rare mathnawî, see EIO 1031, 16, 1033, 11, EB 622, 4, 623, 6, 624, 13, 625, 20, 626, 2, etc. Beg.

اسم توحید ابتدای نام اوست ' مرقع روح جملگی در دام اوست '

8. (f. 164v). *Ushtur-nâma*, see IvASB 485. Beg. as usual:

ابتدا بر قام حی لا یزال ' صانع اشیا و ابداع جلال '

9. (f. 249v). *Biâar-nâma*, see IvASB 477, 12. Beg.

من بغیر تو نه بیدم در جهان ' قناد را پیروزدارا جاودان '

10. (f. 252v). *Miftāḥu'l-futūḥ*, see EIO 1031,11, 1032,9, 1033,4; RS 235,6; EB 622,19, 623,10, 624,7, 627,3. Beg.

یغاه من بعی کو نمیرد، باهی عذر مد عیال پذیرد.

The authorship of this poem, ascribed to Attār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhī'l-hijja 688/the 30th Dec. 1289:

بسال شصت و هشتاد و دو چار، شهور سال را بر آخر کار،
ز در الحجة گذشته بد ده و پنج، که مدعوم کردم اندر دفتر این کفج.

11. (f. 269v). *Haft wādī*, see IvASB 477,4. Beg. as usual:

حمد پاک از جان پاک آن پاک را، کو خلافت داد مشتی خاک را.

12. (f. 278v). *Waslat-nāma* (incomplete at the end), see IvASB 477,9. Beg. as usual:

ابتدا اول بنام کردگار، خالق هفت و شش و پنج و چهار.

13. (f. 290v). *Pand-nāma*, see IvASB 477,10. Beg. as usual:

حمد بپدید مر خدای پاک را، آنکه ایمان داد مشتی خاک را.

14. (f. 299v). *Kanzu'l-ḥaqā'iq*, see IvASB 477,15. Beg.

ایام آنکه جانوا نو، دین داد، خرد را در خدا دانی یقین داد.

15. (f. 314v). *Khayāl-nāma*, see IvASB 486. Beg.

بنام آنکه هستی از نشان یافت، نفوس ناطقه زو نور جان یافت.

16. (f. 325v). *Kanzu'l-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:

رسالد نفع این بر خاص و عام این، که در شصت و نه شد تمام این.

Beg. of the poem as usual:

سپاس حمد بر خالق عالم، که از خلای پدید آورد آدم.

Copied about the middle of the xi/xvii c. (on f. 233v 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; S 13,5 x 8,25; 8 x 4,75; II 24, within jadvāla. Brownish Or. pap. Ind. past. 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.

منطق الطير

Manṭiqu'ṭ-ṭayr.

II 250.

The well-known poem of 'Attār, see IvASB 477,7. beg. as usual:

آفرین جان آفرین پاک را / آنگه جان بخشید مشیت خاک را

Scrappy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 25th Ram. 1114 the 12th Febr. 1703. The equivalent of this date, 'the 3rd year of the reign' makes it rather suspicious, and, as the 25th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muhammad Ja'far.

Fl. 185: 8 7,75 x 4,25; 5,25 x 2,25; fl. 15, within double jadwāl. Or. pap. Ind. nat. Cond. fairly good. A seal of Shāh 'Alam, dated 1119 AH., on f. 1. Red vignette. Marginal notes.

206.

وجلت نامه

Waṣlat-nāma.

III 52.

A Sufi *mathnawī* poem, dealing chiefly with the legend of Hallaj, by the same Faridu'd-Dīn 'Attār (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 Shaykhu'sh-shuyūkh Shaykh Bahlūl. Accordingly, there are many places in which his *takhalluṣ* 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 'Attār mentions his *takhalluṣ*. 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:

تشت این دم در آ در سر جان
تا یابی سر عشق را مکان

The concluding *bayt* of the introduction is here omitted. It is in the original (f. 391):

گفت وصلت نامه را نظر یور / ختم کردان یا الهی دستگیر

In the penultimate verse *درد پهلویش هند حاصل شود* is changed into *درد پهلوش مگر حاصل شود*. It gives a good idea of the artfulness of the "Shaykhu'sh-shuyūkh." The text of the *Waṣlat-nāma* comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Attār's works, or partly

extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says:

آنچنانم گفت عطار امین ' در کتاب منطبق از نور یقین
 سایه در خوشید کم کرد مدام ' خود همه خوشید کرد و السلام
 قطره اندر بحر دریا افوتد ' در در خوشید والا افوتد
 گفته عطار خود از معز بود ' ایک اندر صد اجاس لغز بود
 گفته بهلول از جانان بود ' هرچه کوید آیت برهان بود
 گفته بهلول را توحید دان ' دایما در ترک و در نچرید دان

It is difficult to identify the plagiarist. There was a poet with the name Bahlûl in the X/XVie. (cf. IvASB 673).

Dated Ramadân 1066/June-July 1656 (?), copied by Muhammad Fâdil.

Fl. 52; S 7.75 x 4.5; 3.25 x 2.25; ll 15, within *jadwals*. Blue Or. pap. Good Ind. nast. Cond. fairly good. In some places worn-eaten and 'repaired.' A bad vignette, probably of a modern origin.

207.

مثنوی مولوی

Mathnawî-i-Mawlawî.

II 256.

The famous mystical *Mathnawî* of Jalâlu'd-Dîn Muhammad b. Muhammad Bahâ'u'd-Dîn b. Husayn Balkhî, afterwards Rûmî (d. 672/1273). For references, etc., see IvASB 490. The present copy contains all six *daftars*, as usual, beg. with the prose introduction:

هذا کتاب المثنوی المعنوی وهو اصول اصول اصول الدین الخ

Beg. of the poem (f. 2):

بشنو از فی چون حکایت میکند ' از جداییها شکایت 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 عنده مفتاح القلوب و علی الله ... این مجلد پنجم است الخ

The *second daftar* beg. on f. 48v; III 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'izzu'l-Mulk 'Alî Akbar, in 1026/1617 (cf. ff. 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 989/1581. The scribe gives his name as *Makramûl* (?) b. Shâh Muḥammad Bukhârî.

Fl. 303; S 9.75 x 6.5; 6.5 x 4; ll 24, within *jadwals*, four columns. Or. pap. Ind. nast. 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.

جواهر السرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

II 523.

An early commentary on Rāmi's *Mathnawī*, by Husayn b. Hasan (f. 4), or Kamālu'd-Dīn Husayn b. Hasan Khwārizmī (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 *qasīda*; its authorship is ascribed in the colophon to Kāshifi (!).

Dated the 1 Rab. 1163/the 8th Febr. 1750, copied by Dāst Muḥammad b. La'ī Muḥammad b. Ahmad Balgrāmī. A very bad copy.

Ff. 332: S 7.25 x 4.75; 6.25 x 3.5; ll 16, no *jadwāl*. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.'

209.

The same.

I 597.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunae. Beg. as usual:

حمد بعدد و غایت و ثغلی بعدد و غایت حضرت پادشاهی را اله

At the end there is (ff. 211v-212) an incomplete copy of Jāmi's well-known commentary on the first *bayt* of the *Mathnawī*, also called *Nay-nāma* (see IvASB 493, 612, 12), beg.

عشق جز نائی و ما جز فی قیام اله

Dated the 21st Jun. 1158/the 21st June 1745, copied by Khallīfa Naṣru'l-lāh.

* Ff. 125v-212: S 10.5 x 7.5; 8.5 x 5.5; ll 21, no *jadwāl*. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

210.

شرح متنوی

Sharḥ-i-Mathnawī.

I 596.

A commentary on Rāmi's *Mathnawī*, by Shāh Mīr Muḥammad Nūru'l-lāh Ahrārī, 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:

الحمد لله العلی الاعلی الوهاب الذی انزل علی عبده اله

A modern copy, dating from the beg. of the xiii/xix c., on bad greenish paper which is decayed and begins to crumble to pieces.

Ff. 181: S 12 x 8; 9 x 4.5; ll 19, no *jadwāl*. Or. pap. Ind. nast. Cond. not quite good; in the beginning the paper of several folios has crumbled away.

211.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 597.

A commentary on Rūmī's *Mathnawī* by one Shukrū'l-lah (f. 1v), composed in the time of Aurangzīb at the request of 'Āqil-Khān Rāzī (here called 'Ālamgīrī), who d. 1108/1696. It is difficult to say whether this Shukrū'l-lah is identical with the father of 'Āqil-Khān, Shukrū'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 *Mathnawī*, such as those of Jāmī, 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-Laṭīf (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.

الحمد لله العظيم العلى عن احاطة النعم

Dated the 26th Sha'bān 1157 (the 27th of Muḥammad Shāh), or the 4th Oct. 1744, copied by Nagrū'l-lah.

* Fl. 1v-124v; 8 10.5 x 7.5; 8.5 x 5.5; ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture. A few glosses on the margins. The order of folios: 1-16, 26-33, 17-25, 34-46, lacuna, 67, 69, 68, 70-105, 112, 106-111, 113-117, lacuna, 118-124.

212.

گلستان

Gulistān.

I 844.

The well-known work of Muḥarrifū'd-Dīn b. Muṣliḥi'd-Dīn, or Sharafū'd-Dīn Muṣliḥ b. 'Abdī'l-lah Sa'dī Shīrāzī (d. 690-691/1291-1292), see IvASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

منت خدایا عز وجل که طاعتش موجب قربت است

Dated the last day of Jum. 1030/the 5th Apr. 1524, copied by Khayrū'd-Dīn al-Qarashī.

Fl. 125; 8 6 x 4.25; 4.25 x 2.5; ll 13, no *jadwals*. Or. pap. Perso-Turkish nast. Cond. fol. good. Notes on the fly-leaves at the beg. and end.

213.

گلستان و بوستان

Gulistān and Būstān.

II 306.

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 x/xvi c. Fl. 103-141 are of more modern origin, written by a different hand.

Fl. 154: 8.8 × 5.5; 5.75 × 3.75; ll 9 and a marginal column, within *jadwāl*. Old Or. pap., brownish and thick. Excellent Herati nast. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

214.

بوستان

Būstān.

II 205.

Another copy of the same poem, see No. 213, 2, beg. as usual.

Dated the 14th Muḥarram 1283 the 2nd January 1847 (1903 of the Samvat era).

Fl. 228: 8.8, 75 × 6; 6 × 3.5; ll 10, within double *jadwāl*. Or. and coloured Europ. pap. Modern Ind. nast. Cond. good. Vignette. Paintings of inferior quality on fl. 47, 85, 97, 120v, 148, 158, 167.

215.

شرح گلستان

Sharḥ-i-Gulistān.

I 593.

A commentary on the *Gulistān*, composed towards the end of the XI/XVIIc., by Nūru'l-lah Aḥrārī, see IvASB 540, cf. also here No. 210. Beg. as usual:

خدمت مر خدايہا تزو جل کہ زبان کويا را بکار دل الخ

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

Fl. 92: 8.8, 25 × 5.75; 7 × 4; ll 15, no *jadwāl*. Or. pap. Ind. nast. Cond. bad. Worm-eaten.

216.

پند نامہ

Pand-nāma.

II 263.

Sa'di'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 hemistich, and then its connected translation. Beg. as usual:

کریمہ بہ بخشائی بر حال ما کہ ہستم اسیر کمند ہوا

Copied in the xiii/xix c.

Fl. 57: 8.7, 25 × 13.5; 4.5 × 10.5; ll 2 (10), within double *jadwāl*. Or. pap. Ind. large nast. Cond. good. Gaudy vignette and other decorations on many folios.

217.

ایجاز مفاتیح الإعجاز

Ījāz Mafātiḥi'l-i-jāz.

II 177.

An incomplete copy of an abbreviation of the well-known commentary on the *Gulshan-i-rāz* of Mahmūd Shabistārī (see IvASB 553), by Muhammad b. Yahyā b. 'Alī Lahijī Nūrhakshī (d. ca. 912/1506-1507), see IvASB 555. In the introduction the abbreviator calls himself Muhammad b. Mahmūd, *surn.* Dihdār. He had another surname, Fānī, and is the well-known Sufi writer, who died in 1016/1607-1608, cf. R 816, 1094, Fl III 455, etc. As he states in his introduction, he did not alter the original diction of the *Mafātiḥ*, so that this work cannot be regarded as an original composition. Beg.

الحمد لمن له الحمد في الأولى والآخرة

Copied towards the end of the xi/xvii c.; ff. 166-170, by a different hand, must have been written much later.

Fl. 170; 8 8.75 x 5; 4.75 x 3.25; II 16, within double *jadwāl*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, required. Marginal notes and additions.

218.

خمسہ خسرو دہلوی

Khamsa-i-Khusraw Dihlawi.

I 836.

An incomplete copy of the well-known *Khamsa* of the *mathnawī* poems imitating the works of Nizāmī, by Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusraw b. Lājīn Dihlawi (d. 725/1325); for references see IvASB 558. The present copy is very fragmentary, and contains only four poems:

1. (f. 1v). *Maṭla'u'l-anwār*, beg. as usual:
بسم الله الرحمن الرحيم خطبه قدس است بملك قدیم
2. (f. 28v). *Majnūn-u Laylā*, beg. as usual:
ای دادہ بدل خریفہ راز، عقل از تو شدہ خریفہ پرواز
3. (f. 71v). *Āyina-i-Sikandari*, incomplete at the end; beg. as usual:
جهان پادشاہا خدائی تراست، ازل تا ابد پادشاهی تراست
4. (f. 104v). *Hasht biḥisht*, beg. as usual:
ای کشایندہ خزانہ جود، نقش پیوند کار کا وجود

One of the colophons (f. 70v) is dated the 27th Rab. 1 1018/the 30th June 1609 (the date of the month seems to be incorrect, because this day was not Friday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Faṭḥ Muhammad b. Hafiz Ya'qūb.

Fl. 173 (many lacunas, leaves badly misplaced); 8 8.25 x 4.75; 7.25 x 3.5; II 15 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.

قصه بهرام گور

Qiṣṣa-i-Bahrām-gūr.

II 395.

A prose version of the same *Hasht bihišt* (see IVASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulām Shāh for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

بعد حمد خدای که بهشت و دوزخ نمونه از لطف الهی

Copied in the beg. of the XIII-XIXc.

Fl. 26; 8 10 x 6; 7 x 4; ll 15, no jadvāls. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

1a 177.

A commentary on Khusrav's poem, *Qirānu's-sa'dayn*, see IVASB 563, by Nūr-Muhammad, *suru*. Nūru'l-Haqq, the son of the famous theologian, 'Abdu'l-Haqq Dihlawī (d. 1052/1642), see Spr 471. It was composed in 1014 1605-1606, as expressed in a chronogram in the introduction, f. 92v: 'چشم عیب از میان بردارند' : 1084 minus 70. The additional title *Nūru'l-ayn* 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:

خطبه کبریاء جلال مریدانشاهی را که الهی

Dated the 14th Dh'l-Qa'da 1207/the 23rd June 1793.

* Fl. 89v-188v; 8 8,5 x 5,5; 6,25 x 3,25; ll 19, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

I 573.

Another commentary on the same poem, *Qirānu'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 1133/1722-1723 (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:

شکر گویم کہ بتوفیق خداوند جهان، الخ... التوفیق جعل السبب الخ

Dated the 22nd Dhū'l-Qa'da 1207/the 1st July 1793. An incantation against misappropriation of or damage to the book at the end.

Ft. 90; S 8,5 x 5,5; 6 x 3,25; ll 19, within *jadwāl*. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Fl. 49-53v are left blank. In a note at the bottom of f. 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 Nūr'l-Haqq's work (cf. No. 220).

222.

I 573a.

The same.

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 fl. 53-54v are left blank.

Dated the 22nd Dhū'l-Qa'da 1248/the 12th Apr. 1833. Also a similar incantation against destruction of or damage to the MS.

Ft. 98; S 11,5 x 6,75; 8,25 x 4; ll 19, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

223.

زاد المسافرین

Zādu'l-musāfirīn.

II 276.

The well-known Sufic *mathnawī* poem of Ruknu'd-Dīn Husayn b. 'Alīm b. Abū'l-Hasan al-Husaynī Ghūrī, also called Mir Fakhru's-Sadāt Husaynī (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight *maqālas*, but the headings are not marked here. Beg. as usual:

ای بر تر از آنکه جمله گفتند، ایا نه (آنکه) پدید یا نیفتند

Copied in the xii/xviii c.

Ft. 72; S 6,5 x 4,25; 4,25 x 2,5; ll 10, no *jadwāl*. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

224.

جام جم رده نامہ

Jām-i-Jam and Dah-nāma.

II 206.

Two Sufico-didactic *mathnawī* poems of Ruknu'd-Dīn Anḥadī Isfahānī, originally from Marāgha (d. 738/1337-1338). This excellent copy, which is one of the oldest, if not the oldest known, contains on the margins:

1. (ff. 1v-174). *Jām-i-Jam*, see IvASB 574. The date of composition is given as 732/1331-1332 (f. 172v: هفتصد و پنجاه و دو سی). Beg. as usual:

فل هو الله لم يدرى قد قال، من له الصدق دائماً مثقال.

2. (ff. 175-195). *Dah-nāma*, a short *mathnawī* poem, interspersed with *ghazals*, etc., consisting of ten didactic love letters. See RS 258 III. It was completed the 20th Rajab 720/the 26th Aug. 1320 (cf. f. 194v):

شب شنبه که بود آغاز هفته، رجب را بیست روز از مکه رفته.
سال ذال و کف از سال هجرت، پیلان برده این از حال فکوت.

The British Museum copy gives 706/1306-1307, 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:

بغام آنکه ما را نام بخشید، زبانها در فصاحت گام بخشید.

The first poem contains a colophon dated the 20th Shawwāl 877/the 20th March 1473 (f. 174). The second is transcribed by the same hand, about the same time (در تاریخ مذکور).

Fl. 1v-195 (in margins): 8.8 x 4.5; 6 x 3; about 25 lines, one inch long, within *judwala*. Old Or. pap. Excellent calligraphic Khorasani naṣṭ., often vocalised. Cond. fairly good; worm-eaten. A mediocre vignette, probably of comparatively modern origin.

225.

جام جم

Jām-i-Jam.

II 253.

Another copy of the same *Jām-i-Jam*, 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 6.5 x 4; 4.5 x 2.25; ll 11, within *judwala*. Or. pap. Indo-Khorasani naṣṭ. Cond. not quite good. Injured by moisture and worms, repaired. A good, but faded vignette. At the end a seal, dated 1045 AH.

226.

دیوان بدر چاچی

Diwān-i-Badr-i-Chāchī.

II 220.

Poems of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad of Chāch, who used the *takhalluṣes* Badr, or Chāchī; he was a panegyrist of Muḥammad b. Toghlugh of Dihli, and died ca. 746/1345-1346.

see IvASB 575. The present copy contains chiefly *qaṣīdas*, with a few *ghazals* and *gītās* at the end. It is peculiar that almost all *qaṣīdas* are numbered (up to the 86th), and numeration is by the vigesimal system: بیست و یازدهم (f. 23v) for 31; or در چل ششم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

حمد آن سلطان عالم را که عالم پرور است
انس او در راه ایمان انس و جان را رهبر است

Dated the 12th Šafar 1120 (the third year of Bahādur Shāh's reign), or the 3rd May 1708, at Shāhjahānābād, by چهرن ولد سوبانچند.

Ff. 69; S 8,5 x 5; 9,5 x 3,25; ll 15, no *jadwals*. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

227.

کلیات عبید زاکانی

Kullīyyāt-i-ʿUbayd-i-Zākānī.

III 55.

A collection of the poetical and satirical works of Najmū'd-Dīn (or Nizāmū'd-Dīn) 'Ubaydu'l-lah Zākānī, who uses the *takhalluṣ* of 'Ubayd or 'Ubaydī (d. ca. 772/1370-1371). For his biography and generally his works see Br. Lit. Hist. III, 230-257, GIPh 267, Horn 137-138, Pizzi I 108-109, RaBr, p. 155, RS 264, EB 797-800, Pr 28, 49, R 809, Fl I 548-551, Fleischer, Lpzg, 537. *Ind. libr.* IvASB 1379, Spr 527. Selected works have been printed in Constantinople, 1886, 1888. Some of his *Hasṭīyyāt* have been translated in J. Scott's *Tales, Anecdotes, and Letters*, Shrewsbury, 1800. The popular poem, *Mūsh-u gurba*, ascribed to the authorship of 'Ubaydī (it is not included in the present collection), has been lithographed many times in Persia.

The *kullīyyāt* opens with a short preface, originally being an introduction to only his *diwān*, collected, as stated here, in 751/1350 (در تاریخ الف و نون و ذال, f. 2), but a *fihrist* of the contents of the volume has been added (f. 2v). Beg.

الحمد لله رب العالمين خالق الخلق اجمعين

1. (f. 2v). *Qaṣīdas*, not alphabetically arranged, beginning as in Fl I 548 (the poem given as the initial one in RS 264 is found here on f. 18v):

لی ز آفتاب صفع تو یکنفره کاندات، فیض تو عقل را مدد و روح را حیات

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. خدایا تو ما را مغفالی بده، بما بیغسوايان توانی بده.

3. (f. 63v). *Rubā'is*, also not alphabetically arranged. Beg. (as in RS 264):

ای در سر هر کس ز تو سودای دگر در راه تو هر طایفه را زای دگر

4. (f. 69). *Tarjībānds, qit'as*, etc. In the colophon this section is called *Risāla-i-tadmināt*, beg. (as in RS 264):

وقت آن شد که کار دریابیم در شتابست عمر بشتابیم

5. (f. 83). *'Ishqiyya*, an erotic poem, comp. in 751/1350-1351, beg. (as in RS 264, II and Fl I 549):

خدایا تا این فیروزه ایوان قورون ماء و مهر و تیر و کیوان

6. (f. 108). *Nawādiru'l-amthāl*, 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:

الحمد لله المفرة عن الامثال النح

7. (f. 124). *Dah jaql* (sometimes also called *Ta-rifāt*), a satirical book on definitions, the same as RS 264 IV and Pr 28. Beg.

شکرو ثفا حضرت خالق جل ذکره که نوع انسانرا النح

8. (f. 127v). *Akhlaqu'l-ashraf*, a satirical treatise on ethics, see IVASB 1379. Beg. as usual:

شکرنا معصور و حمدنا معبود حضرت واجب الوجود را النح

9. (f. 145v). *Dilgushā*, a collection of obscene anecdotes, the same as RS 264 VI, Fl I 549 (5), Fleischer, Leipzig C., No. 306. Beg.

الحمد لله على نعمة و نواله و منه و انضاله النح

10. (f. 171). *Risāla-i-rish*, a treatise on the beard, the same as RS 264 VII, Fl I 550 (6). Beg.

شکرو ثفا پادشاهی را که بدست مشاطه قدرت النح

11. (f. 178v). *Sad pand*, items of practical advice, in a very cynical strain, the same as EB 800. Beg.

شکرو سپاس خالق را که کثرت مخلوقات بر وحدانیت النح

12. (f. 183v). *Fāl-nāma-i-manthār*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bābs*, according to the 12 recognised signs. Beg.

این فال نیکو مآل از مصنفات اجل حکامست النح

13. (f. 193v). *Fāl-nāma-i-murghān wa tuyūr wa wuhūsh wa ghayruhu*. A divination table, of $6 \times 6 = 36$ 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 quatrain, of which 36 are given, all of them of a thoroughly indecent nature. Beg.

طریقه اینی قال آنست که یکی از حوز این طيور و وحوش الخ

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, corresp. to Dec. 1891. The final colophon, however, is dated the 2nd Rajab 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rajab 1278/the 3rd Jan. 1892.

Ff. 197; S 8,5 x 5; 5,5 x 3,75; ff. 15, within double jadhwa. Good Europ. paper. Good modern Ind. nast. 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.

(اشعار سلمان ساوجی)

(Ash'ār-i-Salmān-i-Sāwajī).

I 712.

Two poems of Salmān Sāwajī, i.e. Jamālū'd-Dīn Muḥammad Salmān b. 'Alā'ī'd-Dīn Muḥammad of Sawa, d. 778 or 779/1376-1378; for references see IVASB 584. The works in question are:

1. (f. 1v). *Qasīda-i-maṣnū'*, the same as described in EIO 1241, in praise of wazīr Ghiyāthu'd-Dīn Muḥammad (d. 736/1336), a minister to Abū Sa'īd, the Mongol (716-736/1316-1336). It contains a prose preface, beg.

بعد از حمد و سپس بی قیاس مر احدى را الخ

Beg. of the *qasīda* itself (f. 2):

مغلی مقوت رویت بر بیخت آب بهار

هولای جفت کویت بیخت مشک نثار

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Fīrāq-nāma*, a long *mathnawī* poem, comp. in 761/1360, at the request of Shaykh Uways Jalā'ir (757-776/1356-1374, to whom it is dedicated, ff. 12-13v); about the loves of Malik and Maḥbūb; 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):

مبتدا کین بی سبب میکند خداوند خود را طلب میکند

The first next complete section, *در مفلجات*, begins (f. 11) :

الهي الهي خطا کرده ایم * تو بر ما مکیب آنچه ما کرده ایم *

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 *kulliyāt*.

Ff. 39 (lacuna between ff. 10 and 11); 8 8 x 5; 6.5 x 3; ll 17, within *jadwals*. Or. pap. Very good Khorasani nast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

229.

دیوان حافظ

Dīwān-i-Hāfiẓ.

I 389.

Poems of Shamsu'd-Dīn Muhammad Hāfiẓ Shīrāzi (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 :

حمد بپسند و ثنای بیعد و سپاس بیقیاس خداوند پرا ایم

2. (f. 5v). *Ghazals*, alphabetically arranged, beg. as usual :

الا یا ایها الساقی ادر کلساً و ناولها (sic)

که عشق آسان نمود اول ولی افتاد مشکلها *

3. (f. 118). *Qit'as*, *tarjī'bands*, *qaṣīdas*, *mathnawīs*, beg. :

دل منه بردنی و اسباب او * ز آنکه از وی کس وفاداری ندید *

4. (f. 137). *Rubā'īs*, incomplete at the end; beg.

عربی ز گننده در خیبر پرس * و اسرار کرم ز خواجه فقیر پرس *

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 141; 8 7.5 x 4.5; 5.25 x 2.25; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Several lacunae, after ff. 16, 19, 20, 103, 111, etc. Bad vignettes.

230.

دیباچه دیوان حافظ

Dibācha-i-Dīwān-i-Hāfiẓ.

II 176.

Another copy of Gulandām's preface to the *dīwān* of Hāfiẓ. It begins in the same way as that in the preceding transcript (No. 229, 1). Jāmi's *Lawā'ih*, 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.

* Ff. 12v-13; 8 9.5 x 3.75; 7.5 x 2; ll 26, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and emendations.

231.

مرج البحرين

Marju'l-bahrayn.

I 549.

A commentary on the *ghazals* and a few *qit'as* in the *diwān* 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-Dīn Abū'l-Hasan (h.) 'Abdī'r-Rahmān of Lahore (f. 8v), and his *takhallus* Khatmī 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 1269). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shāhjahān, in 1041/1631-1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shattāri and Qadiri orders, such as his spiritual guide and relative, Miyyān Sa'du'l-lah, d. 999/1590-1591 (f. 6v); Kamālū'd-Dīn Surāmī (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 سجده ...). On f. 12v there is probably the original beginning:

آغاز کذاب بنام رب الایمان، بسم الله الخ، ابتدا میقدم سلوک عرفان الخ

The first *ghazal* begins a few lines further on:

غزل اول از مقالات خواجہ بی بدل، الا یا ایہا الخ، دانا (و) آگاہ باش
ای رعنا کہ الا حرف تنبیہ است و یا حرف ندا الخ

Copied towards the end of the xii/xviii c., at Qasūr (near Lahore), by 'Abdu'l-lah Khwīshagī.

Ff. 211; S 9.5 x 6.25; 7.5 x 4.5; ll 21, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few amendments on the margins.

232.

(مضمونات غزلیاتی حافظ)

(Mukhammasāt-i-ghazalhā-i-Hāfiz).

I 196.

A series of *mukhammases*, based on the *ghazals* of Hafiz, the same as described in Spr 415. The author uses the *takhallus* 'Alī, and is called 'Alī Shīrāzī 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.

فندام در درة عشق بجست جوی مغرلا
بمآده در فضیلت کام پای عقل در کلا

Dated the 25th Jum. II 1135 (the fifth year of Muhammad Shāh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Rahmān, a pedlar, at Peshawar.

PL 229; 8 8.5 x 6; 7 x 3.75; ff 15, no *jadwāl*. Grey and coloured Or. pap. Ind. nast. Cond. tol. good. Dirty.

233.

دیوان مغربی

Dīwān-i-Maghribi.

II 225.

Poems of Muhammad Shirin, of Nāin, who used the *takhalluṣ* 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 *Laṭā'if-i-Ashrafī*, IvASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains:

1. (f. 1v). *Ghasals*, alphabetically arranged, beg. as usual:

خورشید رخت چو گشت پیدا، ذرات در گون شد هویدا

2. (f. 72v). *Tarjībānds*, beg.

آفتاب وجود کرد اشراق، نور او سر بر گرفت افلق

3. (f. 87v). *Rubā'īs*, beg. as usual:

ای گشته تیان ز روی تو جان جهان، پیدا شده از نام خوست نام جهان

Copied towards the end of the xii/xviii c. A few emendations on the margins.

PL 90; 8 8 x 5.5; 6.5 x 4; ff 15, no *jadwāl*. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

234.

دیوان نعمة الله ولی

Dīwān-i-Ni'matu'l-lah Wali.

II 233.

The well-known Sufic poems of Ni'matu'l-lah, who also used the *takhalluṣ* Sayyid, with his full name Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad al-Husaynī al-Kirmānī (d. 834/1431), see Br. Lit. Hist., III, 463, GPh 299, RS 279, Pr 856-860, R 634, etc. *Ind. libr.* Bk 168-169, Spr 517-518, etc. Lith. Tehran, 1860, and later (apparently only an extract from the

diwān). For his prose works see IvASB 1239-1240, etc. This copy contains :

1. (f. 9). A series of short *mathnawīs*, *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 *mathnawī* which begins with :

گرز خود غالب شدی میگو که هو، کل شی هالک ال وجهه،

2. (f. 30r). *Ghazals*, in alphabetical order, beg. (as in RS 279 and R 634) :

جام کینی فمست سید ما، جان و جانان مست سید ما،

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of *qit'as*, short *mathnawīs*, *qasidas* (including the famous one, with prophecies, f. 347), *tarjībānds* (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 Imām Isma'il and to 'Alī (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of *dābaytīs*, 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 :

سر محبوب خود مکن پیدا، الخ

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter ت.

A good copy, probably dating from the xi/xvii c.

Fl. 371 (379 less 8) ; S 9.5 x 5.75 ; 7 x 3 ; ll 19, within *jadwāl*. Brown Or. pap. Calligraphic Ind. nast. Cond. tol. good in the middle, but bad in the beg. and end. Worm-eaten and repaired.

235.

دیوان ریاضی

Dīwān-i-Riyāḍī.

II 235.

A slightly incomplete copy of the dīwān of Riyāḍī Samarqandī (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 :

این همه نقشی که در عالم بصنع پاک تست،

تا کشد در قید حیرت ثقل را از مشک تر،

The poem which is usually placed first, and beginning with :
ای پیری از رخ بر افکن طوطی طرار، 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 1285, is purely imaginary, and is written by a modern hand.

Fl. 45: 8 7 x 4; 4,5 x 1,75; ll about 12, diagonally and transversely written,
within *jadwals*. Brownish Or. pap. Calligraphic Indo-Khorasani na'ast. Cond. rather
bad. Worm-eaten, repaired. Seals, almost all erased.

236.

دیوان اول جامی

Dīwān-i-awwal-i-Jāmī.

II 244.

The first diwān of Jāmī, or Nūru'd-Dīn 'Abdu'r-Rahmān
b. Nizāmī'd-Dīn Aḥmad Kharjirdī Jāmī (d. the 18th Muḥarram
898 the 9th Nov. 1492), the same as IvASB 612, 24, 25. It was
composed in 884/1479-1480, and has a title *Fātihatu'sh-shabāb*.
The prose preface is incomplete at the beg. (probably one page
has been lost), and it begins with : ... الشعر مزمار من مزامیر الییس :
(corresponding to Ros p. 228, l. 13).

The usual collection of *qaṣīdas*, short *mathnawīs*, *tarjī'bands*,
etc., begins on f. 4v, as usual :

زان پیش کز مداد دهم خامه را مدد
خواهم مدد ; فضل تو ای مفضل احد

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 من بدا جمالك في كل ما بدا : بادا هزار جان مقدس تو فدا

They end on f. 299 (old foliation) ; at the end a *musammaʿ* is
added.

On f. 300 (old 302) begin the *qit'as* :

دلا منشیین درین ویرانه چون جغد : سوی مرغان قدسی آشیان پر

Rubā'is, beg. on f. 305 (old 307) :

سبحانک لا علم لنا الا ما علمت و الهمت لنا الهام

Copied apparently towards the end of the x/xvi c. The colophon runs as
follows :

کلیات جامی نهایت تحفه بخط ولایت غلاکار شیخ معصوم ولد شیخ احمد سرخندی
و اعلام قادر خان افغان پادشاه کابل نذر داد : سنه ۱۰۳۶

This may mean that the MS. already existed in 1036/1626-1627.

Fl. 317 (here 319) : 8 10 x 6,25 ; 6,25 x 3 ; ll 15, within *jadwals*. Old Or. pap.
Excellent na'ast., of Khorasani type. Cond. not good, the inner part of the folios
is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontis-
pieces at the beg. of every letter in the section of *ghazals*. Some of them are faded.
Seals and notes at the end.

237.

نسخة الاحرار

Tuḥfatu'l-aḥrār.

II 272.

The well-known Sufic *mathnawī* 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:

حامدا لمن جعل جنان كل عارف مخزون اسرار النعم

On. f. 2v there are the usual introductory lines:

در فتح باب سخن به پسمله که النعم

Beg. of the poem itself (f. 2v), as usual:

بسم الله الرحمن الرحيم ' هست صلی سرخون کریم

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.

Ff. 65; S 7,5 × 4,25; 5 × 2; li 16, within *jadwals*. Brown Or. pap. (margins are different). Ind. nast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH, on f. 1.

238.

شرح يوسف زليخا

Sharḥ-i-Yūsuf-Zulaykhā.

II 521.

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 Muḥammad Sajid b. Fayḍ Muḥammad Qādirī Jhanjānawī, who completed them the 14th Dhī'l-ḥijja 1157/the 18th Jan. 1745. One Muḥammad 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-ʿaṣīb*, 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:

زهی قادر مطلق بیچون که از قدرتش صفحه روی مبارک النعم

Dated the 8th Jum. II 1259/the 6th July 1843.

Ff. 239; S 11,25 × 6,5; 9 × 4; li 19, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.

239.

شرح رباعیات

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 لاله هو بالحمد حقيق النعم

Dated the 10th Dhī'l-Qa'da 1298 (the 13th Oct. 1881, at Haydarābād, copied by Muḥammad 'Uthmān Khān b. Muḥammad Sulaymān Khān.

Fl. 20; S 9×5.5; 8×4.5; ll 23, no *jadwāl*. Brownish Or. pap. Ind. mast. Cond. good. A few marginal glosses.

240.

دیوان معین

Diwān-i-Mu'in.

I 399.

Religious poems of Mu'in, Mu'inī, or Mu'in Miskīn, 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 Chishtī saint, Mu'īnu'd-Dīn (d. ca. 632/1235), to whom all poems containing the *takhalluṣ* Mu'in are invariably attributed (just as all those with the *takhalluṣ* Muhyī, or Qādir, etc., to 'Abdu'l-Qādir Jilānī). The style of the poems does not allow us to attribute 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 معینی در هری زان نعل دینگر کون زد.

All poems are written in a religious and Sufic spirit; the author seems to have been a great admirer of the legend of Hallāj, and the expression *أنا الحق* appears on almost every page. There are however no names of Sufic saints. Of a dozen Mu'ins and Mu'inīs, mentioned in the *Riyāḍu'sh-shu'arā'* 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'īnu'd-Dīn Muḥammad Amin al-Farāhī al-Harawī (d. 907/1501-1502), who used exactly this *takhalluṣ*, Mu'in Miskīn (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.

حمدی که همچو بحر کرم بیکران بود

حمدی که شکر نعمت هر دو جهان بود

An old copy, apparently dating from the end of the x/xvi c.

Fl. 65; S 9×5.75; 5.5×3.25; ll 15, within *jadwāl*. Or. pap. Good mast. of Khorasani 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.

تصیداً مصنوع

Qaṣīda-i-maṣnū'.

II 265.

An ornate *qaṣīda*, 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-Ghāzī Shāh Sulṭān Husayn b. Maṣṣūr 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 *takhalluṣ* is apparently Rafiq (f. 8v): 'رفیق حال تو حق باد تا بدور قیام'. He may be identical with Majnūn b. Maḥmūd (or Muhammad) Rafiqī, also known as Mullā 'Alī Kātib, the famous calligrapher (d. ca. 945/1539), cf. IvASB 1623. Here the heading is (f. 1): *Qaṣīda-i-maṣnū'-i-Mawlānā Ḥāfiẓ 'Alī Kātib*, 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 *gī'tas* 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:

حاکم زوی زمین بحر سخا کن کرم ' در دریای مروت مفیع حلم و وقار

The poem itself begins on f. 2v.

حریم حرمت کوی تو جنت احرار ' شمیم فکمت موی تو راحت 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 x 5.5; 6.5 x 3.5; II 15, no jadhwa. Brownish Or. pap. Good mast. of Khorasani type. Cond. not good. Worm-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.

دیوان فغانی

Dīwān-i-Fighānī.

I 398.

An incomplete copy of the dīwān of Bābā Fighānī Shīrāzī, who originally used the *takhalluṣ* Sakkākī (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):

بسی من نظر مهر نیست مدام مرا ' هنوز بین که غرور است کم کلام مرا

The *ghazals* are arranged alphabetically. On f. 140v there is a short *mathnawī* poem, beg.

در دل من کوه دمی آن ماه عقیق میگذرد

Qit'as, *quatrains*, a few *tarjībānds*, etc., beg. on f. 142:

فغانی نی المثل در عالم خاک، اگر فغانی نمی یابی و کرب

Qasīdas, on f. 150v (the series is incomplete at the end). Beg.

خطی که یک رقمش آب روی نه چمنست،

نشان خاتم سلطان دین ابوالحسن است

In the beginning (ff. 1v-8v) there are 22 *ghazals* of Khusrāw, probably extracted from different *diwāns* of Amīr Khusrāw (cf. above, No. 218). Beg.

ای مونس سیفبائی (sic) شمعک، ای کم شده در تو وهم و ادراک

Copied at Munsidābād, by Sayyid Muhibb Husayn, a Sayyid of Bācha. The date is Wednesday, 25th Jum. I 12 (1212?). In that year the 25th Jum. I was indeed a Wednesday, and therefore it may be the 15th Nov. 1797. The equivalent in the years of *julī* has not been inserted, although originally it was intended to write it. These particulars are given in the colophon on f. 148v.

Ff. 171; S 7,75 x 5,25; 6,5 x 3,75; ll 17, no *jadwals*. Thin Or. pap. Ind. nast. Cond. tol. good. Ff. 149-150 are left blank.

243.

دیوان آصفی

Diwān-i-Āṣafī.

II 214.

Poems of Āṣafī, son of Muqīmū'd-Dīn Nīmatu'l-lah Qubistānī, d. at Herat ca. 923/1517, see IvASB 647 (to the references given there add BrBs 55, p. 50). The *diwān* consists of *ghazals*, with only a few *qit'as* and *rubā'īs* at the end. Beg. as usual:

ساز آباد خدایا دل ویرانی را، یا مده مهر بنان هیچ مسلمانی را

Beg. of the *rubā'īs* (f. 80):

ای آنکه چو مطلع رخت مطلع نیست

بی ذکر تو هیچ مجلس و مجمع نیست

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.

Ff. 82; S 6,25 x 4,5; 4,75 x 3; ll 14, within *jadwals*. Or. greyish pap. Excellent nast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.

244.

نیموز نامه

Timūr-nāma.

II 271.

The well-known poem of 'Abdu'l-lah Jāmī, with the *takhalluṣ* Hātifi (d. 927/1520-1521), see IvASB 649. It describes, in laudatory style, the exploits of Timūr. Beg. as usual:

بنام خدایی که فکر خرد، نیاورد که با کلمه او پی برد

Transcribed by Muhammad Riḍā b. Niẓām'd-Dīn Muhammad Samarcandī, apparently towards the end of the xi/xvii c.

Ff. 71: S 11.25 x 7.25; 5.5 x 2.75; II 15, within *jadwāl*. 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 1253 AH.

245.

لایلی و مجنون

Laylā wa Majnūn.

II 249.

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 EIO 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:

این نامه که خامه کرد بنیاد، توقيع قبول و زینش یاد

Dated 1843, probably of the Sanwat era, i.e. 1886.

Ff. 91: S 9.5 x 6.5; 6 x 3.75; II 11, within double *jadwāl*. Or. pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

246.

معراج العشاق

Mī-rāju'l-ushshāq.

II 394.

A prose version of the contents of the same *Laylā wa Majnūn* of Hātifi. The author of this prose rendering calls himself (f. 2) 'Ibratī 'Azīmābādī; he is apparently identical with the compiler of the *Mī-rāju'l-khiyāl*, a *tadhkira* of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr 'Alī. He died after 1268/1852. The present work has been compiled, as stated on f. 2v, in 1251/1835-1836. Beg.

دبیرچه پیرایی محیفه دلکشایی سخن بنام پاک ایزد یکتایی الهی

Dated the 3rd Jum. II 1281/the 3rd Nov. 1864.

* Ff. 1v-17: S 11.5 x 7.5; 9.25 x 4.5; II 10, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

247.

دیوان آهی

Dīwān-i-Āhī.

II 208.

Poems of Āhī, of Turkish extraction, who was an official in the service of Gharīb Mirzā, a Timuride of the end of the IX/XVc. He died in 927/1521. See Br. Lit. Hist. III, 459, GIPh 335; EB 995, R 736, Fl 1 578, Gotha C. 74, etc. *Ind. libr.* Spr 327. It contains only *ghazals*, arranged alphabetically, with some 11 quatrains at the end. Beg. of *ghazals*:

ای عد خجالت از کل دلتو لاله را * ماند غزال چشم تو چشم غزاله را *

Beg. of quatrains (f. 31):

تا کی طلبد زمانه فرسودن من * در محضات و غم دم نیاودن من *

Dated the 1st Muharram 1222 the 11th March 1807, with a silly colophon:

تمام شد نسخه دیوان آهی تصنیف شایع علی والی ایران *

Fl. 32: 8.8,5 x 5,5; 6,25 x 3,5; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Seals at the beg. and end.

248.

ناز و نیاز

Nāz-u niyāz.

II 514.

An allegorical didactic story, in *mathnawī* 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 محمد صالح خواجه, 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 'Ubaydu'l-lah Khān, 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.

ای وجود تو امل هر اشیا * کشته اشیا ز صغیر تو پیدا *

Dated Safar 1009/Nov. 1658; copied by Muhammad Baqā.

Fl. 37: 8 7,5 x 4; 5,5 x 2,25; ll 15, with *jadwala*. Grey Or. pap. Good. Ind. nast. Cond. tol. good. A faded vignette.

249.

فتوح الحرمين

Futūḥu'l-ḥaramayn.

II 510.

The well-known versified description of the Muhammadan holy places at Mekka and Medina, comp. in 911/1505-1506, and ascribed to Muḥyi Larī (d. 933/1526-1527), see IvASB 654, where references to other catalogues are given. Beg. as usual:

ای همه کس را بدیت القجا، کعبه جانوا ز نو نور ضیا

Copied probably in the beg. of the xi/xvii 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).

Fl. 42: S 9.25 x 5.25; 6.5 x 3.5; ll 15, within jadvāls. Or, pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

250.

دیوان هلالی

Dīwān-i-Hilālī.

I 402.

Poems of Badru'd-Dīn 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 *qit'as* and *rubā'īs* at the end. Beg.

ز آب چشم من کل شد براه عشق منزلها
نداقم تاجه کله بشکفت آخر ازین کلهها

Beg. of *qit'as* (f. 43):

محمد عربی آب روی هر دو سرای
کسی که خاک درش نیست خاک بر سر او

Copied towards the end of the xii/xviii c.

Fl. 48: S 6.75 x 4.75; 4 x 3; ll 13, no jadvāls. Or, and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

251.

کذبه معانی

Ganj-i-ma'ānī.

II 512.

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 Muṭī'ī (cf. ff. 3, 24, etc.), is apparently a very little known local poet; he seems to have nothing to do with another Muṭī'ī, or Alif Abdāl Balkhī, 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. 30 as 941/1534-1535 (کوهن سخن). The title given in the vignette (f. 1v) runs as follows: اسم کتاب کتبخانه حضرت صاحب قرانی (sic) والبعالی, but it is given in a correct form in the colophon (f. 30). The poem begins with a quatrain:

در دلی عشق جان و تن فرسودم، وین راه خطر فاک بسی نمودم (?)
(the last word is not well legible). The poem itself begins:

ای بدیدار کن لیل و نهار، در هولی تو دل و جان فگار،

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the x/xvi c., judging from its style and paper.

Ff. 30; S 7.25 x 4.75; 5 x 2.75; ll 11, within iadwals. Or. pap. Old Indo-Khorasani nast. Cond. bad. Worm-eaten, repaired. Fine vignette. Seal at the end, erased.

252.

سحر حلال

Sihr-i-ḥalāl.

II 509.

The well-known artificial *mathnawī*, which can be read in two different metres, by Ahlī Shīrāzī (d. 942/1535-1536), see IvASB 663,3. It has been lith in Persia. Beg. of the prose preface, as usual:

حمد نا محدود و شکر نا معدود سزاوار عاتقست اله

Beg. of the poem itself (f. 107), also as usual:

ای همه عالم بر تو بی شکوه، رفعت خاک در تو بپوش کوه،

Copied in the xii/xviii c.

* Ff. 105v-124v; S 6.5 x 3.5; 4.75 x 2; ll 15, no iadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

253.

خمسه قاسمی

Khams-i-Qāsimāi.

III 42.

An excellent old copy of the five *mathnawī* poems by Qāsimī Gunābādī, or Muḥammad Qāsim al-Husaynī, of Gunābād (or, in its Arabicised form, Janābīdh), 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. libr.* 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). *Laylā wa Majnūn*, on the well-known subject, beg.

ای نامه ز نام تو «سجل» مجنون : تو عقل اول

2. (f. 32v). *Shāhrukh-nāma*, comp. in 950/1543-1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850/1405-1447). Beg.

الهی بحق پادشاهی تراست همه بنده ایم و خدایی تراست

3. (f. 85). *Kār-nāma*, also called *Gūy-u chaukān*, a collection of eulogies and didactic stories, beg. (as in Spr 535):

الهی قسمی را راه بقای ز دانش را بسم الله بکشی

4. (f. 127v). *Shīrīn-u Khusrav*, comp. in 950/1543-1544. Beg. (as in Spr 535):

الهی قسمی را کن نظرباز بروی نابخلاش کن نظرباز

5. (f. 165). *Shāhnāma* (comp. in 940/1533-1534), otherwise styled *Shāhnāma*, or *Isma'īl-nāma*, or *Shāhīnshāh-nāma*, or *Shāhnāma-i-Isma'īl*, containing a history of Shāh Isma'īl Ṣafawī (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:

نمایند هر صورت از پیش و پس بود پرتو ذات بیچون و نس

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 Ramaḍān 982/the beg. of Jan. 1575, on f. 126v), transcribed at Bārfurūsh (sic بارفروشده) (cf. f. 126v), by Muḥammad b. Rūḥi'l-lāh at-Ṭabīb of Gilān.

Ff. 211: S 12.75 x 8.5; 8.75 x 5; ll 21 (in four columns), within judwals. Good Or. pap. Excellent hand, of Khurasānī type. Cond. very good. On ff. 1v, 32v, 85v, 127v there are excellent frontispieces, still well preserved.

254.

دیوان ثنائی

Dīwān-i-Thanā'ī.

I 387.

Poems of Husayn Mashhadi, who used the *takhalluṣ* Thanā'ī (d. ca. 996/1588), see IVASB 680 (to the references given there add BrRs 249). There are, as usual, *qaṣīdas*, *ghazals*, *gī'as*, etc.

Qaṣīdas (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوشفعا

غمزه بطرز ستم عشوه برنگ جفا

Ghazals (f. 47), alphabetically arranged, beg. as usual:

راندی بچشم از بر خود ای پسر مرا، عد خاثر حرمت ازین در جگر مرا

Qifās, etc. (f. 61), beg.

آسمان قدر اُتدانی بده ات ' بود تم کر خاطر نالشد رفت '

Rubā'is (f. 63v), beg. as usual:

درد که ترق دبدخ خون کرد مرا ' دل از ده مشق و دین برون کرد مرا '

Dated the 25th Rabi' II 1090/the 28th Febr. 1688, copied by Jamāl Muḥammad, son of Shāh Muḥammad of Nizāmpūr.

Fl. 71; S 10 × 6.25; 7 × 3; ll 19, no *jadwāl*. Or. and Europ. pap. (new margins). Good Ind. nast. Cond. tol. good. Worm-eaten and repaired. Marginal notes and glosses, especially at the beginning. A fragment on the fly-leaf at the beg. A seal.

255.

شرح دیوان ثنائی

Sharḥ-i-Diḡān-i-Thanā'ī.

I 574.

A commentary on Thanā'ī's *diḡān*, described in the preceding note, by 'Iwāḍ Rāy, with the *takhalluṣ* Masarrāt, an author of the beginning of the XIII/XIXc., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that *diḡān* 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 Ghāziyyū'd-Dīn Haydar Khān, who was a sultān of Oude in 1229-1243/1814-1827, 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.

از شرح معانی تو خاموش سخن ' الخ

Copied in the beg. of the xix/xix c. The date 1208 (?) A.H., given in the colophon by a different hand and in different ink seems to be unreliable.

Fl. 173; S 10.25 × 6.75; 8 × 4.25; ll 17, no *jadwāl*. Or. pap. Ind. nast. and shikasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

256.

شرح دیوان عرفی

Sharḥ-i-Diḡān-i-'Urḡī.

II 515.

A commentary on the poems of Muḥammad b. Zaynī'd-Dīn 'Alī b. Jamālī'd-Dīn Shīrāzī, with the *takhalluṣ* 'Urḡī (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 *qaṣīda*:

ای متاع درد در بازار جان انداخته الخ ' متاع درد در بازار و کوهر سود الخ

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/xviii 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; 8,25 x 3,25; ll 20, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

257.

نل و دامن

Nal-u Daman.

III 18.

The well-known *mathnawī* poem, dealing with some episodes from Hindu lore, by Abū'l-Fayḍ b. Mubārak Nāgūrī, with the *takhalluṣ* Fayḍī, or Fayyādī (d. 1004/1595). It has been completed in 1003/1594-1595, see IyASB 696. Beg. as usual:

لی در نک و پورتو ز آغاز، غنقلای نظر بلند پرواز،

Dated the 1203 of the Bangālā era, at Sa'īdābād, by Ghulām Sarwar Sidiqī.

* Fl. 27-128; S 9 x 5,25; 6,5 x 3,25; ll 17, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1227 AH.

258.

The same.

II 262.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Šafar 1257/the 26th of March 1841 (or 1898 of the Samwat era), copied by Rahmān 'Alī Kālpawī.

Fl. 123; S 7 x 4,25; 5 x 2,5; ll 13, no *jadwāl*. Europ. pap. Ind. nast. Cond. fairly good.

259.

عجاز المحبة

I-jāzu'l-maḥabbat.

II 300.

A prose version of Fayḍī's *Nal-u Daman*, compiled in 1247/1831-1832 by 'Ibratī 'Aẓīmābādī, the same as the author of the *Mi'rāju'l-khiyāl*, see above, No. 60, and the *Mi'rāju'l-ushshāg*, No. 246. The work begins and ends with praises to his teacher, Ufatī Shāhjahānābādī, or Dihlawī (d. the 28th Šafar 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.

تَرْبِیْنِ عَمَلِیْنَ سَخْنِ وَ تَوْشِیْحِ دِیْدَاجَةِ کَلَامِ الْحَمْدِ

Dated the 15th Jun. 1 1283/the 25th Sept. 1866, copied by Harihar-Nat'h Kayat'h, surnamed Miḥnat'. It appears to be in the same handwriting as that of No. 60 in this collection (II 439), and of Bh 93, both copied in 1282/1865.

Fl. 29; S 11,5 x 7,25; 9,5 x 5; ll 19, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

260.

دیوان ولی

Diwān-i-Walī.

I 401.

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 IvASB 697. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there are many lacunas, partly restored by a modern hand. The copy contains:

1. (f. 1). *Qasīdas*, beg. as in EIO 1482:

لی دل و جان درد و غمت را وطن ' هر در ندلی نو چه جان و چه تن '

2. (f. 62). *Qit'as*, etc., beg.

آتش طبعاً گهی نه قدرت ' جوید پی اشتیاق معنی '

3. (f. 72). *Ghazals*, in alphabetical order, beg. as in IvASB 697:

شب نوید قرب در زد بندۀ درگاه را '

خوش اثرها بود در پی فائده جانگاہ را '

4. (f. 133v). *Mathnawī*, in Sufic strain, beg.

ولایت پرور معجز یقیناً ' نکونم شیخ وقت پادشاه '

5. (f. 142v). *Rubā'īs*, not arranged alphabetically:

امی لقبی کو انبیا اعلم بود ' احمد نامی که سرور عالم بود '

The bulk of the MS. may date from the beg. of the xi/xvii c.

Pl. 147: 8.8 x 4.5; 6.75 x 2.75; 11 15, within jawāls. Or. (and Europ.) pap. calligraphic Khorasani-Ind. hand. Cond. fairly good. Marginal notes and glosses.

261.

تحفة قاسمی

Tuḥfa-i-Qāsimī.

II 252.

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-ju'ād*, IvASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his *takhalluṣ* as Husaynī, 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:

چو میگردم این داستانرا نگار، سنه بود کامل نه و یک هزار،

The poem is dedicated to Qāsim ibn Qadam, a local Qādiri Pīr (cf. f. 8), whose disciple the author was. The *takhalluṣ* Husaynī the author derived from Sayyid Husayn, a descendant of 'Abdu'l-Qādir Jilānī, 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.

خدایا تویی کارساز همه، بدرگاه پاکت نیکو همه.

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

Fl. 48; 8 10,5 x 6,75; 7 x 3,75; ll 15, within *jadwāl*. Or. pap. (new margins, Europ. pap.). Ind. nast. Cond. fairly good.

262.

دیوان نظیری

Diwān-i-Nazīrī.

II 231.

Poems of Muḥammad Husayn Nishāpūrī with the *takhalluṣ* Nazīrī (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 *qaṣīdas*, but only *ghazals*, in alphabetical order, and a few quatrains. Beg. as usual:

اذا ما شئت من (sic) تحیی حیوة جلوة المعیا

برسولایی بر اور سر بمسئوری بیون نه پا،

Rubā'is (f. 158), beg.

نور تو بقدر سینۀ روزن تست، لعل تو بقدر ومع کنجینه تست.

Copied towards the end of the xi/xvii c.

Fl. 165; 8 7 x 4; 5,25 x 2,25; ll 17, within *jadwāl*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired; new margins added to many leaves. A good vignette.

263.

The same.

II 230.

Another copy of the same diwān, also without *qaṣīdas*. 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 مست زخالفه بروم بردند، تا دیر مغلی وارگونم بردند.

Copied probably towards the end of the xiii/xix c.

Fl. 197; 8 11,5 x 7; 9 x 4,5; ll 15, no *jadwāl*. Eur. pap. Modern Ind. nast. Cond. good.

264.

کلیات ملک قومی

Kulliyāt-i-Malik Qumī.

II 245.

A complete collection of the poetical works of Malik Qumī (d. 1024-1025/1615-1616), see IvASB 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. 1v). *Rubā'is*, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

از مغرور من بادۀ ... سل (؟) بشکاف آسان حل شد عقدۀ مشکل بکشاف

On f. 16 begins another series, with the heading:

در تعریف آنشیرازی شب بوات الخ

On f. 17v begins: در تعریف حکیم جم نشین که اجرای حکمت

فراهم آورده الخ

On f. 18v: در تعریف ابنه در محفت نورس طوبی سرشت که چشمه

سریسته زندگیت الخ

On f. 19v: طرح ثالث عمارت پایه سرسختی سرای تم مایه الخ

On f. 21v: سلسله رباعیت مربع بلبل و مرزاید هر مصرعی الخ

On f. 25: پیرایه ساری اساس مربع در فعدۀ انگیزی چار تار مربع

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 *takhalluṣ*: 'ماک شد تجدار ملک معنی', at the end of the work), and there is nothing improbable that Malik might have written it for Zuhūrī, who was his relative. Beg.

ای نورس گلزار بواهم از تو، الخ سلطان ام یزل که بیکر آتشی الخ

As all the well-known works of Zuhūrī it is dedicated to 'Adilshāh Ibrāhīm (987-1035/1579-1626).

3. (f. 30v). *Manba'u'l-anhār*. A Sufico-didactic *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-awār* (cf. I. 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

(961-972/1553-1565); more likely Malik refers here to Mirān Husayn b. Murtadā (996-997/1588-1589). Beg.

بسم الله الرحمن الرحيم 'اهدنا الصراط المستقيم'

4. (f. 77v). *Dar tawhīd-i-Hadrat-i-Bāri*. A Sufico-didactic *mathnawī* poem in imitation of Sanā'ī's *Hadīqa*, dedicated to 'Ādil-Shāh Ibrāhīm (cf. f. 89). It seems to be the same as the one described in Spr 482, l. 8. Beg.

ای طرب سازم نگارنده 'هم نگاری و هم نگارنده'

5. (f. 99). *Sanam-u Brahman*. 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.

بقام آنکه در دلبا وطن ساخت 'صنم را قبله کلا برهن ساخت'

6. (f. 111). *Qasidas*, beginning with a poem in praise of 'Alī:

چو بشک غنچه بر عدد کسد پرو بی'

کند به نیش بیرون خون ولسد از کوی'

7. (f. 137v). *Muqatta'āt*, beg.

شود جو رستم طعم برخش فکر سوار'

حسود کسیت که گردد بگرد میدانش'

8. (f. 150v). (*Dibācha-i-Nawras*). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm 'Ādil-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.

بسم الله الرحمن الرحيم 'نورس بستان کلام قدیم 'التم' پیش رس نعل

تازک بیان التم

9. (f. 153). A series of *tarjīb* bands and *tarkīb* bands. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous *tarjīb*-band of Sa'dī is given on f. 170v: praises to Ibrāhīm 'Ādil-Shāh (ff. 183, 187v); to 'Abbās I (Safawī), on f. 185, etc. At the end there is a *tarjīb* band called *Sāqī-nāma* (f. 189). There is no general heading of the section. Beg.

ای حمد نو منبر مقالات 'وی ذکر تو سلم مقامات'

10. (f. 191). *Ghazals*, alphabetically arranged, beg.

بست تا یکی اینچا و تا بچند آنچا 'کشیم رخت بچلی که میشد آنچا'

11. (f. 357). *Sāqī-nāma*, beg.

خرام در می پرستان کجاست، کدایم طریقه مستان کجاست

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Fl. 359; 8 10 × 5.75; 7 × 2.75; ll 23, within jadvāla. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

265.

راماین

Rāmāyan.

I 408.

An abbreviated versified translation of the Ramayana, here called *Hadīth-i-Rām-u Sītā* (f. 11v). The author is Sa'du'l-lah Kayrānawī Panipatī with the *takhalluṣ* Masīh, or Masīhā. The work is dedicated to Jahāngir (f. 8v), and contains praises to a Sufi shaykh, Muhammad Bāqī (or Abū'l-Baqā'). See EIO 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:

خداوند از جام عشق کن مست، که از مستی فشانم بر جهان دست

Dated the 22nd Jum. I 1152 (the 22nd year of Muhammad Shāh's reign), or the 27th Aug. 1739, copied by (illegible) son of Mulsānmal, son of Kanjī Rāy of Shāhjahānābad (Dhili).

Fl. 179; 8 9.5 × 5.5; 7 × 3.25; ll 15, no jadvāla. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

266.

دیوان اسیر

Dīwān-i-Asīr.

II 217.

Poems of Jalālud-Dīn Asīr b. Mu'min Isfahānī (d. 1049/1639-1640), the same as those described in IvASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). *Qasidas*, unarranged, beg. as usual:

ای دانه تسبیح خیالت دل دانا، سر حلقه مستان رخت دیدۀ بینا

2. (f. 21v). *Ghazals*, alphabetically arranged, beg. as usual:

ای گلشن از بهار خیال تو سقینا، برک گل از طراوت نامت سقینا

3. (f. 138). *Quatrains*, unarranged, beg. (the first on f. 137v, is not a *rubā'i*):

از صومعه زهد به نیرنگ برین آی، با نیک و بد میگذر نیرنگ برین آی

Dated the 14th Rajab 1104/the 21st March 1693, by one Khudāyār, at کلکته.

Fl. 145; 8 9 × 5; 7.25 × 3.25; ll 13, within jadvāla. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.

267.

دیوان کرامی شاملو

Dīwān-i-Kirāmī Shāmlū.

H 223a.

A very defective copy of the diwān of Hasan Beg Shāmlū, with the *takhalluṣ* Kirāmī. He came from Persia to India under Jahāngir, and was a bakhshī in Gujrāt under Shāhjahān, see the *Riyāḍu'sh-shu'arā'* (IvASB 230, f. 374), *Khulāṣatu'l-aṣḥār* (EB 391, No. 434), *Makhzanu'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 *qaṣida* on f. 45v). This copy contains only *ghazals*, alphabetically arranged, and only one *qaṣida* 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:

در آرزوی دیدن تو می پردم چشم 'مرتبت تو آموخته ام فامه بپر'

Beg. of the first complete *ghazal*:

بهر سو بگویی از خود نبینی خوبتر کس را

نظر داری بحال خود نیاری در نظر کس را

Copied towards the end of the xii/xviii c.

Fl. 36; S 7.5 x 5; 5.5 x 3.25; ll 13, no *jadhwa*s. Grey Or. pap. Ind. nast. Cond. not good; worm-eaten.

268.

مضبر الواعلین

Mukhbīru'l-wā'ilīn.

H 440.

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 'Abdī'l-lah Muḥammad Faḍīl b. Sayyid Ahmad b. S. Hasan al-Husaynī at-Tirmidhī al-Akbarābādī, surnamed Mazharu'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 1060/1650, but not completed till after 1066/1655-1656. At the beginning there is a prose preface, opening with:

برترین کلامی که عارفان معارف سخن سازي الهی

Beg. of the poem itself (f. 5):

این سخن چند که من گفته ام 'کوهسار فاسقانه فکر سفینه ام'

A bad copy dating from the beg. of the xiii/xix c. The second half (beg. with f. 49) 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; ll 13, no *jadhwa*s. Or. pap. Vulgar Ind. nast. Cond. mostly bad. Worm-eaten.

269.

دیوان عفران

Dīwān-i-'Inwān.

II 239.

Poems of 'Inwān, or Chalabī 'Inwān, with his full name Muḥammad Rīdā b. Ḥajjī Salih Tabrizī. He flourished in the middle of the XI/XVIIc. : Tāhir Nasrābādī met him at Mashhad, where the poet resided, and writes about him as already dead in his *tadhkirā* (completed 1089/1678), see Spr 102, *Riyādu'sh-shurārā'* (IvASB 230), f. 313. This copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

زهر از بز تو خست لرزان چشم مجعلما
خیالت روشنائی بخش خلوتخانه دلما

2. (f. 106v). Miscellaneous short poems, i.e. *qit'as*, *jards*, quatrains, etc. Beg.

آسمان با لعل دل کی صاف سازد سینۀ را
دوست ندوان کرد با خود دشمن دیرینه را

Copied in the middle, or towards the end, of the xii-xviii c.

Fl. 113; 8.8 x 5; 4.75 x 2.5; ll 14, no jaidwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1253-1257 A.H.

270.

دیوان ولی رام

Dīwān-i-Walī-rām.

II 240.

Poems of Walī, or Walī-rām, or Banwālī-dās, a writer of prince Dārā Shikōh (for explanations why the author, a Hindu, has adopted such an extravagant *takhalluṣ*, see f. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073/1662-1663, in which year he completed the *Gulzār-i-hāl* (see BsBr 195, EIO 1995, R 1043, etc.). A portion of his *Mathnawī*, an imitation of the great *Mathnawī* of Rūmī, has been described in Spr 589.

The volume contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

کنجی که بود مخفی اکنون شد آشکارا
زین کنج که بر کن این مژده کو کددارا

2. (f. 57v). Couplets, in various metres in Sufī strain, beg.

زمر ال آن که کسی نمیدد کان آند لم یکن را دیدد

3. (f. 113v). *Rubā'is*, unarranged, beg.

ذاتی که نه پنهان و نه پیدا باشد
هر چند که پنهان و نه پیدا باشد

4. (f. 123). *Mathnawī*, an imitation of Rāmī'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 1055/1645:

مطهری تاریخ این کلدان (sic) حال، یک هزار و پنجاه سال.

Curiously, the date of composition of the third *wazn* is 1054/1644 (f. 237):

با هزارش چهار و پنجاه سال، آخری شهر دانش شوال.

The title appears on f. 123 as:

سخن سخی میزان طبع خلیفت وضع ولی الولاية العرفان (sic) والیقین
در سنجیدگی وزن اول از جمله دانش وزن مقلوبی الیم

(a) Beg. of the first *wazn* (f. 123):

قلندرا از من مقلی بستن و بس، کن غایت ذره عرفان و بس.

(b) Beg. of the second *wazn* (f. 172v):

شریعت چیست در طور مظاهر، ادب آموز عقل اهل ظاهر.

It is the *fifth bayt* of this part that is quoted as the beginning of the whole *Mathnawī* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462, 27):

از آن علم شریعت شد معلوم، شود ترویج ظاهر تا مسلم.

(c) Beg. of the third *wazn* (f. 220v):

ما ده آن کسیم آن تو نیم، می نشانی تو ما نشان تو نیم.

(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 Dhī'l-hijja of the 15th year of Muḥammad Shāh, i.e. 1145/the 20th May 1733.

Ff. 238 (ff. 56v-57, 111v-113, 122-122v, 172, 220) are left blank; 8 8.25 x 4.5; 6.5 x 2.75; ll 17, no jadvāls. Brownish Or. pap. Incl. rust. Cond. not good, but rather bad in the beginning. Marginal notes and emendations on the initial folios.

271.

Sāqī-nāma-i-Wālā.

ساقی نامه والا

II 268.

A *mathnawī* poem, of the type of *Sāqī-nāma*. In the heading its authorship is attributed to Nawwāb Islām Khān Bahādur, with the *takhallūs* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Diyā'u'd-Dīn, was

a governor of Kashmir and afterwards of Agra; he died in 1074/1663-1664, as expressed in a chronogram by Tāhir 'Ayshī, *عبد اسلام* (cf. No. 326, f. 500). Beg.

بنام کزو بادیه مستی گرفت، ز شوقش عدم رنگ هستی گرفت

Copied towards the end of the xii/xviii c.

Ff. 16: S 10,5 x 7: 7,5 x 3,5; ll 14, no *julwals*. Or. and Enr. (margins) pap. Ind. nast.-shikasta. Cond. tol. good. Worm-eaten.

272.

رز میه

Razmiyya.

II 267.

Another poem, similar to the preceding one, by the same Wālā (judging from the heading). It seems to be incomplete at the end and the *takhalluṣ* of the author is apparently not found here. Beg.

بده ساقی آن بادیه خوشگوار، که غم شکر اداست از هر کنار

Copied apparently towards the end of the xii/xviii c.

Ff. 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.

دیوان مفید

Diwān-i-Mufid.

II 508.

Poems of Mufid, or Muḥammad Mufid b. Najmī'd-Dīn Maḥmūd Bāfqī Yazdī (d. in 1085/1674, or 1090-1091/1679-1680), see IvASB 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. 1v). *Ghazals*, alphabetically arranged, beg.

ای خون گرفته لب (از) لغت بداله ها، منسوج در قلم و خطت رساله ها

2. (f. 91). A few *qit'as*, some of them containing chronograms, beg.

ز جوش فکر بود نو ببار بلبل ما، سواد معنی بکنین بود شب کل ما

3. (f. 93). *Rubā'is*, beg.

تا کشته ستغفوری دزین نوحه معنم، از طرز و ادای تازه خود چمنم

Copied about the beginning of the xii/xviii c.

Ff. 102: S 8,5 x 5,25; 6,5 x 3,25; ll 15, within *julwals*. Or. pap. Good Ind. nast. Cond. fairly good. Slightly worm-eaten.

274.

دیوان سایب

Diwān-i-Şayib.

II 236.

An incomplete copy of the diwān of Şayib, 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 *nūn*. In the beginning an 'unalphabetical' introductory poem is given, as in IvASB 785. beg.

یا رب از حرفان مرا بفرمانه سرشار ده ' چشم بیفتا جان آله و دل مسرور ده '

The first alphabetical *ghazal* (here the second, f. 2), beg. as usual -

اگر نه مدد بسم الله بودی آج عفو انما الع

Copied towards the end of the xii/xviii c.

Ft. 299; S 10,5 x 6,5; 8 x 4; ll 15, within double *jadwāl*. Or. pap. Ind. nast. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275.

دستور همت

Dastūr-i-himmat.

II 207.

The love story of Kām rūp and Kāmlatā, in *mathnawī* verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096/1685, for which year the author gives two chronograms on f. 150v. The first is erroneously written as 'بست تاریخ ختمش نقد (نقش) دلخواه' but the second is correct: 'بهمت خان موافق 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. 199. The beginning is here different from that of the British Museum copy:

الهی تا درین بزم مجارم ' چو شمع از آتش دل در گذارم '

Dated in the colophon, added by a different hand, 1241 of the Samwat era, or 1884, copied by Najm'ud-Dīn.

Ft. 151; S 10,5 x 6,25; 7,5 x 3,25; ll 15, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. An exceptionally bad vignette.

276.

دیوان فطرت

Diwān-i-Fiṭrat.

I 397.

Poems of Mu'izzu'd-Dīn Muhammad, who used two *takhalluṣes*: Fiṭrat and Mūsawī (d. 1106/1694-1695), see IvASB

806. The collection contains *ghazals*, *quatrains*, etc., in one alphabetical series. Beg.

بخط جام معصوم کردم آخر پارسلی را
ز قلم موج می شیرازه بستم خیر و تقوی را

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 xii/xix c.

Fl. 46; S 7.25 x 4; 6 x 3.25; ll 10, no *jadwāl*. Or. pap. Bad Ind. mast. Cond. fairly bad. Worm-eaten and injured by repairs.

277.

مهر و ماه

Mihr-u mäh.

II 237.

A love story of Manūhar and Mad'humālat, comp. in 1065/1655 (cf. f. 59v) by Rāzī, or Mir 'Askarī 'Aqil Khān, or, to give him his full name, 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfi (d. 1108/1696-1697), an official under Aurangzib, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular *mathnawī* poem see EIO 1634.2, 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 *bayt*:

نورس بستان کلام قدیم، بسم الله الرحمن الرحیم

which is apparently taken from Malik Qumī (see above No. 264, 8). The poem itself opens with:

دل را با زبان افکند کاری، که بر دوش خود بنماید باری

Dated the 27th December 1827 (or 1884 of the Samwat era), copied by Bayrūl Prachād ... (signed), at Bhawānī, in the reign of (Muḥammad) Akbar.

Fl. 50; S 6.5 x 4.25; 5 x 2.5; ll 11, no *jadwāl*. 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, 8, etc.).

278.

دیوان علی

Dīwān-i-'Alī.

II 212.

A brief dīwān of Nāṣir 'Alī Sarhindī (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.

معجنت جاده دارند نهان در خلوت دلتا
چو تار سبزه کم در دیده این در بر مقلما

Dated 1162/1749.

Fl. 38; S 7.25 x 5.1; 0 x 3.25; ll 13, no jadvale. Brownish Or. pap. Ind. nast. Cond. fairly bad. A seal in the beg., dated 1256/1840.

279.

The same.

II 211.

Another copy of the same *diwān* with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the xii/xviii c.

Fl. 78; S 11.25 x 7; 8 x 4; ll 17, no jadvale. Or. pap. Ind. nast. Cond. fairly good; worm-eaten. Numerous marginal notes.

280.

دیوان اثر

Dīwān-i-Athar.

II 215.

Poems of Athar, or Shafī'ā-i-Shirāzī (d. 1113/1701-1702), see IvASB 823. The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

نکش بودی افتادگی تن خود را چو ز بیضاک فلان ساز دشمن خود را

2. (f. 69v). *Rubā'is*, unarranged, beg.

داری اگر آزادی کوثر به بهشت

حب علیت بس است رهبر به بهشت

3. (f. 74v). *Mulafarrigāt*, or fragments, in different metres, beg.

نمود نقده ز کس خاطر مضروب مرا استخوانی نیست آثار دل پر خون مرا

Copied in the middle, or towards the end of the xii/xviii c.

Fl. 81; S 8.25 x 5.25; 5.75 x 3; ll 13, within double jadvale. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Additional poems on the margins.

281.

دیوان مخفی

Dīwān-i-Makhfi.

II 220.

Poems of Makhfi, whose real name was Zibū'n-Nisā' Begum, a daughter of Aurangzib (d. 1114/1703), see IvASB 824. In the present and in the next copies *qasidas* are given separately from the *ghazals*. Beg. as usual:

ای ز ابرو رحمت خورم (خورم) گل بستان ما
گفتگوئی حرف عشقت مطلع دیوان ما

The *qasidas* begin on f. 133:

دل من بلبل حسن پریویان کلسش
فدا دیوار آن باغ (و) بقا حد خیالش

Tarjī'bands, *tarkibbands*, some quatrains, *gī'tas*, etc., beg. on f. 145:

افصح که در پرده بخود راز نهان داشت
برداشت ز رخ پرده چو رازی به از انداشت

Copied in the xii/xviii c.

Fl. 156; 8.10.75 x 6.25; 6.75 x 3.25; ll 13, within *jadwala*. 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 *diwān*, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy; *qasidas*, 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 'Alī.

Fl. 166; 8.8 x 5.5; 6 x 3.5; ll 13, within *jadwala*. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

283.

دیوان عالی

Diwān-i-ʿAlī.

I 394.

Poems of Nūra'd-Dīn Muḥammad, who bore the titles of Nī'mat Khān, Muqarrab Khān and Dānishmand Khān, and used the *takhalluṣ* 'Alī (d. 1121-1122/1709-1710), see I^vASB 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual:

تمامی یابد از مصراع بسم الله دیوانها
یعنی گزید این ابروست زیباروی عفووانها

Qasidas (f. 138), beg. as usual:

کشایش کوه ما بهیچ باب نشد
هزار حیف که انکو ما شراب نشد

Qit'as with chronograms (beg. on f. 141), a series of quatrains (beg. on f. 145); *jards* (beg. on f. 148v), with a few more *qit'as*; short *mathnawī* poems (beg. on f. 150); *larjī bands*, etc. (beg. on f. 151v).

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

Fl. 160; S 11 × 6.25; 8.5 × 4.25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

284.

دیوان نجات

Dīwān-i-Najāt.

II 229.

Ghazals of Mīr 'Abdu'l-'Āl Ḥusaynī Isfahānī, with the *takhalluṣ* 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:

گرفتیم مهر خاموشی ز لب طبع سخندانرا

ز دم بر سر گل طغری بسم الله دیوانرا

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

Fl. 125; S 11 × 7; 7.5 × 3.5; ll 14, no *jadwals*. Or. and Europ. pap. (new margins). Ind. nast. Cond. bad. Worm-eaten and repaired.

285.

گل کشتی

Gul-i-kushtī.

II 242.

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:

در کمب عشق هران نامه که دلخواه بود

زینش نام خوش حضرت الله بود

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

Fl. 12; S 10.5 × 7; 7.25 × 3.25; ll 15, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

286.

دیوان بیدل

Dīwān-i-Bīdil.

II 221.

Poems of 'Abdu'l-Qādir with the *takhalluṣ* Bīdil (d. 1133-1137/1720-1725), see IvASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of *qasīdas*, alphabetically arranged; some of them contain chronograms.

Ghazals, alphabetically arranged, beg. (f. 20):

ای ایله حسن تمغلی تو جالیا، اوراق کلسنلن قفلی تو زانیا

Rubā'is, beg. on f. 92:

یارب ز می شوق ایانی بفرست، وز نشاء آرزو جوانی بفرست

Copied towards the end of the xii/xviii c.

FL 95: 8.9 x 5.5; 7 x 3; 11 17, no jawwāl. Greyish Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins.

287.

کلیات تأیید

Kulliyyā-ti-Ta'thīr.

II 238.

A collection of poetical works (not complete, however) of Muḥammad Muḥsin Isfahānī, with the *takhalluṣ* Ta'thīr, 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 *Riḡā'at-sh-shu'arā'* (IvASB 230), f. 112v; the anthol. No. 326 in this catalogue, f. 214; the *Tadhkiratu'l-mu'āṣirīn*, Spr 138; *Khulāṣatu'l-askār*, EB 391, No. 58; *Makhzanu'l-gharā'ib*, EB 395, No. 439, etc. A copy of this diwān, which appears to be rare, is described in Spr 577; the *mathnawī* poems are described in EB 1175, 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. 1v). *Qasidas* and *tarjībānds*, in praise of the Prophet, Imams, Shāh Sulaymān (ff. 35, 36, 37); on the return to Isfahān of Muḥammad Khān from Astrābād (f. 37v), and on the promotion of Wabīdu'z-Zamānī to the wazirat (f. 39). Beg.

ای ثلثت انس و جان را از بیان انداخته

حیرت ذات تو در بیان انداخته

2. (f. 40v). *Muqatta'at wa tawārikh dar manqabat*. Chronograms on different happenings.

3. (f. 46v). *Mathnawīyyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(a) *Mīnkāju'l-mī'rāj*, of religious contents, in praise of Muḥammad, etc.; beg.

سزایش همان حد فراته ایست، که از سبزه اش نه ملک دانه ایست

(b) (f. 57). *Da'watu'l-āshiqīn*, in the metre of Nizāmī's *Shirīn-u Khusrāw*, containing a *sarāpā*, descriptions of wine, etc.

(c) (f. 63v). *Gulzār-i-sa'adat*, laudatory descriptions of some gardens, etc., at Isfahān, in the time of Shāh Husayn, beg.

به سر دارد همای خادم دولت * ز وصف گلشن باغ سعادت *

(d) (f. 71v). *Thamaratū'l-hijāb*, in the metre of Nizāmī's *Haft paykar*, on similar matters. Beg.

شبی از همدمان ایمانی * معقلی ارم بود روحانی *

(e) (f. 75v). *Husn-i-ittifāq*, containing a laudatory description of Qubistān, beg.

نعلت و فرشته بلبل او * نه نقتد ز آتش گل او *

(f) (f. 83). *Maymanat-nāma*, a laudatory poem, in the metre of the *Shāhnāma*, containing praises to different persons. Beg.

بنام خداوند بود قدیم * که بسمون ما را زده مستقیم *

4. (f. 89v). *Ghazals*, alphabetically arranged, beg. as in Spr 577:

ای در کف حمد تو سر رشته غزواتها * دارند سر افرازی از نام تو دیوانها *

5. (f. 288). *Mutafarrیقāt*, mostly *farās*, 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.

یا رب منم از تو از تو * باشد همه آب و رنگ کارم از تو *

Copied towards the end of the XII/XVIII c.

ff. 303: 8 10,25 x 3,5; 7,75 x 3,5; ll 21, nojadwals. On pap. (new margins). Varying bad Ind. 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.

دیوان قاسم دیوانه

Dīwān-i-Qāsim Dīwāna.

II 509.

Poems of Muhammad Qāsim Mashhadi, with the *takhallus* Qāsim, or Qasim 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 *diwān*. The beg. of the next complete poem (it is the third in the Society's copy) :

از بسکه برون ریخت غبار از نفس ما ' شد بخند دیوار شکاف نفس ما '

There are a few *jards* at the end.

On ff. 102-103v there is a short fragment of a theosophico-religious treatise on *amālet* الله, beg.

حمد واحدی را که مفره است الخ

Copied probably about the middle of the xii/xviii c.

* Fl. 1-103v; S 6,5 x 3,75; 4,75 x 2; ff 15, within *jadwāl*. Greyish Or. pap. Ind. met. Cond. not quite good. Worm-eaten, repaired. Incidental emendations in the margins.

289.

دیوان کرامی کشمیری

Diwān-i-Kirāmī Kashmīrī.

II 223.

A fragment of the *diwān* of Mirzā Kirāmī, son of 'Abdu'l-Ghanī Beg Qabāl, of Kashmir (d. 1155/1742, as stated in EIO 1625, or 1156/1743-1744, as given in the *Sarw-i-Ārād*, No. 58, f. 42v). Almost all specimens of his verse, given in the *Riyādu'sh-shu'arā'* (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 *Makhzanu'l-gharā'ib* (EB 395, No. 2198), R 714, Spr 128. He is quite different from the poet, whose *diwān* is described in IvASB 804. Beg.

زندگی بخش است ما ز دیدۀ کریان ما '

چشم تر چون شمع باشد چشمه حیوان ما '

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

ff. 9; S 8,25 x 5; 7 x 3,5; ff 20, no *jadwāl*. Or. pap. Bad Ind. met. and *shikasta*. Cond. not good.

290.

سکندر نامه جبلی

Sikandar-nāma-i-jabālī.

II 269.

A short didactic *mathnawī* poem, dealing with legends of Alexander's campaign in the hills (f. 10v 'سکندری نادر ز سریش بکو'). The date of completion is given on f. 26 as the 4th Dhī'l-hijja 1141/the 1st July 1729, in the time of Muhammad Shāh. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid 'Alī. He does not clearly mention his own name. Most probably his *takhalluṣ* is Sukhan

cf. f. 11 *بده ساقی المی بدور سخن* and the end, f. 27v, *لقا بخش ما*. There were many poets with this *takhalluṣ*, the most probable one amongst them is perhaps Mīr 'Abdu's-Samad 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 *khalīfa* of the Qādirī order; under ordinary circumstances both statements would better fit an old man. Beg.

المی دلم از کرم شاد کن ' غم خود ده غیر آزاد کن

Copied by Nūr Ahmad, apparently towards the end of the xii/xviii c.

Pl. 27; S 7.75 x 4.75; 5.5 x 3; ll 14; no *jadwals*. Or. pap. Ind. nast. Cond. fairly good.

291.

هیر و رانجهن

Hir-u Rānjhan.

II 251.

The tale of Hīr and Rānjhā (or Rānjhan), based on a Panjābī 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'l-lah Lāhūrī, with the *takhalluṣ* Āfarīn (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-'āmirā*, cf. EIO 1724. The beginning of IvASB 918 (Na 120) corresponds to f. 3, l. 3, of this copy. Beg. (as in Spr 317):

بدلم چمن ساز فاز و فیاز ' که خار فیازش بود سرو فاز

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

Pl. 85; S 8.5 x 5.75; 6 x 3.5; ll 13, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and quotations on the fly-leaves. Very bad vignette.

292.

کلیات روحی

Kulliyāt-i-Rūhī.

II 247.

Poetical works, in a religious strain, of Mīr Sayyid Muḥammad Ja'far Rūhī, or Ja'far Rūhī, as he is usually called. He was a native of Ranbhīrpūr, in Oudh, belonged to the Sufic order of the Indian Nī'matu'l-lahīs, lived at Lucknow, and died the 1st Ramaḍān 1154/the 10th Nov. 1741 (see *Riyāḍu'sh-shu'arā'*, D 102, f. 208; *Sarw-i-Āzād*, No. 58, f. 46; Spr 156, EB 395, No. 888,

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 *kullīyyāt*, which seems to be very rare. It contains:

1. (f. 1v). The preface, in ornate prose and verse, beg.

تا برنگ تنفیه دل حرقی زند آهنگ اوست، الم

2. (f. 3). *Qasidas*, of religious content; the first of them, called *Iam-i-A'zam*, was composed in 1112/1700-1701 (its title is a chronogram). Beg.

یا رب ز دود کیست بدل نشتر افتاب، یکقطره خون بود بسر خنجر افتاب،

3. (f. 7). *Ghazals*, alphabetically arranged; they have been composed before 1114/1702-1703, in which year the *diwān* has been arranged, as appears from an introductory verse with the chronogram دیوان غزلیها. Beg.

ناله دارد چراغ حسن معنی خلوت جالیا،

که باشد ریشه نور سیه در چشم مژگانیا،

4. (f. 100). *Rubā'īyyāt*; from a chronogram on f. 125v it appears that they have been collected in 1142/1729-1730 (سالم غیب). Beg.

ای جاوه که تو پاک از گرد فکاه، چشم جیروں (sic) نقش هائی در راه،

5. (f. 125v). *Tarjī'band*, beg.

بصحر لاهوت چون بجوش آمد، قطره زد موج و در خروش آمد،

6. (f. 120). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.

عد موج ازان قلم دیدار بر آید، خوش قطره زلفان شد، الم

7. (f. 133). *Parwāna-i-tajallī*. A mystico-religious composition, in bombastic ornate prose and verse, beg.

سخن از کرم عشق است هوس میسوزد الم

8. (f. 135v). Several *qasidas* with chronograms; on the death of a Sufi, Shāh Lad'ha (1143/1730-1731); on the ascension of Bahādur Shah (1119/1707), etc.

9. (f. 137v). A short *mathnawī* in Sufic strain, beg.

چنین تعلیم کرد انسانه پرداز، قلم را شوخی مژگان طنز،

10. (f. 141). *Tadqīq-u't-tahqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,

comp. in 1152/1739 (chronogram on f. 151v: *دشرف و تحقیق کذب از آدم*).
Beg.

لله لا اله الا هو الحق القيوم الخ ... اما بعد، بدافيد لى محققان الخ

11. (f. 152). *Khutba-i-bayād*. An introduction to an anthology, in bombastic ornate prose, beg.

دام تمام زبلى وصف حسن جنان است، الخ

12. (f. 156). *Hikāyat*. A *mathnawī* poem in didactic strain, beg.

شدیدم روزی از آتش خروشی، چو شمع از اشک حیران خرقه پوشی،

At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 155v, the 29th Jun. 11153/the 22nd Aug. 1740, at Lucknow, by one Ghulām 'Alī for Mirzā 'Abdu'l-lah. The final folios (156-158) are dated the 1st Ram. 1154/the 10th Nov. 1741.

Ff. 159; 8 13 × 8.25; 7.6 × 5.75; ll 15, no *jadwāl*. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shikasta-nast. Cond. tol. good.

293.

قصه حقیقت رای

Qissa-i-ḥaqīqat-i-rāy.

II 266.

A long *mathnawī* poem in moralising strain by Raghbat Siyālkūṭī. He was apparently a pupil, or at least an associate of Afārīn (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 Muhammad Shāh (1131-1161/1719-1748). He cannot be identical with Mīr Abū'l-Ma'ālī Raghbat, mentioned in Spr 279, and seems to have been a Hindu, as Moham-medan religious terminology is almost entirely absent in his work. Beg.

سر نامه بنام دلفوازیست، کز ره ییغوارا برگ و ساز است،

Transcribed in Rajab of 1296/June 1881, by Nūr Husayn Qādīrī Mujaḥḥidī, son of Miyaḥ Khan Muḥammad Annābādī.

Ff. 42; 8 12 × 8; 8.25 × 4.25; ll 7, double *jadwāl*. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

294.

دیوان نعمت

Dīwān-i-Ni'mat.

II 232.

Poems, in a religious strain, with pronounced Shi'ite tendencies, by one Ni'mat. 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/XVIIIc., 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 *diwān* dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same *takhalluṣ* during the XII/XVIIIc. who might be identified with the present one: one is referred to in the *Hamisha bahār* (Spr 129), Ni'matu'l-lah Khān, a son of the paymaster of troops under Aurangzib; another is mentioned in the *tadhkira* of Hayrat (Spr 159), Ni'matu'l-lah Khān b. Rūhi'l-lah Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mir Ni'mat 'Alī of Dihlī (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 273, especially the second, Muḥammad Ḥafiz, a pupil of Minnat who wrote chiefly in Persian.

The *diwān* contains almost exclusively *ghazals*, which are alphabetically arranged. There are only two quatrains at the end.

بسم الله زبان ها را بود مفتاح مشکها
بصمدش زینت آرا گشت لوح مصحف دایما

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

Ff. 33; S 10,5 x 6,75; 7,5 x 3,75; II 14, no *jadwala*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. A brief note on f. 1.

295.

دیوان آرزو

Dīwān-i-Ārzū.

I 383.

Poems of Sirāju'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 *diwān* 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:

چه یزیدی بغدای سمین تن خود را، نداده است کسی زور دشمن خود را،

Dated the 20th Šafar 1200/the 23rd Dec. 1785, by Mir Muḥammad 'Alī.

Ff. 47; S 7,75 x 5,25; 7 x 4; II 15, no *jadwala*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

296.

The same.

II 212.

Another copy of the same *diwān*, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.

Fl. 47: 8 10 x 6,5; 8 x 5; ll 15, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

297.

واله ر سلطان

Wālih-u Sulṭān.

I 21.

The love story of 'Alī Qulī Wālih Dāghistānī (see above, No. 57), by Shamsu'd-Dīn 'Abbāsī Shāhjahānābādī, with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1180/1766-1767), see IvASB 866. It has been composed in 1160/1747. Beg. as usual:

ای واله حسن دلکشت جان عشق تو بهر دو کون سلطان

Dated (see I. 112) the 22nd Šafar 1262/the 17th July 1865.

* Fl. 13v-34v; 8 10 x 12; 16 x 9; ll 38, in 4 columns; no *jadwāl*. Thick Europ. pap. Ind. nast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

298.

دیوان حزین

Dīwān-i-Ḥazīn.

II 243.

Poems of Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Jilānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), see IvASB 861, 862: cf. also above, Nos. 55, 56. The present copy contains:

1. (f. 1v). The usual prose *preface*, beg.

افتتاح نامه نام آردان کیلی خدیو سخن الن

2. (f. 5). *Qasidas*, beg. (as in IvASB 862, 8 and EB 1184, 1):

غیر نفی غیوت یکنای بیهمتائی نقش لادرجشم وحدت بین من السنی

3. (f. 53v). *Ghazals*, alphabetically arranged, beg.

سخن عربی سرانیم عشق پنهان را، بخون دیده طرازم لوح دیوان را،

4. (f. 312). *Rubā'is*, unarranged, beg.

ساقی فدحی که دور کلزار گذشت مطرب غزل که وقت گفتار گذشت

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

Fl. 319: 8 9,25 x 5,75; 6,25 x 3,25; ll 14, within double *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.

299.

Safir-i-dil.

مغیر دل

II 520.

A *mathnawī* 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 الحمد فی الاخوة والاولی و السلام (sic) علی سیدنا النبی

Beg. of the poem itself (f. 2):

تغافل شایسته دادار را، سپیس فراوان (ما یار را)

Dated the 27th Muharram 1175/the 28th Aug. 1761, at 'Azimabad, copied by one Nand Lal.

Ff. 23: S 9 × 4.75; 6.25 × 3.25; II 13, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note at the end.

300.

Dīwān-i-Gharīb.

دیوان غریب

II 222.

Poems of Gharīb, Gharībā, Gharībī or Gharībān, as he variously calls himself in different places. In a poem in praise of Shāh 'Ālam he mentions the year 1183/1769-1770 (f. 61v), and in the last quatrain (f. 162v) he gives the date of completion of his dīwān also as 1183/1769-1770 (1283 minus 100):

سال تاریم ز هاتف چو نمودیم سوال، بی صد گفت بگویند که دیوان غریب

I have not been able to trace him in *tadhkiras*; most probably this particular Gharīb is referred to in Spr 229; if so, he was Nasir'u'd-Dīn Ahmad of Kashmīr, living at Dihli, who has written a voluminous Persian dīwān. The MS. contains:

1. (f. 1v). *Ghazals*, in alphabetical order, beg.

بسم الله ده حسن قبول از من بدیوانرا، ز رحم (damaged)...

2. (f. 141v). *Tarjībānd*, an imitation of the famous poem, beginning with 'ما مقیمان کوی دلداریم'. 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'u'd-Dīn (b.) 'Alā'i'l-Mulk, who settled in Oudh, apparently in the X or XI/XVI-XVIIc. Beg.

ما غریبان کوچه یاریم، در نظر غیر او نمیداریم

More *tarjībānds* are found on ff. 149v, 152: a *mukhammas* on f. 153.

3. (f. 153v). *Rubā'īs*, chiefly in praise of God, the Prophet, Imams, and Sufic saints. Beg.

گوئیم ثنا از تن هر موی خدایا تا کس نکند فهم ازین صفت و عدلایا

4. (f. 163). *Qasīdas*, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

ای حمد تو در بر زبان ها وی ذکر تو مونسى بجان ها

Dated the 20th Jum. 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.

Ft. 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.

دیوان علی اکبر

Dīwān-i-ʿAlī Akbar.

II 511.

Poems, in Sufic strain, by ʿAlī Akbar Wahbī (?), apparently a follower of the Chishtī 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 *dīwān* contains comparatively few *ghazals*, not arranged in alphabetical order, also a few *qitʿas*, *rubā'īs*, etc. Some further *ghazals* are added on ff. 13-16v, by a different hand. Beg. of *ghazals* (f. 1v):

خاک عریانی ما خلعت سلطانی (ما)

گنج ویرانی ما ملک سلیمانی ما

Beg. of *rubā'īs* (f. 9v):

برخی گویند خلقی خلق است بیرون (sic)

قومی گویند او بتخلق است درون

Beg. of *qitʿas* (f. 15):

آمد زبیر دایر چالاک و بمن گفت خوش باش که تا چشم تو کوش و زبانم

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

Ft. 16; 8 8.5 x 4.75; 6 x 2.75; 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.

302.

کارنامه

Kār-nāma.

II 516.

A long *mathnawī* poem dealing with the narrative of the war against Ahmad Shāh Abdālī which terminated in 1162/1749. The author, Muḥammad Bakhsh, with the *takhalluṣ* Āshūb (cf. f. 39),

who took personally part in the campaign, refers to the present work in the preface to his history of Muhammad Shāh'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):

نظمي كه پراز شور تغنگ و توپ است
در گوش عذر عدا آن دلكوب است
از زوى بدبخت اين بيان واقع
موسوم بكار نامى آشوب است

The poem itself begins:

يس از حمد خلاق ارض و سما هم از بعد نعت نبى الوراء

Copied towards the end of the xii/xviii c.

Ff. 67; 87.5 x 4.75; 5.5 x 2.75; 111, no jadwala. Or. pap. Ind. hist. Cond. tol. good.

303.

Fath-nāma.

فتح نامه

II 349.

A versified laudatory history of the local Balūchi chieftains at Haydarābād in Sind, so-called Talpurs, or 'Abbāsī Amīrs, especially of Fath-'Alī Khān (d. 1801). The author calls himself (f. 13) Muḥammad 'Azīmu'd-Dīn Husaynī Shīrāzī Tatawī, and gives the date of composition as 1199/1785 (f. 15 فتحنامه), not 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-'Alī Khān (f. 7), his brother Ghulām 'Alī (d. 1811), etc., and five *majlises* (all that the present copy contains):

- ۱ (f. 16) در بیان فضائل اخلاق حمیده
- ۲ (f. 22v) در ذکر طایفه تالپان و میرپورام شهید علیه الغفران
- ۳ (f. 33v) در بیان حالات میرپور شهید علیه الرحمت
- ۴ (f. 59v) در بیان حالات میر عبد الله الشہید علیه الرحمة
- ۵ (f. 79) در بیان احوال عهد دولت میر فتح علیخان بهادر ظفر باب و اعیان در توجه رایات عالیات بالهدام بنیان عدوی بی آب و رسانیدن انقال بدین کهر بموجب التماس میر سهراب

These *majlises* are subdivided into numbers of smaller sub-sections, mostly called *dāstān*. Beg. of the poem:

بنام خداوند هر در جهان، شد هفت کین و نه آسمان

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

Ff. 96; S 10.25 x 6; 8.5 x 3.5; II 14, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

304.

دیوان آزاد

Diwān-i-Āzād.

I 384.

Poems of the well-known historian and biographer, Ghulām 'Alī Balgrāmī, with the *takhalluṣ* Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see EIO 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*:

بر آزار مدبسم الله تیغ خوشمقالی را، مستخرکن سواد اعظم نازک خیالی را،

Rubā'is, beg. (f. 48):

ای بیتو جلو تو آثار وجود، مخلوق تو آنچه هست در غیب و شهود

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

Ff. 50; S 7.75 x 5.25; 7 x 4; II 15, no *jadwāl*. 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 *jadwāl*. 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 quatrains.

Copied towards the end of the xiii/xix c.

Ff. 49; S 10.5 x 6.75; 8.75 x 5; II 16, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

307.

دیوان اصغر

Dīwān-i-Aṣghar

II 216.

Poems of Aṣghar, who also uses another *takhalluṣ*, Amjad 'Alī, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. and in the beginning of the XIII/XIXc. Ṣa'ib is often referred to (cf. ff. 18, 37, 52, etc.). At the end two chronograms are given for 1192/1778 (f. 62v (هائى شد روشنى شهيد), and 1195/1781 (ibid., (مقبول حق غياث الدين)). Three Aṣghars 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 *takhalluṣes*, so that it appears that the author was an Urdu poet as well.

The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

خدايا نشه عوفان كرامت كن دمانم را، بوج باده بيونك دريا كن ايانم را

2. (f. 59v). *Rubā'is*, not alphabetically arranged, beg.

هلى يار بمن نو آشفائي كودى، دلبردى و باز بيومالى كودى

3. (f. 63v). *Pards*, beg.

زخم من تا درخت سوزى در جگر آنداخته، الخ

Dated the 29th Rabi' II of 1227 of the Faḡlī era, i.e. beg. of the xix c. AD., copied by Bakhtawar Sing'h.

Ff. 63: 8.8.5 x 5.75; 4.75 x 2.5; II 15, no jadwala. Or. pap. Ind. nast. Cond. good. The seal of the scribe, dated 1229/1814.

308.

(مثنويات منعم)

(Mathnawīyyāt-i-Mun'im).

II 261.

Lengthy *mathnawī* poems by Mun'im, 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 Mun'im with Sayyid Nūru'l-ḥaqq, a qādi of Bareilly and a very prolific *mathnawī* writer, who used this *takhalluṣ*, 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'l, cf. Spr 263. Which of these two Mun'ims 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:

چيست وحدت بخود خدا ديدن ' بايست زدكي فنا ديدن '

Beg. of the poem itself:

يدم آنكه دل ديوانه اوست ' محبت راه خلوت خانه اوست '

2. (f. 73v; 72 is blank). A lengthy *mathnawī* 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):

ايغراب كردش بيم تو چرخ حشرى (sic ?)
خنده جام صبوحه افتاب خاوري

Beg. of the poem:

اي صبح قيامت جلون خيز ' پر كاله آتش درون خيز '

3. (ff. 73v-110, in *margin*). Another similarly title-less *mathnawī*, in precisely the same style. Beg.

بسم الله الرحمن الرحيم ' فانهك نسخه عشق قدیم '

4. (f. 145; f. 144 is blank). (*Qissa-i-Shāhrukh-u Dilbar-i-Jahān*), a lengthy love story, beg.

ای شوار تجلی دایما ' رونق (؟ رفق) نیمجلی بمل ها '

Dated the 17 Dhī Qa'da 1242/the 12th June 1827 (here 1826), the 21st year of Muhammad Akbar.

Ff. 214; 8 10.75 × 5.75; 8 × 3.25; II 15, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good.

309.

دیوان واقف

Diwān-i-Wāqif.

II 241

Diwān of Nūr-ud-Dīn of Patiyāla in the Panjāb, with the *takhalluṣ* 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 *jards* and *qit'as* are given on ff. 216v-217. Before the usual beginning:

ای بهر شوق تو فالان برسو سازها ' رفته در هر گوشه زان سازها آوازا '

there is an additional verse in a different metre :

مبارک است یغما تو افتخار کلام ' تبارک اسمک یا ذوالجلال و الاکرام '

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

FL 217; 8 9.5 x 6; 7 x 3.5; ll 15, within double jadhwa. 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.

دیوان اختر

Dīwān-i-Akhtar.

II 210.

A defective copy of the dīwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatīl (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 Wāqif (f. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIXc. He may be identical with Akhtar, whose name was Akbar 'Alī Sarhindī, and who is said to have been more than 30 years of age in 1209/1794-1795 (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.

ای بسمله نامت سر دفتر عنوانها ' سر رشته توحیدت شیراز دیوانها '

Copied towards the end of the xiii/xix c.

FL 55 (there are also a number of blank leaves in the volume); 8 10.25 x 6.75; 8 x 4.5; ll 16, no jadhwa. Europ. pap. Careless Ind. nast. Cond. good.

311.

دیوان سروری

Dīwān-i-Surūrī.

I 393.

Poems of Surūrī, 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 *mathnawīs* and some other items mentioned in Pr 949. There are :

1. (f. 1v). *Ghazals*, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual :

خدا یا درد عشق ده دل و جان سروری را،

بمعین خویش بکشا چشم حیران سروری را،

2. (f. 220). *Rubā'īs*, not alphabetically arranged, beg.

عد شکر بدرگاه خداوند کریم ' رحمت کن بندگان بالطاف جسیم '

3. (f. 224v). *Qasidas*; their collection is called *Chilchirāgh* or 'candelabra,' as stated in an introductory quatrain, in which the date of completion is given as 1204/1789-1790:

قصاید که همنامی بچلچراغ آمد، بخلق بری معانیش در دعا آمد
فراغ یافت چو کلکم؛ کار تعبیرش، سرش گفت که تزیینش از چراغ آمد

Beg. of *qasidas*, as usual:

ای نام تو رود در دهانها، عجز ز ثنای تو زبانها

4. (f. 230). *Mukhammasāt*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qasida* by Mu'izz Mūsawī Fīrat (d. 1106/1694-1695, cf. IvASB 806). Beg.

دارم مدام چون حرس افغان بی شمار، مانند بلبل ز چمن درو در بهار

The second, in praise of Fāṭima, the wife of 'Alī, based on a *qasida* by Tūghrā (d. ca. 1078/1667, cf. IvASB 371). Beg. (f. 246):

شب ز آتش غم با دل و جان مضطر، دمیدم جانی سرشک از مژه میریخت کبر

It seems as if this *diwān* is not complete.

A very good, carefully written copy, dating from the beg. of the XIII/XIX c.

Ff. 252 (some pages are left entirely blank); S 15 x 9; 9 x 4; ff 25, no *jadwāl*. Blue Or. pap. Ind. mast. Cond. very good. Only in a few places worm-eaten.

312.

(تصنیفات مسرر)

(*Taṣnīfāt-i-Masarrat*).

II 518.

Commentaries of Masarrat on different poems, his own and those of other writers. The author, 'Iwāḍ Rāy (عوض رای) with the *takhalluṣ* Masarrat was living in the beg. of the XIII/XIXc. He mentions on f. 27 the year 1212/1797-1748 as the date of composition of a poem in praise of Shāh 'Ālam (1173-1221/1759-1806); another of his works eulogises Nawwāb Sa'ādat-'Alī 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:

1. (f. 1v). A commentary on the opening distich of the *diwān* of Husayn Thanā'ī Mashhādī, cf. above, No. 255 (ff. 2v-6). The text of the commentary is slightly different. Beg.

در روش حسن و ناز هست بسی خوشنما

نمونه بطرز ستم عشوه برنگ جفا

2. (f. 10). *Nathr-i-dilgushā*. A eulogy, in ornate prose, on Sa'adat-'Alī Khān at the occasion of his building a palace, called *Qasr-i-dilgushā*. Beg.

حمد و ثناء شهنشاہ ہر دو جهان فرمانروائی زمین و زمان الہم

3. (f. 27). (*Sharh-i-qasida-i-Badī*). A commentary on the author's own *qasida* in praise of Shah 'Ālam, which he composed, as he states in the introduction, in 1212/1741-1708. The *qasida* itself begins (f. 27v):

آفتاب اسمان اعلا، اختر اوج آشفانی اعظاف

Beg. of the treatise:

بعد حمد عالی کہ قصیدہ موجودات را بہ عنایت عالی گوینا گون
آراستہ الہم

Transcribed in the beg. of 1864, the last item (3), dated the 26th Sha'bān 1280, the 5th Febr. 1864.

Pl. 38; 8.8 x 5; 6 x 3.25; II 11, no jadvāls. Thin coloured Eur. pap. Good Ind. nast. Cond. good. A seal and notes on f. 1.

313.

Baḥr-i-gham.

بحر غم

II 338.

The story of the martyrdom of Imām Ḥusayn and his associates. It is dedicated to Muhammad Ghawth Khān, a local chieftain in Southern India (f. 1v). The author, apparently a Madrāsī (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.

ہذاں آنکہ با یک نقد دیدار بدوکان معیت جان خریدار

Dated 1262/1846.

Pl. 25; 8.8 x 6.25; 6 x 3.25; II 12, no jadvāls. Bluish Europ. paper (R. and J. L. Alford). Ind. nast. Cond. good. Marginal notes and emendations.

314.

Sirāju'l-maḥabbat.

سراج المحبة

II 394.

A prose version of the *mathnawī* poem dealing with the story of Hīr and Ranjhān, here ascribed (f. 18v) to the authorship of Qamaru'd-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 'Ibratī 'Aẓīmābādī as the author of the *tadhkira* called *Mī'rāḡu'l-khiḡāl* (No. 60). Cf. also No. 246. Beg.

حمد حضرت خالقى كه شيرازى بند نسخه دلفريب الم

Dated the 11th Ramaḡān (281) the 7th Febr. 1865.

* Ff. 18-31v; S 11, 5 x 7; 9, 5 x 5; ff 19, no fadwals. Europ. pap. Ind. mast. Cond. good.

315.

(اشعار ممتاز)

(Ash'ār-i-Mumtāz).

III 76.

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: Faḡl-'Alī, Ihsānu'l-lah, and Nūr Aḡmad 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, Ihsānu'l-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 lacunas and several folios are apparently misplaced. There are:

1. (f. 1). *Naẓmu'n-nuthār* (? half erased). A collection of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله كه خيالى اين لالى متوالى متفرقات را كه الم

2. (f. 7v). *Sharḡu'sh-shukūk-i-safir-i-Īrān*. A long *ghazal*, in which alternate *bayts* represent the dialogue between Safir and the author. The former, meaning 'the ambassador', may be a *takhallus* of a poet.

3. (f. 9). *Mu'ammāyāt*, on various names, dates, etc. At the end there are many lacunas. Ff. 31 and 32 belong probably to the next item, and are misplaced.

4. (f. 33). *Bahr-i-mawcāf*, a lengthy *mathnawī* 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 کاین فامی نامد ' زب تو بگفت از خلعه

Transcribed apparently towards the end of the xiii/xix c.

Fl. 118; S 10,25 x 6,5; 7 x 4; II 6, in three columns, in lines written at an angle to each other; no jaldwals. Or. pap. Ind. nast. Cond. tol. good.

316.

دیوان نغته

Dīwān-i-Tafta.

III 16.

Poems of a very modern author, who uses the *takhalluṣ* Tafta. Apparently the same dīwān has been printed at Lahore in 1857; the original name of the compiler is given in it as Harī Gōpāl. 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 dīwāns are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقریظ اول دیوان نغته از دبیر الملک نجم الدوله میرزا محمد اسد الله
خان بهادر نظام جنگ غالب نخلص مد ظله العالی

Beg.

همن ای غالب تیروز الهم

2. (f. 3). *Ghazals*, alphabetically arranged, beg.

آبی دگر افزود کسی نوک سفان را ' اقبال بلندست شادان طلبان را

3. (f. 368v). *Qit'as*, and short *mathnawī* poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بمکتبی که تو نازی در روزه نبود پیش ' کرا بماند و کرا ماند لی فدای تو من

4. (f. 379). *Rubā'is*, alphabetically arranged, beg.

دادم بطوری و نظیری جان را ' دیدم همگی قصاید 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 Jalāl 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/xix c.

Fl. 423; S 12,25 x 8; 8,5 x 4,5; II 17, no jaldwals. Europ. pap. Ind. nast. Cond. good.

317.

ظفر الظفر

Zafaru'z-zafar.

II 367.

A *mathnawī* 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 Farāsū (فراسو), who may be identical with Frāsū, 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.

در نظم سقلم بنام خدای کریم و رحیم است و هم وهنعلی

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii/xix c.

Fl. 91; 8 14.75 x 9.75; 12.5 x 7.5; ll 15, within *jadwals*. Or. pap. Coarse Ind. nast. Cond. tol. good.

Poetry of uncertain date.

318.

مثنوی شرف الدین اولیا

Mathnawī-i-Sharafu'd-Dīn Awliyā.

II 260.

A religious poem, praising Muhammad, the early khalifs, etc. It is apparently an imitation of the well known *mathnawī*, ascribed to Bū 'Alī Qalandar, a Sufi 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 'شرف از شرف دیدارم مرا الم' the first شرف is written in red ink, as is often practised with the *takhalluṣes*. But there are no indications that this word is really a *takhalluṣ*, 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 'وز طفیل صدر عالمگیر ما' (f. 18), may perhaps suggest that it was composed under Aurangzib, in the end of the XI or beg. XII/XVII-XVIIIc. Beg.

ایها امجور (ایها الممجور) عن وصل الحبيب

بشنو از بلبل نواهايش عجيب

Dated the 5th June 1881, copied by Husayn Amābādī (cf. No. 320).

Fl. 18; 8 9 x 5.5; 5.5 x 3; ll 7, double *jadwals*. Bluish Europ. pap. Bold Ind. nast. Cond. good. Ugly vignette.

319.

تبع و قلم

Tigh-u qalam.

II 270.

An allegorical *mathnawī* 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'ūds mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg.

قلم چون به تبع زبان راز گفت ' حقیقت بنام خدا باز گفت '

Dated the 15 Ramaḍān 1273/the 18th Apr. 1859.

Pl. 54; S 7.75 x 5.5; 6 x 2.5; ll 14, no jawwals. Bluish Europ. pap. Ind. mast. Cond. good.

320.

تولیات نویدی

Ghazaliyyāt-i-Nawīdī.

II 234.

28 *ghazals* by one Nawīdī. 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 *mathnawī* in praise of Humāyūn (probably taken from some other Nawīdī), 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.

عد شکر که شد دولت وصل تو میسر ' گردید ز خورشید رخت دیده مقور '

Dated 1881, by Faḍl'ul-lah (I), son of Nūr Husayn Ammā'īdī Qādirī Mujaḍḍidī.

Pl. 24; S 8.5 x 5; 5.5 x 3; ll 7, within double jawwals. Grey Or. pap. Coarse Ind. mast. Cond. tol. good. Very bad vignette.

321.

دیوان شمس

Diwān-i-Shams.

II 237.

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 Shamses 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 Muḥammad, in the form of *ghazals*, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains:

1. (f. 1). Persian *ghazals*, beg.

ز مهر ذات تو کردید دران بسکه نورانی
برنگ شمس روشن شد همه ذرات پهلوانی

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short *mathnawī*, a few *maṭla's*, *jards*, *qifas*, quatrains.

3. (f. 14v). A *qaṣīda*, and several *ghazals*, etc., in Hindustani, beg.

محمد مظهر ذات خدا هی ' حقیقت عین رب حق سی جدا هی

Copied apparently towards the end of the xiii/xix c.

Ff. 20; 8 8.5 x 5.5; 0.25 x 3.25; ff 15, no fadwals. Europ. pap. Modern Ind. nat. Cond. good. A few additions on the margins.

322.

Anthologies.

همیشه بهار

Hamisha bihār.

III 41.

A large systematical anthology of Persian poets, compiled by Abū'l-Qāsim b. Haydar Abū 'Alī Kāsānā'i (? 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 Shāh Sulaymān Ṣafawī (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 Shāh Isma'il, and ending with 'Abbās I; follow: the Timurides, Shaybanides; other dynasties, ancient and modern.

2. (f. 7v, in marg.). Wazirs, also beginning with those who served the Ṣafawī Shāhs.

3. (f. 10). Qizilbāsh nobles, who were high officials under the Safawides: the Shāmlū, Baharlū, Ustājilū, Dhū'l-Qadar, Afshārs, Qājārs, Bayāts, Taklū, Turkmāns; 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 Isfahān, and generally of 'Irāq. Specially dealt with: Shifā'i (f. 34), Qādi Nūr Isfahānī (f. 35v), Damīri Isfahānī (f. 36v), Taqiyyu'd-Dīn Muḥammad Hiznī Isfahānī (f. 37), Rūzbihān Šabīrī Isfahānī (f. 37v), Jalāl Asīr (f. 39), Ḥasan Wāhīb Isfahānī (f. 40), etc.

5. (f. 53v). Poets of Kāshān (there is no proper heading to this section). Specially dealt with: Ruknā Masīh (f. 53v), Muḥtasham (f. 56v), Kalīm (f. 57v), Muḥammad Qāsim Kāshī, or Mashhadī (f. 62), Muḥammad Ḥāshim Sanjār (f. 64v), Muḥammad Ma'sūm, his brother (f. 66v), Abū Turāb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Nizāmī (who is supposed to have come from this place) (f. 79v); Muḥammad Sa'īd Ḥakīm Qumī (f. 79v), Ruknā, son of Rushdī Qumī (f. 81), Sadīd, the son of the preceding (f. 81v), Malik Qumī (f. 83), Darkī (f. 83v), Wālihī (f. 85), Shahīdī (f. 87v), etc.

7. (f. 95v). Poets of Sāwa (here بلاد سارج). Salmān Sāwajī (f. 95v), etc.

8. (f. 97v). Poets of Qazwīn. Tahir Wahīd (f. 97v), Salīk (f. 99), Ridā Masrūr (f. 101), etc.

9. (f. 106v). Poets of Ray. Muḥammad Qulī Salīm (f. 106v), Shāpūr Tihirānī (f. 109), Ḥusayn Nawras Damāwandī (f. 111), Saydī (f. 112), etc.

10. (f. 116v). Poets of Hamadān, etc. 'Irāqī (f. 116v), etc.

11. (f. 124v). Poets of Jurbādaqān (Gulpāyagān), Kamara, etc. Faḍlī (f. 124v), 'Alī Naqī Kamarāī (f. 125v), Bāqir Naṭanzī (f. 129), etc.

12. (f. 130v). Poets of Ardistān. Fathī (f. 130v), etc.

13. (f. 132v). Poets of Khalkhāl, Tārim, etc.

14. (f. 133). Poets of Yazd. Wahshī (f. 133), Ḥasan 'Alī (f. 136), etc.

15. (f. 141). Poets of Bāfq.

16. (f. 142). Poets of Kirmān.

17. (f. 144). Poets of Shūshtar, Bahbahān, Lār, Mesopotamia. Farajū'l-lah Shūshtari (f. 144), 'Abdu'l-lah Ḥalī of Karbalā (f. 147v), etc.

18. (f. 149). Poets of India. Amīr Khusraw (f. 149), Fayḍī (f. 152v), Ḥasan Dihlawī (f. 153), Ghānī Kashmīrī (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبعة دیگر) (f. 170v). The quotations are short, except in the case of Abū'l-Qāsim Findiriskī (f. 174), Muḥammad Ḥusayn Naẓīrī Nishāpūrī (f. 176v), Naw'ī Khabūshānī (f. 180), Muḥammad Jān Qudsī (f.

182), Faṣīḥī Harawī (f. 184v), Nāẓim Harawī (f. 186), Raḍī Dānish Mashhadī (f. 187), etc.

20. (f. 212v). Poets of Ādharbayjān. Aḥadu'd-Dīn of Marāgha (f. 212v), Raḥī Wā'iz Qazwīnī of Tabriz (f. 214), 'Inwān, Muḥammad Ridā Chalabī Tabrizī (f. 215v); Sa'ib (f. 225v).

21. (f. 235). Poets of Gilān and Māzandarān. 'Abdu'r-Razzāq Lāhijī (f. 235), Ṭalib Āmulī (f. 236), Nādim Gilānī (f. 239), etc.

22. (f. 248v). Poets of Fārs. Hāfiz (f. 248v), Sa'dī (f. 249v), Bābā Fighānī (f. 251v), 'Urfī (f. 256), Lāsānī (f. 258v), Ghiyāth-i-Halwā'ī (f. 259v), Ṣādiq Dast-i-ghayb (f. 260v) and Nizām Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface:

بغير حمد نو در لوح سینۀ مانیت ... حمد و سبّاس منعمی را
سراست که بیاض چهره خویشان الخ

A good, calligraphically written copy, dating from the end of the xi/xvii c. It seems most probable that the compiler and the scribe are identical.

Ff. 273; 8 9 x 6; 8 x 4.25; ff. 17, and a marginal column: double judwals. Or. pap. Good careful nast. Cond. not good. Worm-eaten and badly pasted over. Scrappy notes and a few seals on the fly-leaves.

323.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

III 37.

An anthology of poets of the X and XI/XVI and XVII centuries, alphabetically arranged under the *takhalluses*. 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. 'Abdī Abarqūhī (x/xvi c.)	122	7. 'Arif, Bāyazīd (x/xvi c.)	119v
2. 'Abdī Gūnshādī (xi/xvii c. ?)	123	8. Asghar, Mīr 'Alī Ādharbayjānī	18v
3. Ādhari (آذری) Bukhārī (x/xvi c.)	15	9. Ashnā, 'Ināyat Khān, Muḥammad Ṭāhir (end xi/xvii c.)	13v
4. Āghāzī, of Lār	9v	10. Ashraf, son of Mīrzā Ḥabīb b. Mīr Muḥammad Bāqir	7v
5. 'Alī'u'd-Dīn-i-'Alā'u'l-Mulk (same to Oudh)	120	11. Ashfīb, Mullā Husayn Māzandarānī (visited India, xi/xvii)	12
6. Aqdasī, Mullā Aqdas Mashhadī (lived in Qazwīn, d. 1004/1595-1596)	6v	12. 'Askarī Kāshī	127

13. 'Alā ..	133	55. Khwājū Kirmānī (d. 807/1404-1405) ..	68
14. Awājī Kashmīrī (xi/xvii c.) ..	9v	56. Muḥammad Ṣūfī, Mīr 'Alā' u'd-Dīn b. Mīr Mu'izz u'd-Dīn Muḥammad (end xi/xvii c.) ..	105v
15. Azaql Harawī ..	10v	57. Mullā Bakhsh Afra Jampūri ..	41
16. Bāqī Hamadānī (end xi/xvii c.) ..	32v	58. Partaw Shīrāzī ..	29v
17. Bāqī, Mīr Muḥammad (x/xvi c.) ..	31v	59. Qalandar Yamānī (?) ..	165
18. Bīdīl, 'Abd al-Qādir ..	40	60. Qaplan Beg ..	165v
19. Burhān Abraqūhī ..	33v	61. Qāsim Qūnshādī ..	102v
20. Dā'ūd Dihlawī ..	71v	62. Qāsim Jamāhādī ..	44
21. Dhahabī (?) Kashmīrī ..	73v	63. Qāsim Khān ..	165v
22. Dīya, Muḥammad Yūsuf ..	109	64. Qudṣī ..	165
23. Durraṭī Samarqandī ..	70v	65. Rawshan Damīr Panjābī ..	85
24. Faḡhūrī Ghāzī ..	149	66. Ruknā (?) (India, x/xvi c.) ..	84v
25. Faḡhūrī Gurgauī ..	147	67. Sa'īd, Muḥammad Lāhijī (beg. xi/xvii c.) ..	95v
26. Fānī, Mubāin ..	154	68. Sanjar, Muḥammad Ḥashim b. Mīr Haydar Mu'ammā'ī ..	89
27. Faydī ..	145v	69. Sarkhūsh, Mīrā Afīdā (d. between 1124 and 1131/1713-1719) ..	89v
28. Fuḡhūrī Baghūfīdī ..	156	70. Shakhī Afshānī (beg. xi/xvii c., came to India) ..	100
29. Fuḡhūrī, Abū Khān ..	149	71. Sharīf Khān Amīr-i-Umarā' ..	104
30. Ghāzī ..	136v	72. Sharīf Shīrāzī ..	101
31. Ghāzī, a servant of prince Muḥammad Mu'azzam ..	139	73. Shifā'ī, Sharaf u'd-Dīn (xi/xvii c.) ..	100v
32. Ghīyāth Halwā'ī ..	138	74. Shurayb Khwānsārī (xi/xvii c.) ..	103
33. Ghurūrī ..	130	75. Sīdīq Astrākhānī, Sultān Muḥammad (end xi/xvii c.) ..	108v
34. Ḥādīq, son of Humām b. 'Abdī'r-Razzāq Gilānī (xi/xvii c.) ..	61	76. Aqā Ṣūfīyān ..	105
35. Ḥāfīz Shīrāzī ..	57v	77. Subḡī Dīwānī-Qadīrī Afshānī (d. 1024/1614) ..	105
36. Ḥakīm Humām ..	64v	78. Sultān Beg Būkhārī (beg. xi/xvii c.) ..	96v
37. Ḥasan Shāmī ..	60v	79. Surūrī Yazdī (visited India) ..	99v
38. Ḥaydarī, a pupil of Lisānī (x/xvi c.) ..	58v	80. Tāhīr, Shāh ..	110
39. Ibn Ḥisām, Jamālu'd-Dīn Harawī (d. 136/1336) ..	20v	81. Tughhrā-i-Mashhadī ..	110
40. Ḥishmatī, Mullā 'Alī Beg (end xi/xvii c.) ..	63	82. Ummīdī Bāzī, Arṣāp, a pupil of Dawwānī (x/xvi c.) ..	1v
41. Ḥusaynī Kāshī ..	62v	83. Unṣī (Anṣī ?), Abū'l-'Alī Beg Shāmī (end x/xvi c., India) ..	14v
42. Ḥurrahīm Ad'ham ..	15v	84. Unṣī, Isma'īl (d. 1023/1616) ..	11
43. Ḥūmān, Sharīf Mīrā Afshānī, came to India in 1026/1617 ..	20	85. 'Urī Shīrāzī, Jamālu'd-Dīn Muḥammad ..	118v
44. 'Ināyāt-Munīf ..	135	86. Zakī Hamadānī (d. 1030/1621) ..	87v
45. 'Ishqā ..	128v	87. Zakī Kashmīrī ..	84v
46. Isām Khān ..	24	88. Zāl Beg Afshār ..	88
47. 'Izzat, 'Abd al-'Azīz of Agra ..	124	89. Zamānī, Mīr Muḥammad Zamān Sīstānī ..	88v
48. Ja'far Haydarābādī ..	70v	90. Zuhūrī (d. 1021/1612) ..	112v
49. Jāmī, 'Abd al-Rahmān ..	42v		
50. Jāmī, Mu'izz u'd-Dīn Shīrāzī (extr. from his <i>Sāqīnāma</i> called <i>Chashm-i-Rauhar</i>) ..	50v		
51. Khān Zamān ..	69v		
52. Khānī ..	70		
53. Khīyālī Ghānī (beg. xi/xvii c.) ..	59v		
54. Khuraw, Amīr ..	65v		

Copied apparently towards the end of the xii/xviii c., probably from an earlier *layfāq*.

Pl. 280; 8 10 x 6.5, 6 x 3.5; ll 10, within jalwals. Greyish Or. and bad yellow machine-made pap. (margins). Ind. nast. Cond. fairly good. Several lacunas towards the end. Red vignette.

324.

سبعة سیارة

Sab'a sayyāra.

III 24.

A portion of a huge anthology, compiled by 'Alī Ridā Khān (?) (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's*), the I containing *ghazals*; II *qasīdas*; III *tarkīb-bands*; IV *quatrain*s; V miscellaneous poetical compositions; VI *mathnawī* 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 Shāh'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 *diwāns*, 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 *wāw*. There is a brief preface, beg:

سبحان الله انكمن خيالي متخيله چه نيرتک است الم

Copied in the XII/XVIII c. Some pages are left blank.

Fl. 471: 8.11.5 x 6.25; 9 x 4.75; no *judwals*. Four columns of diagonally written lines, about 1.5 inches long. Thick Or. pap. Clear Ind. nast. Cond. fairly good. Some notes on f. 1, and two seals. One of them is dated 1193/1779.

325.

محک کمال

Mihakk-i-kamāl.

II 456.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The *dibācha* (ff. 1v-4) is written by Muhammad Muhsin (f. 2v), and dedicated (cf. f. 3) to Khudāyār Khān Bahādur Thābit Jang 'Abbāsī, with his original name Nūr-Muhammad. He was a local chief of Qandahār, and was captured by Nādir Shāh in 1152/1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97-98).

Copied for Mir Karam 'Alī Khān Talpur, at Haydarābād in Sind, dated the 25th Shawwāl 1231 (the 21st Sept. 1816, written by Muhammad Saīb b. 'Abd'l-lah.

Fl. 281: 8.11 x 7; 7.5 x 4; three columns of diagonally written lines, different number. Double *judwals* and gilt-partitions. Greyish Or. pap. Ind. shikasta-nast. Cond. fairly good. A seal and scrappy notes on the fly-leaves.

326.

سفينة الشعراء

Safinatu'sh-shu'arā'.

II 445.

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 Anandram Mukhlis (d. 1164/1751), an official under Muhammad Shah (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 Anandram. 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 1170/1756-1757, 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 Taqī Awḥādī and of Nasr-Abādī, 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 Walih Daghistanī's *Riyādu'sh-shu'arā*, 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, ا, ب, ت, ث, ج, ح, د, ذ, ر, ز, س, ش, ص, ض, ط, ق, ف, گ, are more or less complete. The sections which usually are the largest, namely those of ج and م, are here almost entirely lost, as also ط, a large portion of د, ز, almost the whole of ک, ل, ن, ه, و, ی. 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:

1. 'Abbās I (995-1037/1587-1628)	433v	50. Amīnā'd-Dīn (x/xvi c.)	37
2. 'Abdu'l-Jalīl Balgrāmī	430	51. Amīnā-i-Najafī (beg. xi/xvii c.)	37
3. Abdāl Isfahānī	35v	52. — i-Rashti	52v
4. Ad'ham Beg, son of Shāh Qulī (xi/xvii c.)	42	53. — i-Yazdī	47
5. Adharī, Hamza (d. 866/1462)	17	54. Amīnī (end ix/xv c.)	34v
6. Adīb Šabīr Tabrizī (d. 570/1174)	8	55. — Yazdī, Sultān Ibrāhīm (d. 932/1525-1526)	21v, 27v
7. (Afarin, Nirmatu'l-lah) Lāhūrī (xii/xviii c.)	54	56. Amīr Beg Natanzī (x/xvi c.)	34
8. Afatī, Munshī (?) (x/xvi c.)	81	57. — son of Shāhī Beg (beg. x/xvi c.)	31v
9. Afzal Khwāb-bīn (d. 921/1515)	23v, 34	58. Amīrā'd-Dīn (vii/xiii c.)	12v
10. Afzalū'd-Dīn Tarīka (beg. x/xvi c.)	81	59. Amīr Khurāsānī (beg. x/xvi c.)	34
11. Afzālī	52	60. Anīs Khwāzand (d. 910/1504-1505)	19v
12. Afsar, Muḥammad 'Alī (c. x/xvii c.)	40	61. Anīs, Yul-Qulī Beg Harawī (beg. xi/xvii c.)	37v
13. — (another) (xii/xviii c.)	40	62. Anīsī Qumī (d. 895/1496)	23v
14. Āghā Harawī (beg. x/xvi c.)	81v	63. Anwar, Nūr Muḥammad Lāhūrī	40
15. — Khurāsānī (d. 932/1526)	18	64. Anwarī (d. 540/1145-1146), a long note	8v
16. — Yazdī (x/xvi c.)	81v	65. Aqdāsī Hamadānī	53v
17. Ahālī Bīnā (d. 1019/1610-1611)	27v	66. — Mashhadī (d. 999/1582)	25
18. Āhang Chaghātāī (d. 902/1496-1497)	19	67. Arjumanūd Āzād, son of 'Abdu'l-Ghānī Beg	111
19. — Yazdī (x/xvi c.)	40	68. Arslān, Arslān Beg	51
20. Ahrī (d. 940/1533-1534)	81v	69. — Qāsim (end x/xvi c.)	32, 40v
21. Ahlī Khurāsānī (d. 942/1535-1536)	82v	70. Arzū, Sirājū'd-Dīn	91
22. — Shīrāzī (d. 932/1525-1526)	83	71. Asad, (x/xvi c.)	32v
23. Ahmad (d. 940/1533-1534)	24	72. — Beg Qazwīnī	32v
24. — Beg Shīrāzī	46v	73. — son of Ibrāhīm Shāhshūrī	46v
25. — Ghazālī (d. 517/1123-1124)	7	74. — Muḥammad 'Alī (d. 1160/1747)	29
26. — i-Jām (d. 536/1141-1142)	3v	75. — Qīssa-Khwān (beg. xi/xvii c.)	32v
27. — Karkīyā Gīlānī	31v	76. As'ad Wazīr (vi/xii c.)	12
28. — Kirmānī	40v	77. As'adī Lāhūrī (beg. xii/xviii c.)	30v
29. — Lāghar, Qādī (x/xvi c.)	31v	78. Asadī, Abū'l-khayr Kamālū'd-Dīn	12
30. — Nīshāpūrī (beg. x/xvi c.)	23	79. — Tūsī (d. 490/1097)	6
31. Absar Najfī (end xi/xvii c.)	55v	80. Āsaffī Lāhījī (d. 920/1514)	85
32. — Zafar Khān (xi/xvii c.)	44	81. — Qumī	50v
33. Ahsanī, Mīr (beg. xi/xvii c.)	31	82. Āshnā (?) Muḥammad Tāhir (xi/xvii c.)	45
34. Ahsanī Sīstānī (beg. xi/xvii c.)	31	83. Ashraf Khān, Mīr Munshī Mashhadī	25v
35. Ajārī Dīwāna Balkhī (beg. xi/xvii c.)	30v	84. — Muḥammad Shīrāzī b. Muḥammad Šālīb Māzandarānī (beg. xii/xviii c.)	62
36. Akhtari Turbatī	32	85. Āshūb, Mīr (xi/xvii c.)	52
37. — Yazdī (beg. xi/xvii c.)	32	86. — Muḥammad Husayn (beg. xi/xvii c.)	51v
38. Abū'l-'Alī Ganjawī (d. 517/1123-1124)	7v	87. Ashūfa Astrābādī (midle x/xvii c.)	24
39. 'Alāī (d. 690/1291)	42v	88. Asīr Abdāl Isfahānī (d. 930/1523-1524)	24v
40. Abū 'Alī Sīnā (d. 427/1038) a long account	3	89. Asīrī (end x/xvi c.)	25v
41. 'Alī Turbatī (d. 950/1543-1544)	429v	90. — Mukhtār Beg Isfahānī	45v
42. Alī Abdāl Balkhī (d. 931/1524-1525)	21, 34	91. — son of Šahīr Shīrāzī	57v
43. 'Almā, Muḥammad Mahān, of Sirjān	213	92. Asīf (end ix/xv c.)	34
44. Amānī, Mīr (d. 980/1572-1573)	27	93. Atashī (d. 972/1564-1565)	27
45. — 'Abdu'l-lah	51v	94. Athar, Shāhī's Shīrāzī	89
46. — Khān Zamān (India, d. 1040/1630-1631)	26, 42	95. 'Attār, Farīdu'd-Dīn (d. 637/1230)	431
47. Amani, of Ummatī			
48. 'Am'āq, Shihābū'd-Dīn Balkhī (vi/xii c.)	42v		
49. Amīn, Qādī, Khwānsārī	48		

96. **Auhad** (Awhadī of Marāgha ?) .. 15v
 97. **Auhadī** (the author of the *Jān-i-Jam*) .. 35
 98. — **Kirmānī** .. 11, 35
 99. **Auji** .. 48
 100. — **Shirāzi** .. 35
 101. **Ausi** (?) Badakhshī (end x/xvi c.) .. 27v
 102. **Āyāz**, Muhammad of Bukhārā .. 53
 103. **Āzād**, Mir (beg. xi/xvii c.) .. 32
 104. — **Ghulām 'Alī Bulgrāmī** (end xi/xvii c.) .. 53
 105. **Āzādī**, Khwāja 'Alī (d. 901/1495-1496) .. 23
 106. 'Azīz Kolāltāsh (x/xvi c.) .. 431v
 107. **Bādūl**, Rāfi Khān (beg. xii/xviii c.) .. 134
 108. **Bādūlī** Nūro'l-lah Afānī .. 87
 109. **Bādī'u'r-Zamān** (beg. xi/xvii c.) .. 115v
 110. — b. **Tahir Naṣrābādī** (xi/xvii c. ?) .. 115v
 111. **Bādī'ī** Samarqandī (end ix/xv) .. 113
 112. **Badr-i-Chāchī** (d. 741/1340-1341) .. 183
 113. — i. **Jājarmī** (حاجري), a disciple of Haugur .. 183v
 114. **Bahā'u'd-Dīn**, desc. of Aṣḥāt Khān .. 101v
 115. — **Ṭahī** (d. 707/1307-1308) .. 183
 116. — **Muhammad (Bahā'ī)** .. 116
 117. **Bahā'ī**, Muḥsin .. 118
 118. **Bahrām Mīrān** (x/xvi c.) .. 115v
 119. **Bumā'ī**, Kamālū'd-Dīn (beg. x/xvi c.) .. 113v
 120. **Abū'l-Baqā**, Mir (ix/xv c.) .. 35
 121. **Bāqī** Astrābādī (x/xvi c.) .. 117
 122. — **Damāwānī** .. 117v
 123. — **Nihāwandī** (the author of the *Mo'āthir-i-Raḥīmī*) (xi/xvii c.) .. 117
 124. **Bāqir**, cf. also Muhammad Bāqir ..
 125. — **Shāh** .. 120
 126. — **Khān Najm-i-Thānī** (x/xvi c.) .. 113v
 127. — **Shāh Mashhādī** (xii/xviii c.) .. 120
 128. — **Mutahawwir**, Jang Jafāhādī .. 120v
 129. — **Shīrāzī** .. 121v
 130. — a desc. of **Zaynū'l-'Alī Abū Talefī** .. 120
 131. **Bāqirī** .. 119v
 132. **Bāqīyā-i-Kirmānī** (xi/xvii c.) .. 115v
 133. — **Nānī** .. 120v
 134. **Barandāq Bulkhārī** (ix/xv c.) .. 184
 135. **Abū'l-Barakat Samarqandī** .. 35v
 136. — **Shahrīshāhī** (?) .. 35v
 137. **Baqirī** (beg. xi/xvii c.) .. 118
 138. **Bayādī** (end x/xvi c.) .. 117
 139. **Bayānī**, 'Abdu'l-lah Marwāridī (end ix/xv c.) .. 113
 140. **Bayānī**, Mahdī, of Isfahān .. 187
 141. — of Sabzawūr (d. 950/1543) .. 189
 142. **Bayāzīdī** Tarkhān .. 118
 143. **Bazmī**, 'Abdu'sh-Shakūr (d. 1073/1662-1663) .. 190
 144. — **Mulla 'Uqayī** .. 117
 145. **Bihādī** Khān, Muhammad Sa'īd (xi/xvii c.) .. 186
 146. **Bidīlī**, 'Abdu'l-Qādir (xii/xviii c.) .. 137
 147. — **'Ināyatū'l-lah** (d. 1097/1686) .. 191
 148. **Bīgama**, Abū'l-Ḥasan of Nishāpūr .. 118v
 149. **Bihārī** (d. 934/1547) .. 189
 150. **Bihārī** of Harāt (xi/xvii c. ?) .. 122
 151. **Bihārī** of Isfahān .. 188
 152. **Bikāsi Sabzawūrī** (x/xvi c.) .. 119v
 153. **Bīnā**, Abū Muhammad, of Ahmadābād in Gujrat .. 130v
 154. **Bīmāh**, Faṣīḥ of Kashmir .. 128
 155. **Bisāṭī** Samarqandī (*Haṣṣī*) (ix/xv c.) .. 113
 156. **Bismīlī**, Muhammad Taqī Dāraghānī .. 121v
 157. — **Qaxwīf** (d. 955/1548) .. 189
 158. **Brahman**, Chāndarbhān, of Lāhūr .. 136
 159. **Burhān** .. 120v
 160. **Burhānū'd-Dīn**, Amīr 'Alā'u'l-lah of Mashhad (d. 903/1497-1498) .. 184v
 161. **Burhānī**, 'Abdu'l-lah Marwāridī .. 185
 162. **Chākir**, 'Alī Khān (beg. xi/xvii c.) .. 230v
 163. **Chākirī** Sabzawūrī .. 230
 164. **Dabir**, see 'Imādū'd-Dīn ..
 165. **Dād** (?), Muhammad, Mir (end xi/xvii c.) .. 259v
 166. **Dā'i**, son of **Damīrī** Isfahānī (xi/xvii c.) .. 263v
 167. — **Hamadānī** (beg. xi/xvii c.) .. 263
 168. — **al-Khadānī** (beg. xi/xvii c.) .. 263
 169. — **Shīrāzī** (end viii/xiv c.) .. 261
 170. **Dakhīl Isfahānī** (x/xvi c.) .. 263v
 171. **Dalīrī**, Ḥasan Beg (beg. xi/xvii c.) .. 264
 172. **Damīrī** Hamadānī (x/xvi c.) .. 421v
 173. — **Kamālū'd-Dīn** (x/xvi c.) .. 422
 174. **Dānā** Kashmirī .. 260
 175. **Dānīsh**, Raḍī (end xi/xvii c.) .. 258
 176. — **Zaynū'l-'Alīdīn** .. 260v
 177. **Darīd** Qumī .. 260v
 178. **Darwish** Dihakī .. 261
 179. — **Ḥasan** Madhhabī ? (x/xvi c.) .. 264
 180. — **Muhammad** .. 263v
 181. **Dastūr**, Rāfi (beg. xi/xvii c.) .. 260
 182. **Dā'ūd**, Mīrā (end xii/xviii c.) .. 264

182. Dawūd Tūnī, Muḥammad (xi/xvii c.)	265
184. Dawād, Abū'l-Faṭḥ	265
185. Dawānī, Ḥakīm, of Gilān (end x/xvi c.), came to India	264v
186. Dawād, Qāḍī	265
187. Dawlat Khān Qāqshāl (xi/xvii c.)	265
188. Dawrī, Mīr (?), Aḡā Malik of Shīrāz (d. 758/1357)	409
189. — Mustafā Khān (end xi/xvii c.)	260v
190. Dhātī, Muḥammad 'Alī (end ix/xv c.)	265v
191. Dhawqī, Amīn (x/xvi c.)	265v
192. — Ardāstānī, 'Alī Shāh (xi/xvii c.)	266
193. — Samarqandī	265v
194. Dhīmī (xi/xvii c.)	266v
195. Dīwānā-i-Ishq (beg. xi/xvii c.)	262
196. Dīyā 'Urūḡbādī (end ix/xv c.)	421v
197. Dīyā'ī Astrābādī, Bābā (xi/xvii c.)	422
198. Duḡhtar (?) Kaṣṡgharī (vii/xiii c.?)	261
199. Fahmī Astrābādī	450
200. — Tūhrānī	450
201. Fā'īd, Ḥaydar 'Alī Isfahānī	442v
202. Fakhr-i-Imām, see Tā'ib Qarshī.	
203. Fānā'ī (d. 950/1543-1544)	442
204. Fārigh, Muḥammad Ibrāhīm (xi/xvii c.)	449v
205. Fārighī, 'Abdu'l-Walīd (d. 940/1533-1534)	440
206. Farqī Gilānī (x/xvi c.)	449v
207. Fārsī, Muḥammad Shāh b. 'Abdī's-Samad (xi/xvii c.)	442v
208. Faṣaḡat Khān (xi/xvii c.)	57
209. Fayḡ (end ix/xv c.)	440v
210. Abū'l-Faṭḥ Ḥamīdī (beg. x/xvi c.)	23v
211. Fayḡī, Iḥādīd (x/xvi c.)	440v
212. Fighānī of Khurāsān, Bābā (x/xvi c.)	443
213. Fīhrī, Muḥammad Jāmaḡhī (d. 973/1565-1566)	450v
214. Fīrāqī Māwarīkannahrī, Abū'l-Barakāt	441
215. Fudūfī Baghdādī (d. 976/1568-1569)	449
216. Gahl, Qāsim (x/xvi c.)	481
217. Ghaḡamfar Gilakḡhārī	438
218. Ghaṣālī Mashḡadī (d. 980/1572-1573)	456
219. Ghaznawī, Muḥammad Khān (x/xvi c.)	439
220. Ghubārī, Qāsim 'Alī Khān (d. 1000/1592)	439
221. Ghurbādī Hīrī (d. 960/1553)	435
222. Ghurībī	439v
223. Gulshānī Qand (d. 900/1494-1495)	479

224. Gulshān, Sa'du'l-lah (d. 1135/1722-1723)	486
225. Gulshānī of Shīrāz (xi/xvii c.)	485v
226. Gummān, Ḥamīd (xi/xviii c.)	487v
227. Gūyā Kāmarān, brother of Jūyā (xi/xvii c.)	487v
228. — Khānī (beg. xi/xvii c.)	487v
229. Ḥabībū'l-lah	246v
230. Abū'l-Ḥādī	36v
231. Ḥādī Mawlawī (d. 950/1543)	501
232. Mīr Ḥājī (d. 868/1463-1464)	243
233. Ḥājī, Muḥammad of Gilān, Mullā	226v
234. Ḥamīd, Mīr (d. 939/1532-1533)	243v
235. Ḥaqqī Khwānsārī	245
236. Abū'l-Ḥasan b. Aḡmad of Mayḡānā	36
237. — Farāḡhānī	36
238. Ḥāshim Qandahārī (d. 990/1582)	501
239. Ḥaṡrī, see Bisāṡī Samarqandī.	
240. Ḥatīf, 'Abdu'l-lah (beg. x/xvi c.)	502
241. Ḥatīm Beg of Ḥamadān	245v
242. Ḥaydarī (x/xvi c.)	243v
243. Ḥayrān of Isfahān	246
244. Ḥifzī, Maḡmūd of Isfahān	246
245. Ḥilmī, Muḡm of Kāshān (xi/xvii c.)	245
246. Ḥishmat, Muḡtasham 'Alī Khān	247
247. Ḥumāyūn Isfahānī (d. 701, sic, i.e. 901/1495-1496)	501
248. Ibrāhīm (xi/xvii c.)	47
249. — Ad'ham (d. 1052/1642-1643)	41
250. — Beg (Qizilbāsh)	34v
251. — Qāndīnī	35v
252. Idā'ī, Mīr Muḥammad Amīn	51v
253. Iḡsān, Muḡmā Mashḡadī	52v
254. Pjāz, Muḥammad 'Atā Harawī (xi/xvii c.)	47v
255. — Muḥammad Sa'īd	28, 47v
256. Iḡhī, Mīr (d. 1057/1647)	26v
257. — Astrābādī (d. 940/1533-1534)	24v
258. Iḡhām, Mīrzā Shāhī	52
259. Imā, Isma'īl Isfahānī (beg. xii/xviii c.)	49v
260. 'Imādu'd-Dīn Dabīr (vii/xiii c.?)	430v
261. Imān, Shāh Mīr—Ḥamadānī	46v
262. 'Irāqī, Farīdu'd-Dīn Ibrāhīm	434
263. Abū Ishāq (d. 700/1359)	13
264. — Khān Bahādar, Nawwāb (d. 1152/1739-1740)	110
265. Isma'īl of Isfahān	47
266. Ḥājī — Qarwīnī (x/xvi c.)	32v
267. — Saṡawī, Shāh (907-939/1502-1524), a long account	20

268. Ismā'ī (d. 1015/1096-1097?) .. 26
 269. Istighnā, 'Abdu'r-Rasūl .. 42v
 270. Jafā'ī Astrūkhādī (d. 920/1514) .. 239v
 271. Ja'far Beg, son of Bihzād Beg (xi/xvii c.) .. 231v
 272. — Kāshī .. 232
 273. — Qazwīnī (end x/xvi c.) .. 240
 274. — Tabrizī .. 231v
 275. — Tāqūnī .. 232
 276. Jāhī, Ibrāhīm Mīrā (x/xvi c.) .. 227
 277. Jalāl As'f .. 107
 278. — Tabīb (viii/xiv c.) .. 227
 279. Jalālu'd-Dīn Rūmī .. 241
 280. — of Yazd (viii/xiv c.) .. 227
 281. Jalālī (x/xvi c.) .. 227
 282. Jam, Mir 'Abdu'l-Karīm (beg. xi/xvii c.) .. 231
 283. Jamāl-i-Karbās .. 231
 284. Jamālū'd-Dīn Muḥammad b. 'Abdu'r-Rasūl Isfahānī .. 225
 285. — Muḥammad b. Naṣr (viii/xiv c.) .. 225
 286. Jamālī, Faḍlu'l-lah Dihlawī (x/xvi c.) .. 227v
 287. Jāmī, 'Abdu'r-Raḥmān (d. 892/1487) .. 225v
 288. Jamīl-i-Isfahānī .. 231
 289. Jān Beg, Mīrā (x/xvi c.) .. 230v
 290. Jānī, Muḥammad, brother of Jāmī .. 226v
 291. — Najafī Beg (beg. xi/xvii c.) .. 230v
 292. Jārūf .. 227
 293. Jawāhir Raḥm, see Sayyid ..
 294. Jawhar Zangar (d. 500/1164-1165) .. 239
 295. Jāwīd, Darwīsh (beg. xi/xvii c.) .. 230
 296. Jisrī Hamadānī (beg. xi/xvii c.) .. 230v
 297. Jumūnī (d. 677/1278-1279) .. 239v
 298. — Qandahārī (beg. xi/xvii c.) .. 231
 299. Jāyā, Dārūb Kashmīrī (xii/xviii c.) .. 233
 300. Kabūd Jāma, see Shāh Kabūd Jāma ..
 301. Kāfī, Ahmad .. 479
 302. — Bukhārī, Sa'īdu'd-Dīn (vi/xii c.) .. 482v
 303. Kākā Qazwīnī .. 478
 304. Kalān, Khwāja (beg. xi/xvii c.) .. 484v
 305. Kalāmī .. 484
 306. Kalb 'Alī (x/xvi c.) .. 484v
 307. Kalbī .. 484v
 308. Kamāl Afandī .. 28v
 309. — Gmāhādī (گوته بادی) .. 480v
 310. — Dima'ī (d. 639/1241-1242) .. 482
 311. S. — Isma'īl (x/xvi c.) .. 32v
 312. — Khujandī (d. 803/1400-1401) .. 483
 313. Kamālī Nishāpūrī .. 485
 314. — Sabzawārī (beg. xi/xvii c.) .. 485
 315. Kāmī .. 483v
 316. — 'Alā'u'd-Dawla (d. 972/1554-1555) .. 478v
 317. — Yazdī (x/xvi c.) .. 481v
 318. Kānūl, Ahmad Beg (d. after 1082/1671-1672) .. 479v
 319. Kānūn Mīrā .. 477
 320. Karīmī (beg. xi/xvii c.) .. 483v
 321. Kāshifī Badakhshī (x/xvi c.) .. 481v
 322. Kāshī .. 480
 323. Kayfī Naw-musalman (beg. xi/xvii c.) .. 485
 324. Kaykhusraw Beg (x/xvi c.) .. 480v
 325. Khādīm, Naṣar Beg .. 251v
 326. Khāḥḥa-i-Sultāniyya (xi/xvii c.) ..
 327. Khāḥḥa, S. Husayn Imtiyāz Khān (end xi/xvii c.) .. 233v
 328. Khāḥḥī (Khāḥḥī?) Shūshārī (beg. xi/xvii c.) .. 251
 329. Khān A'zam Kūka (beg. xi/xvii c.) .. 248v
 330. Khāḥḥān, Aḥmadū'd-Dīn Badī b. 'Alī Najār Shīrwānī (d. 559/1163-1164) .. 248
 331. Khāḥḥānū'd-Dīn (Khayyūmī'l-Mulk Jurjānī) (d. 790/1388) .. 248v
 332. Khayrī (Khāḥḥī?) .. 253
 333. Khayyān, 'Umar .. 249
 334. Khāḥḥān, Haydar .. 250v
 335. Khayyālī Bukhārī .. 257
 336. — Harawī .. 257v
 337. — Khujandī .. 257v
 338. Khurī, Bāḥā, of Samarkand (x/xvi c.) .. 248v
 339. Khurūshī, Hasan Beg of Sāwa .. 257
 340. Khūshghī (end xii/xviii c.) .. 250
 341. Khurawī of Qān (d. after 1000/1592) .. 251
 342. Khwāja-sāda-i-Kāshī (x/xvi c.) .. 257
 343. Khwājagī Rāzī (x/xvi c.) .. 251v
 344. Khwājagī-i-Kirmānī (d. 742/1341-1342) .. 252
 345. Khwāḥī Tabrizī (x/xvi c.) .. 251
 346. Khāḥḥī, Majdu'd-Dīn Abū Ishāq (an early poet) .. 482v
 347. Kufī of Fārs .. 485v
 348. — Husayn (xi/xvii c.) .. 485v
 349. Kūka, see Khān A'zam ..
 350. Lāgharī, Ahmad of Sīstān (beg. x/xvi c.) .. 489v
 351. Lāḥḥī of Balkh .. 490
 352. Lāḥḥī, Lāḥḥī Beg (beg. xi/xvii c.) .. 33
 353. Lāmī (xi/xvii c.?) .. 488
 354. Lāfī .. 490
 355. Lawhī Isfahānī .. 33
 356. Līkūfī (x/xvi c.) .. 488
 357. Luḥḥū'l-lah of Kāshghar (vi/xii c.) .. 297
 358. — Nishāpūrī (d. 616/1219-1220) .. 489

359. Luṭfī Tabrizī (xi/xvii c.) 489v
 360. Abū'l-Ma'ālī of Bukhārā 34v
 361. Ma'nī Shīrāzī (end ix/xv c.) 494v
 362. Maṣṣūf Dās توسلی (xi/xvii c.) 194
 363. Marwāriḍ, see Burhānī, Mir Taqī Kāshī.
 364. Maḥrabi Muhammad Qāsim (xi/xvii c.) 493v
 365. Ma'fūd Beg 494v
 366. Ma'sūm, see Qādī Ma'sūm.
 367. Maṭīn, 'Abdu'r-Ridā (xi/xviii c.) 492
 368. Muḥṣī Astrābādī (beg. xi/xvii c.) 494v
 369. **Muḥammad Akbar** (xi/xvii c.) 46
 370. — son of Naṣīr al-Qawwīn (xi/xvii c.) 45v
 371. — Amin, son of Amir Abū'l-Faṭḥ Ḥazār-Ja'fī (xi/xvii c. ?) 46
 372. — **Bāqir**, cf. also **Bāqir**, Bāqirā.
 373. — (beg. xi/xvii c.) 122
 374. — Dāmād, son of Shamsu'd-Dīn Muḥammad (beg. xi/xvii c.) 188v
 375. — of Isfahān 188
 376. — (another ?) 188v
 377. — Khurda 113v
 378. — Mashhādī 131v
 379. — Shīrāzī (xi/xvii c.) 188
 380. — Tabrizī, a descendant of Zaynu'l-'Abidin 188v
 381. — Wazīr Qurchī 121
 382. — Zargār Yazdī 122
 383. — Fayḍ (d. 952/1545-1546) 449
 384. — Kāzīm (end xi/xvii c.) 479v
 385. — Qāsim Wahmī (?) 448v
 386. — **Ridā** Harawī 279
 387. — Khwānsārī (beg. xi/xvii c.) 280
 388. — of Qumshā 279v
 389. — *em.* Sārī Khwāja (beg. xi/xvi c.) 278v
 390. — Šādiq Samarqandī (d. 978/1570-1571) 417
 391. — Šāh (x/xvi c.) 420
 392. — Sharīf (beg. xi/xvii c.) 414
 393. — **Taqī**, cf. also **Taqī**, Taqīyā, etc.
 394. — (xi/xvii c.) 202v
 395. — b. Muḥammad Husayn of Shīrāz 204v
 396. S. Muṣṭafā of Shīrāz (d. 1024/1615) 280
 397. Muẓaffar 'Alī Khān (end xi/xvii c.) 495
 398. Nādir Samarqandī (x/xvi c.) 409
 399. Abū Naḡr of Mayhānā 35
 400. Naḡar, see Shāh Naḡar.
 401. Nishānī (?), 'Alī Aḥmad (xi/xvii c.) 499
 402. Parī (x/xvi c.) 189v
 403. Partawī (d. 940/1533-1534) 189v
 404. Payām, Sharafu'd-Dīn of Agra 123v
 405. Payāmi, 'Abdu's-Salām 116v
 406. Pīr Hasan 120
 407. Pūr-i-Bahā (and viii/xiv c.) 183v
 408. Qādī, Amir (x/xvi c.) 445
 409. Qādī Ma'sūm (beg. xi/xvii c.) 451v
 410. Qādīrī, Muḥammad, 'Abdu'l-Qādir Badā'ūnī (the historian) 445v
 411. Qaplan Beg (beg. xi/xvii c.) 454
 412. Qarārī, Nūru'd-Dīn Muḥammad, brother of Abū'l-Faṭḥ Gīlānī 445v
 413. Qāsid, Asad 452
 414. Qāsim (beg. xi/xvii c.) 448
 415. Abū'l- (xi/xvii c.) 45v
 416. Abū'l- Astrābādī 36
 417. — Dīwāna of Kāshān 453v
 418. Abū'l- of Kāshān 452
 419. — Khān (xi/xvii c.) 445
 420. — Khān Badakhshī (x/xvi c.) 448v
 421. **Qāsimī** (xi/xvii c.) 446v
 422. — Arīstānī (x/xvi c.) 447
 423. — Sīstānī (xi/xvii c.) 447v
 424. Qasrī (?) (x/xvi c.) 451
 425. Qasāb, Sa'īdā (x/xvi c.) 432
 426. Qawāl Tabrizī (xi/xvii c.) 451
 427. Qawwāmu'd-Dīn (beg. xi/xvii c.) 451
 428. Qayḍī Shīrāzī (x/xvi c.) 448
 429. Qaysar Shānūḍ 451v
 430. Qīmī Astrābādī, Muḥammad 'Alī 446
 431. Qūch Khān (?) (beg. xi/xvii c.) 44
 432. **Qudsi** 448v
 433. Qudā, Husayn (x/xvi c.) 451v
 434. **Qurbī** Damāwandī (beg. xi/xvii c.) 446
 435. — Šāhīn (x/xvi c.) 446
 436. Rābī'a Balkhī (xi/xvii c.) 280
 437. **Rādī**, Faṣḥat Khān of Kaashīr 281
 438. — Harawī of Mashhad 276v
 439. Rādī, Rāḍīyyu'd-Dīn Muḥaim (d. 1021/1612-1613) 277
 440. Rāḍīyyu'd-Dīn Nishāpūrī (d. 587/1191) 284v
 441. **Rafī** (beg. xi/xvii c.) 278
 442. — Hasan Beg of Mashhad (xii/xviii c.) 270v
 443. **Rafī'u'd-Dīn** Abharī (viii/xiv c.) 283
 444. — Sīstānī (?) 283
 445. **Rafī'a**, cf. also **Rafī'**, **Rafī'**.
 446. — Nānī (xi/xvii c.) 279v
 447. **Rāfi'**, 'Abdu'l-Karīm (d. 632/1234-1235) 268
 448. **Rafī'** (Dafī' ?) 261
 449. — **Haydar Mu'ammāl** 280
 450. — Yazdī (x/xvi c.) 277

451. Bāghib, Kalb Husayn of Tabriz 274v
 452. Bahā'ī, Sharafu'd-Dīn of Sal-zawār 269
 453. Bahī, Sultan 'Alī Beg (beg. xi/xvii c.) 281
 454. Bahī (?) (vi/xii c.) 285
 455. Bahīb, Ja'far 275
 456. Bahīm, of Tabriz 269
 457. Bahā'ī, Sayfu'd-Dīn Muḥammad of Isfahān 268v
 458. Ramez, Muhammad Hādī of Isfahān 275
 459. Baqarī, Zaynu'l-'Abidin (beg. xi/xvii c.) 270
 460. Bāqim, Sa'adu'd-Dīn (xi/xvii c.) 279
 461. Basā, Dāwar Bakhsb (?) (xi/xvii c.) 292
 462. Rashīdu'd-Dīn Ahmad (ix/xv c.) 268v
 463. — Hamadānī (end. vii/xii c.) 284v
 464. — Watwāt (d. 578/1182-1183) 284
 465. Rashīf Hamadānī, Muḥsin Beg (x/xvi c.) 270, 275v
 466. Rāsikh, Muhammad 'Alī (d. 1134/1721-1722) 286
 467. — Muhammad Zaman (d. 1107/1695-1696) 293
 468. Rawghani Astrākshī (end. x/xvi c.) 277v
 469. Rawhānī (end. ix/xv c.) 269v
 470. Rawnaqī (xi/xvi c.) 292
 471. — Hamadānī (d. 1023/1614) (the same as the preceding ?) 277v
 472. Rāzī, 'Aqīl Khān 289
 473. Rīdā, cf. also Rādī
 474. — Kāshī 276
 475. — Mashhādī, Muhammad 276
 476. — Nūrbaḥshī, Shāh 276v
 477. — Tabrizī, Muhammad 278
 478. Rīdā'ī Harawī (x/xvi c.) 298
 479. Rīdwan, see Shāh Rīdwan
 480. Rī'atī Tabrizī (beg. xi/xvii c.) 277
 481. Riyādī Samarqandī (ix/xv c.) 269v
 482. Rūdākī, Abū Ja'far or Abū'l-Ḥasan 283v
 483. Rūhī Hamadānī (beg. xi/xvii c.) 277v
 484. — Qalandar 269
 485. — Shāristānī (vi/xii c.) 285
 486. Ruknu'd-Dīn Isfahānī (ix/xv c.) 269
 487. — Maḥmūd (d. 1101/1689-1690) 304
 488. — Mas'ūd (beg. vii/xiii c.) 283
 489. Rūmī, see Jalālū'd-Dīn
 490. — Sharafu'd-Dīn (vi/xii c.) 285
 491. Sabā, Jalālū'd-Dīn (beg. xi/xvii c.) 328
 492. — Qalandar Nishāpūri 411
 493. Šabā'ī Harawī 419
 494. Šābiq, Farīdu'd-Dīn (end. xi/xvii c.) 332
 495. — Yūsuf 401v
 496. Šabqat, Abū'l-Qāsim 392
 497. Šabūrī, Kamālū'd-Dīn 416v
 498. Sa'adu'd-Dīn Zallālā 315v
 499. Sa'd-i-Warrāq (d. 997/1588-1589) 316
 500. Sa'dī, Muḥibbu'd-Dīn Shīrāzī (d. 991/1292) 308
 501. Šādiq (or Sa'ī ?) Isfahānī (xi/xvii c.) 421
 502. — Qandahārī (x/xvi c.) 417v
 503. — Rūbā'ī-gūy (x/xvi c.) 418v
 504. Šadru'd-Dīn Muhammad 417v
 505. Šaffārī (x/xvi c.) 421
 506. Šafīyyu'd-Dīn Harawī 418
 507. Šahābī Ardabānī 329
 508. — Kamālū'd-Dīn of Astrāhād (d. 1001/1592-1593) 320v
 509. Šahbā'ī 419v
 510. Sa'id, see Tanhā, Sa'id
 511. Abū — i. Abū'l-Khayr of Mayhana (d. 140/1048-1049) 2
 512. — Muhammad b. M. Bāqir Qumī 388
 513. — Balkhī, Abū'l-Ḥasan (an early poet) 407
 514. — Sa'id Khān of Multān (d. 1087/1676-1677), cf. also Sa'id-i-Multān 397v, 398
 515. Sa'idā, cf. also Sa'id, Sa'idī, Qasābī
 516. — (another) 390v
 517. — Gīlānī (xi/xvii c.) 390v
 518. — Multānī, cf. Sa'id Khān Multānī 377v
 519. — Tabrizī (middle xi/xvii c.) 393
 520. — Yazdī 385v
 521. Sa'ī Khurāsānī (end. ix/xv c.) 316v
 522. Sakhā, 'Alī Khān (d. 1150/1737-1738) 348
 523. Sakhl (?) Tīhrānī 392v
 524. Sakiawand (beg. xi/xvii c.) 380
 525. Šabb-Badakhshī (end. x/xvi c.) 418v
 526. Sālik Kāshānī, Muhammad 'Alī (beg. xi/xvii c.) 319v
 527. — i. Muhammad Ibrahim of Isfahān (xi/xvii c.) 336
 528. — Qaswīnī (xi/xvii c.) 387
 529. — Rūmī (xi/xvii c.) 351
 530. Sālim 'Alī Khān 389
 531. — Muhammad Aslam (beg. xii/xviii c.) 342
 532. — Muhammad Beg (x/xvi c.) 329
 533. — Muhammad Shafī 389
 534. Salīm, Muhammad Qulī of Tīhrān (xi/xvii c.) 367

535. Salīmān Sāwajī (d. 766/1364-1365) ..	307
536. Sām Mirzā (x/xvi c.) ..	310v
537. Samandar, 'Abdu'l-Khāliq (d. 1016/1607-1608) ..	397
538. Sāmī (x/xvi c.) ..	317
539. — of Māwarā'annahr (x/xvi c.) (the same as the preceding ?) ..	319v
540. — Ubaydu'l-lah of Lāhūr (x/xvii c.) ..	337, 395
541. Sāmī, Bayram Beg ..	388
542. — Muhammad Agha ..	391v
543. Samī Nakhshabī ..	391v
544. Sanā'ī (here Thana'ī) (d. 410/1019-1020) ..	309v
545. Sanjān, see Shāh Sanjān ..	
546. Sanjar (?), Mīr (Muhammad) Hashim, son of Haydar Mirām-mā'ī (Kāshānī) (beg. xi/xvii c.) ..	323, 390
547. Sanjari, 'Abdu'l-lah of Agre ..	390
548. Saqqā, Bahrām (x/xvi c.) ..	315
549. Sar'at, Muhammad Husayn, of Māzandarān ..	336v
550. Sarfī Sāwajī (beg. xi/xvii c.) ..	410
551. Sarhīsh, Muhammad Beg (d. 1127/1715) ..	302v
552. Sā'it' (l. middle xii/xvii c.) ..	238
553. Sattār, Muhammad Shāh (beg. xi/xvii c.) ..	395v
554. Sawasānī, Mahābat Khān (beg. xi/xvii c.) ..	396
555. Sayfu'd-Dīn ..	309
556. — Ardaskanī? (d. 570/1174-1175) ..	316v
557. — Bākhārī ..	316
558. — Nishāpūrī ..	316v
559. Sayfī Bukhārī (beg. x/xv c.) ..	318
560. — Isā'ī (? Abandī?) ..	319
561. Sayfī of Bukhārā ..	389v
562. Sayrafī Kashnūrī (d. 1003/1594-1595) ..	418
563. Sayrī, Muhammad 'Aḍud ..	395v
564. Sayyid, S. 'Alī (xii/xvii c.) ..	397
565. — 'Alī Khān, Jawāhir Raḡam ..	397v
566. — S. 'Isā of Kāshān (beg. xi/xvii c.) ..	389v
567. — Raḡamī (?) (end ix/xv c.) ..	411
568. — Shāhāt Khān (beg. xii/xviii c.) ..	387v
569. Sayyids'd-Dīn A'war (viii/xiv c. ?) ..	315v
570. Shāfi's Shīrāzī, see Athar ..	
571. Shāh Kabūd Jāma, Naḡm'd-Dīn (end vi/xii c.) ..	406v
572. — Naḡar of Isfahān ..	412
573. — Ridwān, Muhammad Hasan ..	296
574. — Sanjān (d. 940/1533-1534) ..	402v

575. Shāh Sanjān, Rukn'd-Dīn Mahmūd (the same as the preceding ?) ..	406v
576. — Shujā' (d. 786/1384) ..	404v
577. Shāhī ..	412
578. Shāhīdī (viii/xiv c.) ..	403
579. Shamsu'd-Dīn (d. the 4th Sha'bān 603 the 22nd May 1265) ..	404
580. — Kermānī (x/xvi c.) ..	407
581. — Muhammad, ... of Khurāsān ..	406v
582. Shams-i-Kāshī (?) ..	409
583. Shūnī Taklīf (beg. xi/xvii c.) ..	405
584. Sharafu'd-Dīn Aḡā (?) (x/xvi c.) ..	410
585. S. Sharīf 'Allama ..	409
586. — Kāshī (x/xvi c.) ..	413, 484
587. Sharīf-i-Khurāsānī ..	413
588. Shawqī ..	403v
589. Shihābu'd-Dīn Ḥamma (?) b. Jamāl'd-Dīn Badāfīn (vii/xiii c.) ..	407v
590. — Jāhīr (end ix/xv c.) ..	407
591. — Kāshī (vi/xii c.) ..	407v
592. — Kāshī (the same as the preceding ?) ..	409
593. — Maqtūlī ..	407v
594. Shikūfī, Haydar ..	410
595. Shīrāzī, Haydar Beg ..	414
596. Shujā', see Shāh Shujā' ..	
597. — of Isfahān (x/xvi c.) ..	413
598. Shujā'ī Damāwandī, Sayfu'l-Mulk (end x/xvi c.) ..	402
599. Shurūrī ... (d. 917/1511-1512) ..	414
600. Shīdī Asīrshādī, Sultān Muhammad (d. 952/1545-1546) ..	418v, 421
601. Shīrī Rāzī ..	329
602. Sipahī, Arslān Beg (xi/xvii c.) ..	395, 396v
603. Sipihrī (d. 977/1569-1570) ..	314v
604. Sīrābī, Abū Muhammad of Sialkot (xi/xvii c.) ..	390
605. Sīrājū'd-Dīn Mīnhāj ..	315v
606. Sūfī Māzandarānī ..	429v
607. Sujūd Balkhī ..	391
608. Sukhan, 'Abdu'l-Samad ..	340
609. — Imām'd-Dīn (x/xvi c.) ..	317
610. Sultān, 'Alī Qalīkhān Shay-bānī, son. Khān Zamān (end x/xvi c.) ..	311v
611. — Anārī (beg. x/xvi c.) ..	307
612. — Shāh b. Ḥ-Arslān Khawārizmshāh (589/1172, here 556/1161, d. 589/1193) ..	402
613. Surūrī, Muhammad Qāsim ..	329v, 390v
614. Surūsh ..	337v
615. Sūzani Samarcandī ..	310
616. Ṭabībī Kāshānī (d. 930/1523-1524) ..	425v
617. Ṭabī', Muhammad Bāqir ..	292
618. Ṭabī' (d. 944/1537-1538) ..	426

619. Tadharruf Abharī (d. 975/1567-1568) .. 192v
 620. **Tāhīr** (beg. xi/xvii c.) .. 426v
 621. — Beg (xi/xvii c.) .. 428v
 622. — Dukk'harī (d. 952/1545-1546) .. 427
 623. **Tāhīrī** (end ix/xv c.) .. 428v
 624. Tāhūr, Ghulām Husayn (end xi/xvii c.) .. 193v
 625. **Tā'ib** Bukhārī .. 205
 626. — Kirmānī .. 204v
 627. — Qashī, *surā*: Fakhr Imām (end xi/xvii c.) .. 205
 628. **Tā'ī** .. 426v
 629. **Tājū'd-Dīn** Ahmad (d. 550/1155-1156) .. 11
 630. — Rāml .. 199
 631. — 'Umar (an early poet) .. 199
 632. **Tajallī**, 'Alī Ridā (beg. xi/xviii c.) .. 210
 633. — Kāshī .. 200
 634. — Lāhijī .. 203
 635. **Tājī** (d. 935/1528-1529) .. 192v
 636. **Tājīd**, Mīr Haydar (beg. xi/xviii c.) .. 213v
 637. **Tālib** Ghānī (d. 949/1542-1543) .. 426v
 638. — Isfahānī (beg. xi/xvii c.) .. 428
 639. — Khawf (?) .. 428v
 640. **Abū** — Mashhadī (xi/xvii c.) .. 423v
 641. **Tanhā**, 'Abdū'l-Latīf Khān (d. 1120/1708-1709) .. 205
 642. — Sa'īd Hakīm (also Sa'īd) (end xi/xvii c.) .. 208
 643. **Taqī**, *see also* Muḥammad Taqī and Taqīyā ..
 644. — Awḡadī Isfahānī Duppāqī Balyānī .. 201
 645. — Isfahānī .. 200v
 646. — Kāshī, Mīr, *surā*: Marwārīd .. 200
 647. — Nīshāpūrī (d. 1121/1709-1710) .. 200v
 648. — Sabāwārī .. 200v
 649. — Shūstārī (d. ca. 1009/1600-1601) .. 195
 650. **Tārīkī** (beg. x/xvi c.) .. 199
 651. **Tā'irī**, 'Alī (d. 921/1515) .. 428
 652. **Tā'īqī** Sāwajī (x/xvi c.) .. 428v
 653. **Tā'īmī** (beg. xi/xvii c.) .. 194v
 654. **Tasallī**, Abū'l-Hasan .. 203
 655. **Tashbīhī** Kāshī, Kamālū'd-Dīn (beg. xi/xvii c.) .. 195, 200
 656. **Tasīm**, Muḥammad Hāshim of Shīrāz (end xi/xvii c.) .. 203v
 657. — Zaynu'l-'Abīdīn (xi/xvii c.) .. 202v
 658. **Ta'thīr**, Muḥsin (beg. xi/xviii c.) .. 214
 659. **Thābit**, Muḥammad Afḡāl (d. 1151/1738-1739) .. 219
 660. **Thamāṭī**, Husayn Mashhadī (end x/xvi c.) .. 196, 224
 661. **Thamāṭī**, Mīr Muḥammad 'Asīm (d. 1153/1740-1741) .. 221v
 662. **Tharī**, 'Alī Akbar Khān (d. 1005/1596-1597) .. 198
 663. **Thāqīb**, Maṭākhīr Husayn .. 222
 664. **Thaurī**, 'Alī Gāw .. 196
 665. **Toghrol** b. Alp Arslān (573-590/1177-1194) .. 423
 666. **Tubmāṭī** (?) Multānī (d. 1080/1669-1670) .. 195
 667. **Turāb**, Abū Turāb b. Muḥammad 'Alī Khān (beg. xi/xviii c.) .. 213
 668. **Tūr** .. 426
 669. 'Ubaydu'l-lah Khān Uzbek (940-946/1533-1539) .. 433
 670. **Ulfatī** Shīrāzī .. 52
 671. **Ummatī** (Amanī ?) Kharāsānī (beg. xi/xvii c.) .. 37
 672. — (Amanī ?) Shīrāzī (x/xvi c.) .. 37
 673. **Ummī** (end ix/xv c.) .. 19v
 674. **Ummūdī**, Arjasp Tīhrānī (d. 930/1523-1524) .. 22, 34v
 675. **Unāī**, Hasan Beg (beg. xi/xvii c.) .. 51v
 676. **Abū'l-Wafā** Khwārizmī (d. 835/1431-1432) .. 15
 677. **Wafā** Isfahānī .. 498
 678. **Wahdat**, Miḡān Gul (xi/xvii c.) .. 500
 679. **Wahīd** Lak'hoī of Lāhūr (xi/xviii c.) .. 490v
 680. **Wālā**, Diyā'u'd-Dīn, *surā*: Islām Khān (d. 1074/1663-1664) .. 500
 681. **Wālī**, Muḥammad (d. 1150/1737-1738) .. 496
 682. **Wāthiqī** of Nīshāpūr .. 497v
 683. **Wiqālī**, Muḥammad .. 497v
 684. **Wuqūfī** of Hāḡī (d. 900/1553) .. 498
 685. **Wuqūfī** Nīshāpūrī (d. 1002/1594) .. 497
 686. **Imā** Yāmūn (d. 750/1349-1350) .. 15
 687. **Zamānī**, Muḥammad Zamān .. 303v
 688. **Zinat** Khān Kokiltāsh (end x/xvi c.) .. 303v
 689. **Zinatī** Astrābādī (xi/xvii c.) .. 303v
 690. — **Jafar** (beg. xi/xviii c.) .. 305
 691. **Zulāhī** Khwānsārī (end ix/xv c.) .. 302v
 692. — **Khwānsārī** (xi/xvii c.) (another) .. 302v
 693. — **Ūrganchī** .. 302v

Beg. abruptly :

این تذکره سفینه الشعرا مولف این نسخه طبع رسا و خاطر
معانی پسند الم

Copied probably towards the end of the xii/xviii c. The MS. may be contemporary with the author of the work.

Fl. 503; 8.10 x 6.5; 6 x 2.75; ll 15, within *jadwala*. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the *takhalluṣes*, 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 ك - ص 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/XVIIIc. 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 8th Sha'bān 1185/the 16th Nov. 1771, at Rāmānagar.

Fl. 211; 8.3.75 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.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII-XVIIIc.). 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.

Fl. 207; 8.9 x 5.5; 8 x 4; no *jadwala*. Three columns of diagonally written lines, about 1.5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.

329.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

I 748.

A short anthology of *qasidas*, *mathnawis*, 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/XVIIIc., and many contain praises of Nawwāb Āṣafu'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 *qasida* in praise of Sinjar) (f. 1v); Šafā'ī Qumī, i.e., Šafīyyu'd-Dīn Muḥammad Khān Qumī, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmu'l-lah Khān Salīm, a poet of Āṣafu'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).

Ff. 39; 8 9,75 x 6,25; 6,5 x 3; different number of diagonal lines, two columns, within *jadwals*. Brown Or. pap., new margins (Eur. pap.); Ind. nast. Cond. bad. Paper is decayed. Several seals on f. 1.

330.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

II 457.

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the *takhalluṣes*. 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 xi/xviii c., or the beg. of the xiii/xix c.

Ff. 301; 8 9,75 x 3,75; 8 x 4; three columns of diagonally written lines, about 1,5 inches long. No *jadwals*. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.

VII. MUHAMMADAN THEOLOGY.

A. Coranic Studies.

1. Commentaries on and Translations of the Coran.

331.

فتح الرحمن بتجمة القرآن

Fathu'r-Rahmān bi-tarjumatī'l-Qur'ān.

III 83.

The text of the Coran with a literal Persian translation by Aḥmad b. 'Abdī'r-Raḥīm al-'Umārī ad-Dihlawī, surnamed Walī-yu'l-lah (d. 1176/1762-1763), cf. f. 2v. He completed it in the beg. of Ramaḍān 1151/the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Delhi, 1866. Beg. of the introduction:

حمدنا معبود خدایا تبارک و تعالی که الهی

Beg. of the translation (f. 6):

بذام خدا بخشاینده مهربان سزایش خدایاست الهی

Dated the 10th Rab. II 1178/the 7th Oct. 1764, copied by 'Ismatū'l-lah b. Hāfiẓ Latīfī-lah.

Fl. 444; S. 10,5 x 5,5; 8,5 x 3,5; ll 22, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end, of religious contents.

332.

تفسیر قرآن

Tafsīr-i-Qur'ān.

III 91.

A commentary on the Coran, sūras 1-16, completed the 9th Shawwāl 519/the 8th Nov. 1125, at Bukhārā, by Abū Naṣr b. (sic) Aḥmad b. al-Husayn b. Aḥmad b. Sulaymān Darwājaki (or Wardājaki):

قال الشيخ الامام (illegible) ... الملة و الدين الزاهد الامام فخر الملة تاج المفسرين ابو نصر بن احمد بن الحسين بن احمد بن سليمان داراجكي في تفسير كلام الله تعالى و اعلمى بالبخارا (illegible) ... التاسع من شوال سنة تسع عشر وخمسمائة

In the colophon it is called *Tafsīr-i-Zāhidī*; the sentence is rather suspect:

تمت تفسير القرآن بنصف الاول من تفسير الزاهدي

The last two words are added under the *jadwāl* 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 Sam'āni, nor Ḥajjī Khalifa mention this name. The *nisba* Darwājaki is suspicious (Sam'āni gives درواقی).

The work described further on, No. 333, is also called *Tafsir-i-Zāhidī*, 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: قال الشيخ الإمام الزاهد رحمه الله عليه (ff. 1v, 13, 18, etc.), I have here not found anything similar beyond only one instance of: قال الشيخ الإسلام (sic) الزاهدی رضي الله عنه: (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.

الحمد لله الذي أنزل القرآن نوراً مضياً إلى

Beg. of the 16th *sūra* (Persian text):

آمد یا محمد فرمان خداوند تعالی بحرب کردن النعم

Copied towards the end of the xi/xvii c., or in the beg. of the xii/xviii c.

Fl. 542; S 11,5 x 7,25; 8 x 4; ll 27, within *jadwāl*. Or. pap. Ind. coarse nast. 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.

تفسیر زاهدی

Tafsir-i-Zāhidī.

I 210.

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: قال الشيخ الإمام الزاهد رحمه الله عليه (ff. 1v, 13, 18, etc.). According to Ḥajjī Khalifa (vol. II, p. 362,

No. 3276), the author is identical with the compiler of the *Targhibu's-salāt* (cf. IvASB 1032), whose name he gives as Muhammad b. Ahmad az-Zahid. The *Targhibu's-salāt* 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 Coran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

سورة مريم، كلها مكيه و هي ثمان و تسعون آية النجم

Beg. of the commentary itself:

بسم الله، قال ابن عبدس رضي الله عنه النجم

Copied by Muhammad Akram b. Muhammad Sharif b. Muhammad, and dated the 25th Šafar 1121/the 6th May 1709.

Pl. 415; S 11,25 × 7,5; 9 × 5; ll 25, no jadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

334.

تفسير يعقوب جرجي

Tafsir-i-Ya'qūb Charkhī.

I 219.

A good and fairly old copy of the commentary on a portion of the Coran, by Ya'qūb b. 'Uthmān b. Mahmūd al-Ghaznawī al-Charkhī (d. 838/1434-1435), see IvASB 957. It contains explanations to *sūras* 1 and 67-112: s. 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 26; 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 *sūras*, 81-112 on ff. 86v-123v. A portion of the *sūra* 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لك الحمد يا من بيده الملك وهو على كل شيء قدير... و بعد
يقول العبد الفقير النجم

Copied towards the end of the x/xvi c., or in the beg. of the xi/xvii c. (ff. 72-79 are of a more modern origin).

Pl. 124; S 9,5 × 6,25; 6,5 × 3,5; ll 19, within jadwals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture. Mediocre double page 'umūn. A few notes and seals in the beg.

335.

تفسير سورة يوسف

Tafsir-i-sūra-i-Yūsuf.

I 215.

A detailed commentary on the XII *sūra* of the Coran, dealing with the story of Joseph. The author is Mu'īn al-Miskīn, or,

to give him his full name, Mu'īnu'd-Dīn b. Muḥammad Farāhī Harātī (d. 907/1501-1502). See EB 453. It contains copious Sufi references, and frequent poetical quotations. Beg.

بِذَا أَنَا مِنْ لَدُنْكَ (here لَدُنْكَ) رَحِمَةً ... هَمِي كَوَيْدَ بِنْدَةٍ
 ضَعِيفٍ مَعِينٍ الْمُسْكِينِ النِّمِ

A quite modern copy, transcribed shortly after 1862 (this year appears in the water-marks of the paper).

Fl. 349; S. 13 x 8; 10 x 5; ll 17, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

336. تفسیر سورة الواقعة

Tafsīr-i-sūratu'l-Wāqī'a.

I 214.

A detailed commentary on the 56th chapter of the Coran, comp. in 1083/1672-1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muhammad) Sulṭān b. Sayyid Khwājagī Husaynī. It is based on many standard works, partly Sufi. Beg.

الحمد لله الذي اعطى زمرة المؤمنين النعم ... و چون درین هنگام
 یکمزار و هشتاد و سه سال از هجرت گذشته این فقیر قلیل البضاعت سید
 سلطان ابن سید خواجگی حسینی از خاک جلیسر النعم

Dated the 9th Sha'bān 1104/the 12th Apr. 1693, copied by Shāh Muḥammad al-Qurayshī al-Hāshimī, at Jalesar, or Aurangnagar.

Fl. 69; S. 13 x 8.35; 6.75 x 4.5; ll 18, within *jadwāl*. Or. pap. New margins of Europ. pap. Ind. nast. Cond. vol. good.

337. نعمت عظمی

Ni'mat-i-'uẓmā.

I 1059-1060.

A voluminous commentary on the Coran, by the famous humorist Nūru'd-Dīn Muḥammad, who is usually called Ni'mat Khān 'Alī (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 'Alī. This may be due to the fact that it shows definite Shi'ite tendencies (it is mentioned in the *Kashf ul-hujub*, 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:

عجب صادق سخن از پرتو آفتاب ربوبیت که النعم

Beg. of the Persian text of the first *sūra* (f. 9v) :

يعني ابتدا ميگويم بنام الله كه معبود بحق است الخ

Beg. of the second vol. (s. XVII) :

سورة بنی اسرائیل مكية الخ ... سبحان نام تسبیح است يعني
پياي ياد كردن الخ

In the beg. of the vol. I there are : a note on the Coranic verses concerning the New Testament, a list of famous *tafsirs*, and a short note on the Nuṣayrīs (giving no new information whatever).

Copied in the middle of the xii/xviii c.

2 vols. Fl. 395 and 427 : 8.14 × 8.75 : 9.5 × 5 : ll 21 : and 13 × 8.5 : 11 × 6 : ll 25, within double jāduals. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten. Marginal notes and glosses.

2. *Treatises on the correct methods of reading, reciting, etc., the Coran.*

338.

لغة القرآن

Lughatu'l-Qur'ān.

I 855.

A dictionary of the rarer words met with in the Coran, 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 *Sarf-i-Mir*, Mir Sayyid Sharif Jurjānī (d. 816/1413-1414), see EIO 2699, Br 19, where the work is called *Tarjumān-i-Qur'ān*. Here the title as above is given in the colophon. Beg.

الحمد لله ... این کتاب ترجمان قرآن است و ترجمان الخ

The words are given not in alphabetical order, but in the order of their occurrence in every *sūra*, as they are traditionally placed.

Copied in the xii/xviii c.

Fl. 61 : 8.7.25 × 4.25 : 4.75 × 2.25 : ll 15, within jāduals. Or. pap. Ind. mast. Cond. fairly good. In the beg. the text of some *essays* with a translation is placed on the margins. Notes.

339.

(مجموعه در تجويد)

(Majmū'a dar tajwīd).

I 770.

Two treatises on the methods of reading the Coran :

1. (ff. 1v-38) *Qawā'idu'l-Qur'ān*, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybanide prince

'Ubaydu'l-lah (940-946/1533-1539), cf. f. 2v. See IvASB 973. Beg. as usual:

حمد ببعده و ثناء حضرت قادیرا که الخ

2. (ff. 38-49v). *Fātiḥ dar Fātiḥa* (f. cf. f. 38v, l. 8), by Jalālu'd-Dīn Muḥammad b. 'Abdī'l-Jalīl b. Maḥmūd b. Muḥammad aṣ-Ṣāqī (aṣ-Ṣādiqī f.). 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) انزل على عبده الكتب و فتح ابواب الخ

Copied towards the end of the xii/xviii c.

Fl. 49; S 7,5 x 4,5; 6 x 3; ll 15, no jadwala. Brownish Or. pap. Ind. nast. Cond. not good. Badly injured by worms.

340.

تحفة شاہی

Tuḥfa-i-Shāhī.

II 141.

A treatise on *taḥwīd*, and cognate matters, by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī (f. 2v), who dedicated it to Ṭahmāsp I, the Safawide, see IvASB 975. It is divided into a *muqaddima*, 12 short *bābs*, and a *khātima*. Before the usual beginning:

حمدی کہ قاریان و این من شیء الا یسبح بحمده الخ

there is a quatrain, beg.

ای کفہ تو برتر از شمسائی ما الخ

Dated the end of Shawwāl 1100/the beg. of May 1698.

Fl. 35; S 7,25 x 4; 5,5 x 2,75; ll 14, within jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

341.

معصود القاری

Maqṣūdu'l-qārī.

I 840.

A short treatise on the correct pronunciation of the Arabic letters and the rules for reading the Coran, by Nūru'd-Dīn Muḥammad Qārī, who dedicated it to Jahāngīr (1014-1037/1605-1628). See Pr 141, and Bh 156,5. Beg.

بعد الحمد و الصلوة على رسوله محمد و آله الخ

Copied towards the end of the xii/xviii c.

* Fl. 24v-28v; S 10 x 6,5; 8,25 x 4,25; ll 22, within jadwala. Or. pap. Ind. nast. Cond. not good. Injured by moisture and repairs.

342.

خلاصة القراوة

Khulāṣatu'l-qarā'at.

I 423.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūrī (f. 2), who dedicated it to Shāhjahān (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Naṣīr'u'd-Dīn Muḥammad Qārī. It is divided into 9 short *bābs*. Beg.

حمد یکتا مر حضرت قادری کہ کلام مجید و فرقان حمید الہی

On the margins of ff. 1v-3 there is a very short treatise on the same subject (رسالہ مختصر در بیان تجوید جہت تعلیم فرزند). It is divided into one *muqaddima* and 12 *asās*. The author's name is not mentioned. Beg.

الحمد لله المتکلم الجواد المبین الہی

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

Ff. 17: 8 9,75 x 6,5; 7 x 4; ll 10, no *jadwals*. Or. pap. Ind. nat. Cond. fairly good. A seal on f. 1.

343.

Qutb Shāh

خليفة القاري

Hilyatu'l-qārī.

I 341.

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Ahmad b. Ruknī'd-Dīn al-Ḥusaynī al-Kūhgilī'ī, and states that when travelling in the Deccan, he found himself at Haydarābād 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 *muqaddima*, fourteen *bābs*, and a *khātima*; here, however, only 12 *bābs* are given:

(f. 5v) مقدمة ' در فضایل تلاوت کلام معجز الہی

(f. 9v) باب اول ' در بیان حروف ہجا و متعارف ان

(f. 15v) باب دوم ' در صفات حروف الہی

(f. 23v) باب سیم ' در بیان رعایت کردن حروف در حالت تلفظ نمودن

(f. 41v) باب چهارم ' در بیان مذات و فقرات

(f. 50) باب پنجم ' در بیان احکام نون ساکن و نفوین

(f. 54v) باب ششم ' در بیان ادغام و معانی ادغام در حکام ان

- (f. 59) باب هفتم، در بیان تعظیم و توقیع،
 (f. 63v) باب هشتم، در بیان هائی کفایه و احکام آن،
 (f. 65v) باب نهم، در بیان انواع تلاوت قرآن عظیم و احکام آن،
 (f. 71v) باب دهم، در بیان استفاده بسم الله و کیفیت آن،
 (f. 74v) باب یازدهم، در بیان وقف و انواع و احکام آن،
 (f. 119v) باب دوازدهم، در رسم الخط و تطبیق اصلاح آن.

At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Coran (f. 123v-124v).

Beg. of the treatise itself:

الواع حمد و سپس متجاوز از حد و قیاس مریکه الع

On ff. 125-126v there is a versified index of the *sūras* of the Coran, with the title of احصای سوره کلام الله, beg.

بدانکه یکصد و چار و ده است در قرآن
 که کرده فصل ده بسم الله اش خدای جهان

On ff. 127v-139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Coran. 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 التجويد کلام الله. Beg.

بدانکه بعد از معرفه الله ارکان ایمان نماز است الع

Copied towards the end of the xii/xviii c. The last item is of more modern origin. It is bound separately as No. 1341a.

Ft. 139: 8.10.25 x 6.5; 6 x 3.5; II 13, within double jads. Or. pap. (new margins). Ind. neat. Cond. fol. good. Worm-eaten. A few notes on the margin. A note on the "seven readers of the Coran" at the end, f. 139.

344.

(مجموعه)

(Majmū'a).

II 31.

Apparently a fragment of a larger *majmū'a* on religious matters. It contains:

1. (ff. 1v-9v). An anecdote, ascribed to Yūnus b. Tāhir Balkhī, about a pious man in Isfahān at the time of Maḥmūd Ghaznawī, who used to recite some special prayers. Beg.

روایت گفتند از یونس بن طاهر بلخی که امام علم بود چنین گفت که الع

2. (ff. 10-96v). Extracts from the Coran, 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 *du'ā*, to be recited for conclusion.

Copied probably in the beg. of the xi/xvii c.

Fl. 99; S. 6,5 x 4,75; 4 x 2,25; ll 7; within *jadwals*. Or. and Europ. pap. (new margins). Calligr. Ind. nast., of Herati type. Cond. tol. good. Mediocre vignette.

345.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

II 139.

Two short treatises on the principles of reading the Coran, etc., in verse and prose.

1. (fl. 1v-4v), *Zinatu'l-qārī*. A short, partly versified, work on *tajwīd*, apparently quite different from the treatises bearing the same title, referred to in IvASB 985 (2) and in Bh 156 (2,3). Beg.

زینت القاری کتاب ساختم، نظم آنرا یارسی پرداختم.

2. (fl. 5-16v), *Muntakhabu't-tajwīd*. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

لی نوا ساز پردۀ تفویذ، راست آمد بیدان آن توفیذ.

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

Fl. 16; S. 8 x 5; 6,5 x 3; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. good. Notes and emendations on the margins. Seals on fl. 1, 5, damaged.

346.

خلاصہ مستخلص المعانی

Khulāṣa-i-Mustakhliṣu'l-ma'āni.

Ia 57.

A vocabulary of the rarer words in the Coran, 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 الهامك الله تعالى كه چون بعضی از اصحاب الغم

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

Fl. 53; S. 9,75 x 6; 6,25 x 3,5; ll 13, within double *jadwals*. Or. pap. Ind. nast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muhammad's body.

347.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

II 140.

A short note-book containing a few extracts and notes on different matters connected with Coranic studies:

1. (ff. 1v-2v). A note on the principal schools of "readers" of the Coran, in Persian.

2. (ff. 2v-6). (رسالة في التجويد). A short treatise on *tajwid*, in Arabic, divided into several *fasls* (unnumbered). The name of the author is not given. Beg.

الحمد لله ... اما بعد، فهذه رسالة متعلق (?) بالتجويد، فصل في الاظهار، اعلم اني

3. (ff. 6v-7). A note (in Persian) on customs, connected with the recitation of the Coran.

4. (ff. 7-9). On the number of letters, words, etc., in the Coran.

Copied about the middle of the xiii/xix c.

Fl. 9; S 8x5; 6x3; II 13, no *jadwals*. Eur. pap. Ind. nast. Cond. good. Notes and a seal (erased) on f. 1.

B. Works belonging to the Sunnite Schools of Islam.

1. Tradition.

348.

لباب الاخبار

Lubābu'l-akhbār.

I 849.

The well-known collection of 400 principal *hadiths*, explained in Persian, by Muḥammad (b.) Maḥmūd Mustawfi, see IVASB 987. Beg. as usual:

حمد بيبعد و مدح مر خداي را جل جلاله و هم نواله اني

Copied towards the end of the xii/xviii c.

* Fl. 1v-24; S 19x6.5; 7.75x4.25; II 21, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

349.

قندييه

Qandiyya.

II 496.

A description of the religious places at Samargand, 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 Samargand*. It is an extract, made by Muḥammad b. 'Abdī'l-Jalīl as-Samarqandī, a disciple of Abū Ḥafṣ 'Umar b. Muḥammad an-Nasafi (d. 537/1142-1143), from the latter's work *Ta'rikh Samargand*, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'īd 'Abdu'r-Raḥmān b. Muḥammad 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. no 574 *aq* and

abb 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 Samarqand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS:

الجزء الأول من رساله قدسيه

But that it is only the first part is not mentioned in the colophon. Beg.

روایت می کنند از احادیث پر انوار که چنین آورده اند که آن

Dated the 4th Muharram 1039/the 24th Aug. 1629, the second year of Shāh-jahān's reign, at Agra, by Nūr'd-Dīn Husayn b. Muḥammad Sharif Samarqandī.

FL 26; 8 7.75 x 4.5; 5.5 x 2; ll 17, no jadwala. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. Seals of the scribe.

350.

شرح قصیده برد

Sharḥ-i-qaṣīda-i-Burda.

II 525.

A paraphrase of and the commentary on the famous poem, *Qaṣīda-i-Burda* of Muḥammad Būṣīrī (d. 694-697/1295-1298), by Faḍl'u'l-lah b. Rūzbihān Isfahānī, 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, l. 11—f. 109 (middle) of Nc 29. Beg. abruptly:

اے من تذکر حیران بنی سلم، الھ ... لیا از یاد کردن همسایگان
کہ ساکنند در موضعی الھ

Copied towards the end of the xii/xviii.

FL 32; 8 9 x 6.25; 8.75 x 3.25; ll 15, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Seals on f. 1.

351.

آثار احمدی

Āthār-i-Aḥmadī.

I 1.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Aḥmad b. Tāji'd-Dīn Ḥasan-i-Sayfu'd-Dīn Astrābādi, 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/XVIc. Beg.

خدایا ز شکرت زبانی کام یافت، الھ ... صحیح ترین مورخان
پاکیزه بیان فیکو ادا الھ

On the last folio there is the beginning of a religious poem, beg.

بگویم حمد رب العالمین را خطا کو کرد بر ما عقل دین را

Transcribed by Ahmad al-Hashimi in 964/1556-1557.

Fl. 184; S 9x7; 7.5x5.5; ll 22, no *jadwals*. Or. pap. Indo-Khurasani mast. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On f. 1 and 183v there are some notes dated 991 and 992 A.H. A lacuna after f. 40.

352.

تکملة مدارج النبوة

Takmila-i-Madārijū'n-nubuwwat.

I 224.

The concluding chapter of the *Madārijū'n-nubuwwat*, by the well-known 'Abdu'l-Haqq Dihlawī (d. 1053/1643), see IVASB 65 (this copy corresponds to ff. 711-721 of D 283). It deals with some special virtues ascribed to Muhammad. Beg.

تکملة در بیان صفات کامله رسول الله آن

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 Wārith b. Muhammad Baqir as-Siddiqi, and dated the 9th Muharram 1136/the 9th Oct. 1723.

Fl. 26; S 7.25x5; 5x2.75; ll 15, no *jadwals*. Or. pap. Ind. mast. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

353.

ترجمه حجة الوافية

Tarjuma-i-Hujjatu'l-wāfiya.

II 539.

A translation of an Arabic *risāla* on the elementary ideas concerning *ḥadīths* in general, by Shamsu'd-Din Muhammad Hashimi 'Abbāsī, who used the *takhallus* Faqir (d. ca. 1180/176-a 1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imām, and does not mention the exact date of his undertaking. Beg.

التحید لله حق حتمه... بعد میگوید احقر امام الح

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

Fl. 19; S 5x3; 3.5x1.75; ll 9, no *jadwals*. Or. pap. Ind. mast. Cond. not good. Slightly worm-eaten. Notes on f. 1.

354.

(مجموعه در حدیث)

(Majmū'a dar ḥadīth).

I 814.

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover:

1. (ff. 1v-12v). *Risāla dar bayān-i-jadāyil-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. Brook, I, 67. The translator's name is not given. Beg.

الحمد لله ... اما بعد، این ورق چند است در بیان فضایل مکه الحرام

Folio 13 is left blank. Fl. 13v-14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xiv/xviii c.; 8 8 × 5; 5.25 × 2.75; ll 15, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Fl. 4v-5 are left blank, but the text is not interrupted.

2. (ff. 15-18). *Al-kushf 'alā* (usually 'an) *mujāwazat ḥadhi-hi'l-ummat al-alī*. A short eschatological treatise, in Arabic, by the famous theologian, Jalālud-Dīn 'Abdu'r-Rahmān as-Suyūṭī (d. the 18th Jum. I 911/the 17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brook., II, 151 (No. 135). Beg. is damaged:

..... عبادة الدين اصطفي، و بعد، نقد کثر السؤال الحرام

Copied towards the end of the xii/xviii c. 8 8 × 5; 7.25 × 3.75; ll 26, no *jadwāl*. Or. pap. Ind. nast. Cond. hopelessly bad. The text is rendered illegible by moisture. Scrappy notes at the end.

355.

(ترجمه ازربعین منظوم)

(*Tarjuma-i-Arba'in-i-manẓūm*).

II 138.

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muhyī'd-Dīn, who used the *takhalluṣ* Shā'iq. 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.

غلامی روی شاهد سخن حمد معبودیست که الحرام

A bad copy, dated 1245/1829-1830.

Fl. 10; 8 7.25 × 4.5; 6 × 3.25; ll 13, no *jadwāl*. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356.

2. *Sunnite fiqh*.

فتاوی قرآخانی

Fatāwi-i-Qarākhānī.

I 690.

An old and slightly incomplete copy of this well-known work on *Sunnite fiqh*, by Qarākhān (or Qabul Qarākhān, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadru'd-Dīn Ya'qūb Muzaḥfar Kirāmi (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/XVIIIc.), namely, ff. 1-2, 245-248, 257-284, 286, 317-end. Beg.

حمد و سپاس و ثناء بی قیاس مرعلیم مطلق النعم

Copied (the bulk of the MS.) in the beg. of the x/xvi c., India (peculiar shikasta of that period).

Fl. 326; S 10,5 x 6; 8,5 x 4; ll 25, within jawals. Or. pap. Ind. shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a *fihris* at the beginning. The last folio does not belong to the work.

357.

مختار الاختیار

Mukhtāru'l-ikhtiyār.

II 331.

The well-known treatise on the principles of Sunnite *fiqh*, composed towards the end of the IX/XVc. by Ikhtiyāru'd-Dīn Husaynī Harātī (he died probably ca. 928/1522). See IvASB 1035, where the headings of the chief three parts (*mabḥaṭhs*) 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 *mabḥaṭh* 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 Muhammad Riḍā Husaynī in 1128 (f. 69v) and 1129/1716-1717 (the colophon of the second part is not dated).

Fl. 194; S 8,5 x 5,25; 7,25 x 3,25; ll 17; no jawals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

358.

مفتاح الصلوة

Miftāḥu's-ṣalāt.

II 329.

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 Dhī'l-hijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بذلك تا نیک بحث کفد ترا حق تعالی النعم

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

Fl. 134; S 7,5 x 4; 5,25 x 2; ll 12, no jawals. 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.

مجموعه سلطانی

Majmū'a-i-Sultānī.

II 328.

The well-known compilation on the elements of *fiqh*, said to be composed by direction of Maḥmūd of Ghazna (بنده کی), (حضرت سلطان المشايخ و الاولياء سلطان محمود غزنوی !!), see IvASB 1046. In the preface it is stated that the work is divided into 48 *bābs* (f. 2), but in fact it contains only 43, all in a catechetical form. Beg.

الحمد لله ... بدان اعدك الله ... که این کتاب است معظم الخ

Dated the 11th Jun. 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct. 1732, copied by Muḥammad Maḥbūb Quraṣhī.

Ff. 132; S 8.5 x 5; 6.5 x 3.5; ll 11, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses. A note on f. 1.

360.

خلاصة الفقه

Khulāṣatu'l-*fiqh*.

I 359.

A concise exposition of the system of Sunnite *fiqh*, in 18 *bābs*, by 'Abdu'l-Laṭīf. It is the same work as the one described in IvASB 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 بكونيد که همه سپاس و ستایش الخ

Copied towards the end of the xii/xviii c.

Pl. 377; S 10 x 6; 7.25 x 3.75; ll 15, within *jadwals*. Rosy Or. pap. Ind. nast. Cond. tol. good. A *florist* on fly-leaves at the beginning.

361.

اختیار

Ikhtiyār.

II 501.

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 'Alī Khān, surnamed Ḥadhāqat Khān, at Muḥammadābād (f. 1v, bottom), at the command of Mr. John Knife (جان نیف). 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 *ḥadd*s (f. 19), and the second on *janāyāt* (f. 90). The work consists of quotations from the classical

treatises on the subject, in Arabic, with a Persian translation. Beg.

شکر و سپاس بیحد آن قاضی الحاجات را سرور که اله

Dated the 22nd Šafar 1219/the 1st (sic, really 2nd) June 1804.

Fl. 215; 8 12.25 x 7.25; 7.5 x 4; ll 15, within double jadhals. Or. pap. Ind. nast. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

362.

مسائل اربعین فی بیان سنۃ سید المرسلین

Masāyil-i-arba'in fi (dar) bayān-i-sunnat-i-Sayyidu'l-mur-salīn. Ia 238.

A treatise on the prescriptions of Sunnite *fiqh* connected with marriage and burial (در رسوم و شادی و ماتم). 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 بشرا اله

Copied at Rājpur, near Dehra Dun, by 'Ināyatū'l-lah, and dated the 23rd Rajab 1261/the 28th July 1845.

Fl. 68; 8 8.5 x 5.25; 6.5 x 3.75; ll 17, no jadhals. Or. greyish pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

3. Principles of Sunnite theology, moral doctrine, and forms of worship.

363.

معنی نامه

Mughnī-nāma.

II 330.

A treatise on the different observances of Muhammadanism according to Sunni doctrine, by 'Alī b. Faqīh Maḥmūd 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 Isma'īl of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932/1525-1526, at Panāla (f. 1, l. 2, l. 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 *bābs*: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 18v); III, on *namāz* (f. 79v); IV, on *zakāt* (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.

حمد و سپاس بیحد مرصع علیم جل جلاله اله

Several notes of religious contents on ff. 302-304v.

Dated the 12th Rajab 1268/the 2nd May 1852, at Madras, copied by Muḥammad Bahā'u'd-Dīn Jahrumī Nāyif.

Ff. 304: S 7.5 x 5.5; 5.5 x 3.5; ll 13, no *jadwals*. Eur. pap. Ind. naqt. Cond. good. Numerous notes on the margins.

364.

فصول اربعه

Fuṣūl-i-arba'a.

I 722.

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-īshmat Muḥammad Ma'sūm (b.) Bābā Samarqandī, apparently identical with the writer with a similar name, referred to in IvASB 970. He was writing towards the end of the X/XVIc. or the beg. of the XI/XVIIc. There are references to the *Nafahātu'l-uns*, *Ḥabību's-siyar*, etc., and the author mentions that his spiritual guide was one Sayyid 'Abdu'l-lah Balkhī, apparently belonging to the Naqshbandī affiliation (f. 31). The work is divided into four *faṣls*:

۱ در اعتقادات (f. 1v)

۲ در بیان احوال خلقای اربعه الم (f. 8)

۳ در بیان مذاهب باطله (f. 31)

۴ در بیان آنکه مذهب حق مذهب اهل سنت و جماعت

است و فرق ناجیه عبارت از ایشان است

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

الحمد لله ... اما بعد این مجموعه ایست در بیان عقاید بطریقه

تقاید ما ترویجیه الم

Dated the 27th Sha'bān 1190 (the 18th of Shāh 'Ālam), i.e. the 11th Oct. 1776, copied by Zakīyyūn'd-Dīn Kātib.

Ff. 38: S 8.5 x 6; 6.75 x 4; ll 27, no *jadwals*. Or. and Eur. pap. Ind. naqt. Cond. not good. Worm-eaten, repaired. Ff. 1-12 are of more recent origin, written by a different hand. Seal at the end.

365.

منتخب العقائد

Muntakhabu'l-'aqā'id.

II 144.

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 Jamāl b. Abi Turāb al-Badakhshī al-Hārithī, see IvASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmīr in 1016/1607-1608. This passage is not found in the present copy. Beg. as usual:

بعد از حمد و سپاس و ستایش ملک تلام النعم

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.

Ff. 114: 8 9,25 x 5,25; 7 x 3; ll 15, no jawwāl. Or. pap. Ind. nast. Cond. tol. good. Paper is decaying. Slightly worm-eaten. A few marginal notes and glosses. Notes and seals on f. 1.

366.

نافع المسلمين

Nāfi'u'l-muslimīn.

II 332.

A collection of useful notes on different subjects of Muhammadan dogma and practice, mostly in a catechetical form. The author calls himself (f. 1v) 'Abdu's-Salām b. 'Abdi'l-'Azīz Lāhūrī. He may be identical with Mullā '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.

حمد بپند مر خالقی را که وجود انسان را با حسن صورت النعم

On ff. 146v-148 there is *Ṣad 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 ... اما بعد! این صد پند سودمند دایم است که النعم

On ff. 148-149v there is *Rūz-nāma-i-hayāt-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.

روز نامه حیض عورات که سعد و نحس النعم

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c., by Shaykh Maḥmūd.

Ff. 149: 8 7,25 x 4,75; 5,75 x 3; ll 13, no jawwāl. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

367.

تكميل الإيمان

Takmilu'l-īmān.

II 150.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Haqq b. Sayfī'd-Dīn Dihlawī (d. ca. 1053/1643), see *IvASB* 1078. Beg. as usual:

الحمد لله... أما بعد... ميكويد فقير... عبد الحق الخ

Dated the 9th Rab. II 1128/the 2nd April 1716, copied by Najmu'd-Dīn Hasan b. Muhammad Husayn al-Qādirī.

• Fl. 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.

اساس الاسلام

Asāsu'l-islām.

II 327.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064 1653-1654 (see f. Iv, l. 5 from the bottom), by Mir 'Ābid (see f. 2, l. 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 محمود

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 xix/xviii c., by Ghulām Muhyī'd-Dīn b. Sayyid 'Abdu'l-Qādir رزى.

Fl. 35; 8.7,25 x 4; 5.5 x 2.25; II 17, within jadwals. Brownish Or. pap. Int. nast. Cond. not good. Worm-eaten, dirty. Numerous marginal and interlinear glosses. Seals on f. 1.

369.

اصول الايمان

Uṣūlu'l-īmān.

I 53.

A short treatise on the religious advantages of love cherished towards Muhammad, 'Alī, and their relatives. The author calls himself Muḥammad Sālim ad-Dihlawī al-Bukhārī, son of Muḥammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Haqq b. 'Abdu'l-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

XIXc. The work is divided into a *muqaddima*, 5 *fasls* (or *wasls*) and a *khātima*. The *muqaddima* is very short and deals with the enumeration of the sources on which the work is based. The first *fasl*, on love for Muhammad, beg. on f. 2v; II, on love for the *Ahl-i-bayt*, or the family of Muhammad in general, f. 6v; III, on love for 'Alī 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.

الحمد لله الذي أرجب معجبته أهل بيت النبي المصطفى

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 19th Safar 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 xiii/xix c.

Ff. 36; 8.8 x 5.25; 5.5 x 3.5; ll 14, no jadvahs. Or. pap. Ind. must. Cond. tol. good. Numerous marginal notes.

370.

مناقب القلوب

Manāfi'u'l-qulūb.

I 988.

A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qādī Shihāb'u'd-Dīn, Maliku'l-'ulamā', but there are no indications to facilitate his identification. The work begins abruptly:

باب اول در بیان مسائل اعتقادیه در محیط روایت است

But further on there is apparently no division into *bābs*, but only into short *mas'alas*, *mathalas*, *ahkām*, 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 Sha'bān 1249; the 21st Dec. 1833.

Ff. 49; 8.8 x 5; 6.25 x 3.5; ll 15; no jadvahs. Or. pap. Ind. must. Cond. tol. good. Slightly worm-eaten. Notes on the fly-leaves in the beginning.

C. Works belonging to the Shi'ite School of Islam.

1. Tradition.

371.

ترجمه چهل حدیث

Tarjuma-i-chihil ḥadīth.

I 514.

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 'Alī. At the end there are special discussions on this subject, mostly in caterbatic

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-Dhāwulī (usually az-Zāwulī) ad-Dawlatabādī (d. 849/1445, see Brock., II, 220). The *hadiths* are grouped under 10 *bābs*. Beg.

الحمد لله ... أما بعد، عرض ميدان بدو دوا نبوی الم

Dated the 10th Muharram 1103/the 3rd Oct. 1691.

Fl. 22; 8 11 x 5.5; 8 x 4; ll. 23, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

372. تنبيه الغافلین و تذکرة العارفين I 233.

A paraphrase of and commentary on the *Nahju'l-balāghat*, a treatise containing the apocryphal utterances of 'Alī. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Radiyyūn'd-Dīn Muḥammad Mūsawī, who is often also called Sayyid Sharīf Radī, 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 Fathu'l-lah b. Shukri'l-lah Kāshānī (f. 2), who died, according to R 1077, in 978/1570-1571. The *Kashfu'l-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.

الحمد لله الذي هدانا لهذا وما كنا لنهتدى (للهتدى) الم

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 Muḥammad 'Alī.

Fl. 402; 8 12.5 x 6.5; 8.25 x 5.5; ll. 17, within double jadvāls. 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. در مجلس

Dah majlis. II 362.

Shi'ite legends concerning the deaths of Muḥammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the *Rawḍatu'sh-shuhadā'* of Husayn Wa'iz al-Kāshifi (d. 910/1505),

but the exact date of composition remains unknown. Beg. as usual:

باز این چه شورش است که در خلق عالم است، الهی ... اما راویان
اخبار شدت آثار الهی

A bad copy, dated the 20th Dhī'l-Qa'da 1193/the 29th Nov. 1779, transcribed by Fayḍu'l-lāh of Wadā'pūr.

Ff. 53; 8 8,5 × 6; 7 × 4,25; ll 15, no jadwāl. Or. pap. Ind. nast. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

374.

کوه مراد

Gauhar-i-murād.

I 846.

The well-known work on Shi'ite tradition and theology in general, by 'Abdu'r-Razzāq b. 'Alī b. Husayn Lahijī Qumī (who wrote it between 1052 and 1077/1642-1667), see IvASB 1116. Beg. as usual:

کوه مرادی که خواص نکوت را از دریای حیرت الهی

Copied towards the end of the xii/xviii c.

Ff. 281; 8 9,5 × 5,5; 6,75 × 3,5; ll 13, within jadwāl. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten. Incidental marginal notes.

375.

مناقب مرتضوی

Manāqib-i-Murtaḍawī.

II 438.

The well-known laudatory biography of 'Alī, by Muhammad Ṣāliḥ al-Husaynī at-Tirmidhī, with the *takhalluṣ* Kashfī (d. 1061/1651), see IvASB 68. Beg. as usual:

خداوند عطا کن نشاء ذوق الهی ... معتمد مقدس لاس و سباس
بیتقاس مختص ذات الهی

Copied in the xi/xvii c. (ff. 411-418 are of newer origin).

Ff. 418; 8 11,75 × 8; 7 × 3,5; ll 14, within jadwāl. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. nast. Cond. of the original MS. is still good. Good vignette, faded and spoilt by repairs.

376.

مغنی الیقین

Manhaju'l-yaqīn

I 1014.

A treatise on the Shi'ite ethical doctrine, by 'Alā'u'd-Dīn Muhammad b. Abī Turāb Gulistāna (f. 2v, bottom), who completed it the 25th Shawwāl 1081/the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imām, Ja'far Ṣādiq.

See R 22. The work is divided into numerous sections dealing with various particular virtues; the *bābs* are not numbered. Beg.

روایع روح افزای حمدیکه مشام قدسیان الخ

Copied about the middle of the xii/xviii c.

Fl. 151; S 10.5 x 6.75; 7.5 x 4; ll 24, within double *jadwals*. Or. pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1231 AH. on f. 1.

377.

مجالس الحزان

Majālisu'l-ahzān.

I 883.

A Shi'ite book of tradition concerning the deaths of Muḥammad, Fāṭima, 'Alī, Hasan, and Husayn, in 10 *majlises*. The author calls himself 'Alī Aṣghar Khān. He dedicated his work to the grandson of Aurangzib, Prince Muḥammad Buland Akhtar (d. 1118/1706), son of Muḥammad 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.

چپس قدسی اساس و ستایش بیقیس سزاوار الخ

The *majlises* deal with: I (f. 3), on the spiritual advantages gained by deploring the fate of Husayn, etc. II (f. 17v), on the sufferings of Muḥammad at the hands of the Qurayshites, and on the death of Hamza. III (f. 26v), on Muḥammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on 'Alī'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 xii/xviii c.

Fl. 176; S 11 x 8; 9.5 x 4.25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Fl. 15v-17, 25v, 26, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

378.

مختار نامه

Mukhtār-nāma.

I 904.

Legends about the Shi'ite hero, Mukhtār 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 'Alī, Muḥammad Ibn Hanafiyya (see Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V, 1901, pp. 79 sq.). His rebellions in Kūfa,

about 66/685, were chiefly undertaken under the pretext of a revenge for the defeat of Imām 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 *rāwī* (who is here called خدایند اخبار), is Muhammad b. Ahmad ath-Thaqafi. The book is divided into 14 *majlises*, but the headings are omitted in all except in the 1st (f. 2), 10th (f. 124), 11th (f. 137), 12th (f. 150v) 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 Mukhtār's miraculous birth. Beg.

الصمد لله ... أما بعد؛ خدایند اخبار محمد بن احمد الثقفی رحمة الله عليه چنین گوید الخ

The story of Mukhtār is here given till his death, the date of which appears here as Ramaḍān 73/January 693.

A fairly good copy, dated the 23rd Ramaḍān 1059/the 30th Sept. 1649, written by M'r Muhammad Ja'far b. M'r Ahmad.

Pl. 171; 8 13 x 8,25; 7,25 x 4; ll 17, no *jadwāl*.—Or. pap. (new margins, Europ. pap.). Ind. met. and shikasta. 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.

در بحر المنقب

Durr-i-baḥrū'l-manāqib.

Γ 103.

A biography of 'Alī b. Abī Tālib, according to the ideas of Shī'ite tradition, by 'Alī b. Ibrāhīm, known as Darwish Burhān. Its full title is *Durr baḥrū'l-manāqib fi jadl 'Alī b. Abī 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 *Baḥrū'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 Hājji Khalifa, or in the *Kashfū'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 (Rāmī on ff. 4v, 6v; 'Attār on f. 4v). All this suggests that the work is of fairly early origin. Beg. as usual:

سپاس بیقیلس و ثغالی بی مقنبا حضرت حکیمی را الخ

It is divided into a *muqaddima* and 12 *bābs*, each subdivided into several *fasls*, *hujjats*, *manqabats*, etc., proving the excellence of 'Alī: 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; 7.5 x 3.75; ff 19, no fadwals. Or. pap. New margins (Europ. pap.). Ind. nast. Cond. not good, especially in the beginning. Worm-eaten and repaired.

380.

لب عین البکا

Lubb-i-'Aynu'l-bukā.

I 886.

A large collection of sermons dealing with the circumstances of the martyrdom of various members of 'Alī'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 *majlises*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد از (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'bān 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 'Alī Naqī Burājirdī who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

حمد و سپاس شایسته از قیاس معجزی القلمی را رواست الم

2. (ff. 112v-406, or, really,—401v?). *Lubb-i-'Aynu'l-bukā*. An abbreviated version of a larger work by Muḥammad Naqī b. Ahmad Burājirdī, also called 'Alī Naqī, 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 *fihris* (in two copies, one apparently the original draft of the second, ff. 1v-8v), is divided into 73 (or 74) *majlises*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *muqaddima* (ff. 115-116), with the heading:

Beg. of the preface : الحمد لله الذي خلقنا بلطفه من الماء النجم

Beginning of the first *majlis* (f. 116v, l. 2) :

رسولان ديار محضت و غم پیغمبران کشور النجم

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 1254/1838, the last (f. 398v) being the 13th Rab. II/the 6th July of that year.

Ff. 406: S 8.75 x 6; 7 x 3.5; ll 13, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Ff. 109v-112 and 183-184v are entirely or partly blank. A few notes on the margins.

381.

2. *Shi'ite fiqh.*

لوامع صاحب قرآنی

Lawāmi'-i-Šāhib-qirānī.

F 865,866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite *fiqh*, called *Man lā yahduruhu'l-faqih*, by Ibn Bābūya al-Qumī, or Abū Ja'far Muhammad b. 'Alī b. Husayn b. Mūsā (d. 381/991), see Brock, I, 187 (No. 4). The commentator, who calls himself Muhammad Taqī b. 'Alī, 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 1080/1650. It was prepared in obedience to the command of 'Abbās 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 *bābs* :

I vol. Beg.

حمدیکه اقلام اشجار و مداد بحار بر عصمت لیل و نهار النجم

On f. 225v begins the section on washing the dead :

الحمد لله ... یا بیست در بیان غسل میت النجم

II vol. Beg.

الحمد لله ... أبواب الصلوة ، باب الصلوة و حدودها النجم

On f. 200 :

الحمد لله ... باب سجدة الشکر و القول فيها النجم

The colophon of the first vol. gives the date of copying as 1098/1687. This seems probable, judging from the appearance of the MS.

2 vols. Ff. 343 and 280: S 10.25 x 6.75; 7.5 x 4; ll 24, no *jadwals*. Greyish. Or. pap. Persian nast. Cond. tol. good. Slightly worm-eaten. Marginal notes. Several seals on the initial folios.

382.

The same.

I 867.

A portion of the same work, called in the colophon جزء دوم, and on the fly-leaf جلد دوم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the *hajj* 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.

الحمد لله ... باب علل الحج، قال الشيخ مصنف هذا الكتاب ... و در بعضی نسخ علل الحج است الخ

Dated Jum. II 1092/June-July 1681, copied by 'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Aḥḥārī.

Fl. 364: 8 12.5 × 7.5; 8.25 × 4; ll 27, within *jadwāl*. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Fl. 204-211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

383.

تعقیقه الحسینیة

Tuḥfatu'l-Ḥusayniyya.

III 53c.

An exposition of the principal prescriptions of Shi'ite 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 excerptor, 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.

الحمد لله ... مخفی نماز که چون نماز بعد از معرفت الله تعالى الخ

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

Fl. 39: 8 9.25 × 6; 7.75 × 4; ll 19, no *jadwāl*. Or. pap. Ind. nast. Cond. not good. Injured by moisture. Marginal emendations.

384.

(مسائل فقیهه)

(Masā'il-i-fiqhiyya).

I 477.

A detailed exposition of the principles of Shi'ite *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 *Kashfu'l-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 *bābs*, but the headings of the sections are omitted in the text. Beg.

التحمد لله العلى الذى النعم ... و بعد، پوشيده نمائند كه النعم

Copied towards the end of the xii/xviii c. Fl. 202-228 have been added on different paper, by a different hand.

Fl. 228: S 9,5 x 7; 6,75 x 4,75; ll 13, within jawals. Or. pap. Ind. nast. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

385.

(مسائل فقهيه)

(Masā'il-i-fiqhiyya).

I 928.

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 Bāqir b. Muhammad Taqī al-Mūsawī (ar-Rashtī), who died in 1260/1844, see Br. Lit. Hist., IV, 410 and *Kashf al-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.

مقدمة فى اصول، سؤال، هرگاه شخصى تقليد النعم

On f. 100v there begins apparently another principal section:

كتاب الوقوف و الصدقات، الحمد لله الواقف على سراير عباده النعم

Copied about the middle of the xii/xix c.

Fl. 254: S 11,5 x 7,75; 8,5 x 5; ll 32, no jawals. Europ. pap. Pers. nast. Cond. tol. good. Slightly worm-eaten.

3. *Exposition of the principles of Shi'ite theology, its moral system, and religious practice.*

386.

ترجمه رساله اعتقاديّه

Tarjuma-i-risāla-i-fiqādiyya.

I 181.

A Persian paraphrase, with explanations, of the treatise *I'tiqādāt-i-imāmiyya*, of Abū Ja'far Muhammad b. 'Alī 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 مبین بانو سلطانم), and gives his own name as Abū'l-Faṭḥ 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 Abū'l-Fath Husaynī, who revised and edited the *Ṣifatu's-ṣafā* under Shah Tahmāsp Ṣafawī (930-984/1524-1576), see R 345. Beg.

بعد از معتمد رانیات کرم و اهب العطایا الخ

Copied in the xii/xviii c.

Fl. 41; 8.8,5 x 4,75; 6 x 2,75; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins. On fl. 40-40v the space is left blank, probably because of a lacuna in the original copy.

387.

حیوة القلوب

Ḥayātu'l-qulūb.

I 344.

The *second* vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Isfahānī (d. 1110-1111/1698-1700), see I v ASB 1123. Originally it is an epitome, in three vols., of the *Bihāru'l-anwār* (in 25 vols.), an Arabic encyclopædia 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. Merriek, 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 25th *bāb*. Beg.

الحمد لله والصلوة على عباده الذي اصطفى محمد وآله خير
الوزی، این کتاب رساله دوم است از کتابهای حیات القلوب الخ

Copied in the xii/xviii c.

Fl. 216; 8.11 x 6; 9,25 x 3,75; ll 27, no jadwals. Or. coloured pap. Pers. nast. Cond. tol. good. Worm-eaten. Incidental notes on the margins.

388.

عين الحیوة

'Aynu'l-ḥayāt.

II 537

The well-known exposition of Shi'ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see EIO 2668, Br 26 (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:

آلی حمد و جواهر ثناء تحفه بارگاه جلال کبریاء حکیمی که الخ

Dated the 12th Safar 1092/the 3rd March 1681. 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.

Fl. 482; 8.10 x 6; 7,75 x 4; ll 17, within jadwals. Old Europ. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Fl. 1-3 are of different origin. Marginal notes and glosses.

389.

حلیۃ المتقین

Hilyatu'l-muttaqin.

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 Majlisī, 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 *bābs* and a *khātima*. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى أنبيائه المرسلين الخ

Copied towards the beg. of the xiii/xix c. (here 1199 of the Faṣḥī era), by one Nazīru'd-Dīn.

Ft. 308; 8 9 x 5,75; 7 x 3,5; ll 18, no jadwals. Or. pap., except for ff. 1-7v, which are of quite modern origin, on Europ. pap. Ind. nast. Cond. tal. good. Worm-eaten. Incidental marginal notes. Seals, notes, and magical formulas at the end.

390.

حق اليقين

Haqqu'l-yaqin.

I 337.

The well-known exposition of Shi'ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, completed by him on the 1st Ramaḍān 1109/the 13th March 1698 (f. 527v). See R 33, etc. Ind. libr. Bh 122. Lith. Tehran, 1825. It is divided into six *bābs*. Beg. as usual:

الحمد لله الواحد الأحد الفرد الصمد الخ

Copied towards the middle of the xiii/xix c.

Ft. 527; 8 12,75 x 8; 10 x 4,5; ll 19, within double jadwals. Europ. pap. Ind. nast. Cond. good. A few marginal notes and emendations. Note on the fly-leaf in the beginning.

391.

(مجموعۃ رسائل مجلی)

(Majmū'a-i-rasā'il-i-Majlisī).

I 422.

A collection of several short treatises by Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see above Nos. 387-390), to which is added a list of his works, apparently by some one else.

1. (f. 1). *Fihrist-i-taṣnīfāt-i-ākhūnd 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 Majlisī. It

ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

تفصيل مؤلفات علامة العلماني عالم رباني علي محمد باقر مجلسي النعم

2. (f. 5v). *Risālatu'l-awzān*. A treatise on weights, in Arabic. Beg.

الحمد لله الذي ارتفع عن مطارح الألفاظ النعم

There are miscellaneous notes in Persian on ff. 18v-21v.

3. (f. 22v) *Mishkātu'l-anicār* (f. 24v, l. 13). A treatise on the excellence of the Coran (در بیان فضیلت قرآن), dedicated to Shāh Sulaymān Ṣafawī (f. 24v, l. 3), and divided into three *taneirs*, each of them being subdivided into several *kawaks*. The present copy is merely a fragment, breaking off at the end of the first *taneir*. Beg.

حمدی بسان نعمتهای بخشند وجود و حیات النعم

4. (f. 28v). *Tarjuma-i-ba'di ahādith*. A paraphrase and a commentary on several *hadiths*, in Shi'ite strain. Beg.

اما بعد، این رساله ایست در ترجمه بعضی احادیث شریفه که النعم

Collated, most probably shortly after the completion of copying, the 8th Dh'l-*Qa'da* 1180 the 7th Apr. 1767, at Faydābād.

Fl. 46: 8.9 x 5.75; 6 x 3.5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few emendations on the margins. Seals, dated 1204 AH.

392.

سبیل النجاة

Sabīlu'n-najāt.

III 82.

A brief and simple exposition of the system of Shi'ism, chiefly dealing with the technical details of prayer and other religious practices. The author, Ahmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Isfahānī al-Balūshānī (f. 2), completed it in 1226/1811, at 'Azimābād (f. 313v), and dedicated it to Muḥammad 'Alī Khān Qājār (f. 4v). See IVASB 1128. Beg.

الحمد لله الذي جعل أبواب الصلوة مغنيم خوالين النعم

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

Fl. 314: 8.8.75 x 6; 6 x 3; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few notes on the margins. Fol. 1 is of modern origin.

393.

مدمة الاجتهاد

Madhammatu'l-ijtihād.

II 428.

An incomplete copy of a very interesting treatise, dealing with the question of *ijtihād* 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

مقدمة الاجتهاد مع جذر رأس جماعة اهل العناد. 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 Astrābādi (d. 1033/1623-1624) and Muhammad b. Hasan al-Hurr al-'Āmilī (d. 1099/1688). According to the preface, the book is divided into a *muqaddima*, three *bābs*, 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 *faṣls*, 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.

نخبر بکونک محموداً فی کل فعالک الهم ... اما بعد . بقدر فقیر ائیم
و لاجی رحمت خداوند الهم

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:

(f. 3v) مقدمه مشتمل بر چند فایده، فایده اولی، بدانکه علماء الهم
(f. 20) باب اول در ذکر حجّت (here حجیت) کتاب مستطاب، و در
آن چند فصل است الهم

Copied in the beg. of the xiii/xix 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. 50).

Pl. 80; 8 12,75 x 8; 8,5 x 5; Il 19, no *jadwāl*. Or. and Europ. pap. New margins in the older portion. Ind. nast. Cond. not good in the first half, but good in the second.

394.

(رساله در اصول)

(Risāla dar uṣūl).

I 671.

A treatise on the elementary principles of Shi'ite theology. On f. 3v, bottom, it is called *ʿUmūda*, but this title is written in a way which suggests that it 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.

حمدی بیحد موجودہ کہ ہمکی موجودات الہی

Copied towards the end of the xii/xviii c.

Pl. 42; S 8.25 x 5; 0.25 x 3; ll 13, no jawwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1145 AH.

395.

تحفة الأبرار

Tuḥfatu'l-abrār.

I 140.

A Shi'ite treatise on the details of the prayer, by Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is *Tuḥfatu'l-abrār al-muttaḥat min āthārī'l-a'immati'l-athār* (f. 2, top); it is divided into a *muqaddima*, several *bābs*, and a *khātima*, as stated in the preface, but in the text there is probably no regular division into *bābs*. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

الحمد لله الذي توحد بالملك فلا ند له في ملكوت سلطانه الهم

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

Pl. 114; S 12.25 x 7.5; 0 x 4.5; ll 13, no jawwala. Or. pap. Ind. nast. Cond. fairly bad; worm-eaten and repaired. Emendations on the margins. A seal, dated 1204 AH., on f. 1v, and another on f. 1.

D. Controversy.

396.

منهج الفاضلین

Manhajū'l-fāḍiīn.

I 1013.

A defence of Shi'ism and the correctness of its doctrines. The author, Faḍilu'd-Dīn Muḥammad b. Ishāq b. Muḥammad al-Ḥamawī, wrote this book in 937/1530-1531 (as may be seen from a chironogram appended on f. 213, منهج مذهب امامی, and from the statement in the *Kashū'l-hujub*, p. 568), and dedicated it to Shāh Tahmāsp, the Safawide (930-984/1524-1576). The book is divided into a *muqaddima*, five *bābs*, and a *khātima*:

(f. 6v) مقدمه، در بیان معتقد امامیه اثنا عشریه الهم

(f. 7v) باب اول، در بیان آنکه مذهب امامیه واجب الاتباع است الهم

(f. 57v) باب دوم، در ادله که دالست بر امامت حضرت امیر المؤمنین

علی بعد از حضرت سید المرسلین

(f. 130v) باب سيوم "در ادلة امامت باقی ائمه اثنا عشر اله" (f. 141) باب چهارم "در کیفیت بیعت کردن مردم بر ابو یکر امامت اله" (f. 163) باب پنجم "در ذکر ادلة که مضافان ایران کرده اند بر عم خود بر امامت ابو یکر و رد آن اله"

All these *bābs* are subdivided into many *fuṣṣ*, *mabḥaṯhs*, *manḥaṣṣ*, etc. Beg.

الحمد لله ذي اللطف و الاحسان و الفضل و الامتنان اله

The last folio is badly damaged, almost half of it having been torn away. From what remains it may be concluded that the MS. is dated the 22nd Šafar 1070/ the 8th Oct. 1659, and that it was transcribed in Kashan.

Ft. 213; 8 10.5 x 7; 7 x 3.75; 11 17, no judgments. Or. pap. Ind. nat. Cond. not good. Worm-eaten. A few marginal emendations. A note on f. 1.

397.

رساله حسنيه

Risāla-i-Ḥasaniyya.

I 871.

A defence of the principles of Shi'ism, in the form of a tale about a woman, called Ḥasaniyya, or Ḥusaniyya, or Ḥusayna, who took part in disputes with various Sunnite divines in the presence of Hārūn'r-Rashīd, and overcame them by her arguments. The author of this tale calls himself Ibrāhīm b. Waliyyi'l-lah Astrābādi (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 Safawide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of Husayn b. 'Alī Rāzī). Beg. as in the British Museum copy:

الحمد لله الذي من علينا بمعرفة الانبياء والائمة اله

The original and greater portion of the MS. dates from the xi/xvii c.: ff. 17-19, 50-67 are dated 1265/1848-1849.

Ft. 67; 8 8.75 x 4.75; 6 x 2.75; 11 17, within judgments. Or. and Europ. pap. Ind. nat. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

398.

(فقه مذاهب خمسة)

(Fiqh-i-madhāhib-i-khamsa)

III 85.

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.

در فقه مذاهب خمسہ، شیعہ و حنفیہ و شافعیہ و حنبلیہ و مالکیہ، و آن
مشمول بر چند کتاب است، اول کتاب طہارت و آن چند فصل است الخ

Copied, 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).

*Fl. 113v-302; 8 9.75 x 6; 6.75 x 3.75; ll 21, no *jadwala*. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

399.

(مجموعہ)

(Majmū'a).

Ia 159.

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). *Ma'rifatu'l-madhāhib*, by Maḥmūd Ṭāhir Ghazālī. A short note, divided into two *bābs*, 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.

الحمد لله الم محمود الظاهر المعبود الباطن و الظاهر الخ

2. (f. 5v). *Ma'rifatu'd-dunyā*, by 'Alī b. Ḥusāmī'd-Dīn Muttaqī (d. 975/1567), on the different kinds of worldly goods, see R 873. Beg.

الحمد لله الذي جعل الدنيا منظره الآخرة الخ

3. (f. 8v). *Maktūb-i-Sayyid Aḥmad*. A letter, of Sufiic-religious contents, from Sayyid Aḥmad to one Miḡān Shaykh Mukarram.

Copied by Ghulām Farīd, son of Barkhūrdār Chishtī, the last treatise being dated the 1st Rajab 1113 (the 2nd Dec. 1701).

Fl. 10; 8 7 x 4; 6 x 3.25; ll 21, within *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

400.

رد الممکیرین

Raddu'l-munkirīn.

III 31.

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ilaḥdād (f. 1v, bottom), who is here called Shaykhu'l-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 Qāsimi Gunābādī (d. 979/1572), or, indeed, any other less-known poet who used this *takhalluṣ*. Beg.

الحمد لله الذي أخرجني من الظلمات إلى النور

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

Ff. 22; 8.6 x 3.75; 4.5 x 2.25; II 13, within jarwala. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401.

تحفة اثنا عشرية

Tuhfa-i-ithnā 'ashariyya.

II 152.

A large controversial work, dealing with a refutation of Shi'ism. The author, Ghulām Ḥakīm b. Quṭbī'd-Dīn Aḥmad b. Abī'l-Fayḍ Dihlawī, mentions in his preface that Shi'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 XIIc. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 *bābs*:

- 1 (f. 3) در کیفیت حدوث مذهب تشیع و انشعاب آن بفرق مختلفه
 - 2 (f. 34v) در مکاید شیعه و طرق اذلال و حیلله هلی تبییس
 - 3 (f. 111v) در ذکر اسلاف شیعه و علما و کتب ایشان
 - 4 (f. 126v) در احوال اخبار شیعه و ذکر روایة ایشان
 - 5 (f. 149) در الهیات
 - 6 (f. 163) در فروع (sic) (در بحث نبوة و ایمان بالنبی)
 - 7 (f. 175v) در امامت
 - 8 (f. 220v) در معاد
 - 9 (f. 234v) در مسائل فقهیه
 - 10 (f. 246v) در مطاعن خلقای ثلثه و ام المؤمنین و دیگر صحابه
 - 11 (f. 307) در خواص مذهب شیعه
 - 12 (f. 337v) در قول و قیام
- (f. 352v) خاتمه

The book contains a refutation of Shi'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 وكفى وحلام على عبادة الدين اصطفى ... اما بعد ميروند

بقده درگاه قادر قوي حافظ النعم

The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a *fihrist*, and a short *risāla* with the title *Su'ālāt-i-ashar*, by Shāh 'Abdu'l-'Aziz Dihlawī, also of controversial contents. It was copied the 12th Rab. I 1233/the 19th Febr. 1818, by 'Alī Hasan al-'Alawī, at Lucknow. Beg.

سوال اول انكدة فرقہ اعلمیہ كہ فی زمانہ النہ

Additional notes of religious contents on a fly-leaf at the end.

Dated the 25th Jun. II 1214/the 24th Nov. 1799.

Pl. 332; 8 12 x 7.25; 9.25 x 4.75; ll 21, no *jadwāl*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402.

كشف الشبهة عن حكم المتعة

Kashfu'sh-shubha 'an ḥikami'l-mut'a.

III 53b.

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-ithnā 'ashariyya*, see No. 401, here. The author calls himself Jānī b. Muḥammad 'Alī b. Muḥammad 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 ارسل محمداً لارشاد الامة النج

A bad copy, hopelessly injured by moisture: it is apparently incomplete at the end. Transcribed in the beg. of the xiii/xix c.

Pl. 12; 8 9.25 x 6; 7 x 4; ll 21, no *jadwāl*. Or. pap. Ind. nast. Cond. very bad.

VIII. SUFISM.

403.

كشف المحجوب

Kashfu'l-mahjūb.

II 175.

The well-known treatise on Sufism, by (Abū'l-Hasan) 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Hujwiri (d. ca. 465/1072-1073). For references, etc., see IvASB 1149. The copy is apparently complete. Beg. as usual:

بِذَا أَنَا مِنَ لَذِكْ رَحْمَةِ اللَّهِ ... الصمد لله الذي كشف لولايته الخ

Copied in the end of the xii/xviii c. Fol. 1 is of recent origin.

Ff. 205; 8.9 x 4.75; 6.5 x 3; ll 17, no judwals. Or. pap. Ind. nast. 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.

ترجمة مناج العبدین

Tarjuma-i-Minhāju'l-'ābidin.

II 198.

1. A Persian paraphrase of the *Minhāju'l-'ābidin*, a Sufico-ethical treatise by the famous Zaynu'd-Dīn Abū Ḥamid Muḥammad b. Muḥammad al-Gazālī at-Tūsī, d. 505/1111, composed by him in Arabic, see IvASB 1165. It is divided into seven 'uqbas: 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:

حمد مر خدا را که ملک حکیم است و جواد کریم است الخ

2. On ff. 84v-93v there is a short treatise, called in the colophon *Risāla-i-Imām Muḥammad al-Ghazālī*. It is a Persian paraphrase of Ghazālī's Arabic treatise *Ayyuhā'l-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:

الصمد لله (sic) ... اما بعد بدانکه یکی از جمله شاگردان خواجه اعمام

تلامذت الزمان حجت الاسلام ... الغزالی الخ

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

Ff. 93; 8.9 x 6; 7.5 x 3.5; ll 17-23, no judwals. Or. pap. (different). Ind. nast. 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.

کیمیای سعادت

Kimiya-i-sa'adat.

I 843.

The famous Sufico-religious and ethical treatise by the same Abū Ḥamid Muḥammad Ghazālī, see IvASB 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second *Rukn* and a portion of the third (out of the four *Rukns* into which the work is divided) are lost. Some folios towards the end are damaged. Beg. as usual:

شکر و سجاس فراوان بعدد ستاره آسمان و قطره باران النج

A good old copy, with archaic orthography (ذ for ذ after long vowels, etc.), transcribed by Aḥmad b. Ibrāhīm b. Aḥmad Shādhānī an-Nā'ini, in 737/1336-1337 (see f. I, where the title of the book is given, and in the colophon of the third *Rukn*, on f. 133v).

Pl. 214; S 11 x 7,25; 9 x 5,5; ff 27, no fadwals. Good old Or. pap. Old Persian nast. 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.

سوانح

Sawāniḥ.

III 59.

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 *fasls*. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines:

کتاب سوانح باختر رسیده که خواننده را عشق آورد مزید

but it is not clear whether this *bayt* 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 Aḥmad 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 *Sawāniḥ al-'ushshāq*, of which this one may be a paraphrase. Beg.

قال الشیخ الإمام اجل احمد بن محمد الغزالی ... چقد فصل

ثبت افتاد چنانکه تعلق بهیچ جانب ندارد و در حقیق عشق و احوال

و اثرهای عشق الهی

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 *Lawā'ih*, is described.

Copied probably in the beg. of the xii/xiii c.

*Fl. 40v-73v; 8.6 x 3.75; 4.5 x 2.25; ll 13, within *jadwāl*. 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:

كَلَّمَ السَّوَانِحَ فِي الْعَشَقِ وَالْعَاشِقِ وَالْمَعشُوقِ مِنْ مَقَالَةِ شَيْخِ الْمُشَيِّخِ
قُطْبِ الْأَوَّلِيَّاتِ سِرِّ اللَّهِ فِي الْأَرْضِ أَحْمَدُ نَزَالِي رَحِمَهُ اللَّهُ عَلَيْهِ السَّلَامُ

The book itself begins as in the preceding copy:

قَالَ رَضِيَ اللَّهُ عَنْهُ: جَدَّدَ فَصْلَ اثْبَاتِ اثْبَاتِ الْإِيمَانِ

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

Fl. 39; 8.10 x 6.5; 6.5 x 3.75; ll 13, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

408.

تَمَهِيدَاتٌ عَمَّا فِي الْقَضَا

Tamhīdāt-i-ʿAynu'l-quḍāt.

I 231.

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166, also called *Zubdatu'l-haḡū'iq fī kashfi'd-dagā'iq*, by 'Aynu'l-quḍāt of Hamadān, with his full name Abū'l-Ma'ālī 'Abdu'l-Jah b. Muhammad al-Miyānājī (d. 533/1138-1139). The ten chapters, each called *tamhīd-i-aḡl*, into which it is divided, begin: I on f. 1; II on f. 6v; III on f. 13; 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. 6 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 Ramaḡān 1186/the 23rd Fehr. 1767, copied by Shīkh Bahām.

Fl. 112; 8.8.75 x 4.75; 7 x 3; ll 21, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and moisture.

409.

ترجمہ غنیۃ الطالبین

Tarjuma-i-ghunyat-u't-tālibin.

II 196.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufic work of 'Abdu'l-Qādir Jilānī (d. 561/1166). The original title of the work is *Al-ghunyat li-tālibi tarīqi'l-Haqq*, see Brock, I, 435. The present translation contains only the second half of the treatise, namely: a portion of the *bāb* on Sufism in general (فی التصوف, cf. Ahlwardt, 2836) which begins on f. lv; on mystical training (فی صحبة الإخوان), beg. on f. 23; on intercourse with different classes of people (و الصعبة مع الأجانب و كيفية الصعبة مع الأغنياء و الفقراء), beg. on f. 51; on Sufic virtues (f. 103v) (without a heading), here:

باب يشتمل على بيان المجاهدة و التوكل و حسن الخلق الخ

The name of the translator and the date of completion are not mentioned. Beg. abruptly:

کتاب آداب المریدین و الفقراء الصادقین، عالمی الصوفیة، در بیان آداب

مریدان و فقراء که اهل صدق اند الخ

Copied in the beg. of the xix/xviii c. (here only Monday, the 19th Jun. 1, without the date of the year), by Muhammad Šālīb.

Fl. 179; 8 7,5 × 4,75; 5,5 × 2,5; ll 15, within double jadvāls. Brownish Or. pap. Ind. unast. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410.

شرح رسالہ غوثیہ

Sharḥ-i-Risāla-i-Ghauthiyya.

II 197.

A translation of, and a commentary on the *Ghauthiyya* 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 Muḥṣin Shāh Šiddīqī (here بصدیقی) al-Qādirī al-Baḥrajānī (البهرجانی), cf. f. 2, ll. 6-7. Beg. as usual:

حمد بیحد و ثناء بیحد مر حضرت بی نیازا که الخ

Dated the 9th Rab. II 949 (?)/the 23rd July 1542, copied by Shāh 'Abdu'l-Latīf Qādirī, at a place called Aynagar (?).

Fl. 129; 8 9 × 5; 6,5 × 2,75; ll 11, no jadvāls. Or. pap. Bold and clear Ind. unast. Cond. fairly good; slightly injured by moisture.

411.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 49.

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. 1v-370v). *Maḥfūzu'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, 'Afīfu'd-Dīn b. al-Mubārak. In the Berlin copy there are 62 *maḥlisas*. 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 *maḥlis* is not marked with a special heading, and the first *maḥlis* as given here is in fact the second in the Berlin MS. Beg.

نسب سيد اولياء الله عز وجل الشيخ الى محمد النبي

Beg. of the first *maḥlis* (f. 2, top):

الاعتراض على الحق عز وجل النبي

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.

2. (ff. 371v-372v). *Al-munājāt min Amiri'l-mu'minin 'Alī*. A religious poem, in Arabic, attributed to the fourth khalif, 'Alī, the same as described in Ahlwardt, 3900. Beg.

ك الحمد يا ذا الجود والعبد والعلى النبي

3. (ff. 372v-373). (*Shajara-i-Qādiriyya*). The spiritual pedigree of some local branch of the Qādirī 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'; Muhammad Burqa'-pūsh; Kabīr Muhammad (or Badr); Ḥafiz 'Aynu'l-mulk; Muhammad Sharafu'l-Haqq.

4. (ff. 373v-392). *Qasā'id*. Four *qasidas*, in Arabic, ascribed to the authorship of 'Abdu'l-Qādir. The first one is a long poem called *al-Ayniyya*, i.e., rhyming in ع. Beg. of the introduction:

مدد القصيدة الوحيدة أدب الغريدة النبي

Beg. of the 'Ayniyya (f. 374):

فؤاد به شمس المعجزة ساطع وليس لنجم العزل فيه موافع

5. (ff. 392-392v). *Al-asmā' li's-sultān* . . . 'Abdu'l-Qādir al-Jilānī. Honorific titles of 'Abdu'l-Qādir.

6. (ff. 393v-415v). *Lughāt-i-Malfūẓū'sh-sharīf*. 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.

خط انداخت، بعضی پر کرده شود، الخ

7. (ff. 416-416v). A prayer, in Arabic, invoking the blessings of the Qādirī pīrs (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.

8. (ff. 417v-428). *Makṭūbāt-i-'Abdu'l-Qādir Jilānī*. A Persian version of 'Abdu'l-Qādir's letters on religious matters. Beg.

مکتوبات بقدری حضرت ... عبد القادر جیلانی ... مشتمل بر دو بیت

هفتاد پنج آیت قرآنی، مکتوب اول، ای عزیز چون برون شود الخ

9. (ff. 428v-446). *Tasbīḥu's-salāt wa'l-istikhāra*. Magical prayers, current amongst the Qādirīs, helping to evoke Khidr, or *abdāls*, etc. Beg.

بدان سعادت الله ... سند استخاره از خرقه قادیه الخ

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.

الم صل علی محمد ... صلاة التسبیح، متفواست در بعضی نسخ الخ

11. (ff. 456-458). Several medical prescriptions, in Persian; a prayer, in Arabic.

A good calligraphical copy, dating apparently from the 14/17th c.

Ft. 458: 8.9 x 5; 5.5 x 2.75; ff 15, within double jawals. On pap. Good Ind. nast. Cond. good; paper of some folios crumbles along the jawal lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. iv, 371v, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 59 *surahs* in No. 1.

412.

رساله در وصول الی الله

Risāla dar wuṣūl ilā'l-lah.

la 112.

A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu'd-Dīn Kubrā, or Ahmad b. 'Umar al-Khiwāqī, Abū'l-Jānāb (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 Kubrā is mentioned only in the heading, not in the text: the name of the translator does not appear at all. Beg.

اتلم ان الوصول الى الله تعالى ثلثة انواع الهم ... الى عزيز طالب را
بايد كه از محضات خود قلمي شود الهم

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the *Ar-risālatu'l-ghaṭhiyya*, by 'Abdu'l-Qādir Jilānī (cf. above, No. 410), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the *Ghaṭhiyya*, the colophon of which is dated 983/1575-1576; transcribed by Darwish Muhammad al-'Abd as-Sultān 'Alī b. Sultān Ahmad b. Sultān Gulshānī.

Fl. 6; S 6×4; 4,5×2,75; ll 17, no *jadwala*. Old Western pap. Turkish (?) nast. Cond. good.

413.

فوائد السالكين

Fawā'idu's-s-likīn.

II 168.

Discourses of the famous Chishtī saint, Qutbu'd-Dīn Bakht-yār Ūshī (d. 633-635/1235-1238), by his disciple and successor, Farīdu'd-Dīn (Mas'ūd) Ajūd'hanī (here أجود غنى), whose surname was Ganj-i-Shakar (d. ca. 664/1265-1266), 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، این سلوک اسرار الهی و این فوائد
ذا منقحی التوار الهم

Dated the 11th Jan. I 1121/the 19th July 1709.

Fl. 14; S 6,75×4; 5,25×2,5; ll 19, within *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

414.

مقصد الاقصى

Maqṣadu'l-aqṣā.

II 181.

The well-known Sufic treatise by 'Azīz b. Muḥammad an-Nasafī, d. 661/1262-1263, see I^vASB 1179 (2), where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، چنين كويد اضعفت الضعفاء خدام الفقراء عزيز
بن محمد النسفي الهم

Dated the 28th Shu'bān 1139/the 24th Oct. 1775.

Fl. 48; S 8,25×5; 6,25×3,5; ll 13, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few marginal emendations.

415.

مبدأ و معاد

Mabda' wa ma'ād.

I 450.

A short theosophical treatise on the macrocosm and microcosm, by the same 'Azīz b. Muḥammad an-Nasafī (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 *bābs*, subdivided into numerous *faṣls* and *asṣls*: I (f. 2) *در بیان معنویت عالم کبیر*, and II (f. 22) *در بیان عالم صغیر*. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise:

الحمد لله ... أما بعد * چنین گوید اضعف الضعفاء و خادم الفقراء عزیز
بن محمد الفسفی ... که جماعت درویشان الخ

Copied towards the end of the xii/xviii c.

Fl. 38; 8 10 x 6.5; 7 x 4; ll 15, no *jadwāl*. Brownish Or. pap. Ind. mast. Cond. fairly good. A few emendations on the margins.

416.

اوجاف الاشراف

Awṣāfu'l-ashrāf.

I 93.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru'd-Dīn Muḥammad b. Muḥammad Tūsī (d. 672/1273-1274), see IvASB 1182. The present copy corresponds only with ff. 1v-17 (top) of that copy, E 25, breaking off at the middle of the second *bāb*. Beg. as usual:

سپاس بیقیاس بار خدائی را بسبب آنکه الخ

Copied in the xii/xviii c.

* Fl. 1-7v; 8 10.5 x 6.25; 8 x 4.25; ll 19, no *jadwāl*. Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired.

417.

فیہ ما فیہ

Fīhi mā fīhi.

II 169.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalāl'u'd-Dīn Muḥammad b. Muḥammad Balkhī, or, as he usually is called, Jalāl'u'd-Dīn Rūmī (cf. above, No. 207 and IvASB 490 where references to the literature about him are given), who died at Iconium (Qunīya) 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. 1v) to Rūmī's own son, Sultān Walad, Bahā'u'd-Dīn Ahmad, who was also a poet and the author of several *mathnawī* poems, and died in 712/1312-1313 (cf. IvASB 547). The allusions in the text (where Sultān 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 Fātiḥ, 5296). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tebrān, 1334/1915-1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, *ḥadīths*, 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 *Mathnawī*; 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 Mu'innu'd-Dīn Parwāna; some of his sons: Bahā'u'd-Dīn Sultān Walad; Salāḥu'd-Dīn (f. 71, etc.), a disciple of Rūmī; Shamsu'd-Dīn Tabrizi (referred to as already dead); Rūmī'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 *mujallads* (pp. 330 and 194). The first is divided into 66 *fasls*; in the second they are not numbered. Almost every *fasl* is subdivided into several *ḥikāyats*. The present copy corresponds only to pp. 2-188, l. 7 (f. 85v); there are also many lacunae or 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).¹ The text in both versions does not always coincide literally. The division into *fasls* is different; often what is marked as a *fasl* in the lith. ed., appears here as a *ḥikāyat*: ff. 15v (IV in the lith. ed.); 18v (VI); 24v (VIII); 26v (IX);

¹ These lacunae are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.

49 (XV); 68v (XXI); 69v (XXII); 80 (XXIX); 80 (XXX). There are also *faṣls* in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the *faṣls* 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 *faṣls* are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

1. f. 7v—I.	9. f. 34v—XII.	17. f. 65—XIX.
2. f. 10v—II.	10. f. 39v—not marked.	18. f. 68—XX.
3. f. 13—III.	11. f. 42—XIII.	19. f. 71v—XXIV.
4. f. 16v—V.	12. f. 48—XIV.	20. f. 74—not marked.
5. f. 21v—not marked.	13. f. 50v—XVI.	21. f. 75—
6. f. 23—VII.	14. f. 56v—XVII.	22. f. 84—XXXI.
7. f. 28—X.	15. f. 58v—not marked.	23. f. 86v—not marked.
8. f. 30—XI.	16. f. 61—XVIII.	24. f. 87v—

The introduction, mentioned above, is different from the *dibācha* in the lith. edition. It begins:

الحمد لله... أما بعد... إني رسالة موسومة ليست به فية ما فيه إز كلام مولانا
جلال الدين محمد بلخى المشهور بمولانا رومي التم

Beg. of the treatise itself (f. 3):

بسم الله... إني رسالة كنجينة اسرار الهيست... قال النبي صلى الله عليه وسلم
شر العلماء من زار الامراء التم

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسماة بغيره ما فيه وهو فصول كل فصل يقبل عن كلمات
مروية عن حاكم الروم المسمى ببيروانه وتوصل آخر الكلام الى المعارف والحكم
بعون الله تعالى وحسن توفيقه*

On f. 1 there is an anecdote about Rūmī extracted, according to a subscript, from the *Manāqibu'l-ārifin* (see IVASB 240). 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; 8 8,3 x 4,75; 6 x 2,75; ll 14, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418.

لمعات

Lama'āt.

III 59.

The well-known Sufic treatise by Fakhru'd-Dīn Ibrāhīm b. Shahrīyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686–688/1287–

1289, see IVASB 1185, where references to other catalogues are given. Beg. as usual:

الحمد لله الذي نور وجهه حبيبه بتجليات الجمال

Copied in the xii/xviii c.

* Ff. 1v-40; S 6x3.75; 4.5x2.25; ll 13, within jaldwals. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419.

(رسائل افضل كاشي)

(Rasā'il-i-Afdal-i-Kāshī).

I 492.

Two treatises of Afdalu'd-Din Muhammad Kāshī (d. 707/1307-1308), with a preface and a note on his biography, by different authors:

1. (ff. 1-3v). *Dibācha*. 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.

نیایش دادار و ثنائیش (sic?) چنانکه شاید و چندانکه باید اله

2. (ff. 4-22). *Madāriju'l-kamāl*. The well-known theosophical treatise by Afdalu'd-Din Muhammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight درکشایش, 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.

بنام خدائی که جز او خدائی نیست آثار هر چیز اله

Beg. of the first *gushāyish* (f. 5v):

کشایش در اول که کوهر مردم و آنچه او را ست اله

3. (ff. 24v-34v). *Rahanjām nāma*, by the same Afdal Kāshī, also dealing with theosophical and psychological matters, divided into three *guftāra*, see EIO 1921,6; 1922,15; EB 1445,3; R 830, etc. Beg.

الله الحمد اهل الحمد و ولید و مقبل اله

4. (ff. 35v-38v). (*Dhikr-i-Afdalu'd-Din 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 Afdal himself and

from Naṣīrū'd-Dīn Tūsī. The date of his death is given (f. 38v) as Rajab 656 March.-Apr. 1268. Beg.

ذکر واقف حقایق سبحانی خواجہ افضل الدین کاشانی سرور علما
و فضلاء امامیہ النجف

Copied towards the end of the xii/xviii c. This is probably only a portion of the original *maḥmūdī*, because in a *fihrist* at the end of the preface (f. 3v) other works also are mentioned, such as *Minkhājū'l-mubīn*, *Faḍl-i-Hermes*, and *Inshā'-nāma*.

Ff. 38: 8 10,75 x 6: 8,5 x 4,35; II 21, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Ff. 1v, 22, 24v, 31, and 38 are of more modern origin. Ff. 22v-24 are blank. A few marginal notes.

420.

(رسالہ عرض)

(Risāla-i-'araḍ).

I 917.

Another theosophical treatise by the same Afdalū'd-Dīn Kāshī, 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 *Madārīju'l-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):

رسالہ طبعیات کہ خواجہ افضل الدین کاشانی تصنیف نموده

The name of the author is apparently not mentioned in the text. The treatise is divided into four *عرض*: I (f. 4) *عرض اجسام*; II (f. 14) *عرض کفشدگن*; III (f. 18v) *عرض دانش*; IV (f. 33v) *عرض داندگن*. Beg.

خداوند بفرزندی جود و قیوم وجودت کہ جان بوی جونا النجف

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.

Ff. 41: 8 10,75 x 6: 8,25 x 4; II 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few emendations on the margins.

421.

نزهة الأرواح

Nuz'hatu'l-arwāḥ.

I 1042.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or, to give him his full name, Ruknu'd-Dīn Ḥusayn b. 'Alīm b. Abī'l-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed *Mir Fakhru's-sādāt*, who died after 729/1329, see IvASB 1188. Out of the 28 *jaṣṣa* 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, l. 8 in E 205 (IvASB 1189).

The initial leaf, as well as several folios in the middle, are re-written on different paper in a vulgar handwriting. Beg. (modern) as usual:

بتوفیقش چو دیدم روشن آواز، سخن را هم بفامش کردم آغاز، الخ

The bulk of the MS. was probably copied in the xi/xvii c.; the restored portions belong to the xiii/xix c.

Fl. 74: S 6.25 x 4.25; 3.75 x 2.25; ll 13, within *jadwala*. Or. pap. Good Khurasani nast. Cond. not good. Worm-eaten. A few notes and emendations on the margins.

422.

مصباح الهداية و مفتاح الكفاية

Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat.

I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the *Awāriḥu'l-ma'ārif*, by Shihābu'd-Dīn Abū Ḥafṣ Umar b. Muḥammad as-Suhrawardī (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 Mahmūd b. 'Alī 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 *bābs*, each subdivided into 10 *faṣṣ*l:

- ۱ (f. 3v) در بیان اعتقادات متصوفه
- ۲ (f. 14) در بیان علوم
- ۳ (f. 22v) در معارف
- ۴ (f. 37v) در بعضی اصطلاحات صوفیان
- ۵ (f. 44) در مستخصات متصوفه
- ۶ (f. 63v) در آداب
- ۷ (f. 95) در اعمال
- ۸ (f. 117v) در بیان حقیقت خلق
- ۹ (f. 128) در بیان مقامات
- ۱۰ (f. 142v) در بیان احوال و ختم کتاب

Beg. of the treatise, as usual:

حمدی که لغات صدق و نقیصات آن اخلاص الخ ... اما بعد، این
مختصریست مشتمل بر ذکر مبدئی و اصول طریقت الخ

Dated the 8th Rajab 1180/the 10th Dec. 1766, copied by Rabi' b. Sharafu'd-Dīn Alunad.

Fl. 153: S 8.5 x 5.5; 7 x 3.75; ll 21, no *jadwala*. 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.

سلک السلوک

Silku's-sulūk.

I 496.

The well-known Sufi treatise by Diyā'u'd-Dīn Nakhshabī, 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 *عن* عزیز من, or *دریوش*, or *بشنو بشتو*. 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:

حکم فقرا نکیسه از ملک درویش را خزینه از

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

Fl. 114; 8.8 x 5.25; 6.25 x 3; ll 13, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424.

انیس الغرابة

Anisu'l-ghurabā'.

I 91.

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 *غریب* (ff. 4, 5, 8, etc.); the traces of archaic original diction of the work; the fact that Chiragh-i-Dihli is mentioned without this surname, simply as Nasīru'l-Haqq wa'd-Dīn Mahmūd (f. 36), and specially styled a *khalīfa* of Nizāmu'd-Dīn (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 Nizāmu'd-Dīn's pupil Burhānu'd-Dīn Gharīb (d. the 12th Šafar 732/the 14th Nov. 1331). Unfortunately he never gives the name of his *pīr-i-dastgīr*, frequently referred to here. He states (f. 48v) that he modelled his book on the *Mu'nisu'l-fuqarā'* (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/XIIIc. Beg. as usual:

حمد و ثناء مر مفضل را که فضل داد مہاجران را الخ

A few verses from Jāmī on f. 1.

Copied in the xii/xviii c.

Fl. 49; 8.10 x 6.5; 6.75 x 4; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. A few notes and additions on the margins.

425.

معدن المعانی

Ma'danu'l-ma'āni.

III 38.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian mediæval saint, Sharafu'd-Dīn Ahmad (b.) Yahyā Munyārī (or Munayrī), who died in 782/1380-1381. The author calls himself (f. 9v) Zayn-i-Badr-i-'Arabī, and is doubtlessly 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'āni*, 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 *مخدوم عظمه الله*; 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'āni* described in EB 1263). Of Munyārī's disciples those here referred to more frequently are: Qādī Minhājū'd-Dīn Darūn-hisārī, Qādī Ashrafu'd-Dīn, Nizāmu'd-Dīn Khāl-zāda, Zakariyā Gharīb, Shamsu'd-Dīn Khwārizmī, Mu'izzu'd-Dīn, 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 Munyārī's life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 *bābs* (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 *ذکری در* *افکاد الحق*. A complete list of the headings of the *bābs* is here given:

- ۱ (f. 12v) *در ذکر اثبات وجود حق تعالی و وحدانیت او*
- ۲ (f. 16v) *در ذکر ایمان و اسلام و شریک و کفر و آنچه مذاسب است*
- ۳ (f. 21) *در معرفت ذات و صفات باریتعالی*
- ۴ (f. 23v) *در ذکر مشابهاً که مصاف بحق است*
- ۵ (f. 25v) *در ذکر علم شریعت و طریقت و آنچه مذاسب است*

۶. در ذکر تفسیر قرآن و حفظ آن^۱ (f. 32v)
۷. در ذکر احادیث ... و تاویل بعضی کلمات مشایخ^۲ (f. 42v)
۸. در ذکر نبوت النبی (f. 49v)
۹. در ذکر هجرت و اعلام و اصحاب عقبه النبی (f. 54v)
۱۰. در فضل صحابه النبی (f. 57v)
۱۱. در ذکر طهارت^۳ (f. 62v)
۱۲. در ذکر صلوة النبی (f. 66v)
۱۳. در ذکر صوم النبی (f. 78)
۱۴. در ذکر حج و جهاد^۴ (f. 82)
۱۵. در ذکر اوزار و ادبیه و صلوة فقل النبی (f. 85v)
۱۶. در ذکر خداوند^۵ (f. 92)
۱۷. در ذکر پندری و مریدی النبی (f. 96)
۱۸. در راست کردن مرید^۶ (f. 98)
۱۹. در ذکر خلق و قصر و فرق و ارسال النبی (f. 102)
۲۰. در ذکر اولیای حق^۷ (f. 108)
۲۱. در ذکر نظر باطن بزرگان^۸ (f. 115v)
۲۲. در ذکر شجره پیران و شفیع آوردن ایشان در حاجات^۹ (f. 120)
۲۳. در مجاهده و ریاضت^{۱۰} (f. 120v)
۲۴. در بیوزاری نمودن از نفس النبی (f. 125v)
۲۵. در بریدن از خلق و از خود النبی (f. 132v)
۲۶. در زهد و تقوی^{۱۱} (f. 136v)
۲۷. در خوف و رجا^{۱۲} (f. 139v)
۲۸. در مراقبه و تفکر^{۱۳} (f. 141v)
۲۹. در ذکر بنده بودن و بندگی کردن^{۱۴} (f. 146)
۳۰. در ذکر حرمت و حقیقت اشیا النبی (f. 148)

- ۳۱ (f. 150v) در ذکر یقین^۱
- ۳۲ (f. 153v) در ذکر محبت حق الهی
- ۳۳ (f. 161) در عشق و غیرت و حال و مقام و وقت^۱
- ۳۴ (f. 166v) در ذکر رویت و مشاهده و تجلیات^۱
- ۳۵ (f. 169v) در ذکر شطعینات و طامات و تعویض^۱
- ۳۶ (f. 173v) در حقیقت انسانیت و روح و دل و نفس و تکوین بشر الهی
- ۳۷ (f. 179v) در ذکر قضا و قدر^۱
- ۳۸ (f. 183) در ذکر سعادت و شفاعت و همت و عیب آن^۱
- ۳۹ (f. 187v) در ذکر قذائف از دنیا الهی
- ۴۰ (f. 191v) در ذکر معصیت و خیانت بشر^۱
- ۴۱ (f. 196) در ذکر امراض و طبیبان ظاهر و باطن^۱
- ۴۲ (f. 198v) در ذکر حیل و حرام و مکروه^۱
- ۴۳ (f. 202v) در ذکر رزق^۱
- ۴۴ (f. 204v) در ذکر سوال^۱
- ۴۵ (f. 209v) در توافع و تکثر و مذلت^۱
- ۴۶ (f. 215) در ذکر رسوم خلق^۱
- ۴۷ (f. 218) در ذکر ایس^۱
- ۴۸ (f. 220) در ذکر صحبت و آنچه مناسب است^۱
- ۴۹ (f. 225) در ذکر تذکیر و وعظ^۱
- ۵۰ (f. 230v) در امر معروف و نهی منکر^۱
- ۵۱ (f. 233v) در ذکر تعبیر خواب^۱
- ۵۲ (f. 240) در ذکر بطل و سخاوت^۱
- ۵۳ (f. 245) در ذکر منافعت بین الشبهین^۱
- ۵۴ (f. 247v) در ذکر سفر^۱
- ۵۵ (f. 251v) در ذکر زیارت قبور و آداب آن الهی
- ۵۶ (f. 255) در ذکر حیات و ممات^۱

در سوره خائمت و عقبات مرکب و معنای آنکه مبالغ است ۵۷ (f. 258v)

یا مکره

در حمات خنده کعبه و تخلیق افلاک الخ ۵۸ (f. 261v)

در ذکر ولادت ۵۹ (f. 264v)

در ذکر سماع و بیان حال و حل و حرمت و اباحت ۶۰ (f. 266v)

در ذکر حمل ابیات و تلوین زلف و خال الخ ۶۱ (f. 272v)

در ذکر آداب ۶۲ (f. 279v)

در وعدة و وعید و لعنت بر شیطان ۶۳ (f. 283v)

Beg. of the treatise (f. 9v):

حمد و سپاس بر حضرت محمدیت را که عجایب اسرار معانی و ثواب

آثار لا مکانی الخ اما بعد، میگوید ... جامع این درو معانی ... بیچاره

زین بند محروبی الخ

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

FL 288; S 0,5 x 5,5; 7 x 3,75; ll 18-19, no jaldwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and "repaired." Incidental emendations on the margins.

426.

قدسیه

Qudsiyya.

III 47.

A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā'u'd-Dīn Muḥammad Naqshband (d. 791/1389), by Muḥammad b. Muḥammad (b. Maḥmūd al-Ḥafīzī) al-Bukhārī (usually called Muḥammad Pārsā), who d. 822/1419, cf. IVASB 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 Sunni ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from 'Aṭṭār). Beg.

حمد و ثنای بیحد و مقنبا و شکر و سپاس اما بعد، این کلمه

چند است از انفس نقیسه و الفاظ متبرکه حضرت علیه الخ

Dated the 21st Safar 1169/the 29th Nov. 1755, copied by Qiwām'u'd-Dīn Muḥammad b. Shihābi'd-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānābād.

FL 45; S 7 x 4,5; 5 x 2,75; ll 11, no jaldwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on f. 1.

427.

(رسائل عائل الدين اصفهاني)

(Rasā'il-i-Šā'inu'd-Dīn Iṣṭahānī).

I 93.

Two Sufic treatises of Šā'inu'd-Dīn 'Alī Tarīka Iṣṭahānī, a Qāḍī of Yazd, d. at Herat on the 14th Dhī'l-hijja 835/the 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:

الحمد لله الذي رتب نظام برية العالم بخلافه آدم الخ

2. (ff. 52v-56v). *Shagq-i-qamar*. A mystical interpretation of the legend of Muhammad's splitting the moon, the same as described in EB 1298,45, R 42 and 833. Beg.

الحمد لله وليه و الصلوة على محمد نبيه روزی از روزها که الخ

Copied in the end of the xii/xviii c., and included in a *mujmū'a* containing many heterogeneous items.

* Fl. 23v-56v; 8 11 x 6,5; 8 x 4; ll 19, no *jadwals*. Or. pap. Incl. nast. Cond. fairly good. A few marginal notes.

428.

نشاط العشق

(Nishāṭu'l-'ishq).

II 185.

The same commentary on the *Ghanthiyya* of 'Abdu'l-Qādir Jilānī (cf. above, No. 410), as described in IVASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Hasan b. 'Alī al-Makkī al-Ḥasanī (الحسن) al-Ḥusaynī (الحسين) al-Jilānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muḥarram 835/the 10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual:

سپاس (و) ستایش مر آن واجب الوجودی را الخ اما بعد

چنین گوید این تعریف عجیب الخ

A bad copy, completed on the 11th Jum. II 1189/the 9th Aug. 1775. A note at the end.

Fl. 56; 8 8,25 x 4,75; 6 x 3,25; ll 11, no *jadwals*. Or. pap. Vulgar Incl. nast. Cond. not good. Worm-eaten and repaired. Marginal notes and emendations.

429.

جواهر الاسرار

Jawāhiru'l-asrār.

II 173.

A comparatively rare work on the mystic meaning of various passages in the Coran, the *hadīths*, utterings of early Sufis, difficult verses from various poets, the cabbalistic values of the letters of Arabic alphabet, etc. It was composed in 840/1436-1437 (cf. f. 3v, bottom), by Shaykh Ādhari of Isfarāin (now ruins near Miyānābād, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Alī b. Hamza (instead of the usual Jalālu'd-Dīn Abū 'Alī Hamza) b. 'Alī b. Malik b. Ḥasan aṭ-Ṭāsī, or rather al-Bayhaqī, as he is often called (d. 866/1461-1462), a descendant of Ahmad b. Muhammad az-Zamohi al-Hashimi al-Marwazi. The present work is an abbreviation of his earlier composition, written in 830/1426-1427, called *Miftāhu'l-asrār*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GIPh 304; BI 123, EIO 2036, EB 402, R 43-44 (where his biography is given in detail). *Ind. libr.* Spr 316-317. For references concerning his *diwān* and other works see also IvASB 606.

The book is divided into four *bābs*, of uneven length, subdivided into numerous *faṣls*, *sirrs*, etc.:

۱ (f. 7) در معرفت اسرار حروف مقطعات از قرآن

۲ (f. 12v) در بیان اسرار احادیث نبوی

It is divided into 9 *sirrs*, ff. 12v, 19v, 29, 31v, 34, 36, 40v.
44.

۳ (f. 40) در اسرار کلام مشائخ

Divided into two *faṣls*: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous *sirrs*, the headings of which are not always properly distinguished in the text.

۴ (f. 177 ?) در بیان کلام شعرا

The beginning of this *bāb* is not properly marked, and so it is the case with the 10 *faṣls*, into which this section is subdivided (except the *fourth*, on f. 223). It explains the difficult passages (*ashkāl*) in various *qaṣīdas*, *ghazals*, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bāb*, 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:

يَا مُفْتِحَ الْبُيُوتِ افْتَحْ بَابَ قَلْبِي وَ قُلُوبَ الْمُسْلِمِينَ اَلْحَمْدُ

Copying completed in the eighth year of Muḥammad Shāh, the 10th Jan. 1140/the 24th Dec. 1727, at Shāhjahānshāh, by Muḥammad Aslam b. Mullā Khūshhāl Ghaznawī.

Pl. 240: 8 10×6; 7,25×4; ll 17, no *jadwāl*. Greyish Or. pap. Ind. nast. Cond. tel. 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.

II 200.

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. 73-95); f. 139v, l. 9 to f. 140v, l. 10 (f. 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. 154, 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 *bāb*; the second *bāb* begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth *bāb* is completely lost.

Copied apparently early in the X/XVI c. by a good scribe belonging to the Herat school of calligraphers.

Pl. 111: 8 9,75×6; 7,75×4; ll 17, within *jadwāl*. Light brownish, thick Or. pap., probably of Samarkand manufacture. Excellent calligraphical Herati nast. Cond. fairly good; the inner edges are worm-eaten, the outer edges slightly injured by moisture.

431.

Mawāṭin.

مواطن

II 182.

A Sufico-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered *mawāṭins*. It is dedicated to Mu'izzu'd-Dīn Abū'l-Qāsim Bābur (see ff. 4v-11, where numerous *mū'ammās* for his name are given). This prince was apparently Bābur b. Baysunqar b. Shāhrukh b. Timūr; he was appointed a governor of Khorasan in 854/1450, of Fārs in 855/1451, and died in 861/1456-1457. The treatise itself has been

completed in 856/1452 (see f. 109v, where the chronogram *بدر خان* 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'd-Dīn 'Alī Yazdī (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 'Alī Yazdī) may be found. This is however a very doubtful case (f. 29):

شرف دل شده کز سلطنتش عار آید، اله

There are no references to any contemporaries or historical persons (except Bābur), nor to books. The *manẓums* have headings as follows:

(f. 11) تَبْهِيَات و تَحْقِيقَات مِنْ سَوَالِحِ الْوَقْتِ وَ افَاضَةِ الْهَمِّ

(f. 29) تَنْبِيْه و تَحْقِيق و مِنْ اَللّٰهِ الْهُدَايَةِ وَ التَّوْفِيقِ الْهَمِّ

(f. 33) تَبْهِيَات و تَأْيِيْدَات لِمَا مَضَى الْهَمِّ

(f. 48) تَقْصِيْل و تَبْيِيْن الْهَمِّ

(f. 58) رَفْعِ السَّائِرِ وَ كَشْفِ الْعُظَا،

(f. 69v) مَوْطِنِ عَظِيْم و اَلْمُسْتَعَانِ هُوَ اَللّٰهُ الْعَلِيْمُ الْهَمِّ

(f. 93v) مَتَقَرَّرَاتِ الْمَطَائِفِ مِنْ مَوَايِدِ شَتَّى

Beg. of the treatise:

يَا بَرَّ عَظِيْمٌ مَعْدَانِ قَدِيْمٌ عَزِيزٌ مَسْ مِيْلِكُ دِيْنِيْ بَرُوْی رَجَائِيْ تَالَمِيْلِ
كشوده و بابرکات بی تَبْهِيَاتِ الْهَمِّ

Dated the 20th Jam. II 864/the 12th Apr. 1460.

Ff. 109; S 7,75 x 4,5; 5,5 x 2,5; II 17, within *jadwals*. Good Samarqandi pap. Good Khorasani nast. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.

لَوَائِحِ

Lawā'ih.

II 176.

Jāmī's well-known Sufic treatise, see IVASB 631. Another copy of the same work is included in a *majmū'a* (No. 462,14). Beg. as usual:

وَقَدْ... لَا أَحْصِي ثَنَاءَ عَلَيْكَ كَيْفَ كُلُّ ثَنَاءٍ الْهَمِّ

Copied apparently in the xii/xviii c.

*Ff. 1-12v; S 9,5 x 3,5; 7,5 x 2; II 26, no *jadwals*. Brownish Or. pap. Ind. nast. and *shikasta*. Cond. not good. Worm-eaten. Numerous notes and emendations on the margins. Cf. above, No. 230.

433.

إرشاد المريدین

Irshādu'l-murīdīn.

II 533.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a *murid* and his *murshid*. The author calls himself (f. 1v), Husayn al-Hasanī al-Khwārizmī. He was, as he states on ff. 10v-11, a member of the Sufic affiliation, which was a branch of the Kubrawī order and included such celebrities as Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī (d. 734/1334) and Sayyid 'Alī Hamadānī (d. ca. 786/1384). He himself died in Syria (according to the *Safīnatu'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-Manṣūrānī al-Khabūshānī, who died in 937/1530-1531 (see *Safīnatu'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 *fasls* (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 *takhalluṣ* appears as Husaynī). Beg.

الحمد لله الذي رفع اعلام الشرح بميامين ائمة الدين النعم

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/xviii c., or the beg. of the xiii/xix c.

* Fl. 1v-31: 8.8.75 x 5.5; 7 x 4; ff. 15, no *jadwals*. Brownish Or. pap. Bad Ind. nat. Cond. tol. good. Seals. A few marginal emendations.

434.

رساله شطريه

Risāla-i-Shaṭṭāriyya.

I 440.

A treatise on *dhikr*, the principles of ascetic training, etc. according to the rules of the Shaṭṭāriyya (a branch of the Qādiriyya) affiliation, by Bahā'u'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī, who lived in Gujrat in the beg. of the X/XVIc. (see the *Gulzār-i-abrār*, IVASB 259, f. 73). It is the same as the one described in IVASB 1303 and EIO 1913. The work is divided into four *fasls*:

۱ در کیفیت سلوک (f. 2)

۲ در بیان شریط ذکر (f. 7)

۳ (f. 12v) در بیان کلمات مراقبه

۴ (f. 14v) در بیان اذکار متفرقات عربی و فارسی و هندی

No references to the authorities, etc. Beg. as usual :

الحمد لله بعد از حمد و صلوة میگوید بهار الدین الخ

Copied at Akharābād, by Bhūllānāt'h K'hatri Kātīl, and dated the 3rd Rabi' al-Thani 1155 (the 26th of Muhammad Shāh's reign), i.e. the 1st Nov. 1742.

Fl. 21 : 8 9,75 x 6,5 ; 6 x 3,5 ; ll 17, no jawala. Or. pap. Ind. nest. Cond. not good. Worm-eaten, injured by moisture, repairs.

435.

مصباح العشيقين

Miṣbāḥu'l-ʿāshiqīn.

I 947.

A short treatise, dealing with an interpretation of the 93rd *sūra* of the Coran from the Sufic point of view, and referring also to many other utterances of Muhammad, etc., see IvASB 1298 (1). The author calls himself Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm, a grandson (*nabīra*), or generally, a descendant of Qāḍī Ḥamīdu'd-Dīn Nāgūrī (d. 643 1245), whose work, *Tawālī-i-shūmūs* (see IvASB 1183) is here referred to on f. 10 ; other works by the same author, called *Baḥru'l-awcār* (f. 15v), *Baḥru'l-marjān* (fl. 1v, 16), and *Baḥru'l-ma'rifat* (f. 10v), are also referred to. The compiler may be identical with Bahā'u'd-Dīn b. Ibrāhīm al-Anṣārī al-Qāḍirī, the author of the *Shattāriyya*, described in the preceding note. Beg.

الحمد لله خالق المار و الطين ... بعد الحمد و الصلوة میگوید تعقیب الخ

Dated the 8th Muḥarram 1246/the 29th June 1830, at Gwalior.

Fl. 19 : 8 10 x 6,75 ; 8 x 3,75 ; ll 21, within jawala. Or. pap. Ind. nest. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

436.

شرح اوردان فتحیه

Sharḥ-i-Awrād-i-faṭḥiyya.

I 526.

A detailed Sufic commentary on the book of *awrād*, prayers, in Arabic, ascribed to Sayyid 'Alī Ḥamadānī (d. 786 1384), 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 X/XVIc., because he very frequently quotes Jāmī's *Nafahāt*, but, on the other hand, the copy itself is dated 1015/1606. The text of the *Awrād-i-faṭḥiyya* and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 8, continued on f. 12v, etc.) :

استغفر الله العظيم الذي لا اله الا هو الخ

Beg. of the commentary (f. 5v):

الحمد لله الفتح الذي فتح على المستفتحين ابواب الحق

On ff. 1-4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarcand, Šafar 1015/June-July 1606, by Mullā Mirzā b. Mullā Khwājaka-i-Rūhānādī Samarcandī.

Ff. 100; 8 7.25 x 5; 5 x 3; 11 15, no fadwals. Good Or, pap. Good mast, of Khorasani type. Cond. tol. good. Slightly worm-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437.

مخزن دعوت

Makhzan-i-da'wat.

I 916.

A large treatise on the forms of *dhikr*, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shattāri affiliation. The author, Isma'īl b. Maḥmūd Sind'hī Shattāri Qādīrī (f. 2), an inhabitant of Burhānpūr [برهانپور f. 3, l. 2), 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'hī, here called Masīḥu'l-awliyā', a Shattāri shaykh of the beg. of XI/XVIIc, (his biography is given in the *Gulzār-i-abrār*, IvASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhī'l-hijja 962/the 21st Oct. 1555). Another Shattāri saint, Muḥammad Ghauth 'Aṭṭārī (Gwāliyārī), the author of the *Awrad-i-Ghauthiyya* (or *Jawāhir-i-khamsa*), see IvASB 1252, who died in 970/1562-1563, is also often referred to here. The book is based on different earlier works, such as *Hiṣn-u'l-ḥaṣin*, *Sirāj-u's-sālikin*, *Kashf-u'l-anwār*, *Asrār-u'd-da'wat*, *Awrad-i-Šāfiyya*, 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 *bābs* of different length:

۱ در اذان و استنجا و وضو و غسل و مقدار آب و شریک و ادعیه (f. 4v)

آن و فوائد و اوراد الحق

۲ در استغفاره و قال مصحف بنوعیکه در حدیث صحیح (f. 28v)

و اد شده است و بعضی فوائد و اوراد الحق

۳ در دعوت اسماء عظام و غیره (f. 52v)

۴ در ضبط اعتراب اسماء اصول و بعضی ادعیه غیر زبان عربی (f. 283)

۵ (f. 302) در اذکار مع شرح هریک

۶ (f. 315) در مراقبات

۷ (f. 330v) در بیان بیعت کردن و کلاه و خرقه دادن و اوصاف پیرو

و مرید و تعریف خلوت و عزلت و نواید و آداب آن

The 3rd chapter is divided into 42 *faṣls*, 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:

حمد بلا غایت و شکر بلا نهایت سزای مجیب الدنوتی که

بعد یکی از مریدان و طالبان سید مفسرین الت

Copied towards the end of the xii/xviii c.

Ff. 345; 8 8,75 x 6,5; 5 x 3,5; II 11, no jadwāl. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and "repaired."

438.

(اسناد اشغال شطاریه)

(Asnād-i-ashghāl-i-Shaṭṭāriyya).

II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the Shaṭṭāriyya affiliation. It was composed in 1045/1635-1636, as stated on f. 36:

جو تاریخ پرسی مر (۱) این گفت را بدان یک هزار و چل و پنج را

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhtat*, 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 *مستاین*, etc.). Only in a few places 'Abdu'l-Qādir Jilāni and Ibn al-'Arabī are eulogised. On ff. 101v and 103 the author refers to his own treatise, *Anisū'l-musāfirin*, and on f. 93 to his *murshid's* work, *Sirāju's-sālikin*, both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which is given a long series of prescriptions, in prose, unnumbered, almost all opening with the expression: *asnād-i-shughl-i-*.... In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق درود رسول که باشد هادی برای وصول

Beg. of the treatise itself (f. 39):

شغل مراقبه ملاء هو، چون خواهد که ملاء ابد در نداء ایل اله

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

* FL 32-114; S 8,75 x 5,75; 7 x 4; ll 14, no *jadwals*. Brown-Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

439.

منظار اخص الخواص

Manāẓir-i-akhaṣṣu'l-khawāṣṣ.

II 180.

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) Muhibbu'l-lah Mubārīz; he is apparently identical with the well-known divine, an associate of prince Dārā Shikūh, the author of a theological work *ʿIbādātu'l-khawāṣṣ* (see IvASB 1084), comp. in 1053/1643, etc., Muhibbu'l-lah Mubārīz Hahābādī (d. ca. 1058/1648). The work is almost exclusively based on the *Futūḥāt* of Ibn al-ʿArabī, from whom many passages are quoted, translated and commented upon, and Jāmī's *Nafahātu'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 *manẓars*, of which the first two, as is explicitly stated on f. 4, constitute a sort of introduction (*muqaddima*):

۱ (f. 5) در بیان آنکه مناظر و ملاحظه عرفاء کرام مغایر عقاید علماء ظاهر

اند که اهل اسلام و اهل کلام باشند.

۲ (f. 68v) در بیان آنکه مقصد اقصی معرفت و علم بالله باشد

و فضل آن بر عمل و تقوی اله

۳ (f. 109) در سبب ابدیال علم و نقص آن.

۴ (f. 116) در آنکه اکمل مراتب وصول بحق است پسترجوع بسوی

خلق بنظر حق و رحمت.

۵ (f. 122v) در بیداری شب و مشاهدۀ حق در آن.

۶ (f. 128v) در آنکه صایم متخلق است بصفقت حق تعالی.

۷ (f. 134v) در ادلی حقوق نفس.

۸ (f. 142) در دفع سبب شمالت نفس و وصولت آن.

۹ (f. 145v) در رجوع هوشی از قرب و اعمال و تغییر آن.

۱۰. (f. 146v) در قرب الله بخلق و قرب خلق بحق
 ۱۱. (f. 148v) در قرب بالله که مطلوب و راعی الی الله است
 ۱۲. (f. 151) در کمالی که انسان مخلوق است
 ۱۳. (f. 155v) در عموم رحمت
 ۱۴. (f. 161v) در تقدیم شفقت علی خلق الله
 ۱۵. (f. 163v) در مقام الادب
 ۱۶. (f. 167v) در مقام احتیاط الشیوخ
 ۱۷. (f. 172) در مقام محبت
 ۱۸. (f. 216v) در مقام شوق
 ۱۹. (f. 218v) در مقام تصوف
 ۲۰. (f. 223) در مقام قربت که در میان صدیق و نبوت باشد
 ۲۱. (f. 229v) در بیان تحقیق و محققان
 ۲۲. (f. 234v) در سماع اهل الله
 ۲۳. (f. 243v) در کرامات اهل الله
 ۲۴. (f. 253v) در حب اهل بیت رسول الله
 ۲۵. (f. 263) در ایمان بلس
 ۲۶. (f. 274) در آنکه قطب واحد است و هرگز نمیرد
 ۲۷. (f. 294v) در خاتم الولاية المطلقه الکبری

Beg. of the treatise:

بحکم الله احمد دیدا هر حمد شیفته جمال الخ ... بنابر میگوید
 فقیر حقیر محب الله مبارک الخ

Copied towards the end of the xiii/xix c.

Ff. 307; 8 10x8; 7,25x4; ll 15, no *jadwala*. Bluish Europ. pap. Modern Ind. nat. Cond. good. A few emendations on the margins. Ff. 73-74v, 76v-77, 303-303v are left blank.

440.

شرح فصوص الحکم

Sharḥ-i-Fuṣūṣu'l-ḥikam.

II 536.

A Persian paraphrase of and a commentary on Ibn al-'Arabī's famous *Fuṣūṣu'l-ḥikam* (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of completion 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 Muḥibbu'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.

الحمد لله الولي والصلوة على النبي الم

The commentary begins immediately, with explanations of *بسم الله*. The text begins on f. 1v: الحمد لله and is continued on f. 2: منزل الحكم على قلوب العالم، etc.

Copied towards the end of the xii/xviii c.

Fl. 330; S 11 x 7; 9,5 x 4,25; ll 25, no *jadwals*. Or. pap., different. Incl. nast., by different hands. Cond. tol. good. Marginal notes and glosses. A seal, dated 1221 AH.

441.

(شرح تسوية)

(Sharh-i-Taswiya).

I 428.

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-ibadat wa'l-qabul* (تسوية بين العبادة والقبول). 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 Ibnu'l-'Arabi's *Fususul-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, *Anfusu'l-khawass* and *Aqā'idu'l-khawass*. If the latter be identical with *Ibadatu'l-khawass* (composed in 1053/1043, see IVASB 1084), the commentator may be the same Muhibbu'l-lah Mubāriz Ilahābādī 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:

الحمد لمن وجد بكل ما وجد، يعني تذا أسألني ومعيت الم

The initial line of the original text of the *Taswiya* runs as follows:

الحمد لمن وجد بكل ما وجد وسجد بكل ما سجد الم

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

Fl. 22; S 9 x 6,75; 6,75 x 3,75; ll 17, no *jadwals*. Or. pap. Incl. nast. Cond. good. A seal on f. 1.

442.

الوار التحقيق

Anwāru't-tahqīq.

II 165.

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 'Abdu'l-lah Anṣārī (d. 481/1088), made by 'Alī b. Tayfūr al-Bistāmī (f. 2v). The latter may be identical with a Shī'ite writer of the XI/XVIIc., the author of the *Tuhfa-i-Maliki* (see IVASB 1108), and of the *Risāla-i-Ma'sūmiyya* (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 *Munājāt* of Anṣārī. This section is called (f. 8):

مقام اول در امر باریات حمیده الخ

The second *maqāla*, on f. 43v, is divided into 12 *mukhāṭibas*, dealing with وصیت به پیروی اصحاب کمال و تبعیت از باب حال الخ, i.e. various moral and Sufic prescriptions.

The third *maqāla*, on f. 73, is divided into 12 *maw'āzas*, also on various Sufic and moral matters:

مواعظ ارجمذ و نصایح دلپسند الخ

A complete *fihrist* of the work occupies ff. 4v-8v. There are almost no references to Sufic literature. Beg. of the introduction:

ای نام تو آرایش عنوان کلام الخ

Beg. of the work itself (f. 9v):

ای ز دردت خستگنرا بوی درمان آمده الخ

Copied in Safar 1280/April-May 1872, by 'Abdu'l-Ghaffār Hamadī. Carefully written.

Pl. 123; 8 8 x 5; 5 x 2; II 8, within double *jadwala*. Europ. rozy pap. Ind. past. Cond. fairly good.

443.

(مجموعه)

(Majmū'a).

II 429.

Two treatises dealing with the same subject, i.e. the question of the deification of 'Abdu'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 Qādiriyya affiliation.

1 (ff. 1v-26v). *Radd-i-munkirīn* (cf. f. 26v), or, to give it its full title: *Radd-i-munkirīn-i ruk'atayn-i-salāt-i-Hadrat-i-Ghawthū'th-thaqalayn* (ibid.). The author calls himself (f. 1v), Mullā 'Alī Muḥammad-i-Khutān (خٲن), the nephew (خواهرزاده) of Yār Muḥammad, a teacher (*mudarris*) at Multān. The treatise has been chiefly composed by the latter, and 'Alī Muḥammad 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-aqdām*, 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-munkirīn* was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic. Beg.

حمدیست مر خدایرا ترو جل که برابر کرده است الم اما بعد.

میکوید ... ملا علی محمد خٲن الم

2 (ff. 26v-28v). *Darbu'l-aqdām*. A short note by 'Abdu'l-Haqq Dihlawī (d. ca. 1052/1642-1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qādirī 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'li-i-qalbu'l-ali*, see 1vASB 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:

بسم الله و الحمد لله (sic) و الصلوة و السلام الم هداة طریق الحق

و علوم محیی الدین دو کانه که متعارف است دو سلسله شریعه قادریه الم

Copied about the middle of the xii/xviii c.

Fl. 28; 8 12 x 6,75; 9,5 x 4,25; ll 23, within *jadwala*. Or. pap., new margins, of bad Europ. pap. Ind. nast. Cond. fairly good, although the outer edge of the leaves of many folios is damaged, due to the unskilful pasting on of the new margins.

444.

(رسائل دارا شکوه)

(Rasā'il-i-Dārā Shikūh).

III 10.

Three mystical treatises by prince Dārā Shikūh (d. 1069/1658):

1. (ff. 16-26v and 1-5). *Hasanātu'l-ārifin*. The well-known treatise on the *shathiyāt*, 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:

حمد مر خدائی راست که حمد و محمود اوست اله ...
اما بعد، فقیر حقیر ... مصمد دارا شکوه چون درین سال اله

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. 15v 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). *Risāla-i-haqq-numā* (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 الاول هو الآخر اله ... حمد ذاتی را که اوست موجود مطلق اله

3. (ff. 12v-16). *Risāla-i-rumūzāt*. 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 Dārā Shikūh. In the colophon the treatise is called *Malfūz-i-Junayd-i-Baghādī* (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 صانع القدرة والحضور (sic) ونعمت اله

Copied in the camp, near Gwalior, of Maharaja Sind'hiya, by Muhammad Fashu'd-Din Ahmadi of Mārharā, during the month of Dhū'l-Qa'da 1246/Apr.-May 1831 (cf. ff. 5, 16).

Ff. 26; 89,75 x 6,5; 8 x 4,25; ll 21, within jadwala. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and moisture. Notes on the margins.

445.

کفر الهدایات

Kanzu'l-hidāyāt.

II 174.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandī affiliation. It is based on the six collections of Sufic letters and a treatise styled *Risālat al-Mabda' wa'l-ma'ād*, by the famous Sufi, called Mujaddid-i-alf-i-thānī, with his real name Ahmad Fārūqī Sarhindī (d. the 28th or 29th Šafar 1034/the 10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muhammad Bāqir b. Sharafī'd-Dīn Lahūrī 'Abbāsī Husaynī (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 Shawwāl and the 9th Dhī'l-qa'da 1080/ 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 1079: *الحق که رساله ما کفر الهدیات آمده*, but it becomes all right if corrected into *کفر الهدیات* (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-hidāyāt fī kashfī'l-hidāyāt wa'n-nihāyāt*. The work is divided into a number of *hidāyas*, each subdivided into several *fā'idās*. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th *hidāya* (f. 70v); after this the spaces reserved for the headings, which were intended to be written in in red ink, are left blank. The *hidāyas* which have their headings written in, deal with:

- ۱ (f. 6) در آنچه دانستی آن مرشد و مستوفد را تا کزیر است فی المبدأ و معاد
- ۲ (f. 13) در بیان ذکر قلبی اسم ذات
- ۳ (f. 16v) در بیان ذکر قلبی و نفی و اثبات
- ۴ (f. 20) در فناء قلبی با تحقیقات غریبه
- ۵ (f. 27v) در بیان عدمیة و فناء نفس با تحقیقات لائیه
- ۶ (f. 42v) در بیان مقامات بقا
- ۷ (f. 44v) در مراتب ظلال و ولایت صغرا
- ۸ (f. 47) در مراتب وصول و ولایت کبری

٩ (f. 54v) در ولایت علیا

١٠ (f. 59) در کمالات نبوت

١١ (f. 70v) در بیان حقیقت کعبه ربانی

There are no references, or only very few of them, to the author's contemporaries, or Sufi literature in general. Beg.

حمد یکتا در سبیل پیغمبر عزیزمقامی و آنکه الله اما بعد
میگوید الخف عبد الله المعین الخ

Copied towards the end of the xix/xviii c.

Fl. 114; S 8,5 x 5,75; 6,75 x 3,5; ll 12, within double jadhwa. Soft greyish Or. pap. Ind. nast. Cond. tol. good. Some folios, however, are injured by moisture, and torn in the middle. A few emendations on the margins.

446.

خلاصة الاوراد

Khulāṣatu'l-awrād.

III 118.

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, *Futūḥu'l-awrād*. The abbeviator calls himself (f. 1v) Shihābu'd-Dīn, son of Fath-Muhammad (the author of the original work), and grandson of Abū'l-Barakat 'Aynu'l-'irfān Shāh 'Īsā Jundu'l-lah. The latter is apparently identical with Abū'l-barakat 'Aynu'l-'urafā' (probably better 'Aynu'l-'irfān) Shāh 'Īsā b. Qāsim Šarhīndī, a Shattārī shaykh, who was born the 5th Dhī'l-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 *ḥadīths*. Beg. as in IvASB 1324 (2):

الحمد لله ... اما بعد جناب گوید خانم الفقرا شهاب الدین ولد شهب
فتح محمد ابن ابو البركة عین العربات (sic) حضرت شاه عیسی جند الله الخ

Transcribed at دهلوی (Delwara, in Rajputana ?), in 1221/1806-1807.

Fl. 87; S 9,5 x 7; 6,75 x 4,5; ll 11, no jadhwa. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and injured by moisture, some folios stuck together and torn, especially fl. 1, 2 and 85-87. A few notes on the margins.

447.

رسالة المسعودي

Risālatu'l-Mas'ūdī.

II 191.

A concise Sufico-theologico-ethical treatise, by Maṣṣūr Muṭṭānī, beginning:

الحمد لله أما بعد فمذهبة المجموعة المولفة من المسائل النكولة
من الكتب المعتمدة المحتوية على بعض الأحكام (sic) الشريعة و الطريقة صفة
رسالة المسعودي فيها الفقير المنصور الملقاني الم

It is divided into unnumbered *bābs*: العلم و العلى (f. 1v); القوة (f. 3v); المجاهدة (f. 28v); العزلة (f. 27v); الصفة (f. 22); التوكل (f. 31); العبادة (f. 35); المحبة (f. 41); التفريقات (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'ūdī* (cf. IVASB 1023), an early treatise on *fiqh*, is referred to on ff. 6v, 13, 43; *Ishādū'l-murīdīn* 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 year 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 Taj Muhammad b. 'Alī Muhammad, in 1089/1678.

Pl. 48; S 8,25 x 4,5; 6,25 x 2,5; ff 18, no *jadwāl*. Brown Or. pap. Ind. nast. Cond. bad. Worm-eaten and damaged by moisture. Many marginal and inter-linear notes and glosses. A note and a seal on f. 1.

448.

ثمرات الحية

Thamarātu'l-ḥayāt.

I 261.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānu'd-Dīn b. Kabir Muhammad b. 'Alī Burhānpūri Gujrātī Shatfārī, with the surname of Rāz-i-Ilāhī (f. 2), d. 1083/1672. They were collected and edited by 'Alī 'Askarī b. Muhammad Taqī b. Muhammad Qāsim al-Khwāfī (f. 1), who is better known as 'Aqīl Khān Rāzī (d. 1108/1696-1697). For references see IVASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, l. 5 of the Society's MS. Beg. as usual:

حمد الخفي و الجلي الله (sic) القوي الولي و الصلوة و السلام الم

Copied early in the xiii/six c.

Pl. 71; S 8,75 x 5,25; 6,75 x 2,75; ff 18, no *jadwāl*. Or. coloured pap., new margins. Coarse Ind. nast. Cond. tol. good. A few emendations on the margins.

449.

Carnatic

نقذت سنة

Tanazzulāt-i-sitta.

II 193.

A short treatise on Sufic metaphysics, by 'Abdu'l-'Alī b. Nizāmī'd-Dīn Muḥammad al-Ansārī. It is dedicated to Anwaru'd-Dīn Khān Bahādur, who may be identical with a 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.

سبحان الذي نفذه عن كل نقص الم... أما بعد فيقول الغدير الم

The title as above is given in the colophon.

Dated the 5th Rab. II 1295/the 8th Apr. 1878.

Fl. 12; 8.9 x 5.5; 8 x 4.5; II 23; no judwals. Europ. pap. Ind. nast. Cond. still good, but paper is decaying.

450.

برهان الداعين على المعالدين

Burhānu'dh-dhākīrīn 'alā'l-mu'ānidīn.

II 532.

A treatise on the details of *dhikr*, according to Chishtī rules, by 'Alī Akbar Mawdūdī Chishtī, who may be identical with the author of Nos. 451-452. He gives his full name as Muḥyi'd-Dīn 'Alī Akbar b. Asādī'l-lah b. Sirāji'd-Dīn Amrī'l-lah al-Mawdūdī al-Chishtī al-Qādirī, etc. His grandfather was a disciple of Shaykh Khāb Allah-garhī (or Khūbu'l-lah Garhī?), cf. f. 84. The latter was the spiritual guide of the author of the *Maṭlūbu't-tālibīn* (EIO 653) which was completed in 1111/1699-1700: he therefore lived towards the end of the XI/XVIIc. (see EIO 653, col. 324, No. 21). 'Abdu'l-Haqq Dihlawī (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/XVIIIc. 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 'Alī Akbar (ff. 4, 11v, 12, 17v, 34, 36, etc.). The work is divided into a short *muqaddima*, two *fasls* (I on f. 6; II on f. 14), and a *khātima* (f. 54v), subdivided into 6 *murshids*. Beg.

الحمد لله الذي نور قلوبنا بذكره الكثير... أما بعد فيكون بدو

في بضاعت... على غير المودودي الجشتي الم

The spiritual pedigree of the author is given on ff. 63v-64.

Dated the 17th Dhī Qa'da 1198/the 3rd Oct. 1784.

Ff. 72; 8 8,25 x 4,75; 6,25 x 3,25; ll 14; no jadwala. 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.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid 'Alī Akbar Mawdūdī Chishtī who used in poetry (cf. I 13) the *takhalluṣ* 'Alī 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 *Majānāt*)-i-Mawdūdīyya, *Hawājis-i-Mawdūdīyya* (which is a commentary on the *Qanṭarūt* 'l-ma'arīf, cf. f. 9v), and *Sharḥ-i-Taswīya* (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.

ای آنکه به تست این جهان جمله عیان^۱ الف ... اما بعد این
کلمه چند است مستعمل بر چیزیکه دانستن آن بر عباد بسیار واجب
است بر هر عوینی مسلمانی الف

Copied probably in the beginning of the xiii/xix c., by one Ram Jas (f.).

Ff. 17; 8 8,5 x 4,75; 6 x 3; ll 14; no jadwala. Or. pap. Ind. mast. Cond. fairly good. Additions and glosses on the margins.

452.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 535.

A short Sufic treatise, dealing with some criticism of the teachings of the Naqshbandīs (of the Mujaddidī branch, as the letters of Ahmad Sarhindī 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 'Alī Akbar al-Mawdūdī (here ^{المودودی}). 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 *Hawājis-i-Mawdūdīyya*. The latter is mentioned amongst the works of 'Alī Akbar Mawdūdī in No. 451, above.

Many detailed notes on the margins (by a different hand). Beg. of the treatise:

الحمد لمن أنزل العلوم على قلوب الغفوم الخ

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

Fl. 11; S 8.25 x 4.75; 3.5 x 2.75; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. not quite good. Dirty.

453.

ذائقه درد

Nāla-i-dard.

I 1034.

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 Dihlawī, with the *takhalluṣ* Dard, son of Khwāja Muhammad Nāsir, surnamed Shāh Gulshan, with the *takhalluṣ* 'Andalīb. 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): *Asrārū's-sulāt* (composed by him when he was 15 years old); *Wāridāt* (see No. 455); *Ilmu'l-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) ذائقه عذلیب کلشن ما ست to which لا must be added; and completed in 1190/1776, as expressed in:

کوش کن از سر صفا و صدق ذائقه درد عذلیب منست

(under the first chronogram an equivalent in red is given as 1193). Beg.

حمد الهی کنجا از دست من بدستگاه کما هو حق سر انجام خواهد

یافت تا زبان خامه الهی

Transcribed at Lucknow, in the 27th year of Shāh 'Alam, and completed the 5th Dhū'l-Hijja 1199/the 9th Oct. 1785.

Ft. 144; S 8 x 4.5; 3.25 x 2.75; ll 12, no jadvāls. Or. pap. Ind. nast. and shikasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454.

آه سرد

Āh-i-sard.

II 631.

A Sufico-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.

حمیدیکہ شایان جفاب اقدس الوہیۃ باشد الخ ... اما بعد ' میگوید بندہ
دل از خود پرآکنده فقیر ... میر محمدی المتخلص بدرد الخ

Copied in the beg., or in the middle of xiii/xix c.

Fl. 85; 8.8 x 6.25; 5.75 x 4; ll 15, no jadwals. Bluish Eur. pap. Ind. nast. Cond. good. A prayer on f. 85v.

455.

واردات

Wāridāt.

III 114.

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 Sufic 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 العليم الملم الخ ... اما بعد ' میگوید فقیر خواجہ میر
محمدی المتخلص بدرد الخ

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

Fl. 115; 8.75 x 4.75; 6 x 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

456.

اصل المعارف

Aṣlu'l-ma'ārif.

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.

(f. 30). In the colophon the author is called Shāh Turāb-'Alī. Beginning of the treatise:

حمد گویم حضرت الله را ' آنکه پیدا کرد مهر و ماله را '

Dated the 7th Dhī Qa'da 1270/the 1st Aug. 1854.

Ft. 30; 8 10,25 x 6,75; 8 x 4,5; ll 19, no fadwals. Or. pap. Coarse Ind. mast. Cond. good. A few emendations on the margins.

457. ازالة الغفاح عن وجوه الساج

Izālatu'l-qinā' 'an wujūhi's-samā'. I 35.

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 Nōru'l-lah b. Muhammad Muqīmī'd-Dīn 'Abdu'l-Ghafūrī (العبد الغفوري) A'ẓampūrī (الأعظم بوزي) Jahranwanī (الجهراونوني) 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: تَرْجِمَ خَقَامُ أَوْ : 31 مِثْرُ 1275). The work has also an alternative title (f. 4) *Nighma-i-'ushshāq*. It is divided into a *muqaddima* (f. 5), three *bābs* and a *khātima*:

1 (f. 8) در اباحت ساج '

2 (f. 26) در روایات کتب معتبره فقهیه و اقوال ائمه دین که در

اباحت غذا و غریب دلف و طبل و غیره آلات مباحه وارد گشته '

3 (f. 54) در احادیث و روایات فقهی که مدعیان حرمت بدان

استدلال میکنند و جواب آن '

4 (f. 81) خاتمه: در آثار و فواید ساج و شرایط و آداب آن '

Every *bāb*, as also the *khātima*, is divided into numerous subsections differently called *jaṣṭ*, *jaṣṣ*, *tadhkira*, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

الحمد للسمیع الذی له ... و الشکر الخ ... اما بعد ' میگوید احقر العبد

محمد نور الله الخ

Cf. another treatise on approximately the same subject described further on, No. 475.

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

Fl. 102: 8 12.25 x 7.5: 8 x 4.25; ll. 17, within double *jadwals*. Eur. pap. Ind. mark. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on f. 1.

458.

(رسالہ در ذکر)

(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, نقل برداشته) from a MS. (نسخه), by, or belonging to, Maulawi Irtidā 'Alī Khān, who was alive at that time. He is apparently identical with Qādī'l-quḍāt of Madras, Muḥammad Irtidā 'Alī Khān Gūpāmawī, with the *takhalluṣ* 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 abbreviator, is Muḥammad Ḥusayn. Beg.

برای نعت و نحو ناز اولی است قال علی الله علیه السلام

Dated the 15th Dhī'l-Qa'da 1267/the 11th Sept. 1851.

Ff. 5: 8 7.5 x 5; 5 x 3.5; ll. 15, no *jadwals*. Thin bluish French paper. Ind. mark. Cond. good. Headings on the margins, added by a different hand.

459.

(رسائل محمد احمد بلگرامی)

(Rasā'il-i-Muḥammad Aḥmad Balgrāmī).

II 166.

Three short Sufic treatises by Muḥammad Aḥmad b. Muḥammad Fath-'Alī b. Faḍl-'Alī (surnamed Lakkō-Miyan) Balgrāmī Chishtī Sābirī. The author, who gives many particulars about his family, was born in 1232/1816-1817, of. f. 41, flourished towards the end of the XIII/XIXc., apparently in Ḥaydarābād in the Deccan; all his works were written between 1288 and 1294/1871-1877.

1. (ff. 1v-41). *Ta'lim-nāma-i-Muḥammadiyya*. A compilation on the most different topics connected with Sufism, divided into 52 short *ta'līm*s, 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; of. f. 2, where the *chronogram* for this date is given in the expression:

کتاب تعلیمنامه سید محمد احمد

It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

حمد و سپاس بآلله العلی را که خود در کلام مجید اله ... اما بعد

فقیر حقیر اله

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: *Ukashma-i-jaydān* (comp. 1289/1872); *Talāmīdh-i-Muhammadiyya* (comp. 1288/1871); *Jāmī'u't-taṣānīf* (comp. 1293/1876); *Tahqiq-i-siyar-i-Sayyid Ahmad* (comp. 1294/1877); *Sayr-i-siyar-i-Muhammadiyya* (comp. 1294/1877).

2. (ff. 42v-75v). *A'rās-i-shuyūkh-i-Muhammadiyya*. A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Sha'bān 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 Rūfā'is (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 Balgrām, belonging to the XIII XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

زبان ناطقه در نعمه سرایی سپاس او اله

A *fihrist* is given on f. 42.

3. (ff. 76-83). *Tāziyāna-i-nafs-i-ammāra*. A collection of quotations from Sa'dī, Hāfiz, and other poets, in Sufic strain, compiled the 27th Rajab 1293/the 18th Aug. 1876 (f. 76v). Its full title is given as *Tāziyāna-i-nafs-i-ammāra wa quwwat-i-nafs-i-mulma'ina*. Beg.

برگ درختان سبز در نظر هوایار اله ... اما بعد ابن فقیر حقیر اله

The last item is not dated. The first two were transcribed by Muhammad Isma'īl b. Muhammad Hasan, an inhabitant of Sa'fābād, in the *sūbe* of Muhammadābād, and completed respectively the 15th Ram./the 23rd Sept. and the 14th Dhī Qa'da/the 20th Nov. 1294/1877.

Pf. 83; 8 11,25 x 7,5; 8 x 4,25; ll 15, no jawwāl. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Numerous notes, glosses and emendations on the margins.

Collections of Sufic contents.

460.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 538.

A collection of short treatises, chiefly of Sufic contents:

1. (ff. 1-18). *Anisū'l-arwāḥ*. A collection of 28 discourses of 'Uthmān Hārūnī, written down, at Baghdād, by Mu'īnu'd-Dīn Hasan Sanjarī Chishtī (d. ca. 632/1235), 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 ... بدان اسعدك الله تعالى في الدارين كه اخبر و اثر

انبيا الحج

2. (ff. 18-20v). *Dalilu'l-'arīfīn*. A short extract from the discourses of Mu'īnu'd-Dīn Chishtī, collected by Quṭbu'd-Dīn Bakhtiyār (d. ca. 633/1235-1236), cf. R 973. It gives mystic explanations of the first sūra of the Coran. Beg.

نقل، در کتاب دلیل العارفین مذکور است روز چهارشنبه الحج

3. (ff. 20v-22v). *Tuḥfa-i-ancār*. 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 *bābs* each containing only one aphorism. Beg.

الحمد لله ... اما بعد، این رساله مشتمل است بر آنکه حکما از کتب

قدما اختیار کرده اند الحج

4. (ff. 22v-26v). (*Risāla dar namāz*). A short treatise on the rules of ablutions, prayer, etc., in a catechetical form. The name of the author is not given. Beg.

الحمد لله ... بدانکه ایمان اقرار کردن است بر بنی الحج

5. (ff. 26v-28). *Wujūdiyya*. A short treatise on mystic psychology, ascribed in the heading to the authorship of Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265-1266). Beg.

بدان ای طالب من عرف نفسه فقد عرف ربه الحج

6. (ff. 28-34). *Qaṣīda-i-Faydī*. Faydī's well-known *qaṣīda* which is usually placed first in his *diwān* (cf. IVASB 692, 2), beg.

یا لای الظهور یا ابدی الخفا، نورک فوق الغطر حسنک فوق الثنا.

7. (ff. 34-36v). *Risāla dar badā'*. A short controversial treatise ascribed to the authorship of Fakhru'd-Dīn Rāzī (d. 606/1209-1210). Beg.

قال الامام فخر الدين الرازى رحمه الله تعالى الع

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 'Alamgīr II, i.e. 1170/1756-1757 (cf. colophons on ff. 20v and 26v). The last section, 8, is of more modern origin.

Ff. 40; S 10 x 5.75; 8.75 x 4.25; ll 17, no judwala. Or. pap. Ind. nast. Cond. tol. good. A few notes on the margins.

461.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 115.

Two famous Sufic compositions:

1. (ff. 1v-29v). *Gulshan-i-rāz*. The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa'du'd-Dīn Maḥmūd Shabistārī (d. ca. 720/1320), for references see IvASB 553. Beg. as usual:

بفام آنکه جانرا فکوت آموخت ' جراف دل بفور جان برافروخت

2. (ff. 30v-45). *Munājāt-i-'Abdu'l-lah Anṣārī*. The well-known invocations of 'Abdu'l-lah Anṣārī Harawī (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual:

ای ز دردت بیدلانرا بوی درمان آمده ' الع

3. (ff. 26-35v). Scrappy poetical quotations, from Maḥzar (a *musaddas*, ff. 26-27), and Sa'dī (some of his *mukhammases*, ff. 29-35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muḥarram 1071/the 27th Sept. 1660, in the reign of Aurangzīb. The name of the scribe is illegible. The second treatise is dated the 1st Šafar 1050/the 23rd May 1640, by 'Abdu'l-Malik al-Ḥayy ar-Rūhī.

Ff. 35; S 7 x 4; 5.25 x 2.5; ll 17 and 15, no judwala. Or. pap. Ind. nast. Cond. fairly bad, injured by moisture and worms. Ff. 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.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 112.

A large collection of short Sufic pamphlets of different authors:

1. (ff. 1v-30v). *Miftāḥu'l-maṭlab*. The same treatise as described in IvASB 1320-1322 and EIO 1849. It is also known

under the titles *Ishqiyya*, or *Khayālāt-i-'ushshāq*. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Hamīdu'd-Dīn Nāgūrī, the disciple of Quṭbu'd-Dīn Bakhtiyār Ūshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the *Sawāfi'u'l-anwār*, EIO col. 329) the 5th Ramaḍān 643/the 24th Jan. 1246, at Dihlī. 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 هیات هیات. Many poetical quotations. Beg.

الله لا اله الا هو، حمد نا محدود در درود بی حد بران ظهور که الخ

2. (ff. 31-42v). *Abjad-i-'ishq*. A Persian paraphrase of and a commentary on a theosophical treatise styled *Marātib-i-sitta*, 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-Harawī al-Lāhūrī ad-Dihlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

هو الموجود صائی الوجود الامین واحده الخ

The commentary begins with the first words of the original:

هو الموجود، اوست موجود نه غیر او و تاکید او است آنکه میگوید الخ

3. (ff. 45-46v). *Irshādu's-sālikin*. The same short Sufic treatise by Sharafu'd-Dīn Ahmad b. Yahyā Munyārī (or Munayrī), d. 782/1380-1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

الحمد لله رب العالمین که موجود نیست مکتوبی و درود الخ

4. (ff. 47v-50v). *Risāla-i-ajwiba*, a short Sufic treatise, giving a reply to three questions:

۱ - آنکه مرید بدستگیری پیر بمقام معرفت برسد خارج ذات خود
چیزی نیفتد و یابد یا در ذات خود

۲ - آنکه تمثیل که در بعضی کتب سلوک نوشته اند چه معنیست

۳ - آنکه عاشق یا معشوق اتصال باید بصورت مرد یا بصورت نسا

In the heading and in the colophon it is ascribed to the authorship of the same Sharafu'd-Dīn Munyārī. Beg.

الحمد لله الذي خلق آدم على صورته و جعل معرفته بمعرفة الخ

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 *سید* Beg. of the treatise:

الحمد لله الحمد لله (sic) که حقیقت از آفتاب رویش الخ

A fragment of a Sufic treatise is found on f. 59.

6. (ff. 59-61). *Risāla dar biyān-i-marātib-i-fanā wa wusūl* (cf. f. 59v). A short theosophical treatise, by Abū'l-'Alā' Ahrārī al-Hasanī (or Chishtī?), of f. 59v. Beg.

بعد حمد واجب الوجودیکه بتقدیر هزار صر و اشکال ظاهر شد الخ

On f. 61v there is a fragment of the *mathnawī* poem of Sharafu'd-Din Bā 'Alī Qalandar, the same as the one so often lithographed, cf. Spr 565.

7. (ff. 63v-70). *Mir'ātu'l-muhaqqiqīn*. The same theosophical treatise, divided into seven *bābs*, as described in IvASB 1345, 2. In the colophon it is attributed to the authorship of Naṣīru'd-Din Tūsī (d. 672/1273-1274). The *bābs* deal with:

۱ (f. 64) در بیان نفس طبعی دنیائی و حیوانی الخ

۲ (f. 66v) در آفرینش عدد موجودات

۳ (f. 68v) در بیان واجب و ممکن و مستفاد

۴ (f. 69v) در بیان آنکه حکمت چه بود الخ

۵ (f. 70) در مبدائی و معاد

۶ (f. 73) در تطبیق عالم بزرگ و عالم کوچک

۷ (f. 74v) در بیان عالم ظاهر و باطن

Beg. of the treatise:

حمد بیحد و ثناء بیحد حضرت درو الجلال را که الخ

8. (ff. 78-81v). *Aṣ-ṣaḥīfatu'l-unsayya*. 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 للوجود الذي شهد بكلمة شهد و عید بكلمة عید الخ

Beg. of the Persian translation:

سپاس مروجودی را که دیده شد بهر چه که دیده شد الخ

9. (ff. 82v-86v). *Risāla-i-īshqiyya*. A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafu'd-Dīn Bā 'Alī Qalandar of Panipat'h. d. ca. 725/1325 (cf. IvASB 1196 and Spr 565). Beg.

توئی عاشق توئی معشوق ابدوست * جمال خویشی بدگر که خود دوست *

10. (f. 86v). *Nūn-u ḥalwā*. The beginning of the well-known Sufic treatise, in prose and verse, by Bahā'u'd-Dīn Muḥammad b. Husayn al-Āmīlī (d. ca. 1030/1621), see IvASB 722. Here only a few initial lines are given.

11. (ff. 87-91). *Qasīda-i-'Attār*. A long Sufic *qasīda*, ascribed to the authorship of Farīdu'd-Dīn 'Attār of Nishāpūr (d. ca. 622/1225), cf. above, No. 204. It seems spurious, and is not included into the *diwān* of 'Attār (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 'Attār's name is not found in the text. Beg.

چشم بکشا که جلوه دادار * متجلی است از در و دیوار *

12. (ff. 92-93). (*Risāla dar dhikr-i-wujūd-i-mutlaq*), 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:

بدان ای عزیز که نزد اهل کفایت و تحقیق الم

13. (ff. 93v-94v). *Ḥall-i-mushkil*. Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly:

ای مشکل حل و حل مشکل * ای عزیز بدانکه عرض الم

14. (ff. 96-105). *Lavā'ih*. The well-known Sufic treatise by Jāmī, see above, No. 432. Beg. as in that copy:

رب وفقاً للتکمیل و التتبعیم بحضرتک * لا احصى ثناء علیک الم

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-tawajjuh-i-khwājahā*, or *R. dar sharā'it-i dhikr*, or *R. dar tariq-i-Naqshbandiyya*, see IvASB 612, 15. Beg. as usual:

سر رشته دولت ای برادر بکف آرزوی عمر کرامی بطهارت مقدار *

A note, in red ink, which according to a subscript, is taken from a commentary on the *Mathnawī*, by Majdu'd-Dīn Tabrizī.

16. (f. 107v). *Wālidiyya*. A fragment of a Sufic treatise.

attributed in the heading to the authorship of ('Ubaydu'l-lah) Ahrār, 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.

الحمد لله (sic) الأحد بذاته و الكبير بالوحد الخ

17. (ff. 110-113). *Maktūb-i-Mu'īnu'd-Dīn Chishtī*. A letter from Mu'īnu'd-Dīn Hasan Sanjarī (d. ca. 632/1235) addressed to Qutbu'd-Dīn Dihlawī, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg.

مکتوب بجانب خواجه قطب الدین دهلوی از خواجه معین الدین

حسن سنجری قدس الله سرهما الخ

Guy.

18. (ff. 114-116). *Gustār-i-Shāh 'Isā Jundu'l-lah*. A few aphorisms (*daqīqa*), with explanations, on theosophical matters, ascribed to the famous Sufi of the Shattāri order, 'Aynu'l-'urafā' Abū'l-barakat 'Isā b. Qasim Sarhindi. According to the *Gulzār-i-abrār* (IvASB 259, f. 160), he was born the 5th Dhī'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. 446. The compiler of the note does not mention his own name. Beg.

از گفتار شیخ الاولیا الخ ... دقیقه، خلق بعد از ارتعاج کثرت الخ

On f. 116v there is the beg. of another copy of the same *Mir'ātu'l-muhayyiqin* as above in this note, 7.

19. (ff. 118-122v). *Risāla-i-haqq-numā*, the well-known short Sufic treatise by Dārā Shikūh (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:

هو الاول هو الآخر هو الباطن هو الظاهر، حمد ذاتی که دوست الخ

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 *wārids* (II-VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled *Haqiqatu'l-haqā'iq*, beg.

الحمد لله الذي هو خالق فوات الحقائق الخ ... اما بعد، فهذا الوارد

الثالث هو المسمى بحقيقة الحقائق الخ

21. (ff. 131v-132v). *Matla'u'l-fajar*. The fourth *wārid*, apparently belonging to the same original work as the preceding one, beg.

الحمد لله الذي اعبدنا و اعجب الملك الخ ... اما بعد ، فهذا الوارد الرابع هو المسمى بمطلع الفجر الخ

22. (ff. 133-138v). *Ad-da'watu'th-thāminā*, the fifth *wārid*, beg.

الحمد لله الذي دعانا الى اسلام الخ ... اما بعد ، فهذا الوارد الخامس هو المسمى بالدعوة الثامنة الخ

23. (ff. 139-141v). *Hudā'l-lah*. The sixth *wārid*, beg.

الحمد لله الذي يهدينا لهذا الخ ... اما بعد ، الوارد السادس هو المسمى بهدى الله الخ

24. (ff. 143-149). *Nūr mina'l-lah*. The second *wārid*, beg.

الحمد لله الذي نور العالم الخ ... اما بعد ، فهذا الوارد الثاني هو المسمى بنور من الله الخ

25. (ff. 150-152). *Nafahātu'l-uns*. Portions of the preface to Jāmi's famous hagiological work, see above, No. 55, corresponding with pp. 1, 5-7, 17-20, of Nassau Lees' edition. Beg. as usual:

الحمد لله الذي جعل المرأى قلوب اولياد الخ

26. (ff. 154-157v). *Risāla-i-ramūzāt*. A short treatise on the mystical meaning of various religious observances, theological principles, etc. In the heading its authorship is ascribed to Shāh 'Abdu'l-Jalīl. He may be identical with Sayyid 'Abdu'l-Jalīl Husaynī Balgrāmī, who d. in 1138/1725-1726 (see R 963). Beg.

لا اله الا الله الخ ... بعده ، افول رمز حسن اسرار الخ

27. (ff. 158-174v). *Mathnawī-i-Walī Rām*. A Sufi mathnawī poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwalī Dās, or Walī Rām, an employee of Dārā Shikūh, 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:

از آن علم شریعت شد معلم ، شود ترتیب ظاهرنا مسلم

28. (ff. 175-175v). A fragment of a Sufic treatise; the name of the author is not mentioned. Beg.

اقرب طریق طریقه توحید است هر که از ابتدا علم توحید را الی

29. (ff. 177-181). (*Makṭūbāt-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 'Urwa, a Sufic treatise by Ruknu'd-Dīn 'Alā'u'd-Daula Ahmad b. Muḥammad al-Biyābānākī 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 Jāmī's *Nafahāt* (Nassau Lees' edition, pp. 557-568). The text of these letters is also included in the *Latā'if-i-Ashrafī* (see IVASB 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:

شیخ کمال الدین عبد الرزاق کاشی رحمه الله تعالى ، زی مرید الی

The letter of Kāshī begins on f. 177v; of 'Alā'u'd-Daula,—on f. 179v.

The different articles included into this *majmū'a* are transcribed by different hands, and dated 1263/1837-1838 (ff. 76, 103), 1261/1845 (ff. 42v, 58v), 1262/1846 (f. 50v), 1265/1848-1849 (f. 122v), and 1268, the 10th Jum. I/the 2nd March 1852, which seems to be the latest date. Fl. 43, 44, 51, 62, 77, 95, 108, 169, 117, 123, 124, 142, 153, 176 are left blank.

Fl. 181: 8 11.25 x 8.25; 9.5 x 6; ll 15-23, no *jadwāl*. Or. pap. Ind. nat. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Marginal notes, glosses, emendations.

463.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

II 52.

Three metaphysical treatises, dealing with pantheistic theories of the world:

I. (ff. 1-5). *Risāla-i-marātib*, or *Marātib-i-khamsa*, as it is differently styled in the colophon. Its authorship is ascribed to one Faṭḥ-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-

mous *risāla* on *Wahdat-i-wujūd* (see IvASB 1311, 1328, 1342, 1347). Beg.

الحمد لله ... طالب حق را باید دانست که مراتب وجود الهی

2. (ff. 5v-9). *Hallu'sh-shukūki'l-wāridat 'alā wahdati'l-wujūd* (in Arabic). A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called *المسلک الرابع*. There are 10 *shakhs*, and one *jā'ida*. The name of the author is not given. Beg.

نحمد و نصلى على رسوله ... المسلك الرابع في حل الشكوك الهی

3. (ff. 9v-28). *Sharh-i-Tuhjatu'l-mursala*. A commentary, in Persian, on a short Arabic treatise on Sufic metaphysics, by Muḥammad b. Faḍlī'l-lah Burhānpūri (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:

الحمد لله رب العالمين الهی ... يعني جميع معامد و ثفا ثبت مر
خداي را كه الهی

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 'Abdu'l-Ghafūr (f. 28).

Dated the 6th Muharram 1299/the 28th Nov. 1881, copied by Muḥammad 'Uthmān Khān, son of Muḥammad Sulaymān Khān.

Fl. 28: 8.9 x 5.75; 7.5 x 3.75; ll 15, no jawabs. Brown Europ. pap. Ind. nast. Cond. good. Many marginal and interlinear notes and glosses.

464.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

Ia 130.

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.

سپستان من لا اله الا هو ... و بعد این چند کلمه ایست معروض
میگردد بر جناب حضرت شهریار الهی

2. (ff. 9v-43). (*Risāla-i-faqr*). A treatise dealing with the rules of prayer; explanations of the conception of *ma'rifa*t; 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 *Minhāju'l-ārifin* on which the section dealing with *namāz*, etc., is based:

از کتاب نقد گفته شود: الحمد لله كما هي حمديته عن الحلول والاتحاد
امتزج عن كمية محيط عجيب الخبر مذهب العارفين الخ

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-dhākirīn*. A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of darwishes, cf. on f. 67:

بیان شرائط و توبه دادن و خرقه پوشیدن و مقراض زادن

Very often single questions are expounded, in a catechetical form. There are no references to the authorities, 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 Tustarī on f. 45; Mansūr Hallāj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Hujjatu'dh-dhākirīn*:

در بیان ذکر حق تعالی از کتاب حجة الذاکرين

Beg. of the treatise:

حمد حضرت جلال ابن پادشاهی را که الخ ... اما بعد مدتی بود که
طایفه از ذاکران درین نصیحت پرداخته شد الخ

4. (ff. 90v-108). *Mir'at haqqi'l-yaqīn* (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 'Alā'u'd-Dīn b. Sayyid Farid Bukhārī; he was a disciple of Shāh Ilāhdād (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 Wajihu'd-Dīn Yūsuf of Chanderi, who was a pupil of the famous Nizāmu'd-Dīn Awliyā (d. 725/1325), see *Gulzār-i-abrār* (IvASB 259, No. 104), and *Maṭlūbu't-tālibīn* (EIO 653, col. 324, l. 21). Another saint of the VIII/XIVc. is referred to on f. 105, Nūr Qutb-i-Ālam, or Nūru'l-lah Ahmad b. 'Alā'i'd-Dīn (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII/XIVc., Ilāhdād Ahmadābadi, referred

to in the *Gulzār*, No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajihu'd-Dīn, namely Sayyid Ṭahir Jaunpūrī; Jandan Aud'hī; Imād Jabīdī (or Junaydī?); one called Qutbu'd-Dīn; Bud'h; Maḥmūd, son of 'Abdu'l-Qādir Gujrātī. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work:

حمد بیداد و ثناء بیداد مر حضرت صمدیت را که ... بعد حمد و عجله

میکوید بنده سید علاء الدین النجم

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c. On f. 43 (there is the date): Thursday, the 7th Saḡar 1001 (sic). Most probably this must be read as 1201, or the 29th Nov. 1786. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

F1. 108; S 10 × 6.5; 6.5 × 4; ll 15, no jadwala. Or. pap. Ind. nast. (the same as in No. 468). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

465.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

I 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v-41). *Sharh-i-Taswīya*. 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:

اعنه نذا راجعند بسرى حق نيز اللى الله الع

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'iyyāt*. The well-known commentary by Jāmī on some of his own quatrains, see above, No. 239. Beg. as usual:

حمدا لله هو بالحمد حقيق الع

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 *fifth aṣl* is given. In subscripts at the end of this and the next fragment it is ascribed to Shaykh Qaysarī, i.e. Dā'ūd b. Maḥmūd ar-Rūmī al-Qaysarī (d. 751/1350), who wrote a commentary on the *Fuṣūṣu'l-ḥikam* (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 Dh'l-hijja 1122/the 1st Febr. 1711, at Sād'hūrā.

Ff. 89; 8 7/25 x 3: 6 x 1.75; II 16, no jadwāl. Or. psp. Ind. nast. Cont. tol. good. Worm-eaten. Marginal notes and emendations. Notes on f. 1. A seal on f. 1v.

466.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

1a 250.

A short collection of fragments of Sufic contents:

1. (ff. 1-37v). A fragment of a large Sufic work, called *Mu'nisu'l-fuqarā'* 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, 'Alā'u'd-Dīn 'Umar As'ad Lāhūrī (cf. EIO 654, col. 333), a *khalīfa* of Sirāju'd-Dīn 'Uthmān Dihlawī, the famous disciple of Nizāmu'd-Dīn Awliyā (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/XVc. 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*.

۱۵ (f. 1v) در ذکر توبه و شرائط آن

۱۶ (f. 10) در ذکر ارادت و شرائط مریدی و در تعریف شیع و شرائط شیعی

۱۷ (f. 15v) در ذکر خلوت و عزلت و اربعین

۱۸ (f. 24) در بیان شرائط خلوت و عزلت

۱۹ (f. 29) در فضل ذکر

۲۰ (f. 31v) در اختیار ذکر و کیفیت گفتن ذکر

۲۱ (f. 35v) در ذکر نفی خواطر که آن اهم مهیات

The last *faṣl* is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38-43), *Maktūb-i-hashtum ba jānīb-i-Shaykh 'Izzu'd-Dīn*.

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 *Sawāṭi'u'l-anwār* (EIO 654, col. 333), some *Maktūbāt* of Sufic contents are ascribed to the authorship of Shāh Nūru'd-Dīn Qutb-i-'Ālam, a son and

khalīfa of 'Alā'u'd-Dīn 'Umar Lāhūrī. These three, i.e., the author of the *Mu'nisū'l-juqarā'*, *Nūr-i-Miskīn*, and *Nūru'd-Dīn* may perhaps be identical. Beg. of the letter:

مفتوح هشتم بجانب شیع عزالدین ندرت شیع فرید الحق و الشرح
و الدین و دیگران در خلوت خدمت خوندگار زادگان سلام و دعای مک فرکیان
نور مسکین مطالع نمایند الخ

3. (ff. 43-36). (*Jawābāt-i-su'ālḥā*). A few questions and replies to them, concerning spirits (both good and evil), of men and jinns, etc. Beg.

جوابت سوالها که عرض داشت سید محمود بنذکی متخیرم فرموده
اند اول ازواج کجا میدارند الخ

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

Ff. 46: 8 10×6,25; 6,75×3,75; 11 15, no initials. Or. brownish pap. Ind. nat. Cond. fairly good. Slightly worm-eaten and repaired. A few marginal notes.

467.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 495.

A collection of scrappy notes, mostly of Sufic contents, by different authors:

1. (ff. 1-7). A short biographical note on Muḥammad and 'Alī (f. 5v-end), the name of the author is not mentioned. Beg.

حمد و سپاس خداوندی را سرود که الخ

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 ای ایمان و الشریعت الخ

3. (ff. 12-14v). (*Risālat fī'l-akhlāq*). A short ethico-religious treatise, in Arabic, on obligatory morals. Beg.

اعلموا رحمکم الله تعالى انه يلزم العبد المسلم الخ

4. (ff. 15-36v). *Futūḥātu'l-ashār wa kunnūzātu'l-asrār*. 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 *Mīr'ātu'l-muhaggaḡīn* (ff. 21, 25, etc.), which it is impossible to determine (cf. IVASB 1329, 1345, 2, RS 418 III, etc.). On f. 31v

one نصير الحق والدين 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 *bābs*. 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 قدوة الحواري صاحب لواي لولاك ما خلقت الانلاك النجم

Beg. of the 9th *majlis* (f. 33v):

حريف بسم الله الرحمن الرحيم نوردة حرف اذ كة النجم

Long marginal notes and additions, in the same handwriting.

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

Ft. 36: 8 8,5 x 5,75; 6,25 x 3,25; ll 17; no jadvāla. Brownish Or. pap. Ind. nat., Cond. tol. good. Slightly dirty and repaired.

468.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

I 429.

Three short Sufic treatises, by different authors:

1. (ff. 1-6) (*Risāla dar taṣawwuf*). 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 لهذا ... اما بعد، بعضى از كائنات مظهرى النجم

2. (ff. 5v-9). *Tuḥfa* (?). A short treatise ascribed to the authorship of the famous Christi saint, Faridu'd-Din Mas'ud Ajūd'hanī (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 ... بدان اسمدك لله ... كه اين رساله از حضرت ... شيخ

فردد الحق ... مسعود لاجودهنى النجم

3. (ff. 9v-11v). (*Risāla-i-faqr*). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and

principles, ascribed to the authorship of Shihâbu'd-Dîn Suhrawardî (d. 632/1234). Beg. abruptly:

معنى سجادة و معنى خرقه شيخ شيوخ العالم شهاب الدين سهروردى
... گفته است الخ

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

Fl. II: 8 10 x 6.5; 6.5 x 4; ll 15, no fadwals. Brownish Or. pap. Ind. nat. Cond. good. A few interlinear glosses.

469.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 111.

A small collection of Sufic treatises, in Persian and Arabic, by different authors:

1. (ff. 1-12). (*Maktūb-i-Waliyyu'l-lah Dihlawī*). A letter, in Arabic, of Sufic contents, from Aḥmad Waliyyu'l-lah b. 'Abdī'r-Raḥīm Dihlawī (lived in the second half of the XIII/XIXc., cf. R 1058, where a reference is given to his work composed in 1267/1850-1851), to Isma'īl b. 'Abdī'l-lah ar-Rūmī al-Madani. Beg.

من العبد الضعيف احمد المدعو بولى الله الخ ... فقد وصل كتابكم الخ

2. (ff. 12-12v). *Taqrīr*. A short note of Sufic contents, ascribed in the colophon to Shah 'Abdu'l-'Azīz Dihlawī. Beg.

معنى وحدة الوجود أنست که وجود حقیقی الخ

3. (ff. 17-28). *Jām-i-Jahān-numā*. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual:

حمد بى حد و شكر بى عدد برائى ذاتى را كه الخ

4. (ff. 28-28v). *Barzakhiyya*. A short appendix to the preceding treatise, in Arabic, dealing with the question of *Barzakḥ*, or Purgatorium. It is ascribed in the heading to Ibn al-'Arabī. Beg.

اعلم ان البرزخ عالم مستقل الخ

5. (ff. 32-40v). *Marātibu'l-wujūd*. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muḥammad b. Nūrī'd-Dīn al-Khalifa al-Ḥusrī (?). Beg. as usual:

التعبد لله (sic) الذي لا اله الا هو الخ ... لمن رساله ايست مسمى الخ

Only one item is dated, namely the third, on f. 28: Shawālpūr, 1274/1857-1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Fl. 40: 8 9.5 x 6.25; 6.5 x 3.75; ll 11-15, no fadwals. Or. pap. Ind. nat. Cond. tol. good. Slightly worn-eaten. Notes on the margins.

470.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

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). *Nafas-i-Rahmānī*. The same metaphysical tract, as described in IvASB 1315, by Mūsā b. Dā'ūd (f. 1v, l. 12), a disciple of Sayyid 'Abdu'r-Rahmān al-Husaynī al-Qadiri. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual:

حمدیکه بر کرسی هلی السند کائنات بمضمون و ان من یشتی الخ

2. (ff. 17v-18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v-28). *Maktūb dar taḥqīq-i-rūḥ*. 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. Dā'ūd, mentioned above (1). Beg.

حمد بیغایات سزای فیدائی که حقایق علمی را بفیض اقدس الخ

4. (ff. 28v-32). *Maktūb dar taḥqīq-i-shuḡhl-i-maḡāman mah-mūdān*, 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 *مقاماً مستمرداً و سلطاناً نصیراً*. 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:

الحمد لله ... اما بعد، بر ضمیر عقیدت پذیر فرزند سعادتمند الخ

Copied at Haydarābād, by Muḥammad 'Uthmān Khān, in the month of Rab. II 1297/March-April 1880.

Ff. 32; 8.9 × 5.5; 8 × 4.5; II 23, no jādwalā. Different Europ. pap. Ind. nast. Cond. good.

471.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 186.

Three short notes of Sufic contents, all apparently of quite modern origin.

1. (f. 1). *Fā'ida az malfūz-i-jināb-i-Sultānu'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:

...طریق ذکر قلندریه در یابد جلسہ معمود نکهدارد الن

3. (ff. 4v-5v). (*Risāla dar tawhīd*). Two pages on *tawhīd*, beg.

بر ضمائر پیش آهنگان راه قس الن

Copied probably towards the end of the xiii/xix c.

Pf. 5; 8.7,5 × 5; 5.75 × 3.25; ll 11, no *jadwala*. Blas Europ. pap. Ind. modern nast. Cond. good.

Treatises of uncertain date.

472.

اصطلاحات صوفیه

Iṣṭilāḥāt-i-Ṣūfiyya.

I 418.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as رسالة عبد الرزاق در اصطلاحات صوفیه. It is known that 'Abdu'r-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 'Abdu'r-Razzāq's book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly:

بدانکه تصوف ترکیبی قلب است الن

Copied in 983/1575-1576 (?-very doubtful), by Darwish Muhammad.

Fl. 4; 8.6 × 4; 4.5 × 2.75; ll 17, no *jadwala*. Old Europ. pap. Turkish nast. Cond. good. Turkish verses on f. 1.

473.

مختزن السالکین

Makhzanu's-sālikīn.

III 110.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chishtī (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:

مختزن السالکین و مقصد فاروقین و مطلب طالبین و مشهد عاشقین

Beg. of the treatise :

حمد متوافر و ثناء متکثیر مر حضرت خدای عزوجل را الهی

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

Ff. 27; S 8,25 x 5,25; 5,25 x 2,25; II 13, no jadwals. Or. pap., new margins, of Eur. pap. Ind. nast. Cond. tol. good. A few folios in the beginning are damaged by worms.

474.

در المجالس

II 167.

Durru'l-majālis.

The well-known collection of Sufic, religious and moral anecdotes, in 33 *bābs*, by Sayfu'z-Zafar, or, as he is called here, f. 2v, l. 4, Sayyid Zafar Naubihārī. 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 کرامات کرامات مزین گردید الهی

Dated 1135/1722-1723.

Ff. 161; S 8,5 x 5; 5,5 x 3,25; II 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475.

اثبات سماع الغناء

II 145.

Ithbāt samā'i'l-ghanā'.

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 Jamāl Muhaddith. Cf. another treatise on *samā'*, No. 457. The work consists of references to the most authentic treatises on *fiqh* and *ḥadīth*. It is divided into 4 *bābs* :

۱ (f. 1v) «باح سماع الغناء في الأحياء» (sic) القلوب *

۲ (f. 2v) در جواز سماع غناء و رقص بآواز صحابه *

۳ (f. 3) در جواز سماع غناء و رقص صحابه علماء فصول الهی

۴ (f. 4v) در اقوال ولی فصول علماء طریقت *

Numerous and long marginal notes and occasional glosses. Beg.

الحمد لله ... اما بعد، فهذه رسالة العسبي بآداب السماع الغدو
و الرقص و الدف بالحكم النبوي (sic) الخ

Copied in the beg. of the xiii/xix c. (from the original dated 1091/1680, as stated in a postscript), by one Hāfiẓ Imāmu'd-Dīn, called 'Arif Shāh Qarayshī al-Qādirī, who in spite of his being a ḥāfiẓ apparently had no elementary knowledge of Arabic grammar.

Fl. 5; S 10 x 5.75; 6.75 x 3.5; Il 15, no jadwala. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

476.

ارشاد السالكين

Irshādu's-sālikin.

II 172.

A short treatise, intended for the perusal of beginners, on the elementary rules concerning the practising of *dhikr* according to the teachings of the Indian Naqshbandis. 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. 1035/1626) (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 *maqasids*: the first (f. 3v) در بیان تلمین ذکر اسم ذات, and generally on initiation; the second (f. 6v) در بیان ذکر نفی و اثبات; and a *khātima* (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

سیاس و ستایش بی پایان مولا حیدر الخ

Copied by Maḥmūd Shīghatū'l-lah in 1263/1847.

Fl. 10; S 7.5 x 5; 5.5 x 3.25; Il 12, no jadwala. Green Europ. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

477.

(رسالة تصوف)

(Risāla-i-taṣawwuf).

I 1068.

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 *bābs* 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 : نکتہ چند از کلام معجز نظام ولی الله, but

it is difficult to determine whether the words *ولي الله* constitute the name of the author. Beg. abruptly:

از جفید رحمت الله عليه پرسیدند که محبت چیست الخ

Copied by one Bihārīlā, and dated the 26th Safar 1269/the 8th Dec. 1852 (the fifteenth year of Muhammad Bahādur's reign).

Fl. 33; S 7.75 x 5.75; 5.75 x 3.25; ll 11, no jadwala. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten and repaired.

478.

رویت خداوند کریم

II 148.

Ru'yat-i-Khudāwand-i-Karīm.

A brief theosophic tract, chiefly based on the works of 'Abdu'l-Qādir Jīlānī, 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.

بدانکه رویت حق تعالی نزد جمیع محققین عرفا الخ

Dated the 10th Dhi'l-tajja 1298/the 3rd Nov. 1881.

Fl. 5; S 9 x 5.5; 7.5 x 3.5; ll 15, no jadwala. Brownish thin Europ. pap. Ind. nast. Cond. good.

Darwish risālas.

(رساله فقر)

479.

II 189.

(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 Kharqānī (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*:

۱ در بیان ارادت آوردن (f. 2v)

۲ در بیان توبه دادن (f. 3v)

۳ در بیان مثنوای راندن (f. 4v)

۴ در بیان کلاه پوشیدن (f. 5)

۵ در بیان خرقه پوشیدن (f. 6v)

۶ در بیان میان بستن (f. 7v)

۷ در بیان سجاده و ادب (تذلیل و تنبیل و علم) (f. 8v)

۸ در بیان جابوب دادن و کجکول کردن و تکبیر گفتن (f. 9v)

۹ در بیان جهد و چهل و چهار مقام فقر دانستن (f. 10)

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

Fl. 14; S 6.75 x 4.5; 5.5 x 2.5; ll 16, no jadwala. Or. pap. Ind. nast. Cond. tol. good.

480.

(رساله فقر)

(Risāla-i-faqr).

II 171.

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 Šādiq (he and Abū'l-Hasan Kharqānī 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 بعده بدانکه از حمد ایزد حق سبعاذه تعالی الخ

On ff. 21-22 there is a short note of religious contents.

Dated the 19th Jum. I 1192/the 15th June 1778, copied by Muhammad Hāfiḡ.

Fl. 22; S 8.5 x 4.75; 6.75 x 3; ll 11, no jadwals. Brownish Or. pap. Ind. usst. Cond. not good. Pasted with 'transparent' paper.

481.

(رساله فقر)

(Risāla-i-faqr).

I 728.

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 Imām Ja'far Šādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetic form (اگر ترا پرسند که ... جواب بگو که ...). It is incomplete at the end (the last folio, said in the subscript to belong to a *risāla* of Quṭbu'd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد لله (sic) ... اما بعد حمد و ثنای ایزد تعالی حکایتست چند

بر سبیل ایجاب و اختصار از شمایل اولیا نوشته اند تا حفظ این بر خاطر طالبان

فقر لسان تو نماید الخ

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

Fl. 24 + 1 (apparently a large lacuna of 8 folios after f. 8, which is mutilated); S 8.25 x 4.75; 6.5 x 3.5; ll 13, within jadwals. Or. pap. Ind. usst. Cond. tol. good. Slightly worm-eaten.

482.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 190.

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 اكملت لكم دينكم الحج

Dated the 4th Rab. I 1265/the 28th Jan. 1849.

Ff. 22; 8 6,75 x 4,5; 5,75 x 2,25; ll 16, no jadwal. Or. pap. Ind. nast. Good. tol. good. Worm-eaten, repaired. Note on the last leaf.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

483.

Durratu't-tāj.

درة التاج

I 365.

The well-known encyclopædia, by (Qutbu'd-Dīn) Mahmūd b. Mas'ūd b. al-Muṣliḥ ash-Shīrāzī (f. 3v, top), born in 634/1236-1237, and died in 710/1310-1311; he was a disciple of Naṣīru'd-Dīn Tūsī. See GIPh 363, Bl 724, EIO 2219, 2220, Pr 340, R 434-435, Fl I 35-37. *Ind. libr.* Bh 217-218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17-21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gilān and Daylam, Dubāj b. Fīlshāh b. Rustam b. Dubāj, belonging to the house of the Ishāqides, who is profusely eulogised here (ff. 3v-6v). The title in its full form is given on f. 6v, as *Durratu't-tāj li-ghurrati'd-Dubāj*. A complete *fihrist* is given on ff. 29v-41v. The book is divided into a *fātiḥa*, five *jumlas*, and a *khātima*, but the present copy contains only: *Fātiḥa* (f. 6v), subdivided into three *fuṣṭs*: 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 *maqūlas* (m. 1 on f. 41v, m. 2 on f. 56, 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 *fanne* (on ff. 97 and 114), each subdivided into seven *maqūlas*.

III *jumla* (f. 133), on natural science, in two *fanne* (on ff. 133 and 156), also subdivided into seven *maqūlas* 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't-tāj*:

1. (ff. 178-180). A *qaṣīda*, in Arabic, apparently ascribed to the authorship of Avicenna, beg.

يقول الرازي به ابن سيفاً
و اسم يزل بالله مستعيناً

2. (ff. 180-180v). Another *qaṣīda*, also in Arabic, with the heading:

القصيدّة المعروفة بتقزويل الشمس في المنازل الاثنى عشر لابي الحسن

ابن ابي الرضا العلوي المتحيري (?)

It begins :

اعلم بان الشمس لما خلقت ، النجم

Notes at the end, of a magical character.

3. (ff. 181-185v). (*Risāla dar hay'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.

بر ايدنه عمير منير خورشيد نظير النجم

4. (ff. 186-187v). *Dar ma'rifat-i-maqâdir*. A brief note on mensuration and geometry.

5. (ff. 187v-192). (*Risāla dar hisāb*). A short note of mathematical contents, probably an extract from the *Durratu't-tāj* (cf. f. 188), beg.

مذقولات که واضح علم عدد حکيم فيساتورس است النجم

Copied apparently towards the end of the xiii/xiv c.

Ft. 199; S 12 × 7.5; 9 × 4.5; ll 21, no jādvals. Europ. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and emendations on the margins.

484.

The same.

I 365a.

An incomplete copy of the *khâtima* of the same *Durratu't-tāj*. It is originally divided into four *qutbs*, but here only the second, third and fourth are found, the last being incomplete at the end :

II *qutb* (f. 1), on theological matters (در آنچه بفرق دين تعلق دارد), in two *qā'idās*.

III *qutb* (f. 97v), on ethics and politics (در حکمت عملی که منحصراًست در تهذيب اخلاق و سياست), divided into four *qā'idās*.

IV *qutb* (f. 193), on spiritual training and mysticism (در بيان آنچه طالب راه حق را دانستن در پايست شود در سلوک راه حق); it is divided into two *bābs*.

Beg. of the MS.

قطب دوم از خاتمه درة التاج النجم ... باب اول ، ببايد دانست و در دل

و جان النجم

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

Ft. 249; S 9.5 × 6; 7 × 4; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note from Hājji Khalifa on a fly-leaf.

485.

عقول عشرة

‘Uqūl-i-‘ashara.

I 667.

The well-known encyclopædia, by Muḥammad Bīrārī 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. libr.* Bh 222. The second ‘aql from this work, on the astrolabe, included in a *majmū‘a*, is mentioned in IvASB 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: عقول عشرة و اعجوبة. The treatise is divided into 10 ‘aqls, each subdivided into a number of *fahms*, *firāsats*, *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 *iqlims*, 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:

حمدی که لایق درگاه کبریا باشد ... اما بعد، محمد برای امی این

محمد جمشید ابن اُجیارِی خان الخ

On the margins of ff. 77v-83, there are two *fasls*, 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 *چهل فصلی آخوند 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 Jumn. I 1173/the 8th Jan. 1760, at Faydābād, transcribed by Sayyid Bakhtu‘l-lah (?) al-Ḥasanī, for Muḥammad Yūnus Khān.

Fl. 305; S 11.5 x 6.5; 9 x 3.75; ff 19, within jawāns. Or. coloured pap. Ind. nat. Cond. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.

486.

مطلع العلوم و مجمع الفنون

Maṭla'u'l-'ulūm wa majma'u'l-funūn.

II 427.

An encyclopædia of sciences, arts and crafts, by Wajid 'Alī (cf. f. 3v), composed by him in the period from the 20th Dhī'l-Qa'da 1261/ the 20th Nov. 1845 to Shawwāl 1262/ Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظهر العجائب (1262). It was lithographed at Agra, 1862,¹ and Lucknow, 1866. It is divided into two halves, *daftar*s, each separately called the *Maṭla'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 *bābs* 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 *daftar* is divided into 37 *bābs*: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on '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 *badī'*, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology ('aḡā'id); 16, f. 92, on *fiqh*; 17, f. 100, on *tafsīr*; 18, f. 102v, on *ḥadīth*; 19, f. 105, on *ṭarīqat*; 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 astrology; 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 *jafr*; 33, f. 188v, on *kīmīyā*; 34, f. 192v, on *limiyā*; 35, f. 196v, on *hīmīyā*; 36, f. 197, on *sīmīyā*; 37, f. 201, on *rīmīyā*.

The second *daftar* (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

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), زنگار سازان (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 (کیمیا گران, f. 318v), perfumers (f. 320), musicians (*mutribis*, 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 (نامه بی نظیر).

Beg. of the preface:

مطلع العلوم عقاید و نقلیه سواد حمد آنست که اله

Beg. of the work itself (f. 3):

حمدی که شان خداوندی را شاید از زبان مظلوم اله

Dated the 11th Jum. II 1274/the 6th Febr. 1858, transcribed by Muhammad Salāb, surnamed Shaykh Mufid (?).

FL 343: 8 12 × 7.5; 8.5 × 4.75; ll 19, within *jadwals*. Europ. pap. Ind. nast. Cond. good, except in the beg., where the MS. is injured by worms.

2. Philosophy, Ethics and Politics.

487.

معراجیه

Mi-rājiyya.

I 93.

A treatise on the philosophical and theosophical meaning of the tradition about Muhammad's *Mi'rāj*, usually ascribed to the authorship of Abū 'Alī Ibn Sīnā (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 1422, 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:

سپاس و ستایش خداوند زمین و آسمان را اله ... بفر وقتی عزیزى از
جمله دوستان ما در معنی معراج سوالها میکنند اله

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

* FL 56v-68v: 8 11 × 6.5; 8 × 4.25; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted with decaying paper.

488.

اخلاق ناصری

Akhlāq-i-Nāṣirī.

II 206.

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:

حمد بےحد و مدح بےحد ازبق حضرت مرت مالک الملکی الغ

Of the three *maqālas* into which the work is divided, the *first* (در تہذیب اخلاق) begins on f. 9v; the *second* (در تدبیر منزل) is incomplete in the beg. and opens with the 3rd *faṣl* (f. 135v); the *third* (در سیاست مدن) 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. 224), the date is given as the 20th Shawwāl 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.

Fl. 236; 8 8×4.5; 4.25×2; II 17, within double *jadwals*. Old Or. pap. Excellent Khormasani calligraphic mast., vocalised almost throughout. Cond. tol. good. Slightly worm-eaten. A modern bad vignette.

489.

مفتاح الجنان

Miftāḥu'l-jinān.

I 964.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunni ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Muḥir-i-Wajih Adīb; he was a disciple of the famous Chishtī saint, Chirāgh-i-Dihli (d. 757/1356). See EIO 2565-2566, R 40. The work may have been written ca. 770/1368. It is divided into 25 *bābs* (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

- 1 (f. 4v) در بیان کلمه تہلیل و ذکر و استغفار و دعاهاکی هر روز از الغ
- 2 (f. 27v) در فضیلت وضو و غسل الغ
- 3 (f. 36) در فضیلت نماز و فضیلت صف اول الغ
- 4 (f. 89v) در فضیلت روزه تغل و روزه ایام بیض الغ
- 5 (f. 96) در فضیلت زکوٰۃ و صدقه الغ
- 6 (f. 122) در ثواب نیت دل مؤمن

- ٧ در بیان ادب (f. 123v)
 ٨ در بیان حلم و غضب و عفو الخ (f. 128)
 ٩ در حیا (f. 136v)
 ١٠ در صدق و کذب و غیبت الخ (f. 138v)

The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise:

حمد بی حد و ثنائی بی عدد عمر خالق احد ... میگوید این
 بنده ضعیف الخ

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

*FL 1v-154v; S 11 x 6,25; 8 x 3,75; II 15, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. A few glosses and emendations on the margins.

490.

ذخیره الملوك

Dhakhīratu'l-mulūk.

I 404.

The well-known work on ethics and politics, by 'Alī b. Shihāb(i'd-Dīn) Hamadānī (d. ca. 786/1384-1385), see IvASB 1380. The present copy is incomplete and breaks off at the end of the 8th *bāb*. Beg. as usual:

حمد بسیار و ثنائی بیشمار حضرت ملکی را که الخ

The 1st *bāb* begins on f. 2v; 2nd on f. 15v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 66v; 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/xix c.

FL 109; S 10 x 6,25; 5,75 x 3,25; II 19, no *jadwala*. Or. pap., new margins, of Europ. pap. Ind. nast. Cond. rather bad. Injured by moisture.

491.

نصائح نظام الملک

Naṣā'ih-i-Nizāmu'l-Mulk.

I 1092.

The well-known counsels concerning the duties of a wazīr, 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:

شرایف نصیحات پادشاهی را که اقتضای تقویدین بنظام ملک الخ

Copied towards the end of the xii/xviii c.

FL 40; S 8 x 5,5; 6 x 3; II 18, within *jadwala*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. A few emendations on the margins. Bad 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.

Fl. 81; S 8 x 4,75; 6,75 x 3; ff 13, within *jadwala*. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes on the first and last folios.

493.

تحقیقات در بیان احوال موجودات

Taḥqīqāt dar bayān-i-aḥwāl-i-mawjūdāt.

II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muḥammad, surnamed Shamsā Gilānī. He was living not earlier than the X/XVlc., because on f. 113 he refers to Jalālud-Dīn Dawānī (d. 908/1502-1503). There are almost no references to the authorities or contemporaries of the compiler. He may be identical with Shamsud-Dīn Muḥammad b. Yahyā Lāhijī Gilānī, who used the *takhalluṣ* Asrī, 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/XVlc. (see for his biography R 650). The work is divided into a number of *taḥqīqs*, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سپاس تقدس اسس و ستایش بیرون از اله ... اما بعد، چنین
گوید اله

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

Fl. 122; S 9 x 5; 6,5 x 3,25; ff 17, no *jadwala*. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals.

494.

جام کیني نما

Jām-i-gīti-numā.

I 266.

A short philosophical treatise, divided into a *jātiḥa*, 30 short *maqāṣids*, and a *khātima*. It is usually ascribed to the authorship of Husayn b. Muḥsinud-Dīn Maybūdī, with the *takhalluṣ* 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.

سپاس حکیمی را که انکار حکما و انظار علما اله

Copied in the xi/xvii c.

Fl. 18; S 8,25 x 4,75; 5,25 x 2,75; ff 14, within *jadwala*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.

495.

اخلاق همایون

Akhlāq-i-Humāyūn.

I 21.

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506-1507, by Ikhtiyār al-Husaynī, and dedicated to Bābur, see IvASB 1387, where references to other catalogues are given. Beg. as usual:

طغرائی سعادت خسروان عایشان دار الملک سخن طرازی النح

Copied apparently in the same year 1282/1865 as other items in the same volume.

*Pl. 2v-15; for measurements, etc., see No. 297.

496.

(مجموعه در حکمت)

(Majmū'a dar hikmat).

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 Rāzī (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). *Kitāb dar hikmat ba tarīqa-i-hukamā-i-mash-ā'yyīn*. An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several *mabhaths*, subdivided into *fasls*, unnumbered, dealing with various topics of metaphysics. Beg.

کتاب در حکمت بطریقه حکماء مشائیین ' مقدمه در تعریف حکمت
و تقسیم آن ' اعلم ایذک الله که حکمت در اعلی لغت النح

2. (ff. 36v-80). *Kitāb dar hikmat ba tarīqa-i-ishrāqiyyīn*. An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven *fasls*:

۱ (f. 37) در بیان اشیائی که حکم مبرائی مباحث آینه داند

۲ (f. 38) در اثبات تجرد نفس

۳ (f. 50) در مسایل از علمی که ما بعد طبیعت است و متوقف

است بران اثبات واجب لذاته

۴ (f. 51v) در مباحث نقلیه (ف نفیسه or) از الهیات

در اثبات تسلسل حوادث تا غیر نهایت و استنماء آن بحرکت
متصله سرمدیه *

در اثبات بقا نفس بعد از شلک بدن و اشاره بلذات
و الم تعلییین *

در لغوات و معجزات و کرامات و مقامات *

Beg. of the treatise (f. 36v) :

کتاب در حکمت بطریقه اشراقیین^۱ اعلم نور الله سرک باشراق النور
و الثبات علیه فی دار العزیز الخ

Copied, as mentioned above, in 978/1570-1571 (f. 35).

*Ff. 1-80; S 9.75 x 6; 6.5 x 3.75; ll 21, no *jadwals*. Good old Or. pap. Calligraphic nast. of Khorasani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible.

497.

خلاصة الحیوة

Khulāṣatu'l-ḥayāt.

I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Ahmad b. Naṣrī'l-lah at-Tatawī (f. 1v); he was one of the compilers of the *Ta'rikh-i-Alfi* (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Faṭḥ b. 'Abdī'r-Razzāq (Gilānī, d. 997/1588-1589), cf. R 117-118 and 1034-1035. It is divided into a *fātiha*, subdivided into five *ṣaḥifs*, two *maqṣads*, and a *khātima*. The first *ṣaḥif* (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 *khātima*, deals with the philosophers of the Muhammadan period; the *khātima* treats on various religions. The exact date of compilation is not mentioned. Beg.

فتح کلام خیر انجام بنام حکیمی سرگ که جمیع ذرات وجود الخ

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 (سنة ۱۲۳۱ هجری), probably 1234 or 1243/1819 or 1828, if these figures mean anything at all.

Ff. 155; S 13 x 8; 5.5 x 3; ll 15, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. very bad. A few marginal notes.

498.

ترجمة سراج الملوك

Tarjuma-i-Sirāju'l-mulūk.

I 488.

A Persian paraphrase of the well-known work on ethics and politics, *Sirāju'l-mulūk fi'l-'adl wa's-sulūk* (f. 2), by Abū 'Abdī'l-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahrī at-Tartūshi (d. 520/1126 or 525/1131), cf. Brockelmann, I, 459. The author of the Persian version calls himself (f. 2) Taqīyyu'd-Dīn Muḥammad b. Šadri'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the *Mizānu't-tabā'i-i-Quṭb-shāhī*, see IvASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Raḥīm 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 *bābs* 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.

جمیل التذلی علی باعلی مراتب تعظیم و کمال سرادق عظمت النعم

Copied towards the middle of the xii/xviii c.

Fl. 280; S 13 x 8,25; 7 x 3,25; ll 23, no *jadwala*. Or. pap., in the original MS.; the margins have been cut off and replaced by new ones, of very bad machine-made paper. Good Ind. nat. Cond. tol. good. Notes and seals on f. 1. The order of folios is slightly confused in the middle of the volume.

499.

حق الیقین

Haqqu'l-yaqīn.

II 143.

A concise treatise on philosophical and theosophical matters. The author calls himself Ahmad ash-Sharīf b. Kamāl al-Husaynī ash-Shīrāzī, surnamed Qāḍī (ابن کمال احمد الشیخ الحسینی), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdu'l-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 Šadru'd-Dīn Muḥammad Shīrāzī, 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. 26, 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 بیان ابطال اولویة: and two *maqālas*, each subdivided into minor sections: ذاتی

۱ (f. 8v) در اثبات صانع تعالیٰ

۲ (f. 21v) در اثبات وحدانیه واجب جل شانہ بطریق عقل و نقل

The *khātima* (f. 64) is divided into two *fasle*: on the famous philosophical schools, and (f. 70) در تحقیق عینیت صفات. There is also a special *tatmīm* on f. 82. Beg.

بهتر حدیثی کہ مجلس آرایان انجمن یقین الہ

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

Ff. 84: S 7,5 x 4,5; 5,25 x 2,25; II 12, within *jadwals*. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margins. Bad vignette. A seal on f. 1, dated 1232 AH.

500.

ابواب الجہان

Abwābu'l-jinān.

II 404.

The usual *first bāb* of this work on ethics, by Muḥammad Rafī Wā'iz Qazwīnī (d. ca. 1105/1693-1694), see IVASB 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:

بهترین مقالی کہ سر خیل کاروان ففون محاورات تواند بود الہ

Dated Safar 1094/Feb. 1683, copied by Sayyid 'Arif b. Shāh Rīdā b. S. Muḥammad b. Naṣar 'Alī b. S. Husayn al-'Ajāmī (?) al-Husaynī.

Ff. 415: S 11,5 x 7; 7,75 x 4; II 17, within *jadwals*. Or. pap. (some folios have new margins, of Europ. pap.). Good Ind. nast. Cond. good. A few marginal emendations. A gaudy vignette.

501.

الیس الوزراء

Anīsu'l-wuzarā'.

II 406.

A treatise on ethics and politics, by Ṣadru'd-Dīn Muḥammad b. Zabardast Khān (f. iv), 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 *Irshādu'l-wuzarā'* (see R 338). The date of composition of the present treatise is not given. As stated in the introduction (f. iv), it is chiefly based on the *Akhlāq-i-Nāsiri* (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 *ta'lims* of unequal length, some being subdivided into numerous *fanns*, and a *khātima*:

۱ (f. 2v) در تعریف نفس ذاطقة

۲ (f. 3) در تمییز نفس از قوی دیگر

- ۳ (f. 3) در بیان اینکه انسان اشرف موجودات این عالم است
- ۴ (f. 4) در اینکه برای نفس فاطمه کمال و نقصان است
- ۵ (f. 4v) در اینکه از کدام چیز انسان بکمال برسد
- ۶ (f. 5v) در سعادتانی که سزاوار است انسان را طلب آن برای استکمال خود
- ۷ (f. 6) در اینکه تغییر اخلاق ممکن است یا نه و خلق طبیعی است یا غیر طبیعی
- ۸ (f. 6v) در فرق میان فضایل و چیزهای که مستایه اوست
- ۹ (f. 8v) در حفظ صحت نفس
- ۱۰ (f. 10) در چیزی که دور گذد خوف موت و حزن و غیر آنها
- ۱۱ (f. 12) در کمالات انسانی و چیزی که متعلق ازان است
- ۱۲ (f. 15) در چیزی که ضرور است ازان صاحب مفزل را
- ۱۳ (f. 22) در معاشرت با اکبر
- ۱۴ (f. 23v) در معاشرت با اقوان
- ۱۵ (f. 25v) در معاشرت با کسانی که ازو در ادنی مرتبه هستند
- ۱۶ (f. 26) در چیزی که ضرور است انسان را ازان در بود باش خود
- ۱۷ (f. 27) در سیاست
- ۱۸ (f. 28v) در بیان کسی که اعتماد را نصاید
- ۱۹ (f. 29) در چیزی که ضرور است ازان ارباب دول را در بقای دولت
- ۲۰ (f. 30) در احوال رتبت
- ۲۱ (f. 31) در تدبیر مملکت
- ۲۲ (f. 31v) در چیزی که محتاج آند سومی آن سلاطین و ارباب دول
- (f. 37) خاتمه در مواعظ و نصایح که از اقوال متقدمین بر آورده شود

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg.

اما بعد، چنین گوید احقر تبارک و تعالی محمد بن زبردست خان النعم

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

Ff. 50; S 9,25 x 6; 7,5 x 4; ll 16, no fadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.

502.

(رسائل حزين)

(Rasā'il-i-Ḥazīn).

I 93.

Several treatises by Muḥammad 'Alī b. Abī Ṭalīb az-Zahīdī al-Lāhijī al-Jilānī, with the *takhallus* Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766), of, 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). *Dastūru'l-'uqulā'*, composed by Ḥazīn at Dihlī, in Rab. II 1153/July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into *faṣls* (in this copy the contents of every paragraph is noted in red on the margins). Beg.

يا واهب التوفيق ويا معطي التحقيق ... بعد در حینى كه نفس الخ

2. (f. 128v). *Risāla dar taḥqīq-i-nafs wa tajarrud-i-ān*, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramaḍān 1139/April-May 1727 (f. 129, l. 10). Beg.

نی عقل بکنه لا یوال تو رسد الخ ... و بعد چون علت علی در

افریض الخ

3. (f. 134v). *Fī taḥqīq-i'l-hudūth wa'l-qidam*, a short treatise on the Divine essence and created matter, beg.

الحمد لله على الآلة وتشكره على نعمائه الخ ... و بعد معجز الی

سواد الخ

4. (f. 137). *Fī taḥqīq ma'nī'l-wāḥid*. A short note on the unity of God, composed in 1134/1721-1722, beg.

الحمد لو اهاب العلم و الحكمة الخ ... و بعد يقول فقیر عفو به

الغنى الخ

5. (f. 138v). Another short treatise on the same subject, in Arabic, in the form of a letter, composed in 1133/1720-1721, at Dārāb(-jird ?), beg.

هو الله الذي لا اله الا هو الخ ... بعد فقد وصل الينا كتابك الخ

6. (f. 141). A short note of theosophical contents.

7. (f. 141v). *Dar tahqīq-i-awzān-i-shar'ī wa 'urfī*, a treatise on weights, beg.

الحمد لله ... و سلم تسليمًا، وبعد، افقر فقرأه باب الله على ابن ابوطالب
الجيلاني النخ

8. (f. 143v). *Fī tahqīq raf' shubhātī'l-mushabbih*, a short note, in Arabic, on the unity of God. Beg.

اللم انا الحق حقاً و انا الباطل باطلاً الخ

9. (f. 144). *Fī tahqīq ismī'l-a'zam*, in the colophon called *Lubbu'l-lubāb li-ālī'l-albāb*, in Arabic, explaining the nature of the Deity. Beg.

الحمد لله و صلوته على عباده الذين اصطفى الخ

All these *risālas* are inserted as entries in a large *ma'imū'a*.

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

* Pf. 117v-145v; S 11×6.5; 8×4.25; fl 19, no *jadwāl*. Or. pap. Ind. past. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

503.

ترجمة عين العلم

Tarjuma-i-'Aynu'l-'ilm.

I 183.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called *Aynu'l-'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 Hājji Khalifa (No. 8440, in vol. IV, pp. 282-283), it is ascribed to the grammarian of the VIII/XIVc., Muhammad b. 'Uthmān b. 'Umar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muhammad Rafī'u'd-Dīn. He also perused the commentaries of Mullā 'Alī Qārī' (Harawī or Makkī, cf. Hājji Khalifa, *loc. cit.*, and Brockelmann, II, 394), d. 1014/1605 (H. Khalifa gives 1104/1692-1693, but this is an obvious misreading), and of Fakhru'd-Dīn Dihlawī (perhaps identical with the Indian traditionalist, a grandson of 'Abdu'l-Haqq Dihlawī, 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 *Thamarātu'l-Makkiyya*, who wrote, on Sufic subjects, in 1198/1783-1784, Muhammad Rafī'u'd-Dīn b. Muhammad Shamsi'd-Dīn b. Muhammad Tāji'd-Dīn (cf. IvASB 1293). The work is divided into a *muqaddima* (f. 3), 20 *bābs*, and a *khātima*. در محبت الهی و سلوک (f. 271). The *bābs* deal with:

- ۱ (f. 10v) در ورد *
- ۲ (f. 33) در افغاق و قفاحت *
- ۳ (f. 41) در روزه و کسرت (و) موت نفس *
- ۴ (f. 46) در سفر و حج و غیبه *
- ۵ (f. 54) در تزوج و تنظلی *
- ۶ (f. 64v) در کسب و وزع *
- ۷ (f. 70v) در آداب در معیشت *
- ۸ (f. 97v) در آداب صحبت (و) معاشرت با صنف خلق *
- ۹ (f. 125v) در فوائد خاموشی *
- ۱۰ (f. 144) در اناده یعنی آهستگی و حلم و تقوی و نصیحت یعنی خیر خواهی *
- ۱۱ (f. 151) در عزلت و خمول و حب ذم و بغض مدح *
- ۱۲ (f. 161) در تواضع و آفات تکبر *
- ۱۳ (f. 168) در اخلاص و آفات ریا *
- ۱۴ (f. 190) در تقوی و قصر اصل و ذکر موت و ابداء *
- ۱۵ (f. 197v) در فقی خواطر و ریاضت *
- ۱۶ (f. 211v) در توبه و رابطه و تقوی *
- ۱۷ (f. 227v) در صبر و رضا و شد *
- ۱۸ (f. 239) در خوف و رجا *
- ۱۹ (f. 247) در فقر و زهد *
- ۲۰ (f. 260) در توحید و توکل و یقین *

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.

الحمد لله و السلام علی عباده الذین اصطفی، پوشیده نمائند که کتاب
عین العلم تصنیف علامه وقت محمد بن عثمان بن عمر البلقی الیم

At the end, on ff. 278-284, there is a short note on the *hadith*, in Arabic, with the heading (in the beginning) *Asl usūl'il-hadith*, but the title, as given on f. 278v, l. 5, is *Al-usūlu'l-'Atā'iyya*. The compiler calls himself (f. 283v, l. 6), Nūru'l-islām b. Salāmi'l-lah b. Shaykhi'l-islām ad-Dihlawī. The pamphlet is divided into several short *maqāsids*, it seems to be incomplete in the middle. Beg.

اصل اصول الحديث، حمد من دام تطاوة واس اسلس الخير الى

At the end there is a short note (f. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii/xix c.; perhaps the date is the 17th Shawwāl 1258/ the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

لله الحمد ... که روز شنبه بیست و دوم شوال سنه ۱۲۵۸ هجری قمری نوشته مقدم

(sic) شوال سنه ۱۲۵۸ هجری از تسوید این ترجمه فراخ دست داد الى

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.

Ff. 284; 8 3/4 x 4 1/2; 5.5 x 2.25; II 16, no *jadwals*. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten; pasted over. A few emendations on the margins.

504.

تواریخ هوش افرا

Tawārikh-i-hūsh-afzā.

III 36.

A treatise on politics, in the form of anecdotes concerning the wazirs Sūmat and Kūmat (سومت و کومت), narrated to Rājā Paramātmā (پرماتما). The anecdotes deal with the usual questions of administrative ethics,¹ 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 *بختیارش باد انجاش*). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise *بانتجه بهار چمن گیان پرکاش* (f. 3). It is divided into four *chamans*, subdivided into *khiyābāns*:

۱. گفتار وزیر سومت و کومت و برآمدن کومت از دربار (f. 3v)

۲. گفتار کومت و وزیر و سوبلی و ارشاد راجه و زادی و

کفاره کردن سومت

3 (f. 48) گفتار وزیر سومت و زلی و استفسار راجه پرماتما و بد
نمودن کومت و سوبهقی

4 (f. 90) (خیابان اول) پادشاه پسند احوال فرمان هندی
(خیابان دوم) وزیر پسند احوال امری و وزلی نواب وزیر
المالک نواب سعادتعلیخان یا اوصاف حمیده النعم

Beg. of the treatise:

اختصار احوالات حکایت هندی راجه های هر چهار زمان

A bad copy, dating from the beg. of the xiii/xix c.

Ff. 148; S 7 x 4,5; 5 x 2,5; II 14, no jadvale. Or. pap. Bad Ind. shikasta nast. Cond. tol. good; slightly worm-eaten.

505.

مطالع الهند

Maṭāli'n'l-Hind.

I 949.

A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808-1809 (see f. 167v, where the chronogram is given as *مغنی التام*), by Salāmat 'Alī Tabīb, surnamed Hadhāqat Khān, son of Muḥammad '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 *maqālas*, *qisṣas*, *bābs*, *faṣls*, etc. The *maṭla's* deal with:

1 (f. 2) در فلسفه اولی و طبیعیات

2 (f. 15v) در بیان مسائل چند از عام هندیه

3 (f. 53) در علم حساب

4 (the beg. coincides apparently with a lacuna after f. 94) در علم هیئات

در علم هیئات

5 (f. 136) در علم موسیقی

نکته (f. 158) در بیان بعضی رسم و عادات هندوستان

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.

بعد حد و سپس ایزد و یزال و درود انبیا النعم

Dated the 14th Shawwāl 1226/the 1st Nov. 1811, by Muḥammad Khallīl'l-lah.

Ff. 167; S 11,5 x 7; 8 x 4; II 14, within jadvale. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations.

506.

کثیر المنفعة

Kathīru'l-manfa'at.

I 812.

A bad and incomplete copy of a short treatise on ethics and politics, by Qādir Bakhsh b. Ahmad Bakhsh of Nūrpūr, a descendant of a Sufic shaykh, Shāh Nūr (f. 1v). The book was written for Ghāziyyū'd-Dīn Haydar, a nawwāb 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 Ghāziyyū'd-Dīn is here crossed out and for it is substituted, on the margin, that of Muḥammad Akbar). The work is divided into 25 *qānūns*. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd *bāb* cannot be found, and the whole of the 25th *bāb* is missing.

- ۱ (f. 4) در عدل و انصاف و باعث آن
- ۲ (f. 14) در بیان سبب غفلت از امور سلطنت
- ۳ (f. 15v) در کردن تأخیر بهر کار و فوائد آن
- ۴ (f. 16) در عفو و تقصیر
- ۵ (f. 17) در بر آوردن حاجت محتاجان
- ۶ (f. 17v) در سخاوت
- ۷ (f. 18) در احسان
- ۸ (f. 19v) در ثبات و استقامت قول و فعل و فایده آن
- ۹ (f. 20) در عالی همتی
- ۱۰ (f. 20v) در عزم
- ۱۱ (f. 20v) در ایفاء وعده و ترک نقض آن
- ۱۲ (f. 21) در صدق مقال
- ۱۳ (f. 21v) در اختیار صحبت نیکان و اجتناب بدان
- ۱۴ (f. 25v) در حیا
- ۱۵ (f. 27v) در خیرات و مبرات
- ۱۶ (f. 29) در شجاعت
- ۱۷ (f. 30) در باب صلاح و تدبیر
- ۱۸ (f. 32v) در دور اندیشی

- ۱۹ (f. 33) در متفوقات
 ۲۰ (f. 41v) در داشتن جدول اسمی مدعی و مدعی علیه الخ
 ۲۱ (f. 42v) در احکام کوتوالی که کوتوال موافق او بعمل آورد و در صورت
 خلاف آن بعضی عقاب پادشاه آید
 ۲۲ (f. 45v) در عاملی و تحصیلداری الخ
 ۲۳ (۲) در احکام لشکر و تدبیر جنگ
 ۲۴ (f. 51) در حق قائمی و صاحب عدالت
 ۲۵ (۲) در گرفتن عشر یعنی محصول متعلقه الخ

Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

حمد بیحد برای خالق جل جلاله باید که خلقت انسان الخ

Copied in the beg. of the xiii/xix c. There is no colophon, but at the end, at the bottom of f. 54, there is written تم فی سنه ۱۲۲۳ هجری. It is possible that this is the date of the completion of copying.

Ff. 54: S 8,25 x 4,5; 6 x 3; ll 17, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and liberally pasted over. Marginal emendations.

507.

مصباح الاخلاق

Miṣbāḥu'l-akhlāq.

II 281.

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 'Ibratī '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 اولی که آغاز سال غفر است, the word *غفر* being written in red ink. Beg.

خوشترین حدیثی که نمک مایده شرح و بیان الخ

Copied towards the end of the xiii/xix c., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Ff. 28: S 11,5 x 7,25; 9,5 x 4,75; ll 19, no jadwals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

508.

(رساله سیاست)

(Risāla-i-siyāsat).

Ia 107.

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.

الحمد لله وكفى وسلام على عباده الذين اصطفى، أما بعد، مشهور
باد كد بهمت علیلی مسلمانان خدا پرست الت

Copied about the middle of the xiii/xix c. (probably an autograph).

Fl. 12; S 8,5 x 6,25; 6 x 3,75; ll 17, no *jadwals*. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

509.

گلزار اعتبار

Gulzār-i-i'tibār.

II 314.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Hamīd, whose real name was Muhammad Hamīdu'l-lah Islāmābādī, in 1281/1864-1865 (see f. 39v, where the chronogram *فراغ* is given, cf. also f. 42). On ff. 43-46 and on a fly-leaf at the end there are additional quotations from Hamīd and a few from other poets. Beg. of the treatise:

ای دل تنجیه درد دریا، نام تو ز بیم الت ... بقام پاک پروردگار الت

The treatise is subdivided into short unnumbered sections, in prose or in the form of *ghazal*, *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 1285/ the 24th Sept. 1868; transcribed by Minnatu'l-lah Patayawi (Patnawi?).

Fl. 46; S 8 x 5,25; 6,25 x 3; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. tel. good. Dirty.

510.

غایة الممكن فی درایة الزمان

Ghāyatu'l-makān fī dirāyati'z-zamān.

I 681.

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 1869 IV and IVASB 1392, where it is styled *Ghāyatu'l-imkān fī dirāyati'l-makān*. In the colophon of this copy it is called *Ar-risālatu'l-makāniyya*. In the India Office copy the authorship is ascribed to Maḥmūd Ushnā'i. Here, however, it is attributed to the famous Sufi saint, 'Aynu'l-quḍāt Hamadānī (f. 22, in the colophon, عین القضاة سید حمدانی).

¹ The word *Sayyid* is probably due to the confusion, on the part of the scribe of 'Aynu'l-quḍāt with Sayyid 'Alī 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 *Tamhīdāt*, and the authorities, referred to here, all are early Sufic writers or saints. It is divided into several unnumbered *faṣls*, 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 Oa 49 (IvASB 1392), except in the concluding lines. Beg. as usual:

الحمد لله الذي لا آخر لا أول لا خزيته ... بدان احسن الله
تعالی تعلیمک و تقویکم که چون پادشاه عالم الهم

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Pf. 22; 8.10.5 x 6.5; 7.75 x 4.5; II 17, no jawwāl. Or. greyish thick pap. Coarse Ind. nast. Cond. bad. Worm-eaten and repaired.

511.

(مجموعه)

(Majmū'a).

II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters:

1. (f. 1). (*Mukhtaṣar fī 'n-naṣf*). 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 *gawls*. Beg.

هذا مختصر من قول الحكيم ارسطوطاليس الفيلسوف في النفس الهم

2. (f. 3). *Ādāb Aristūṭālīa*. 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.

هذا آداب ارسطوطاليس كتبها في حقيقة و كان يعلمها اسكندر الهم

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, در مباحث علمی رسمی and II, f. 10v, در کشف بعضی حقایق شهودی), subdivided into several minor sections. Beg.

آفتاب جمال قدم از آن متعالیست که الهم

4. (f. 15v). (*Muntakhab min Ihyā' 'l-'ulūm*). A short extract from Ghazālī's well-known work, *Ihyā' 'l-'ulūm* 'd-dīn, heg.

فائدة قال الغزالي في الحياء (die) العلوم و لطيفة مراتب اربع الم

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 Muhammad Shāh), or the 9th Dec. 1743; but on f. 3, l. 2, the date is the 12th Shawwāl 1125. As the text is continuous, and the handwriting exactly the same, this must be a mistake.

Ff. 23: S 13×8.25; 10×4.5; ff. 23, no jadwala. Or. pap. (new margins, of Europ. pap.). Ind. nat. Cond. tol. good. Glasses and emendations on the margins. A few quotations on the last leaf.

3. Logic.

512.

منهاج المبين

Minhāju'l-mubīn.

I 1012.

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'l-mantiq*. In the same heading the authorship is attributed to Bābā Afdal Kāshī (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 Kāshī. The title of this treatise is mentioned in the *fihrist* of Kāshī's compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

سپس و ستایش آنرا که بستون عزاست ... بدانید ای یاران و برادران
که از وی ما از نوشتن این سخنان پیدا شدن احوال و اقسام در کوفه
هزارست اله

Copied towards the end of the xii/xviii c. The last folio is of more modern origin.

Ff. 39: S 10.75×6; 8.25×4.25; ff. 21, no jadwala. Or. pap. Ind. nat. Cond. tol. good, except in the middle. Worm-eaten.

513.

محاکمات

Muhākamāt.

I 900.

A commentary on a treatise on logic; the original is a slightly different version of the well-known *Kubrā*, by Sayyid Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414). The commentator is here

called (f. 1v) 'Isāmu'd-Dīn Ibrāhīm (b. Muḥammad b. 'Arabshāh al-Isfarā'īnī, d. 944/1537-1538) (cf. Brock. II, 410). His explanations were collected, arranged, and edited by his disciple, who calls himself (ibid.) Abū'l-Fath b. al-Makhdūm al-Ḥusaynī. Apparently exactly this work is referred to by Ḥajjī Khalīfa, No. 6374 (III, 446). The text of the original treatise is not given in full, but only the beginnings of the sentences, which are commented upon (marked by قوله) are quoted. Beg. of the treatise:

بسم الله منطوق كلام حمد حكيم علام لست كه النعم ... اما بعد، اين چند
كلمه ايست متعلق بشرح فارسي منطق النعم

Beg. of the text (f. 2v):

قوله، بدانكه مراد مني، يا النعم، پوشيده نمايد كه مقصد النعم

Copied at Samarqand, in 973/1565-1566.

Fl. 105; 8 7 × 4.5; 4.75 × 2.75; ll 21, no jadwale. Or. pap. Turkestani naest., in some places undotted. Cond. fairly good. A few marginal notes. Seals on f. 1-1v, erased.

514.

(مجموعه در منطق)

(Majmū'a dar manṭiq).

II 78.

A collection of short treatises on logic, in Persian and Arabic, by different authors:

1. (ff. 1-119v). *Sharh-i-Tahdhību'l-manṭiq*. A Persian commentary on the Arabic treatise on logic, *Tahdhību'l-manṭiq wa'l-kalām*, of Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftazānī (d. 791/1389). It is the same work as the one described in IvASB 1410; the present MS. is incomplete at the beg. 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). *Sharh isāghūṭī*, or, as it is called in the colophon, *Ḥawāshī isāghūṭī*. It is an Arabic commentary on the well-known treatise on logic (also in Arabic), by Athīru'd-Dīn (Mufaddal b. 'Umar) al-Abharī, d. ca. 663/1264-1265 (cf. f. 120v), see IvASB 1408, 3. The name of the commentator is not given. Beg.

الحمد لله الذي جعل منطق الانسان مظهر المعلومات النعم

3. (ff. 156-174). *Ifādāt*. A short treatise, in Arabic, on logic, by Ḥasan Chūgharyā'ī (چوگهریانی), of Bardwān. It seems to be of modern origin. Beg.

الحمد لله ... مقدمة المنطق ينبغي ان يذكر فيها تعريف العلم النعم

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.

بدانکه علم بر در نوح است یعنی تصور شایم تصدیق النعم

5. (ff. 182v-195). *Kubrā*. The most popular school-book on logic, by Sayyid Sharif, or Sharifu'd-Din 'Alī Jurjānī (d. 816/1413-1414), the same as IvASB 1408, 2. Beg. as usual:

بدانکه آدمی را قویست درانکه که منتقش کردد النعم

6. (ff. 195v-196v). *Ṣughrā*. Another, shorter, treatise on logic, by the same Sayyid Sharif, see IvASB 1408, 1. It is incomplete at the end. Beg. as usual:

هرچه در ذهن آید اگر خالی از حکم باشد النعم

Copied towards the end of the xiii/xix c.

Ff. 196: 8 7/75 × 4 7/5; 5 × 2 5/5; ll 13, no jadwala. Bluish Europ. pap. (embossed "Bath"). Cond. very good. A few emendations on the margins.

515.

اسس الاقتباس

Asāsu'l-iqtibās.

II 301.

An incomplete copy of the same lengthy treatise on logic as the one described in Bl 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) در مدخل منطق; II (f. 19v) در مقولات عشر; III (f. 35v) در عبارات; IV (f. 113v) در علم قیاس; V (f. 229v) در برهان. Begins as in Bl 729:

خداوند متعالمان حکمت را بالمام حق و تلقین صدق النعم

Dated the 20th Jum. I 1324/the 12th July 1906, copied by Sayyid Abū'l-Qāsim, surnamed Mawlā Bakhsh(7).

Ff. 308: 8 9/75 × 6 5/5; 7 5/5 × 4; ll 15, no jadwala. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

4. Lexicography.

516.

(a) *Persian-Persian*.

فرهنگ نامه

Farhang-nāma.

I 716.

An early work on Persian lexicography, dealing with rare words met with in the *Shāhnāma*, here said to be Pahlawī.

Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawī, surnamed Qawwās (f. 1v), but his fuller name is given in the *Dastūru'l-afādil* (No. 517, f. 4), as Fakhru'd-Dīn Mubārak Shāh Ghaznawī, surnamed Kamāngar.¹ 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 Khiljī (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 *bakhshs*, each subdivided into several *gūna*, 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) :

بخش نخستان در نامها چیزها که بهی از ان سوی بالا راه دارن (f. 4)

گونه نخست در نام یزدان خدای تعالی اله (f. 4)

» دوم در نام چیزها پراگنده چون فرشته (sic) و پیغامبران

و کذابا و دینها و مافذ ان (f. 4v)

» سیوم در نام اسنان و ستارگان و ماهها (f. 7)

» چهارم در نام آتش و باد و آب و خاک (f. 9v)

» پنجم در نام چیزهایی که میان اسنان و زمین پیدا اند (f. 10)

بخش دوم در نام چیزهایی بر بسته که انرا جماد خوانند چون زمین و گل

و خاک و مافذ این و این همین گونه است (f. 13v)

بخش سیوم در نام چیزها بر رسته که انرا نبات خوانند چون گیاه

و درخت و مافذ ان (f. 16v)

گونه نخست در نام گیاه و سبزه (f. 16v)

» دوم در نام کلبا (؟)

» سیوم در نام درختان تنه دار (f. 19v)

¹ Hājī Khalīfa (vol. IV, p. 419, No. 9044) calls him Fakhru'd-Dīn Ibrāhīm b. Qiwām al-Qawwās.

- گونه چهارم در نام گشت و علقها¹ (f. 22)
- بخش چهارم در نام جاذوران از برنده و خورنده و جفینده و مانند آن² (f. 22v)
- گونه نخست در نام برندگان³ (f. 22v)
- دوم در نام جانوران ابی⁴ (?)
- سیوم در نام خورندگان زمینی⁵ (f. 26)
- چهارم در نام جنبندگان یعنی چهار پاییان⁶ (f. 27)
- پنجم در نام آدمیان⁷ (f. 29)
- بخش پنجم در نام چیزهایی که از کار ادبی و ادبی را بکار آید⁸ (f. 43)
- گونه نخست در نام جایها و خانهها⁹ (f. 43)
- دوم در نام لوندها و مانند آن¹⁰ (f. 49v)
- سیوم در نام خورندنها و جز آن¹¹ (f. 52)
- چهارم در نام پوشیدننها¹² (f. 54)
- پنجم در نام بیماریها¹³ (f. 57)
- ششم در نام جنگ و جنگ اوران و سازها جنگ¹⁴ (f. 58)
- هفتم در نام کاریگران و سازها¹⁵ (f. 62)
- هشتم¹⁶ در نام تغاریق هر چیزی که باشد¹⁷ (f. 66v)
- نهم — (?)

The copy is incomplete at the end, and the last *gūna*, 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 Daqīqī, Asadī Tūsī, Nizāmī, Khāqānī, Rafiqī, Unṣurī, Manjik, Rūdakī and Farrukhī. Many other poets are quoted, but not so often: Firdausī, Nāṣir-i Khusrāw, Muḥir Baylaqānī, Sūzani, Mu'izzī, Waṭwāt, 'Asjadī, Sanā'ī (strange to say, I have not noticed any quotation from Anwārī). Of the lesser known early poets there are: Shams-i-Tabbāsī (cf. f. 9), Abū'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 gūna* (f. 64v) شکفت بود¹ (؟) که با او² در نام تغاریق هر چیزی که باشد.

'Abbās, Abū Shukūr, Fakhri (cf. f. 15v), 'Arāḍī (f. 18), Kisā'i, Sharaf Shufurwa, Hakīmī (ff. 20, 25v), Azīdī (?—f. 20), Suhayl (cf. f. 20v), 'Alī Quṭrub (?—f. 20v), Bahrāmī (f. 20v), Abū'l-'Alā' Shūshtārī (ff. 21, 33), Abū Shākir Bukhārī (ff. 21, 22v), Khumkhāna (f. 21v), Khujasta (f. 23), Azraqī, Bū Tāhir Khusravānī (f. 29), Mas'ūd-i-Sa'd-Sulaymān (sic, f. 28), Muzaḥḥarī (f. 29v), Tayyān (ff. 30v, 59), Ma'rūfī, Khāṭirī, Jāybarī, Bū Sa'īd (f. 33v), Bū 'Asim, Sālār, Bū Shu'ayb, Shahīd, Tāj-i-dabīr, Labībī, Bū Hanīfa (f. 43), Bundār Rāzī, 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 گزین آفرید (کار) بهر (بهین) و همین (همین) آفریدگار (ان)
 بصد هزاران هزار (یل) با یلوان و یلوران پی در پی و دم در دم ' جبین گوید
 بنده مبارک عزیزی المعروف بقواس که ایون تعالی در کار این پی روی النج

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 sequences cannot be properly verified all through, but there are apparently only one or two small lacunae, in the middle of the volume.

Fl. 68; 8 10 × 6.25; 8.5 × 4; ll 18, within *jadwāl*. Old Or. pap. Peculiar old Ind. shikasta, often dotless. Cond. tol. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

517.

دستور الافاضل

Dastūru'l-afāḍil.

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 (Hājat-i-) Khayrat (probably for Khayratu'l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihlī. The work was composed in 743/1342–1343, cf. f. 22:

کسی که این عین نسخه باز جوید
 دعا حاجات (حاجت read) خیرات گوید
 ز هجرت بود هفصد با سه و چهل
 مرتب کشته دستور الافاضل

The title is also mentioned on f. 6, top, as *Dastūru'l-afādil fī lughātī'l-jadā'il*. The name of the person to whom the book seems to be dedicated appears as Shamsu'd-Dīn Muḥammad Aḥmad b. 'Alī Jajnirī (حجینری) 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 Mubārak Ghaznawī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The *Farhang-nāma* is frequently referred to. Other authorities are: Rashīd Waṭwāt (with his work, *Ḥadā'iqu's-sihr*), f. 5; Ruknu'd-Dīn Nāwī (f. 4v), the author of some *Munsha'āt*; Shihābu'd-Dīn Jauhārī (f. 4); Zahīru'd-Dīn Fāryābī (f. 5), Mujīr 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 ت, the whole of ث, and beg. of ج), and after f. 16v (غ—beg. of ق).

The opening lines are apparently copied from the *Farhang-nāma*, as they resemble the beg. of No. 516, and there is a reference to Fakhru'd-Dīn:

سباس و ستایش و نیاز و ثنائش (sic) مریدید آفرنده کیتی و سبزو دارنده
ما و مهر اله ... جنین میفرماید لستاد جهانیان مقتداء عالمیان ... فطر الحق
و الدین اله ... (f. 2) اما بعد می گوید مولف این قالیف و مصنف این
تصنیف بنده ضعیف رفیع ممکن اندوه و یلیات معروف بحاجت خیرات اله

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 25th Nov. 1474.

Fl. 22; 8 12.5 x 7.5; 8.5 x 4.5; ll. 26, within *jadwāl*. Or. (and Europ.) pap. Old Ind. *shikasta*. Cond. tol. good. On some folios traces of moisture.

518.

مرید الفضل

Mu'ayyidu'l-fuḍalā'.

II 414.

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 Muḥammad b. Lād (who has changed here, f. 2, l. 7, into محمد مراد), 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:

محمد متوافر و مدایح متکثره مردادار دانا الھ

Copied in the xii/xviii c., by different scribes, with many notes and glosses on the margins.

Fl. 442; S 11,25 x 6,25; 8,25 x 4; ll 21, no jadvāls. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519.

کشف اللغات والمصطلحات

Kashfu'l-lughāt wa'l-iṣṭilāḥāt.

II 422.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed ca. 950/1543-1544, by 'Abdu'r-Rahīm b. Aḥmad Sūr, see IvASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual:

الحمد لله ... اما بعد حمد و صلوة ميكنويد اشعف العباد الھ

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 (مربرت لایڈ), at a place Chhānwani (چھانونی), near Cawnpore, by one Muḥammad Wārith, of Saebhal, and dated the 20th Rama-dān 1195/the 9th Sept. 1781.

Fl. 423; S 12 x 7,5; 11,5 x 6,25; ll 34, in two columns, no jadvāls. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520.

The same.

II 499.

Another copy of the same work, containing the *second half* of the dictionary, from the letter ط to the end.

Dated the 18th Rab. I 1107 (the 40th year of Aurangzib's reign), i.e. the 27th Oct. 1695, in the pargana of Kūtwall, copied by Karamu'l-lah b. Aḥmad b. Iḥḥ-bakhsh Siddiqi.

Fl. 238; S 12,5 x 6,5; 9,5 x 3,75; ll 25, no jadvāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.

521.

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/xviii c., or the beg. of the xiii/xix c., by different hands.

Fl. 222; 8 12,5 x 6,5; 10 x 4,25; II 20-22, no *jadwals*. Or. pap. Ind. nast. and *shikasta*. Cond. tol. good. Slightly worm-eaten.

522.

فرهنگ شیر خانی

Farhang-i-Shir-khānī.

I 717.

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/XVIc.) 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:

حمد بقیاس مرقادری را که دلهای عزیزان الهم

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-hijja 1060/the 21st Dec. 1650. The words از آن شیع محطی apparently refer to the owner of the copy.

2. (ff. 241v-325v). (*Lughat-i-'Arabī*). 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 'رود' - 'دجله'). Beg.

استعجالا - شتابی کرده - اطبا - طبیب الهم

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 Mustafā b. Ibrāhīm L. Habīb b. Bahā'ī'd-Dīn 'Umdat'l-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. 238v (cf. above), because the handwriting in both items is the same.

Fl. 225; 8 8 x 5,5; 6,25 x 3,25; II 17, no *jadwals*. Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.

523.

مجمع الفرس

Majma'u'l-furs.

I 856.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muhammad Qâsim b. Hâjji Muhammad Kâshânî, with the *takhalluṣ* Surûrî, who flourished in the beg. of the XI/XVIIc. The present version is the so-called first edition, which was completed in 1008/1599-1600 (f. 2, top), and dedicated to Shâh 'Abbâs 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 104-105, 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:

ابتداء کلام هر دانشمند ستغفور و انتهای سخن هر خردمند الت

Dated the 11th Muharrum 1087/the 26th March 1676; at Qazân (Russia, as here said در بلاد قزان الکای اروس); an extraordinary example of the wanderings of books!), copied by Abû'l-Qâsim b. Mahmûd Khanîlî (خلو).
Fl. 221; 8 11,75 x 7,5; 8,5 x 4,75; ll 20, no jadvāls. Old Europ. pap. Careful Pers. nast. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524.

فرهنگ جهانگیری

Farhang-i-Jahāngīrī.

II 420.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608-1609, by Jamālū'd-Dīn Husayn Injā b. Fakhri'd-Dīn Hasan Shirāzī (here not clearly legible, f. 1v, bottom), who died shortly after 1030/1621, see IvASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 *ā'ins*) occupies ff. 1v-19v; the dictionary itself ff. 20-468; the *khātima* 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 IvASB 1421. Beg. as usual:

بنام ایزد بخشاینده و بخشایشکننده آنکه بر لوح پاناما حرف اول الت

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

Ff. 519; 8 10 x 7; 7,25 x 4; ll 21, no jadvāls. Brown Or. pap. Good Ind. nast. Cond. not good. Damaged by 'repairs.' Many marginal notes.

525.

در دری

Durr-i-durrī.

III 77.

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 'Alī Yūsufī Shirwānī (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-u'l-ahbāb*, by Hafiz Aubahī (from Ōbe, near Herat: here called the father of the "famous calligrapher 'Alī al-Husaynī"; he composed his work in 936/1529-1530, see R 494-495); 2. *Mī'yār-i-jamālī*, by Shams-i-Fakhri (comp. 733-744/1332-1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. *Sharaf-nāma-i-Ahmad Mun-yarī* (comp. 864-879/1459-1474, cf. IvASB 1414); 4. *Risāla* of Abū Manšūr 'Alī b. Ahmad Asādī at-Tūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. *Nuskha* of Husayn Wafā'i (cf. R 498); 6. *Risāla* of Mirzā Ibrahim b. Shāh Husayn Işfahānī, who was a wazīr to Isma'īl I Safawī; 7. *Risāla* of Muhammad Hindūshāh; 8. *Mu'ayyidu'l-fudalā'* (see above, No. 518); 9. *Sharh-i-sāmī fi'l-asāmī*; 10. *Risāla* by Abū Hafṣ Sughdī; 11. *Adātu'l-fudalā'*, by Qāḍī Khān (here Jān) the father (not son, as usually) of Muhammad Dihlawī (comp. 812/1409, cf. IvASB 1413); 12. *Jamī'u'l-lughāt*, versified, by Niyāzī 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-Darī*:

چون ز قضا صورت اتمام یافت، هم ز قضا در دری نام یافت؛

Beg. of the preface:

پیش وجود همه ابفذلان، الهی ... شکر و سپاس بیحد و قیاس میدعی

را که الهی

Beg. of the dictionary (f. 7):

باب الف مع الف، افدستا، بفتح همزه و دال و سکون فا و سین الهی

Dated the 16th Shawwāl 1233/the 19th August 1818, at Kalgiri (گلگیری), copied by Hājji Husayn b. Muhammad Rafi'd-Din.

Ft. 116: 8 11 x 6.5; 8.25 x 4.25; H 17, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Additions and glosses on the margins.

526.

چراغ هدایت

Chirāgh-i-hidāyat.

Ia 43.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Sirāj-'Alī Khān Ārzū (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:

اما بعد حمد و اضع جميع لغات و صلوات بر ائمه و افضل موجودات الخ

Copied towards the end of the xii/xviii c.

Fl. 162; S 8.75 x 5.25; 7 x 3.25; ll 17, no jadwala. Or. pap. Ind. nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527.

فرهنگ خانی

Farhang-i-Khānī.

II 419.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khān Muḥammad b. Khān Muḥammad b. Nī'matī'l-lah Ṣiddiqī, of Harharpūr, in Orissa (f. 1), in 1174/1760-1761 (see f. 2, top, where the chronogram is given: (بشایسته فضل عالم). 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 م. Beg. abruptly:

... هوش و شک افزای ... اما بعد، کاتب این کتاب مختصره و راقم

ابن ابواب مفتخره اشعف ... خان محمد ولد شیع خان محمد الخ

A bad, carelessly written copy, dating from the beg. or middle of the xiii/xix c.

Fl. 266; S 8 x 5.75; 6.5 x 3.75; ll 13, no jadwala. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528.

مصطلحات الشعراء

Muṣṭalaḥātu'sh-shu'arā'.

II 204.

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 Siyālkūtī Ma' (سیال کوئی مل), who used the *takhalluṣ*

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.

بسم الله مجربها مي خوانم و سقيفه كافني در بحر سخن ميوانم الن

Dated the 27th August 1840, at a place called Barwat (بروت ۱).

Ff. 128; S 9.75 x 7.5; 8.25 x 6.25; ll 19, no jadwala. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529.

امطلاحات شعراى متأخرين

Iṣṭilāḥāt-i-shu'arā-i-muta'akhhirīn.

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، اشك شكبين - كربه شامى الن

Dated the 6th Dhī'l-Hijja 1261/ the 6th Dec. 1845.

Ff. 13; S 7.25 x 5.25; 5.25 x 3; ll 11, no jadwala. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530.

بحر عجم

Baḥr-i-'ajam.

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, Muḥammad Husayn (Qādīrī), who used the *takhalluṣ* Rāqim (see the *Ishārat-i-Bīnīsh*, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XIII/XIXc. His book was begun in 1268/1851-1852 (cf. f. 2, top, where the chronogram *انهاز اعظم* is given), and completed in 1272/1855-1856 (cf. f. 239v, chronogram *مصطلحات شعراى عجم*). It is dedicated to Nawwāb Muḥammad Ghauth Khān, of the Carnatic, with the *takhalluṣ* A'zam (born the 1st Dhī'l-Hijja 1239/ the 28th July 1824, see the *Ishārat-i-Bīnīsh*, 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.

اللهم صل على سيدنا محمد النبي الن ... اما بعد، بخدمت كرامى

مرتبت سخن فہمان نکتہ دل الن

Beg. of the dictionary itself (f. 2v) :

فہر اول در الف ممدودہ الہ ... آبادانیدی، ستایش کردن الہ

The copy is an autograph, dated the 12th Dhī'l-Hijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Ff. 239; S 13 × 8.5; 9.25 × 5.25; ll 25, in two columns, no *jadwals*. Blue Europ. pap. Ind. nast. Cond. good

531.

(مجموعہ در لغت)

(*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 IVASB 1421, ff. 383v-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. as usual :

باب الف، آب آتش، ذک، آب آتش زای، آب آتش نما، الہ

2. (ff. 43-53v). *Istī'ārāt-i-Surūrī*. The concluding chapter of the *Majma'u'l-furs*, see above, No. 523, f. 219-221, beg.

باب الف، آب شناسان، قانون دافان الہ

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.

آب جو بستن آب بجو آریدن، آب آتشین شراب نند الہ

4. (ff. 138-188). *Mukhtaṣar-i-Chirāgh-i-hidāyat*. A fragment of an abbreviated version of Sirāj 'Alī Khān Ārzū'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 پ. Beg. abruptly :

... پادشاه خود و پادشاه وقت خود، کفایت از فعالیت الہ

Copied, apparently by the same hand, but on different papers, towards the end of the xii/xviii c., or the beg. of the xiii/xix c. On the majority of folios there are many marginal notes and additions.

Ff. 188; S 8.25 × 4.75; 6.75 × 3; ll 15, no *jadwals*. Or. pap. Unskilled Ind. nast. Cond. tol. good. Slightly worm-eaten.

(b) *Arabic-Persian and Persian-Arabic.*

532.

Maṣādir.

مصادر

I 124.

A dictionary of Arabic *maṣdars*, translated and explained in Persian, by Abū 'Abdī'l-lah al-Ḥusayn b. Aḥmad az-Zauzani (d. 486/1093), see BI 942-943, EB 1630-1632, R 505, FI I 105, Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpzg, 331, etc. Cf. Brock, I, 288. In the colophon it is called *Tājū'l-maṣādir*, but this is obviously wrong. Beg. as usual:

الحمد لله على سوانح الاله المسابقة انواراً النعم

Copied in 1232/1816-1817 (the date is scratched so as to read 1132).

Ff. 143: S 8,25 x 5; 6 x 3,25; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

533.

Niṣābu's-ṣibyān.

نصاب الصبيان

II 118.

The well-known versified Arabic and Persian school vocabulary, by Abū Naṣr Muḥammad (or Maṣ'ūd) b. Abī Bakr b. Ḥusayn Farāhī (or Farāhānī), who flourished ca. 617/1220. See IVASB 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:

اما بعد، همي گويد ابو نصر فراهي، ... حسد حانده و حقد حاسده النعم

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hifi, copied by Muḥyī'd-Dīn b. Qādir Wall.

* Ff. 105-141v: S 6,25 x 4,25; 5,25 x 2,25; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

534.

The same.

II 119.

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 تصميد خدارند الهي، دود مصطفى خيد المياهي، همي گويد ابو نصر فراهي النعم ... حسد حانده و حقد حاسده النعم

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.

Fl. 37; S 9.5 x 5.75; 6.75 x 3; ll 10, within *jadwāl*. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

535.

The same.

II 117.

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 تصحید و توحید الهی، همیکوید ابو نصر فراهی، حسد حاقده الخ

Copied apparently about the middle of the xiii/xix c., by Pandīdās son of Thākurdās.

* Fl. 1v-33; S 12.5 x 6.75; 8.75 x 3.75; ll 11, within *jadwāl*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

536.

The same.

III 80.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله ... قال شيخ الاسلام امام العالم بدر الحق و الدين شمس
العلماء في العالمين علم الهدى علامة الزمان، بيت، همين كويد ابو نصر
فراهي الخ

Copied about the middle of the xiii/xix c.

* Fl. 216-253v; for measurements, etc., see above, No. 114.

537.

The same.

I 1049.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg. as usual:

همیکوید ابو نصر فراهی، حسد حاقده الخ

Copied in the xiii/xix c. Marginal and interlinear notes on several folios.

Fl. 19; S 9.5 x 6.25; 7 x 3; ll 12, no *jadwāl*. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.

538.

شرح نصاب الصبيان

Sharḥ-i-Niṣābu'ṣ-ṣibyān.

Ia 177.

A commentary on the *Niṣābu'ṣ-ṣibyān* (see Nos. 533-537), by Muhammad b. Faṣīḥ b. Muhammad, surnamed Karīm ad-Dasht-i-bayādī (in Qūhistān, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVIc. This work is different from IvASB 1412. Other commentaries on the *Niṣāb* are enumerated in EIO 2383. Beg.

حمد و ثناء نامعدود و شکرو سپاس نامعدود ... و بعد چنان گوید

بنده قاصر علمی محمد بن فصیح بن محمد المدعو بکرم الدشتیبیاضی که التعم

Dated the 2nd Dhī'l-Hijja 1208 (the 35th of Shāh 'Ālam's reign), i.e., the 1st July 1794.

* Fl. 1v-87; for measurements see above, No. 229.

539.

نصاب بدیعی

Niṣāb-i-Badī'i.

Ia 257.

A versified school vocabulary of Arabic words, also styled *Muthallathu'l-lughāt*, or *Niṣāb-i-muthallath*, by one Badī'i (cf. f. 15). 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:

از بس حمد خداوندی زمین و آسمان کرده ام نظم مثلث چون لآلی عیان

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 *qaṣida*, the rhyme being *-ān*, all through.

Dated the 26th Rab. II of the 16th year, apparently of some prince's reign, probably in the beg. of the xiii/xix c.

Fl. 15; S 8.5 x 5.5; 6 x 3.25; II 7, no jadwala. Or. pap. Ind. nast. Cond. fairly bad. Many glosses, marginal and interlinear.

540.

معقد الجواهر

'Uqūdu'l-jawāhir.

II 426.

A short versified school dictionary of the most common Arabic words. It is divided into 51 *qit'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-Jalīl b. Rashīdī'd-Dīn 'Umar al-Waṭwātī;

he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muḥammad b. Bāyazīd b. Murād b. Ūrkhān 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 *qit'as*. It may be identical with the one described in Hājji Khalifa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

الحمد لله مبدع البدائع و منشي الصلغ الح ... اما بعد، جنين
كويد الح

Beg. of the treatise itself (f. 2v):

ايندا و افنتاج و فاتحه آغاز كلر، استمالت دلخوشي دادن موافق سازگار

Dated Zafarābād (Bīdar), the 21st Sha'bān 1098/the 2nd July 1687, copied by Muḥammad Ja'far b. Muḥammad Qāsim Tihriⁿⁱ. Many marginal notes. Ff. 33v-34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwish *risāla* at the end.

Ff. 38: 8 7,75 x 4,5; 6 x 2,75; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

541.

تاج الاسامي

Tāju'l-asāmī.

I 122.

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.

الحمد لله المحمود بجميع الوصف و الاسماء الممدوح بانواع الكرم الح

Dated the 9th Šafar 1053/the 29th Apr. 1643, at Lahore, copied by Pir Muḥammad b. Muḥammad Sharif Mūl (مول).

Ff. 134: 8 10 x 6; 7,75 x 3,75; ll 25, no *jadwals*. Brown Or. pap. Ind. nast. Cond. would be good, but the 'repairs' have spoiled it, as portions of many pages are now illegible.

542.

مبدع الاسماء

Muḥadhdhibu'l-asmā'.

I 1030.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Mahmūd) b. 'Umar b. Maḥmūd (b.) Maṣṣūr al-Qaḍi az-Zanjī as-Sijzī (ثم العدي)، cf. Hājji Khalifa, vol. VI, p. 273, No. 13159. 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 *Tarjumānu'l-Qur'ān*, referred to here, may belong to Suyūṭī (Brock, II, 145,5). As the work is mentioned by Ḥājji Khalifa, it seems probable that it was not composed later than the X/XVIc. Prefixed to the dictionary is a short *bāb* on the names of God, and at the end there is another *bāb*, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلائق بقدرة الحق ... قال العبد الضعيف الحق

Copied apparently in the beg. of the xii/xviii c. A seal on f. 1 is dated 1143/1730-1731.

Fl. 140 : 8 10,5 x 6,5 ; 8 x 4,25 ; ll 23, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A very few marginal glosses.

543.

مَنْظُومَةُ اللُّغَاتِ شَاهِجَهَانِي

Muntakhabu'l-lughāt-i-Shāhjahānī.

III 98.

The well-known Arabic and Persian dictionary, by 'Abdu'r-Rashid (b. 'Abdi'l-Ghafūr) al-Husaynī al-Madanī at-Tatawī (cf. f. 3), who is better known as the author of the *Farhang-i-Rashidī* (cf. I vASB 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 Bl 956-958, EIO 2398-2403, Br 158, 159, EB 1672, 1673, Pr 200, 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:

سَنَیْش و سَدَاس مَالِکِ الْمَلِکِی کِه نَذَکَرِ آوَد بَی اِحْصَا الْحَقِ

Dated the 2nd Sha'bān 1223/ the 23rd Sept. 1808, Lucknow; copied by Rājārām Pandit.

Fl. 301 : 8 8,75 x 6 ; 7,25 x 4,25 ; ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, traces of moisture. Occasional additions and emendations on the margin.

544.

The same.

II 203.

A fragment of the same, breaking off with the letter ت. 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.

545.

(لغت فارسی و عربی)

(Lughat-i-Fārsī wa 'Arabī).

II 424.

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 الالف، اب ما، شب نشب الخ

Copied, by different hands, about the middle of the xiii/xix c.

Fl. 189; S 11 × 6.5; 7.5 × 4.5; II 11, no jailwals. Or. pap. Ind. nast., bad and stumbling 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.

(c) *Panjābī-Persian*.

546.

(لغت پنجابی)

(Lughat-i-Panjābī).

I 854.

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXc., by one Ajūd'hā Prashād, a *taḥṣildār* in the Lahore district, for Major George MacGregor (میجر جارج میگریگر), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several *maqālas* added, containing some special terms and expressions. Beg. of the preface:

بعد ادای هزاران هزار شکر جناب حق الخ

Copied in the xiii/xix c.

Fl. 406; S 12 × 7.5; 11 × 6; II 10, within jadwals. Eur. pap. Ind. nast. Cond. tol. good.

(d) *Urdu-Persian*.

547.

عزائب اللغات

Gharā'ibu'l-lughāt.

II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wasī' Hānsawī, who flourished in the second half of the XII/XVIIIc. (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.

سبھان رنگ رب العزت عما یصفون ... میگوید گرفتار گرفتار و معنی
و کردار لا یعنی عبد الواسع هانسوی کہ الخ

Copied towards the end of the xii/xviii c.

Fl. 81; S 7,25 x 4,25; 5,5 x 2,75; ll 15, within double jādwal. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

548.

The same.

Ia 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; ll 11, no jādwal. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

549.

فتح القہم

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: ہامی را بیرون (تاریخ) 1211 minus 5 (۵). Beg.

بعد از حمد و ثناء مر پادشاہ بنی نشان

الذی اوجد عذیمافی الدهر از انس و جان

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

Fl. 18; S 8,25 x 4,75; 5,5 x 2,75; ll 11, within jādwal. Or. pap. and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.

5. Grammar.

550.

(a) Persian.

Muthmir.

مثمر
I 877.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirāju'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 Jalālud-Dīn as-Suyūṭī, cf. Brockelmann, II, 155. The work is, as stated in the preface, divided into 41 *asls*, which are of uneven length, subdivided into *jasls*, 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 *hadīths* 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. 16v, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words; (8), f. 26v, on simple words; (9), f. 28v, on pronunciation and orthography; (10), f. 29v, on loan words, etc.; (11), f. 32, on the different meanings of words; (12), f. 34v, on the difference in pronunciation of sounds and other phonetic changes; (13), f. 43v, on some other phonetic changes, etc.; (14), f. 46, on transpositions of sounds and syllables in words; (15), f. 61v, on loan words; (16), f. 97v, on vocalisation (*i'rāb*); (17), f. 98, on simple suffixes, etc. (*hurūf*), in alphabetical order; (18), f. 161, on compound words; (19), f. 258v, 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 *jasls* are also included in the number of 41 principal sections. Beg.

مثمر سعادات و مزهر خيرات سپاس زبان آفرينست كه اله ... اما بعد
ابن نسخه ايست در علم اصول لغت مسمى بمثمر اله

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

Fl. 292; 8 8,25 x 5,5; 6 x 3,25; ll 15, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551.

قواعد فارسي

Qawā'id-i-Fārsī.

II 377.

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 Sirāju'd-Dīn 'Alī Khān Ārzū (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Ārzū 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.

الف كثرت فاعل و مصدر قسم، اتصال و عطف و تحسين كلم،

Dated the 29th Jum. I 1242/the 29th Dec. 1826, at Bejā (بيجا), copied by Dhū'l-fiqār 'Alī al-Mūsawī.

Fl. 10; 8.9 x 5.5; 7 x 4; ll 5, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

552.

رساله فارسيه

Risāla-i-Fārsiyya.

II 379.

A very short work on Persian grammar, by Afdali Allahābādī, who composed it in 1202/1787-1788 (see the chronogram at the end, رساله خوش). Beg.

بعد از حمد و اهد رساله و علوای صاحب النعم

At the end a *lithographed* table of different metres is added.

Dated the 14th Ramaḡān 1242/the 11th Apr. 1827, at Bāndā.

Fl. 4; 8.9 x 5.5; 7.5 x 4.5; ll 13, no jadwala. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

553.

(ازالۀ انلاط کلمات فارسی)

(Izāla-i-aghlāt-i-kalimāt-i-Fārsī).

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 Ḥabību'l-lah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title *Muzīlu'l-aghlāt* (f. 1), dedicated to a nawwāb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the *Burhān-i-qāṭi* is mentioned amongst the authorities (f. 1v, top). In the colophon the title of the work is given as *Muzīlu'l-aghlāt*, but this seems to be incorrect. Beg.

حمد و ثغلی سخن افرونی را که سخن را النعم

Dated the 23th Dhī'l-Qa'da 1261/the 25th Nov. 1845.

Fl. 10; 8.9 x 5.75; 7.25 x 3.75; ll 13, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

554.

(الفاظ املا)

(Alfāz-i-implā).

II 117.

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 *qisms*: 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-duwurum*); and a *khātima* (f. 52), on some grammatical rules, with a table of corrections to some particular printed 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 الحمد فى البدرو الرجعى والسلام على عباده الم

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/xix c.

* Fl. 34v-61: S 12,5 x 6,75; 8,75 x 3,75; ll 14, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses.

555.

آمد نامه بدیع

Āmad-nāma-i-badī.

II 369.

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th *asl*. 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:

... حروف و ضیفه و بعضی از الفاظ متفرقه پارسی را از کتب معتبره

جدا نموده بقید فصول در آورده این رساله را موسوم بآمدنامه بدیع ساخت الم

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

Fl. 23; S 9 x 5,75; 7,5 x 3,5; ll 16, no *jadwāl*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

556.

(رسالة آمدن)

(Risāla-i-āmadan).

II 373.

A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to IvASB 1473, 1474, etc. On f. 1 it is called *Nuskha-i-āmadan*, and, in a quite modern handwriting—*Fawā'idu's-sibyān*. The name of the author and the date of completion are not given. Beg.

آمدن، آمد، بید، می آید، الخ
آوئل، آبا، آری، آوٹاھی، الخ

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

Pl. 19; 8 6,25 x 4; 5,5 x 2,25; ll 9, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten, some folios torn away. A seal on f. 1v.

(b) Arabic.

557.

سراج المتعلمین

Sirāju'l-muta'allimīn.

I 585.

A detailed Persian commentary on the *Kāfiya*, the famous school book on Arabic grammar, with its full title *Al-Kāfiya fi'n-nahw*, by Ibnu'l-Hājib (Jamālu'd-Dīn 'Uthmān b. 'Umar, d. 646/1248-1249), cf. IvASB 1447. The author calls himself Burhānu'd-Dīn b. Shihābi'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmī). 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 *bismilla* are given, and the text of the body of the work begins on f. 2, as usual: *الكلمة لفظ*. Beg. of the preface:

الحمد لله (sic) ... قال، چنین گوید محضر این مقال الخ

Dated the 27th Muharram 1233/the 7th Dec. 1817.

Pl. 185; 8 10 x 6,5; 7,5 x 3,75; ll 19, within jadvāls. Or. pap. (margins of f. 137-end are now, of Eur. pap.). Ind. nast., 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.

Pl. 241; 8 8,75 x 4,75; 6,25 x 3,5; ll 15, no jadvāls. Or. pap. Bad Ind. nast., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and interlinear notes, glosses, and corrections; a seal on f. 1.

شرح شافیه

559.

I 557.

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 Ṣāliḥ Māzandarānī, who flourished ca. 1088/1677-1678. See EIO 2435. Beg. as usual:

الحمد لله ... وبعد، چنین گوید درکایم مقدار تواب اقدام شیعیان الخ

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

Fl. 231; 8 9 × 5,75; 7,25 × 3,25; II 27, no jadvāls. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten, notes and additions on the margins.

شرح شافیه

560.

II 384.

Sharḥ-i-Shāfiya.

Another detailed Persian commentary on Ibn Hājib's *Shāfiya*, see No. 559, also composed towards the end of the XI/XVIIc. The editor, Ghulām 'Alī (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allahyār al-Murīdī (? 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, Zibū'n-nisā' (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.

الحمد لصاحب اللسان مصدر الكلمات (sic) المركبة بالحروف الخ

The copy is apparently Ghulām 'Alī's autograph.

Fl. 324; 8 8,25 × 4,5; 5,75 × 3; II 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

(مجموعه در نحو)

561.

II 375.

(Majmū'a dar naḥw).

Two short works on Arabic syntax (naḥw):

1. (ff. 1v-4). (*Manẓūma-i-Mī'at 'āmīl*). A Persian versified paraphrase of the famous *Mī'at 'āmīl*, or *Al-'awāmil fī'n-naḥw*, by 'Abdu'l-Qāhir b. 'Abdī'r-Raḥmān al-Jurjānī (d. 471/1078), see

Brockelmann, 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-Dīn 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-Dīn. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد توحید خداوند و درود مصطفیٰ، نعت ال پاک پیغمبر رسول مجتبیٰ،

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:

الحمد لله ... اما بعد، بدانکه ارشدک الله تعالى ... که این
مختصریست النح

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.

Fl. 36; S 7×4.25; 5.25×2.5; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few additions and emendations on the margins.

562.

(رسائل صرف)

(*Rasā'il-i-ṣarf*).

II 203.

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v-81v). *Qā'ida-i-Raushan 'Alī* (as it is called in the colophon). A treatise on Arabic grammar, based on the *Shāfiya* and the *Fuṣūl-i-Akbarī*. The name of the author is given as Raushan-'Alī, who was already dead at the time of copying. He is apparently identical with Raushan-'Alī Jaunpūri, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، این رساله ایست در صرف انتخاب شایسته
و فصول اکبری بقدر ضرورت برای تعلیم طالبان، بدانکه جمله مصادر و افعال النح

2. (ff. 85v-91v). (*Manẓūma dar ṣarf*). A fragment of a versified treatise on Arabic grammar, all through rhyming in *سهم*.

The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

حمد یزدان راست گفتن بهترین از هر کلام

زان سپس خواندن بفتت هادی و مهدی علام

The first item is dated (f. 81v) the 17th Šalar 1242/ the 20th Sept. 1826, or the 21st year of (Muhammad) Akbar, at Shāhjahānābād. The name of the scribe is erased. A seal on f. 83, dated 1243 AH.

*Ff. 46-91 (ff. 82-84 are left blank); S 11.5 x 6.75; 9 x 4.5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

563.

فوائد مرقومه در شرح منظومه

Fawā'id-i-marqūma dar sharḥ-i-manẓūma.

II 372.

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 Raḥmatu'l-lah b. Ni'mati'l-lah al-Husaynī as-Šādiqī al-Aṭṭārī al-Aurang-ābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramaḍān 1221/ the 13th Nov. 1806. Beg.

محماد و اثنیه مضاعفه بصرف القلوبیکه ... اما بعد، پس التماس

تغیر الیم

Beg. of the versified treatise (f. 8v), which has the rhyme *al-all, through*:

ولو ساکن قبل او مکسور باشد هر کجا ' یا بگردد غیر مدغم کر بود در کل حال

On f. 35 a *khāṭima* begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. I 1272/ the 24th Nov. 1855, copied by Najma'd-Dīn b. Muhammad Husayn b. Najmī'd-Dīn Hasan, etc. According to a note on the margin it was transcribed from a copy of the author's son, dated 1224/1809.

Ff. 40; S 8.25 x 6.25; 5.5 x 4.25; ll 13, no jadwals. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

564.

(مجموعه در صرف)

(Majmū'a dar šarf).

III 174.

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 *Faṣl-i-panjum dar shinākhtan-i-khāṣṣiyat-i-bābā*, but on f. 9v there is the third *faṣl*, 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 xiii/xix c.

Ff. 49; S 9 x 5.5; 6 x 3; ll 15, no *jadwala*. Or. pap. Ind. nast., different hands. Cond. very bad; almost entirely destroyed by worms.

6. Astronomy and Mathematics.

565.

(رساله در هندسه)

(*Risāla dar handasa*).

Ia 101.

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wahid Jūzjānī, who flourished in the beg. of the V/Xic., 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 ... چنین گوید خواجه بزرگوار عبد الواحد جوزجانی ... که

آنکه که بخدمت رئیس قدس الله روحه بودم الح

Dated the 27th Rab. I 1228/ the 30th March 1813.

Ff. 20; S 8 x 5; 6 x 3; ll 15, within double *jadwala*. Or. pap. Ind. nast. Cond. fairly good. Notes on the margins.

566.

کفایة التعلیم

Kifāyatu't-ta'lim.

I 826.

A treatise on the principles of astronomy and astrology, by Abū'l-Mahāmid (on f. 2, top, Abū'l-Majāhid) Muḥammad b. Mas'ūd b. Zakī Ghaznawī. It is the same work as that of which a fragment is described in IvASB 1500, 1. See also Bl 904; Hājjī Khalifa refers to it in vol. V, p. 219, No. 10779, and gives the name of the author as Imām Zāhiru'd-Din Abū Mahāmid, 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-bad' fi'n-naḥw*, by Ibn Athīr al-Jazarī (d. 606/1209-1210), apparently as the latter's collaborator; his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd الغزنی. 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 *faṣls*, *maqālas*, *qisṁs*, etc. The original diction has been thoroughly modernised. The texts of this copy and of IvASB 1500, 1, differ considerably in wording. Beg.

سپاس و ستایش مَرِ خدایِرا که انورِ دگار است ... ابوالمعتمد محمد
بن مسعود بن زکی غزنوی اصلاحه الله لمرضاته میگوید الخ

Dated the 3rd Ramadān 1147 (the 17th year of Muhammad Shāh's reign), i.e. the 27th January 1735, at Peshawar, transcribed by Ranjit Rāy, who mentions that he "corrected" the diction which he found in the original being *مربوط عبارت*. 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 Safawī, who is called *سلطان* and *خدو هفت کشور*, on the 19th Rajab 1224/ the 30th Aug. 1809; he probably was a Safawide exile in India.

Pl. 168; S 8,75 × 5,25; 7 × 3,75; ll 19, no jaidwals. Or. pap. Incl. nast. 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.

III 75.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

شکرو سپاس خدایِرا که انورِ ده کار است الخ

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha'bān 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 *risālas* on the same subjects:

1. (ff. 174v-182). (*Risāla dar ma'rifat-i-tāli'*). A short treatise on horoscopes, apparently of an early origin as, probably in illustration of the rules, the date of the birth of one Abū'l-Qāsim is given as the 20th Jum. I 501/ the 6th Jan. 1108. The name of the author is not mentioned. Beg.

معرفت طالع تخمین دانستن بروز به ساعت الخ

2. (ff. 182-185v). (*Risāla dar athar-i-kawākib*). 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.

الحمد لله ... بداید دانست که هر یکی از کواکب سیاره را الخ

3. (ff. 185v-187v). *Kunūzu'l-mu'azzimīn* (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.

حمد و سپاس خدايی را که افروخته کار جهانست الخ

4. (ff. 187v-189v). *Ahkām-i-sālhā-i-Turkān*. A short note on the Turkish system of calculating time.

5. (ff. 189v-200). (*Risāla dar hay'at*). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه حکماء زمان و فیلسوف جهان الخ

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rajab 1001, which may stand for 1061. This date, 1001/1651, seems quite probable.

Ff. 200; 8 9.5 x 6.25; 6.5 x 3.5; II 19, no jādvals. Or. pap. Ind. nast. Cond. good. Traces of moisture. Notes on the margins.

568.

بیست باب

Bist bāb.

I 451.

The well-known treatise on the astrolabe, by Naṣīru'd-Dīn Tūsī (d. 672/1274), see IVASB 1484, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، این مختصری است در معرفت اسطرلاب الخ

Copied towards the end of the xii/xviii c. Numerous marginal notes.

Ff. 22; 8 7.75 x 4.25; 5.25 x 2.5; II 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, slightly damaged by moisture.

569.

شرح بیست باب

Sharḥ-i-Bist bāb.

I 533.

A detailed commentary on the preceding treatise (No. 568), by (Nizāmu'd-Dīn) 'Abdu'l-'Alī b. Muhammad al-Birjandī, who d. ca. 930/1523-1524, completed by him in Jum. II 889/July 1484, as expressed in the chronogram (on f. 130v) *جسید الآخر*. See Bl 783 (2), R 453, cf. Dorn C. 111; *Ind. libr.* Bh 226. Beg.

فاتحه خطاب در هر باب و خاتمه مقال ... اما بعد، فیقول الفقیر الی

ربہ الهادی عبد العلی بن محمد البرجلندی الخ

Dated Lucknow, the 3rd Rab. II 1206 (? or 1200 ?) in the reign of a 'pādshāh ghāzī' with the name of Wajid 'Alī Shāh (apparently he never was in reality an independent ruler), or the 30th Nov. 1791. This copy was transcribed, by 'Alī Rida b. Sayyid Najaf 'Alī al-Mūsawī, from an earlier MS., completed in 951/1544-1545, written by Qasim b. 'Abdu'l-'Alī al-Birjandī, apparently a son of the author. Many marginal notes and drawings.

Fl. 131; 8 7.25 x 4.75; 5 x 2.5; II 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

570.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

Ia 100.

A treatise on arithmetic and geometry, by 'Alī 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*:

۱ در حساب اهل هند (f. 1v)

۲ در حساب اهل تنجیم

۳ در مساحت (f. 28)

Beg. as usual:

الحمد لله ... اما بعد، این کتاب مشتمل است بر سه مقاله

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; ll 17, no *jadwāl*. Old Or. pap. Persian nast. Cond. tol. good.

571.

رساله در هیئت

Risāla dar hay'at.

II 452.

The well-known treatise on elementary astronomy, by the same 'Alā'u'd-Dīn 'Alī 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 (sic) حمد الشاکرین ... اما بعد، این کتاب مشتمل است

بر یک مقدمه

Copied in the middle of the xiii/xix c.

Fl. 39: S 8,25 × 5,25; 6,25 × 3,25; ll 16, no *jadwāl*. 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.

درة المساحة

Durratu'l-masāḥat.

I 368.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān

(Husaynī Isfahānī). His work was compiled at the request of a wazīr, Nizāmu'd-Dīn Darwish-'Alī, for the direction of Shihāb-u'd-Dīn Khwājagī, an architect, and dedicated to Abū'l-Fath Sultān Maḥmūd Ghāzī, 'the ruler of Iran and Turan,' in 890/1485 (as here given در سال فرخی). The Sultān Maḥmūd 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 *Dānish-nāma-i-jahān*, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IVASB 1363 and Pr 373). Another tract, of cabbalistic contents, by the same author, written in 870/1465-1466, was dedicated to Abū Bakr, Maḥmūd's brother, who was a governor of Badakhshān 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 *maqālas*: 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 *khātima* (f. 51v), on some elementary algebraic rules. Beg.

بندگی حقایق علم حکیمی را که خواص بندگانرا علم

Dated Jum. II 953/Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Ff. 54; 8.75 x 5.75; 7 x 3.75; ll 18, no *jadwāl*. Brownish Or. pap. Khora-sani nast. Cond. not quite good. Injured by moisture and repairs.

573.

(رساله در معدل قمر)

(Risāla dar ma'dal-i-qamar).

I 481.

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 *Tas'hil-i-qamar* and attributed to one Mullā 'Imād. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Maḥmūd b. Aḥmad, surnamed Humām al-Fārsī.

Beg. of the introduction :

طريقة استخراج تعديل معدل قمر ازین جدول الت

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; S. 10 x 7.25; 8.5 x 5.75; ll. 33, within *jadwals*. Brownish Or. pap. Khorasani (?) nast. Cond. tol. good. Slightly injured by moisture.

574.

(رساله در هیئت)

(Risāla dar hay'at).

III 79.

A treatise on astrology, with a detailed horoscope for a nobleman, or a high official, Shaykh Diyā'u'd-Dīn 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 *bābs*, 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 اول از قسم ثانی در احکام طالع همایون

(the word ثانی, however, is left without dots, as if it has caused some doubt to the scribe). Every *bāb* is subdivided into a different number of *jaṣls*. 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: *Kiāyatu't-ta'lim*, by Abū'l-Mahmūd Ghaznawī (f. 8); *Rauḍatu'l-munajjimīn*, by Shāh-Mardān al-Jili (f. 8); *Jāmi-i-shāhī*, by Shajari(?); *Mawālid-i-kabir*, by Abū Ma'shar (Balkhī); *Talkhīṣ*, transl. by Husayn b. Fārisī; *Thamaru'l-jalak*, with a commentary on it by Naṣīru'd-Dīn Tūsī, also *Nukat* (?), by the same; *Mujmalu'l-aḥkām*, by Abū'l-Hasan Kiyā Sa'īd Gāshyār; *Sirru'l-asrār*, by Muḥammad Balkhī; *Athmāru'l-ashjār* and *Aḥkāmū'l-a'wām*, by 'Alī Shāh Bukhārī; *Aḥkām-i-Bayhaqī*. Beg. of the treatise:

الحمد لله الذي حكمت المبرم اصوب الاحكام و كلامه الخ

Transcribed in Samarqand, apparently from the draft of the author, immediately after the completion of the work, by Muḥammad Yūsuf b. Shamsi'd-Dīn Muḥammad (قد تم بعض من هذا الاجزاء بعد ما كتب استأثني الخ), and finished the 10th Jum. II 923/the 30th June 1517.

Fl. 77; S. 10 x 6.25; 6.75 x 3.5; ll. 17, within *jadwals*. Or. pap. New margins, of Europ. pap. Khorasani nast. Cond. tol. good. Slightly worn-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.

الرسالة المعينية

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 Hājji Khalifa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one 'Abdu'r-Rahīm b. Abi Maṣṣūr, whom Hājji Khalifa calls شهریار ایران, and his son, Mu'īnu'd-Dīn Abū Shams b. 'Abdi'r-Rahīm, 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:

... رساله را برین فصل و مقاله ختم کذیم اگر پسندیده خاطر بزرگوار ...
... الدین ضاعف الله علاه آید غایت سعادت این بقده مخلص روی نموده
باشد الخ

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persia. Beg.

سپاس و ستایش حضرت عزت ذوالجلال را که الخ

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.

Ft. 80; S 7.5 x 5; 5.75 x 3; II 15, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

576.

رساله در تحقیق سمت قبله

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 بیحد و غایت و سپاس بی قیاس و نهایت الخ

Copied apparently in 1005/1597, because it bears a note of collation dated Lahore, the 19th Dhī'l-Qa'da 1005/the 4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Ft. 5; S 8 x 4.25; 5 x 2; II 17, no *jadwāl*. Or. brownish paper. Ind. nast. Cond. tol. good.

577.

(مجموعه در هیئت)

(Majmū'a dar hay'at).

1a 56.

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.

2. (ff. 9v-16). *Dar ma'rifat-i-ta'rikh-i-Khatāy*. On the Turkish and Chinese calculation of years, written in 1094/1683. Beg-

بدانکه حکمای خطای و ترک را سه در است الخ

3. (ff. 16v-20). Scraps of astrological contents.

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).

6. (ff. 59v-61). Apparently a preface to an astronomical treatise, composed in Bukhara, and begun the 22nd Sha'bān 1089/ the 9th Oct. 1678, by Bābā Khwāja b. Khwāja 'Arif Samarqandi. Beg-

حدی که جون آفتاب تابان اشعه امعات الخ

7. (ff. 61v-92). Short notes, tables, and calculations of astronomical and astrological contents.

8. (ff. 92v-98v). *Dastūr-i-istikhrāj-i-sahāmāt*. A note on a peculiar form of divination, with tables, dated 1090/1679-1680, at Bukhārā.

9. (ff. 99-110). More horoscopes, notes, etc.

10. (ff. 110v-115). (*Ar-risālat fi'l-hikmat*). A short treatise, in Arabic, on metaphysics. The name of the author is not mentioned. Beg-

سبحانک اللهم یا واجب الوجود الخ

11. (ff. 116-118v). *Dastūr-i-istikhrāj-i-ra'yat-i-hilāl*. A short note on the determination of the time of the new moon. Additional scrappy notes on the margins and at the end.

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.

Ff. 118; S 6,5 x 4. Brownish Or. pap. Khorasani and Ind. nast. Cond. tol. good. Dirty.

578.

رساله در عمل ربع مجیب

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 *faṣls*. 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/XVIIIc., as the present copy dates from that time. Beg.

الحمد لله ... اما بعد، این رساله ایست در معرفت عمل ربع مجیب

که انرا ربع الدستور خوانند الخ

Dated the 25th Rajab of the second year of 'Alamgīr II, i.e. 1168/the 7th May 1755, copied by Shāh Murād.

Ff. 38; 8 8.75 x 6; 7 x 4.5; ll 23, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579.

(مجموعه در حساب)

(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:

ای آنکه تراست ذهن ثقیب، باز ای مصیب (?) در عواقب

2. (ff. 7v-8v). *Qā'ida-i-istikhrāj-i-ku'b*. A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qāḍi'l-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 1061. Beg.

بدانکه هر عددی را که فی نفسه ضرب کنند الخ

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

Ff. 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. nast., often dotless. Cond. good.

580.

جامع بهادر خانی

Jāmi'-i-Bahādur Khānī.

II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abū'l-Qāsim (also surnamed Ghulām Husayn) b. Faṭḥ-Muḥammad al-Karbālī Jaunpūrī (f. 3).

who began his work on it (the 15th Šafar) 1248/the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as *این طلسم کنج سر الاکبر است*, also f. 701v), and completed it (as stated on f. 701v), the 15th Jum. 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 *muqaddima*, six *khazīnas*, and a *khātima*:

۱ (f. 8) در علم هفده

۲ (f. 109v) در علم الابصار

۳ (f. 157v) در علم حساب

۴ (f. 327v) در منتجات فنون ثلثه مقدمه بر سیل ترکیب از مساحت

و استخراج مقادیر الخ

۵ (f. 601v) در علم هیئت اجرام علویه و بساطت سقویه

۶ (f. 665) در تعیین مواضع زینج و تقویم

Beg. of the preface:

عزیزین طرازی که از نوک خامه وجدان بر سطح قوطس بیان ... اما

بعد، بر لوح صافی طبایع دانایان اسرار الخ

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/xix c.

Fl. 702; S. 10,5 × 6,75; 7,25 × 3,5; ll 15, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, especially in the middle.

581.

معیار الزمان

Mi'yāru'l-azmān.

I 958.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the *takhalluṣ* Zakhmī, who completed it the 25th Jum. 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. *Sulṭānu't-tawārīkh*, on the history of Oude, and *Jām-i-gīlī-numā*, on philosophy, are mentioned. The present treatise is divided into a *muqaddima*, two *maqālas*, and a brief *khātima*. At the end is added a comparative table of equivalents in different eras for the year 1234/1819. Beg.

انهم لك نعمد و بك نستعين ... اما بعد ، اين مختصر است در ميدان

(sic) مبادى توارينج مشهوره الخ

Copied probably shortly after the completion of the treatise, i.e. about the middle of the xiii/xix c.

Ff. 101: S 13 x 8; 7 x 3.5; ll 15, within *jadwals*. Or. pap., new margins of Europ. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. Ugly vignette.

582.

تحفة الرشاد

Tuḥfatu'r-rashād.

II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Balāprashād, son of Chandūla'l (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six *muqaddimas* and six *fasls*. Beg.

موجودى كه كنىش يا كنه هر موجود الخ

Copied towards the end of the xiii/xix c.

Ff. 20: S 7.5 x 4.5; 5.5 x 2.75; ll 12, within double *jadwals*. Or. pap. Ind. mast. Cond. not good. Worm-eaten and repaired. Bad vignette.

583.

تقويم سال ۱۲۲۶

Taqwīm-i-sāl-i-1226.

I 482.

An almanac for the fifth year of Muhammad Akbar's reign, from the 26th Šafar 1226/the 20th March 1811 (cf. f. 6), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Hahī era. The name of the author is not mentioned. Beg.

چون تحویل اذتاب عالمتاب روز پنجشنبه بیست و پنجم الخ

Copied apparently at the same time that it was composed.

Ff. 18: S 9.75 x 6.25; 5.75 x 4.25; ll 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.

روز نامه سال ۱۲۴۸

Rūz-nāma-i-sāl-i-1248.

II 454.

An almanac with predictions, for 1248/1832-1833, or the 8th year of the reign of Muhammad 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.

از سر نو خجسته سال رسید از برای شرف ز گردش خورشید

Copied apparently in the same year, 1248/1832.

Ff. 16 : S 7.5 x 6; 6 x 3.75; ll 20, no *jadwals*. Eur. pap. Ind. nast. Cond. tol. good.

7. Medicine.

585.

تخیرة خوارزم شاهي

Dhakhīra-i-Khwārizm-shāhī.

II 297.

The well-known exposition of medical science, by (Zaynu'd-Dīn Abū Ibrāhīm) Isma'īl b. Husayn b. Muḥammad b. Aḥmad al-Husaynī al-Jurjānī (d. 531 or 535/1136-1141). The treatise was completed in 504/1110-1111, and dedicated to Qutbu'd-Dīn Muḥammad, Khwārizm-shāh (490-522/1097-1128). See IVASB 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 526/Febr.-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 الخلق ... چون از بنده دعاگویی

جمع کنند این کذب اسمعیل بن الحسین الم

Of the nine books (*kitāb*), into which the treatise is divided, the first begins on f. 3; II on f. 40v; III on f. 74v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 442v; IX on f. 450v (although in all colophons of the preceding *kitābs* 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 *Qarābahā'īn*, in three parts.

Transcribed between Shawwāl 1061 and Rajab (or a little later) 1066/Aug. 1071-Apr. 1136, as can be seen from the dates in the colophons of separate sections, see ff. 40, 76, 149v, 206v, 238, 264, 321, 442, 464v, 494.

Ff. 533; S 16 x 10; 12 x 6.75; ll 29, within *jadwals*. Brownish thin Or. pap. Ind. nast. Cond. remarkably good for an Indian MS. of this age. Only slightly worm-eaten. Malice and bad vignettes, of Indian gaudy colouring, at the beginning of every big section. Seals on f. 1, erased.

586.

The same.

II 298.

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 Tegīn Muhammad. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... و چون تقدیر ایرد تعالی النعم

The books begin: I on f. 4; II on f. 71v; III on f. 138v; 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 *Qarābādīn* 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 *jadwala*. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

587.

The same.

Ia 67.

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. 326. 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 margins.

Fl. 362; S 10.75 x 6.5; 7.25 x 3.75; ll 17, no *jadwala*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

588.

اختیارات بدیعی

Ikhtiyārāt-i-Badī'i.

I 20.

A treatise on simple and compound medicines, by 'Alī b. Husayn al-Anṣārī, surnamed Hājji Zaynu'l-'Attār (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 *Miftāhu'l-khazā'in* (completed 767/1366). It is dedicated to a princess Badī'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 *faṣls* (in some copies called *maqālas*; here the second is so called). Their headings:

۱ (f. 3) در مفردات ادویه و نامهای آن و ابدال و اصلاح و مزاج آن بد

ترتیب حروف

۲ (f. 217v) در مرکبات مستعمل

The first *jaṣṭ* contains the names of drugs alphabetically arranged; in the second they are given in 16 *bābs*, arranged under the principal groups of medicines, beg. with purgatives and ending with unctions (*marham*).

The beginning of the treatise is slightly different from the usual one:

حمد بی حد و سبب بی عد مبدعی را که آثار ابداع او بر هر روزی از
اوراق ... اما بعد، بر ادب فطرت و اصحاب حکمت الخ

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.

Fl. 236: S 13 x 7; 8.5 x 4; ll 23, within *jadwāl*. Or. pap. Good careful Ind. nast. Cond. tol. good. Slightly worm-eaten; traces of moisture: ff. 163, 164, 174, are decaying, paper begins to crumble.

589.

کتابه مجاهدیه

Kifāya-i-Mujāhidiyya.

I 831.

The well-known treatise on medicine, by Maṣṣūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās (f. 4, top), dedicated to Zaynu'l-Ābidīn, a ruler of Kashmīr (826-877/1423-1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *fāns*, the first beg. on f. 9v; the second is not clearly marked (approximately somewhere near f. 380). The first *fān* is divided into two *qisṃs*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qisṃ*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *fān* is subdivided into two *maqālas*: ff. 380 (?) and 398. Beg. as usual:

شکر و سپاس مر خالق را که در خلقت انسان دقائق حکمت الخ

Dated the 12th Rajab 1104/ the 19th March 1693. A *fihrist* is added in the beg.

Fl. 473: S 6.5 x 3; 4.5 x 1.75; ll 12, within *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes.

590.

معین الشفاء

Ma'danu'sh-shifā'.

II 288.

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. Khawāṣṣ Khān (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 *faṣls* 3 to 73, apparently belonging to a work quite different from the *Ma'danu'sh-shifa'*. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the *Ma'danu'sh-shifā'*, as usual:

حمد مر خداييرا که بصکمت بالغه و قدرت کامله الهی

Beg. of the third *faṣl* of the other work (f. 4, here marked as 3):

فصل سیوم در اسماء بعضی داروها الهی

Copied by different scribes, apparently in the xii/xviii c. In the colophon the date is given as the 29th Šāfar 1086. This date is unreliable, as it has apparently been interlined with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Ff. 322; S 8.5 × 5.25; 6.2 × 3.25; ll 20, no *jadwāl*. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241-246, which are crumbling. Numerous marginal notes and glosses; often headings of *faṣls* are repeated on the margins.

591.

ریاض الادویه

Riyāḍu'l-adwiyā.

I 471.

A treatise on simple and compound drugs, comp. in 946/1539-1540, by Yūsufi, or Yūsuf b. Muhammad b. Yūsuf Harātī (flourished in the first half of the X/XVIc.), 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 داء دواء وجعل الهی

On ff. 58v-69v, there is an appendix, probably an extract from some larger work, with the heading:

مقاله دوم در (sic) فصل اول در شفاختن طبع و مزاج دانی

It begins abruptly with descriptions of different cereals.

Dated (see I 58v), the 7th Šāfar of the 16th year of 'Ālam Shih's reign, or 1188 the 19th Apr. 1774. The colophon on I 69v is dated the 22nd Šāfar of the same year, i.e. the 4th May.

Ff. 69; S 9.5 × 6.25; 7 × 4.5; ll 17, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

592.

فوائد الإنسان

Fawā'idu'l-insān.

II 287.

A versified treatise on pharmacology, by Dawā'ī (f. 2, top), or 'Aynu'l-Mulk Shīrāzī, a high official under Akbar. According

to Badaoni (*Muntakhabu't-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 Dhū'l-Hijja 1003/ the 2nd Sept. 1535. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسمش فوائد الانسان. 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:

لله اكبر اين چه حكمت است هميون و نعمت است اله

Beg. of the versified text (f. 3):

ذمه از بعد ذكر نام اله شد موشع بقام اكبر شاه

Copied towards the end of the xii/xviii c. Many notes and glosses on the margin.

Fl. 144: 8 7 × 4.25; 4.75 × 2.75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

593.

ميزان الطب شاهي

Mizānu't-ṭabā'i-i-Quṭb-shāhī.

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 Muhammad Quṭbshāh (989-1020/1581-1611), see JvASB 1551. It is divided into a *ṣuḡhrā*, a *kubrā*, a *naṭīja*, and a *lazīma*, subdivided into *muqaddimas* and *qisṣas*. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 213v, and there is an appendix, on various drugs, on ff. 215v-218. Beg. of the treatise:

زيب ديبلجه هر رساله يستايش ممانع حكيمي راست اله

Copied towards the end of the xi/xvii c., in Dūhlī.

Fl. 218: 8 9.75 × 0.5; 7.75 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On several folios space is left blank, probably due to lacunae in the original.

594.

الفاظ ادويه

Alfāz-i-adwiya.

II 415.

A brief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nūru'd-Dīn Muhammad (b.) 'Abdi'l-lah Hākīm (b.) 'Ayni'l-Mulk Shīrāzī (f. 3v), in 1038/1628-

1629 (f. 4, the title is a chronogram), and dedicated to Shahjahān (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:

هو الله الأحد الصمد كه پایه حقیقت پیچونش از دایره النیم

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.

Ff. 140; S 11 x 6.75; 8 x 4; ll 19, within jadvāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

595.

عین الحیوة

'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, Muḥammad Ḥāshim (b. Muḥammad Tāhir) Tihirānī, 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 Ṣafawī (1077-1105/1667-1691). For another work by the same author, *Miftāhu'l-khazā'in*, see Bl 865.

According to H. Ethé's description, the work consists of two *maqālas*; a separate work, called *Tuhfa-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:

مقدمه 'در بیان کیفیت اطلاع بر بیم جینی' (f. 1v)

(no special heading) (مقاله اول) (f. 2v)

مقاله دوم 'در بیان عشبه مغربیة و مزاج او' (f. 41v)

مقاله سوم 'در خواص جدوار و فلوژسرة و نیمه' (f. 44v)

These *maqālas* are subdivided into *bābs*, and these into *fasls*. Beg.

مقدمه 'در بیان کیفیت اطلاع بر بیم جینی' بدانکه الت

Dated the 6th Dhī'l-Hijja 1265/the 23rd Oct. 1849, copied by Wazīr 'Alī.

Ff. 55; S 9.25 x 6.25; 6.5 x 4; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

596.

نصفه المؤمنين

Tuḥfatu'l-mu'minīn.

II 295.

The well-known treatise on medicine, by Mir Muḥammad Zamān Tankābunī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077-1103/1686-1694), cf. f. 2v, top, see IvASB 1562. It is divided into two parts, the first contains five *tashkhiṣ*; the second is divided into three *qisms*. 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 *Dastūrāt*, begins on f. 277 (*qism* I on f. 277, II on f. 302v). Beg. as usual:

سبحان الله يا قدوس ويا طبيب النفوس الخ

On the margins of ff. 269v-309v there are several extracts (in Arabic) from different medical works such as *Zubdatu'l-hukamā'*, *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 jawāls. Brownish Or. pap. Ind. nat. Cond. good. Slightly worm-eaten. Bad vignettes on f. 1v, 269v, 301v.

597.

The same.

II 296.

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. 525v) the 9th Jum. II 1261/ the 15th June 1845, copied by Muḥammad Taqī (?).

Fl. 809; S 7,5 × 4,75; 5,75 × 3; II 15, no jawāls. Europ. pap. Ind. careful nat. Cond. good.

598.

The same.

I 155.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three *tashkhiṣ*, i.e. only half of the work.

Dated the 18th Shawwāl 1262/ the 9th Oct. 1846, copied by Muḥammad Isma'īl b. Abī'l-Muhain b. Abī Ja'far b. Nasrī'l-lah.

Fl. 247; S 11,75 × 7,5; 7,75 × 4,5; II 25, no jawāls. Europ. pap. Ind. nat. Cond. tot. good. Slightly worm-eaten and repaired.

599.

(قرآبادین)

(Qarābādīn).

II 506.

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second *ganjar*, 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/XVIc. are referred to, such as Kamālu'd-Dīn Husayn Shīrāzī, 'Imādu'd-Dīn Mahmūd Shīrāzī, Yūsufī, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as *Wālī-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:

کفجر دوم در ذکر ترکیب عظمی از ترنات و انیونات و معالجین النج

Copied in the xii/xviii c. A few marginal notes and additions.

Fl. 277; 8 10.25 × 5.25; 7 × 3; ll 20, no *jahwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired; traces of moisture.

600.

طب اورنگ زیبی

Ṭibb-i-Aurangzībī.

II 292.

A treatise on medical science, by Darwīsh Muhammad Amnābādī, dedicated to Aurangzīb. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven *bābs*, which are subdivided into *faṣls* and *qisms*:

- ۱ در بیان ارکان عناصر و اخلاط ثلثه (f. 2v)
- ۲ در معالجات امراض (f. 26v)
- ۳ در دفع امراض زنان (f. 141)
- ۴ در بیان کشتن دشتیابی (sic?) و صاف ساختن آن (f. 148)
- ۵ در بعضی تدبیرها که مدار طبیبیت بروی است (f. 151)
- ۶ در بیان ساختن معالجین و سقوط النج (f. 153)
- ۷ در معرفت مفردات (f. 167)

Beg. of the treatise:

حدود و سبب مر حکیمی را که بحکمت دلفه خود النج

A *fihrist* is added on f. 179v-181.

Copied by Jān Muḥammad, in the xii/xviii c.

Ff. 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.

II 293.

Another copy of the same work, beg. as in No. 600. *Bāb* I begins on f. 6v; II on f. 49; III on f. 231v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramaḍān 1238/the 6th June 1823, copied by Hasan 'Alī, at Miḡāwau (مياوان), in the Mad'hupūr district.

Ff. 294; S 10.25 × 6; 7.5 × 3.75; II 15, no *jadwals*. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A *fihrist* is given on ff. 1v-5. Notes on f. 294v.

602.

حكمة الشرح

Khulāṣatu'sh-shurūḥ.

II 505.

A condensed commentary on the *Mūjiz*, an extract by Ibn an-Nafīs (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 Tabrizī, and Hakīm Shifā'i Khān, who is apparently identical with the well-known poet Shifā'i (d. ca. 1037/1628, cf. IVASB 729). The author calls himself Ghulām Imām b. Hakīm 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.

بعد حمد شافى عز وجل و نعت رسول اكمل العلم

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.

Ff. 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.

I 358.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Muharram 1276/the 24th Aug. 1859.

Ff. 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.

معالجات نبوی

Mu'ālijāt-i-Nabawī.

I 952.

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 *hadiths* referring to the drugs described in them are quoted. The author calls himself Ghulam 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

زمزمه تحمید سراوار حکیم مطلق کہ در ادراک قانون النہ

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

Fl. 123; S. 9.75 x 5.75; 8 x 4.5; ll 19, no *jadwals*. Brownish Or. pap. Ind. mast. Cond. tol. good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605.

قرابادین قادری

Qarābādīn-i-Qādīrī.

II 290.

A most popular pharmacology, composed between 1126/1714 and 1130/1718, by Muhammad Akbar Arzānī (d. 1134/1722). See IvASB 1573. Beg. as usual:

تغلی کہ شایان جفا مستطاب حضرت البی تعالی النہ

Dated the 2nd Muharram 1183/the 8th May 1769, Haydarābād.

Fl. 465; S. 8.5 x 5.25; 6.5 x 3.75; ll 15, no *jadwals*. Or. pap. Ind. mast. Cond. fairly good. Traces of moisture in the first half of the volume.

606.

(رسائل در طب)

(Risā'il dar ṭibb).

II 291.

1. (ff. 1v-86v). *Zādu'l-musāfirīn* (1) (this title is given only in the *fihris*t 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) Muḥammad Mahdī b. 'Alī Naqī Sharif. He composed this treatise at Lāfahān, during the Afghan invasion, and completed it the 10th Šafar 1141/the 15th Sept. 1728 (f. 86v). The work is divided into two *maṭlabs*:

1. (f. 2v) در تدبیر مسافرو قوانین حفظ صحت ایشان و تدابیر امور

که مسافران را غالباً اتفاق می افتد

2. (f. 8v) در معالجه صغری چند از بعضی امراض که بدین مراجعت

بطیب توان معالجه نمود

Beg. of the treatise :

سپاس افزون از خواستش بیماران بشفا آید

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'ālīja-i-ba'dī amrāq*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are : Hājī Husayn Jarrāh, Muḥammad Baqir Qumī, and Muḥammad Ṣādiq b. Muḥammad Ja'far (Isfahānī). The full heading is :

رساله مجربات در معالجه بعضی امراض که اکثر نرا از اسرار نوشته

اند

3. (ff. 89-93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرحوم المبرز مؤلف (sic) هذه الرسالة الخ

4. (ff. 93v-95v). Another short note on some particular diseases, describing medicines to cure them. Nadir Shah (d. 1160/1747) is referred to on f. 95. Beg.

صفت قرص رادع بجهت درد سر الخ

Dated the 12th Jum. I 1226/ the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *fihris*.

Ff. 95; S 5.75 x 3.5; 4.5 x 2.5; ll 17, no *jadwala*. Europ. pap. Persian nast. Cond. tol. good. Slightly worm-eaten and badly 'repaired.'

607.

طب منظوم

Tibb-i-manzūm.

I 646.

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Ṣādiq b. Kāzīm Ridāwī. 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 *IVASB* 943, f. 93. The treatise is divided into four *maqālas*, dealing with different groups of diseases, subdivided into *guftārs* and *faṣls*. Beg.

از پس حمد طیب حق رفعت مصطفی

هم مدیح اعلییت پاک و اصحاب عفا

صادق ابن کلثم رضوی همیکوید چنین
که نمودم نظم طب را از برائی مومنین

Copied in the beg. of the xiii/xix c. (the place in which there may have been the date of transcription and the name of the scribe, is cut out).

Fl. 283; S. 9.25 x 6; 7.25 x 3.75; ff 11, within *jadwals*. Or. pap. Ind. nast. Cond. good. A few alterations and marginal notes.

608.

(رساله در اصول طب)

(Risāla dar uṣūl-i-ṭibb).

I 789.

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 المحتاج الى به الغني محمد صادق ابن محمد كلثم
الرضوي

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 mediæval commentaries. The contents are:

(f. 1) 1. مقدمه در بیان معنی روح و کیفیت تولد آن

2. (f. 2) در بیان معانی قوت

3. (f. 3v) در عدد قوتهای کلیه و جزئیه

4. (f. 13v) در بیان عدد ارواح و اعضاء این

5. (f. 29v) در بیان خلاقی که میانه اعدا و حکما در محل فیضان قوا

6. (f. 36) در بیان تقسیم متفاوتات غذا و دوا و غیر آن

7. (f. 43v) در بیان شطری از احوال کیف و امری چند که متعلق

بآنست مانند مزاج و غیر آن

8. (f. 53) در بیان بعضی از کیفیات و صفات دیگر که عارض ادویه میگردند

9. (f. 62v) در تقسیم کیفیت مزاجیه ادویه باعتبار انتم

10. (f. 78v) در بیان معنی مراد از مرکب الهوی

11. (f. 87) در بیان خاصیت و معنی اجسام در الخاصیت

۱۱ (f. 91) در بیان برخی از حالات که عارض نفس باعتبار انصاف قلب و روح ببعضی از صفات میکردند،

۱۲ (f. 93v) در بیان چگونگی جهات تأثیر ادویه قلبیه در قلب و روح قلبی از تقویت و تفریح و نظایر آن،

خاتمه (f. 98v) در بیان معنی محتملة الإرادة از طبیعة در اصطلاح حکما،

There is no colophon, and at the end of the *khâtima* there is given a *fihrist* of the *bābs* in the work. F. 103 is blank. Beg. of the treatise:

الحمد لله ... مقدمه، در بیان معنی روح و کیفیت تولد آن، بدانکه اهل ملل النعم

On ff. 103v-106v there is a short treatise on the effects of liquid drugs (بیان مقادیر الشویات من الادویه), in Arabic. It is similarly ascribed, in an additional line, to the authorship of the same Muhammad Šadiq, the author of the main treatise in this volume. Beg.

لله الحمد و المنة و هو العزيز الحكيم النعم

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

Ft. 106: S 9.75 x 6; 7 x 4; ll 15, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(قرابادین علوی خان)

(Qarābādīn-i-'Alawī Khān).

I 263.

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, *hadiths*, etc. The author calls himself Sayyid Muhammad Hāshim (b. Muhammad Hādī al-'Alawī); he bore the titles of 'Alawī Khān and of Murtamidu'l-Mulūk, 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 *maqāsids*, of which the first two form, in fact, merely an introduction:

۱ (f. 1v) در ذکر ادویه مرکبه مذکوره در احادیث،

۲ (f. 11) در ذکر دواء عصمت که ذکر کرده معام اول ارسطاطالیس حکیم

در رساله که از برای اسکندر تألیف کرده،

۳ (f. 13) در ذکر دولی کبد جامع المذائق،

Many earlier works are referred to. Beg. of the treatise :

الحمد لله ... اما بعد * ميگويد السيد محمد هاشم المخطاطب بمعتقد
الملك علي خان النخ

Copied in the end of the xii/xviii c. A few glosses and notes on the margins.

Ff. 333; 8 13,5 x 8,5; 9,5 x 5,25; 11 25, within jadvāls. Or. pap. Ind. nast. 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.

تحفة المسيحا

Tuḥfatu'l-Masīḥā.

II 294.

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 *Qānūn*), Zakariyā Rāzī, Najībū'd-Dīn Samarqandī (*Asbāb wa 'alāmāt*), Abū'l-Hasan Qarshī (*Mājiz*), Ḥāqī (*Mu'ālījāt*), Abū Maṣṣūr Zarrīn-dast (*Nūru'l-'Uyūn*), Isma'īl Jurjānī (*Dhakhīra-i-Khivārizmshāhī*), 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 Dihli, but he had settled at Ūdaypūr, 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'hani Beg, s. of Rafa'll Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yahyā Beg, s. of Ibrāhīm Beg, s. of Qaraqāsh Beg, s. of Yūnus Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (?).

افضل علمي دوران سلويستر ذكروس عرف اصلي مسيح بن جري (ذكروس)
(the word ذكروس 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 (١ جنير) 1749 (so in figures and in words). But the equivalent in the Hijrī era, the 22nd Muḥarram 1160, or the 30th year of Muḥammad Shāh'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 Aḥmad Shāh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijrī date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three *maqālas*, subdivided into different numbers of *faṣls*, etc.:

١ اندر ياد کردن حد طب و منفعت آن و ياد کردن مایه
و تشریح اندامها و قوتها و غیر آن *

۲ (f. 90) اندر یاد کردن طب معالجات که طیب از آن عمل تواند کرد

۳ (f. 639v) اندر یاد کردن اعمال الید اعنی دستکاری

Beg. of the treatise :

سپاس و ستایش مرخدای و عیسی مسیح را که ذات او بیچ ذات
نماید ... اما بعد ' میگوید شکسته و دلخسته مسیحی درمذنب کز کوری الخ

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*" (اندر 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 Maḥmūd Shīrāzī (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. Muḥammad b. Yūsuf aṭ-Ṭabīb Harātī, who flourished in the first half of the X/XVIc., see IvASB 1543, 6. completed the 18th Ramaḍān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6:

ای که خواهی تقدستی از در حکمت در آ

تا بعثت هلی کونا کون نکردی مبتلا

Dated, as mentioned above, the 5th Rab. II 1161/the 4th Apr. 1748, at Udaypūr, by the author himself.

Fl. 696; S 18×10; 13×6.5; ll 19, no jadwals. Or. pap. Large Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).

611.

خلاصة العيش عالمشاهی

Khulāṣatu'l-'aysh-i-'Ālamshāhī.

II 285.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Muzaffar (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 *maṭlabs*, each subdivided into 20 *bābs*. The work is chiefly based on Indian sources. See EB 1628. Beg.

حمد بیقیس و ستایش با سپاس آفریدگار می را الخ

Dated the 13th Muḥarram 1233/ the 23rd Nov. 1817.

Fl. 255; 8 10 x 5,5; 8 x 4; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612.

(مجموعه در طب)

(Majmū'a dar ṭibb).

I 157.

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1-11). *Tahqīqu'l-awzān*. Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddīqī. He wrote apparently in the second half of the XII/XVIIIc., or beg. XIII/XIXc., as many late works are referred to, such as *Qarābādīn-i-Qādirī* (comp. ca. 1130/1718), *Sirāḡu'l-luḡat*, of Ārzū (completed in 1147/1734-1735), etc. Beg.

حمد و سپاس لایق کردگار است که ... اما بعد، چنین گوید گرفتار عمل الخ

Many marginal notes. Additional notes at the end.

2. (ff. 11v-13). (*Fuṣūl Buḡrāt fi'l-buthūr*). 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 فصول فی البثور وجدت فی قبر بقراط الخ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13-14v). *Bur'ū's-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 Fakhru'd-Dīn Rāzī (d. 606/1209-1210), the famous theologian. Beg.

قال محمد بن ذکری (ذکریا) (i.e. الرازی) الی کذا عند وزیر ابی القاسم الخ

Notes of medical contents, in Persian, on ff. 15-15v.

Dated (ff. 11 and 14v) the 7th Dhī'l-Qa'da 1249/ the 18th March 1834, copied by Muḥammad Ḥasan, at Kākori (near Lucknow).

Fl. 15; 8 9 x 7; 7 x 3,5; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

613.

دستورات

Dastūrāt.

I 377.

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 *Hakīmū'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 الصلوة على رسوله، بدانکه طب علم است باحوال ابدان النعم

Copied in the xiii/xix c.

Fl. 33; S 7.75 x 4.75; 5.5 x 3.25; ll 12, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. very bad. Worm-eaten and badly spoilt by 'repairs'. A seal on f. 1, dated 1262/1846.

614.

بستان افروز

Bustān-afrūz.

II 432.

A short *risāla* on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāh (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: انعكاس الثمر، اعنى كل چاندني كه آن النعم، etc. Beg.

الحمد لله ... اما بعد، معلوم احباب باد كه چون ادويه يونانيه النعم

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

Fl. 15; S 9.5 x 6.25; 7 x 3.5; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. good.

615.

(رساله در طب)

(*Risāla dar ṭibb*).

Ia 99.

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*.

- ۳ (f. 1) در احوال تن مردمست از تندرستی و بیماری و سببهای آن
و علامتها که دلالت کننده است بران (five *faṣls*)
۴ (f. 14) در بیان نبض و احوال آن (six *faṣls*)
۵ (f. 24) در تدبیر فکاه داشتن تندرستی الخ (ten *faṣls*)
۶ (f. 36) در بیماریهای سر (ten *faṣls*)
۷ (f. 44) در بیماریهای اندامهایی که از سینه تا زوفاست (18 *faṣls*)
(incomplete).
۸ (f. 52v 1) در بیماریها باقی اندامهایی و علاج آن (nine *faṣls*)
(incomplete).

Copied in the xiii/xix c.

Fl. 58; 8 7,25 x 4,5; 5,75 x 3,25; 11,14, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

8. Zoology, diseases of animals, hunting, falconry, etc.

616.

باز نامه

Bāz-nāma.

Ia 19.

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.

الحمد لله ... بعد این کتاب مستطاب باز نامه آداب الصيد الخ

Beg. of the first *bāb* (f. 5v):

طریق آراستن دست کش جانوران، باید که هر روز الخ

Copied in the xiii/xix c.

Fl. 244; 8 11 x 6,75; 8,5 x 4; 11 15, no *jadwāl*. Greyish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617.

شکار نامه ایلخانی

Shikār-nāma-i-Ilkhānī.

Ia 179.

A treatise on hunting and the animals trained for this purpose, by 'Alī b. Maṣṣūr 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* (of 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 *Sayd-nāma-i-Malikshāhi*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawāriḥ-nāma* of Abū'l-Bukhturī (?), Dihqān Shakanī (شکنی); a *Risāla* of Abū'l-Fawāris Fitāwardī; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dihqān Bā Tegīn; *Sayd-nāma* of Abū Dakrī, Dihqān Bukhārī (بخاری), Rāfi Sayyār, 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.

حمد و سپاس بیحد که سیم رخ و هم و شهباز عقل الع

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Fl. 137; S 9,75, x 8; 6,5 x 3,5; ll 10, no jadvāls. Bad machine-made paper. Ind. nast. Cond. good.

618.

مضار دانش

Miḡmār-i-dānīsh.

I 714.

A treatise on farriery, by Nizāmu'd-Dīn Aḥmad (f. 4v), dedicated to 'Abbās II (f. 4), written in 1071/1660-1661 (of. 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 *khātima*. Beg. as usual:

سپاس بوقیاس خداوند جهانرا که ابلق لیل و نهار الع

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Fl. 96; S 9,75 x 6,25; 6,5 x 3,5; ll 10, no jadvāls. Cheap Europ. pap. Ind. nast. Cond. good.

619.

(مجموعه)

(Majmū'a).

Ia 60.

A collection of extracts from different treatises on falconry :

1. (ff. 1-36v). *Dastūru's-sayd*. A treatise on falconry, by Muhammad Ridā b. Muhammad Yūsuf, who wrote it (cf. f. iv) in 1083/1672-1673, and dedicated it to Aurangzib (ibid.). The treatise is divided into 77 short *bābs*; their list is given on ff. iv-2v. Beg.

حمد بیعد و سپس بیعد از ازل تا ابد ... اما بعد، اعف العباد الخ

2. (ff. 37-44). Extracts from different *bābs* of a work on falconry of which the title is not given.

از باب دوم، طریق علف نمون کلالچشم و سیاه چشم الخ

3. (ff. 45-53). *Bāz-nāma*. Another extract, from the *Bāz-nāma* of 'Alī b. Husayn b. 'Alī Amīrān al-Ḥasanī al-Iṣfahānī on the diseases of falcons. Beg.

تدبیر نا آمدن جانور بضواندن گفته اند که الخ

Several drawings at the end.

4. (ff. 54-63). *Bāz-nāma*. A brief treatise on falconry, in 59 *bābs*. The name of the author and the date of composition are not mentioned. Beg.

حمد بیعد و ثنای بیعد مر حضرت واجب الوجود ... بعده، بداند

از باب علم و دانایان و بازداران بتجربه تمام الخ

5. (ff. 64-68). Notes by Sarnām (سرنام) Sing'h on falconry, based on the instruction received from Mirzā Asad 'Alī Beg Mir-shikār. Beg.

ازل در کرسکی باز و غیبه ورن چشم و سیاه چشم الخ

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 :

انتخاب باز نامه فیروز شاهی، مشتمل بر چهل و یک باب الخ

This treatise, as well as IvASB 1607, 3, are apparently entirely different from EB 1859, which has also the title *Dastūr-i-sayd*.

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 *bābs*. The beg. of the introduction is versified. Apparently a few *bayts* are lost, and it begins with:

جانور پرا چو بصعرا برآید کرسنه و رام توانا برآید الخ ... بدانکه
هریک در ذکر الخ

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 5; B 18, no *jadwals*. Cheap Europ. pap. Ind. nast. Cond. good.

620.

(صیدیہ)

(*Ṣaydiyya*).

I 439.

A treatise on various kinds of game, by the well-known poet Hazīn, or as he calls himself on f. 1v, top, Ibn Abi Talib az-Zahidī al-Jilānī, Muhammad, surnamed 'Alī (d. 1180/1766). See R 483, cf. EIO 1712; *Ind. libr.* Bk 407. The work is divided into a *muqaddima* (f. 1v), three *bābs* (ff. 6v, 21, 22), and a *khātima* (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

سیاس بیقیاس که مدارک او هام از استقصای اعولاش الخ

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; B 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

621.

The same.

I 93.

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.

صیدیہ

Ṣaydiyya.

II 151.

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'l-Hasan Bahādur Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual:

بهترین طایر یال (sic) فال مبارک یال که طایران کند در هوای النج

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

Fl. 66; 8 7.75 x 5; 5.25 x 2.5; ll 11, no jadvāla. Brown Or. pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

623.

باز نامه

Bāz-nāma.

III 144.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 *bābs*, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثنا ایرد توانا که شد باز فکر النج

The present copy is written so as to imitate the style of lithographs; the introduction is separated, and the first two *bābs* are probably left without headings. The text of the main portion begins abruptly:

در بیان آنکه اول جانوران شکاری النج

Copied a few years ago, in a pretentious style, but without the date of transcription, etc.

Fl. 105; 8 13 x 8; 9.25 x 4.5; ll 13, within jadvāla. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

624.

کبوتر نامه

Kabūtar-nāma.

I 775.

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:

قرار عشق باز است که چون جوانه چهل روز بر بام افتاب خورد النج

Copied in the xiii/xix c.

Fl. 16; 8 9 x 5; 7.25 x 3.5; ll 15, no jadvāla. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.

9. Arts, technology, agriculture, etc.

1. Military art.

625. (رساله در سپاهداری جماعت انگریزیه)
(Risāla dar sipāh-dāri-i-jamā'at-i-Angṛīziyya). I 769.

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 *faṣls*. Beg. abruptly:

... لکن بسبب فام و جلب قلوب عوام اهل اسلام النعم

The copy is apparently an autograph, originally completed in Muharram (الشهر الاول) 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.

Fl. 63; S 7,25 x 4,25; 5,25 x 2,5; II 17, no *jadwals*. Or. pap. Ind. nast. Cond. very bad.

2. Archery.

626. هدایة الرامي
Hidāyatu'r-rāmī. II 455.

A treatise on archery, by Muhammad Bud'h, surnamed Sayyid 'Alawī, who dedicated it to 'Alā'u'd-Dīn 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.

حمد و ثنای مرخدا بر جل و علاء ان توانای که تیر چرخ اعلی النعم

Dated the 6th Ram. 1252/the 15th Dec. 1836, or 1893 of the Sambat era.

Fl. 20; S 13 x 9,75; 11,25 x 7; II 22, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

627. (رساله در تیر اندازی)
(Risāla dar tīr-andāzi). I 105.

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, Nūru'l-lah (cf. f. 67), and often refers to a book on archery called *Dastūru'l-'amal*. The extant portion is divided into six *ašls*, subdivided into different numbers of *wašls*. Beg. abruptly:

احمل اول در بيان قبضه و آن مشتملست بر هشت وصل النخ

Copied in the xiii/xix c.

*Fl. 49-79v; 8 10.5 x 6; 8 x 3.5; ll 15, within *jadwals*. Or. pap. Coarse Ind. nast. Cond. not good.

3. Agriculture and horticulture.

628.

ارشاد الزراعة

Irshādu'z-zarā'at.

I 30.

A treatise on agriculture, composed in 921/1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbasī), who claims to be a descendant of shaykh 'Abdu'l-lah Ansārī (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 مر قادريرا که در عرضم چهار باغ جهان النخ

Copied apparently in the xiii/xix c. (fl. 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; 8 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. nast. Cond. tol. good. Bad vignettes.

629.

نخلبندیه

Nakhlbandiyya.

I 455.

A treatise on the cultivation of various useful plants, composed in 1205/1790-1791, by Ahmad 'Alī b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānu'l-lah Ḥusaynī, namely the *Shajara-i-nihāl* and *Nuskhā-i-kukh-bād* (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شکر و سیاس بیرون از اندازه (در) قیاس عاتقی را النخ

Dated the 23rd Dhī Qa'da 1261/the 23rd Nov. 1845, at Cawnpore.

Fl. 27; 8 9 x 5.75; 7.25 x 3.75; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

630.

(رساله در فلاحات)

(Risāla dar falāḥat).

Ia 116.

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 *bābs* 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:

... ذکر در دانسته یا سه دانسته زرد یا سرخ بر کرد و قوطاس شود الخ

Beg. of the second *bāb* (f. 5v):

باب دوم در معرفت زراعت حبوب و آنچه تعلق بآن دارد درین ماه
معرفت زمین زراعت و معرفت برز الخ

Dated the 27th Dhī Qa'da 1255/ the 1st Febr. 1840.

Pl. 62; S 8,75 × 4,5; 5 × 2,75; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

4. Technology, metallurgy, mechanics, etc.

631.

جواهر الصنائع

Jawāhiru's-ṣanā'i.

II 529.

An incomplete version of *Majma'u's-ṣanā'i*, or *Majmū'atu's-ṣanā'i*, 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 *bābs* differs from those in IvASB 1621 and EIO 2783. The present copy contains 24 numbered *bābs* and two without numbers. The last two, on evoking *djins* and *paris* (l. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سپاس بدیع الساس مر حضرت صانعی را که الخ

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

Pl. 50; S 9,25 × 6; 7,25 × 4,25; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632.

(مجموعه در شمشیر)

(Majmū'a dar shamshir).

I 232.

Two treatises on the methods to test the quality of swords:
I. (ff. 2-20v). *Ta'idu'l-baṣārat*. A treatise on swords, com-

posed in 1118/1706-1707 (cf. f. 2, where a chronogram is given as *تأيد 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 Nithâr, whose real name was Luṭfu'l-lah, and surname Nuḡratu'l-lah Khân. 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:

این نسخه مسمی است بتأید بصارت، الخ

2. (ff. 21-24v). *Tamhîdu'l-baṣārat*. 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 Muḥammad Hādī b. Fākhir Khān b. Iftikhār Khān b. Aṣālat Khān Ni'matu'l-lahī al-Ḥusaynī al-Harawī. Another copy of this treatise is described under No. 634, 2. It is divided into a *muqaddima*, five very short *bābs*, and a *khātima*. Beg.

الحمد لله الذي اقام بدر الدين بالسيف ... اما بعد ارشد ارجمند
و اسعد بختمند در عمل شرافت الخ

On f. 1v there is a prayer, in *Arabic*, apparently not connected with either of these treatises.

Dated (f. 20v) the 16th Jum. I 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 (bayāḡ form); S 4,5 × 7; 3,5 × 6; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

633.

تأيد البصارة

Ta'idu'l-baṣārat.

I 452.

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.

احسان بی پایان رب اکرم اکرمین ... اما بعد ذرة بيمقدار لطف الله
تخلص نثار مخاطب بنصرت الله الخ

Copied in the xiii/xix c. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10,5 × 6; 8 × 3,5; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good.

634.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 105.

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v-43). *Barāhīnu's-sawārim* (cf. f. 6), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mīr Muḥammad Khān) b. Ibrāhīm (or Multafit, as given here ملفت, Khān) 'Ālamgīr-shāhī Nī'matu'l-lahī al-Ḥusaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfu'l-lah, the author of the *Ta'īdu'l-baṣārat* (see above, No. 632, 1), who wrote in 1118/1706-1707. The work is divided into one *muqaddīma*, 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 Shāh (1131-1161/1719-1748) is eulogised. Beg. of the treatise:

حمد بيبعد خالق الصباحي را كه عفايح شهر الخ

2. (ff. 43v-48v). *Tamhīdu'l-baṣārat* (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الدين بالسيف الخ

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.

اداة الكاتب

Adātu'l-kātib.

II 497.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhdizī 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/XVIc. 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 ... ميكورد محزون اين رساله الخ

Dated the 6th Rab. I 1247/ the 15th Aug. 1831.

Ff. 15; 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.

معيار العقول

Mi'yāru'l-'uqūl.

I 959.

A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū 'Alī, and does not give the date of composition. The treatise is divided into five *bābs*. Beg.

الحمد لله الذي رفع مقادير أهل الكمال الخ

Copied in the xiii/xix c.

Fl. 9; S 8,5 x 6,5; 6,25 x 4; ll 15, no *jadwala*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Many drawings. Occasional notes on the margins.

5. *Architecture.*

637.

(رسالة در بعض عمارات اگرا)

(Risāla dar ba'd-i-'imārāt-i-Agra).

I 354.

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-mahall and other buildings, in or near Agra, with a short biographical note on Mumtāz-Mahall, the wife of Shāhjahān. It covers only a small portion of IvASB 1622. Beg.

خلاصه احوال (sic) بانو بیگم مضاعف بهمنار محل الخ

Copied towards the beg. of the xiv/xx c.

Fl. 41; S 9,75 x 5,5; 6,5 x 3,5; ll 7, no *jadwala*. Europ. pap. Ind. nast. Cond. good.

6. *Calligraphy.*

638.

رسالة منظوم در علم خط

Risāla-i-manẓūm dar 'ilm-i-khatt.

II 519.

A short versified treatise on calligraphy, comp. by Sulṭān 'Alī (cf. f. 3, bottom) in 920/1514 (f. 11). In the colophon the author is called Sulṭān 'Alī Mashhādī. 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 Rien utilised. Beg.

ای قلم تیز کن زبان بیان بهر حمد خدای عز و جلال

Copied in the xii/xviii c.

Fl. 11; S 8,5 x 4,75; 5 x 2; ll 15, no *jadwala*. Or. Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

7. Music.

639.

راگ درپن

Rāg-darpan.

I 407.

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 Faqir, or Faqiru'l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 10 *bābs* (the headings are quoted in EIO 2017), and chiefly based on a Hindi work, composed under Mān Sing'h of Gwalior (beg. X/XVlc.), and called مانتوہل (f. 2v), Mānkutāhal. Beg. as usual:

حمد و سپاس بیقیس سر آفریدگارِ ایزدگار

Dated the 3rd Rab. II 1213/the 14th Sept. 1798.

Ff. 56; 8 8,5 × 5,25; 6,5 × 3,25; II 14, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640.

تحفة الهند

Tuhfatu'l-Hind.

I 156.

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 Mirza Khān (Muhammad) b. Fakhri'd-Dīn Muhammad, and divided into a *muqaddima*, seven *bābs* and a *khātima*; see IvASB 1630, where references to other catalogues are given (add RsBr 78). Beg. as usual:

الحمد لله ... اما بعد، چنانچہ (گوید) مست بادۃ ہدیایں الخ

Dated the 6th Rab. I 1254/the 31st May 1838.

Ff. 300; 8 11,75 × 8; 8,5 × 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.

641.

کامل النعیر

Kāmilu't-ta'bīr.

II 201.

The famous early work on the interpretation of dreams, by Abū'l-Faḍl Ḥusayn (b. Ibrāhīm) b. Muḥammad at-Tifīsī (this word is here corrupted by the scribe into النعلی); he dedicated it to a prince in Asia Minor, 'Izzu'd-Dīn Qlich Arslān b. Mas'ūd (569-588/1173-1192). See IvASB 1508, where references to

other catalogues are given. It is divided into 16 *faṣls* 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:

ستایش و ستایش (sic) خدایا که واحد و حمد و قادر است الم

Dated the 15th Ramiḍān, 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 'Ālam.

Fl. 446: 8 —; 7,5 × 3,75; ll 17, within jadwāl. 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.

تعبیر نامه سلطانیه

Ta'bīr-nāma-i-Sultānī.

II 202.

The well-known work on the interpretation of dreams, comp. in 763/1361-1362 by Qaḍī Isma'īl b. Nizāmi'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 *faṣls*, 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 *faṣl* 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/XVc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernised. 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:

العدد لله ... سبحانه الله أن قادري که خاک را الم

Copied towards the end of the xii/xviii c.

Fl. 451: 8 9,5 × 6,5; 6,5 × 3,75; ll 15, within double jadwāl. Brown Or. pap. Coarse Ind. nat. Cond. bad. Pasted over with so-called 'transparent' paper which has rendered many passages illegible.

2. Astrology.

643.

برهان الكفایة

Burhānu'l-kifāyat.

II 450.

A treatise on astrology, by 'Alī b. Muhammad ash-Sharīf al-Bakrī, 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 *Aḥkāmū'l-a'wām*, 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 *bābs* and the other 12 *burjs* (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections. Beg.

الحمد لله الذي خلق الخلق على غير مثال ... اما بعد مصنف
ابن كاتب على بن محمد النعم

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

Fl. 317; S 9.25 x 6; 7 x 4.25; ll 15, within *jadwāl*. Or. pap. New margins pasted to a number of folios. Ind. nast. Cond. not good. Worm-eaten, repaired, traces of moisture.

644.

احكام الاعوام

Aḥkāmū'l-a'wām.

I 13.

A treatise on astrology, based on several earlier standard works (cf. f. iv-2), by 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramaḍān 688/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 wazīr to the sultan, apparently referring to Rashīdū'd-Dīn. 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 *bābs*, the second into eight.

١ مقالات اول در كوفيت اعمال تسيورات (f. 2v)

٢ مقالات دوم در احكام طالع تحويل و اتباع او (f. 9v)

The present copy is slightly incomplete at the end. Beg.

الحمد لله (sic) العليم الحكيم ... مؤلف ابن كلام و مصنف ابن

احكام العبد الفقير عيشاء الخ

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

Fl. 81; S 9.5 x 6.5; 8 x 5; ll 25, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.

645.

مدخل منظوم

Madkhal-i-manzūm.

I 152.

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 نازیم نظم بد ظاهر
عمره از جمالی آخر
هشتصد شانزده ز هجری بود
که بنظم این ضمیر فکرت بود

In the beg. (f. 1v) there is a dedication:

بهر تشریف خویش اول این
کودم از مدحت جمال الدین
بوالمحمد محمداحمد
که بقدر است برتر از فرقد

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 زن چون سخن ادا نکند
تا بنام حق آیند (ابتدا) نکند

On ff. 17v-19v, there is another very short versified treatise on the same subject, in *Hindustani*, with the title *Tuhfatu'l-gharā'ib*, 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 پنهانی کو کوئی پوچی اگر
کونسا دن اور وقت ہے بہتر

The first item is dated the 20th Dhi Qa'da/the 15th Febr., and the second one the 9th Dhi'l-Hijja/the 28th Febr. of 1220/1806, copied by T'hākurdās pandit.

Fl. 19; 8 7 x 4,25; 5,6 x 2,5; ll 11, within double jadvāls. Or. pap. Ind. nat. Cond. not quite good. Worm-eaten. A few notes on the margins.

3. Alchemy.

646.

(رسائل در اکسیر)

(Rasā'il dar iksīr).

II 460.

Two short treatises on alchemy, apparently by different authors:

1. (ff. 1v-15). *Risāla-i-sirr*. A treatise on alchemy, attri-

buted in the initial lines to the authorship of (Abū Bakr) Muḥammad (b.) Zakariyā ar-Rāzī (d. 311 or 320/923-932). It is probably a modern Persian paraphrase of his *Sirru's-ṣanā'at* (see Brock., I, 235, 13), which is apparently not identical with *Kitābu'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 کتاب اسرار ذکر (نموده ایم)). It contains different recipes, etc. Beg.

این رساله سر من تصنیف قدوة السالکین زبدة الواعلین الخ

2. (ff. 15v-33). *Maṭla'u'n-nayyirayn*. Another short treatise 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 *bābs*, subdivided into different numbers of *faṣls*. There are only a few references to authorities, mostly apocryphal works. Beg.

رساله مطلع النیرین در صنعت اکسیر و درد و وزن کردن انفس و ارواح و احجار، بدانکه هیچ علمی بمترو و عزیز تر و لطیف الخ

Dated the 5th Rajab 1309/the 4th Febr. 1892, copied by Muḥammad 'Abdu'l-Ḥaqq Murādābādī.

Ff. 33; S 9,5 x 6,25; 6 x 3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

647.

Risāla-i-iksīr.

رساله اکسیر

II 459.

A short treatise on alchemy, apparently an extract from a larger work; it is, however, subdivided into a *muqaddima* and three *maqālas*, 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 works of Al-Jildakī ('Alī b. Aydamur b. 'Alī, d. 743/1342, cf. Brock., II, 138-139), his *Al-burhān (fī asrār 'ilmi'l-mizān)*, *Ash-shamsu'l-munīr fī tahqīqī'l-iksīr*, and *Shudhūd* (f. 8v). Beg. of the treatise:

فصل فی العجائب منها الاکسیر، بیاید دانست که علماء این فن الخ

Copied in the middle of the xiii/xix c., by Wālī Muḥammad b. Faḍl-i-dīn (sic).

Ff. 9; S 10 x 5,5; 7,5 x 3,5; ll 18, no *jadwals*. Europ. pap. Ind. nast. Cond. good. Lower portion of the folios is damaged by white-ants.

648.

Tuḥfa-i-Khānī.

تحفة خانى

II 530.

A treatise on alchemy, sorcery, and special methods to prepare different materials and appliances, composed in the beg. of

930/1523-1524 (f. 1), by 'Alī b. Ḥusayn Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (d. 939/1532-1533), cf. here Nos. 69, 656. The work is divided into two *maqāṣid*, subdivided into different numbers of *bābs*, all very short. It is dedicated to Dürmish 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 *simiyā* and *rīmiyā* (which was transcribed in a secret script, called *'ilm-i-kāshifī*). It was deciphered and condensed by 'Alī b. Ḥusayn at the request of Dürmish Khān. Beg.

الحمد لوليد ... اما بعد، چنين كويد مقيري بضاعت الن

The last page is occupied with notes on the chase of different kinds of birds.

Dated 1223/1808, copied by Muhammad 'Alī-i-Bāqir.

Fl. 14; 8 9,25 x 6; 7,5 x 3,75; ll 15, no *jadwāl*. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

649.

ذخيرة اسکندري

Dhakhīra-i-Iskandari.

H 461.

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 'Amḍriya (?) at its capture by the Abbāsīd khalīf Mu'taṣim. It would be a hopeless task to search for its real author, as there are many similar apocryphal mediæval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine *fanns* (see f. 3v), subdivided into *faṣls*. There are numerous pictures, illustrating different monsters, constellations, etc. Beg.

الحمد لله (sic) ... منقولست که معنص بالله که یکی از خلفاء عباس

ست بعد از فتح عمورية شنید که اینجا دیرست الن

Dated the 7th Rāmādān 1212/Ash 23rd Febr. 1798. Many marginal notes.

Fl. 34; 8 9,25 x 6; 8 x 4,5; ll 17, no *jadwāl*. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

4. Demonology and sorcery.

650.

الشامل من البحر الكامل

Ash-shāmil minā'l-baḥrī'l-kāmil.

I 507.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is

Ash-shāmil min al-baḥrī'l-kāmil fī dawri'l-ālam fī uṣūli'l-ta'zīm wa gawā'idī'l-tanjīm (f. 2v, bottom), or originally (f. 2v, l. 4), *Nuz'hatu'l-amāq* (here الامات) *yawm ijtīmā'i'l-akhwān wa't-tilāq*. The author of the original version is Muḥammad b. Aḥmad at-Tabbasī (f. 1v), d. 482/1089; but his treatise was subsequently revised by Abū'l-Barakāt 'Abdu'l-lah b. Muḥammad b. al-Faḍl as-Sā'adī al-Farāwī (an-Nishābūrī), d. 530/1136. See Brock., I, 496; Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561, 3, amongst the works of Sakkākī, 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 *bābs*. In the present version, however, only 19 of them are given, corresponding to *bābs* 1-19 of the Berlin MS. Beg.

قال الشيخ العام الجدل السيد الزاهد ... ابو الفضل محمد بن احمد الخ

Beg. of the first *bāb* (f. 3):

باب الاول في ماهية التعزيم، واذان اسعدك الله تعالى في الدارين كه
تعزيم كوفته شده است از عزم و درست كردن رائي الخ

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

Pl. 51: 8 9,75 × 5,25; 7 × 3,75; ll 15, no jāduals. Or. pap. Ind. mast. Cond. tol. good. Slightly worm-eaten and repaired.

651.

(رساله در تسخيرات)

(*Risāla dar tashkīrāt*).

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 Sirāju'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad son of Sirāju'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. Abi 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 *Ikhtiyārāt*. 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 *bābs*; many folios are partly

blank, the space probably having been reserved for drawings or tables which have not been executed. Beg.

شکرو سپاس و ستائیس مر خدا برا ... چنین کوید مؤلف این کتاب
محمد بن سراج الملة والدين السکاکي ... اما بعد 'از قول امام محمد سراج
الملة والدين السکاکي رحمة الله عليه' اگر خواهی که آفتاب را مسطور کنی الخ

Copied in the beg. of the xiii/xix 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; ll 15, no fadwala. Or. pap. Ind. east. Cond. rather bad. Worm-eaten and badly 'repaired.' A lacuna after f. 4.

652.

کتاب در احکام جن

Kitāb dar aḥkām-i-jinn.

III 85

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many *ḥadīths*. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the *Mukhtaṣar Abāmī'l-marjān fī aḥkāmī'l-jānn*, apparently Suyūṭī's (d. 911/1505) abbreviation of the well-known book on demonology by Badru'd-Dīn Muḥammad Dimishqī (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 Abū Ishāq b. Bashār, his *Kitāb mubtadā* (f. 81v); Qaḍī Abū 'Alī Muḥammad b. Husayn Farrā'ī Hanbalī (d. 458/1066), cf. Brock. I, 398 (f. 82); Abū'l-Qāsim Suhaylī ('Abdu'r-Raḥmān b. 'Abdī'l-lah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abī'd-Dunyā, his treatise *Makā'idu'sh-shayṭān* (ff. 82, 82v, 83v, 90, etc.) and another, *Kitāb taṭwīn* (f. 100); Muḥammad b. Ja'far b. Sahl Kharīṭī (d. 327/938), cf. Brock. I, 154, his book *Hawāṭifu'l-jinnān* (f. 82, etc.); *Dalā'ilu'n-nubuwwat* (probably by Abū Nu'aym Ahmad Isfahānī, d. 430/1038, cf. Brock. I, 362, or Ahmad Bayhaqī, d. 458/1066, cf. Brock. I, 363); Ibn Hazm (d. 456/1064), on f. 85v; Abū Hafṣ b. Shāhīn with his book '*Ajā'ib wa gharā'ib*' (f. 85v); 'Izzu'd-Dīn b. 'Abdī's-Salām, the author of the *Qawā'id suḡhrā* (f. 86v); the *Fawā'id* of Sayrafi (Harrānī) (f. 87); the *Ilbā' sunan wa āthār*, by Abū Sa'id 'Uthmān b. Sa'id Dārimī (f. 89); the *Sharḥ Hidāya*, by Abū'l-Ma'ālī b. Manjā Hanbalī (f. 90v); Najmu'd-Dīn Ḥājji Khalīfa b. Maḥmūd Kilānī (f. 91v); 'Abdu'l-lah b. Muḥammad Qarshī (f. 94v); Ahmad b. Muḥammad b. Yahyā b. Sa'id Qaṭṭān (f. 95); the *Kitāb irshād*, by Abū'l-Wafā'

'Alī b. 'Uqayl (d. 515/1121), cf. Brock, I, 398 (f. 106v); the *Ta'liqāt*, by Ishaq b. Shāqilā (f. 107), etc. Beg.

روایت میکند ابو اسحق بن بشر در کتاب مبتدا باسناد متصل الخ

Copied in, or shortly after, 978/1570-1571, cf. f. 35.

* Fl. 81v-112; 8 9,75 × 6; 0,75 × 3,75; ll 21, no *jadwāl*. Or. pap. Good nast. of Harāṭī type. Cond. good. Slightly worm-eaten and repaired.

653.

(رساله ادریس بدیعبر)

(*Risāla-i-Idris payghambar*).

Ia 4.

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 عملهای لطیف کردن و این کتاب از ادریس الخ

Copied in 1320/1902-1903.

Fl. 13; 8 8,5 × 6; 5,75 × 3,5; ll 10, no *jadwāl*. Europ. pap. Ind. nast. Cond. good.

654.

تاریخ نفیس

Ta'riḫ-i-nafis.

II 360.

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 Muḥammad-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*:

۱ (f. 3) در ذکر بعض بلدان و عمارات عجیبه

۲ (f. 10v) در ذکر بعض طلسمات و صنایع غریبه

۳ (f. 15v) در ذکر برخی از نوادر واردات

۴ (f. 21v) در ذکر نبیسی از فوائد نکات

Beg. of the work:

الحمد لله الذي هو على كل شيء محيط الخ

Copied towards the end of the xiii/xix c.

Fl. 30; 8 12,25 × 7,75; 10 × 4,5; ll 15, no *jadwāl*. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.

655.

(مجموعه)

(Majmū'a).

II 411.

A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v-8). *Tuḥfatu'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 *bābs*. Beg.

بعد حمد ایرد نکهدارندۀ زمین و زمان اله

2. (ff. 9v-15v). *Ṣad pand-i-Luqmān*. The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān; cf. 1vASB 1520, 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-Sing'h, for whom this copy was prepared. Beg. of the preface:

حمد بیحد و سپاس بیحد مر کردگاری را سزد اله

3. (ff. 16v-32v). *Risāla dar qiyāfa*. A treatise on physiognomy, dedicated to the same Dulip-Sing'h. Beg.

حمد و سپاس بیقیاس مر آن کبریائی را سزد که اله

Dated 1263/1847, or 1904 of the Samwat era, copied by Malik Sayfu'd-Dīn (who is probably also the editor of these treatises)

Fl. 32; 8 8 × 5; 6 × 3.5; II 9, within jadwal. Europ. pap. Ind. nast. Cond. good. Bad vignette.

5. Cabbalistic meaning of letters.

656.

حرز الامان من فتن الزمان

Hirzu'l-amān min fitanī'z-zamān.

I 331.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters, names of God, etc., by the well-known 'Alī b. Husayn al-Wā'iz al-Kāshifī, who used the *takhalluṣ* Ṣafī (d. 939/1532-1533), and is better known as the author of the *Rashahāt*. Ḥājji Khalifa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifī 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 Sunniite divine than himself. It is divided into five *maqālas*, each being subdivided into five *bābs*:

1 (f. 4) در بیان صفات و خواص حروف و ذکر شرایط و آداب عامه

و خاصه که رعایت آن در اعمال این کتاب لازم است

۲ (f. 43) در خواص حروف ثمانیه و عشرون

۳ (f. 92) در خواص اسماء حسنی

۴ (f. 150v) در خواص آیات قرآنی

۵ (f. 185) در خواص سورة قرآنی

Beg. of the treatise:

الحمد لله الذي أنزل الكتاب مشتملا على غرائب خواص حروفه الخ

On ff. 213v-228v, there is a kind of appendix (*Risāla dar khawāṣṣ-i-hurūf-i-mufrida*), containing a brief review of the cabbalistic 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.

این رساله ایست مشتمل بر خواص حروف مفردة الخ

Dated (f. 213) the 6th Sha'bān (12)34 (?—almost entirely erased), i.e. the 31st May 1819, copied by Nawwāb Husayn 'Alī Khān son of Shujā'u'd-Dawla (seems somewhat strange).

Ff. 228: S 10,25 × 6,5; 7 × 4,25; ll 13, within double *jadwals*. Europ. pap., hand-coloured. Ind. nast. Cond. tol. good, but paper begins to crumble. Bad vignette. Several seals on f. 1. Several drawings in the last item. A lacuna after f. 190; after f. 200 the order is: ff. 202, 201, 203, etc.

6. *Jafr*.

657.

رموز السور

Rumūzu'l-asrār.

II 334.

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 'Alī Hamadānī (d. ca. 786/1384), cf. f. 23. Beg.

احصای ثفا سزوار معصی است که لسان حرف الخ

Copied in 1240/1824-1825.

Ff. 29: S 9 × 5,75; 6,25 × 3,75; ll 13, no *jadwals*. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658.

سرائر تکسیر

Sarā'ir-i-taksir.

I 486.

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:

... اینست سوانح تفسیر در از باقی ائمه نیز برینمفوال علماست در

مطلوبات این فن الخ

Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

بدان ایدک الله تعالی که علماء جفر مدت یرکنیم بتتبع بسیار الخ

Dated the 12th Shabân 1104/the 18th April 1693.

Fl. 19; S 9,5 x 5; 6 x 2,75; ll 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.

7. *Raml*.

659.

بداء رمل

Zubda-i-raml.

II 386.

A complete copy of the same versified work on *raml*, from which a fragment has already been described in IvASB 551. That extract corresponds only to f. 1v-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:

هر کوا عقل را هبیر باشد، کار او سر بسر هفتر باشد

Copied in the end of the xiii/xix c. The date is written at the end by a different hand as 1929 Bikramī (?), i.e. approximately 1872 A.D.

Fl. 47; S 11 x 6,75; 8 x 3,5; ll 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660.

(رساله در رمل)

(Risāla dar raml).

Ia 229.

A treatise on *raml*, by Nāṣir (or Nāṣiru'd-Dīn) b. Muḥammad b. Haydar Rammāl Shirāzī, who wrote it for Sayyid Husayn b. 'Alī al-'Alawī. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIc.), because it is mentioned by Ḥajjī Khalifa (vol. II, p. 244, No. 2701); he calls it *At-tuhfat fi'r-raml*, and states that it is divided into four, not two, *maqālas*, as given in this copy. Beg.

الحمد لله الذي لم يزل ولا يزال ولا يتغير الحال الخ

The work seems to be incomplete in this transcript.

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

Fl. 25; S 9,5 x 6; 7 x 3,75; ll 22, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.

661.

انوار الرمل

Anwāru'r-raml.

I 85.

A detailed book on divination by *raml*, by 'Abdu'l-lah Shirwānī, the same as the one described in EIO 2267. 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 *maqālas*, and a *khātima*. It contains a great number of tables. Beg.

شکرو سپاس بیحد و قیاس افریدگار پیرا جلالت که الخ

Dated the 8th Rab. II 1216/the 18th Aug. 1891. Numerous notes and emendations on the margins. Stray notes at the end.

Fl. 117; S 8,25 x 5,25; 7 x 3,75; ll 17, no jadwala. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.

662.

(رساله در رمل)

(Risāla dar raml).

Ia 161.

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:

در بیان عدد افلاک، اول از هیات فلک کویم، پس با حکام اختران پیویم.

Copied towards the end of the xii/xviii c.

Fl. 28; S 7,25 x 4,25; 5 x 2,6; ll 14, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.

X. VARIA.

1. *Bibliography.*

663.

ترجمة كشف الظنون

Tarjuma-i-Kashfu'z-zunūn.

I 184.

A translation of the famous bibliographical work of Hājji Khalifa, or, to give him his real name, Muṣṭafā b. 'Abdī'l-lah, surnamed Kātib Chalabī, d. in Dhū'l-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, 1835-1858 (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:

بهتین نطق که ظاهر می شود انوار الطیف الخ

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xiii/xix c. At the end there is a seal dated 1253/1837-1838, which may belong to the scribe.

Fl. 561; S 9,23×5,75; 7×3; ll 17, no jadwala. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

2. *Proverbs.*

664.

مجمع التمثیل

Majma'u't-tamthīl.

III 26.

A collection of Persian proverbs, by Muḥammad 'Alī Halba-rūdī (هلبه رودی), usually Jabalrūdī, 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 *Jāmi'u't-tamthīl*, 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، گوشه نشین دیر بیوجودی محمد علی هلبه رودی الخ

Copied apparently in the beg. of 1207/1794, as other items in the same *majma'a* (cf. I. 184), in Calcutta.

* Fl. 161v-177; S 8,5×5,5; 6,25×4; ll 19, no jadwala. Or. pap. Ind. shikasta and nast. Cond. not quite good. Worm-eaten and repaired.

3. *Works of Christian missionaries.*

665.

مرآت القدس

Mir'ātu'l-quds.

II 164.

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:

پس از ستایش آفریدگار دو جهان و تمجید شافع درماندگان الهی

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

Pl. 70; S 9,75 x 6,25; 7 x 3,5; II 15, within jadwal. Europ. pap. Ind. nast. Cond. good.

666.

داستان احوال حواریان

Dāstān-i-aḥwāl-i-Ḥawāriyān.

II 436.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IvASB 1636, EB 365; 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 سن پیدرو نخستین خلیفه حضرت عیسی الهی ... سن پیدرو از

رضه پیود است از قوه بیت سایده الهی

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.

Pl. 257; S 9 x 5,25; 7 x 3,5; II 15, within jadwal. Europ. pap. Ind. nast. Cond. not good. Paper is decaying.

667.

ترجمه زبور

Tarjuma-i-Zubūr.

III 182.

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 نادر دهران. ظل سبغان و نادر دهران. 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 عذابیان قدسی زبان النج

Beg. of the translation (f. 4v):

خوشا مردی که پیروی نکرد مشورت ستمکارانرا

A calligraphically written copy, dating from the beginning of the xiii/xix 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. Edmonstrong," etc.

Fl. 119; S 10 × 6,25; 6,75 × 3,5; ll 14, within double *jadwals*. Europ. pap. Calligraphical Persian nast., vocalised. Cond. not good. The *jadwal* lines, in gold, have 'cut' through the paper. Good vignette and marginal painting.

4. Chronograms.

668.

مجموعه تواریک

(Majmū'a-i-tawārikh).

Ia 213.

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.

۳ اب آب یا ۴ ابا جا النج

Copied in the xii/xviii c. A seal on f. 1 is dated 1169/1755-1756. Other seals of later date are found on the last folio.

Fl. 54; S 9 × 5; 7,25 × 3,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

5. Political pamphlets.

669.

شلتاقیه

Shaltāqiyya.

I 93.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (تزاریان) and militant darwishes of the troops of Allah-Quli Sultān (ff. 303, 306, 309v, etc.) and Ma'sūm 'Alī Beg (f. 302). They were apparently stationed in various towns of Gilān and Mazandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mir 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 شلتاقیه که درو شلتاقات مذکور میشود تالیف مولانا ملا میر قاری

کیلائی رحمة الله علیه

Beg. of the treatise :

لی در هوی مهر تو ذرات کایذات ، واقف نه از کمال ذات تو هیچ ذات ، الخ

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

* Fl. 299-324v; S 11×6,5; 8×4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

670.

تنبيه الغافلين و هداية الظالمين

Tanbihu'l-ghāfilin wa hidāyatu'z-zālimīn.

II 413.

A short work, apparently a kind of statement of claims to some landed property, by Ḥusayn b. Ḥaydar '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 *أما بعد الخ*, 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 *dībācha* full of eulogies to different noblemen and princes. Beg.

الحمد لله المرشد الدليل ... أما بعد ، ير صاحب دلائل عورات ضمير الخ

Copied in the middle of the xiii/xix c. Many marginal notes.

Fl. 31; S 11×6,75; 8×4,75; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

6. Commentaries on Arabic poetry.

671.

شرح غزل متنبی

Sharḥ-i-ghazal-i-Mutanabbī.

III 108.

A detailed commentary on a single *ghazal* of Mutanabbī, or Abū Tayyib Aḥmad 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, Amīru'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 Keyle (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.

غزل سرلی عذلیبان کددار (sic) فصاحت بتوصیف صانعی الخ

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

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.

672.

(مجموعه)

(Majmū'a).

Ia 55.

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 Muhibbu'l-lah al-Bihārī (d. 1119/1708, cf. Brockelmann, II, 420), as on f. 7, etc.

3. (ff. 8v-14v). *Hadīqatu'l-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.

الحمد لله ... و بعد میگوید احقر انام غلام امام كه الخ

4. (ff. 15-17). *Ma'rifatu'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.

الحمد لله الذي الهادي للمتقين الصالحين عن طريق الضالين الخ

5. (ff. 18-24v). (*Tafsīr-i-ba'd-i-āyāt*). A commentary on seven verses of the Coran, by Muḥammad Amīr. The date of the composition is not given. Beg.

نحمدك و نستعين بك و نصلى ... اما بعد فيقول العبد الخ

6. (ff. 25-45v). *Mir'ātu'l-muḥaqqiqin*. The same short treatise, on theosophical matters, divided into seven *bābs*, as described in IVASB 1345, 2. The name of the author is not mentioned here. Beg.

حمد بپسند و ثنائی بی حد حضرت ذوالجلال را الخ

The first half copied in the end of 1285/1869 (f. 17); the second (6) is dated the 5th Sha'bān 1277/the 16th Febr. 1861 (f. 45v).

Fl. 45: 8 9.5 x 6; different numbers of lines. Fl. 1-24, Or. pap. Ind. nast.; ff. 25-45, Europ. pap. Bad careless Ind. shikaasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(مجموعه)

(Majmū'a).

III 117.

A scrap-book, containing extracts and fragments mostly of religious contents: several *sūras* from the Coran (ff. 1-21);

several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jilānī (ff. 45-52v); *Shamā'il-nāma* (ff. 52v-57v); prayers, incantations (*afṣūn*), on ff. 57v-78v. A brief version of *Koka-shastar* (ff. 78v-89); again a prayer, a short versified *jāl-i-haft kawākib* (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a *fath-nāma*, 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.

Ff. 125; S 8×5.25; 5.25×3; B 9, no *jadwala*. Or. coloured pap. Ind. nast. Cond. tol. good.

674.

(مجموعه)

(Majmū'a).

II 248.

A scrap-book containing fragments in prose and verse:

1. (ff. 1-3). Scrappy notes and poetical quotations.
2. (ff. 3v-18v). *Nān-u ḥalīcā*. The well-known Sufic poem by Bahā'u'd-Dīn Muḥammad b. Husayn al-'Āmilī (d. ca. 1030/1620-1621), see IVASB 722 (add RsBr 55, p. 49), cf. above, No. 462, 10. Beg. as usual, with a short preface in prose:

اما بعد حمد لله على انضاله و الصلوة والسلام على اشرف الخلائق النعم

3. (ff. 19-26v). Fragments of *mathnawī* poems, in praise of Muḥammad, his Mi'rāj, etc.

4. (ff. 27-45v). *Lau'ā'ih*, by Jāmī, see above, Nos. 432, and 462, 14. Beg. as in those copies.

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 'Alī Qalandar*, the well-known poem, ascribed to Sharafu'd-Dīn Bū 'Alī Qalandar Pānīpat'hī (d. ca. 725/1325), see R 668, Spr 565, Bk 124, often lithographed in India. Cf. above, No. 318. Beg.

میرچا لی بلبل باغ کهن ، از گل رعنا بگو یا ما سخن ،

At the end there are some scrappy quotations.

8. (ff. 70-77). A short treatise of Sufic contents, beg.

الحمد لله الواحد بذاته ... اما بعد سبب تالیف النعم

9. (ff. 77v-81v). *Dhikriyya*, also called *Risāla dar tariqa-i-Naqshbandiyya*, by Jāmī, see above, No. 462, 15. Beg. as in that copy.

10. Extracts: from a *mathnawī* poem, the title of which is not given (ff. 82-85v); from Jāmī (ff. 86-93); from the *Būstān* (ff. 94-97).

11. (ff. 98-99). A short extract from the *Sharḥ-i-Suḥarū's-sa'ādāt* by 'Abdu'l-Haqq Dihlawī, see IvASB 1002.

12. (ff. 102-117v). More poetical scraps, mostly from Rāmī's *Mathnawī*.

13. (ff. 118-170v). Fragment from a prose work (here only *faṣl-i-siyūm*), dealing with praises of Muḥammad, and divided into 12 *na'is*.

14. (ff. 170v-183v). Poetical extracts, chiefly from the *Manṭiqū't-ṭayr* of 'Aṭṭār (see above, No. 205), etc.

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

Ff. 183; S. 8.5 x 5.5. Different papers, handwritings, etc. Cond. rather bad; worm-eaten. Several folios are left blank.

675.

(مجموعه)

(Majmū'a).

II 203.

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.

حمد بیحد اور ثغلی بیحد سزاوار درگاه الهی

2. (ff. 19-35v). *Nafsiyya* (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 ترتیب داد ذادانی) the name of the compiler does not appear. Beg.

حمدی که نخستین پایه اش معراج دانشمندان الهی

Beg. of the original treatise (f. 26v):

حمدی که از نهایت شایستگی مفره الهی

Dated the 26th February 1891, copied by Kansālār (7).

3. (ff. 36-37v). A short *mathnawī*, with the heading *Shugūn-i-zāgh-u dūrāj*, in *Hindustani*, and a fragment, apparently from the famous counsels of Luqmān, cf. above, No. 655, 2.

4. (ff. 38-43). *Risāla-i-mu'ammā*. A treatise on logogriphs, ascribed to the authorship of Galen (!). Beg.

بدانکه معما مشتق از تعمیه است و تعمیه الخ

5. (ff. 147-171v). A fragment of a large treatise on divination by *jafr* and on the cabbalistic meaning of letters. It is divided into several *qisms*.

6. (ff. 172-178v). A fragment dealing with the Hindu system of astronomy.

7. (ff. 179-187v). Apparently a continuation of the treatise on *jafr*, 5 in this note.

Copied in the xiii/xix c.

* Fl. 1-43 and 147-187; S 11,5 x 6,75; 9 x 4,25; ll ab. 17, no *jadwals*. Or. and Europ. pap. Ind. nast. Cond. tol. good.

8. *Parody*.

676.

(لغت ملا در پیاز)

(*Lughat-i-Mullā Dūpiyāza*).

II 137.

The well-known parody on Arabic dictionaries, dealing with common words, satirically explained, by Mullā Dūpiyāza, famous humorist of Akbar's time. Cf. R 256 and IvASB 935, 9. Beg.

الطذا خوان نعماً در دکانه او هیچ ملت را مانع نیست الخ

Copied in the xiii/xix c.

Fl. 5; S 6,5 x 4; 4,25 x 2,5; ll 10, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

9. *Translations from Sanskrit and Indian vernaculars*.

677.

ترجمه مها بهارته

Tarjuma-i-Mahābhārata.

II 161.

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.

اَبَرِ بَخْشِ چَشمه مارِ سَنَنْ ، آشفایِ محیطِ بی سر و بی

Beg. of the translation (f. 2, l. 12):

بیت خوانانِ کلیسایِ دانشِ بدیعکوفه النعم

The only colophon which is dated in this volume is found on f. 262, and gives 1008 of the Samwat era, or approximately 1851, as the date of copying.

Fl. 673; 8 15 × 7.75; 9 × 5.25; ll 20, within double jadvāls. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gaudy colours, of no artistic value at all.

678.

سر اکبر

Sirr-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:

حمد ذاتی را کہ نقطہ باد بسم اللہ در جمیع کتب سلوی النعم

Dated 1026 of the Samwat era, i.e. approximately 1869 A.D.

Fl. 381; 8 14 × 8.5; 9.25 × 4.25; ll 15, within double jadvāls. 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/xix c.

Fl. 120; 8 8.5 × 5.75; 6.75 × 4.25; ll 14, no jadvāls. 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.

ترجمہ جوک بشت

Tarjuma-i-Jūg-bashisht.

II 158

A translation of Yogavāsishṭha, prepared under orders of Dārā Shikūh. the same as described in EIO 1972–1974, Br 35, 2.

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 :

ساتیش تمام فیاض نثار حضرتست کہ ذرات اکوان النج

Dated the 23rd Ram, 1150/the 22nd Febr. 1767, in a town called Aminārgarh (امینار گڑھ). The first half of the volume is written by different hands.

Fl. 132 : S 8 x 4,25 ; 6,5 x 3 ; ll 15, no jadwals. Or. pap. Ind. shikasta, different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681.

مجمع البحرین

Majma'u'l-bahrayn.

III 180.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muḥammad Dārā Shikūh; he completed it in 1065/1654-1655 (f. 20). See R 828, 841, Aum 140. Beg.

بذم آنکہ او نامی ندارد ... حمد موقر یگانہ را کہ النج

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.

Fl. 24 : S 9,75 x 6,75 ; 7,25 x 4,25 ; ll 17, no jadwals. Or. pap. Bad Ind. nast, and shikasta. Cond. good. A few notes on the margins, some of them in Gurmukhi characters.

682.

ترجمہ راماین

Tarjuma-i-Rāmāyan.

III 81.

A translation of the Rāmāyana, by Gopal, son of Śrī Govind (گوپال بن سری گووند), who completed it in 1092/1681 or 1097/1685-1686, as given in the chronogram on f. 119v : کلام جان فرامی : رامة اوتار, although the other two copies give 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 اغازها در اندک ایام ، بذم رام می یابد سوانجام ، حمد و ثنای

بیحد سزاوار آنکہ جمیع ذرات النج

Dated the 16th Shawwāl 1184 (the twelfth year of Shāh 'Alam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one بیرپاکر کول کشمیری.

Fl. 119 : S 7,75 x 5,25 ; 5,5 x 3,5 ; ll 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 Bikramī era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Ff. 130; S 14.25 x 9; 10 x 5.25; ll 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 Bikramī era, i.e. ca. 1888 A.D.

Ff. 263; S 9 x 6.5; 6.75 x 4; ll 15, no jadwals. Grayish Or. pap. Ind. nast. Cond. good.

685.

مفروح القلوب

Mufarriḥu'l-qulūb.

II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Taj Muhammad Muftī al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shaykh Bahā'u'd-Dīn Nadīmū'l-lah (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 و سپاس بیقیاس مر حضرت شاهي را که از جمله بندگان الخ

Dated the 12th Šafar 1240/the 6th Oct. 1824.

Ff. 133; S 8 x 5.25; 6.5 x 3.5; ll 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. good.

686.

(ترجمه کوک شستر)

(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:

زنی بدمنسی خوی اهو بود شش انگشت کلبرک از وی فہل

Beg. of the Hindustani portion :

روزی مہتر سلیمان بر تخت شاہی الہم

Copied in the end of the xiii/xix c.

Fl. 31; S 11×7.5; 9×5.5; ll 8, no jadwala. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

ترجمہ خلاصہ دھرم شاستر

Tarjuma-i-khulāṣa-i-D'harm-shāstar.

II 160.

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 مذاہب ہر جہاں طائفہ بصورت مختلف

باب سیوم، در ذکر اطوار و اوضاع عورت و اقسام زن و مرد و فرزند

Beg. of the work :

ایں ترجمہ خلاصہ دھرم شاستر است کہ مطالعہ اش باہل ہند از ہمہ بہتر است موجب اکامی دھرم و رضای لہزاین برتر. راویان اخبار ہندوستان چہین روایت الہم

Copied in the end of the xii/xviii c.

Fl. 32; S 8.25×6; 7×4.5; ll 21, no jadwala. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

ترجمہ ہماکوت پوران

Tarjuma-i-Bhāgawat-purān.

III 99.

An abbreviated paraphrase of nine *skandhas* (out of the original twelve) of the *Bhāgavata purāna*, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Fayḍī, and is treated as a translation of only the tenth *skandha*. The name of the translator is not mentioned. Beg.

ای ہندو ہزار عالم از شوق تو مست... راویان اخبار ہندوستان کہ

پوران عالم اللہ نشان الہم

Dated the 9th Dhi Qa'da of the 21st year of 'Ālam Shāh's reign, or 1193/the 18th Nov. 1779.

* Fl. 1v-106v; S 8.25×5.5; 7×4; ll 20, no jadwala. Brownish Or. pap. Very bad Ind. nast. and shikasta, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.

689.

ترجمہ بھاگوت پوران

Tarjuma-i-Bhāgawat-purān.

II 163.

A translation of the *Bhāgavata purāna*, 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:

این پوران فیض ترجمان شری میا بھاگوت نام الہی

Beg. of the translation (f. 5v):

آغاز پرتم اسکند در بیان مفصل ساختن یاس میسر الہی

Dated 1927 of the Samwat era, or ca. 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 689.

Pl. 417; 8 14 × 8,5; 9,25 × 4,25; II 13, within double jadvals. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690.

ترجمہ وشنہ پوران

Tarjuma-i-Wishna-pūrān.

II 162.

A Persian paraphrase of the *Vishnu purāna*; 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 *flhrst* of the *hikāyats*, not given in the India Office copy, beg.

حمد ذاتی کہ ذات و جہاتش از ادراک بقول و اوہام الہی

Beg. of the translation (f. 2v, bottom, marginal column):

پراشر بمیتری آغاز کرد کہ لی میتری آنجہ الہی

Dated (see f. 154) 1927 of the Samwat era, i.e. ca. 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 689.

Pl. 154; 8 14 × 9; 10,25 × 5; II 13, and an additional column on the margins; double jadvals. 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 Samwat era), copied by Kāshī Rām.

Pl. 147; 8 9,75 × 6,75; 7,5 × 4,25; II 15, within jadvals. Or. pap. Bad Ind. nast. and shikasta. Cond. good.

692.

ترجمہ کرم بباک

Tarjuma-i-Karm-bibāk.

III 99.

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 Bhṛgu Rishi (here بهوک رگھی). The name of the compiler is not mentioned. Beg.

در ترجمہ کرم بباک، چھین اوردہ اذ کہ روزی بہوت از بہوک رگھی الم

Dated the 27th Rajab 1188 (the 17th of Shāh 'Ālam's reign), i.e. the 3rd Oct. 1774; an extremely bad copy.

* Fl. 107-122; S 8,25 × 5,5; 7 × 3,75; ll 17, no jadvāls. Or. pap. Bad careless Ind. shikasta. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693.

بہکت اور بسی

Bhakt-Urbasi.

II 157.

A Persian paraphrase of the *Bhākt-Mālā*, by Lal-Jī, composed in 1162/1749 (f. 4v, bottom), by one of the disciples of the former, Lal-jīw-dās. Cf. G. Grierson, *The modern vernacular literature of Hindustan*, 1889, p. 87. It is a translation from Hindi, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

دھن دھن شی (سری) لالچیس صاحب دھن دہال الم

Dated the 21st Dhī Hijja of the 41st (?) year of Shāh 'Ālam's reign, i.e. 1213/ the 26th May 1799, copied by Rāy-Sing'h son of Kriyārām (?).

Fl. 155; S 9 × 6; 7,25 × 4,5; ll 15, no jadvāls. 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.

III 165.

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:

منکاشہ جرن پوتہی بہکت اور بسی کرت لالچی داس صاحب جیو

Dated 1891 of the Samvat era, or 1834 AD.

Fl. 328; S 10,25 × 6; 7,25 × 3,75; ll 17, no jadvāls. Brown Or. pap. Ind. coarse rust. Cond. good.

APPENDIX.

Works which for various reasons have not been described in their proper places.

1. History.

695.

عبد صالح صادق

Ṣubḥ-i-Ṣādiq.

III 114.

The *first* volume of a large work on general history, by Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ al-Isfahānī al-Āzādānī, 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 *maṭla's*, 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 Muḥammad (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 الارواح فائق الصالح ... و بعد فيقول العبد الخ

Beg. of the first vol. (f. 3):

اول نامه نام پادشاهي شايه ... و بعد چنين گويد سر كشته الخ

Copied in the beg. of the xiii/xix c

Fl. 326; S 12×9; 9,25×5,5; ll 16, no *jadwals*. Or. pap. Ind. coarse nast. Cond. tol. good. Worm-eaten and repaired.

696.

آئين اكبرى

Ā'in-i-Akbarī.

III 181.

The well-known description of India under Akbar, by Abū'l-Faḍl 'Allāmī, see IvASB 127. Beg. as usual:

ای همه در پرده زمان راز تو الخ

Dated the 19th Dhī'l-Qa'da of the 45th year of Shāh 'Ālam, or 1217, i.e. the 13th March 1603.

Fl. 479; S 13,75×9,25; 10,5×6; ll 21, within double *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten.

697.

(مختاریه جسونت سنکه)

(Muhārība-i-Jaswant Sing'h).

III 32.

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.

ذکر مختاریه عساکر اقبال با راجه جسونت سنکه بد سکاں النج

Copied in the beg. of the xiii/xix c. (in the colophon the date is given as 1099/1687-1688, which is impossible).

Fl. 28; S 10 × 6,25; 6,75 × 3,5; ll 16, no jadvāls. Or. pap., new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698.

واقعات عالمگیری

Wāq'āt-i-Ālamgīrī.

III 138.

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 محیی الدین محمد اورنگ زیب بہادر النج

Dated Lucknow, Muharram 1327/Febr. 1909. Transcribed from a copy dated Ramaṭān 1171/May 1758, by Muḥammad 'Arif Siddiqī.

Fl. 59; S 13 × 8,25; 10 × 5,5; ll 15, no jadvāls. Europ. pap. Ind. nast. Cond. good.

699.

(عبرتنامہ)

(Ibrat-nāma).

III 143.

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:

چون مرزا محمد بن معتمد خان بن دیانت خان در ضمن روز نامچه و تذکره احوال خود تقریباً مختصری از وقایع عہد سلاطین عظام از روز وفات حضرت عالمگیر تا روز شہادت حضرت فرخ سیر مرقوم ساختہ بودند ہندہ راقم واقعات مذکور را از ان کتاب علیحدہ میفویسد تا ہر جویندگان اخبار سلاطین بلا تلاش و تردد واضح و لایح شود، وقایع سال یکہزار و یکصد و ہزودہ ہجری النج

Mirzā Muḥammad b. Mu'tamad Khān b. Diyānat Khān is also the author of a larger work on Indian history, the *Ta'rikh-i-Muḥammadi*, completed in 1190/1776, cf. R 895.

Copied in the middle of the xiii/xix c. (apparently by Qurū Hārīlāl, who transcribed Nos. 34 and 47, above, as the handwriting is identical).

Fl. 131: S 8,25 x 5: 6 x 3,25; ll 12, no *jadwala*. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700.

(رسالہ در تاریخ ہندوستان)

(Risāla dar ta'rikh-i-Hindūstān).

III 53a.

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 folios is damaged by moisture and repairs.

Fl. 8: S 9,25 x 6; 7,5 x 3,5; ll 19, no *jadwala*. Or. pap. Ind. nast. Cond. bad.

701.

تیمور نامہ

Timūr-nāma.

III 148.

An incomplete copy of a simplified version of the famous *Ẓafar-nāma* of Sharafu'd-Dīn 'Alī Yazdī (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 تصویر کی جگہ ہے, apparently because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

بموجب حکم جهانمطالع مسود اوراق جز شرح احوال النعم

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Fl. 179: S 13 x 8; 9,25 x 5,25; ll 15, within *jadwala*. Europ. pap. Ind. nast. Cond. good. A few marginal notes. Ugly title-page and vignette.

2. Biography: (a) Poets.

702.

حدائق الشعراء

Ḥadā'iqu'sh-shu'arā'.

III 122.

An alphabetical *tadhkira* of Persian poets and a bulky anthology of poetical extracts, compiled by Mirzā Amīr Beg

Banārasī, who used the *takhalluṣ* 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 Sa'adat 'Alī Khān, ruler of Lucknow (1212-1229/1797-1814) and continued in this service till the time of Muḥammad Amjad 'Alī Shāh (1258-1283/1842-1847), 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 Zafarū'd-Daula Fath 'Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Sha'bān 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'a'l-lah Khān, with the *takhalluṣ* Inshā; Muḥammad Hayāt Bītāb; Ghulām Muḥammad Fā'iq (cf. above, No. 182); Ghulām Hamadānī Maḥṣafī (cf. Spr 182-183, d. 1243/1827-1828); Muḥammad Fākhīr Makīn (cf. above, p. 67, bottom); Mushrif Suhbatī. 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. *Atashkade*, by 'Abdu'l-lah 'Abbāsī (?), with the *takhalluṣ* Adhar (well-known; the name of the author is usually given as Lutf 'Alī Beg, d. ca. 1200/1786).
2. *Tadhkira-i-Anf-khān*, by Yamīnu'd-Daula Mirzā Muḥammad Ja'far Asaf Khān, with the *takhalluṣ* Ja'far, a wazīr of Juhāngīr (d. 1021/1612-1613, cf. R 117-119, and IvASB 41).
3. *Anfūs-i-Masūfī*, by Muḥammad Kāzīm Qumī, with the *takhalluṣ* Sāhib, or Masūfū'l-bayān (apparently an Indian poet of the end of xi/xvii c., cf. above, p. 55, No. 2017).
4. *Tadhkira-i-Amīr Shāhī*, cf. Mīr 'Alī Shīr Nawā'ī (apparently his famous *Majālis-i-n-nafā'is*, comp. in 896/1491).
5. *Bihārīstān-i-nukhan*, by Muḥammad Saīm Tūnī, with the *takhalluṣ* Bihār (apparently different from another *tadhkira* with a similar title, which was completed in 1194/1780, by 'Abdu'l-Hayy Khān, but was originally composed by 'Abdu'r-Razzāq, cf. R 1925).
6. *Bayān-i-sh-sha'arū*, an album of poetical quotations compiled by Dārā-Shikūh.
7. Another *bayān*, by Ḥazīn.
8. *Tadhkira-i-to'āfu'll-ash'ār*, by Janjānān, or Maḥṣar, d. 1195/1781, cf. IvASB 875.
9. *Tuḥfa-i-Sāmī*, by Sām-Mirzā, the well-known work, see RS 103.
10. *Tuḥfatu'l-ahbāb*, by Abū'l-Ḥasan Khān, with the *takhalluṣ* Āgahī.
11. *Tuḥfatu'l-arbāb*, by Sirājū'd-Dīn 'Alī Khān Ārzū (the authorship of Ārzū seems rather doubtful; perhaps the title of the work is wrongly given).
12. *Tuḥfa-i-Rashīdī*, by 'Abdu'r-Rashīd Husaynī al-Madānī, with the *takhalluṣ* Rashīdī, d. after 1069/1658-1659, the author of the famous *Farhang-i-Rashīdī* (cf. above, No. 543).
13. *Tuḥfa-i-Yūsufī*, by Muḥammad Yūsuf, with the *takhalluṣ* Bīrang, who compiled it for Ibrāhīm 'Adīl Shāh (987-1035/1579-1626).
14. *Tadhkiratu'l-ahbāb*, by Muḥammad Maḥmūd, with the *takhalluṣ* Damīrī (cf. above, p. 69, No. 19).
15. *Tadhkiratu'l-faṣlī*, by Faṣlū'd-Dīn Anṣārī, with the *takhalluṣ* Faṣlī (d. 1046/1636-1637), cf. IvASB 735.

16. *Tadhkirat-i-Nasirī*, by Muḥammad Naṣirū'd-Dīn, with the *takhalluṣ* Naṣrī.
17. *Tadhkirat-i-mu'addisīn*, by Ṣā'ib (d. 1088/1677-1678), apparently an anthology, compiled by him at the request of Shāhjahān.
18. *Jawāhir-i-asrār*, by Jalālū'd-Dīn al-Bayhaqī al-Hāshimī, with the *takhalluṣ* Adharī, see above, No. 429.
19. *Hadīqat-i-sh-shu'arā'*, by Mirzā Ḥasan Nawwāb Zafarū'd-Dawla Zafarū'l-lah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013/1604-1605).
20. *Khulāsat-i-ni'mat*, by Mullā Ni'matū'l-lah Kashmīrī, with the *takhalluṣ* Ni'mat.
21. *Tadhkirat-i-Dawlat-Shāhī*, by Nawwāb Dawlat Khān Qāqshālī, with the *takhalluṣ* Dawlat, son of Bakht-Shāh Samarqandī (apparently the well-known *tadhkirat* of Dawlat-Shāh, cf. above, No. 49).
22. *Rauḍat-i-sh-shu'arā'*, by Sharafū'd-Dīn 'Alā'u'l-Mulk Birlās Jaghatā'i, with the *takhalluṣ* Sharaf, the wazīr of Sultān Iqā-Khān (probably Abūqā-Khān, the Mongol, who ruled in 663-680/1265-1282).
23. *Rauḍatū'l-ahbāb*, by 'Alī Taqī, with the *takhalluṣ* Naqī.
24. *Rauḍatū'l-arbāb*, by Kamāhu'd-Dīn Maḥmūd Kirmānī, with the *takhalluṣ* Khwājū (highly doubtful, perhaps it is his *Rauḍatū'l-anwār*, IvASB 576, 3).
25. *Riyāḍat-i-sh-shu'arā'*, by 'Alī Qulī 'Abbāsī, with the *takhalluṣ* Wālīh (see above, No. 57).
26. *Riyāḍat-i-'ashiqīn*, by Badru'd-Dīn Hilālī (doubtful: perhaps this is an anthology called *Riyāḍatū'l-'ushshāq*, by Muḥammad Ṣādiq Kūhgilī, see R 737).
27. *Tadhkirat-i-'Ālam Khānī*, by Nawwāb Khān 'Ālam Khān.
28. *'Arafātū-sh-shu'arā'*, by Taqīyū'd-Dīn Muḥammad Ḥusaynī (Aḥadī), with the *takhalluṣ* Taqī, cf. IvASB 733 and Spr 93.
29. *Faṣāḥatū'l-arbāb*, by Sa'du'd-Dīn, with the *takhalluṣ* Sa'd.
30. *Kaḥn-i-'irfān*, another *tadhkirat* by the same Taqī Aḥadī, see 28.
31. *Kalīmātū-sh-shu'arā'*, by Muḥammad Aḥdāl Sarikhūsh (see IvASB 221).
32. *Kalīmātū-sh-shu'arā'* (! the last word is illegible), by Sayyid Muḥammad, with the *takhalluṣ* Shur'a, who compiled it at the request of Bābur.
33. *Qutūr-i-Fīrat*, by Mu'izzū'd-Dīn Mūsawī Khān Fīrat, cf. IvASB 806.
34. *Majālis-i-'ushshāq*, by Mullā 'Abdu'l-Khāliq, with the *takhalluṣ* Saman-dar.
35. *Majālis-i-arbāb*, by Sayyid Mubārak-'Alī Khān, with the *takhalluṣ* Mad'hūsh (cf. above, p. 45, No. 1218).
36. *Majma'u'l-bahrayn*, by Amānu'l-lah Khān, with the *takhalluṣ* Amān, Amānī, or Amānu'l-lah (d. 1047/1637-1648).
37. *Majma'u-sh-shu'arā'*, by Imādu'd-Dawla Ṭahir Khān Wahīd (d. ca. 1120/1708-1709).
38. *Majma'u-n-nafā'is*, by Mullā Muḥammad, with the *takhalluṣ* Asrī.
39. *Makhrūṣat-i-gharā'ib*, by Ahmad 'Alī Hāshimī and Muḥammad Ḥusayn Qaṭlī (comp. in 1218/1803-1804, see for a complete list of its contents EB 395).
40. *Mir'ātū'l-khigāl*, by Shīr Khān b. Muḥammad Amjad Khān Lūdfī, with the *takhalluṣ* Khākānī (see IvASB 223).
41. *Mu'nis-i-Jān*, by Muḥammad Jān Muqarrab Khān with the *takhalluṣ* Ghurbatī (perhaps for Ḥasan Muqarrab Khān, who died in 1056/1646-1647).
42. *Mir'ātū'l-'ashiqīn*, by Mirzā Maḥmūd, with the *takhalluṣ* Dāmīrī.
43. *Mustakhabat-i-ash'ār*, by Mirzā Ahmad Ḥasan, with the *takhalluṣ* Khūsh-tar.
44. *Makhrūṣat-i-batā'ir*, by Zaynu'l-'Ābidīn Dānishmand Khān b. Yamīnī'd-Dawla Mirzā Ja'far, etc., with the *takhalluṣ* Dānish (apparently xi/xvii c.).
45. *Tadhkirat-i-Muḥammad Shāhī*, by Imām Qulī Khān, with the *takhalluṣ* Afsharī (?).

46. *Muntakhabu'sh-shu'arā'*, by Mihr 'Alī Khān, with the *takhallus* Sarmast.
 47. *Nakhlistān-i-fikr*, by Muḥammad Nāṣir, with the *takhallus* Nāṣir-i-Khusraw (?).
 48. *Nadīcatu'dh-dhakḥā'ir*, by Ghiyāthud-Dīn Muḥammad with the *takhallus* Khayāl, a descendant of Muḥammad Bāqir Dāmād (beg. xii/xviii c., cf. above, p. 44, No. 1162).
 49. *Nuzḥatu't-tabā'ir*, by Ṣalābat Khān, with the *takhallus* Sayyid.
 50. *Nasā'im-i-shamīmī*, by Nūru'd-Dīn, with the *takhallus* Shamīmī.
 51. *Nafā'isu'l-ma'āthir*, by 'Alā'u'd-Dawla (Qaswīnī, who wrote in 973-982/1565-1575, see R 1022).
 52. *Ḥidga-i-Sayfī*, by 'Alā'u'd-Dīn, with the *takhallus* Sayfī.
 53. *Tadhkira*, by Abū Ṭalīb Khān Lūdānī (d. 1221/1806-1807).
 54. *Rauḍatu'l-ashbāh* (?), by Muḥammad Lāhūrī, with the *takhallus* Fā'iq.
 55. *Riyāḍu'l-'ashiqīn*, by Riyāḍu'd-Dīn, with the *takhallus* Riyāḍī.
 56. *Zubdatu'l-ash'ār*, by Muḥammad Hāshim, with the *takhallus* Hāshimī, son of 'Imātu'l-lah Bukhārī.
 57. *Taḥā'ifu'sh-shu'arā'*, by Mirzā Yalyā Khān, with the *takhallus* Yalyā (apparently the same as mentioned on p. 62, 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 Nāṣir-i-Khusraw or Khwājū, 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 *ḥadīqa*, each corresponding to one of the letters of the alphabet. The first poet is Ābrū, the last Yūnus (Muḥammad Yūnus Khān Abharī).

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:

سی شجره در صحت القاب و اقوام پادشاهان و شاعران

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:

سی و یک درجه در صحت اسمی بلاد و مواضع و قصبات و قراء و دهات هفت اقلیم

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 is:

دو ثمره در اسمی پادشاهان

5. On seven dialects of Persian (ff. 229v-230), in seven *nakhlās*: Harawī, Sagzī, Zāwulī, Sughdī, Darī, Pahlawī, Fārsī, containing nothing beyond the usual legendary definitions. The heading:

هفت نخله در بیان هفت زبان فارسی

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 *natiḡas*, each corresponding to one letter of the alphabet. In the beginning of every *natiḡa* an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور قلوبنا بأشراق شارق العلوم الغ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the *Arabic* catalogue of the Būhār 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 *qaṣida* by Qiwāmi (VI/XIIc.), translated by E. G. Browne, in the second volume of his *Lit. Hist. of Persia*, pp. 47-76. The heading:

قصيدة در مدح سلطان قول ارسلان تصنيف ملا قوام الدين صمكتي
المشهور ملا قوامي مطرزي (نظري ٩) الغ

Beg. as usual:

ای فلک را هوای قدر تو یلر، وی ملک را ثنای صدر تو کز

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 *fihrist*, 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; ll 23, no *jadwāl*. Or, pap. Ind. nast. Cond. good.

(b) *Sufis and divines.*

703.

رشحات عین الحیوة

Rashaḡāt 'ayni'l-ḡayāt.

III 113.

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 × 6; 6,5 × 4,25; ll 15, no *jadwāl*. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.

704.

(رياض الأولياء)

(Riyāḍu'l-awliyā'?).

II 194.

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, Muḥammad, etc. The title as given above, appears on the fly-leaf; the author's name is given there also as Mu'īnu'd-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 Muḥammad Balkhī, a local saint, who died the 10th Rab. I 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 ... أما بعد: علمي لحديث و خبر از مستعبران
و مستعبران الغ

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:

حمد بیغایت و شکری نهایت مر آن پادشاهی را که الغ

It opens with a long laudatory narrative concerning Muḥammad, 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:

Radiyyu'd-Dīn 'Alī Lālā, d. 642/1244-1245 (f. 109).

Abmad Jūrānī, d. 669/1270-1271 (f. 109).

Nūru'd-Dīn 'Abdu'r-Rahmān Isfārā'īni Kīraqī (vii/xiii c.) (f. 110).

Burhānu'd-Dīn Sāgharchī (vii/xiii c.) (f. 110v).

Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī, d. the 22nd Rajab 736/ the 6th March 1336 (f. 114v).

Mahmūd Mazdaqānī (f. 115).

Sayyid 'Alī b. Shihāshī'd-Dīn Hamadānī, d. at the end of 786 or beg. of 787/1385 (f. 115v).

Ishāq b. 'Alīshāh Bayyān (?) Khuttalānī (executed at Balkh in 826/1423) (f. 115v).

Muhammad Nūrhakhsh Sultān Kashmīrī, d. 869/1464-1465 (f. 119v).

'Abdu'l-lah b. 'Abdu'l-Ḥayy b. 'Alī Shustarī Barzishābādī (Tūsī), of the ix/xv c. (f. 120).

Nūru'd-Dīn 'Abdu'r-Rahmān Baghdādī Kīraqī Isfārā'īni (also the same time) (f. 120v).

Rashīd al-Dīn Muḥammad b. Shaykh-i-ʿulamā al-Isfaraʾīnī al-Bīdāwāzī (the author of the *Misbūḥ*, cf. IvASB 602, comp. in 852/1448-1449; also of a *Sharḥ-i-Gulshan-i-rūz*, *Kitāb-i-Dawāʾir*, etc.), d. in the end of the ix/xv c. (f. 123v).

Shāh ʿAlī b. Muḥammad Isfaraʾīnī Bīdāwāzī (a pupil of the preceding one) (f. 124v).

Muhammad b. Jalāl al-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, d. at Khwārizm in 937/1530-1531 (f. 127).

Muhammad az-Zahīd al-Jāmī al-Balkhī b. Abī Bakr b. Muḥammad b. Abī Saʿīd b. Khalīl al-Jāmī, born in 899/1493-1494, d. the 10th Rab. I 970/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 chronograms are given). His poetry is discussed, with many specimens (ff. 142-152v and 156-164v, with the *takhalluṣ* Muḥammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the *Faṣṣṭ al-khiṭāb* of Muḥammad Pārsā (cf. IvASB 1218); *Anis al-ʿāshiqin* of Mir Sayyid ʿAbdu'l-lah Barzishābādī; *Sharḥ-i-Shamāʾ-il-l-hadiqa*; *Asrār al-n-nuḡa* (f. 122), by Sayyid ʿAlī Hamadānī; a commentary on it, by the same ʿAbdu'l-lah Barzishābādī, also his *Muʾnis al-ushshāq*, and many others.

All these shaykhs had intimate connections with the Naqsh-bandīs 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.

Ff. 189; 8 9 x 6,25; 6,5 x 4,25; ll 15, no *jadwals*. Brownish Or. pap. Ind. must. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on f. 1.

705.

رساله در فضیلت علم و علما

Risāla dar faḍīlat-i-ʿilm wa ʿulamā.

I 93.

A short treatise, by Muḥammad Muqīm al-Husaynī al-Astrābādī (cf. f. 19), dealing with the spiritual advantages of (theological) learning; eulogies of some famous Shīʿite divines, and especially a eulogical biography of Muḥammad Baqir Dāmād, who died ca. 1046/1636-1637. The work has most probably been compiled after 1052/1642, as Shāh Ṣafī (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... اما بعد، بدان ایدگ الله تعالى که علم الهی

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 Kāshī (cf. above, No. 410), beg.

مدد تائید الهی از کار و اندیشه مستدومی الهی

Copied towards the end of the xii/xviii c.

* Ff. 8-23; for measurements, etc., see above, No. 416.

3. *Geography.*

706.

هفت اقلیم

Haft iqlīm.

II 433.

The well-known work on geography, and biographies of literary men, by Amin Ahmad Rāzī, who completed it in 1002/1594 (cf. f. 2v). See IVASB 282 where references to other catalogues are given. The first *iqlīm* 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:

خرد هر کجا کنجی آرد پدید، ... اما بعد، چنین گوید معجز این
مقالات ... آمین احمد رازی الن

Copied in the xiii/xix c. (perhaps the date 1248/1832-1833, which appears next to the initial *bismillāh* is the date of copying).

FL 469; S II, 5 × 7, 25; 8 × 4, 5; II 21, within double *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Comparatively few glosses on the margins. Bad vignette.

4. *Anecdotes, tales, etc.*

707.

دلگشا

Dilgushā.

II 407.

A collection of anecdotes, by Ways Beg Fīrat (f. 2), who compiled it in 1039/1629-1630 (cf. f. 2, where a chronogram is given as 'کتاب دلگشای بزم آرا'). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten *fasls*:

- ۱ (f. 2 bis) در بیان ادب و مروت و معدلت پادشاهان و امیران
- ۲ (f. 30) در بیان بعضی از حکایات فرج بعد از شدت
- ۳ (f. 62) در بیان حکایات متفرقه که از هر کتاب انتخاب نموده و از هر کس شنیده الن
- ۴ (f. 103) در ذکر فراست و لطیفه قضایان و واعظان و تعبیرات پسندیده معبران و احکام برگزیده منجبان الن
- ۵ (f. 124v) در احکام عجیده از علم غریبه شانه بینان
- ۶ (f. 132) در بیان سخنان با رتبه دیوانگان و احوال درویشان الن
- ۷ (f. 149) در حکایات زنان عاقله و سخنان بموقع و لطایف الن
- ۸ (f. 193v) در بیان کارهای ابلهان و سخنان ساده لوحان الن
- ۹ (f. 237) در ذکر سخنان کمران و کوران و عوران الن
- ۱۰ (f. 256) در بیان فراست حیوانات و کارهای آنها

Beg. of the treatise:

حمد و ستایش معبودی را که آفریدش جان و جهانیان اله

Dated the 11th Dhī'l-Qa'da of the 16th year of some prince's reign, most probably of Shāh 'Ālam, i.e. 1188 (cf. an equivalent, in red ink, added on the margin), or the 13th Jan. 1775; copied by Muḥammad Faḍīl Kātib Kālābī.

Ff. 284; 8 9.75 x 6; 6.5 x 3; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, erased.

708.

مظہر الاعجاز

Mazharu'l-i-jāz.

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, Mahdī, with the *takhalluṣ* Waṣif, 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, Isfahān, etc.), or in India (chiefly Bijāpūr), 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, *ghazals* and *mathnawīs* in praise of the Imams.

As stated on f. 7v, the book is divided into a *fātiḥa*, two *mazhars*, and a *khātima*, but in fact only the *fātiḥa* 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.

اول کره نقطه که بکشد قلم ، ... نامیه فرسائی خامه بدایع نگار اله

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/xix c.

Ff. 164; 8 9.5 x 6.25; 7 x 3.25; ll 13, within double *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709.

وقایع معاصره حیدرآباد

Waqā'i-i-muḥāṣira-i-Ḥaydarābād.

III 171.

Another copy of the well-known satirical story of the siege of Golconda, by Nī'mat Khān 'Āli. see above Nos. 111–112. Beg. as usual.

Dated 1902 of the Samwat era, or approximately 1845 AD.

Ff. 61; 8 9.5 x 5.25; 6.5 x 3; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.

710.

قصه حاتم طي

Qiṣṣa-i-Ḥātim-i-Ṭayy.

III 127.

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 (?).

Ff. 115; S 8.5 × 5.5; 7.75 × 4; ll 17, within jadwals. Or. pap. Ind. nast. and shikasta. Cond. not quite good. Worm-eaten. Traces of moisture.

5. Ornate prose, epistolography, etc.

711.

منشآت برهمن

Munsha'āt-i-Brahman.

III 128.

The well-known work on epistolography, by Chandarbhan Brahman (d. 1068-1073/1657-1663), see IvASB 368, where references to other catalogues are given (add RsBr 248). Beg. as usual:

چون از عفووان شهاب این برهمن عقیدت کیش انم

Dated the 21st Safar 1098/the 6th Jan. 1687; copied by 'Abdu's-Samad (b.) Farīd. Several seals, dated 1122, 1129 A.H.; some more of them, erased. Stray notes on the first leaf.

Ff. 69; S 9 × 5; 6.25 × 2.75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

712.

بسائین اللغة

Basātinu'l-lughat.

I 109.

A *farhang* and a commentary on Abū'l-Faḍl 'Allāmī's famous *Mukātabāt* (cf. above, No. 132), by Muḥammad Sa'd (or, as on f. 1v, Sa'dī), who compiled it in 1081/1670-1671 (cf. f. 208, where the chronogram is given as *تبرهنکي است نادر*), see IvASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

سپاس بيقيناس داور بيمال را که صذاعت انم

Copied by Diyānatu'l-lah b. Muḥammad Ma'qūm, at Calcutta, in the beg. of the xiii/xix c.

Ff. 208; S 8.25 × 5.5; 6 × 3.5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.

713.

جامع القوانين

Jāmi'u'l-qawānīn.

III 173.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1206 of the Samwat era, or approximately 1849 AD.

Fl. 91: 8 8×5; 6×3.25; ll 11, no jadwals. Europ. bluish pap. Ind. nast. Cond. bad. Leaves have stuck together under the influence of moisture. Fl. 67-68 are left blank.

714.

انشاء بدایع

Inshā-i-badāyī.

III 104.

Epistolary models, collected and arranged by Dīn Dayāl of Fathpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muḥammad 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 *چند نسخه یکتا*). It is divided into two *jaḡls*, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these *jaḡls* are not properly marked in the text. Beg.

بعد از حمد سپاس قادرینکه بیکرمیرمه قدرتش الهی

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

Fl. 29: 8 9×5.75; 7.5×4; ll 15, no jadwals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

715.

تجائب و غرائب

‘Ajā’ib wa gharā’ib.

Ia 180.

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 Siyālkūtī 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, *Ṣifāt-i-kā’ināt*. See R 1006, 1089, etc. It is divided into a great number of *ṣifats*, each dealing with a special subject and consisting of extracts from various works in ornate prose; a *fihrist* is given on ff. 4-8v. Beg.

حمد سخن افرونی که دلهلی عجب باطن را الهی

Dated the 25th Rajab 1242 / the 22nd Febr. 1827.

Fl. 244: 8 10.25×6.5; 7.5×4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.

716.

گلشن حسن

Gulshan-i-ḥusn.

III 94.

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:

شکر سپاس بی قیاس مر حضرت بی نیاز کریم الخ

Dated the 29th Ramaḍān of the 16th year of شاه غازی, or 1183 of the Faḡl era, i.e. most probably the 16th year of Shāh 'Ālam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Ḥusayn-'Alī Ḥusaynī.

Fl. 343; S 8,75 x 6,25; 6,75 x 4,25; II 12, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

717.

(مجموعه در انشا)

(Majmū'a dar insbā).

II 118.

A collection of epistolary models, by different authors:

1. (ff. 1-16). *Inshā-i-Nis'mati*, by Nis'matu'l-lah Banī Isrā'īl. The date of composition is not given. The treatise is divided into 24 *ruq'as*, which represent different forms of epistles. Beg.

الحمد لله ... بذكر دكة بلا اشتباه خير خواة نعمت الله الخ

2. (ff. 16v-105). *Inshā-i-Harkaran*, see above, No. 141 and IvASB 363. The copy appears to be complete. Beg. as usual:

بعد از حمد و ثنای حضرت ایزد منعال ذوالجلال الخ

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hūt; copied by Muhyi'd-Dīn b. Qādir Wālī.

* Fl. 1-105; S 6,25 x 4,25; 5,25 x 2,25; II 9, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

718.

معین الفاظ

Shihhat-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, Faḡl-Imām b. Muḥammad 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. Fl. 159v-160 are also left blank. Beg.

سپاس یقیس میدعی را جلت قدرته که آدمی را بدانش الن

Dated June 1835, at Shāhjahānpūr.

Fl. 182; S 8,5 × 5,75; 6,25 × 4,75; ll 13, no *jadwāl*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

719.

وجیز الإنشاء

Wajīzu'l-inshā'.

III 134.

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'hān (دیاندهان) (f. 58v), who completed it shortly afterwards (he gives a chronogram for 1233/1817-1818, یافت از اطف). It consists of specimens of private epistles, written in highly bombastic style. Beg.

دست یابی یکه تازان معرکه سخن دانی الن

Dated the 29th Shawwāl of the 23rd year of Muḥammad Akbar's reign or 1245, i.e. the 23rd April 1830, copied by Rām Narāyan.

Fl. 59; S 10,75 × 6,5; 8 × 4,5; ll 15, within double *jadwāl*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Stray notes and quotations on fly-leaves at the beginning and end.

720.

مرصعکار

Muraṣṣa'-kār.

III 168.

A small collection of epistolary forms, composed in 1234/1818-1819 (cf. f. 8, where a chronogram is given as گل گلزار سخنوری), by Qāsim-'Alī b. Ṭāhī-mānd (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.

انشای رنگرنگ و املای هوش و قریهنگ الن

Copied in 1905 of the Samwat era, or approximately 1848 AD.

Fl. 88; S 8 × 5; 5,5 × 3,25; ll 9, within double *jadwāl*. Europ. pap. Ind. nast. Cond. good. Bad vignette.

721.

(مجموعه در انشا)

(Majmū'a dar inshā).

III 155.

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-Siyālkūtī*). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (اندر پهان), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly:

اکثر اوقات یاران معنی رس سخن آشنا الم

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/xix c.

Ff. 201; 8.9×6; 6.75×3.25; ll 11, no jadwala. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

722.

انشای منظومه

inshā-i-manzūma.

III 166.

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 منظومه 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.

بقام دبیری جهان بيمثال ' که شد دفتر دهر زر ... الم

Copied towards the end of the xiii/xix c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.

Ff. 99; 8.5×6.75; 6.5×4.75; ll 10, no jadwala. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

723.

(مجموعه منشآت)

(Majmū'a-i-munsha'āt).

II 308.

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). *Ash'ār-i-Shams*. A short collection of *ghazals* by one Shams, who may be identical with the author of the *Bihār-i-a'zam*. The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد رونق آئینه دل جمال حق (رویش کشت حاصل)

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1260/1852-1853.

Fl. 31 (ff. 22-24 are blank); 8 7,5 x 6; 5,5 x 3,25; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

724.

Bihār-i-ma'nī.

بهار معنی

III 160.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjīt D'hūr (اندر جیت دھیر, f. 4v), of Makudr (مکودر, ?),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 تیغ زبانعلی نغمہ پردازان انجمن صورت الغم

Transcribed by Bahā'u'd-Dīn, in 1900 of the Samwat era, or approximately 1843 AD.

Fl. 133; 8 5,75 x 4; 4,75 x 2,75; ll 9, within *jadwals*. Or, brownish pap. Ind. nast. Cond. good.

6. Poetry.

725.

Makhzanu'l-asrār.

مخزن الاسرار

III 158.

The famous poem of Nizāmī, see IvASB 466,1. Beg. as usual:

هست کلید در کنج حکیم بسم الله الرحمن الرحیم

At the beginning there is one leaf containing the preface to a work on *inshā*, by Barān Nat'h Multānī, called *Inshā-i-dilgushā'i*, beg.

حمد بے حد و سپاس بے حد (و) بے حد مرذات مقدس الغم

Dated the 2nd Ramadān 1254/the 19th Nov. 1838; copied by Khayr Shāh b. 'Abdī'n-Nabī Shāh.

Fl. 70; 8 11 x 6,25; 8 x 3,75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

¹ Probably Nikodar, Jullundur district.

726.

اسکندر نامہ

Iskandar-nāma.

III 172.

The *second* part of the famous poem of Nizāmī, 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 16, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.

727.

منتخب الشرح سکندر نامہ

Muntakhabu'sh-shurūḥ-i-Sikandar-nāma.

III 106.

A modern commentary on Nizāmī's *Sikandar-nāma* (cf. above, No. 200), compiled by Badr-'Alī 'Azīmābādī and Mir Husayn 'Alī Jaunpūri, 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:

الحمد لله ... خدایا جهان پادشاهی تو راست ... لفظ خدای الهم

Transcribed apparently from a lithographed copy, and dated the 25th Šafar 1239/the 27th March 1843.

Fl. 263; S 11 x 7.25; 8.75 x 4.5; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. good. A few marginal notes.

728.

مفتاح المعانی

Miftāḥu'l-ma'ānī.

I 969.

A commentary on the *Mathnawī* of Jalālu'd-Dīn Rūmī, comp. in the middle of the XI/XVIIc., by 'Abdu'l-Fattāḥ al-Husaynī al-'Askarī, see IVASB 508. The *first daftar* begins on f. 2v; the *second* on f. 55; the *third* on f. 91; the *fourth* on f. 126; the *fifth* on f. 163; the *sixth* on f. 209. Beg. as usual:

حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف الهم

Dated Rab. II 1094/April 1583.

Fl. 250; S 7.5 x 5; 5.25 x 2.5; ll 19, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.

729.

بوستان

Būstān.

III 167.

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 jadvāls. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.

730.

کستانی

Gulistān.

II 307.

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 Samwat era, or approximately 1845 AD., by Tūta Rām Brahman Kashmiri.

Ff. 179; 8 10.5 x 6.25; 7.5 x 3.75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v-2.

731.

The same.

III 162.

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.

Ff. 86; 8 9.25 x 5.5; 6.75 x 3.5; ll 15, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

732.

The same.

III 120.

1. 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 *Hazār 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:

دیگر خبر ده مرا کہ چون از آن درخت خورد الخ

The first item is dated (f. 113v) the 9th Ramaḍān 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 Dhī Qa'da, is given.

Ff. 161; 8 8 x 5.5; 6.75 x 3.75; ll 14-15, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

733.

(مجموعه)

(Majmū'a).

II 409.

Two versified works, very popular in India:

1. (ff. 1-21v). (*Manẓūma dar lughat-i-Hindī*). The well-known versified vocabulary of Hindi terms, explained in Persian. It is usually attributed to the authorship of Khusrāw Dihlawī, and

has been often lithographed in India. See IvASB 1743. Beg. as usual:

خالق باری سر جن هزار، واحد ایک برا کرتار

2. (ff. 22-45v). *Karīmā*. The most popular didactic poem of Ša'dī, see above, No. 216.

Copied towards the end of the xii/xviii c.

Ff. 45; S 6,25 x 4,25; 5,25 x 2,25; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

734.

دیوان قاسم انوار

Dīwān-i-Qāsim-i-anwār.

II 246.

Poems of the well-known Sufic author, Sayyid Mu'īnu'd-Dīn 'Alī, with the *takhalluṣ* Qāsim or Qāsimī, and surname Qāsim-i-anwār (d. 835-837/1431-1434), see IvASB 601. The present copy is incomplete at the beginning and at the end; it opens with:

کردگرا ملکا پادشها دیانا، تو که بیجونی ر من جون ترا جون دانم

which is the third *bayt* in the *ghazal* which usually appears as the first in the *dīwāns* (IvASB 601, f. 1, l. 3). After the usual alphabetically arranged series of *ghazals*, there are given:

Tarjībānds (f. 192), beg. as usual:

بیا ای عشق عالم سوز بی خم، قدم بر چشم من نه خیر مقدم

Qit'as (f. 196v), beg.

شرارش رحمت حق بر روان باد، که نهی قول او بر طور ابرار

Quatrains (f. 201), beg.

ای جان جهان جهان جان دلبر کیل

می دل همه روح دار فی و بی میل

Mathnawīyyāt (f. 204v), beg.

ان کریمی که جود او عامست، و اهب دین ولی و اسلامست

Ff. 208-215v, containing several *ghazals* rhyming in می, must be placed between ff. 187 and 188.

A very good copy dating from the x/xvi c.; many lacunae.

Ff. 215; S 9,75 x 5,75; 6,5 x 3,25; ll 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.

تصفه الاحرار

Tuḥfatu'l-aḥrār.

III 159.

Another copy of the same famous poem of Jāmī, 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.

Fl. 35; S 11 × 6,25; 8 × 3,75; ll 17, no *jadwāl*. Or. pap. Ind. nast. Cond. good.

736.

یوسف زلیخا

Yūsuf-u Zulaykhā.

III 164.

The famous poem of Jāmī, see IvASB 612, 21; cf. above No. 238. Beg. as usual:

‘الهی عَفِیْهِ اَمِیدِ بَشَائِیْ’ کَلِی اَز رُغْمِ جَاوِیدِ بِلَمَائِیْ

Dated 2131, i.e. apparently 1231/1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Fl. 122; S 9,5 × 5,5; 7 × 3,25; ll 17, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good.

737.

دیوان آصفی

Dīwān-i-Āṣafi.

III 119.

Another copy of the dīwān of Āṣafi Harātī (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.

Fl. 111; S 8 × 5,5; 6,25 × 4,5; ll 11, no *jadwāl*. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738.

دیوان نظیری

Dīwān-i-Nāẓirī.

III 126.

The well-known dīwān of Muḥammad Husayn Nishāpūrī who used the *takhalluṣ* Nāẓirī (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):

لی اَز تَوَصُّو نَکَرِ هَر جَا کُورِی ‘زَیْب اَز تَو دَهْد بَعَائِیتِ هَر عَورِی’

(The quatrain which is placed first in No. 262 is here the second).

Dated 1160/1747; copied by Muhammad Ishāq Ridāwī Mashhadī.

Fl. 237; S. 6.25 x 4; 4.5 x 2.5; ll 13, no *jadwāl*. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

739.

دیوان ظهیری

Dīwān-i-Zuhūrī.

III 124.

Poems of Zuhūrī, whose original name was Nūru'd-Dīn Muhammad Turshizī (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:

آنکه خواهد داشت فردا رحمتش دیوان ما

کشته و محش آفتاب مطلع دیوان ما

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

Fl. 430; S. 8.25 x 4.5; 6.5 x 3.25; ll 15, within *jadwāl*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

740.

دیوان برهمی

Dīwān-i-Brahman.

III 170.

Poems of Chandarbhan Brahman of Patyāla, 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:

ای برتر از تصور و هم و کمان ما، ای در میان ما و برون از میان ما

Beg. of quatrains (f. 68v):

ما را جو بعال خود شناسا کردی، از خار گل و ز قطره دریا کردی

At the beg., on ff. 1v-9v, there is a fragment in ornate prose.

Copied in the xii/xviii c.

Fl. 71; S. 8.75 x 5.75; 6.75 x 4; ll 14, no *jadwāl*. Brownish Or. pap. Ind. nast. Cond. tol. good.

741.

دیوان صایب

Dīwān-i-Ṣāyib.

III 161.

Another copy of this popular *dīwān*, 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 Dhī'l-Qa'da 1159 (the 20th of Muḥammad Shāh's reign), i.e. the 26th Febr. 1738; copied by Muḥammad 'Arif of Ibrāhīmābād, called Sūd'hra (سودھرا).

Fl. 133; S 10 × 6; 8.25 × 4; ll 15, within *jadwāl*. Or. pap. Ind. nast. Cond. good.

742.

The same.

III 157.

Another copy, incomplete at the end, breaking off at the poems rhyming in *dāl*.

Copied in the xiii/xix c.

Fl. 133; S 9.75 × 6.75; 7.25 × 4.25; ll 17, no *jadwāl*. Or. pap. Ind. *shikasta*. Cond. tol. good. Emendations on the margins.

743.

(اشعار مظہر علی)

(Ash'ār-i-Maẓhar-'Alī).

III 100.

Poems of Maẓhar 'Alī 'Alā'ī Bihārī, a disciple of 'Alā'u'd-Dīn Chishtī Sandilī (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 *takhalluṣ* does not appear in the text. The present copy contains:

I. (ff. 1-49v). (*Mathnawī*). A small imitation of Rūmī's famous poem, consisting of short *dāstāns* and *ḥikāyats*, in Sufic strain, beg.

ای علاءالدین شیعین داستان * باز گوزان بینشان با من نشان *

2. (ff. 50-54v). *Tarjīb-band*, also in Sufic strain, beg.

ای دیدہ بہ بین کہ حضرت یار * برداشت نقاب را ز رخسار *

3. (ff. 54v-60v). A few short *mathnawīs*, *rubā'īs*, and *qasīdas*.

At the end there is (ff. 61-62) a letter from Ḥakīm Ni'matu'llah to the author, and the latter's reply to it.

Dated (cf. ff. 49v, 54v) Shawwāl and Dhī'l-Qa'da 1219/Jan.-Febr. 1805; copied by Bakhshish 'Alī.

Fl. 62; S 8 × 4.5; 6.5 × 3; ll 13, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.

744.

(مجموعه)

(Majmū'a).

III 121.

A collection of commentaries by Muḥammad Sa'd, who flourished towards the end of the XI/XVIIc., on several famous poetical compositions; there are also some other works.

1. (ff. 1v-37). *Sharḥ-i-Yūsuf-Zulaykhā*. A brief commentary on Jāmi's famous poem dealing with the story of Joseph, cf. IvASB 612, 21. The author calls himself simply Sa'd (f. 1v), without any surnames. Beg.

الحمد لله ... اما بعدة فقير سعد ملتزم سخن سنجان النجم

2. (ff. 40v-157). *Basātinu'l-lughat*. Another copy of the same *farhang* to the *Mukātabāt* of Abū'l-Faḍl, as described in No. 712. The date of composition is here given as 1080/1669-1670 (cf. f. 157 where the chronogram appears in the form of *فرهنگ کیست نادر* written *فرهنگیست نادر*). Beg. as in No. 712.

3. (ff. 160v-255v). *Sharḥ-i-Diwan-i-Hāfiz*. A commentary on the *diwān* of Hāfiz, cf. above, No. 229, by Muḥammad Sa'd, who composed it in 1100/1688-1689 (cf. f. 255v, where a chronogram is given as *بیان غزل*). Beg.

بعد ز ادای ثناء حضرت دادار بی همال ... اما بعد 'محمد سعد
مشهور ضمائر سنجان النجم

4. (ff. 261v-286). *Farhang-i-Diwan-i-Badr-i-Chāchī* (cf. above, No. 226), by the same Muḥammad Sa'd. Beg.

حمد بیعت و مدح بیعت صانعی را که غایب اشعار را ... بعد هذا مسود
این اجزا محمد سعد گوید النجم

5. (ff. 292v-386). *Gulistān*. Another copy, see above, Nos. 212, 213, 730-732. Beg. as usual.

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.

رضا خوشنودی، جزا پاداش، استسقا طلب نوشیدن النجم

The first four items have been copied by Fayḍu'l-lab of Chachra (چچره) who wrote in 1174/1760-1761 (cf. f. 157); the second part was written by Muḥammad 'Ashiq b. Didār Muḥammad, of Rāḥī; on f. 386 he gives the date as the 16th Rab. II 1199/the 26th Febr. 1785.

Fl. 397; 8 8,75 x 6; 7 x 3; ll 15, no *jadwāl* (on some folios the lines are written diagonally). Or. pap. Ind. nast. 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.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

III 152.

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 *takhalluṣ*; the present extracts contain no chronograms or references to historical persons. There are: a *tarjībānd* in praise of 'Alī; a short *mathnawī* of religious contents, and several *qaṣīdas* and other poems. Beg. of the first poem:

ای تو بر صدر خلافت مصطفی جانشین، الخ

2. (f. 50). A short extract from the *Nawāra-i-muraṣṣa'*, by Mir 'Aṭā Husayn Khān (end of the XII/XVIIIc.).

3. (ff. 50v-69). Scrappy poetical quotations, in *Hindustani*, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v-76). *Muntakhab-i-diwān-i-Maḥṣar*. A number of *ghazals* by Maḥṣar, 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.

بہای رفتن بآران از این جهان رفتم، بزرگ سایہ بہ نصرت دیگران رفتم،

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; ll 23, irregular; no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

Pashtu poetry.

746.

دیوان رحمان

(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 *takhalluṣ* Rahmān, who died in 1123/1711-1712. See BI 1076-1077. There are in the beginning several *ghazals* in praise of God, the Prophet, etc. All others are Sufico-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

گورہ هس کردگار سی رب خما، چه صاحب د کل اختیار سی رب خما،

Copied by Muḥammad 'Alim Wilāyatī, in the beg. of the xiii/xix c.

Ff. 60; 8 8,25 x 6; 7 x 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.

7. Theology.

747.

مطلع الأنوار

Maṭla'u'l-anwār.

I 950.

The well-known history of Muḥammad 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, 'Afīf b. Nūr Kāshānī, wrote in the X/XVlc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 *faṣls*. Beg. as usual:

الحمد لله ... ضعيف تزيين بندگان حضرت زباني النعم

Dated the 19th Dhī'l-Hijja 1186/the 13th March 1773; copied by Ḥamid b. 'Abdī'l-Majīd.

Fl. 171; S 8,25 x 5,5; 6,25 x 3,25; ll 13, no *jadwala*. Or. brown pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins, and on the fly-leaves at the beginning and end.

748.

عجائب القصص

'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-Muṭṭī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVlc., as in the list of authorities (ff. 2v-3) there occur many works of the IX/XVc., and the latest of them seems to be the *Mawāhib-i-'Alīyya* of Kāshifī (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 ومنذرين النعم

Dated the 18th Rab. II 1197 (the 24th year of Shāh 'Ālam's reign), i.e. the 23rd March 1783.

Fl. 366; S 8,5 x 5,75; 7 x 4; ll 15, no *jadwala*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749.

مناقب مرتضوى

Manāqib-i-Murtaḍawī.

III 96.

The well-known biography of 'Alī b. Abī Ṭalīb, based on the familiar legends, by Muḥammad Ṣalīh al-Ḥasanī (or Ḥusaynī) at-Tarmidhī, with the *takhalluṣ* Kāshfī, 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.

Fl. 310: 8 9,75 x 6; 7,5 x 3,5; ll 17, no *jadwala*. 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.

شرح کافي

Sharḥ-i-Kāfi.

III 95.

A Persian paraphrase of and commentary on the famous Shi'ite theological work, *Al-Kāfi fī 'ilmi'd-dīn*, by Muhammad 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, کتاب الایمان و الکفر, beg. with the end of the 91st *bāb*. The commentator gives his name in the colophon as Khalīl b. al-Ghāzī 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:

... پس استاد بر سر ما ساعتی تا کوش کذذ الهم

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

Fl. 252: 8 9,25 x 7; 7 x 4,5; ll 20, no *jadwala*. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

751.

ترجمه مکالمه الاخلاق

Tarjuma-i-Makārimu'l-akhilāq.

III 74.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shi'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 'Alī Tabarsī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍiyyu'd-Dīn Abū Naṣr b. Abī 'Alī Faḍl Tabarsī. It cannot be determined whether these two are identical. For Raḍiyyu'd-Dīn Tabarsī, the well-known Shi'ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the *Kashfu'l-ḥuḥūb* (p. 548, No. 3086); the author is there also identified with Raḍiyyu'd-Dīn Tabarsī, on the authority of Majlisī. The Persian paraphrase has been written for Mir 'Alī Shīr b. Sayyid 'Abdī'l-lah b. Mir 'Abdī'l-Karīm al-Māzandarānī (f. 2), and was completed the 8th Sha'bān 1061/the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as *بر کوفتم چو سرز چوب فکر شد عیان از مکالمه*).

(اخلاق). The translator is 'Alī b. Ṭayfūr al-Bisṭāmī (cf. above, No. 442 and IvASB 1108, 1115). Beg. of the preface:

ای نام تو عنوان کذاب اخلاق ... اما بعد، چنین گوید یزداد خاکیار
و ذره بیدار اله

Beg. of the translation (f. 2v):

سپاس بقیاس مر معبودیرا که یکتاست در ذات اله

At the end there are some notes of religious contents, dealing with some *ḥadīths*.

Dated the 17th Safar 1070/the 29th Aug. 1665.

Ff. 352; 8.9 × 5.25; 6.5 × 3; ll 22, no *jadwāl*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

752.

(رسائل علی حزین)

(Rasā'il-i-'Alī Ḥazīn).

I 93.

Several short treatises of religious contents, by Muḥammad 'Alī Ḥazīn (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v-161). *Tahqīq-i-ma'ād-i-rauḥānī*, on the theological and mystical meaning of the doctrine of resurrection, based on appropriate *ḥadīths*, etc., cf. Bk 407 (p. 233). Beg.

وله الحمد فی الآخرة ... و بعد، در اشارت بلذات و الم اله

2. (ff. 161-167). *Jawāb-i-su'ālāt-i-sā'il*, apparently by the same Ḥazīn, 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.

سوال، چه میفرمایند علمای فرقہ محققه امامیه اله

3. (ff. 357-359). *Shajarat-u't-Tūr fī sharḥ āyati'n-Nūr*. A commentary, in Arabic, on the Coranic verse XXIV, 35, by the same Ḥazīn, at Mashhad, in 1140/1727-1728 (cf. f. 359). Beg.

نحمدک یا نور النور و نور افوق کل نور اله

4. (f. 359v). *Al-lama'at mir'āti'l-lah fī sharḥ āyat Shahada'l-lah*. A brief note by the same Ḥazīn on the meaning of the verse III, 16, of the Coran, also in Arabic, beg.

الحمد لله اله الحمد و الشکر لواله الشکر اله

It was composed at Ardabīl, prior to starting on his journey to Khorasān, in 1136/1723-1724.

5. (ff. 360-363v). *Sharh-i-ba'd-i-āyāt*. A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Hazīn, beg.

الحمد لله و سلام على عباده الذين اصطفى الخ

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.

753.

Sirāju'l-qulūb.

سراج القلوب

I 964.

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 'Alī, the Imām, and the contents are arranged in 44 *bābs*. 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 امير المؤمنين علي عليه السلام و ديگر اصحاب سوال کردند ايشان
از حضرت رسول معلم شنیده بودند جواب دادند و اين کتاب را سراج
القلوب نام نماده شد الخ

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

* Fl. 155-217; S 11 × 6,25; 8 × 3,75; 11 15, no *jadwala*. Or. pap. Ind. nast. Cond. good. A few marginal notes.

8. *Sufism*.

754.

Munājāt-i-'Abdu'l-lah Anṣārī.

مناجات عبد الله انصاری

I 93.

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.

755.

Lama'āt.

لمعات

III 169.

The well-known Sufic work of Fakhru'd-Dīn Ibrāhīm b. Shahrīyār Hamadānī, with the *takhalluṣ* '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 Samwat era.

Fl. 35; S 8,75 × 5,75; 6,75 × 3,5; 11 14, no *jadwala*. Or. pap. of different colours. Ind. nast., different hands. Cond. tol. good. Notes at the end.

756.

مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī.

III 105.

The famous collection of Sufic epistles of Sharafu'd-Dīn Aḥmad b. Yaḥyā Munyarī (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 EIO 1843, where the headings of all the letters are given. Cf. IVASB 1205-1208, 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:

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوند پرا الح

Copied in the xiii/xix c.

Ff. 278; S 8,75 x 5,75; 6 x 2,75; ll 16, no *jadwals*. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and emendations.

INDICES.

(For explanations and list of abbreviations
see Preface).

INDEX I.

Names of Persons.

Note.—The poets mentioned in the lists given in Nos. 57 (pp. 28-63); 58 (pp. 64-66); 60 (pp. 67-68); 61 (pp. 68-70); 323 (pp. 229-230); 326 (pp. 233-240), are included in this index only under their original names, not under their *takhalluṣ*.

A

- A'azzu'd-Dīn Khān b. Hāmid 'Alī
Khān, Nāmī (p.) 61 (40)
Abaqā Khān (Mongol, 663-680/1265-
1282) 702 (22)
'Abbās I (Safawī, 995-1037/1587-
1629) 93, 131, 140, 247, 264 (9),
322, 523, 599
— II (Safawī, 1052-1077/1642-1667)
145 (7), 158, 381, 618
Abū'l-'Abbās (p., early, ca. IV/X) 516
'Abbās Nāsikh (p.) 57 (1649)
'Abdu'l-'Aḥad (suf.) 82
— b. Muhammad Fa'iq (hist., *uv.*
1253/1837) 46
'Abdu'l-'Alī (or 'Abdu'l-'Alī) Husaynī
Iṣfahānī, Najātī (p., d. ca. 1126/
1714) 57 (1607), 284, 285
'Abdu'l-'Alī Ardabīlī, Malyūfī (p.)
57 (1249)
— b. Muhammad (Niẓāmī'd-Dīn)
Birjandī (astron., d. ca. 930/1524) 569
— b. Niẓāmī'd-Dīn Muhammad
al-Anṣārī (suf., middle XII/
XVIII) 449
'Abdu'l-'Alīm (hero of a tale) 120
'Abdu'l-'Azīz (Janīdī, 1055-1091/
1645-1689) 184
— Khān (Shaybānī, 947-957/1540-
1549) 184
— (syllab., ca. XI/XVII) 143
— Dihlawī (theol.) 401
— Dihlawī, Shāh- (suf.) 469 (2)
— 'Izzat of Agra (p.) 57 (975),
323 (47)
— Lubnānī, Raḥīf'u'd-Dīn (p.)
57 (1870)
— Makki (suf.) 83
— b. Maṣṣūr Marwazī, 'Asjadi
(p.) 57 (292)
'Abdu'l-Bāqī Artīmānī, Bāqī (p.)
57 (403)
— Bāqī (p.) 57 (402)
— Iṣfahānī, Ṭabīb (p.) 57 (2316)
— Shāhātī (p.) 57 (2015)
— ash-Sharīf, Wafā (p.) 61 (60)
— Ṭabrizī, Bāqī (p.) 57 (405)
'Abdu'l-Fattāḥ Aḥmad Husaynī,
Muntazar (p.) 61 (39)
— al-Husaynī al-'Askarī (comm.,
middle XI/XVII) 728
— or Khwāja 'Abdu'l-lah Nama-
kīn (mod.) 614
'Abdu'l-Ghafūr (suf.) 463 (3)
— Lāri (biogr., d. 912/1507) 65
'Abdu'l-Ghanī Beg Kashmīrī, Qa-
būlī (p.) 57 (1780), 58 (80)
— Ṭafrishī, Ghanī (p.) 57 (681)
'Abdu'l-Hakīm Lāhūrī, Hākīm (p.,
d. ca. 1200/1786) 180 (1)
'Abdu'l-Hamid Lāhūrī (hist., d.
1065/1655) 30
'Abdu'l-Haqq Dihlawī (theol., d. ca.
1053/1643) 76, 352, 367, 369,
443, 450, 503, 674 (11)
— Munṣif, of Qulṭāya (p.) 57 (1528)
'Abdu'l-Hayy Ḥazīnī 57 (850)
— Khān (biogr., *uv.* 1194/1780)
702 (5)
'Abdu'l-Husayn Kāshānī, 'Arif (p.,
end XI/XVII) 57 (238)
'Abdu'l-Jalīl (Husaynī Balgrāmī)
(suf., d. 1138/1726) 462 (26)
— b. Raḥīdī'd-Dīn 'Umar al-
Watwātī (lex., beg. IX/XV) 540
'Abdu'l-Karīm (hist., *uv.* 1263/
1847) 22
— (hist., XIII/XIX), cf. Farzand
'Alī 40
— Jam (p.) 57 (1019), 326 (282)
— Jaunpūrī, 'Aṣṭī (p.) 57 (301)
— Rāḥīf (p.) 326 (447)
'Abdu'l-Khālīq Ghijduwānī (suf.,
d. 575/1180) 65 (6)
— Mullā, Samandar (p.) 326 (537),
702 (34)
'Abdu'l-lah (Qutb-Shāh, 1020-1083/
1611-1672) 180 (4)
— Mīr, Talpur (p.) 303
— Mīrā (ca. 1153/1740) 292
— 'Abbāsī, see Adhar.
— 'Abdī, see 'Abdī 57 (47)
— b. 'Abdī-Hayy b. 'Alī Shūs-

- tari Barzishābādī Tūai (*sup.*, IX/XV) 704
 Abū 'Abdī'l-lah b. 'Abdī'l-Malik Nishāpūrī, Mur'izzī (*p.*) 57 (1497)
 'Abdu'l-lah 'Alam-bar-dār, see 'Abdu'l-'Aziz Makki.
 — Amānī (*p.*, XI/XVII) 57 (186), 328 (43)
 — Anṣārī Harawī (*sup.*, d. 481/1088) 70, 442, 461 (2), 628, 754
 — Balgrāmī, Qā'il (*p.*) 58 (81)
 — Balkhī, Sayyid (*sup.*, X/XVI ?) 304
 — Beg Sharārī (*p.*) 57 (2198)
 Abū 'Abdī'l-lah, Bikhābar (*p.*) 57 (452)
 'Abdu'l-lah b. Diyā'l-d-Dīn Mas'ūd Balḥānī, Aḥadu'd-Dīn (*p.*, d. 683/1284) 57 (317)
 — Hālī Karbalā'ī (*p.*) 57 (761), 322 (17)
 — b. Hasan b. 'Alī al-Makki al-Hasanī al-Jilānī (*sup.*, *or.* 835/1431) 428
 — b. Hasan b. Ibrāhīm b. Husayn Kūhdizī Dāmghānī (*collige.*, *ca.* end X/XVI) 635
 — Hātifi Jāmī (*p.*, d. 927/1521) 57 (827), 244, 245, 246, 326 (240)
 — 'Irfān (*p.*) 57 (946)
 — Isfahānī, Hālī 57 (761), 322 (17)
 — 'Ishq (*p.*) 57 (933)
 — b. Imāmīl Gilānī, Waḥdat (*p.*) 57 (2448)
 — Jāmī, Hātifi (*p.*, d. 927/1521) 57 (827), 244, 245, 246, 326 (240)
 — Kāmīl Jashrumī (*p.*) 57 (1084)
 — Khān, S. (*offic.*, end XI/XVII) 499
 — Lahijī Yaqūbī 57 (2527)
 — Marwārid, Bayānī (*stylist.*, d. 922/1516) 130, 326 (139)
 — b. Muḥammad Ashraf Siddiqī (*med.*, beg. XIII/XIX) 612 (1)
 — b. Muḥammad Bāqir Maḥṣī, Dharra (d. 1137/1725) 57 (500)
 — (Abū'l-Barakāt) b. Muḥammad b. al-Faḥl al-Ḥādī al-Farāwī an-Nishābūrī (*occult.*, d. 530/1136) 650
 — (Shihābu'd-Dīn) b. Muḥammad Kirmānī, Marwārid *or* Bayānī (*stylist.*, d. 922/1516) 130, 326 (139)
 — (Abū'l-Ma'ālī) b. Muḥammad al-Miyānaji, 'Aynu'l-quḍāt (*sup.*, d. 533/1139) 408, 510
 — b. Muḥammad Qarshī (*theol.*) 652
 — Mushkīn Qalam, Waḥfī (*p.*) 57 (2403)
 — ('Ibādu'l-lah) Qumī, Shu'af (*p.*) 57 (2238)
 — Rāzī, Qāḍī (*p.*) 57 (1783)
 — Saṣṣārī of Agra (*p.*) 326 (547)
 — Shamsu'd-Dīn Shīrāzī (*p.*) 57 (2172)
 — Shīrāzī, Mu'īnu'd-Dīn (*p.*) 57 (1489)
 'Abdu'l-lah Shīrwānī (*occult.*) 661
 — Shufurwa b. Sharafī'd-Dīn 'Umar, Zahrū'd-Dīn (*p.*) 57 (2553)
 — Shūshtārī, Faḥr (*p.*) 98 (5)
 — Tustarī (*sup.*) 464 (3)
 — Ufat (*p.*) 57 (2411)
 — Yāfī, 'Afīfu'd-Dīn 'Abdu'l-lah b. As'ad (*sup.*, d. 768/1367) 75
 'Abdu'l-Laṭīf (*theol.*) 360
 — b. 'Abdī'l-lah al-'Abbāsī (*sup.*, d. *ca.* 1040/1640) 131, 192, 211
 — Khān Tanhā (*p.*) 326 (641)
 — b. Abī Talīb b. Nūrī'd-Dīn Husaynī Mūsawī Shūshtārī (*geogr.*, d. *ca.* 1221/1806) 98
 'Abdu'l-Mamān (b.) Barhān Sīkri-wāl (*stylist.*) 136
 'Abdu'l-Mu'min Mazārī, Hāfi (*p.*) 57 (1358)
 'Abdu'l-Qādir Hīdīl (*p.*, d. *ca.* 1133/1720) 57 (436), 152, 179 (4), 286
 — Hamrāz, Qāḍī Miḥān (*p.*) 61 (26)
 — Jilānī, Muḥyī'd-Dīn (*sup.*, d. 561/1166) 75, 76, 77, 240, 261, 318, 409, 410, 411, 412, 428, 438, 443, 478, 673
 — Khān b. Qāḍī-quḍāt Wāḥid 'Alī Khān (*hist.*, *or.* 1245/1830) 42
 — b. Muḥīd Shah Badā'ūnī (*hist.*, d. *ca.* 1004/1596) 502
 'Abdu'l-Qāhīr b. 'Abdī'r-Rahmān al-Jurjānī (*gram.*, d. 471/1078) 561 (1)
 'Abdu'l-Qudūs Qalandar Jamnūpūrī (*sup.*, d. 1052/1642) 83 (7)
 'Abdu'r-Rahīm b. Ahmad Sūr (*lex.*, *or.* *ca.* 950/1544) 519
 — Khān-Khānān (*offic.*, d. 1030/1627) 498
 — b. Abī Manṣūr 575
 'Abdu'r-Rahmān b. 'Abdī'l-lah, *or* Abū'l-Qāsim Suhaylī (*theol.*, d. 581/1185) 652
 — b. Ahmad Balkhī, Amīnī Najjār (*p.*, V/XI) 57 (211)
 — Bakhtāwar Khān (*hist.*, d. 1090/1685) 6, 7
 — b. Bakhtiyār Beg, Unāī (*p.*) 57 (2425)
 — Bakhtārī, Mu'min (*p.*) 57 (1521)
 — Chishtī (*sup.*, XI/XVII) 103
 — al-Husaynī al-Qāḍī (*sup.*) 470 (1, 3)
 — Khān b. Ḥājī Muḥammad Raḥman Khān (*transl.*, *or.* 1264/1848) 22
 — Mahmūd, Rahmān (*p.*, *Pashlu*, d. 1123/1712) 746
 — b. Muḥammad 'Aṭārīdī (*p.*) 57 (302)
 — Shāhnaḥ Khān Hāshimī Bānbānī Dihlawī (*hist.*, d. 1222/1807) 8
 — Shamsu'l-'Arifīn (*sup.*) 81

- ‘Abdu’r-Rashid Ahmad, Abū Man-**
shūr, b. Yūsuf Harawī 57 (1307)
 — b. ‘Abdī’l-Qhāfir al-Husaynī
 al-Madani at-Tatawī, Rashīdī
 (lex., d. ca. 1060/1059) 543, 702 (12)
‘Abdu’r-Rasūl, Isṭighnā (p.)
 57 (967), 326 (269)
‘Abdu’r-Razzāq (off., end X/XVI) 131
 — (biogr., end XII/XVIII) 702 (5)
 — b. ‘Abdī’l-Qādir Jilānī (suf., d.
 623/1226) 411 (3)
 — b. ‘Alī b. Husayn Lāhijī Qumī
 (theol., XI/XVII) 374, 499
 — Isfahānī, Jamālu’d-Dīn (p.)
 57 (1020)
 — Kāshī (suf., d. 730/1330) 462 (29), 472
 — Khurāsānī, see ‘Ahīf.
 — Lāhijī Qumī, Fayyād (p.)
 57 (637), 58 (35), 322 (21)
‘Abdu’r-Ridā Isfahānī, Mat’n (p.)
 57 (1349), 58 (63), 329 (367)
‘Abdu’s-Salām b. ‘Abdī’l-‘Azīz
 Lāhūrī (theol., XI/XVII) 366
 — Lāhūrī, Mullā (theol., d. 1037/
 1628) 366
 — Lārī, Payāmī (p.) 37 (1774),
 326 (405)
 — Qalandar, Shāh ‘Alan (suf., d.
 976/1569) 83 (6)
‘Abdu’s-Samad Sokhan, Mīr, of Agra
 (p., d. ca. 1140/1728) 290, 326 (608)
‘Abdu’sh-Shakūr, Baxmī (p.) 326 (143)
‘Abdu’l-Wadūd an-Naqawī, ‘Ashiq
 (p.) 61 (8)
‘Abdu’l-Wahhāb Dawlatābādī,
 Itākhūr (p.) 58 (45)
 — Isfahānī, ‘Ināyatī (p.) 57 (940)
 — Muḡhūl (p.) 57 (1393)
 — b. Muḥammad Ma’mūrī al-
 Husaynī, ‘Anārī (stylist, beg. XI/
 XVII) 131
‘Abdu’l-Wahid Balgrāmī, Shāhādī
 (p.) 58 (108)
 — Balgrāmī, Wahid (p.) 58 (124)
‘Abdu’l-Wahid Fāciḡhī (p.) 326 (205)
‘Abdu’l-Wahid Jūzjānī (mathem.,
 beg. V/XI) 565
 — b. Muḥammad al-Mufīdī (theol.) 748
‘Abdu’l-Walī b. Sa’dī’l-lah, ‘Islat
 (p.) 58 (51)
‘Abdu’l-Wasī’ Hānaawī (gram., end
 XII/XVIII) 161, 547
 — Najīb (p.) 57 (1615)
Abdāl, ‘Alī Shāh (p., IX/XV) 57 (174)
‘Abdī Beg Shīrāzī, Nawīdī (p.)
 57 (1682)
‘Ābid, Mīr (theol., ur. 1064/1654) 368
Ābrū (p.) 72, 79, 102, 135, 497, 748
Ādam Banūrī (suf.) 82
**Ādhar, Luṭf ‘Alī Beg (p., d. 1195/
 1781)** 37 (68), 98 (1), 702 (1)

- Ādhari Isfarānī, see Jalālu’d-Dīn**
Hamza b. ‘Alī.
Ādina Qulī Khwānsārī, Tābī’ (p.)
 57 (2318)
Adwīraj (stylist) 159 (2)
Āfarīn, see Faḡīrū’l-lah Lāhūrī.
Afḡal Kāshī, see Afḡalu’d-Dīn
Muḥammad.
 — Khān Fawānī (p.) 57 (664), 323 (29)
 — Nāmī (p.) 57 (1631)
Afḡalu’d-Dīn Nizāmu’l-Mulk Āsaf-
Jāh, see Nizāmu’l-Mulk 45 (2)
Afḡalu’d-Dīn Badīl Ibrāhīm b. ‘Alī
Najjār Khāqānī Shīrwānī (p., d.
 582-595/1186-1199) 57 (1139),
 195-197, 516
 — Muḥammad (off., end IX/XV)
 130 (10)
 — Muḥammad Kāshī (suf., d. 707/
 1308) 419, 420, 512, 705
 — Shīrwānī, see Afḡalu’d-Dīn Ba-
 dīl Ibrāhīm.
**Afḡalī Allahābādī (gram., ur. 1202/
 1788)** 552
‘Affī b. Nūr Kāshānī (theol., X/XVI)
 747
**‘Affīn’d-Dīn b. al-Mubārak (suf., VI/
 XII)** 411 (1)
Afḡurda, Imām-Qulī Khān (p.) 702 (45)
Āḡahī, Abū’l-Ḥasan Khān (p.) 702 (10)
Āhī (p., d. 927/1521) 247
Ahī (p., end IX/XV) 130 (25)
 — Shīrāzī (p., d. 942/1536) 252
**Aḥmad, of Gujrat (814-846/1411-
 1443)** 645
 — Sultān (873-899/1469-1494)
 130 (50, 53)
 — Shāh Abdālī (1160-1187/1747-
 1773) 302
 — Shāh (1161-1173/1748-1754) 610
Aḥmad (suf., desc. of ‘A. Q. Jilānī)
 411 (3)
 — see Abū Naṣr Aḥmad Nāmīqī.
 — Sayyid (suf.) 399 (3)
 — Shaykh (stylist) 159 (2)
 — b. ‘Abdī’r-Rahīm al-‘Umārī ad-
 Dihlawī, Wakiyyū’l-lah (theol., d.
 1176/1763) 331
 — ‘Alī Beg (or Madārā Beg) b.
 Murād ‘Alī Beg (p., beg. XIII/
 XIX) 645
 — ‘Alī Hāshimī (biogr., ur. 1218/
 1804) 702 (39)
 — ‘Alī Khān, ‘Izzatī (p.) 57 (976)
 — ‘Alī b. Muḥammad Khālī
 Jampūrī (agric., ur. 1205/1791) 629
 — Bayhaqī (theol., d. 458/1066) 652
 — Beg Kāmil (p.) 326 (318)
 — Fāriqī Sarhindī, see Ahmad b.
 Raḡī’d-Dīn.
 — Ḥasan, Khūshṭar (p.) 702 (43)
 — (Abū Naṣr) b. al-Husayn b.

- Ahmad Darwājakī (*theol.*, *ser.* 519/1125) 332
- Ahmad (Abū Tayyib) b. al-Ḥusayn al-Mutanabbī (*p.*, d. 354/965) . . . 671
- Isfahānī, Ḥatīf (*p.*) . . . 98 (7)
- (Abū Nuʿaym) Isfahānī (*theol.*, d. 430/1038) . . . 652
- Isfarānī, Fikārī (*p.*) . . . 57 (642)
- i-Jāmi, *see* Abū Naṣr Ahmad Nāmiqī.
- Jūfānī (*suḥ.*, d. 669/1271) . . . 704
- Khalīkālī, Fanātī (*p.*) . . . 57 (563)
- Khān Karkīyāʾī Qilānī (*p.*) . . . 57 (1134)
- Kirmānshāhī, Shihab (*p.*) . . . 98 (20)
- Lāgharī Sīstānī (*p.*) . . . 326 (350)
- Mirzā, Niyāzī (*p.*) . . . 98 (14)
- al-Muʿayyad, Samarqandī, Shihābīʾd-Dīn (*p.*) . . . 57 (2225)
- b. Muḥammad ʿAlī b. Muḥammad Baqir al-Isfahānī al-Bahbāhī (*theol.*, *ser.* ca. 1226/1811) . . . 392
- b. Muḥammad Ardabīlī (*theol.*, d. 903/1585) . . . 384
- b. Muḥammad Ghazālī (*suḥ.*, d. 517/1123) . . . 57 (103), 406
- b. Muḥammad b. Ibrāhīm Multaḥī Khān ʿAlamgīr-shāhī Nirmatūʾl-lahī Ḥusaynī Yazdī (*techn.*, *ca.* middle XII/XVIII) . . . 634 (1)
- b. Muḥammad b. Yalyā b. Saʿdī Qattān (*theol.*, d. 350/970) . . . 652
- b. Muḥammad az-Zamchī al-Ḥāshimī al-Marwazī (*suḥ.*) . . . 429
- Mukhtār (XII/XVIII) . . . 161
- b. Najmīʾd-Dīn ʿAlī Khān, Mīnāt (*p.*) . . . 60 (17)
- b. Naṣrīʾl-lah al-Tatawī (*hist.*, d. 996/1588) . . . 497
- Qulī Khān Qumī, Aymān (*p.*) . . . 57 (326)
- b. Raḥīʾd-Dīn Farūqī Sarhīndī, Mujaddīd-i-alf-i-thānī (*suḥ.*, d. 1034/1624) . . . 76, 82, (236), 445, 452, 476
- b. Roknīʾd-Dīn Ḥusaynī Kūh-gilūʾī (*theol.*, *ser.* 1095/1684) . . . 343
- Sarhīndī (*suḥ.*) . . . 236
- ash-Sharīf b. Kamāl al-Ḥusaynī ash-Shīrāzī, *ser.* Qāṣī (*ca.* beg. XII/XVIII) . . . 499
- Sīstānī, Maslawī (*p.*) . . . 57 (1354)
- b. Tājīʾd-Dīn Ḥasān b. Sayfīʾd-Dīn Astrābādī (*theol.*, X/XVI) . . . 351
- Tawakkul Bīrlās (*off.*, *end* IX/XV) . . . 130 (5)
- (Abūʾl-Jarūb) b. ʿUmar al-Khīwāqī, Najmūʾd-Dīn Kubrā (*suḥ.*, d. 618/1221) . . . 57 (1622), 412
- Waliyyūʾl-lah b. ʿAbdīʾr-Rahīm Dihlawī (*suḥ.*, *end* XIII/XIX) . . . 469 (1)
- (Sharafūʾd-Dīn) b. Yalyā

- Munyarī (*suḥ.*, d. 782/1381) . . . 425, 462 (3, 4), 756
- Ahmad b. Yaʿqūb b. Ahmad Dāghānī, Minūchīhrī (*p.*, d. *ca.* 432/1041) . . . 57 (1365), 188
- Yār Khān b. Allahyār Khān, Yaktā (*p.*) . . . 57 (2519), 58 (129)
- Ahmadī (*or* Ahmad), *see* Abū Naṣr Ahmad Nāmiqī.
- Abrar, ʿUhaydīʾl-lah (*suḥ.*, d. 895/1490) . . . 65 (2), 69, 462 (16)
- Aḥsanūʾl-lah, Zafar Khān Aḥsan Turbatī (*p.*) . . . 57 (114), 58 (5), 329
- Ajūdīʾb Prashād (*lex.*, *beg.* XIII/XIX) . . . 546
- Akbar (903-1014/1556-1605) . . . 25, 26, 100, 135, 179 (5), 237, 592, 628, 635, 660, 676, 677, 696, 702
- Akden (?), François (*p.*, *middle* XIX) . . . 317
- Akhī Zūghrī-tarūsh, Nagmī (*p.*) . . . 57 (1696)
- Akhtar, *see* ʿAlī Akbar Sarhīndī.
- Abūʾl-ʿAlāʾ Abrārī al-Ḥasanī (*or* Chishtī ?) (*suḥ.*) . . . 462 (6)
- ʿAlāʾ al-Munajjim al-Bukhārī, *see* ʿAlī Shāb b. Muḥammad b. Qāsim.
- Abūʾl-ʿAlāʾ Shūshṭarī (*p.*, *early*) . . . 516
- ʿAlāʾuʾd-Daula Kāmī (*p.*) . . . 326 (316)
- Qazwīnī (*biogr.*, *end* X/XVI) . . . 702 (51)
- ʿAlāʾuʾd-Dīn (Khiljī, 695-715/1296-1316) . . . 23, 516
- (b.) ʿAlāʾīʾl-Mulk (*p.*, X *or* XI/XVI-XVII) . . . 300
- ʿAlī b. Ahmad Nishāpūrī, Sayfī (*p.*) . . . 57 (2117)
- ʿAlī b. Muḥammad Qūshchī, *see* ʿAlī b. Muḥammad.
- Buzurg (*suḥ.*, d. 875/1471) . . . 78 (24)
- Chishtī Sandilī (*suḥ.*) . . . 743
- b. Farīdīʾd-Dīn Bukhārī (*suḥ.*, VIII/XIV) . . . 464 (4)
- Ḥusayn (*pr.*, of Bengal, 899-925/1493-1518) . . . 626
- Ḥusayn Ghūrī, Jahānsūz (*d.* 556/1161) . . . 57 (135)
- Ḥusayn Māzandarānī, Khalīfa Sultān (*p.*) . . . 57 (1124)
- Muḥammad Chishtī Barnawī (*biogr.*, *end* XI/XVII) . . . 78
- Muḥammad Faʾiz (*p.*) . . . 57 (545)
- Muḥammad b. Muʾizzīʾd-Dīn Muḥammad, Sūfī (*p.*) . . . 57 (2275), 323 (56)
- Muḥammad b. Abī Turāb Gulistānī (*theol.*, *ser.* 1081/1671) . . . 376
- b. Muʾizzīʾd-Dīn Muḥammad, Sūfī (*p.*) . . . 57 (2275), 323 (56)
- Sayfī (*p.*) . . . 702 (52)
- ʿUmar Asʿad Lāhūrī (*suḥ.*, VIII/XIV) . . . 466
- ʿAlāʾuʾl-Mulk Abū Bakr b. Ahmad Jahjāmī (?) (*p.*) . . . 57 (500)

'Alamgir II (1167-1173/1754-1759) 400, 578
 'Alau, Shāh, *see* 'Abdu's-Salām Qalandar.
 'Alawi Khān, Murtamido'l-Mulūk, *see* Muhammad Hāshim.
 Alexander the Great 290, 649
 'Alī, *see* Nūru'd-Dīn Muhammad.
 'Alī b. Abī Tālib (d. 40/661) 14, 65, 79 (3), 124 (11), 234, 264 (6), 311 (4), 369, 371, 372, 375, 377, 378, 379, 380, 390, 411 (2), 467 (1), 745 (1), 749, 753
 — *see* Nāsir 'Alī Sarhindī.
 Abū 'Alī (necron.) 636
 'Alī, Sayyid (ca. 1141/1729) 290
 — Adharbayjānī, Asghar (p.) 323 (8)
 — (Abū Manqūr) b. Ahmad Asadī at-Tūsī (lex., end V/XI) 525
 — b. Ahmad b. Hazm (theol., d. 450/1064) 652
 — b. Ahmad Nishānī (p.) 57 (1718), 326 (401)
 'Alī Akbar Khān, Thānī (p.) 326 (662)
 — Mashhadī (p.) 57 (1476)
 — Mawdūd Chishtī (suf., end XII/XVIII ?) 450, 451, 452
 — Qumī, Sawdā (p.) 57 (2108)
 — Sarhindī, Akhtar (p., beg. XIII/XIX) 310
 — Wahbī Chishtī (p., end XII/XVIII) 301
 — 'Arab, Mīr, Fikrī (p.) 57 (646)
 — Ardakānī, Tajallī (p.) 58 (117)
 'Alī Asghar Fanā'ī (p.) 57 (500)
 — Khān (theol., beg. XII XVIII) 377
 — b. Mawdūd b. Muhammad Chishtī Handālawī Fathpūrī (biogr., *see* ca. 1038/1629) 72
 — Wādīh Isfahānī (p.) 57 (2435)
 — 'Askarī b. Muhammad Taqī b. Muhammad Qāsim al-Khwāfī, 'Aql Khān Rāzī (suf., d. 1108/1697) 31, 211, 277, 326 (472), 448
 — b. Aydamur b. 'Alī al-Jildakī (occult., d. 743/1342) 647
 — Azādī (p.) 326 (105)
 — Bakhsh b. Karīm Bakhsh, Firqatī (p.) 60 (10)
 — Beg Isfahānī Hishmatī (p.) 57 (876), 323 (40)
 Abū'l-'Alī Beg Shāmī, Unāī (p.) 323 (83)
 'Alī b. Faqīh Mahmūd b. Husayn Imāmī (theol., *see* 932/1526) 363
 — Abū'l-Hasan, Farrukhī (p.) 57 (607)
 — Furūshānī, Ishratī (p.) 57 (958)
 — Gāw, Thawrī (p.) 57 (2393), 326 (664)

'Alī Hamadānī, Sayyid (suf., d. ca. 786/1384) 79 (1), 433, 436, 510 (footnote), 457
 — b. Hamza b. Alī at-Tūsī, *see* Jalālu'd-Dīn Hamza b. 'Alī.
 Abū 'Alī Hasan Nizāmī'l-Mulk (p.) 57 (1743)
 Abū 'Alī Hāshī (p.) 57 (826)
 'Alī b. Husāmī'd-Dīn Muttaqī (theol., d. 975/1567) 399 (2)
 — Husayn 'Abbāsābādī Isfahānī, Mushtaq (p.) 98 (12)
 — b. Husayn al-Ansārī, Hājī Zaynu'l-'Atīr (med., b. 730/1330, d. 806/1404) 588
 — b. Husayn Wa'iz Kāshifī (biogr., d. ca. 939/1533) 69, 648, 656
 — al-Husaynī (calligr., beg. X/XVI) 525
 — b. Ibrāhīm, Darwīsh Burhān (theol.) 379
 — Ibrāhīm Khān (hist., *see* 1208/1794) 47
 — Isfahānī, Sayyid (p.) 57 (2126)
 — Kāshānī, Nizāmī'd-Dīn (p.) 57 (1738)
 — Kātib (p.) 57 (1102)
 — Kātib, Mullā, *see* Majnūn b. Mahmūd Rafiqī.
 — Khān, Jawāhir Raqam, Sayyid (p.) 326 (664)
 — Khān (Kashmirī) (p., XI XVII) 145 (13)
 — Khān Nāmī (p.) 57 (1632)
 — Khān Sakhā (p.) 326 (522)
 — Lalā Ghaznawī, Radiyyu'd-Dīn (suf., p., d. 642/1245) 57 (1859), 704
 — Ma'anī (or Ghayyārī) (p.) 57 (1215)
 — b. Mansūr al-Halwā'ī (vet., middle VIII/XIV) 617
 — Mardān Beg, Wafā (p.) 57 (2438)
 — Mashhadī, Sultān (p.) 57 (2288)
 — Ibn 'Alī Mashhadī, Waqīfī (p.) 57 (2484)
 'Alī Māzandarānī, Jāwīd (p.) 57 (1035)
 — Mīhrī (p.) 57 (1364)
 — Muhammad (b. 'Abdī'r-Rahmān) (suf.) 470 (4)
 — Muhammad-i-Khutan (suf., XI/XVII ?) 443 (1)
 Abū'l-'Alī b. Muhammad Naqshband (Sarhindī) (suf., XI/XVII) 82
 'Alī b. Muhammad ('Alā'u'd-Dīn) Qūshchī (astron., d. 879/1475) 570, 571
 — b. Muhammad ash-Sharīf al-Bakrī (astrol., ca. VI/XII) 643
 — b. Muhammad Tirmidhī, Fathī (p.) 57 (625)
 — Naqī Burūjirdī, *see* Muhammad Naqī b. Ahmad.

- 'Alī Naqī Isfahānī, Anwar (p. XII/XVIII) .. 57 (219)
 — Naqī, Ijād (p.) .. 58 (46)
 — Naqī Kamārī (p.) 57 (1638), 322 (11)
 — Naqī Qismat (p.) .. 57 (1837)
 — b. Nāṣir 'Alī, 'Azīm (p.) 57 (338)
 Bū 'Alī Qalandar (*suf.*, beg. VIII/XIV) .. 318
 Abū 'Alī Qalandar 'Irāqī, Sharaf (p.) 57 (2180)
 'Alī Qārī, Mullā, Harawī or Makkī (*theol.*, d. 1014/1605) .. 503
 — Qulī Dāghānī, Māhīr (p.) 57 (1229)
 — — Farahānī, 'Ulwī (p.) 57 (2416)
 — Khān b. Hasan Khān Shāmlū, A'zam (p.) .. 57 (333)
 — Khān Shaybānī, Sultān, or Khān Zamān (p.) .. 326 (610)
 — Ma'ānī (p.) .. 57 (1216)
 — Walīh Dāghistānī (*biogr.*, p., d. ca. 1170/1757) 57, 57 (2477), 178, 179 (4), 297, 326, 702 (25)
 — Qutrub (p., early) .. 516
 — Sharafu'd-Dīn, Qumī, Aqāsī or Wafā (p.) .. 57 (2440)
 — Rīdā Ardakānī, Tajallī (p.) 57 (2340), 326 (632)
 — — Khān (*anthol.*, XII/XVIII) 324
 — Sagzī Shahrānī, Farīd Mumaj-jim (p.) .. 57 (591)
 — Sarakhsī, Bahramī, Abū'l-Hasan (p.) .. 57 (392)
 — Shāh Bukhārī (*astrol.*) .. 574
 — — Dhawqī Ardīstānī (p.) 57 (501), 326 (192)
 — b. Shihābī'd-Dīn Hamadānī (*suf.*, d. ca. 786/1385) .. 490, 704
 — Shir b. 'Abdī'l-lah b. 'Abdī'l-Kacīm al-Makandarānī (*offic.*, end XI/XVII) .. 751
 — — Miyyān (ca. 956/1549) .. 202
 — Mir (Nawā'i, or Fānī) (*off.*, p., d. 906/1501) 57, 57 (508), 57 (1675), 130, 139 (55, 59), 173, 702 (4)
 — Shirāzī (p.) .. 232
 Abū 'Alī b. Sinā, Husayn b. 'Abdī'l-lah (*philos.*, d. 428/1037) 415, 483 (1), 487, 496 (2), 515, 565, 567 (3), 602, 608, 610
 'Alī Taqī, takh. Naqī (p.) 702 (23)
 — Tarīka, Šā'irū'd-Dīn, Isfahānī (p.) .. 57 (2036)
 — Tarīmī (p.) .. 326 (651)
 — b. Tayfūr al-Bīstānī (*theol.*, XI/XVII) .. 442, 751
 — Turshīzī, Shihābū'd-Dīn (p.) 57 (2228)
 — (Abū'l-Wafā) b. 'Uqayl (*theol.*, d. 515/1121) .. 652
 — (Abū'l-Hasan) b. 'Uthmān b. 'Alī al-Jullabī al-Hujwiri (*suf.*, d. ca. 465/1073) .. 403
 'Alī Ya'zī, see Sharafu'd-Dīn 'Alī.
 — Yūsufī Shirwānī (*lex.*, wr. 1018/1610) .. 325
 — b. Zaynī'l-Ābādīn Kūsārī Isfahānī, 'Alī (p., d. ca. 1135/1722) 57 (139)
 Alī Abū'l-Balkhī, Mutī'ī (p., d. 931/1525) .. 57 (179), 251
 'Alīm Beg Kabullī, Surūrī (p.) 57 (2301), 58 (115)
 'Alīshāh b. Muḥammad b. Qasīm al-Khwārizmī, *sur.* 'Alā' al-Munaj-jim al-Bukhārī (*astrol.*, wr. ca. 690/1291) .. 644
 Allah-Di'ya, Shāh, Qalandar Lāhīr-pūrī (*suf.*, d. 1147/1735) 83 (10)
 Allah-Qulī Sultān (*offic.*, ca. end XI/XVII) .. 669
 Allahyār 'Uthmānī Balgrāmī, see Murtadā Husayn.
 'Alāma Shirāzī, Sharfī Jurjānī 57 (2201)
 Amān 'Alī b. Ibrāhīm 'Alī Isfahānī, Dhābī (p.) .. 60 (7)
 — Sayyid (XIII/XIX) .. 181
 — Amānī, Amānu'l-lah Khān (p., d. 1047/1648) .. 702 (36)
 Amānu'l-lah Amānī (p., X/XVI) 57 (187)
 — Khān, Amān, Amānī (p., d. 1047/1648) .. 702 (36)
 — Husaynī (*agric.*) .. 629
 — b. Mahābat Khān Amānī (XI/XVII) .. 57 (188)
 'Amānu'l-Mulk (*off.*, end IX/XV) 130 (16)
 Amīn (Muḥammad Amīn Khān ?) (*anecd.*, wr. 1232/1817) .. 123
 — Amad Rāzī (*biogr.*, beg. XI/XVII) .. 706
 — Ghauth Madrāsī, Bīkhūd (p.) 61 (16)
 — Tabrizī, Sākit (p.) 57 (2043)
 Amīnu'd-Dīn Rāzī (p.) 57 (111)
 Amīnā Isfahānī, Fā'iq (p.) 57 (544)
 Amīr Beg Barānāsī, Amīr (*biogr.*, wr. 1262/1846) .. 702
 — Khuseaw Dihlāwī, see Yāmī-nu'd-Dīn Abū'l-Hasan.
 — Shāh Husayn Maḥram (p.) 57 (1246)
 Amīru'l-lah b. Shāh Isma'īl Qādirī, Amīr (p.) .. 61 (6)
 Amīru'd-Dīn Khān, or Muṭṭī Amru'l-lah Khān (*comit.*, wr. 1810) .. 671
 Amīrak Qasīm Šadr (end IX/XV) 130 (1)
 Amjad 'Alī, or Asghar (p., end XII/XVIII, or beg. XIII/XIX) .. 307
 Amru'l-lah Khān, Muṭṭī, see Amīru-'d-Dīn Khān.

- 'Anā'ī, *see* 'Abdu'l-Wahhāb b. Mu-
hammad Ma'mūrī.
Anandram (or Anandray) Mukhlis
Dihlawī (p., d. 1164/1751) .. 57 (1602), 156, 326
Anand Rāy Mukhlis, *see* Anandram.
'Andalīb, *see* Muḥammad Nāsir.
Shāh Gulshan.
Andarjīt D'hūr of Makudar (*stylist*) .. 724
Andarphan Siyātkūtī (*stylist*) .. 721 (2)
St. Andrew .. 666
Anūshirwān .. 86 (1)
Anwar 'Alī, Yās (p.) .. 60 (23)
Anwarū'd-Dīn Khān, Nawwāb (d.
1162/1749) .. 61 (7), 449
Anwarī, Anbadu'd-Dīn 'Alī (p., d.
540-587/1145-1191) 57 (222), 193, 516
Āq-Malik Sabzawārī, Shāhī (p.) .. 57 (2139)
Āqā Bābā Hamadānī, Giyāhī (p.) .. 57 (722)
— Jawād Shīrāzī, Ḥajīb (p.) .. 61 (25)
— Malik Dawrī Shīrāzī (p.) 326 (188)
— Nabī Shīrāzī, Sukhan (p.) 57 (2281)
— Zamīn Wādīlī Ishāhānī (p.) .. 57 (2436)
Āqā'ī, Nīrmatu'l-lah Shūshtārī (p.,
d. 1151/1738) .. 98 (19)
Āqāf, Sharafu'd-Dīn 'Alī Qumī,
Wafā (p.) .. 57 (2440)
Aqdas Mashhadī, Aqdasī (p.) 323 (6)
Aqdas, S. Rida b. S. Nūrī'd-Dīn
Shūshtārī (p., d. 1194/1780) .. 98 (2)
'Aqīl Khān Rāzī, *see* 'Alī 'Askarī b.
Muḥammad Taqī.
Aqsarā'ī (*med.*, d. ca. 800/1397) .. 602
Ibn al-'Arabī, *see* Muḥammad b.
'Alī b. Muḥammad.
'Arīfū'd-Dīn b. Muḥammad Burhān-
pūrī, Rannaq (p.) .. 61 (52)
Aristotle .. 86 (2), 511, 609
Arjāsp Shāpūr (p.) .. 57 (2179)
— Tīhrānī (*or* Rāzī), Ummīdī (p.) .. 323 (82), 326 (674)
Arshad (p.) .. 161
Arshadu'd-Dīn b. Ashraf, Khīyāl
(*stylist*, *see* 1190/1776) .. 161
Arsīlān Beg Sīpūhī (p.) 326 (602)
— Tegin Muḥammad, *see* Qutbu'd-
Dīn Muḥammad, Khwārizmshāh.
'Arūfī (p., early) .. 516
— *see* Sayfī Bukhārī.
Arūf, *see* Shīrājū'd-Dīn 'Alī Khān.
Asad 'Alī Beg Mīr-shikār 619 (5)
Asad Jurjānī, Fakhrū'd-Dīn (p.) .. 57 (550)
Asadu'l-lah Balgrāmī, Fard (p.) .. 58 (31)
— Ghālib Dihlawī (p.) 58 (38),
60 (11)
— Ishāhānī, Malūlī (p.) 57 (1298)
— Kaukab (p.) .. 60 (14)

- Asadī Tūsi (p., end V/XI) .. 516
— Tūsi (*lex.*), *see* 'Alī b. Ahmad
Asadī.
Āsafu'd-Daula, Nawwāb of Oudh
(1188-1212/1774-1797) .. 329
Āsafi Harātī, b. Muqīmī'd-Dīn
Nīrmatī'l-lah Qubistānī (p., d. ca.
923/1517) .. 243, 737
Āḡālat Khān (*offic.*, end XI/XVII) .. 5
Asghar, *or* Amjad 'Alī (p., end XII/
XVIII, *or* beg. XIII/XIX) .. 307
'Ashiq, Āqā Muḥammad Ishāhānī
(p., d. 1181/1768) .. 98 (3)
'Ashiq Husayn Karbalā'ī, Zā'ir (p.) .. 61 (68)
Āshnā ('Ināyat Khān) (p.) .. 41
Ashrafu'd-Dīn, Qādī (*suf.*, VIII/
XIV) .. 425
— Hasan b. Nāsir al-'Alawī,
Hasan Ghaznawī (p.) 57 (802)
Āshūb, *see* Muḥammad-Baksh.
Asīlu'd-Dīn Rāhānī (p.) 57 (1938)
Asfī (?) *see* Asfī .. 57 (295)
Bā 'Āsim (p., early) .. 516
'Āsim b. Qāsim, Khān Dawrān (p.) .. 57 (1137)
Asir, *see* Jalālū'd-Dīn Asir.
Asrī, Mullā Muḥammad (p.) 702 (38)
'Asjadī (p. beg. V/XI) .. 516
'Askarī, Mīr, *see* 'Alī 'Askarī b.
Muḥammad Taqī.
Asrūrī, *see* Yahyā Sibak.
'Atā Bukhārī, Walībī (p.) 57 (2470)
— Husayn Khān (end XII/XVIII) .. 745 (2)
— Tīhrānī, Mīr, Muntahā (p.) .. 57 (1530)
'Atā'u'l-lah Burhānu'd-Dīn Mash-
hadī (p.) .. 326 (160)
— Kashmīrī, Rida'ī (p.) 57 (1932)
— b. Ma'mūd Husaynī, Burhā-
nu'd-Dīn (*stylist*, d. ca. 929/1523) .. 173
Athar, *see* Shafī'a-i-Athar.
Ibn Athīr al-Jazārī (*gram.*, d. 606/
1210) .. 560
Athīru'd-Dīn Marwazī, Futūbī (p.) .. 57 (667)
— Mufaddal b. 'Umar Abbārī
(*philos.*, d. ca. 663/1265) 514 (2)
'Attār, *see* Farīdu'd-Dīn Abū Ḥamid
Muḥammad.
Aubadu'd-Dīn 'Alī Anwarī (p., d.
540-587/1145-1191) 57 (222), 193, 516
— Gurgānī (p.) .. 57 (730)
— Marāgha'ī (p.) .. 322 (20)
Aubādī Ishāhānī, *see* Raknu'd-Dīn
Aubādī.
Aujadī, *see* Aubādī Muntawfī (p.) .. 57 (320)
Aulād 'Alī b. Ghulām Imām, Dhakā
(p.) .. 60 (8)
Aurangzīb (1069-1119/1659-1707)
6, 7, 31, 32, 51, 88, 93, 94, 109.

- 117, 123, 144, 145, 148, 150, 159,
162, 211, 275, 277, 281, 294, 318,
337, 377, 461, 520, 560, 599, 600,
619 (7), 697, 698, 699, 700
Avicenna, *see* Abū 'Alī b. Sīnā.
Awāreha, Maqūd Beg (p.) 57 (1313)
'Awfī, *see* Nūru'd-Dīn Muḥammad
Awai, Abū 'Abdī'l-lah Muḥammad
(p.) 57 (28)
'Aynu'l-'irfān (or 'Aynu'l-'urafā',
Abū'l-Barakat) 'Isā Jundu'l-lah
(suf.) 446
'Aynu'l-Mulk, Hāṭī (suf., desc. of
'A. Q. Jilānī) 411 (3)
— Shīrāzī, Dawā'ī (med., d. 1003/
1395) 592
'Aynu'l-quḍāt Haradānī, *see* 'Ab-
du'l-lah Miṣnājī.
'Ayshī Isfahānī, Muḥammad Rīdā
(p., ca. 1206/1791) 98 (4)
— Tāhir (p., XI/XVII) 271
Azād, *see* Ghulām 'Alī Balgrāmī.
A'zam, *see* Muḥammad Ghāth
Khān.
— Shāh (pr., d. 1118/1707) 159 (5)
Azīdī (p., early) 516
'Azzām d-Daula Walā Jāh, Nawwāb
(d. 1231/1816) 61 (58), 166 (2)
'Azīz Hasan (H. M. Azees Hassan) 100
— Kūka, Shamsu'd-Dīn Khān-i-
A'zam (p.) 57 (1136)
— b. Muḥammad an-Nasafī (suf.,
d. 661/1263) 414, 415
'Azīzān, 'Alī Rāmīnī (beg., VII/
XIII) 57 (167)
Azraqī, *see* Abū'l-Mahāsīn Zaynu'd-
Dīn.

B

- Bahā Khwāja b. Khwāja 'Arīf
Samarqandī (astron., ur. 1089/
1678) 577 (6)
Bābur, Mu'izzu'd-Dīn Abū'l-Qāsim
(pr., d. 861/1457) 57 (356), 431
— Zahiru'd-Dīn Muḥammad (932-
937/1526-1530) 57 (357), 702 (32)
Ibn Bābūya al-Qumī, *see* Muḥam-
mad b. 'Alī.
Badā'ūnī ('Abdu'l-Qādir b. Muḥ-
shāh) (hist., d. ca. 1004/1396) 392
Badī'u'l-Jamāl (princess, end
VIII/XIV) 588
— (heroine of a tale) 115
Badī'u'z-Zamān Bahādur (pr., d.
921/1515) 130 (50)
Badī'ī, *see* Iqtīdā 57 (943)
Badī'ī (lex.) 539
Badī' 'Alī 'Aqīmābādī (comm., ca.
beg. XIII/XIX) 727
Badī'ī-Chāchī, *see* Badru'd-Dīn
Muḥammad Chāchī.
Badru'd-Dīn, a khalīfa of Ahmad
Sachīndī (XI/XVII) 82

- Badru'd-Dīn Hilālī Astrābādī
(p., d. ca. 939/1533) 57 (860),
(175 ?), 250, 702 (26)
— Maḥmūd Khujandī (p.) 71 (2)
— (Fakhru'd-Dīn) Muḥammad
Chāchī (p., d. ca. 746/1346)
57 (374), 226
— Muḥammad Dimishqī (theol., d.
769/1367) 652
— Rāzī, Amīr, Qawwāmī (p.)
57 (1831)
— b. Sharafu'd-Dīn Anṣārī (suf.,
d. 788/1386) 78 (22)
— Thānī (suf., d. 949/1543) 78 (26)
Bahā'u'd-Dīn Ahmad, Sulṭān
Walad (suf., d. 712/1313) 417
— b. 'Alī'd-Dīn (suf., d. 1038/
1628),
— Ibrāhīm al-Anṣārī al-Qādirī al-
Chishtī (suf., beg. X/XVI) 434, 435
— Maḥmūd b. Ibrāhīm (suf.) 435
— Muḥammad b. Husayn al-
'Amīlī, Bahā'ī (suf., d. ca. 1030/
1621) 57 (387), 462 (10), 674 (2)
— Muḥammad Naqshband (suf.,
d. 791/1389) 426
— Nadīmū'l-lah (offic.) 685
— Samarqandī, Shīrī (p.) 57 (1955)
— Zakariyā Multānī (suf., d. 665/
1266) 57 (384), 71 (3)
— Zanjanī, Bahā'ī (p.) 57 (378)
Bahādur Shāh (of Gujrat) (932-
943/1526-1537) 231
— Timurīde (1119-1124/1707-
1712) 226, 292 (8), 477
— Khān, Sayyid (XI/XVII) 145 (6)
Bahā'ī, *see* Bahā'u'd-Dīn Muḥam-
mad b. Husayn.
Bahbūd Sīstānī, *see* Qāsimī Khāfī
57 (1820)
Bahfūl (p., X/XVI) 206
— (another) 206
Bahman 86 (2)
Bahmū'l-ma'ānī, *see* Lāmī'ī Gurgānī
57 (1188)
Bahrām Mīrzā (pr., X/XVI) 3
— Mīr, Talpur (pr.) 303
— Saqqā (p.) 326 (548)
Bahrāmī (p., beg. V/XI) 516
Bahrawar Bānū (heroine of a tale) 107
Bajār, Mīr, Talpur (pr.) 303
Bakhshish Husayn b. Ahmad Hu-
sayn, Walashatī (p.) 60 (21)
Bakhtāwar Khān, *see* 'Abdu'r-
Rahmān.
Abū Bakr (khalīf, 11-13/632-634)
10, 396
— (Timurīde pr., 865-884/1460-
1470) 572
— Faḍl Bukhārī (div.) 65 (1)
— Muḥammad 'Alī Ghaznawī (p.)
57 (1939)

Abū Bakr Muhammad b. Zakariyā ar-Rāzī (<i>philos.</i> , d. ca. 320/932) 646 (1)	
— Qurayshī Sind'ī (<i>suf.</i>) ..	84
— Taybādī, Zaynū'd-Dīn (<i>p.</i>) ..	57 (2581)
Bālāprashād, son of Chandūlā'ī ..	582
Banda Hasan Khān Lak'īnawī, Qamar (<i>p.</i>) ..	61 (47)
Banī Isrā'īl , see Muhammad Amīn.	
— Nī'matū'l-lah (<i>stylist</i>) 717 (1)	
Banzwālī Dās, or Wall, or Wall-rām (<i>p.</i> , XI/XVII) ..	270, 462 (27)
Abū'l-Baqā' Harawī, Baqā'ī (<i>p.</i>) ..	57 (400)
Bāqī bī'l-lah (<i>suf.</i>) ..	462 (5)
Bāqir , see Fāḍil, Muḥammad 57 (523)	
— 'Alawī (<i>stylist</i>) ..	143
— Husayn, see Rā'iq, Ghulām Mūsā Rida ..	61 (49)
— Natanzī (<i>p.</i>) ..	322 (11)
Abū'l-Barakāt b. 'Abdū'l-Majīd Lāhūrī, Munir (<i>stylist</i> , XI/XVII) ..	58 (71), 144
— Mawarā'an-nahrī, Firāqī (<i>p.</i>) ..	326 (214)
Barakatu'l-lah Balgrāmī, Mahāḥīn (<i>p.</i>) ..	58 (58)
— b. Uways Balgrāmī, 'Ishqī (<i>p.</i>) ..	58 (50)
Barān Nat'h Multānī (<i>stylist</i>) ..	725
Barkhūrdār Beg Nānī, Maṣṣūr (<i>p.</i>) ..	57 (1308)
Basit-ʿAlī, Shāh, Qalandar Allāh-ʿAbādī (<i>suf.</i> , d. 1196/1782) ..	83 (11)
Bayānī, see 'Abdū'l-lah b. Muḥammad Marwārid.	
Bayram Beg Sāmī (<i>p.</i>) ..	326 (541)
— Beg Tāy-Sirkānī, Ṣabbī (<i>p.</i>) ..	57 (2273)
Baytāl (<i>hero of a tale</i>) ..	121
Bāyazid II. (880-918/1481-1512) ..	130 (63)
— Bīwarānī, 'Arīf (<i>p.</i> , X/XVI) ..	57 (236)
Bharat ..	692
Bhagū Rishī ..	692
Bhūwa b. Khawāṣṣ Khān (<i>med.</i> , see 918/1513) ..	590
Bidār (<i>p.</i>) ..	161
Bidīl, see 'Abdū'l-Qādir Bidīl.	
Bihār, Muḥammad Salīm Tānī (<i>biogr.</i>) ..	702 (5)
Bihād Beg Dīlātāq (<i>p.</i>) ..	57 (322)
Bikramājī (<i>hero of a tale</i>) ..	121
Bīnā-dīl Jaunpūrī, see Qutbū'd-Dīn Bīnā-dīl.	
Bīnsh, see Murtadā b. Ṣadiq 'Alī.	
Bīrang, Muḥammad Yūsuf (<i>p.</i> , beg. XI/XVII) ..	702 (13)
Bīlāb, Muḥammad Hayāt (<i>p.</i> , middle XIII/XIX) ..	702
W. A. Brooke (ca. 1830) ..	42

Bū 'Alī Qalandar, see Sharafū'd-Dīn.	
Bud'h (<i>suf.</i> , VIII/XIV) ..	464 (4)
Abū'l-Bukhturī (?) ..	617
Bundār Rāzī (<i>p.</i> , d. 491/1010) ..	516
Burhān Chishtī (<i>suf.</i>) ..	473
— Darwish, see 'Alī b. Ibrāhīm.	
Burhānu'd-Dīn Gharīb (<i>suf.</i> , d. 732/1331) ..	424
— b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī Shattārī, Rāz-i-Ilāhī (<i>suf.</i> , d. 1083/1672) ..	448
— Mas'ūd Beg (<i>dic.</i>) ..	65 (1)
— Sāgharch (<i>suf.</i> , VII/XIII) ..	704
— b. Shihābī'd-Dīn 'Abdū'l-lah al-Jānī (or Jāmī) (<i>gram.</i>) ..	557
Burhānu'l-Mulk Bahādūr Mūsawī Nīshāpūrī, Amīn (d. 1151/1738) ..	57 (202)

Busi, Henry, see Buzoo.	
Buzoo, or Henry Busi, S.J., or Uwens (<i>missionary</i> , d. 1667) ..	93
Buzurjmīhr ..	617
Byron, Charles (beg. XIX ?) ..	210

C

Chāchī, see Badrū'd-Dīn Muḥammad.	
Chalabī Beg Fāriḡ Tabrizī (<i>p.</i>) 57 (397)	
Chandarbhān Brahman (<i>stylist</i> , d. ca. 1073/1663) ..	57 (457), 711, 740
Chirāgh-i-Dīhlī, see Naṣīrū'd-Dīn Maḥmūd Aūd'hī.	
Coldcott, Charles Marriot (1832) ..	155
Colebrooke ..	671
Copernicus ..	97

D

Mīr Dād (<i>suf.</i> , VII/XIII ?) ..	261
Dādā Kirmānī, Ghayrī (<i>p.</i>) ..	57 (691)
Dak'hānī Beg, see Dominic Gregory Bantist.	
Dak'hūl Rām (<i>offic.</i> , beg. XII/XVIII) ..	153
Abū Dakrī (1) (<i>vet.</i>) ..	617
Dalpat Rāy (or Sing'h) (<i>anecd.</i> , see 1177/1704) ..	119
Dāmād, Muḥammad Bāqir Ishrāq (<i>p.</i> , d. ca. 1046/1637) ..	57 (956), 705
Dāmīrī Isfahānī (<i>p.</i> , beg. XI/XVII) ..	322 (4)
— Maḥmūd (<i>p.</i>) ..	702 (42)
— Muḥammad Maḥmūd (<i>p.</i>) ..	702 (14)
Dānīsh, Zaynū'l-'Abīdīn Dānīsh-mand Khān b. Ja'far (<i>p.</i> , XI/XVII ?) ..	702 (44)
Dānīshmand Khān 'Alī, see Nūr-ud-Dīn Muḥammad.	
— Muḥammad Bāqir, Hay-rat (<i>p.</i>) ..	57 (845)

- Dāniyāl, son of Akbar (*pr.*, d. 1013/1005) .. 702 (10)
- Daqīqī (*p.*, *co.*, *beg.* V/XI) .. 516
- Dasqaq, Amīnā-i-Yazdī (*p.*, X/XVI) .. 57 (208)
- Dārā Shikūh (*pr.*, d. 1069/1658) .. 57 (1789), 73, 74, 93, 145 (4), 270, 439, 444, 462 (10), 462 (27), 678, 680, 681, 702 (6)
- Dārāb (*Pers. king*) .. 10
- Jūyā (*p.*) .. 57 (1047, 1089)
- Dard, *see* Muhammad Mīr, Dihlawi.
- Darjmal (*stylist*) .. 159 (2)
- Darī Qumī (*p.*) .. 322 (6)
- Darwish Burhān, *see* 'Alī b. Ibrāhīm.
- Muhammad Amnābādī (*mod.*, *co.*, end XI/XVII) .. 600
- Dā'ūd b. Mahmūd ar-Rūmī al-Qaysarī (*auf.*, d. 751/1350) .. 465 (3)
- Daulat-Shāh Samarqandī (*biogr.*, *wr.* 802/1487) .. 49, 57, 702 (21)
- Dawūd, *see* 'Aynū'l-Mulk Shīrāzī.
- Dāwar Bakshah Rūsā (*p.*) .. 326 (461)
- Dawwānī, Jalālū'd-Dīn (*theol.*, d. 907/1502) .. 57 (1004), 323 (82), 403, 574
- Dhāya, *see* Najmū'd-Dīn Rāsī .. 57 (1824)
- Dhākir 'Alī Khān b. Ḥasan 'Alī Akram (*p.*) .. 61 (4)
- Dhānī (*p.*) .. 41
- Dhū'l-Ḥijāh Kalbī Beg (*p.*) .. 57 (1064)
- Dihdār (or Fānī), *see* Muhammad b. Mahmūd.
- Dihqān Bā Tegin (*vet.*) .. 617
- Bukhārī (*vet.*) .. 617
- Shakanī (*vet.*) .. 617
- Dilāwar Khān, Muhammad Na'im Lashīrī, Nurāt (*p.*) .. 58 (79)
- Dīn Dayāl Fathpūrī (*stylist*, *wr.* 1154/1742) .. 714
- Diya'u'd-Dīn Baranī (*hist.*, *wr.* 758/1357) .. 23, 85
- Islām Khān, Walā, Nawwāb (*p.*, d. 1074/1664) .. 271, 272, 326 (680)
- Muhammad (*offic.*, *beg.* X/XVI) .. 574
- Nakhshabī (*auf.*, d. *ca.* 751/1351) .. 105, 423
- Walā, Islām Khān (*p.*, d. 1074/1664) .. 271, 272, 326 (680)
- J. Doewell Shakespeare (*co.* 1837) .. 46
- Dominic Gregory Bantist, Dak'hani Beg (*mod.*, *wr.* 1160/1747) .. 610
- Dorling and Gregory, London (*paper manufacturers*) .. 68
- Dubāj b. Filāshāh b. Rustam b. Dubāj (Ishāqide *pr.* of Daylam, end VII/XIII) .. 483
- Dulip-Sing'h (*mja.*) .. 655
- Ibn Abī'd-Dunyā (*occult.*) .. 662

- Dūpiyāza, Mullā (*parodist*, end X-beg. XI/XVI-XVII) .. 676
- Dūrmish Khān (*offic.*, *beg.* X/XVI) .. 648
- Dūst Muhammad Q'ahk'har Hast-pūrī (?) (1086/1675) .. 193
- Dyānd'hān (*stylist*, *beg.* XIII/XIX) .. 719

E

- N. B. Edmonstrong .. 667
- Euclid .. 565

F

- Faḍā'il Khān (*stylist*) .. 159 (2)
- Abū'l-Faḍā'il 'Abdu'l-lah, *see* 'Aynū'l-Qudāt Hamadānī.
- Fādīl (*stylist*, *wr.* 1069/1659) .. 143
- Khān (*stylist*) .. 159 (2)
- Faḍīlu'd-Dīn Muhammad b. Ishāq b. Muhammad al-Hamawī (*theol.*, *wr.* 937/1531) .. 396
- Abū'l-Faḍl Harawī, 'Uthmān (*p.*) .. 57 (2433)
- b. Mubārak 'Allāmī (*hist.*, d. 1011/1602) .. 26, 106, 131, 132, 134, 135, 136, 137, 162, 696, 712, 744 (2)
- b. Muhammad Tāhīnī, Maasūr (*p.*) .. 57 (1332)
- Faḍl 'Alī Beg Mumtāz (*p.*, XIII/XIX) .. 57 (1518), 315
- Imām b. Muhammad Arshad Khayrābādī (*stylist*, *wr.* *ca.* 1223/1809) .. 718
- Faḍlu'l-lah Ardistānī, Ḥakīm (*p.*) .. 57 (755)
- al-Ḥusaynī (*hist.*, *beg.* VIII/XIV) .. 15
- Jamālī Dihlawi (*p.*) .. 326 (280)
- Khān (*off.*, XII/XVIII) .. 153
- Khwārī, Jamālū'd-Dīn (*p.*) .. 57 (1022)
- Na'im (*p.*) .. 57 (1805)
- b. Rūzbihān b. Faḍlu'l-lah Iṣfahānī (*theol.*, *wr.* 921/1515) .. 65 (8), 350
- Shīrāzī, Sharafū'd-Dīn (*p.*) .. 57 (2193)
- Tabrizī (*mod.*) .. 602
- Wasāfī (*p.*) .. 57 (2499)
- Fadīl (*p.*) .. 322 (11)
- Fahmī (*p.*) .. 41
- Fā'iq, Muhammad (or Ghulam Muhammad ?) (*p.*, middle XIII/XIX) .. 182, 702
- Muhammad Lāhūrī (*p.*, middle XIII/XIX) .. 702 (54)
- Fakhrū'd-Dīn Dihlawi (*theol.*, end XI/XVII) .. 503
- Husayn (*stylist*, *wr.* 1246/1831) .. 165

Fakhrū'd-Dīn Ibrāhīm b. Shahrīyār
Hamadānī, 'Irāqī (*suif.*, d. ca.
688/1289) 57 (945), 322 (9), **418, 755**
— Khalīd b. Rabi' (*p.*) 57 (1121)
— Kirmānī, Mas'ūd (*p.*) 57 (1339)
— Mubārak Shāh Ghaznawī,
Qawwās, or Kamāngar (*lex.*, end
VII/XIII) **516, 517**
— Muḥammad, Ibn Yamin (*p.*)
57 (2521)
— Mustawfī, Faṭḥu'l-lah Qazwīnī
(*p.*) 57 (617)
— Rāzī (*theol.*, d. 600/1210) **460** (7), 496, 612 (3)
Fakhr-Imām Tā'ib Qarshī (*p.*)
326 (627)
Fakhrū's-sādāt, see Rokmū'd-Dīn
Husayn b. 'Alīm.
Fakhrī (*p.*, early) .. 516
Fānī (or Dihdār), see Muḥammad b.
Mahmūd.
Faqīh Dardmand (*p.*) .. 58 (24)
Faqīr, see Shamsu'd-Dīn 'Abbāsī.
— or Faqīru'l-lah (*mus.*, *ur.* 1076/
1666) .. **639**
— 'Abdu'l-lah Shūshṭarī (*p.*, d.
1173/1760) .. 98 (5)
Faqīru'l-lah Lāhūrī, Āfarīn (*p.*, d.
1154/1741) .. 57 (64), 58 (2), **291, 293**
Abū'l-Faraj Bāz-dār (*vet.*) .. 617
— Būnī (*p.*, d. ca. 492/1099) **57** (572), **189**
Faraju'l-lah Shūshṭarī (*p.*) 322 (17)
Farangī Khān, see Muḥammad
Zamān.
Farrukhūdī, 'Abdu'l-lah (*p.*) 57 (22)
Farrasī (Frāsū) (*p.*, *ur.* ca. 1857) .. **317**
Farībī Isfahānī, see Zamānū-i-
Zarkash .. 57 (2567)
Farīd Khurāsānī, 'Azīzu'd-Dīn (*p.*)
57 (345)
Farīdu'd-Dīn Ahmad Izadyār Kāfī,
Farīd (*p.*) .. 57 (585)
— 'Attār, see Farīdu'd-Dīn Abū
Ḥamid Muḥammad.
— b. Bāyazīd b. Pīr Bud'han
(*suif.*, d. 987/1579) .. 78 (27)
— Ganj-i-shakar, see Farīdu'd-
Dīn Mas'ūd Ajūd'hānī.
— Abū Ḥamid Muḥammad b. Abī
Bakr Ibrāhīm Nishāpūrī, 'Attār
(d. 618-627/1221-1230) 57 (314),
63, 204-206, 426, 462 (11),
674 (8, 14)
— Mas'ūd Ajūd'hānī, Ganj-i-sha-
kar (*suif.*, d. ca. 664/1266) 71 (5),
72, 413, 460 (5), **468** (2)
— Sābiq (*p.*) .. 320 (494)
Farīdūn Sābiq .. 57 (1932)
Farrukh-siyar (1124-1131/1713-1719)
35, 294, 609
Farrukh Yasār, Shīrwān Shāh (867-
906/1462-1509) .. 130 (59, 62)

Farrukhī (*p.*, d. ca. 429/1038) .. 516
Farzand 'Alī of Monghyr (*hist.*,
XIII/XIX) .. **40**
Faṣḥāyat Khān Rādī, Kashmīrī (*p.*)
326 (437)
Faṣḥa Bīnīsh Kashmīrī (*p.*) 326 (154)
Faṣīhu'd-Dīn Anṣārī, Faṣīhī (*p.*, d.
1046/1637) .. 702 (15)
— Sāṭub (*p.*) .. 57 (2016)
Faṣīhī (*p.*) .. 41
— Faṣīhu'd-Dīn Anṣārī (*p.*, d.
1046/1637) .. 702 (15)
— Harawī (*p.*) 322 (19)
Abū'l-Faṭḥ b. 'Abdī'r-Razzāq
Gilanī (d. 997/1588-1589) .. 497
— Dawā'ī (*p.*) 326 (184)
— Gunābādī, Faṭḥ (*p.*) 57 (621)
— Husaynī (*theol.*) .. **386**
— Husaynī (*suif.*, X/XVI) .. 386
— Mahmūd (*pr.*), see Mahmūd.
— b. al-Makhdūm al-Husaynī
(*philos.*, X/XVI) .. **513**
— Sastānī (*p.*) 57 (2246)
Faṭḥ 'Alī Khān Talpur (*pr.*, d. 1891) 303
Faṭḥu'l-lah b. Mīrās Mahdī, Jināb
(*p.*) 57 (1038)
— b. Shukrī'l-lah Kāshānī (*theol.*,
d. ca. 978/1571) .. **372**
Faṭḥ Muḥammad b. 'Isā Jundī'l-
lah (*suif.*, XI/XVII) .. 446, (463, 1)
— b. 'Aynī'l-'urafā' (446),
463 (1)
— Qalandar Lahīrpūrī, Shāh (*suif.*,
d. 1118/1706) .. 83 (9)
Faṭḥī (Ardistānī) (*p.*) 322 (12)
Fāṣima (wife of 'Alī) 311 (4), 309, 377
Fattāḥī, see Yahyā Fattāḥī.
Abū'l-Fawāris Fīṭāwardī (*vet.*) .. 617
Abū'l-Fayḍ b. Mubārak Nāgūrī,
Fayḍī (*p.*, d. 1004/1595) 179 (5),
257, 322 (18), **460** (6), 688
Fayḍī, or Fayyādī, see Abū'l-Fayḍ
b. Mubārak.
Abū'l-Fayyādī Ghulām Rashīd
Arshad b. Muḥammad Rashīd
Muṣṭafā 'Uthmānī Jaupūrī (*suif.*,
d. after 1147/1735) .. 80
Fayyādī, or Fayḍī, see Abū'l-Fayḍ
b. Mubārak.
Fighānī Shīrāzī, Bābā, Sakakāfī (*p.*,
d. ca. 925/1519) .. **242, 322** (22)
Fikrat (?) (*astrol.*, *ur.* 816/1413) .. **645**
Firdausī Tūsī (*p.*) 57 (653), 185, 516
Firishṭa (Muḥammad Qāsim Hindī-
shāh 'Astrābādī) (*hist.*, beg. XI/
XVII) .. 516
Fīrūz Khiljī, Jalālū'd-Dīn (*pr.*, 689-
695/1290-1296) .. 23
Fīrūz Shāh III (752-790/1351-1385)
23, 85
Fītrat (Mūsawī), see Mu'izzu'd-Dīn
Muḥammad.

Fitrat Ways Beg (*anecd.*, *ser.* 1039/1030) .. 707

G

- Galen .. 617, 675 (4)
 Ganj-i-shakar, *see* Faridu'd-Din Mas'ud.
 Gapi Shirka'i, *see* Qurb'i Fattah (p.) 57 (1847)
 Gardener, Colonel .. 165
 Ghasanfar Marwi, Shabri (Rahib) (p.) 57 (1858)
 Ghatari, Ahmad (p.) 57 (102)
Ghaliib, *see* Muhammad Asadu'l-lah Khan.
 — Khan (*off.*, XII/XVIII) .. 153
 Ghani Kashmiri, Muhammad Tahir Ushnati (p., d. 1079/1669) 41, 57 (690), 58 (39), 322 (18)
Gharib, Ghariba, Gharib, Ghariban (p., *ser.* 1183/1770) .. 300
 — *see* Nasiru'd-Din Ahmad Kashmiri.
 — Mirza (Timoride, *end* IX/XV) 247
 Gharibi Harawi, *see* Majlisi 57 (1271)
 Ghayyari, *see* Ma'ani .. 57 (1215)
 Ghazali, *see* Muhammad b. Muhammad.
 Ghazali, Ahmad, *see* Ahmad b. Muhammad.
 Ghaziyu'd-Din Haydar, or Shah Zamān (*anecd.*, 1229-1243/1814-1827) .. 40, 506
 Ghaznawi, *see* 'Imadi Ghaznawi 57 (935)
 Ghijduwani, 'Abdu'l-Khaliq 57 (19)
 Ibn Ghiyath, *see* Kamal-i-Ghiyath 57 (1067)
Ghiyathu'd-Din (of Malwa) 880-906/1475-1500) 130 (52)
 — 'Ali b. 'Ali Amirān (Husayni Isfahani) (*mathem.*, *ser.* 890/1485) 572
 — Amir Kirwand (*hist.*) 57 (1175)
 — Balban (*pr.*, 664-686/1265-1287) 23
 — Balkhi, Himmati (p.) 57 (864)
 — Mansur Harandi (p.) 57 (1306)
 — Mansur, Fikrat (p.) 57 (644)
 — Muhammad (*off.*, d. 736/1336) 228 (1)
 — Muhammad Dihdar Tarkhan (*off.*, *end* IX/XV) 130 (14)
 — Muhammad Isfahani .. 138
 — Muhammad, Khayal (p., XII/XVIII) 57 (1162), 702 (48)
 — Muhammad, Sayyid (*off.*, *end* IX/XV) 130 (18)
 Ghiyath-i-Halwa'i (p.) 322 (22)
 Ghubari, *see* Ghayyari (Qasim) 57 (693)
 Ghulam 'Abdu'l-Qadir, Shamsu'd-Daula Ibtisam Jang, Shams (*sty. list.*, *ser.* 1258/1842) .. 61 (58), 166 (2)

- Ghulam Ahmad b. Asadi'd-Din, Ahmadi .. 61 (1)
Ghulam 'Ali (*gram.*, *end* XI/XVII) 560
 — (*med.*). Cf. Ghulam Imam b. Banda 'Ali Khan .. 604
 — Khan Husayni Wasiti Balgrami, Azad (p., *biogr.*, d. 1200/1786) 58, 59, 60 (8), 291, 304
 — Khan Talpur (*pr.*, d. 1811) 303
 — Dastgir Ghiyath, La'iq (p.) 61 (32)
 — Hakim b. Qutbi'd-Din Ahmad b. 'Abu'l-Fayd Dihlawi (*theol.*, *end* XII/XVIII) .. 401
 — Hamadani Mashafi (p., d. 1243/1828) .. 702
 — Hasan, Masin (p.) .. 58 (64)
 — Hasan b. Ghulam Husayn b. 'Azizi'l-lah Ratanah'i (*biogr.*, *ser.* 1191/1777) .. 62
Ghulam Husayn (or Abdu'l-Qasim) b. Fati-Muhammad al-Karbala'i Jaunpuri (*mathem.*, *ser.* 1249/1833) 580
 — Heshimi Burhanpuri, Imdad (p.) .. 58 (49)
 — b. Hidayat 'Ali Khan Tabataba'i (*hist.*, *end* XII/XVIII) 37
 — Khan Zamān Khan (*sup.*) 84
 — Tahsin (p.) 326 (624)
Ghulam Imam (*theol.*) 353
 — (*theol.*) 672 (3)
 — b. Banda 'Ali Khan (*med.*, *beg.* XII/XVIII) .. 602
Ghulam Muhammad b. Allahyar al-Muridi al-Amrohawi (*gram.*, 1098/1687) .. 560
 — Fa'iq (p., middle XIII/XIX) 702
 — Ra'iq, Haft-Qalami (*biogr.*, *ser.* *ca.* 1228/1813) 86
Ghulam Muhyi'd-Din, Baqarat (p.) 61 (14)
 — b. Sa'di'd-Din, Sha'ir (p.) 61 (57)
 — b. Ahmad Qadiri, Sha'iq (p.) 61 (50), 355
 — Murtada, Surfiri (p., *beg.* XIII/XIX) 311
 — Musa Ridā, Ra'iq (p.) 61 (49)
 — Mustafa Shahjiw (1224/1809) .. 191
 — Nahi Balgrami, Muhibb (p.) 58 (69)
 — Naqi b. Muhammad Fath 'Ali Balgrami Shabiri (*biogr.*, *ser.* 1290/1882) 84
 — Nagri'd-Din Sa'di Balgrami (XIII/XIX) .. 84
 — Qadir Khan (*off.*, *ca.* 1036/1627) 236
 — Qadir b. Ghulam Husayn Khan, Aghar (p.) .. 61 (11)

- Ghulām** Rashīd Jaunpūrī, *see* Abū'l-Fayyād Ghulām Rashīd
- Shāh (beg. XIX ?) 219
- Sharafī'd-Dīn b. Imāmī'd-Dīn Qādirī Rashīdī Fayyādī (*biogr.*, *er.* 1147/1735) 80
- Zaynī'l-'Abidīn (*hist.*, *er.* 1285 1569) 45
- Ghurbatī, Muḥammad Jān Muqarrab Khān (p., XI/XVII ?) 702 (41)
- Ghāfīdīrāz, Muḥammad b. Yūsuf Ḥusaynī (*aut.*, d. 825/1422) 57 (1413)
- Gopal, son of Śrī Govind (*transl.*, *ser.*, *er.* 1097/1686) 682
- Gul**, 'Alī Gul Astrābādī (p.) 57 (162)
- Muḥammad b. 'Ināyatī'l-Jah of Chūnda (*anecd.*, *er.* XI/XVII ?) 117
- Gulā, 'Alī Gulā Shīrāzī (p.) 57 (153)
- Gulandām, *see* Muḥammad Gulandām.
- Gulshan, Shāh, *see* Muḥammad Nāgīr, 'Andallū.
- Gurba, Mullā, *see* Kasrī Kāshī 57 (1191)
- Gūyā, Kāmārā (p.) 57 (1089)

H

- | | | |
|--|--|-----------|
| Habibu'l-lah | <i>Bijāpūrī</i> , <i>Hāmid</i>
(<i>inf.</i> , d. 1041/1631) .. | 84 |
| — Hayy (?) (<i>p.</i>) .. | | 57 (847) |
| — Mudarris (<i>gram.</i>) .. | | 553 |
| Hadhāqat Khān , <i>see</i> Salāmat 'Alī Khān . | | |
| Hadhari , 'Abdu'l-lah <i>Idājī</i> (<i>p.</i>) .. | | 57 (30) |
| Hādī Kamāngar Shūshatārī , <i>Qaw-wās</i> (<i>p.</i>) .. | | 98 (16) |
| — Qalandar Shīrāzī , <i>Sharar</i> (<i>p.</i>) .. | | 57 (2197) |
| Hāfiz (<i>Shīrāzī</i>), <i>see</i> Shamsu'd-Dīn Muḥammad Hāfiz . | | |
| — 'Alī (<i>divine</i> , end IX/XV) .. | | 130 (9) |
| — 'Alī b. Nūrī'd-Dīn Muḥammad Ghuryānī , 'Alī (<i>p.</i>) .. | | 57 (151) |
| — Aubāhī (<i>lex.</i> , <i>or</i> . 936/1530) .. | | 525 |
| Abū Hāfiz Khurāsānī , <i>Bikhabar</i> (<i>p.</i>) .. | | 37 (451) |
| — b. Shāhīn (<i>occult.</i>) .. | | 652 |
| — Sughdī (<i>lex.</i> <i>or</i> <i>p.</i>) .. | | 525 |
| — 'Umar Nasafī , <i>see</i> 'Umar b. Muḥammad Nasafī . | | |
| — 'Umar Suhrawardī , <i>see</i> Sinhā-bu'd-Dīn Abū Hāfiz . | | |
| Ibnu'l-Hajib , <i>see</i> Jamālū'd-Dīn 'Uthmān b. 'Umar . | | |
| Hajjī Khalīl , <i>see</i> Mustafā b. 'Abdī'l-lah . | | |
| Hajjī Shāh Kāshī , <i>Bāqir</i> (<i>p.</i>) .. | | 57 (409) |
| Hākīm , <i>see</i> 'Abdu'l-Hakīm Lahūrī . | | |
| Hākīmu'l-Mulk Jīlānī (<i>mod.</i>) .. | | 613 |
| Hākīm (<i>p.</i> , <i>early</i>) .. | | 516 |
| Hālī , 'Abdu'l-lah Karbālā'ī (<i>p.</i>) .. | | 322 (17) |

- | | |
|--|----------------------|
| Hallāj, Husayn b. Mansūr al-Baydawī (<i>sup.</i> , d. 309/922) | 206, |
| | 240, 464 (3) |
| Halwāʾī, Ghiyāth-i-Kūr (<i>p.</i>) | 57 (702) |
| Hamduʾl-lah b. Abī Bakr b. Hamid Mustawfī Qazwīnī (<i>cosmogr.</i> , d. ca. 750/1349) | 57 (617), 89, 90 |
| Hamgar (<i>p.</i>) | 326 (113) |
| — Fārsī, Majduʾd-Dīn (<i>p.</i>) | 57 (1261) |
| — Haybatuʾl-lah (<i>p.</i>) | 57 (836) |
| Hamid, see Habibūʾl-lah Bijāpurī. | |
| Hamid, see Muhammad Hamiduʾl-lah. | |
| Hamīd b. Fadlīʾl-lah, Darwish-i-Jamālī (<i>sup.</i> , d. ca. 942/1536) | 71 |
| Hamid, Gurmām (<i>p.</i>) | 326 (226) |
| Abū Ḥamid Kirmānī, Avhaduʾd-Dīn (VII/XIII) | 57 (318) |
| Hamīd Qunduzī, Badakhshī (<i>p.</i>) | 57 (358) |
| Hamiduʾd-Dīn b. ʿAbdīʾl-Majīd, Nāṣirīʾl-lah (<i>p.</i>) | 57 (1671) |
| — Muhammad Nāḡūrī (<i>sup.</i>) | 71 (9) |
| — Nāḡūrī, Qādī (<i>sup.</i> , d. 643/1245) | 435, 462 (1) |
| — b. Abī Tayyīb Khān, Wālī (<i>p.</i>) | 61 (64) |
| Hamza (<i>sound</i>) | 377 |
| — Sīkānī, Ghāffī (<i>p.</i>) | 57 (675) |
| Ḥanā-tarāsh Tabrizī, Zamānī (<i>p.</i>) | 57 (2569) |
| Bū Hanifa (<i>p.</i> , early) | 516 |
| Hārī Copal, see Tafta. | |
| Hakaran, son of Matburadās Kanbū Multānī (<i>stylist</i> , <i>nr.</i> ca. 1040/1631) | 141 |
| Hārūn (ar-Rashīd) (170–193/780–809) | 85, 397 |
| Hasan (Imam, d. ca. 50/670) | 309, 377 |
| Abūʾl-Hasan (Qurṭ) Shāh, 1083–1098/1672–1687) | 343 |
| Hasan, Mirzā (XI/XVII) | 158 |
| Abūʾl-Hasan (Tāʾifī) | 8 |
| Hasan ʿAlī (<i>p.</i>) | 322 (12) |
| — Harawī, Rajāʾī (<i>p.</i>) | 57 (1888) |
| — Mirzā Bozurg Shirāzī, Wafā (<i>p.</i>) | 61 (61) |
| Hasan (Abū Naṣr) b. Abī ʿAlī Tabarī (<i>theol.</i>), cf. Radiyyūnʾd-Dīn Abū Naṣr b. Abī ʿAlī | 751 |
| — Arghūn, Sipāhī (<i>p.</i>) | 57 (2263) |
| — ʿAskarī b. Tarāb Chāhātī, Bīnāwā (<i>p.</i>) | 61 (17) |
| Abūʾl-Hasan Bahādur Khān | 822 |
| Hasan Baḡrī (<i>theol.</i> , d. 110/728) | 354 (1) |
| Hasan Beg b. ʿAlī Beg Shāhān-Oghlī, Dhūʾl-Qadar, Unṣī (<i>p.</i>) | 57 (2426), 326 (675) |
| — Dallrī (<i>p.</i>) | 326 (171) |
| — Khākī (<i>p.</i>) | 57 (1118) |
| — Khurāsānī, Sīlāʾī (<i>p.</i>) | 57 (2260) |

- Hasan Beg Khurshīd Sūwājī** (p.) 326 (339)
 — **Maashhadī**, **Rafī** (p.) 326 (339)
 — 57 (1865), 326 (442)
 — **Shāmī**, **Kirānī** (p.) XI
 — **XVII**) 57 (1177), 267
 — **Shukr-oghli Muqīm** (p.) 57 (1538)
 — **Tabrizī**, **‘Ijāl** (p.) 57 (918)
 — **Tabrizī**, **Khurshī** (p.) 57 (1168)
 — **Taklīf**, **‘Itābī** (p.) 57 (968)
 — **Unā** (p.) 57 (2426), 326 (675)
Abū’l-Hasan Bigāna Nishāpūri (p.) 57 (439), 326 (148)
Hasan Chūg’haryāt (philos.) 514 (3)
 — **Dihlawī** (p.) 322 (18)
 — **Ghauthī** (p.) 57 (688)
 — **h. Gul Muhammad** (stylist, XI/XVII) 142
Abū’l-Hasan Humaynī Farāhānī (lexicogr., end XI/XVII) 193
Hasan Isfahānī, **Jalāl**’d-Dīn, **Shāh** (p.) 57 (2259)
 — **Isfahānī**, **Wahīb** (p.) 57 (2459), 322 (4)
Abū’l-Hasan Khān Agahī (p.) 702 (10)
Hasan Khān b. **‘Ashūq** **‘Alī Khān**, **Basmī** (p.) 69 (4)
 — **Zafar**’d-Daula **Zafar Khān** (offic., beg. XI/XVII) 702 (19)
Abū’l-Hasan Kharqānī (suf., d. ca. 425/1034) 479, 486
Hasan Kirmānī, **Ghuyūr** (p.) 57 (718)
Abū’l-Hasan Kiyā Sa‘id Gūshyār (astrol.) 574
Hasan b. **Muhammad ash-Sharaf Rāmī** (stylist, VIII/XIV) 170
 — **Muqarrab Khān** (offic., d. 1056/1647) 702 (41)
 — **Mullā**, **Muṣṣabib** (p.) 57 (1556)
 — **Qādī Astrābādī**, **Amīr**, **Hasanī** (p.) 57 (831)
Abū’l-Hasan Qarshī (med.) 610
Hasan Qazwīnī, **Rafī** (p.) 58 (86)
Abū’l-Hasan b. **Abī’r-Ridā al-‘Alawī al-Muhayyirī** (p.) 483 (2)
 — **Tamannā** (p.) 57 (2356)
 — **Tasallī** (p.) 326 (654)
Hasan Wahīb Isfahānī (p.) 57 (2459), 322 (4)
Hasaniyya (or **Husayna**, or **Husa-nyya**) 397
Hāshim Azīmānī, **Dil** (p.) 57 (505)
 — **Astrābādī**, **Fuzūnī** (p.) 57 (668)
 — **Hamadānī**, **Ihyā** (p.) 57 (914)
 — **Kishmī** (**Kashmīrī** ?) (suf., XI/XVII) 82
 — **Muhtaram**, **Mīr** (p.) 57 (1477)
Hāshimī, **Muhammad Hāshim** (p., beg. IX/XV) 702 (56)
Hasrat (p., end XII/XVIII) 645
Ḥatīf Isfahānī, **Aḥmad** (p., d. 1198/1784) 98 (7)
Ḥatīf, see **‘Abdu’l-Jah Jāmī**.
Ḥāsim-i-Tāī (hero of a tale) 114, 710
Haydar **‘Alī Isfahānī**, **Fā’id** (p.) 326 (201)
 — **Beg Shīrāzī** (p.) 326 (595)
 — **Ghāziyyū**’d-Dīn, **Nawwāb** (1220-1243/1814-1827) 255
 — **Isfahānī**, **Dhīlī** (p.) 57 (504)
 — **Mu‘ammāl**, **Rafī**, **Kāshānī** (p.) 57 (895, 1096, 1877), 326 (449)
 — **Muhammad** (pr., end IX/XV) 130 (50)
 — **h. Nūrī**’l-**Hasan Balgrāmī**, **Amīr** 60 (2)
 — **Shikrī** (p.) 57 (2231), 326 (594)
 — **Tajrīd** (p.) 326 (636)
 — **Tūnī Khisālī** (p.) 57 (1101), 326 (334)
Hayrān Qāmī, see **Asīrī** 57 (288)
Hayrat (biogr.) 294
Ḥazīn, see **Muhammad** **‘Alī** b. **Abī Talīb Jīlānī**.
Ibn Ḥazm, **‘Alī** b. **Aḥmad** b. **Ḥazm** (theol., d. 456/1064) 652
Ḥidāyat’l-Jah **Qādirī Rashīdī** **Fayyāzī** **Minyārī** (suf., XI/XVII) 80
Hijrī Rāzī (X/XVI) 57 (111)
Hilālī (stylist, or p., d. ca. 939/1533 ?) 175
 — see **Badr**’d-Dīn **Hilālī**.
Ḥimmat Khān, see **‘Alā** b. **Islām Khān Badakhshī** 109
Hippocrates 612 (2), 617
Hir (heroine of a tale) 118, 291, 314
Hirālāl **‘Azīmābādī**, **Damīr** (p.) 60 (6)
Ibn Ḥisām **Harawī**, **Jalāl**’d-Dīn (p.) 57 (1005)
Hishmat Jang, **Hishmat** (off.) 61 (28)
Ḥiznī Isfahānī, **Taqiyyū**’d-Dīn **Muhammad** (p.) 322 (4)
Houten, **Rev. H.**, **S.J.** 93
Humām al-Fārsī, see **Mahmūd** b. **Aḥmad**.
Humāyūn (Timuride, 937-963/1530-1556) 57 (865, 1090), 71, 135, 320, 591
Husayn, **Imām** (d. 61/681) 313, 369, 377, 378
 — (**Abū’l-Ghāzī**) (872-912/1469-1506) 57 (894), 130, 241
 — (**Safawī**, 1105-1135/1694-1722) 287
 — **Amīr**, **Jalāl**, **Tufaylī** (p.) 57 (2397)
 — (**Nigām Shāh** ?) 264 (3)
 — (**Abū** **‘Abdu’l-Jah**) b. **Aḥmad az-Zanzanī** (lex., d. 486/1093) 532
 — **‘Alī Jaunpūrī** (contt., na. beg. XIII/XIX) 727
 — **‘Alī Khān**, **Amīr**’l-**umara**’ (off., d. 1132/1720) 153
 — **h. ‘Alī**, **Mu‘ammāl**’l-**Maik** (p.) 57 (1400)

Husayn b. 'Alī Rāzī (<i>theol.</i>)	397
— b. 'Alī al-Wā'iz al-Kāshifī (<i>theol.</i> , d. 910/1505)	373, 748
— i. Bayqarā, see Husayn Abū'l-Ghāzī.	
— Beg Shīrāzī, Lādhadhātī (<i>p.</i>)	57 (1198)
— b. Burhān (961-972/1553-1565)	264 (3)
— b. Fārisī (<i>astrolog.</i>)	574
— b. Hasan Khwārizmī, Kamāl-ud-Dīn (<i>comitt.</i> , d. ca. 845/1442)	208, 211
— al-Hasanī al-Khwārizmī, Husaynī (<i>suf.</i> , d. 956/1549)	433
— b. Haydar 'Alī al-Mūsawī an-Nisābūrī al-Kantūrī (<i>polit.</i> , <i>wr.</i> 1233/1818)	670
— (Abū'l-Faḥl) b. Ibrāhīm b. Muḥammad at-Tiflīsī (<i>occult.</i> , end VI/XII)	641
— Imtiyāz Khān Isfahānī, Khālīs (<i>p.</i>)	57 (1129), 58 (55), 326 (327)
— Isfahānī, Rafīq (<i>p.</i>)	98 (17)
— b. Jalāl-ud-Dīn Manṣūr, Marwī (<i>p.</i>)	57 (1319)
— Jarrāb	606 (2)
— Karbalā'ī Harātī, Qudsī (<i>p.</i>)	57 (1844)
— Kāshānī, Muzaḥfar (<i>p.</i>)	57 (1582)
— Khurāsānī, Shihūdī (<i>p.</i>)	57 (2243)
— Kufī (<i>p.</i>)	57 (1181)
— Mushhadī, Thanā'ī (<i>p.</i> , d. ca. 996/1588)	57 (2389), 254, 255, 312 (1)
— Māzandarānī, Ashūb (<i>p.</i>)	57 (277), 323 (11)
— Mirzā b. Muṣṣūr b. Bayqarā, Husaynī, see Husayn, Abū'l-Ghāzī.	
— Mirzā, Muzaḥfar	57 (1583)
— Mu'ammā'ī Nishāpūrī, Shāfi'ā (<i>p.</i>)	57 (2132)
— b. Muḥammad Husaynī Nishāpūrī (<i>p.</i> , d. 904/1499)	184
— Muḥyī'd-Dīn b. Muḥammad Yūsuf Khān, Mast (<i>p.</i>)	61 (33)
— b. Mu'īn'd-Dīn Maybūdī, Manṭiqī (<i>philos.</i> , d. 910/1505)	494
— Nāḥī (<i>p.</i>)	57 (1611)
— Natanzi, Zīnatī (<i>p.</i>)	57 (2587)
— Nawras Damāwandī (<i>p.</i>)	322 (9)
— Nishāpūrī, Jalāl-ud-Dīn (<i>p.</i>)	57 (1006)
— Qādirī b. 'Abdī'l-Qādir Nīlūrī, Muḥrim (<i>p.</i>)	61 (36)
— Qazwīnī, Muḥli'ī (<i>p.</i>)	57 (1579)
— Qudsī (<i>p.</i>)	326 (433)
— Sayyid (<i>suf.</i>)	261
— Shahrīyā Kirmanī Najm-ud-Dīn (<i>p.</i>)	57 (1621)
— Shīrāzī, Shuhratī (<i>p.</i>)	57 (2242), 58 (112)

Husayn Turbatī, Ufatī (<i>p.</i>)	57 (2414)
— Wafā'ī (<i>lex.</i>)	525
— Wā'iz al-Kāshifī (<i>theol.</i> , d. 910/1505)	373, 748
— Yazdī, Mu'min (<i>p.</i>)	57 (1816)
Husayna, see Hasanīyya.	
Husaynī , see Husayn al-Hasanī al-Khwārizmī.	
— Pishāwarī (<i>p.</i> , <i>wr.</i> ca. 1009/1601)	261
— Sādāt, see Rukn-ud-Dīn Husayn b. 'Alīm.	
Husanīyya, see Hasanīyya.	

I

'Ibād-ud-Dīn Iḥmā' ash-sharī (<i>occult.</i>)	657
Ibrāhīm 'Adīl-shāh, 987-1035/1579-1626)	264, 702 (13)
— Ad'ham (<i>p.</i>)	143
— Amīnī, Amīr Sultān (d. 941/1534-1535)	57 (209)
— Amīnī Yazdī (<i>p.</i>)	326 (56)
— Azhar (<i>p.</i>)	57 (334)
— b. Fadl-ud-Dīn Isfahānī, Sālik (<i>p.</i>)	57 (2057)
— Mirzā Shāfi'ī, Jahī	57 (997), 326 (270)
— b. Shāh Husayn Isfahānī (<i>lex.</i> , <i>offic.</i> , beg. X/XVI)	525
— Shīrāzī, Tasallī (<i>p.</i>)	57 (2377)
— Thāḥā'ī, Qādī (<i>comitt.</i> , ca. beg. XII/XVIII)	203
— b. Waliyyī'l-lah Astrābādī (<i>theol.</i> , <i>wr.</i> ca. 958/1551)	397
— Zamīn-Dawārī, Wafā'ī (<i>p.</i>)	57 (2442)
'Ibratī 'Azīmābādī, Wazīr 'Alī (<i>biogr.</i> , XIII/XIX)	60, 246, 259, 314
Al-Idāji, see 'Abd-ud-Dīn Yaḥyā	57 (30)
Idrīs (<i>prophet</i>)	633
Idrīsī, see Abū Sa'īd 'Abd-ur-Rahmān b. Muḥammad.	
Iḥsān-ud-Dīn, Mumtāz (<i>p.</i>)	315
Iktiyāru'd-Dīn Hasan (<i>dimas.</i> , end IX/XV)	130 (6)
— Husaynī Harātī (<i>theol.</i> , d. ca. 928/1522)	357, 495
Iḥādād (<i>theol.</i>)	400
— Shāh (<i>suf.</i> , ca. VIII/XIV)	464 (4)
— Ahmadābādī (<i>suf.</i> , VIII/XIV)	464 (4)
— Faydī (<i>p.</i>)	326 (211)
Ihāhī , Mīr (<i>p.</i>)	41
— Sadīd-ud-Dīn Muḥammad (<i>p.</i>)	57 (1981)
Iḥāqī (Muḥammad b. 'Alī) (<i>med.</i> , V/XI)	610
Iḥṣāf Khān, Muḥammad, Tāhīr (<i>p.</i>)	58 (116)
Iltatmish, Shams-ud-Dīn (807-833/1210-1236)	104

- Imād** (p.) .. 65 (5)
 — **Jabīdī** (Junaydī ?) (*suif.*, VIII/
 XIV) .. 404 (4)
 — **Mullā**, (*astron.*) .. 573
Imādu'd-Daula **Tahīr Khān**, Wa-
 hīd (p., d. ca. 1120/1700) 702 (37)
Imādu'd-Dīn 'Alī Sharīf Anstrā-
 bādī (*theol.*, X/XVI) .. 340
 — **Kirmānī**, or 'Imād-Faqīh (p.)
 .. 57 (929)
 — **Mahmūd** b. **Hujjati'l-lah** Sa'd-
 āhādī, see **Āghā** .. 57 (82)
 — **Mahmūd** b. **Muhammad Gilānī**,
 or **Khwāja-i Jahān**, or **Mahmūd-
 i-Gāwān** (*stylist*, d. 886/1481) .. 128
 — **Mahmūd Shīrāzī** (*med.*, beg.
 X/XI) .. 599, 610
Imāmu'd-Dīn **Abū'l-Qāsim Rāfi'i**
 (p.) .. 57 (1873)
 — **Sukhan** (p.) .. 326 (609)
Imām Qulī **Beg Fuzūlī** (p.) 57 (665)
 — **Hishmat** (p.) .. 57 (873)
 — **Khān**, **Afsurda** (p.) 702 (45)
 — **Rāzī**, **Wārasta** (p.) 57 (2488)
 — **Wahshat** (p.) 57 (2458)
 — **Ināyat Khān** **Muham-
 mad Tahīr**, **Ashnā** (p.) 57 (271),
 58 (14), 322 (9), 326 (82)
Ināyatu'l-lah **Bidil** (p.) 326 (147)
 — **Kanbū** (*anecd.*, d. 1082/1671) .. 107
 — **Shīrāzī**, **Fursā** (p.) .. 57 (659)
Inshā, **Inshā'at-lah Khān** (p.,
 middle XIII/XIX) .. 702
Inwān, or **Chalabi** 'Inwān, see
Muhammad Ridā Tabrizī
Iqā Khān, sultan (?), cf. **Abaqā**
Khān .. 702 (22)
Irādat Khān, see **Mubāraku'l-lah**
Wādī
Irāqī, see **Fakhru'd-Dīn Ibrāhīm**
Isā b. **Islām Khān** **Bedakshī** (*off.*,
 d. 1092/1681) .. 109
 — **Jundu'l-lah**, 'Aynu'l-'Irān
 (*suif.*, XI/XVII ?) .. 446
 — **Kāshānī**, **Sayyid** (p.) 326 (566)
 — b. **Qāsim** **Sind'hī**, **Maalju'l-
 awliyā'** **Shattārī** (*suif.*, beg. XI/
 XVII) .. 437, (446)
 — b. **Qāsim** **Sarhimī** (*suif.*, beg.
 XI/XVII) (437), 446, 462 (18),
 463 (1)
Isāmū'd-Dīn **Ibrāhīm** b. **Muham-
 mad** b. 'Arabshāh al-'Isfārā'īnī
 (*philos.*, d. 944/1538) .. 513
Ishāq b. 'Alīshāh **Bayyān Khut-
 tānī** (*suif.*, d. 826/1423) .. 704
 — **Arābshāh**, **Safīyyu'd-Dīn** (*suif.*)
 .. 57 (2001)
Abū Ishāq b. **Bashtar** (*occult.*) .. 652
Ishāq b. **Shāghilā** (*theol.* ?) .. 652
Ishārat Khān, **Wādī** (*off.*) 58 (123)
Iskandar **Munshi** (*hist.*, beg. XI/
 XVII) .. 20

- Islām Khān**, see **Diya'u'd-Dīn Islām**
Khān
Isma'il (the **Imām**, d. ca. 133/751) 234
 — I (907-930/1502-1524) 57 (904),
 130 (56), 253 (5), 322 (1), 363, 525
 — **Afandi** 'Asim (p.) .. 57 (279)
 — b. 'Abdī'l-lah ar-Rāmī al-Ma-
 dānī (*suif.*, end XIII/XIX) 469 (1)
 — **Beg Shāmīlū**, **Unsi** (p.)
 .. 57 (2427), 323 (84)
 — **Hamadānī**, **Panāhi** (p.) 57 (1769)
 — (**Zaynu'd-Dīn** **Abū Ibrāhīm**) b.
Humayn b. **Muhammad** b. **Almad**
al-Husaynī **al-Jurjānī** (*med.*, wr.
 504/1111) .. 585, 610
 — **Ishāhānī**, **Imā** (p.) 57 (926),
 328 (259)
 — **Kāshif** (p.) .. 57 (1096)
 — b. **Mahmūd** **Sind'hī** **Shattārī**
Qādīrī **Borhānpūrī** (*suif.*, wr. 1637/
 1628) .. 437
 — **Mīr**, **Munshi** (p.) .. 57 (1826)
 — b. **Nizāmī** **Mulk** **Abarqūhī** (*oc-
 cult.*, wr. 763/1362) .. 642
 — **Shīrāzī**, **Munshi** (p.) 57 (1529)
 — **Zā'ir** **Dārughānī** (p.) 57 (2556)
Ismatu'l-lah **Bukhārī** (p., d. 829/
 1426) .. 702 (506)
Istighnā (p.) .. 41
Istighnā'ī, **Nasr** **Nishāpūrī** (p.)
 .. 57 (1869)
I'tidād Jang, see **Ghulam** 'Abdū'l-
Qādir
I'timād Khān (*stylist*) .. 159 (2)
I'timādu'd-Daula (*off.*, d. 1031/
 1622) .. 131
 — see **Muhammad Sharīf Tihānī**
 .. 57 (1461)
 — **Qamaru'd-Dīn Khān**, **Nawwāb**
 (XII/XVIII) .. 156
I'tisāmu'd-Dīn b. **Tājī** **d-Dīn** **Pājnū-
 rī** (or **Tājipūrī**) (*traveller*, ca. 1206/
 1762) .. 96
Iwāl Rāy, **Masarrat** (*compt.*, beg.
 XIII/XIX) .. 255, 312
Izādakhsh **Rasā** of **Agra** (p.) 57 (1896)
Izmatu'l-lah b. **Lotfī** **al-Bal-
 grāmī**, **Bikhabar** (p.) .. 58 (21)
Izzu'd-Dīn (*suif.*, end VIII/XIV ?)
 .. 466 (2)
 — b. 'Abdī's-Salām (*theol.*) .. 652
 — **Isfārā'īnī**, **Rāfi'i** (p.) 57 (1874)
 — **Qhich** **Arslān** b. **Mas'ūd** (*pr.*,
 569-588/1173-1192) .. 641
Izzat **Tabrizī**, **Nasīb** (p.) 58 (73)

J

- Jābirī**, 'Abdū'l-lah (p.) 57 (24)
St. Jacob .. 666
Ja'far **Isfahānī**, **Zarkūb** (p.) 57 (2574)
 — **Mullā** (*suif.*, wr. 1045/1636) .. 438

- Abū Ja'far Muhammad, Ibn Bā-
būya, *see* Muhammad b. 'Alī.
Ja'far Rāhib (p.) .. 326 (455)
— **Rāhib**, *see* Muhammad Ja'far.
— **Šādiq** (*Imām*, d. ca. 148/765)
63, 376, 480, 481
— **Yamīnu'd-Daula** Mirzā Muham-
mad Ja'far Aṣaf-khān (*offic.*, d.
1021/1613) .. 702 (2)
Ja'farī, *see* Muhammad Ja'far Ja'farī.
Jagat-Sing'h (raja of Udaypūr, XII/
XVIII) .. 610
Jahān Arā Begum (d. 1092/1681) .. 74
Jahāndār Sultān (*hero of a tale*) .. 107
Jahāngīr (1014-1037/1605-1628) 27,
28, 94, 265, 267, 341, 525, 702
Jalālu'd-Dīn 'Abdu'r-Rahmān as-
Suyūfī (*theol.*, d. 911/1505) 2,
354 (2), 463 (1), 542, 550, 652
— b. 'Aḍud'd-Dīn Marwī, Jalāl
(p.) .. 57 (1002)
— **Asr** b. Mu'min Isfahānī (p.,
1049/1640) 57 (281), 266, 316, 322 (4)
— **Bukhārī** (*sufr.*, d. 785/1384)
71 (13), 84
— **Dawānī**, Muhammad (*theol.*, d.
907/1502) 57 (1004), 323 (82), 493, 574
— **Hamza** (Abū 'Alī) b. Alī b.
Malik al-Isfahānī al-Bayhaqī,
Ādhari (*sufr.*, p., d. 856/1462)
57 (59), 429, 702 (18)
— **Hasan** Isfahānī, Šilā'ī (p.)
57 (2259)
— **Abū'l-Khayr** Balkhī, 'Ashiq
(p., d. 931/1525) .. 57 (265)
— **Muhammad** b. 'Abdu'l-Jalāl b.
Ma'mūd as-Šāqī (as-Šādiqī ?)
(*theol.*) .. 339 (2)
— **Muhammad** Ardistānī, Jalālī
(p.) .. 57 (1012)
— **Muhammad** b. Muhammad
Bahā'u'd-Dīn Balkhī, **Rūmī** (d.
672/1273) .. 57 (1008), 207, 208-
211, 270, 379, 417, 674 (12), 728, 743
— b. Qutbī'd-Dīn 'Aqīqī (end VI/
XII) .. 57 (227)
— **Rūmī**, *see* Jalālū'd-Dīn Mu-
hammad.
— **Sabā** (p.) .. 326 (491)
— **Abū Sa'īd** Pūrānī (*sufr.*, end
IX/XV) .. 130 (68)
— **Tabrizī** (*sufr.*) .. 71 (11)
Jalālā (*stylis*) .. 143
— **Kāshī**, Yaḡīn (p.) .. 57 (2525)
— **Tabātabā'ī** (*hist.*, *ser. ca.* 1044/
1634-1635) .. 29
Jamal Mu'addith (*sufr.*) .. 475
Jamālu'd-Dīn Harawī, Ibn Hīšām
(p.) .. 323 (39)
— **Husayn** Injū b. Fakhri'd-Dīn
Hasan Shīrāzī (*lex.*, d. ca. 1030/
1621) .. 524

- Jamālu'd-Dīn** Ilyās, Abū Muham-
mad, b. Yūsuf b. Mu'ayyad
Nizāmī'd-Dīn Ganjawī, **Nizāmī**
(d. 598-607/1201-1211) 200, 201,
202, 203, 218, 264 (3), 287 (3),
322 (6), 516, 725, 726, 727
— **Abū** Muhammad Ahmad (*ca.*
816/1413) .. 645
— **Muhammad** **Salmān** b.
'Alā'u'd-Dīn Sāwajī (p., d. ca. 779/
1378) .. 228, 322 (7)
— **Qazwīnī** al-Qatnī, Rashk
(Rashq) (p.) .. 57 (1902)
— **Uthmān** b. 'Umar, **Ibnu'l-**
Hājib (*gram.*, d. 646/1249) 557,
559, 560
Jamālī (p., end IX/XV) .. 71
Jāmshēp .. 617
Jāmi, *see* 'Nūru'd-Dīn 'Abdu'r-
Rahmān.
Jamīla Khānum, Faṣṣīḥa (p.) 57 (809)
Jān Mirzā Rasā, Mirzā Khān (p.)
58 (89)
Jandan Aul'hī (*sufr.*, VIII/XIV)
464 (4)
Jāni Arghūn Sūdī, Halīm (p.)
57 (765)
— **Khākī** (p.) .. 57 (1119)
— b. Muhammad 'Alī b. Muham-
mad Bāqir, Isfahānī Bahbahānī
(*theol.*, XIII/XIX) .. 402
— **Qazwīnī**, 'Izzatī (p.) .. 57 (979)
Jānjānūn, Maḡhar (p., d. 1195/1781)
702 (8)
Jannat Husayn, Wajid (p.) 61 (62)
Jarrāhī, *see* Muhtaram .. 57 (1476)
Jaswant Sing'h (*offic.*, end XI/
XVII) .. 607
Jawāhir-Raqam, *see* 'Alī Khān 57 (158)
Jesus Christ .. 79 (3), 317, 665
Al-Jildakī, *see* 'Alī b. Aydamur.
Joseph .. 335, 744 (1)
Junayd (*sufr.*, d. 297/910) 441, 444 (3)
Jūyā (p.) .. 41
Jūybarī (p., early) .. 518
Jūzjānī, *see* Minhājū'd-Dīn 'Uthmān.

K

- Kabīr** Muhammad (Badr) (*sufr.*,
desc. of 'A. Q. Jilānī) 411 (3)
Kabir Sing'h .. 716
Kalb-'Alī Mahābādī, Kāshī (p.)
57 (1097)
Kalb-Hussayn, Rāghīb 'Aḡrāzī (p.)
326 (451)
Kalīm, Abū Ṭalīb Hamadānī (p., d.
ca. 1062/1652) 41, 57 (1066),
58 (54), 322 (5)
Kalyān Sing'h .. 60 (3)
Kamāl Abrū'ī, Pauāhī (p.) 57 (1768)
— **-i-Khujandī** (p.) .. 301

- Karnālu'd-Dīn Bābā Mahmūd** (*off.*, end IX/XV) .. 130 (19)
 — **Bannāṭ** (p.) .. 57 (398), 326 (119)
 — **Bundār Rāzī** (p.) .. 57 (400)
 — **Dandī** (p.) .. 326 (173)
 — **h. Ghiyāthi'd-Dīn Fārsī, Kamāl-i-Ghiyāth** (p.) .. 57 (1067)
 — **Husayn Harawī, Fanāṭ** (p.) .. 57 (562)
 — **Husayn b. Hasan**, *see* **Husayn b. Hasan**
 — **Husayn Sabūrī** (p.) .. 57 (1963), 326 (497)
 — **Husayn Shīrāzī** (*med.*) .. 599
 — **Husayn Sīstānī, Tabṭ** (p.) .. 57 (2315)
 — **Husaynī** (*stylist*) .. 143
 — **Abū'l-Khayr Asadī** (p.) .. 326 (78)
 — **Mahmūd Kirmānī, Khwājū** (p., d. ca. 753/1352) .. 702 (24)
 — **Muhammad Ḥasan, Abū'l-Fayḍ**, *b. Hasan Ahmad Sarhīndī* (*biogr.*, *ur. ca. 1164/1751*) .. 82
 — **Muhammad Qasīm** (1069/1659) .. 143
 — **Sahābī Asrābādī** (p.) .. 326 (508)
 — **Surānī** (*sup.*, d. 1000/1598) .. 231
 — **Tashbīhī Kāshī** (p.) .. 326 (655)
Karnāncha Shīrāzī, Zārī (p.) .. 57 (2573)
Kazāngar, *see* **Fakhrū'd-Dīn Muḥarrak Shāh Ghannawī**
Kānī, *see* **Fariqatī** .. 57 (605)
Kānlatā (*heroine of a tale*) .. 109, 275
Kāmrūp (*hero of a tale*) .. 109, 275
Karam 'Alī Khān Talpur (p., ca. 1231/1816) .. 325
Karamū'l-lah b. 'Imatī'l-lah Bal-garānī, Gharīb (p.) .. 58 (40)
Karīm-i-Daht-i-bayadī, *see* **Muhammad b. Faṣṭī**
Kāshī, *see* **Muhammad Ḥalīb Husaynī**
Kāshīfī (p. ?) .. 208
Kāshīfī, *see* **Husayn b. 'Alī al-Wā'iz**
Kātib Chahabī, *see* **Muṣṭafā b. 'Abdī'l-lah**
Kayqubād (*king*) .. 120
 — **Murīzu'd-Dīn** (p., 686-689/1287-1290) .. 23
Kāzīm Qumī, Sharar (p.) .. 57 (2190)
 — **Sahīb** (p.) .. 57 (2017), 702 (3)
Kawāl Rām, son of Raghu Nāḥ (*Dae* (XII/XVIII)) .. 157
Keyle (T), Robert (ca. 1810) .. 671
Khadija Sultān Begum Isfahānī, Sultān (p., middle XII/XVIII) .. 57 (2289)
Khāksār, Shīr Khān Lūfī (*biogr.*, *ur. 1102/1691*) .. 702 (40)
Khālifa Shāh Muhammad Qannūjī (*stylist*, *ur. 1085/1074*) .. 146
Khālī b. al-Ghāzī al-Qanawī (*theol.*, end XI/XVII) .. 750
Khālī Rashīdī (Rushdī), Amīr (p.) .. 57 (1900)
Khālīlu'l-lah (*off.*, end X/XVI) .. 131
 — **Shāh, Bīnawā** (p.) .. 57 (447)
Kharrānī, or Fattāhī, *see* **Yahyā Fattāhī**
Khān 'Alam Khān, Fāriq (p.) .. 61 (24)
 — **Khān, Nawwāb** .. 702 (27)
 — **Daurān**, *see* **Samā'ūmī'd-Daula**
 — **Kalān**, *see* **Ghurīrī** .. 57 (717)
Khān Khānān, 'Abdu'r-Rabīm (*off.*, d. 1036/1627) .. 57 (36)
 — *see* **Bayrām Khān** .. 57 (431)
Khān Muhammad b. Khān Muhammad b. Nī'matī'l-lah Sīddīqī (*lex.*, *ur. 1174/1761*) .. 527
Khānanda Khān, *see* **Amānī** .. 57 (188)
Khān Zāmān (end X/XVI) .. 57 (385)
 — **'Alī Qul Khān, Sultān, Shaybānī** (p.) .. 57 (2290), 326 (610)
 — **Amānī** (p.) .. 326 (46)
 — **Khān**, *see* **Glulam Husayn**
Khāqānī, *see* **Afdālū'd-Dīn Badīl Ibeshīm**
Khāṭirī (p., early) .. 516
Khāṭmī, *see* **Sayfu'd-Dīn Abū'l-Hasan**
Khattāt Harawī, Fakhrū'd-Dīn (p.) .. 57 (551)
Khayāl, Khayālī, *see* **Khayāl, Khayālī**
Khayrū'd-Dīn (*sup.*) .. 476
 — **b. Ma'ūm Khān, Fā'iq** (p.) .. 61 (22)
 — **Muhammad Allahābādī** (*hist.*, d. ca. 1243/1827) .. 38, 43
Khayrū'l-lah Muḥandīs Dīhlawī (*beg.*, XII/XVIII) .. 221
Khayrāt (Hajāt-i-) Dīhlawī (*lex.*, *ur. 743/1343*) .. 517
Khidr .. 411 (9)
 — **Rūmī Qalandar** (*sup.*) .. 83
Khīrī, Muhammad Khidr Shāh-tarī (p., *beg.*, XIII/XIX) .. 98 (9)
Khīyāl, *see* **Arshadu'd-Dīn b. Ashraf**
 — **Ghiyāthū'd-Dīn Muhammad** (p., XII/XVIII) .. 702 (48)
Khīyālī (*stylist*, XIII/XIX) .. 163
Khūb Allah-garhī (*sup.*, mid XI/XVII) .. 450
Khudāyār Khān Bahādūr Jang 'Abbāsī, Nūr Muhammad (XII/XVIII) .. 325
Khujasta (p., early) .. 516
Khurāfī, *see* **Yahyā Sībāk**
Khurkhāna (p., early) .. 516
Khūshnūd, *see* **Muhammad Irtiqā Khān**
Khūshār, Ahmad Hasan (p.) .. 702 (43)
Khusrāw Dīhlawī, Yaminū'd-Dīn Abū'l-Hasan (p., d. 725/1325) .. 125, 126, 163, 218, 220-221, 242, 322 (18), 733 (1)

- Khusraw Khān** (*pr.*, son of Jahāngir, d. 1031/1622) .. 525
 — **Shāh Yazdī**, Qutb-ud-Dīn (*p.*) .. 57 (1853)
Khusrawānī Bū Tāhir, (*p.*, early, IV/X) .. 516
Khwājū, Kamālu'd-Dīn Mahmūd Kirmānī (*p.*, d. ca. 753/1352) 702 (24)
Kirāmī Kashmīrī b. 'Abdī'l-Ghanī Beg Qabūl (*p.*, d. ca. 1156/1744) .. 289
 — **Shāmī**, see **Hasan Beg Shāmī**.
Kisā'i (*p.*, V/XI) .. 57 (1179), 326 (346), 516
Knife, J. (1798) .. 361
Kokīl-rāsh Khān (*off.*, beg. XII/XVIII) .. 150
 — **Zayn Khān** .. 57 (2577)
Krishan Sing'h, Nishāt (*stylist*, *wr.* 1157/1744) .. 162
Kūchik Chahabī-zāda, Isma'īl 'Asim (*p.*) .. 57 (279)
Kūmat (*wazir*) .. 504

L

- Labi'ī** (*p.*, early) .. 516
Lachhi-rām (*stylist*, d. 1233/1818) .. 719
Lachmī Rām Dīhlawī (*stylist*, *wr.* 1225/1810) (*the same as the preceding*) .. 164
Lad'īs, Shāh (*sufr.*, d. 1143/1731) .. 292 (8)
La'i-Beg, La'i (*p.*) .. 326 (352)
Lāl-Jī .. 693
Lāl-jw-dās (*irrat.*, *wr.* 1162/1749) 693
Lāla Amritlāl .. 163
Lāla Shāh (*ca.* 1157/1744) .. 118
Lālabandā Prashād, 'Azīmābādī, Hasratī (*p.*) .. 60 (13)
Lālī Ma'nawī (*p.*) .. 57 (1300)
Latīfu'd-Dīn Zakī Kashgharī (*or* Mar'gharī) (*p.*) .. 57 (2563)
Laylā (*heroine of a tale*) .. 245
Lazar (*med.*) .. 610
Lisānī (*p.*) .. 322 (22), 323 (38)
Lloyd, Herbert, Capt. (*ca.* 1781) .. 519
Luqmān (*sage*) .. 655 (2), 675 (3)
Lutī 'Alī Beg Adhar, see **Adhar**.
 — **Beg b. Isma'īl Beg**, Sāmī (*p.*) .. 57 (2075)
Lutū'l-lah Kashmīrī, Sālīm (*p.*) .. 57 (2061)
 — **Khān b. Sa'dī'l-lah Khān** (*off.*, XI/XVII) .. 156
 — **Murshīd Qulī Khān Tabrizī**, Makhmūr (*p.*) .. 58 (59)
 — **Nuratu'l-lah Khān Nīthār** (*techn.*, *wr.* 1118/1707) 632 (1), 634 (1)
Lutī, Mīrās (*wazir*, end X/XVI) .. 131

M

Abū'l-Ma'ālī 'Abdu'l-lah Miya-na-jī, see 'Abdu'l-lah b. Muhammad.

- Abū'l-Ma'ālī Lāhūrī**, Ghurbatī (*p.*) .. 57 (714)
 — **b. Manjā Hanballī** (*theol.*) .. 652
MacGregor, George, Major (*beg.* XIII/XIX) .. 346
Madāra Beg, see **Ahmad 'Alī Beg**.
Mad'humālat (*heroine of a tale*) .. 277
Mad'hūrām (*stylist*, *wr.* 1120/1709) .. 150, 159 (2)
Mad'hūsh, Mubārak 'Alī Khān (*p.*, XI/XVII) .. 57 (1218), 702 (35)
Mafākhīr Husayn, Thāqīb (*p.*) .. 57 (2392), 326 (663)
Maftūn, see **Shamsu'd-Dīn 'Abbāsī**.
Maghrībī, see **Muhammad Shīrīn**.
Māh (*heroine of a tale*) .. 116
Mahābat Khān Sawsanī (*p.*) .. 325 (554)
Maharat Khān Isfahānī (*geogr.*, *wr.* 1130/1718) .. 95
Abū'l-Mahāsīn Zaynu'd-Dīn Abū Bakr Azraqī Harawī (*p.*, d. ca. 527/1133) .. 190, 516
Mahbūb (*hero of a tale*) .. 228 (2)
 — **'Alī Khān Asaf-Jāh**, Nawwāb (*end* XIII/XIX) .. 45 (2)
Mahdī, see 'Alī Mashhādī .. 57 (140)
 — **'Alī b. Akbar 'Alī Fatihpūrī**, Bismī (*p.*) .. 60 (5)
 — **'Alī Kashmīrī**, Lidhdhātī (*p.*) .. 57 (1197)
 — **'Alī Khān b. Muhammad Hasan Khān Tabātabā'i**, Mahdawī (*p.*) .. 60 (15)
 — **Bayān** (*p.*) .. 57 (424)
 — **Bayān Isfahānī** (*p.*) .. 326 (140)
 — **al-Husaynī**, Thāqīb (*p.*) .. 61 (59)
 — **Isfahānī**, Wāthiq (*p.*) .. 57 (2500)
 — **Kawkab** (*p.*) .. 57 (1105)
 — **Wāqif** (*musl.*, end XI/XVII) .. 708
Mahmūd (Ghaznawide, 388-421/998-1030) .. 344, 359
 — **Abū'l-Fath** (Timuride *pr.*, 899-900/1494) .. 130 (50), 572
 — (*sufr.*, desc. of 'A. Q. Jilānī) 411 (3)
 — **b. 'Abdī'l-Qādir Gojānī** (*sufr.*, VIII/XIV) .. 464 (4)
 — **b. Ahmad**, *sur.*, Humām al-Farsī (*astrol.*) .. 573
 — **'Alī** (*stylist*, beg. XIII/XIX) .. 163
 — **b. 'Alī Marwī**, Samā'i (*p.*) .. 57 (2072)
 — **b. 'Alī al-Qashānī** (*sufr.*, *wr.* 734/1334) .. 422
 — **'Arif** (*p.*) .. 57 (246)
 — **Astrābādī**, Fuzūnī (*p.*) .. 57 (669)
 — **Beg Sālīm** (*p.*) .. 57 (2062)
 — **Beg Tabrizī**, Fuzūnī (*p.*) .. 57 (666)
 — **Damīrī** (*p.*) .. 702 (42)
 — **i. Qāwān**, see 'Imādu'd-Dīn Mahmūd Gilānī.
 — **Hifz Isfahānī** (*p.*) .. 326 (244)
 — **b. Ilyās**, Najmud-Dīn (*p.*) .. 57 (1623)
 — **Jilānī**, Bihishtī (*p.*) .. 57 (442)
 — **Kāshānī**, 'Azīzu'd-Dīn (*p.*) .. 57 (344)

- Mahmūd** b. Malik Shāh Hindī.
 Malik (p.) .. 57 (1291)
 — (Qutb-ud-Dīn) b. Mas'ūd b.
 Muḥliḥ Shīrāzī (*enough*, d. 710/
 1311) .. 483
 — Mazdaqānī (*enough*) .. 704
 — b. Pūryā-i-Wālī, Qattāfī,
 Pahlawān (p.) .. 57 (1823)
 — Qamarī Isfahānī, Nizām-ud-
 Dīn (p.) .. 57 (1737)
 — Quhpāyā'i, Zayn-ud-Dīn (p.) ..
 57 (2580)
 — Sahzawārī, Fuzūlī (p.) .. 57 (670)
 — (Sa'd-ud-Dīn) Shabistari (*enough*,
 d. ca. 720/1320) .. 217, 461 (1)
 — Shīrāzī Kāshīrī (p.) .. 57 (1055)
 — Tahir Ghazālī (*theol.*) .. 399 (1)
 — b. 'Umar b. Maḥmūd b. Mansūr
 az-Zanjī az-Sijzī (*lex.*, ca. X/XVI) 542
 — Ushnū'i (philos.) .. 510
Mahmūdā Yafīn Borūjirdī (?) ..
 57 (2535)
Majā Qalandar Lāhūrpūrī, Shāh
 (*enough*, d. 1084/1673) .. 83 (8)
Majdu'd-Dīn Ahmad Sajāwandi,
 Badī'ī (p.) .. 57 (373)
 — Abū Ishāq Marwazī, Kāshīrī
 (p., V/XI) .. 57 (1179), 326 (346), 516
 — Muhammad Husaynī, Majdī
 (*geogr.*, *ur.*, 1004/1595) .. 92
 — Muhammad Kābulī, Gāhī (p.) ..
 57 (671)
 — Tabrīzī (*enough*) .. 462 (15)
Majdūd, Abū'l-Majd, b. Adam
 Ghaznawī **Sanū'i** (p., d. 525-576,
 1131-1181) 57 (2081), 192, 264 (4),
 329, 516
Majlūn, see Muhammad Bāqir b.
 Muhammad Taqī.
Majnūn (*collig.*, d. ca. 945/1539) ..
 241, 635
 — (*hero of a tale*) .. 245
 — b. Maḥmūd (or Muhammad)
 Rafīqī, or Mullā 'Alī Katīb
 (*collig.*, d. ca. 945/1539) .. 241, 635
Majid Taḥqānī (p., end XII/XVIII)
 .. 98 (10)
Malchū, see Zību'n-Nisā'.
Makīn, Muhammad Fākhir (p.,
 middle XIII/XIX) .. 60 (16), 702
Malik (*hero of a tale*) .. 228 (2)
 — Muhammad Isfahānī, Rābī
 (p.) .. 57 (1856)
 — Qumī (p., d. ca. 1025/1616)
 .. 264, 277, 322 (6)
 — Sa'īd Khalkhālī, Kāmīl (p.) ..
 57 (1086)
 — Shīrāzī, Shī'ī (p.) .. 57 (2235)
Malika Shāhī (*heroine of a tale*) .. 120
Ma'mūn (*halif*, 198-218/813-833) .. 10
Mān Sing'h, of Gwalior (beg. X/XVI) 639
Mansūlāl (*stylist*) .. 159 (2)
Manen, van, Johan .. 93
Manjīk (p., early) .. 516
Mansūlāl (?) .. 159 (7)
Mansūram Munshī (*anecd.*, *ur.*,
 1157/1744) .. 118
Mansūr b. Muhammad b. Ahmad b.
 Yūsuf b. Faḡīh Ilyās (*med.*, IX/
 XV) .. 569
 — Multānī (*enough*, XI/XVII ?) .. 447
Abū Mansūr Zarrīn-dust (Abū Rūh
 Muhammad b. Mansūr al-Jurjānī)
 (*med.*, end V/XI) .. 610
Mantiqī, see Husayn b. Mu'īn-ud-
 Dīn Maybūdī.
Manu .. 687
Manūbar (*hero of a tale*) .. 277
Maqsūd-i-Kulūcha, Asrī (p.) .. 57 (283)
Ma'rūf Isfahānī, Malik (p.) .. 57 (1203)
Ma'rūfī (p., early) .. 516
Marwārid, see 'Abdu'l-lah b.
 Muhammad.
Masarrat, see 'Iwād Rāy.
 — Shankar .. 312
Mashafī (*stylist*) .. 168
 — Ghulam Hamadānī (p., d.
 1243/1828) .. 702
Abū Ma'shar (Balchī) (*astrolog.*) .. 574
Masīb, or Masībū Kāshānī, see
 Ruknā .. 58 (92)
 — or Masībā, see Sa'd-ud-Dīn Kay-
 rānawī.
Masīhu'l-bayān, or **Sāhib**, Muham-
 mad Kāqim Qumī (p., end XI/
 XVII ?) .. 57 (2017), 702 (3)
Masīhu'd-Dīn Sāwajī, 'Isā (p.) .. 57 (950)
Masībū-i-Kāshī, Sāhib (p.) .. 57 (2018)
Masīhu'z-Zamān, see Ilahī .. 57 (921)
Mas'ūd (pr., 421-432/1030-1041) .. 16
 — (p.) .. 319
 — Lubnānī, Rafī'ud-Dīn (p.) ..
 57 (1871)
 — i-Sa'd-i-Salmān (p., d. ca. 525/
 1131) .. 516
 — Sālār Ghāzī (d. 424/1033 ?) .. 103
Ma'sūm 'Alī Beg (*offic.*, ca. end
 XI/XVII) .. 669
 — Astrābadī, Tasālī (p.) .. 57 (2376)
Mayo, Lord .. 654
Maḥzar (p.) .. 461 (3)
 — (another) .. 745 (4)
 — 'Alī 'Alā'i Bihārī (p.) .. 743
 — Jānjānān (p., d. 1195/1781) .. 702 (8)
Maḥzarū'l-Haqq, see Muhammad
 Fādhī b. Ahmad.
G. Meyer .. 667
Mihnatī, or 'Ayshī Qarāhīqārī (p.) ..
 57 (329)
Mihir (*hero of a tale*) .. 116
 — 'Alī Khān, Muḥzir (p.) .. 57 (1585)
 — 'Alī Khān Sarmaat (p.) .. 702 (46)
Mihri (p.) .. 41
Mina, Shāh, see Muhammad b.
 Qutb Chishtī.

- Minhāju'd-Dīn Darūn-hisārī**, qāḍī
(*suf.*, VIII/XIV) .. 425
— 'Uthmān (Abū 'Umar) b.
Sirājī'd-Dīn Jūzjānī (*hist.*, *wr. ca.*
658/1260) .. 1
Minnat (*p.*, XII/XVIII) .. 294
— *see* Qamaru'd-Dīn
Minūchihri, *see* Abū'n-Najm Ahmad
Dāughānī
Mir Dard, Khwāja, *see* Muhammad
Mir Dihlawī
Mir Qārī Glānī (*polit.*, *ca.* end XI/
XVII) .. 669
Mirān Husayn b. Murtadā (Nizām
Shāh, 996-997/1588-1589) 264 (3)
Mirzā Buzurg Shīrāzī, Wafā (*p.*)
61 (61)
— Khān Haydarābādī, Jān Mirzā
Rasā (*p.*) .. 58 (89)
— Khān Muhammad, *see* Muham-
mad b. Fakhrī'd-Dīn
— Kūchik Shīrāzī, Wiṣāl (*p.*) 61 (67)
— Qull, Maylī (*p.*) .. 57 (1356)
Miyān Gul, Wabdat (*p.*) 326 (678)
— *Jw.*, *see* Muhammad Qādirī,
Mir
— Mir, *see* Muhammad, Mir,
Qādirī
Mohan Lal, Mun'im (*p.*) .. 308
Mu'ammālī Hisārī, Maylī (*p.*) 57 (1357)
Abū'l-Mu'ayyad Bukhārī, Rawnaqī
(*p.*) .. 57 (1913)
Mubārak 'Alī Khān, Maṭ'hūsh (*p.*,
XI/XVII ?) 57 (1218), 702 (35)
— Shāh, Fakhrū'd-Dīn Ghaznawī,
Qawwīa, or Kamāngar (*lex.*, end
VII/XIII) .. 516
— Shāh, Qutbu'd-Dīn (*pr.*, 716-
720/1316-1320) .. 23
Mubāraku'l-lah Balgrāmī, Wādīl
(*p.*) .. 58 (124)
— Wādīl, Irādāt Khān, b.
Kifāyat Khān Shikastanawī
(*hist.*, *wr.* 1126/1714) .. 34
Mubārīz Khān (*off.*, d. 1158/1745) 153
Mufīd, *see* Muhammad Mufīd Bāfī
Mughūthū'd-Dīn Hamadānī, Mahwī
(*p.*) .. 57 (1252)
Muhammad (*prop.*) 3, 4, 5, 6, 7,
8, 10, 12, 72, 79 (3), 81, 82, 101,
102, 124 (4), 145 (2), 287, 315, 318,
346, 351, 369, 373, 377, 427, 435,
462, 467 (1), 473, 487, 674 (3), 704,
732 (2), 747, 748
— II (of Turkey, 855-886/1451-
1481) .. 571
— (Qutbshāh, 989-1020/1581-1611) 593
— (*p.*), *see* Muhammad b. Abī
Bakr Balkhī
— i-'Abbās (*occult.*, end XIII/
XIX) .. 654
— 'Abdu'l-'Azīz al-Kūfī, Bur-
hānu'd-Dīn (*p.*) .. 57 (466)

- Muhammad** b. 'Abdī'l-Jalīl Bal-
grāmī, Shā'ir (*p.*) .. 58 (104)
— b. 'Abdī'l-Jalīl Samarqandī
(*theol.*, VI/XII) .. 349
— b. 'Abdī'l-lah b. Mahmūd (*suf.*,
VIII/XIV) .. 65 (7)
— b. 'Abdī'l-lah Nishāpūrī, Kā-
tibī (*p.*) .. 57 (1104)
— Abdāl Shūstari (*p.*, end XII/
XVIII) .. 98 (11)
— 'Adud Sayrī (*p.*) .. 326 (563)
— Afḍal Allahābādī, Thābit (*p.*)
57 (2386), 58 (119), 326 (659)
— Afḍal b. 'Alī Mūsawī Khwāb-
bīn (*p.*) .. 57 (1559)
— Afḍal Sarkhūsh (*biogr.*, d. *ca.*
1127/1715) 51, 57 (2099), 58 (99),
702 (31)
— Ahmad b. Muhammad Fath
'Alī b. Fadl-'Alī Balgrāmī Chishtī
Sabrī (*suf.*, end XIII/XIX) .. 459
— b. Ahmad at-Ṭabbāsī (*occult.*,
d. 482/1089) .. 650
— Ahmad (Ta'ifī) .. 85
— b. Ahmad ath-Thaqafī (*rūwī*) 378
— b. Ahmad az-Zāhid (*theol.*) .. 333
— Ahsan Samī' (*p.*) .. 326 (542)
Muhammad Akbar, son of
Aurangzīb (d. *ca.* 1117/1705) 377, 500
— (1221-1253/1806-1837) 39,
112, 117, 198, 277, 308, 506, 562,
580, 583, 584, 719
— Arzānī (*med.*, d. 1134/
1722) .. 605
— 'Alīm Samarqandī (*biogr.*) .. 81
— (Abū Ja'far) b. 'Alī b. Husayn
al-Qunfī, Ibn Bābūya (*theol.*, d.
ca. 381/991) .. 381, 386
— b. 'Alī, Shamsu'd-Dīn Abū
Bakr, Kalāshī Samarqandī,
Sūzanī (*p.*, d. 599/1173) 57 (2307), 516
— b. 'Alī Katīb Samarqandī,
Zahīru'd-Dīn (*p.*) .. 57 (2550)
— b. 'Alī b. Muhammad, Muhyī'd-
Dīn Abū 'Abdī'l-lah, Ibn al-
'Arabī (*suf.*, d. 638/1240) 438,
439, 440, 441, 451, 469 (4)
— b. 'Alī al-Yūdāki (an-Nūn-
dāki ? or Nawandāki ?) (X/XVI ?) 184
Muhammad 'Alī (*stylist*) 159 (2)
— Afḍar (*p.*) .. 326 (12)
— 'Arīf (d. after 1160/1747)
87 (242)
— Anad (*p.*) .. 326 (74)
— Astrābādī, Qismatī (*p.*)
57 (1839)
— Dhātī (*p.*) .. 326 (100)
— Furūgh (*p.*) .. 57 (669)
— Gulpayagānī, Tā'ifā (*p.*)
57 (2335)
— Halbarūdī (Jabālrūdī) (*wr.*
1049/1640) .. 664

- Muhammad 'Alī Ḥazin b. Abī**
 Ṭalīb Zāhid Jīlānī (*biogr.*, d. 1180/
 1766) 55, 57 (848), 58 (45), 61 (37),
 98 (8), 298, 299, 502, 620, 702 (7),
 752
 — b. Hidāyatī'l-lah Anṣārī
 (*hist.*, beg. XIII/XIX) .. 39
 — Iafahānī, Mufrīd (p.) .. 57 (1391)
 — Sā'ib, Iqfahānī (p., d.
 1088/1678) 57 (2022), 58 (93), 143,
 158, 161, 274, 307, 322 (29),
 702 (17), 741
 — Kābulī, Tamannā (p.) .. 57 (2357)
 — Kāshānī, Sālik (p.) 57 (2058)
 — Khān b. Aylān Khān
 Nazhūd (p.) .. 57 (1687)
 — Khān Qājār (*beg.* XIII/
 XIX) .. 392
 — Māhir (p.) 57 (1230), 58 (57)
 — Multānī, Diyā'ī (p.) 57 (515)
 — Qismī Astrābādī (p.) 326 (430)
 — Rāsiḥ (p.) .. 326 (466)
 — Sakāḥī, Shakhī (p.) 57 (2144)
 — Sālik Kāshānī (p.) 326 (526)
 — Siyālkoti, Rā'ij (p.) .. 57 (1887), 58 (87)
 — Wafā (p.) .. 57 (2439)
 — 'Alim Harawī (*end* X/XVI)
 .. 57 (180)
 — 'Alimu'l-lah Khān Pirūz Jang,
 'Alim (p.) .. 61 (5)
Muhammad Amin (*syndet.*, *wr.*
 1131/1719) .. 153
 — (*anf.*) .. 82
 — Astrābādī (*theol.*, d. 1032/
 1624) .. 393
 — Azal (p.) .. 37 (332)
 — Banī Jarā'il (*syndet.*, XII/
 XVIII) .. 153
 — Idā'ī (p.) .. 326 (232)
 — Kāshānī, Muntaghānī (p.) .. 57 (1576)
 — Khān, *see* Amin .. 123
 — Kirmānī, Wajidī (p.) 57 (2403)
 — Kūṣaj Kāshī, Amin (*beg.*
 XI/XVII) .. 57 (200)
 — Lāhijī, Waṣīl (p.) 57 (2496)
 — Najīb (p.) .. 37 (1616)
Muhammad Amir (*theol.*) 672 (5)
 — Yazdī, Waṣṣā'ī (p.) 57 (2487)
 — Anjad 'Alī Shāh (*pe.*, 1258-
 1263/1842-1847) .. 702
 — Anwārū'l-Ḥaqq Fārdī, Gūpā-
 mawī, Anwār (p.) .. 61 (7)
 — Ardāshīr (*offic.*, d. 1120/1738) .. 714
 — 'Arif Balgrāmī, 'Arif (p.) 58 (12)
 Abū — Arshad, Arshādī (p., V/XI)
 .. 57 (248)
 — Anadū'l-lah Khān, Ghālib,
 Dabīrū'l-Mulk Najmū'd-Dawla,
 Nizām Jang (p., *wr.* 1263/1849) .. 316

- Muhammad 'Ashiq, Himmat** (p.)
 .. 57 (861)
 — Ashtahādī, Karīm (p.) 57 (1091)
 — Asīrī, Mullā (p.) .. 702 (38)
 — Aslam Sālim (p.) .. 57 (2063),
 326 (531)
 — (Sultān-) Astrābādī, Šidqī (p.) .. 57 (2256)
 — 'Atā Harawī, I'jāz (p.) 326 (254)
 — Ayāz Bukhārī (p.) 326 (102)
 — 'Azam (son of Aurangzib) (d.
 1118/1707) .. 148
 — 'Azam b. Khayrī'z-Zamān
 Khān (*hist.*, *wr.* 1160/1747) .. 41
 — 'Azīm, Thābit (p.) 57 (2387)
 — 'Azīm, Thana'ī (p.) 326 (681)
 — 'Azīmū'd-Dīn Tatawī (p., *wr.*
 1199/1788) .. 303
 — 'Azīzū'd-Dīn, Dūd (p.) 61 (21)
 — Bahram b. Akhūmī Mullā,
 Zāda (*contt.*) .. 127
 — Bakhsh, Ashūb (p., *end* XII/
 XVIII) .. 302
 — (Abū Naṣr) b. Abī Bakr b.
 Husayn Farāhī (*lex.*, *beg.* VII/
 XIII) .. 533
 — b. Abī Bakr b. Muhammad
 az-Zahid al-Jāmī al-Balkhī (*anf.*,
 d. 979/1571) .. 704
 — Balkhī (*astrol.*) .. 574
 — Balkhī (*contt.*, *end* XI/XVII) 203
 — Balkhī, *see* Jalālū'd-Dīn Rūmī,
 Balkhī, *see* Muhammad b. Abī
 Bakr,
 — Baqā (*hist.*, *end* XI/XVII) .. 6
 — Baqī (Abū'l-Baqā') (*anf.*, *beg.*
 XI/XVII) .. 265
Muhammad Bāqir Dāmāl, Ishrāq
 (*theol.*, d. ca. 1046/1637) 57 (956), 705
 — Muilbahhīb Shīrāzī, Bāqir
 (p.) .. 57 (414)
 — b. Muhammad Akmal
 Iqfahānī Bahbahānī (*theol.*, d.
 1205/1791) .. 383
 — b. Muhammad Taqī Maj-
 Hā (*theol.*, d. ca. 1111/1700)
 57 (274), 57 (1450), 387, 388, 389,
 390, 391, 751
 — b. Muhammad Taqī al-
 Mūsawī ar-Rashīd (*theol.*, d. 1200/
 1844) .. 385, 395
 — Munāib (p.) .. 57 (1519)
 — Qumī (*med.*) .. 606 (2)
 — Qumī, Tābi' (p.) 57 (2312),
 326 (617)
 — b. Sharafū'd-Dīn Lāhūrī
 'Abbāsī Husaynī (*anf.*, *wr.* 1080/
 1670) .. 445
 — Tābi' (p.) 57 (2312), 326 (617)
Muhammad Beg Furqat (p.) 57 (658)
 — Nik'hat (p.) .. 57 (1704)
 — Sālim (p.) .. 326 (532)
 — Sarkhūsh (p.) 326 (551)

- Muhammad Beg Zarifi (p.) 57 (2575)
 Abū Muhammad Bīnā Aḥmadābādī (p.) 326 (153)
Muhammad Birārī Ummī b. Mu-
hammad Jarashīd b. Ujyārī
 (Jabbārī) Khān b. Majnūn Khān
 Qāqahāl (*encycl.*, end XI/XVII) .. 485
 — Bud' b. 'Alawī (*archery*, beg. X/XVI) .. 626
 — Bokhārī, Shamū'd-Dīn (p.) 57 (2162)
 — Buland Akhtar (*pr.*, d. 1118/1700) .. 377
 — Burqa-pūsh (*conf.*, *hoss.*, of 'A. Q. Jilānī) 411 (3)
 — Būqārī (d. ca. 697/1248) .. 350
 — Damāwandi, Nishātī (p.) 57 (1720)
 — Daqqāq Husaynī Balyānī, Mu'īnū'd-Dīn **Aḥādī** (p.) 57 (1483)
 — b. Dā'ūd d. Muhammad b. Mahmūd Shāhābādī (*or* Shādī-
 ābādī (*compt.*, X/XVI) .. 196
 — Dā'ūd Tūnī (p.) .. 326 (183)
 — Dawwānī, Jalālū'd-Dīn (*theol.*, d. 907/1502) 57 (1004), 323 (82), 493, 574
 — b. Diyā'ū'd-Dīn Kirmānī (p.) 57 (73)
 — Fādīl (Abū 'Abdī'l-lah) b. Ahmad b. Hasan Tirmīdhī Akbar-
 ābādī, Magharū'l-Haqq (p., d. ca. 1101/1690) .. 268
 — Fādīl b. Muhammad Bāqir, Fādīl (p.) .. 37 (323)
 — b. Fādī'l-lah Burhānpūrī (*conf.*, d. 1029/1620) .. 463 (3)
 — Fā'iq (b. Ghulām Husayn) (*stylist*) .. 182
 — Fakhir b. Muhammad Ashraf, Makīn (p., middle XIII/XIX) 60 (16), 702
 — Fakhir, Zā'ir (p.) .. 58 (130)
 — (Mīrā Khān) b. Fakhri'd-Dīn Muḥammad (*arts.*, *wr.*, ca. 1086/1670) .. 640
 — Fasawī, Kamālū'd-Dīn (p.) 57 (1071)
 — b. Faṣīl b. Muhammad, *sur.*, Karīm-i Dasht-i-bayānī (*lex.*, end X/XVI) .. 538
 — Fayd-bakhsh b. Ghulām Sar-
 war Kākūrī (*biogr.*, ca. 1230/1815) 87
 — Ghauth 'Aṭārī Gwāliyarī (*conf.*, d. 970/1663) .. 437
 — Ghauthī b. Hasan Shattārī (Mullā Ghauthī Mūdūwālī, *biogr.*, beg. XI/XVII) .. 74
 — Ghauth Khān **Shahūmat Jang**, Nawwāb, *lakh.* Aṭam (middle XIII/XIX) 61, 61 (10), 313, 530
 — Ghaznawī Kābulī, Diyā'nū'd-Dīn (p.) .. 57 (510)

- Muhammad Gilānī, Hajjī** (p.) 57 (750), 326 (233)
 — **Gulandām** (p., beg. IX/XV) 229 (1), 230
 — Habībū'l-lah Nā'ī, Dhakā (p.) 61 (20)
Muhammad Hādī (*conf.*, XI/XVII) 82
 — b. Fakhir Khān b. Iṭī-
 khār Khān b. Aṣḥāt Khān Ni-
 matū'l-lah Harawī (XII/XVIII) 632 (2)
 — Mashhadī, Imā (p.) 57 (927)
 — b. Muhammad **Salih**
 Māzandarānī (*gram.*, end XI/XVII) .. 559
 — Ramzī Isfahānī (p.) 326 (458)
 — Hāfiṣ of Jilānī-har (*stylist*, *wr.*, 1213/1799) .. 135
 — Hāfiṣ, Nīmat (p., XIII/XIX) 294
 — Hamādānī (*conf.*, d. 834/1431) 79 (1)
 — Hamīd b. Muhammad Imām, Dāmīr (p.) 61 (19)
 — Hamīdū'l-lah Isfahānī, Ha-
 mīd (*moralist*, *wr.*, 1281/1865) .. 509
 — Ibn Hanāfiyya (*Imām*) .. 378
 — al-Harawī al-Lāhūrī al-Dih-
 lawī (*conf.*) .. 462 (2)
 — Harawī, Salāmī (p.) 57 (2045)
 — Harawī, Salih (p.) 57 (2050)
 — b. Hasan al-Hurr al-'Amīlī (*theol.*, d. 1099/1688) .. 393
 — b. Hasan Tūsi, *see* Nāṣirū'd-Dīn Tūsi.
Muhammad Hasan 'Alī Mahī,
 Hasan (p.) .. 61 (27)
 — Balgrāmī, Imā (p.) 58 (48)
 — Shāh Ridwān (p.) 326 (573)
Muhammad Hāshim, Hāshimī
 (p., beg. IX/XV) .. 702 (56)
 — Mashhadī, Mardumī (p.) 57 (1310)
 — b. Muhammad Gilānī, Mūsawī Khān, Jur'āt (p.) 58 (53)
 — b. Muhammad Hādī al-'Alawī, *sur.*, 'Alawī Khān *or* Mu'tamīdū'l-Mulūk (*med.*, d. 1162/1749) .. 57 (2418), 609
 — b. Muhammad Tāhir Tīhrānī (*med.*, end XI/XVII) .. 595
 — Mu'tamīdū'l-Mulūk, 'Ala-
 wī Khān (*off.*, *med.*, d. 1162/1749) 57 (2418), 609
 — Sanjar (p.) .. 57 (2089)
 — 322 (5), 323 (68)
 — Tādīm Shīrāzī (p.) 57 (2379), 326 (656)
 — Husrat (p.) .. 57 (825)
 — Hayāt Bīṭāb (p., middle XIII/XIX) .. 702
 — Hayāt, Nawwāb (1063/1653) .. 138
 — (Abū 'Alī) b. Husayn Farrā'ī Hanbalī (*theol.*, d. 458/1066) .. 652
 — Husayn (p.) .. 57 (882)

- Muhammad Husayn** (ca. 1268/1852) .. 534
 ——— *Amulī, Sur'at* (p.) .. 57 (2298)
 ——— *Āshūb* (p.) .. 326 (86)
 ——— *Beg Burūjirdī Walih* (p.) .. 57 (2476)
 ——— *Beg Mahfūr* (p.) .. 57 (1227)
 ——— *Beg Tabrizī, Ma'lūm* (p.) .. 57 (1299)
 ——— *Faghfūr* (p.) .. 58 (28)
 ——— *Farang* (p.) .. 57 (575)
 ——— *Nawras* (p.) .. 57 (1684)
 ——— *Nisāpūri, Nazīrī* (p., d. ca. 1021/1613) .. 57 (1694), 262, 322 (19), 738
 ——— *Qādīrī, Rāqim* (lex., ver. 1272/1856) .. 61 (50), 530
 ——— *Qatīl Shāhjahānābādī* (stylist, d. ca. 1233/1818) .. 60 (18), 181, 310, 702, 702 (39)
 ——— *Sāwajī, Shawqī* (p.) .. 57 (2214), 58 (109)
 ——— *Shīrāzī, Rif'at* (p.) .. 61 (53)
 ——— *Sur'at Māzandarānī* (p.) .. 326 (549)
 ——— *Tabrizī, Mahzūn* (p.) .. 57 (1253)
 ——— *Yardī, Hijābī* (p.) .. 57 (856)
 ——— *Husaynī* (suf., wr. 1158/1745) .. 419 (1)
Muhammad Ibrāhīm Fāriqī, or Fāriqā (p.) .. 57 (398), 326 (204)
 ——— *Inṣāf* (p.) .. 57 (941)
 ——— *Qazwīnī, Sālik* (p.) .. 57 (2059), 58 (94)
 ——— *Sālik Isfahānī* (p.) .. 326 (527)
 ——— *Shawkatī* (p.) .. 57 (2212)
 ——— *Ikhlāṣ, Wāmīq* (p.) .. 57 (2482)
 ——— *Irtidā 'Alī Khān Gūpāmawī, Khushnūd* (theol., p., XIII/XIX) .. 61 (31), 84, 458
 ——— *Isfahānī, 'Ashiq* (p.) .. 57 (266), 98 (3)
 ——— *Jabūrī, Diyā'u'd-Dīn* (p.) .. 57 (508)
 ——— b. Ja'far b. Saḥl Kharīfī (philos., d. 327/938) .. 632
Muhammad Ja'far Asaf Khān, or Yamīnū'd-Dawla
 ——— *Beg Bīnīsh* (p.) .. 57 (449)
 ——— *Isfahānī, Rāhib* (p.) .. 57 (1885)
 ——— *Ja'fari* (suf., X/XVI) .. 436
 ——— *Rūhī, Mīr Sayyid, or Ranībīr-pūr* (p., d. 1154/1741) .. 57 (1942), 58 (91), 292
 ——— (Abd'l-Mahmūd) *Jalālū'd-Dīn* (p.) .. 57 (1906)
 ——— b. *Jalālū'd-Dīn Yūnūf al-Man-wirānī al-Khabūshānī* (suf., d. 937/1531) .. 433, 704
 ——— *Jāma-bāf Khurāsānī, Fikrī* (p.) .. 57 (649), 326 (213)
 ——— b. *Jamālū'd-Dīn, Ibn Hishām* (p.) .. 57 (869)
Muhammad Jamāl b. Abī Turāb Badakhshī Hārithī (theol., wr. 1016/1608 ?) .. 365
Muhammad Jān Mashhādī, Qudṣī (p.) .. 57 (1845), 58 (84), 322 (19)
 ——— *Muqarrab Khān, Ghur-batī* (p., XI/XVII ?) .. 702 (41)
 ——— *Jānī* (p.) .. 326 (290)
 ——— *Juwaynī, Shamsu'd-Dīn* (p.) .. 57 (2164)
 ——— *Kāshānī, Diyā'u'd-Dīn* (p.) .. 57 (511)
 ——— *Kāshānī, Hādī* (p.) .. 57 (738)
 ——— *Kāshānī, Mu'izzu'd-Dīn* (p.) .. 57 (1495)
 ——— *Kāshī, Mu'āf* (p.) .. 57 (1381)
Muhammad Kāzīm, Shāh (suf., d. 1221/1806) .. 83 (12)
 ——— b. 'Abd'l-'Alī Khān 'Aḡmābādī, *Shifā* (p.) .. 60 (19)
 ——— *Qumī, Shāhib or Masbū'l-hayān* (p., end. XI/XVII ?) .. 57 (2017), 702 (3)
 ——— *Sirkānī, Wafā* (p.) .. 57 (2441)
Muhammad Khān .. 138
 ——— (off., beg. XII/XVIII) .. 287 (1)
 ——— *Ghaznawī* (p.) .. 326 (219)
 ——— *Ghurūrī, Khān Kalan* (p.) .. 57 (717)
 ——— *Hamādānī, Hājī* (p.) .. 57 (751)
 ——— *Sayyid* (off., XII/XVIII) .. 159 (3, 7)
 ——— *Khandān, Sultān* (p.) .. 57 (2291)
 ——— *Khujr Shūshṭarī, Khujrī* (p.) .. 98 (9)
Khudābanda (985-995/1578-1587) .. 57 (1164), 131
 ——— *Lād* (lex., X/XVI) .. 518
 ——— *Lāhijī, Asrī* (suf.) .. 57 (285)
 ——— *Lāhūrī, Fā'iq* (p., middle XIII/XIX) .. 702 (54)
 ——— *Madrāsī, Khālīs* (p.) .. 61 (30)
Muhammad Mahdī b. 'Alī Naqī Sharīf (med., wr. 1141/1728) .. 606 (1)
 ——— *Khayyām Isfahānī* (p.) .. 57 (1159)
 ——— b. *Muhammad 'Arīfū'd-Dīn, Waḡf* (p.) .. 61 (66)
 ——— b. *Muhammad Naṣīr Astrābādī* (hist., wr. 1171/1757) .. 21
 ——— b. *Mahmūd, or Dīhār, or Fānī* (suf., d. 1016/1608) .. 57 (565), 217
 ——— b. *Mahmūd Mustawfī* (theol.) .. 348
 ——— b. *Mahmūd Nishāpūrī, Fakhrū'd-Dīn* (p.) .. 57 (552)
 ——— b. *Mahmūd Nishāpūrī, Shamsu'd-Dīn* (p.) .. 57 (2168)
 ——— *Mahmūd Damīrī* (p.) .. 702 (14)
 ——— *Malik* (p.) .. 57 (1294)
 ——— *Manṣūr 'Alī b. Muhammad 'Alī* (suf., wr. 1287/1870) .. 84

Muhammad Marwazī, Az'harī (p.) 57 (327)
 — (Abū'l-Mahmūd) b. Ma'sūd b. Zakī Ghaznawī (*astron.*, *wr.* 542/1147) 566, 574
Muhammad Ma'sūm (p., brother of Sanjar) 322 (5)
 — Abū'l-ḥamat, b. Bahā Samarqandī (*theol.*, *ca.* beg. XI/XVII) 364
 — Khān Nānī (p.) 57 (1635)
 — Mir Dād (p.) 326 (165)
 — Mir Dihlawī, b. Muhammad Nāsir, Dard (*sufr.* p., d. ca. 1202/1788) 453, 454, 455
 — Mir-i-Mirān, Ghiyāthū'd-Dīn (p.) 57 (708)
 — Mirzā, Abū'l-Ghalīb Sultān 138
 — Mirak Khurāsānī, Šālihī (p.) 57 (2050)
 — b. al-Mu'ayyad al-Baghdādī, Bahā'u'd-Dīn (p.) 57 (381)
 — b. al-Mu'ayyad b. Abī Bakr b. Husayn Hamawī, Sa'adū'd-Dīn (p.) 57 (1972)
 — Mu'azzam (p.) 323 (31)
 — Muḥd b. Najmī'd-Dīn Mahmūd Bāfqī, Yazdī (p., d. ca. 1091/1680) 273
 — b. Muhammad Bistāmī, Diyā'u'd-Dīn (p.) 57 (507)
 — b. Muhammad Farāhī, Sharamū'd-Dīn (p.) 57 (2188)
 — (Zaynu'd-Dīn Abū Ḥamid) b. Muhammad al-Ghazālī at-Tūsī (*theol.*, d. 505/1111) 91, 404, 405, 406, 441, 511 (4)
 — b. Muhammad b. Mahmūd Buḥārī, Muhammad Pārsā (*sufr.* d. 822/1419) 426, 704
 — b. Muhammad Sa'ad Anṣārī Dihlawī (*stylist.*, *wr.* 1107/1696) 180 (3)
Muhammad Muḥsin (*anthol.*, XII/XVIII) 325
 — Isfahānī, Tajallī (p.) 57 (2341)
 — Isfahānī Ta'ṭhīr (*off.*, p., d. ca. 1135/1722) 287
 — Rāshī, Tālī'a (p.) 57 (2346)
 — Sirjānī, A'mī (p.) 326 (43)
 — Muḥr-i-Wajūh Adīb (*musical.*, *wr.* ca. 770/1368) 489
Muhammad Mu'min Fīrūzābādī, 'Izzī (p.) 57 (980)
 — Idā'ī (p.) 57 (909)
 — Muqīm al-Husaynī al-Astrābādī (*biogr.*, end XI/XVII) 705
 — Murād (p., *wr.* 1096/1685) 275
 — b. Murṭamad Khān b. Diyānat Khān (*hist.*, end XII/XVIII) 699
 — Na'im Lāhūrī, Nuṣrat, Dihwar Khān (p.) 58 (79)
 — b. Najmī'd-Dīn Khān, Qādī'

Qudāt (*mathem.*, beg. XIII/XIX) 579 (2)
Muhammad Naqī b. Ahmad Burūjirdī, 'Alī Naqī (*theol.*, end XII/XVIII) 380
Muhammad Naqshband (*sufr.*, d. 791/1389) 64
 — Ḥujjatū'l-lah (*sufr.*, d. 1114/1702) 82
Muhammad Nāsir, Akhlāfī (p.) 58 (3)
 — 'Andalīb, or Shāh Gulshan (*sufr.* p., XII/XVIII) 453, 455
 — surn. Nāḡir-i-Khusrāw (p.) 702 (47)
Muhammad Naṣir, Bā'ith (p.) 57 (393)
 — Imāmī Hamadānī (*stylist.*, d. ca. 1030/1621) 140, 143
 — b. Muhammad Qāsim Ab-ḥarī, Fā'idī (p.) 57 (542)
 — Nāṣirū'd-Dīn (p.) 702 (16)
 — Nisawī, Bāhīrī, Majdū'd-Dīn (p.) 57 (1265)
 — b. Nūrī'd-Dīn al-Khalīfa (al-Husaynī) (*sufr.*) 469 (5)
Muhammad Nūru'l-lah Abwārī (*comtr.*, end XI/XVII) 210, 215
 — b. Muhammad Muqīmī'd-Dīn 'Abdū'l-Ghalīb Aṣṣampūrī Juhrawawī (*sufr.*, *wr.* 1244/1829) 457
Nūrbakhsh, Sultān, Kashmirī (*sufr.*, d. 869/1465) 704
 — Panāh, Shāh Qābil (p.) 57 (1779)
 — Pānīpatī, Afīf (p.) 57 (70)
 — Pārsā, see Muhammad b. Muhammad Buḥārī.
 — Qādīr 'Alī Nā'irī, Bihūlah (p.) 61 (15)
 — Qādīrī, Mir, Miyan Mir, or Miyan Jiv (*sufr.*, d. 1045/1636) 73
Muhammad Qāsim Husaynī, Qāsimī Qumshādī (p., d. 979/1572) 253, 400
 — Isfahānī, Zārī (p.) 57 (2572)
 — Jājarmī, Sirājī (p.) 57 (2268)
 — Kāshī (Mashhadī) (p.) 322 (5)
 — Kāshī, Kasrī, or Mullā Gurba (p.) 57 (1101)
 — Kāshī, Surūrī (p.) 57 (2362), 326 (613), 523
 — Mashhadī, Qāsim, or Qāsim Dīwāna (p., d. ca. 1136/1724) 57 (1812), 288, 322 (5)
 — Mashhadī, Qāsim (p.) 57 (1838)
 — Mashrabi (p.) 326 (364)
 — b. Ḥājī Muhammad Kāshānī, Surūrī (*lex.*, beg. XI/XVII) 57 (2362), 326 (613), 523
 — Qānī, Asrī (p.) 57 (288)
 — Samnānī, Da'ifī (p.) 57 (480)

- Muhammad Qasim Surūfī** (*p.*)
57 (2362), 326 (613), **523**
— **Tūnī, Samūrī** (*p.*) 57 (2077)
— **Qazwīnī, Qawwāmū'd-Dīn** (*p.*)
57 (1828)
— **Qisqā-khwān, Darwīsh** (*p.*)
57 (480)
— **Qudratu'l-lah Khān Gūpā-
mawī, Qudrat** (*p.*) 61 (48)
Muhammad Qulī Beg Isfahānī,
Shākir (*p.*) 57 (2148)
— **Safīm Tīhrānī** (*p.*)
57 (2064), 58 (96), 322 (9), 326 (534)
— **Qumī, Sultān** (*p.*) 57 (2292)
— **h. Qutb Chūshī, Shāh Minā**
(*sup.*, d. 884/1479) 70
— **Qutb Qalandar** (*sup.*, X/XVI ?)
83 (5)
Muhammad Rafī (*p.*) 41
— **Khān, Bādhil** (*p.*) 57 (361)
— **Wā'iz Qazwīnī** (*moralist*,
d. ca. 1105/1694) 57 (2462),
58 (126), **500**
— **Rafī'ū'd-Dīn** (*moralist*, end XII/
XVIII) 503
— **Rafī'ū'd-Dīn b. Muhammad**
Shamsū'd-Dīn b. Muhammad
Tajī'd-Dīn (*sup.*, *ur.* 1198/1784) 503
— **Rahīm, see 'Ahlī** 57 (89)
— **Rahmatu'l-lah Nā'itī Nūfūrī,**
Rasū (*p.*) 61 (51)
— **Rahmatu'l-lah b. Nī'matī'l-lah**
al-Husaynī as-Sādiqī al-'Attārī
al-Aurangābādī (*gram.*, *ur.* 1221/
1806) 563
— **Rashīdī** (*p.*) 57 (1901)
— **Rashīdī, Sultān** (*p.*) 57 (2293)
— **h. Ridā Talab Khān Hamadā-
nī, Fidā'ī** (*p.*) 57 (638)
Muhammad Ridā b. 'Abdī'l-lah
Isfahānī, Shakhī (*p.*) 58 (105)
— **Burūjirdī** (?), **'Iskrāt** (*p.*)
57 (957)
— **Dawrī** (*p.*) 57 (1922)
— **Isfahānī, 'Ayshī** (*p.*) 98 (4)
— **Māzandarānī, Sikandar**
(*p.*) 57 (2238)
— **h. Muhammad Yūnūf** (*vet.*,
ur. 1083/1673) **619** (1)
— **Qumī, Mushūqī** (*p.*) 57 (1565)
— **h. Shāhī Tabrizī, Chalabī**
'Irwān (*p.*, XI/XVII) 57 (942),
269, 322 (20)
— **Shīrāzī b. Shīrājī'd-Dīn**
Nūhāpūrī 199
— **Ridā'ī Isfahānī, Fikrī** (*p.*) 57 (850)
— **Ridā'ī Juwaynī, Ridā** (*p.*)
57 (1020)
Muhammad Sa'd 134
— (*or* Sa'dī) (*comit.*, *ur.* 1081/
1671) **712, 744**
Muhammad Sādiq (*theol.*) 101
— **of Hāglī, Akhtar** (*p.*) 60 (1)

- Muhammad Sādiq b. Kāzīm**
Ridawī (*med.*, XII/XVIII ?) **607, 608**
— **Kāhgilā'ī** (*p.*, beg. XII/
XVIII) 702 (26)
— **h. Muhammad Ja'far**
Isfahānī (*med.*) 906 (2)
— **h. Muhammad Shāhī al-**
Isfahānī al-'Azādānī (*hist.*, *ur.*
1048/1639) 695
— **Tabrizī, Nāzīm** (*p.*) 57 (1689)
— **Safawī** (*pr.*, ca. 1224/1809) 566
— **h. Saft Tabab Ardistānī, Shur'a**
(*p.*) 57 (2253)
— **Saft b. Wafī Qazwīnī** (*hist.*, *ur.*
1076/1666) 5
Muhammad Sa'id, Bibadal Khān
(*p.*) 326 (145)
— **Hakīm Qumī, Tanhā** (*p.*)
57 (2359), 322 (6)
— **I'jāz** (*p.*) 57 (916), 326 (255)
— **Isfahānī, Muḥīt** (*p.*) 57 (1470)
— **Kambūl** (*comit.*, ca. 1098/
1687 ?) 134
— **Khān, Bahādur Khān**
(*p.*) 57 (385)
— **Lāhijī** (*p.*) 323 (67)
— **h. Muhammad Shāhī**
Māzandarānī, Ashraf 57 (274),
58 (15)
— **h. Wā'iz 'Alī 'Azīmābādī,**
Husrat (*p.*) 90 (12)
— **Sājīd b. Fayḍ Muhammad**
Qādīrī Jhānjanawī (*comit.*, *ur.*
1167/1745) 238
— **Salāmu'l-lah Dihlawī** (*theol.*) 369
Muhammad Shāhī Farīghī (*p.*)
57 (602)
— **Husaynī Tirmidhī, Kashfī**
(*theol.*, d. 1061/1651) 375, 749
— **Khwājam** (?), 248
— **Karbū Lāhūrī** (*stylist*, *ur.*
1074/1664) 144, 162
— **Sattār** (*p.*) 326 (533)
— **Shāhīstārī, Nishat** (*p.*)
57 (1714)
— **Sālim Dihlawī Bukhārī** (*theol.*,
ca. beg. XIII/XIX) 369
— **Sālim Afghān** (*p.*) 57 (76)
— **Sālim Tūnī, Bihār** (*biogr.*) 702 (5)
— **Samarqandī, Rūdakī** (*p.*) 57 (1936)
— **h. Sayyī'd-Dīn 'Alī, Bayrām**
Khān (*off.*) 57 (431)
— **Shāfī** (*sup.*, XII/XVIII ?) 82
Muhammad Shafī' Nūhāpūrī,
Bismīl (*p.*) 57 (456)
— **Sālim** (*p.*) 326 (533)
Muhammad Shāh (1131-1161)
1719-1748) 35, 36, 82, 153, 159,
185, 211, 232, 265, 270, 290, 293,
294, 302, 324, 326, 359, 429, 434,
511, 566, 610, 634 (1), 741
— **Rāmpūrī** (end XII/
XVIII ?) 238

Muhammad Shāhrikh Bahādur
(XIII/XIX) . . . 165
— *sur.* Shama's *Gilānī* (*philos.*,
ca. X/XVI) . . . 493, 499
— Qutbu'd-Dīn, b. Sharafu'd-Dīn
Mutahhar Jānī (*p.*) . . . 57 (1577)
— Sharaf Qazwīnī, Izādī (*p.*) . . . 57 (973)
— Sharafu'd-Dīn Haydarābādī,
Sa'id (*p.*) . . . 61 (55)
— Sharafu'l-Haqq (*ref.*, desc. of
'A. Q. Jilānī) . . . 411 (3)
Muhammad Sharif b. 'Abdi'-
Samad, Farsi (*p.*) . . . 326 (207)
— Kāshī, Kāmil (*p.*) . . . 57 (1085)
— Isfahānī, Manshūr (*p.*) . . . 57 (1304)
— Isfahānī, Sarmadī (*p.*) . . . 57 (2102)
— Isfahānī (of Darnāsā-
darān), Sharif (*p.*) . . . 57 (2200)
— Mashhādī, Jam (*p.*) . . . 57 (1015)
— Murtaḥad Khān (*hist.*, d.
1049/1640) . . . 28
— Rāzī, Hijrī (*p.*) . . . 57 (839)
— Wuqūfī (*p.*) . . . 57 (2507)
— Shīrāzī, Tabīfī (*p.*) . . . 57 (2319)
— Shīrīn Maḥrībī Nā'īnī (*p.*, d.
809/1407) . . . 57 (1220), 233
— Shu'ayb b. Muhammad Ṣāliḥ
Māzandarānī, Ashraf (*p.*) . . . 326 (84)
— Shu'la (*p.*, beg. X/XVI) . . . 702 (32)
— Shīghatu'l-lah Khān b. 'Inā-
yatī'l-lah Nā'īnī, 'Atīq . . . 61 (9)
— Shīghatu'l-lah Nā'īnī Farḥat
(*p.*) . . . 61 (23)
— Siddīq Sukhanwar (*p.*) . . . 58 (114)
— Sultān, Sīdqi Asrābādī (*p.*) . . . 323 (75)
— Sikrī Sīstānī, Shamsu'd-Dīn
(*p.*) . . . 57 (2173)
Abū Muhammad Sirābī Siyālkotī
(*p.*) . . . 329 (604)
**Muhammad Sirāju'd-Dīn as-Sak-
kāki, see Yūsuf b. Abī Bakr**
Khwārizmī,
— b. Sirāji'd-Dīn as-Sakkākī
(*occult.*, VII/XIII) . . . 650, 651
— Sīstānī, Walīfī (*p.*) . . . 57 (2470)
(—) Sultān b. Sayyid Khwājagī
Humaynī (*theol.*, *ur.* 1083/1673) . . . 336
— Tabatabā'i, Jamālū'd-Dīn,
Walīshat (*p.*) . . . 57 (2459)
— Tabrizī, Majdhūb (*p.*) . . . 57 (1268)
— Tabrizī, Mūnahī (*p.*) . . . 57 (1327)
— Tabrizī, Sultān (*p.*) . . . 57 (2294)
Muhammad Tāhir Aahnā, 'Ināyat
Khān (*p.*) . . . 57 (271), 58 (14),
323 (9), 326 (82)
— Bukhārī, Kāfir (*p.*) . . . 57 (1053)
— Kāshānī, 'Ulwi (*p.*) . . . 57 (2417)
— Kashmīrī, Ghānī (*p.*) . . . 41,
57 (680), 58 (39), 322 (18)
— Itīfāt Khān (*p.*) . . . 58 (116)

Muhammad Tāhir Naqshband
Kāshānī, Naqāsh (*p.*) . . . 57 (1642)
— Nasrābādī (*biogr.*, *ur.* ca.
1092/1681) . . . 57, 57 (199), 269, 326
— Qazwīnī, Wāhid (*p.*) . . . 58 (125)
— Rāzī, Wāḥid (*p.*) . . . 57 (2498)
— Ushnūfī Kashmīrī, Ghānī
(*p.*, d. 1079/1669) . . . 41, 57 (680),
58 (39), 322 (18)
Muhammad Taqī b. 'Alī al-Majlisī
(*theol.*, d. 1070/1660) . . . 381
— Bīnālī Dāmghānī (*p.*) . . . 326 (156)
— Bālfarūshī, Ta'zīm (*p.*) . . . 57 (2384)
— Mashhādī, Taqī (*p.*) . . . 57 (2365)
— Nashā (*p.*) . . . 57 (1645)
— Tarika Isfahānī, Afdalū'd-Dīn
(*p.*) . . . 57 (75)
— Tawfiq Kashmīrī (*p.*) . . . 168
— Tihirānī, Sayrī (*p.*) . . . 57 (2124)
— b. Toghtluq (725-752/1325-1351)
23, 226
— Turhatī, Šabīrī (*p.*) . . . 57 (1966)
— 'Ubaydu'l-lah b. Muhammad
al-Abārī . . . 85
— b. 'Uthmān b. 'Umar al-Balkhī
(*gram.*, VIII/XIV) . . . 503
— b. 'Uthmān Yamīnī (*p.*) . . . 57 (2523)
— (Abū 'Abdi'l-lah or Abū Bakr)
b. al-Walīd b. Muhammad b.
Khalaf b. Abī Randaqa al-Fahrī
at-Tartūshī (*moralist*, d. ca. 325/
1131) . . . 498
— Wāḥid (*p.*) . . . 326 (681)
— Watwāj, Rashīdu'd-Dīn (*p.*) . . . 57 (1897)
— Wīḥālī (*p.*) . . . 326 (683)
— b. Yahyā b. 'Alī Lāhijī Nūr-
bakshī (*ref.*, d. ca. 912/1507) . . . 217
— Yahyā, Ma'nī (*p.*) . . . 57 (1302)
— b. Ya'qūb b. Ishāq al-Kulaynī
(*theol.*, d. 328/939) . . . 750
— b. Yār Muhammad b. Kamman
Kūlawī (*biogr.*, *ur.* ca. 1161/1738) . . . 81
— Yūnus Khān (end XII/XVIII) . . . 485
— Yūnus Khān Ahharī, Yūnus
(*p.*) . . . 702
Muhammad Yūsuf Bīrang (*p.*,
beg. XI/XVII) . . . 702 (15)
— Diyā (*p.*) . . . 323 (22)
— Jurbādaqānī, Yūsuf (*p.*) . . . 57 (2540)
— Kashmīrī, Yūsuf (*p.*) . . . 57 (2541)
— Kāzīrūnī, 'Arīf (d. ca.
1135/1722) . . . 57 (239)
— Qadīm (*p.*) . . . 57 (1786)
— Sābiqī (*p.*) . . . 57 (1953)
— Tabrizī, 'Azīz (*p.*) . . . 57 (343)
— Tihirānī, Khalaf (*p.*) . . . 57 (1132)
— (Abū Bakr) b. Zakariyā as-Rāzī
(*med.*, d. ca. 320/932) . . . 612 (3)

- Muhammad Zamān Beg Ardabili,**
Himmat (p.) .. 57 (862)
 — *Farragī Khān* (XI/XVII) 93
 — *Mazandarānī, Athar* (p.) .. 57 (306)
 — *Sachindī, Rāsākh* (p.) .. 57 (1904), 58 (90), 326 (467)
 — *Sistānī, Zamānī* (p.) .. 57 (2570), 323 (89)
 — *Tankabonī Daylamī* (med., end XI/XVII) .. 596
 — *Yasdi, Zamānī* 57 (2570)
 — *Zamānī* (p.) .. 326 (687)
 — *Zarjānī* (?), *Fakhrū'd-Dīn* (p.) .. 57 (553)
 — *Zawwāra, Murshidī* (p.) 57 (1546)
 — *b. Zaynī'd-Dīn 'Alī Shīrkāzī, 'Urī* (p., d. 999/1591) 256, 322 (22), 675 (2)
 — *Zubayr* (*Sachindī*) (suf., d. 1152/1740) .. 82
Muhammadī (p.) .. 101
Mubibbū'l-lah Bihārī (gram., d. 1119/1708) .. 672 (2)
 — *Mubārīz* (*Ilahīyādī*) (theol., suf., d. ca. 1058/1648) 439, 440, 441 (?)
Mubtin Bahā'ī (p.) .. 326 (117)
 — *Beg Rashīdī Hamadānī* (p.) .. 57 (1903), 326 (465)
 — *b. Hanīf* (*hist.*, middle XII XVIII) .. 36
 — *Istahānī, Radiyyān'd-Dīn* (p.) .. 57 (1860)
 — *Istahānī, Ta'thīr* (p.) 57 (2381), 326 (658)
 — *Kāshī* (p.) .. 57 (1095)
 — *Kāshī, Fādlī* (p.) .. 57 (523)
 — *Kashmīrī, Fānī* (p.) .. 57 (567)
 — *Ta'thīr* (p.) .. 57 (2381), 326 (658)
Muhtasham 'Alī Khān Hishmat (p.) .. 57 (874), 326 (240)
 — *Khān* (off., XII/XVIII) .. 153
 — *Kāshānī* (p.) .. 322 (5)
Muhyī Lārī (p., d. 933/1527) .. 249
Muhyī'd-Dīn 'Abdu'l-Qādir Jilānī,
see 'Abdu'l-Qādir.
 — *'Alī Akbar b. Anadī'l-lah b. Sirājī'd-Dīn al-Mawdūdī al-Qādirī* (suf., end XII/XVIII ?) .. 450
 — *b. Husayn Ridawī Husaynī* (biogr., X/XVI ?) .. 70
 — *b. Niqām* (cont., 956/1549) .. 202
 — *Qādirī, Wāqif* (p.) .. 61 (65)
Mu'in, Mu'ini, Mu'in Miskīn, *see* Mu'inu'd-Dīn Muhammad Harawī.
Mu'inu'd-Dīn 'Alī Qāsim-i-anwār, Qāsim, or Qāsimī (p., d. ca. 837/1434) .. 57 (1891), 400, 734
 — *Chishtī, see* Mu'inu'd-Dīn Hasan Sanjarī.
 — *Hasan Samarqandī, Ashrafi* (p.) .. 57 (276)
 — *Hasan Sanjarī* (*Chishtī*) (suf., d. ca. 632/1235) 71 (1), 72, 74, 240, 460 (1, 2), 462 (17)
Mu'inu'd-Dīn Minbarī (? *biogr.*, end X/XVI) .. 704
 — *Muhammad Amin Farāhī Harawī, Mu'in Miskīn* (theol., d. 907/1502) .. 240, 335
 — *Munawwar* (p.) .. 61 (38)
 — *Parwāna, Amīr* (VII/XIII) .. 417
 — *Abū Shams b. 'Abdī'r-Rahīm* 575
 — *Shīrāzī, Jāmī* (p.) .. 323 (50)
Mu'izz b. Fakhrā Qumī, Fīrat (p.) .. 57 (655)
 — *Mūsawī Fīrat, see* Mu'izzu'd-Dīn Muhammad.
Mu'izzu'd-Dīn Dānishmand Khān Muhammad Bāqir, Hayrat (p.) 57 (845)
Mu'izzu'd-Dīn (suf., VII/XIV) .. 423
 — *Husayn* (pr.) .. 561 (1)
 — *Husayn* (end IX/XV) .. 130 (11)
 — *Istahānī, Waqqārī* (p.) .. 57 (2486)
 — *Muhammad, Mūsawī Khān Fīrat* (p., d. 1106/1695) 57 (655), 58 (37), 276, 311 (4), 702 (33)
Mu'izzī (p., d. 542/1148) .. 516
Mujaddid-i-ahī-i-thānī, see Ahmad b. Bahrī'd-Dīn Farāqī.
Mujir-i-Baylaqānī (p., d. 594/1198) .. 516, 517
Mukarram, Miyān Shaykh .. 309 (3)
Mukhlis (*seghat*, ca. 1144/1732) .. 156
 — *see* Anand Rāy.
 — *Kāshī* (p., d. ca. 1150/1737) .. 156
 — *Qāsim Khān* .. 156
Mukhtār Beg Istahānī, Anārī (p.) .. 57 (289), 326 (90)
 — *Kamālū'd-Dīn* (p.) .. 57 (1076)
 — *b. Abī 'Ubayda b. Mas'ūd ath-Thaqafī* (I/VII) .. 378
Mullā Shāh (suf., d. 1072/1662) .. 270
Mullā Zada-i-Mullā Ghiyāthū'd-Dīn, see Muhammad Bahrīm.
Mulūk Shāh Siddiq al-Qādirī al-Bahrajānī (suf.) .. 410
Mu'min Tabrizī, Mullā, Nīmat (p.) .. 57 (1708)
Mu'minā Nībat (p.) .. 57 (1714)
Mumtāz (p., d. after 1267/1851) .. 315
 — *see* Fadl-'Alī, Ishānu'l-lah, Nūr Ahmad Dihlawī.
 — *Mahall* (princess) .. 100, 637
Munajjim Gilānī, see 'Abdu'l-Wahhāb .. 57 (42)
Munawwar-raḡam Khān, Mu'imu'd-Dīn (p.) .. 61 (38)
Mun'im (p., beg. XIII/XIX) .. 308
 — *see* Nūru'l-Haqq.
 — *Khān, see* 'Abdu'r-Rahīm Khān-Khānān .. 57 (36)
Mu'min Qumishā'ī, Gurba (p.) 57 (729)
Munshi'u'l-Mulk, Sāhib (p.) .. 61 (54)
Muqarrab Khān 'Alī, see Nūru'd-Dīn Muhammad.

Muqarrab Khān Ḥasan (*offic.*, d. 1056/1647) . . . 702 (41)
Muqīm Ḥilmi Kāshānī (*p.*) . . . 326 (245)
Muqīmā, Dušan, Mashhadī (*p.*) . . . 57 (913), 326 (253)
 — b. Mullā Qaydī, Fawjī (*p.*) 57 (631)
Murād II b. Muḥammad (*of Turkey*, 824-855/1421-1451) . . . 540
Murtadā Ḥabībī (Jabalī) ‘Amillī 57 (197)
 — Ḥusayn, or Allahyār ‘Uthmānī Balgrānī (*geogr.*, *ur.* 1202/1788) . . . 97
 — Nūrbakhshī, Rūjā (*p.*) 57 (1929)
 — b. Šādiq ‘Alī ar-Ridawī al-Ḥusaynī al-Madrāsī, **Bīnīsh** (*biogr.*, *ur.* 1265/1849) . . . 61
Murtadā-Qulī Beg, Surḡah (*p.*) . . . 57 (2304)
 — — — Beg, Walā (*p.*) 57 (2467)
 — — — Khān Sa’dī, Nāmī (*p.*) . . . 57 (1630)
Mūsā b. Dā’ūd (*ref.*) . . . 470 (1, 3)
 — Khān Mu’izzu’d-Dīn Muḥammad, Fīrat (*p.*, d. 1106/1695) . . . 57 (655), 58 (37), 276, 311 (4)
Mūsawī (Fīrat), *see* Mu’izzu’d-Dīn Muḥammad.
 — Khān, *see* Jur’āt, Muḥammad . . . 58 (53)
Musayyib Kāshānī, Qānī (*p.*) . . . 57 (1795)
Musharrifu’d-Dīn b. Muṣliḥi’d-Dīn Sa’dī Shīrāzī (*p.*, d. 690-691/1291-1292) . . . 212, 264 (9), 322 (32), 459 (3), 461 (3), 522 (1), 730, 733 (2)
Mushkīn Qalam, ‘Abdu’l-lah Wasfī (*p.*) . . . 57 (2493)
Mushrif Shubātī (*p.*, middle XIII/XIX) . . . 702
Mushṭāq, *see* Muṭṭasib . . . 57 (1519)
Mushṭāq, ‘Alī Ḥusaynī ‘Abḥāsābādī Isfahānī (*p.*, middle XII/XVIII) . . . 98 (12)
Musliḥu’d-Dīn Lāzī, Kalāmī (*p.*) . . . 57 (1059)
Muslim b. ‘Uqayl (*scint*) . . . 377
Muṣṭafā b. ‘Abdu’l-lah Kātib Chalabī, or Ḥājī Khalfā (*biḥl.*, d. 1068/1658) . . . 484, 663
 — b. Ibrāhīm b. Ḥabīb b. Bahārī’d-Dīn ‘Umdatul-Mulk of Chanderī (*ca* 1062/1651) . . . 522
 — Khān Dawrī (*p.*) . . . 326 (189)
Mutahawwir Jang Isfahānī, Bāqir (*p.*) . . . 326 (128)
Muṭamad Khān, Muḥammad Sharrī (*hist.*, d. 1049/1640) . . . 28
Murtamīdu’l-Mulūk, *see* Muḥammad Ḥāshim, *see* ‘Alawī-Khān.
Mutanabbī, *see* Ahmad b. al-Ḥusayn.
Muṭṭasim ḥilī-lah (*kholif.*, 218-227/833-842) . . . 649

Muṭṭirī, *see* Alif Abdāl (X/XVI) . . . 57 (179)
Muṭṭī (*p.*, *ser.* 941/1335) . . . 251
 — Alif Abdāl Balkhī (*p.*, d. 931/1525) . . . 251
Muzaffar (*med.*, *ur.* 1177/1764) . . . 611
 — Ḥusayn-i-Gūrgān (*pr.*, end IX/XV) . . . 139 (50)
Muzaffarī (*p.*, early) . . . 516

N

Nādīm Gilānī (*p.*) . . . 322 (21)
Nadīmī (*p.*) . . . 41
Nādir (1148-1160/1736-1747) . . . 21, 36, 82, 325, 606 (4), 667
Nādīrī (*p.*) . . . 143
Ibn an-Nafīs (*med.*, d. 687/1288) . . . 602
Najaf Aqā Shāhī Taklīf (*p.*) . . . 57 (2178)
 — Qulī Beg, Walī (*p.*) . . . 57 (2471)
Najafī Beg Jānk (*p.*) . . . 326 (291)
Najāt, *see* ‘Abdu’l-‘Alī Ḥusaynī Isfahānī.
Najību’d-Dīn Mutawakkil (*ref.*) 71 (10)
 — Samarqandī (*med.*, d. 619/1222) . . . 610
Najm, Shaykh (end IX/XV) . . . 130 (69)
Abū’n-Najm Ahmad Dāmghānī, Shast-galla, or **Minūchihri** (*p.*, d. *ca.* 432/1041) . . . 57 (1365), 188
Najm-i-Thānī, Bāqir (*p.*) . . . 57 (412), 326 (126)
Najmu’d-Dīn (*off.*, end IX/XV) . . . 130 (51)
 — Falakī Shīrwānī (*p.*) . . . 57 (559)
 — Ḥājī Khalfā b. Mahmūd Kilānī (*theol.*) . . . 652
 — Kubā, *see* Ahmad b. ‘Umar.
 — Mahmūd b. Ruknī’d-Dīn Muḥammad (*p.*) . . . 57 (1239)
 — Mas’ūd Harawī (*p.*) . . . 57 (1340)
 — Qalandar, Ghauthu’d-Dahr (*ref.*) . . . 83 (3)
 — (Nizāmī’d-Dīn) ‘Ubaydu’l-lah Zākānī, ‘Ubayd, or ‘Ubaydī (*p.*, d. *ca.* 772/1371) . . . 57 (2408), 227
Namākin, ‘Abdu’l-lah, *see* ‘Abdu’l-Fattāh.
Naqī, ‘Alī Taqī (*p.*) . . . 702 (23)
 — Kamānī (*p.*) . . . 143
Naqshband, Muḥammad, *see* Bahā’u’d-Dīn.
Narsingh (*stylist*) . . . 159 (2)
Nāsir ‘Alī Sarbīndī, ‘Alī (*p.*, d. 1108/1697) . . . 57 (173), 278
 — i. Khusrāw (*p.*, d. 481/1088) . . . 516
 — i. Khusrāw, Muḥammad Nāsir (*p.*) . . . 702 (47)
 — Shamsu’d-Dīn Kāfirak Ghaznawī (*p.*) . . . 57 (1054)
Nāsir, Muḥammad Nāsiru’d-Dīn (*p.*) . . . 702 (16)

- Naṣīr Sanjārī, Zāhiru'd-Dīn** (p.) 57 (2551)
- Nāṣiru'd-Dīn** b. Muḥammad b. Haydar Rasmāl Shīrāzī (*occult.*, ca. X/XVI) 660
- 'Ubaydu'l-lah (Ahrār ?) 65 (2)
- Nāṣiru'd-Dīn** Ahmad Kashmīrī, Ghazib (p.) 300
- Buzurg (*suif.*, d. 855/1452) 78 (23)
- Mahmūd 'Aūd'hī, Chirāgh-i-Dihlī (*suif.*, d. 757/1358) 71 (12)
- 74, 78, 424, 480
- Muḥammad b. Muḥammad Tūd (*theol.*, d. 672/1274) 38, 58 (57), 416, 419, 462 (7), 483, 488, 568, 574
- Muḥammad Qārī (*theol.*, XI/XVII) 342
- Niẓāmu'l-Mulk 57 (1744)
- Tūfī, *see* Nāṣiru'd-Dīn Muḥammad b. Muḥammad
- Naṣrā, see** Muḥammad Naṣīr Hamadānī
- Abū Naṣr** Ahmad b. Abī'l-Hasan Nāmiqī Jāmi (p. d. 530/1142) 81, 82, 191
- Farāhānī, *see* Muḥammad b. Abī Bakr b. Ḥusayn Farāhī
- of Mayhana (*divine*, end IX/XV) 130 (2)
- Nasr Nishāpūri, Amīr, Rāṣī** (p.) 57 (1875)
- Nasru'd-Dīn Shāh Kabūd Jāma** (p.) 320 (571)
- Nasru'l-lah** (*author of Kalīla wa Dimna*) 106
- Nasrāhādī** (*biogr.*), *see* Muḥammad Tāhir
- Nasrāj, see** 'Alī Rāstīnī 57 (167)
- Nawāzish** 'Alī b. 'Ismā'īl-lah Balgrāmī, Faqīr (p.) 58 (29)
- Khān (*naumab*, beg. XIII/XIX) 8
- Nawf Khabūshānī** (p.) 322 (19)
- Nawīdī** (p.) 320
- Nawras, Ḥusayn Damāwandī** (p.) 322 (9)
- Nawrūz** 'Alī Khān b. Amān 'Alī Khān, Yaktā (p.) 60 (22)
- Nūjīm Harawī** (p.) 322 (19)
- Naṣīr Beg Khāḍim** (p.) 57 (1115)
- Nasrī, see** Muḥammad Ḥusayn Nishāpūri
- Nihāwandī, 'Abdu'l-Bāqī** (p.) 57 (11)
- Ni'mat** (p., XII/XVIII ?) 294
- 'Alī Dihlawī, Mir Ni'mat (p., beg. XIII/XIX) 294
- Khān 'Alī, *see* Nūru'd-Dīn Muḥammad
- Ni'matu'l-lah Kashmīrī (p.) 702 (20)
- Ni'matu'l-lah** Banī Isrā'īl (*apologist*) 717 (1)
- Hakīm 743
- Ni'matu'l-lah** Kashmīrī Ni'mat (p.) 702 (20)
- Khān (p., XII/XVIII) 294
- Khān b. Rūh'l-lah Khān, Ni'mat (p., off., beg. XII/XVIII) 294
- Kirmānī, *see* Nūru'd-Dīn Ni'matu'l-lah Wālī
- Shūshṭarī (d. 1112/1701) 98 (13)
- Shūshṭarī, Aqā 98 (19)
- Nishāt, see** Krishan Singh
- Nithār, see** Lutfu'l-lah Nūratu'l-lah Khān
- Nithārī** (Nithār 'Alī b. Aṣṣar 'Alī Bukhārī Barīlawī ?) (XIII/XIX ?) 183
- Niyāz Balchī, Ummīd** (p.) 57 (2422)
- Niyāzi, Ahmad Mirzā** (p., end XII/XVIII) 98 (14)
- Hījāzī (*lex.*) 525
- Niẓām** (p.) 745 (1)
- Balgrāmī, Dandīrī (p.) 58 (22)
- Dast-i-Ghayb, Shīrāzī (p.) 58 (25), 322 (22)
- Khān Murjiz (p.) 161
- Shīrāzī, Dast-i-Ghayb (p.) 58 (25), 322 (22)
- Niẓāmu'd-Dīn** 'Abdu'l-Qādir (*off.*, end IX/XV) 130 (20)
- b. 'Abdu'l-Qādir, Ahqar (p.) 61 (2)
- Ahmad (*vet.*, *er.* 1071/1661) 618
- Ahmad Balgrāmī, 'Sāni' (p.) 58 (97)
- Ahmad b. Muḥammad Muqīm Harawī (*hist.*, d. 1003/1594) 24
- Ahmad b. Muḥammad Ṣāliḥ as-Shiddīqī al-Ḥusaynī (*apologist*, *er.* 1000/1650) 176
- Ahmad, Sharmī (p.) 57 (2208)
- Ahmad Shaykhūm, Suhaylī (p.) 57 (2278)
- Awliyā (*suif.*, d. 725/1325) 424, 464 (4), 466 (1)
- Darwish 'Alī (*taarīx*, ca. 890/1485) 572
- Khāl-zāda (*suif.*, VIII/XIV) 425
- Mirjān (*off.*, end IX/XV) 130 (8)
- Muḥammad Badā'ūnī (*suif.*) 71 (7)
- Niẓāmu'l-Mulk** (*off.*, end IX/XV) 130 (4)
- Aṣaf-Jāh, Aṣaf (d. 1161/1748) 57 (260), 153
- Aṣaf-Jāh, Afdalu'd-Daula, Nawwāb (d. 1285/1869) 45 (2)
- Niḡmī, see** Jamālū'd-Dīn Ilyās
- Noah** 102
- Nu'aym** 'Attār Balchī (p.) 57 (313)
- Nūr, Shāh** (*suif.*) 506
- Ahmad Dihlawī, Muṣṭafā (p., beg. XIII/XIX) 315
- 'Alī Beg (*off.*, end IX/XV) 130 (60)
- Harawī, Badru'd-Dīn (p.) 57 (377)
- Qāḍī Istahānī (p.) 322 (4)
- Nūru'd-Dīn** 'Abdu'r-Rahmān Isfahānī Kīraqī (*suif.*, VII/XIII) 704
- 'Abdu'r-Rahmān b. Niẓāmī'd-

- Din Ahmad Kharjirdi, Jami
(d. 898/1492) 57, 57 (1020), 65,
67, 129, 130 (65-67), 171, 172 (1),
209, 211, 230, 236-239, 424,
432, 436, 439, 462 (14, 15, 25, 29),
464 (1), 465 (2), 674 (4, 9, 10),
735, 736, 744 (1)
- Nūru'd-Dīn Hurmuzi, Nūrī (p.)
57 (1759)
- Muhammad b. 'Abdī'l-lah
Hakim b. 'Aynī'l-Mulk Shirāzi
(med., *scr.* 1038/1629) 594
- Muhammad 'Awfi (*anecd.*, *scr.*
ca. 1225/1228) 57, 104
- Muhammad Husaynī (*divine*,
end IX/XV) 130 (52)
- Muhammad Khān (*offic.*, *end*
XII/XVIII) 61 (28)
- Muhammad, Ni'mat Khān 'Alī
(p., d. *ca.* 1122/1710) 57 (141),
38 (7), 111, 149, 156, 283, 337, 709
- Muhammad Qarāfi Qilāni (p.)
57 (1798), 326 (412)
- Muhammad Qārī (*theol.*, XI
XVII) 341
- Muhammad Turshūzi, Zuhūri
(p., d. *ca.* 1027/1618) 139,
166 (1), 264 (2), 739
- Ni'matu'l-lah b. 'Abdī'l-lah
b. Muhammad Husaynī Kirmāni,
Wali, Sayyid (*sup.*, d. 834/1431)
57 (402, 1711), 234
- of Pātiyāla, Wāqif (p., d. *ca.*
1200/1786) 309, 310
- Qumī, Akāir (p., XII/XVIII)
57 (129)
- Quth-i-'Ālam (*sup.*, beg. IX/
XV) 466 (2)
- Rāshī Kashmīrī (*sup.*, d. 835/
1432) 79 (1)
- Sā'ī (p.) 57 (2034)
- Shamīnī (p.) 702 (50)
- Shūhtari (d. 1158/1745) 98 (15)
- Sundūqī (p.) 57 (2297)
- Nūru'l-Haqq, *see* Nūr Muhammad
b. 'Abdī'l-Haqq
- Mun'im, of Bareilly (p., beg.
XIII/XIX) 308
- Nūru'l-Islām b. Salāmī'l-lah b.
Shaykhī'l-Islām ad-Dihlawī (*theol.*)
503
- Nūr Jamāl Jūnī (p.) 57 (1042)
- Nūru'l-lah 627
- Afandī, Badīhī (p.) 326 (108)
- Ahmad b. 'Alā'ī'd-Dīn, Nūr
Quth-i-'Ālam (*sup.*, VIII/XIV) 464 (4)
- Astrābādī, Iqtidā (p.) 57 (943)
- b. Muhammad Balgrānī,
Wāsiq (p.) 58 (127)
- Shūhtari, Nūrī (p.) 57 (1762)
- Nūr-i-Miskīn (*sup.*) 466 (2)
- Nūr Muhammad (*stylist*) 137
- b. 'Abdī'l-Haqq Dihlawī,

- Nūru'l-Haqq (*divine*, XI/XVII)
220, 221
- Nūr Muhammad Lāhūrī, Anwar
(p.) 326 (63)
- — Lāhūrī, Anwar (XI/XVII)
57 (220)
- Nūr Quth-i-'Ālam, *see* Nūru'l-lah
Ahmad b. 'Alā'ī'd-Dīn
- Nūrā Kashānī, Najīb (p.) 57 (1647)
- Nānī Isfahānī (p.) 57 (1633)
- Nusratu'd-Dīn Ahmad (p., d. 733/
1332-1333) 15
- Nusratu'l-lah Khān, *see* Latīfu'l-lah

P

- Padmawati (*heroine of a tale*) 121
- Pādshāh Begum, wife of Ghāziyyu'd-
Dīn Haydar (XIII/XIX) 46
- Pahlawān Madhāqī Isfahānī (p.)
57 (1217)
- Sharaf Shirāzi, Ghayrāfi (p.)
57 (690)
- Paramātmā, Rājā 504
- Parwāna, *see* Mu'īnu'd-Dīn
- St. Paul 666
- Paulo Zaman, *see* Muhammad
Zamān 93
- St. Peter 666
- Pir Būd'hān (*sup.*, beg. X/XVI) 78 (25)
- Plato 86 (2)
- J. Pollock (*general*) 22

Q

- Qabūl, *see* Kirānī b. 'Abdī'l-Ghānī
57 (1176)
- Qarākhān, *see* Qarākhān
- Qādī, *see* Ahmad ash-Sharīf
- Khān b. Muhammad Dihlawī
(*leg.*, *scr.* 812/1409) 322 (4)
- Nūr Isfahānī (p.) 322 (4)
- zāda Samarqandī, *see* 'Abdu'l-
Salām 57 (40)
- Qādir 'Alī Khān, Naqir (p.) 61 (43)
- b. Turāb 'Alī Nānī,
Qādir (p.) 61 (45)
- 'Azīm Khān, Naqir (p.) 61 (44)
- Bakshā b. Ahmad Bakhsh
Nūrpūri (*philos.*, *scr.* 1232/1827) 506
- Hmayn Mudrāsī, Jaubār (p.)
61 (29)
- Qadīrā-i-Isfahānī, 'Irfān (p.) 57 (948)
- Qādī Miyān, *see* Hamrāz 61 (29)
- Qamaru'd-Dīn Dihlawī, Minnat (p.,
d. *ca.* 1208/1794) 314
- Qarāgūl, *see* 'Ahūl 57 (91)
- Qarākhān, or Qabūl Qarākhān (*theol.*,
VIII/XIV) 356
- Qāsim, or Qāsim Dīwāna *see*
Muhammad Qāsim Mashhādī
- Qāsimī, Qāsim-i-anwār, *see*
Mu'īnu'd-Dīn 'Alī

- Qāsim**, b. 'Abdīl-'Alī al-Birjandī
(*ur.* 951/1545) .. 569
— 'Alī Khān, Ghubārī (p.) 326 (220)
— 'Alī b. Tālī-mand (*stylist*, *ur.* 1234/1819) .. 720
— Amrī (d. 899/1501) 57 (214)
— 'I-anwār, Mu'īnū'd-Dīn 'Alī (p., d. 837/1434) .. 57 (1801), 400
Abū'l-Qāsim Asrī-Rāzī (p.) 57 (290)
— b. Bāyānqār Mīrzā, Bābur (d. 861/1457) .. 57 (356), 431
Qāsim Beg Afshār, Qīmī (p.) 57 (1840)
— Hālatī (p.) 57 (759)
Abū'l-Qāsim (or Ghulām, Husayn) b. Path-Muhammad al-Karbālī Jaunpūrī (*mathem.*, *ur.* 1249/1833) 580
— Firdausī (p.) 322 (19)
— Firdausī Tūsī (p.) 57 (653), 185
Qāsim Gāhī, Abū'l-Qāsim Majdu'd-Dīn Muhammad Kābulī (p.) 57 (671), 326 (216)
Abū'l-Qāsim b. Haydar Abū 'Alī Kāsimī (?) (end IX/XVII) .. 322
Qāsim Jān (Khān) (*hist.*, end XIII/XIX) .. 22
— Jaunpūrī (*theol.*, XI/XVII) .. 342
Abū'l-Qāsim b. Kāmrān Mīrzā, Shawkatī (p.) 57 (2211)
Qāsim Khān Badakhshī, Mawjī (p.) 57 (1852)
Abū'l-Qāsim Majdu'd-Dīn Muhammad Kābulī, Gāhī (p.) 57 (671), 326 (216)
Qāsim Mashhadī Akbarābādī, Arslān (X/XVI) .. 57 (250)
— Najī (p.) 57 (1612)
— b. Qāsim Qādīrī (*suf.*, beg. XI/XVII) .. 261
Abū'l-Qāsim Sabqatī (p.) 326 (496)
— Suhaylī ('Abdu'r-Rahmān b. 'Abdī'l-lah, *theol.*, d. 581/1185) .. 652
— (Muhammad Ahmad) Ta'īfī (or Abū'l-Hasan) .. 85
— 'Unsurī (p.) 57 (2429)
Qāsim b. Yūsuf b. Abī Naṣr Tabībī (or Tabbāsī) (*agric.*, *ur.* 921/1515) 628
— Zāhid Isfahānī (p.) 57 (2546)
Qāsimī (p.) .. 400
— Gunābādī, *see* Muhammad Qāsim Husaynī.
Qatīl, *see* Muhammad Husayn.
Qawwāmu'd-Dīn 'Atībāī (*suf.*, VIII/XIV) .. 70
— Jahrumī, 'Abdu'l-lah Kāmil (p.) 57 (1084)
Qawwās, *see* Fakhrū'd-Dīn Muḥab-rakūhī Ghaznawī.
— Muhammad Hādī Karānqār Shāhī (p., beg. XIII/XIX) 98 (16)
Mir Qays Mashhadī (Alimud 'Alī Beg, or Madārā Beg, son of Murād 'Alī Beg, p., beg. XIII/XIX) .. 645
Qiwānī, Qiwāmu'd-Dīn (p., VI/XII) 702

- Qizilbāsh** Khān (*off.*, XII/XVIII) 153
— Khān Muhammad Hamadānī, Umūdī (p.) 57 (2423), 58 (122)
Qīsh Allāh b. Qīsh Muhammad Lāmī (p.) 57 (1190)
Qubād Beg Kāhī, Kufī (p.) 57 (1182)
Qudsi (p.) .. 41
— Muhammad Jān (p.) 57 (1845), 58 (84), 322 (49)
Qutbu'd-Dīn (*suf.*, VIII/XIV) 464 (4)
— Bakhtiyār Kākī Ūshī (*suf.*, d. ca. 635/1238) 71 (4), 72, 413, 460 (2), 462 (1)
— Bīnā-dīl Sarandāz Ghauthī Jaunpūrī (*suf.*, d. 925/1519) 83 (4)
— Dihlāwī .. 481
— Dihlāwī (*ca.* beg. VII/XIII) 462 (17)
— Dimashqī (*suf.*) .. 70
— Janābī, Amīr Hājī (p.) 57 (212)
— Ma'īl (p.) 57 (1235)
— Muhammad, Khwārizm-shāh (490-522/1097-1128) .. 585
— Muhammad Lāhijī (*divin.*, end IX/XV) .. 130 (64)

R

- Raḍī** Dānish Mashhadī (p.) 58 (23), 322 (19)
— (Rūdā ?) Kamānī (p.) .. 143
Raḍīyyu'd-Dīn 'Alī Lālā (*suf.*, d. 642/1245) .. 57 (1859), 704
— Muhammad Mūsawī, Sayyid Sharīf Raḍī (*theol.*, V/XI) .. 372
— Muḥsin, Raḍī (p.) 326 (429)
— Abū Naṣr b. Abī 'Alī Faḍl Tabarsī (*theol.*, d. 548/1153) .. 751
Raḍī Sayyār (*ect.*) .. 617
Raḍī Dastūr (p.) 57 (492), 326 (181)
— Khān Mashhadī, Bādhlī (p.) 58 (19), 326 (107)
— Wā'iz Qazwīnī (p.) 322 (20)
Raḍīu'd-Dīn Fārsī, Marḥūm (p.) 57 (1320)
— Muhammad b. Hasan as-Sak-kāk Niawī, Raḍī (p.) 57 (1878)
Raḍī, *cf.* Mullā 'Alī Katīb, or Majnūn b. Mahmūd Raḍīqī .. 241
— Mullā Husayn Isfahānī (p., beg. XIII/XIX) .. 98 (17)
— Raḍīqī (p., early) .. 510
Raghibat, Mir Abū'l-Ma'ālī (p., XII/XVIII) .. 293
— Siyālkūtī (p., XII/XVIII) .. 293
Ra'īs Hasan b. Šalāī, Birjandī (p.) 57 (799)
Rajab 'Alī Tabrizī, Wāhid (p.) 57 (2455)
Rajkarn (*metrol.*, *ur.* 1101/1690) .. 113
Rāmraj, Rāja .. 61 (2)
Ranjā (*hero of a tale*) .. 118, 291, 314

- Ranjūr Dās, son of Ranjit Rāj
Jaupūri (*stylist*, *ur.* 1146/1734) .. 155
- Rāqim, *see* Ghulām Muḥammad.
— *see* Muḥammad Husayn.
- Rashidu'd-Dīn (*theol.*, d. 718/1318) 644
— Muḥammad b. Shaykh-i-'ulamā
al-Iṣfahānī al-Bīdāwī (*ref.*,
end IX/XV) .. 704
- Rashīdī, *see* 'Abdu'r-Rashīd b.
'Abdūl-Ghāfir Husaynī.
- Rasmi, *see* Faḡhūr Lahijī 57 (532)
- Ratan Sing'h, son of Ray Bālakh
Rām, Zakhmī (*astron.*, d. 1267/
1851) .. 581
- Raushan-'Alī (*gram.*) .. 562 (1)
— Jaupūri (*gram.*, d. ca.
1810) .. 562 (1)
— Mīr (1103/1779) .. 180
- Rawānī, *see* Laknatī .. 57 (1186)
- Rāz-i-Ilāhī, *see* Burhānu'd-Dīn b.
Kubr Muḥammad.
- Rāzī, *see* 'Alī 'Askarī b. Muḥammad
Taḡī.
- Ribeira (*med.*) .. 610
- Ricci, Matteo (*missionary*, d. 1610) 93
- Ridā Husabī Nishāpūrī (*p.*) 57 (867)
— Khān Bamī, Tamkīn (*p.*) 57 (2358)
— Maṣrūr Qarwīnī (*p.*) 322 (8)
— b. Nūrī'd-Dīn Shūstārī, Aqdas
(*p.*) .. 58 (11), 98 (2)
— Rashīdī, Fātib (*p.*) 57 (626)
— Shakībī Iṣfahānī (*p.*) 57 (2145)
- Riyāḍī, Riyāḍu'd-Dīn (*p.*) 702 (55)
— Samarqandī (*p.*, d. 884/1480) 235
- Rūdāki (*p.*, d. ca. 343/954) 57 (798), 516
- Rūbī, Jiw, Miyān Sayyid (*ref.*, d.
1202/1787) .. 135
- Rūhu'l-lab, Bāligh (*p.*) .. 61 (13)
- Rūhī, or Ja'far Rūhī, *see* Muḥam-
mad Ja'far.
- Ruknu'd-Dīn 'Alā'u'd-Dawla
Ahmad Samānī (*ref.*, d. 736/
1336) .. 433, 462 (29), 704
- Aulhādī Iṣfahānī (*p.*, d. 738/
1338) .. 224
- Da'wūdī Qumī, Da'wī (*p.*) 57 (498)
- Abū'l-Faṭḥ (*ref.*) .. 71 (8)
- Husayn b. 'Alīm b. Abū'l-Ḥasan
Husaynī Ghūrī, or Husaynī
Sādāt, Fakhr-i-Sādāt (*ref.*, d.
ca. 729/1329) .. 223, 421
- Maḥmūd, Shāh Sanjān (*p.*)
57 (2087), 326 (575)
- Masībī b. Nizāmī'd-Dīn 'Alī
Kāshānī (*p.*) 57 (1326), 322 (5)
- Nāwī (*stylist*, before beg. VIII/
XIV) .. 517
- Ruknā (son of Rushdī) Qumī (*p.*)
322 (6)
- Rūmī, *see* Jalālū'd-Dīn Muḥammad.
- Rūnī, *see* Abū'l-Faraj.
- Rūp Narāyan (*stylist*, *ur.* 1121/1710) .. 151

- Rustam Bez. Aq-Qoyūnlū (897-902/
1491-1496) .. 130 (54, 57, 61)
- Rūzbihān Iṣfahānī, Šabīr (*p.*)
57 (924, 1957), 322 (4)
— b. Abū Naṣr Shīrāzī Baqlī (*p.*)
57 (1949)

S

- Sa'adat-'Alī Khān Muḥariz Jang,
Nawwāb (1212-1229/1797-1814)
163, 312, 304, 702
— Khān (*off.*, XII/XVIII) .. 153
- Šabāhī, Sulaymān Bīdghī (*p.*, end
XII/XVIII) .. 98 (18)
- Šabīr Iṣfahānī, Rūzbihān (*p.*)
57 (924, 1957), 322 (4)
- Sa'd, Shaykh, of Pākṭan (*ref.*) .. 72
— i-Gul (*p.*) .. 143
— Sa'du'd-Dīn (*p.*) .. 702 (29)
- Sa'du'd-Dīn b. 'Ināyat Mashhādī,
Rāqim (*p.*) 57 (1894), 58 (88), 326 (400)
— Kāshgharī (*ref.*, IX/XV) 65 (2)
— Ma'ūd Dawlatyārī (*p.*) 57 (1338)
— Ma'ūd b. 'Umar at-Taftazānī
(*philos.*, d. 791/1389) .. 514 (1)
— Muḥammad Mashhādī, Rāqim
(*p.*) 57 (1894), 58 (88), 326 (400)
— Najjār Samarqandī, Arad (*p.*
before VII/XIII) .. 57 (258)
— Rāqim (*p.*) 57 (1894), 58 (88), 326 (400)
- Sa'du'l-lah Dihlawī, Gulshan (*p.*)
57 (726), 58 (43), 326 (224)
- Kayrumawī Panipatī, Masībī, or
Masībā (*p.*, beg. XI/XVII)
57 (1329), 265
- Miyān (*ref.*, d. 990/1591) .. 231
- Panipatī, Masībā 57 (1329), 265
- Sa'd-i-Ardistānī, Zakī (*p.*) 57 (2561)
- Sa'dī, *see* Muḥarrifu'd-Dīn b. Mu-
lūhī'd-Dīn.
- Sādīd, son of Ruknā, Qumī (*p.*) 322 (6)
- Šādiq Dast-i-Ghayb (*p.*) 322 (22)
- Iṣfahānī, Šāmit (*p.*) 57 (2078)
- Šadru'd-Dīn 'Arif (*ref.*) 71 (6)
- Ibrāhīm (*theol.*, end IX/XV)
130 (13)
- Muḥammad Ilāhī (*p.*) 57 (921)
- Muḥammad Shīrāzī (*theol.*, d.
1050/1641) .. 490
- Muḥammad b. Zabardast Khān
(*moralist*, middle XII/XVIII) .. 501
- Ya'qūb Muḥaffar Kīrānī
(*theol.*, VIII/XIV) .. 356
- Sadrā Qilānī, Bīnā (*p.*) 57 (446)
- Safar Aḡmad, Mīr (*ref.*, XII/XVIII) 82
- Šafī (1057-1052/1628-1642) 134, 158, 705
— *see* 'Alī b. Husayn Wa'iz
Kāshīf.
- Saffir (*p.*) .. 315 (2)
- Šafīyyu'd-Dīn 'Alī (*p.*) 57 (142)
- Iṣfahānī (*p.*) .. 57 (1989)
- Muḥammad Khān b. Qādir
'Alī, Nāṣir 'Alī (*p.*) .. 61 (42)

- Safīyyu'd-Dīn** Muhammad Khān Qumī, *Safā* (p.) .. 329
Safā-i-Qumī, see Safīyyu'd-Dīn Muhammad.
Sāhib Balkhī, Sharīf (p.) .. 57 (2207)
 — or Masūm'l-bayān, Muhammad Kāzim Qumī (p., end XI/XVII) .. 702 (3)
Sā'ib, see Muhammad 'Alī Isfahānī.
Abū Sa'id (Mongol, 716-736/1316-1335) .. 228 (1)
Bū Sa'id (p., early) .. 516
Abū Sa'id 'Abdu'r-Rahmān b. Muhammad al-Idrīsī (*hist.*, d. 405/1015) .. 349
 — Bahāya Qazwīnī, Rāfi' (p.) .. 57 (1864)
Sa'id Fighānī (p.) .. 57 (640)
 — Ghulamī (p.) .. 57 (713)
 — Hakīm Tanhā (or Sa'id) (p.) .. 326 (642)
Abū Sa'id b. Abū'l-Khayr (*ref.*, d. 441/1049) .. 63, 81
 — b. Abū Tayyib, Wālā (p.) .. 61 (63)
Sa'idu'd-Dīn Ghaznawī, Mu'izzī (p.) .. 57 (1490)
 — Kāfi Bukhārī (p.) .. 326 (302)
Sa'idā, Qasab (p.) .. 326 (425)
Sa'imu'd-Dīn 'Alī Tarīka Isfahānī (*ref.*, d. 835/1432) .. 427
Sakhi (p., XII/XVIII) .. 326
Sakkākī, see Fighānī Shīrāzī.
 — see Muhammad b. Sirājī'd-Dīn as Sakkākī.
Salābat Khān, Sayyid (p.) .. 326 (568), 702 (49)
Salāhu'd-Dīn (*ref.*, VII/XIII) .. 417
 — b. Muḥarak Bukhārī (*biogr.*, end VIII/XIV) .. 64
Salāmu'l-lah Khān Salīm (p., end XII/XVIII) .. 329
Salāmat 'Alī Tabīb, Hādīkhat Khān, b. Muhammad 'Ajīb (*philos.*, see 1223/1809) .. 361, 505
Salār (p., early) .. 516
Sāhib Balkhī, Shahādāt (p.) .. 57 (2139)
 — Tabrizī (p.) .. 57 (939)
Sāhib-i-Sattār (p.) .. 57 (2106)
Sāhibī, Ahmad Mirak (p.) .. 57 (198)
Sālik Qazwīnī (p.) .. 322 (8)
Salīm (p.) .. 41
 — see Salāmu'l-lah Khān.
 — see Muhammad Qulī.
Salīm, Soltān, see Jahāngīr .. 131
Salāmu'l-lah, Muntahī (*hist.*, see, ca. 1764) .. 48
Salāmu Sāwajī, see Jamālu'd-Dīn Muhammad.
Sām Mirzā, son of Imā'ī I Salawī (middle X/XVI) .. 57, 702 (8)
Sams'u'd-Dīn (*ref.*) .. 71 (14)
Samandar, see 'Abdu'l-Khāliq.
Samhūdī, Abū'l-Hasan 'Alī b. 'Abdu'l-lah (*theol.*, d. 911/1506) .. 90
Samsām'u'd-Daula Khān Daurān (*offic.*, middle XII/XVIII) .. 36
Samsār, see Taqī b. Khwāja Qāsim Khurāsānī .. 57 (2364)
Sansī, see Majdūd b. Adam.
Sangīn Beg Badakhshī, Shahīd (p.) .. 57 (2142)
Sanjar (Saljūq, 513-552/1118-1157) .. 329
Sanjar, Muhammad Hāshim (p.) .. 57 (2089), 322 (5), 323 (68)
Sārang, Shaykh (*ref.*, IX/XV) .. 70
Sarkhūsh, Muhammad Adīl (*biogr.*, d. ca. 1127/1715) .. 51, 57 (2090), 58 (99), 702 (31)
Sarmast, Mīr 'Alī Khān (p.) .. 702 (40)
Sarnām Sing'h (*est.*) .. 619 (5)
Sārū Khwāja, Muhammad Ridā (p.) .. 57 (1454), 326 (389)
Sārū (p.) .. 41
Sawda (p., d. 1195/1781) .. 315
Saydī Tīhrānī (p.) .. 322 (9)
Sayfu'd-Dīn Abū'l-Hasan 'Abdu'r-Rahmān Lahūrī, Khatmī (*compt.*, see 1026/1617) .. 231
 — Mahmūd Isfahānī, Bajā'ī (p.) .. 57 (1889), 326 (457)
Sayfu'l-Mulk Shujā'ī Damsqandī (p.) .. 326 (598)
Sayfu'l-Mulūk (*hero of a tale*) .. 115
Sayfu'l-Zafar Nāubihārī (*ref.*) .. 474
Sayfī (p., end IX/XV) .. 130 (26)
 — 'Alī'u'd-Dīn (p.) .. 702 (52)
 — Bukhārī, 'Arūdī (d. ca. 900/1504) .. 172 (2), 179, 180, 180 (2), 182
Saynūfī Harānī (*occult.*) .. 652
Sayyid, see Mīhrī .. 57 (1364)
 — see Nūrī'd-Dīn Nī'matu'l-lah Kirmānī.
 — Qurayshī Balgrāmī, 'Ajāb (p.) .. 58 (6)
 — Salābat Khān (p.) .. 326 (568), 702 (49)
Scott, Jonathan, Capt. .. 97
Shaffā-i-Athar Shīrāzī (p., d. 1113/1702) .. 57 (307), 280, 295
Shāh 'Ālam I (1119-1124/1707-1712) .. 117, 148
 — II (1173-1221/1759-1806) .. 8, 32, 38, 39, 57, 82, 125, 148, 205, 300, 308, 312, 364, 453, 538, 591, 611, 682, 688, 692, 693, 696, 707, 716
Shāh 'Alī b. Muhammad Isfahānī Bīdāwāl (*ref.*, end IX/XV) .. 704
Shāh-Mardān al-Jīb (*astrolog.*) .. 574
Shahfūr Ashharī Nihāpūrī (VI/XII) .. 57 (264)
Shahīdī (p.) .. 143
 — Qumī (p.) .. 322 (6)
Shāhjahān (1037-1069/1628-1659) .. 30, 93, 94, 100, 132, 144, 231, 267, 342, 349, 543, 594, 637, 702 (17)

- Shāh Jahāngīr Hāshimī (p.) 57 (820)
 Shāh Mīr Hamādālī, Imān (p.) 57 (938)
 Shāhinawāh Khān, see 'Abdu'r-Rahmān.
 Shahrīyārī, see 'Inādī Ghazawī 57 (935)
 Shāhrukh (807-850/1405-1447) 253 (2)
 Shāh Shujā' (Muzaffarīda, 760-786/1359-1384) 642
 — (p., 1255-1258/1839-1842) 22
 Shāh-wirdī Beg Khān b. 'Alī Qulī Beg Dīn'l-Qadr, Ghayūrī (p.) 57 (721)
 Shāh Zamān, see Ghāziyyu'd-Dīn Haydar.
 — see Haydar, Ghāziyyu'd-Dīn.
 Shahīd (Abū'l-Hasan) (p., early, ca. IV/X) 516
 Shā'iq, see Ghulam Muhyī'd-Dīn.
 — 'Alī Khān (stylist, see 1250/1835) 166 (1, 3)
 Shajari (I. astrol.) 574
 Shaktar-gan), see Farīdu'd-Dīn Ma'rif.
 Abū Shākir Bukhārī (p., early) 516
 Shalīkī Hamadālī (p.) 57 (2198)
 Shamīmī, Nūrī'd-Dīn 702 (50)
 Shams (p.) 723 (3)
 — see Ghulam 'Abdu'l-Qādir.
 — 'I-Fakhrī (lex., see, ca. 744/1343) 525
 — 'I-Qays (stylist, see, ca. 628/1231) 169, 175
 — 'I-Tabbāl (p., early) 516
 Shamsu'd-Dīn 'Abbasī, Faqīr, or Maftūn (stylist, d. ca. 1181/1767) 57 (569), 178, 297, 353
 — Afārīn 57 (63)
 — 'Alī Munshī (off., and IX/XV) 130 (15)
 — Dā'ī Nāzārī 57 (474)
 — Faqīr 'Abbāsī Shāhjahānabādī (p., d. ca. 1181/1767) 57 (569), 178, 297, 353
 — Hālī, Yazdī (p.) 57 (764)
 — Khwārizmī (suf., VIII/XIV) 425
 — Mubārak Shāh Sagzī Ghūrī (p.) 57 (1384)
 — (Faqīr) Muḥammad 'Abbāsī (theol., d. ca. 1180/1767) 57 (569), 178, 297, 353
 — Muḥammad Ahmad b. 'Alī Junayrī (I) (offic., ca. 743/1343) 517
 — Muḥammad b. 'Alī Samarqandī, Sūzānī (p., d. 569/1178) 57 (2307), 516
 — Muḥammad Hāfiz Shīrāzī (p., d. ca. 791/1389) 229, 230-232, 322 (22), 459 (3), 744 (3)
 — Muḥammad Rūfī (d. 904/1499) 65 (4)
 — Muḥammad b. Yahyā Lāhijī

- Gilānī, Asrī (phil., d. beg. X/XVI) 493
 Shamsu'd-Dīn Muḥammad b. Yūsuf (off., and IX/XV) 130 (7)
 — Niyāzī (p.) 57 (1727)
 — Tabrizī (suf., d. middle VII/XIII) 417
 Shamsā Gilānī, see Muḥammad Shamsā.
 — Tabrizī (Qumī), Sāfir (p.) 57 (2007)
 Shāpūr Tīhrānī (p.) 322 (9)
 Sharaf, see Sharafu'd-Dīn 'Alī Yazdī.
 — Baghdādī, Majdu'd-Dīn (p.) 57 (1266)
 — Farūghī (p.) 57 (663)
 — Rāmī, see Ḥasan b. Muḥammad.
 — Sharafu'd-Dīn 'Alī'a'l-Mulk Birlās Jaghatā'ī (offic.) 702 (22)
 — Shufurwa (p., d. ca. 600/1204) 516
 Sharafu'd-Dīn Ahmad b. Yahyā Munyārī (Munayrī) (suf., d. 782/1381) 425, 462 (3, 4), 756
 — 'Alī'a'l-Mulk Birlās Jaghatā'ī, Sharaf (offic.) 702 (22)
 — Bū 'Alī Qalandar Pānīpat'hī (suf., d. ca. 725/1325) 462 (6, 9), 674 (7)
 — 'Alī Yazdī (hist., d. 858/1454) 57 (2195), 17, 431, 701
 — Husayn Iṣfahānī, Shifā'ī (p.) 58 (111)
 — Muḥib Sa'dī, see Musharrīfu'd-Dīn b. Muḥli'd-Dīn.
 — Payām of Agra (p.) 57 (1773), 326 (404)
 — Rahnā' Sabzawārī (p.) 326 (452)
 Sharīf Ilhām (p.) 326 (258)
 — Iṣfahānī, Ilhām (p.) 57 (924), 323 (43)
 — Jurjānī, Mīr Sayyid (gram., d. 816/1414) 338, 561 (2)
 — Khāzin (p.) 57 (1152)
 — Badī, Sayyid, see Rāfiyyu'd-Dīn Muḥammad Mūsawī.
 — Sayyid, see Sharīf Jurjānī.
 S. Sharīfu'd-Dīn 'Alī Jurjānī (phil., d. 816/1414) 513, 514 (3, 6)
 Sharīfī Kāshīf (p.) 57 (1098)
 Sharīdīn Beg Brahman (p.) 57 (458)
 Shaṭranjī, 'Alī, Dīhghān (p., VII/XIII) 57 (176)
 Shāyasta Khān 240
 Shifā'ī (p.) 322 (4)
 — Khān (med., the same as p. 7, d. ca. 1037/1628) 602
 Shihāb, Ahmad Kirmānshāhī (p., beg. XIII/XIX) 98 (20)
 Shihābu'd-Dīn 'Abdu'l-Jah Bayānī (Marwāfī) (p.) 57 (427)
 — Adīb Šābir (p.) 57 (60)

- Shihābū'd-Dīn 'Am'aq Bukhārī**
(VI/XVII) 57 (192), 326 (48)
— b. Fath Muhammad b. Ab'l
Barakāt 'Aynū'l-'irfān **Shāh 'Isā**
Jundū'l-lah (suf., end XI/XVII) 7 **446**
— Abū Hafs 'Umar b. Muhammad
mad as-Suhrawardī (suf., d. 632/
1235) 57 (2227), **422**,
468 (3)
— Jauharī (stylist, before VIII/
XIV) 516
— Khwājagī (architect, end IX/
XV) 572
— Maliku'l-'ulamā' (theol.) 370
— b. Shamsū'd-Dīn b. 'Umar
adh-Dhāwulī ad-Dawlatābādī
(theol., d. 849/1445) 371
Shir Khān b. Muhammad Arjad
Khān Lūlī (biogr., wr. 1102/1691)
702 (40)
— Sūr (lex., X/XVI) 522
Shirīn-Kār Mubārak (p.) 57 (1385)
Bū Shu'ayb (p., early, ca. IV/X) 516
Shufurwa, Sharafū'd-Dīn (p.)
57 (2183)
Shujā'ū'd-Dīn Muhammad Burun-
daq Birlās (off., end IX/XV) 139 (21)
Shukru'l-lah (compt., end XI/
XVII) 211
— Khān Khwāfī (off., d. 1108/
1696) 211
Abū Shukūr (p., ca. IV/X) 516
Shu'la, Sayyid Muhammad (p., beg.
X/XVI) 702 (32)
Sikandar Lodi (894-923/1488-1517)
72, 590
Silvestre Zacharon (med., XII/
XVIII) 610
St. Simon 606
Sind'hiya, Maharaja (middle XIII/
XIX) 444
Sinjar, see Sanjar.
Sirāju'd-Dīn 'Alī Khān, Ārzū (p.,
lex., d. 1109/1756) 57 (251), 58 (113),
61 (27), 177, 180, **295**, 526,
531 (4), 550, 561, 612 (1), 702 (11)
— Qamarī, or Qumrī (p.) 57 (1704)
— Qāsim (p.) 57 (1817)
— 'Uthmān Dihlāwī (suf., VIII/
XIV) 466 (1)
Siwājī (XI/XVII) 162
Siwārām Dās (stylist) 159 (2)
Siwās Lak'hawī (hist., middle
XII/XVIII) 35
Siyālkūtī, Andarphan (stylist) 721 (2)
Siyālkūtī Mal, Wārasta (lex., wr.
1180/1767) 180 (1), **528**, 715
Soorates 86 (2)
Solomon 366
Sohayl (p., early) 516
Subhātī, Mushrif (p., middle XIII/
XIX) 702
Suhrah, Mir (pr.) 303

- Sufān Rāy Munshī**, see Sunjān
Sing'h Dabīr.
— Sing'h Dabīr (hist., wr. 1107/
1695) 32
Sukhan (7) (p., wr. 1141/1729) 290
Sulaymān (Šafawī, 1077-1105/
1667-1694) 57 (458), 287, 322,
391, 595, 596
— Bīdgī, Šabāhī (p.) 98 (18)
Sultān, see 'Imādī Ghaznawī 57 (935)
— 'Alī Beg Rahl (p.) 57 (1884),
326 (453)
— 'Alī Khān (off., XII/XVIII) 153
— 'Abī Masīhādī (colligr., d. ca.
920/1514) 635, 638
— 'Alī Muhtasib (ca. 890/1485)
130 (12)
— Iskandar Mirzā (end IX/XV)
130 (40)
— Muhammad Šidqī Astrābādī
(p.) 326 (600)
— Walad, see Bahā'ū'd-Dīn
Ahmad.
Sūmat (unwr.) 504
Sūrajūlī (pr.) 29
Surūrī, see Ghulām Murtadā.
— (lex.), see Muhammad Qāsim b.
Muhammad.
Suyūtī, see Jalālū'd-Dīn 'Abdār-
Rahmān.
Sūzanī, Shamsū'd-Dīn Muhammad
b. 'Alī Samarqandī (p., d. 569/
1173) 57 (2307), 516

T

- Taharī** (hist.) 10
Tafīa (Harī Gopal T) (p., wr. 1273/
1857) 316
Tāhīr 'Aynī (p., XI/XVII) 271
— Jaunpūri (suf., VIII/XIV)
464 (4)
Abū Tāhīr Khawarizmī (p.) 57 (1171)
Tāhīr b. Muhammad Faryābī,
Zabīrū'd-Dīn (p.) 57 (2547)
— Nusrābādī, see Muhammad
Tāhīr.
— Wahīdī, 'Imādū'd-Daula Qas-
wīnī (p., d. ca. 1120/1709)
57 (2456), 322 (8), 702 (37)
Tahmāsp I (930-984/1524-1576)
253 (5), 340, 386, 396, 397
— Qulī Beg, 'Arshī (p.) 57 (249)
Tāj-i-dabīr (p., early) 516
— Muhammad Muftī al-Maliki
(transl.) 685
Tāju'd-Dīn b. Ghiyāthū'd-Dīn
Madhrāsī, Bahjat (p.) 61 (12)
— Isma'īl Bākharī (p.) 57 (961)
— Wā'iz Isfahānī Šā'adī, Hasan
(p.) 57 (814)
Talīb Amulī (p.) 322 (21)

Abū Tālib Hamadānī, Kalīm (p., d.
ca. 1062/1652) 41, 57 (1066),
58 (54), 322 (5)
Tālib Isfahānī, Taqīf (p.) 57 (2380)
Abū Tālib Khān Lundānī (*traveller*,
d. 1221/1807) 702 (53)
— Khān b. Muḥammad Beg
Khān Isfahānī Tabrizī (*stylist*,
d. ca. 1221/1807) 179 (2)
— b. Mirzā Naṣr, Jīmāb (p.)
57 (1039)
— Tabrizī, Tālib (p.) 57 (2353)
Tālibī (?) 102
Taqī 'Asār Niyāzī (p.) 57 (1728)
— Anḥadī (*biogr.*, d. ca. 1040/
1630) 57, 57 (321, 2361), 326,
702 (28, 30)
— Isfahānī, Shāh, Wāḥid (p.)
57 (2453)
— Kāshī (*biogr.*, beg. XI/XVII), 57
Taqīyyu'd-Dīn Muḥammad An-
ḥadī Balyānī, Taqī (*biogr.*, d. ca.
1040/1630) 57, 57 (321, 2361),
326, 702 (28, 30)
— Muḥammad Isfahānī, Ḥarfī (p.)
57 (788)
— Muḥammad Hiznī Isfahānī
(p.) 322 (4)
— Muḥammad b. Ṣadrī'd-Dīn 'Alī
(*med.*, beg. XI/XVII), 498, 593
Taqīyyā-i-Lang, *see* Taqī Shahrī-
stānī 57 (2368)
Tarāziyā Khān, Aḥsan (p.) 61 (3)
Tarika Isfahānī, Ḥabībū'l-lah (p.)
57 (734)
Tartūshī, *see* Muḥammad b. al-
Wāḥid
Ta'thir, *see* Muḥammad Muḥsin
Isfahānī
Tayfūr Andijānī, Malik (p.) 57 (1297)
Abū Tayīb Baqlānī (*divine*, end IX/
XV) 130 (3)
Tayyān (p., early) 516
Tawakkul Beg b. Būlak Beg
(*the same as* Tawakkul Beg b.
Tūlak Beg) 186
— Beg b. Tūlak Beg Husaynī
Kābulī (*ver.* 1063/1653) 185, 186
Thanātī, *see* Husayn Mashhādī
S. Thomas (*water marks*, 1862) 188
Timūr 40
Toghloq Shāh, Ghiyāthū'd-Dīn
(*pr.*, 720-725/1320-1325) 23
Tūfan Ḥazārjārībī (p., end XII/
XVIII) 98 (21)
Tughay Timūr Khān (*Mongol pr.*,
739-752/1338-1351) 617
Tughrā, Mullā, Mashhādī (*stylist*,
d. ca. 1078/1667) 41, 145, 311 (4)
Tūlak Beg b. Tawakkul Beg, *see*
Tawakkul Beg
Bū Turāb (p.) 143

Turāb 'Alī, Shāh (*surf.*, *ver.* 1211/
1797) 456
— Khayrābādī, Nāmī (p.)
61 (41)
— b. Muḥammad Kāzīm
Qalandārī 'Alawī (*surf.*, *ver.* 1226/
1811) 83
Abū Turāb Beg Farqatī (p.)
57 (605), 58 (36)
— Kāshānī (p.) 322 (5)
— Mahrūm (p.) 57 (1248)
— b. Muḥammad 'Alī Khān,
Turāb (p.) 326 (667)
Tūzuk Beg 187

U

'Ubayd, *or* 'Ubaydī, *see* Najmu'd-
Dīn 'Ubaydu'l-lah Zākānī
'Ubaydu'l-lah (Abṛār ?) 130 (70)
— Shaybānī (940-946/1533-1539)
248, 339 (1)
— Sāmī Lāhūrī (p.) 326 (540)
Ulfat Husayn Mūsawī 'Aqīmābādī,
Farhād (p.) 60 (9)
Ulfatī Dihlawī (*or* Shāh-Jahān-
ābādī) (p., d. 1254/1838) 259
— b. Husayn Sāwajī (*stylist*, *ver.*
1048/1639) 180 (4)
Ulugh Khān A'zam, Alp Khān
(VII/XIII) 57 (184)
'Umar, Abū Ḥafṣ, b. Muḥammad
Nasafī (*theol.*, d. 537/1143) 349
— Khayyām Nishāpūrī (p.) 57 (1151)
— Suhrawardī, *see* Shihābu'd-
Dīn Abū Ḥafṣ
'Umdatul-Mulk Anjām (d. 1159/
1746) 37 (217)
Ummatī (?), *see* Amani 57 (191)
'Unsurī (p., d., ca. 441/1050) 516
'Uqayl, Mīr, Hamadānī, Bazmī (p.)
57 (433), 326 (144)
— Hamadānī Kawtharī (p.) 57 (1197)
'Urī, *see* Muḥammad b. Zaynī'd-
Dīn
'Urwatū'l-Wuthqā' (*surf.*, d. 1079/1668) 82
'Uthmān Ḥarūnī (*surf.*, VI/XII) 490 (1)
— Jūzjānī, *see* Minhājū'd-Dīn
— b. Muḥammad Ghaznawī,
Mukhtārī (p.) 57 (1506)
— Qazwīnī, Nizāmu'd-Dīn (p.)
57 (1741)
— (Abū Sa'īd) b. Sa'īd Dārimī
(*theol.*) 652
Uways, Shaykh (757-776/1356-1374)
170, 228 (2)
Uwaysū'l-Qaranī 462 (5)
Uwasa, *see* Buzao
'Uzām Harawī, I'jāz (p.) 57 (917)

V

H. Vansittart (1760-1764) 48
Victoria, H.M. the Queen 317

- Vikram (*hero of a tale*) .. 121, 122
 Vikramāditya (*hero of a tale*) .. 121

W

- Wadh, see Mubārakū'l-lah Iradat Khān.
 Abū'l-Wafā', Shāh (*sup.*, desc. of 'A. Q. Jilānī) .. 411 (3)
 Wafā', see Zamānī .. 57 (2568)
 Wafā', see Zamānī .. 322 (4)
 Wāhid, 'Imādu'd-Daula Tahir Khān (*p.*, d. ca. 1120/1700) .. 702 (37)
 — Lahūrī, Laknatī .. 57 (1186)
 Wāhidu'z-Zamānī (*off.*, beg. XII/XVIII) .. 287 (1)
 Wabshī Yazdī (*p.*) .. 322 (12)
 Abū'l-Wajīd Farīdī (*p.*) .. 57 (509)
 Wājīd 'Alī (*encomp.*, ser. 1202/1846) 486
 — Shāh (*pr.*, c. 1206/1791) 569
 Wājīhu'd-Dīn Yūsuf al-Chanderī (*sup.*, VIII/XIV) .. 464 (4)
 Wālā, see Diyā'u'd-Dīn Islām Khān.
 Walad, Sultān, see Bahā'u'd-Dīn Ahmad.
 Wali, or Wall-Rām, see Bauwall Dās.
 — Dast-i-bayāfī (Qānī) (*p.*, d. 1012/1604) .. 260
 — Muhammad Khān Shāmī, Mastrūr (*p.*) .. 57 (1331)
 — Rām, or Wall, see Bauwall Dās.
 Walih, see 'Alī Qulī.
 Walihī Qumī (*p.*) .. 322 (6)
 Waliyyu'l-lah, see Ahmad b. 'Abdūr-Rabīm.
 Wāqif, see Nūru'd-Dīn of Patiyāla.
 Wārasta, see Siyālkūtī Mā.
 — (*comt.*, XIII/XIX) 180 (1)
 Wāsil, Mahdī (*unrecd.*, end XI/XVII) 708
 Wāṣṣat, Rashīd (*p.*, d. 578/1182) 516, 517
 Ways Beg Fītrat (*unrecd.*, ser. 1039/1630) .. 707
 Wazīr 'Alī 'Azīmābādī, 'Ibratī (*biogr.*, end XIII/XIX) 60, 246, 259, 314, 507
 — Khān Mashhādī, Qādir (*p.*) 57 (1788)

X

- Xavier, Gerónimo (d. 1617) 665, 666

Y

- Yadgar Hālatī (*p.*) 57 (760)
 Yāfī, see 'Abdu'l-lah Yāfī.
 Yahyā b. 'Abdū'l-Latīf Qazwīnī (*hist.*, d. ca. 962/1555) .. 3

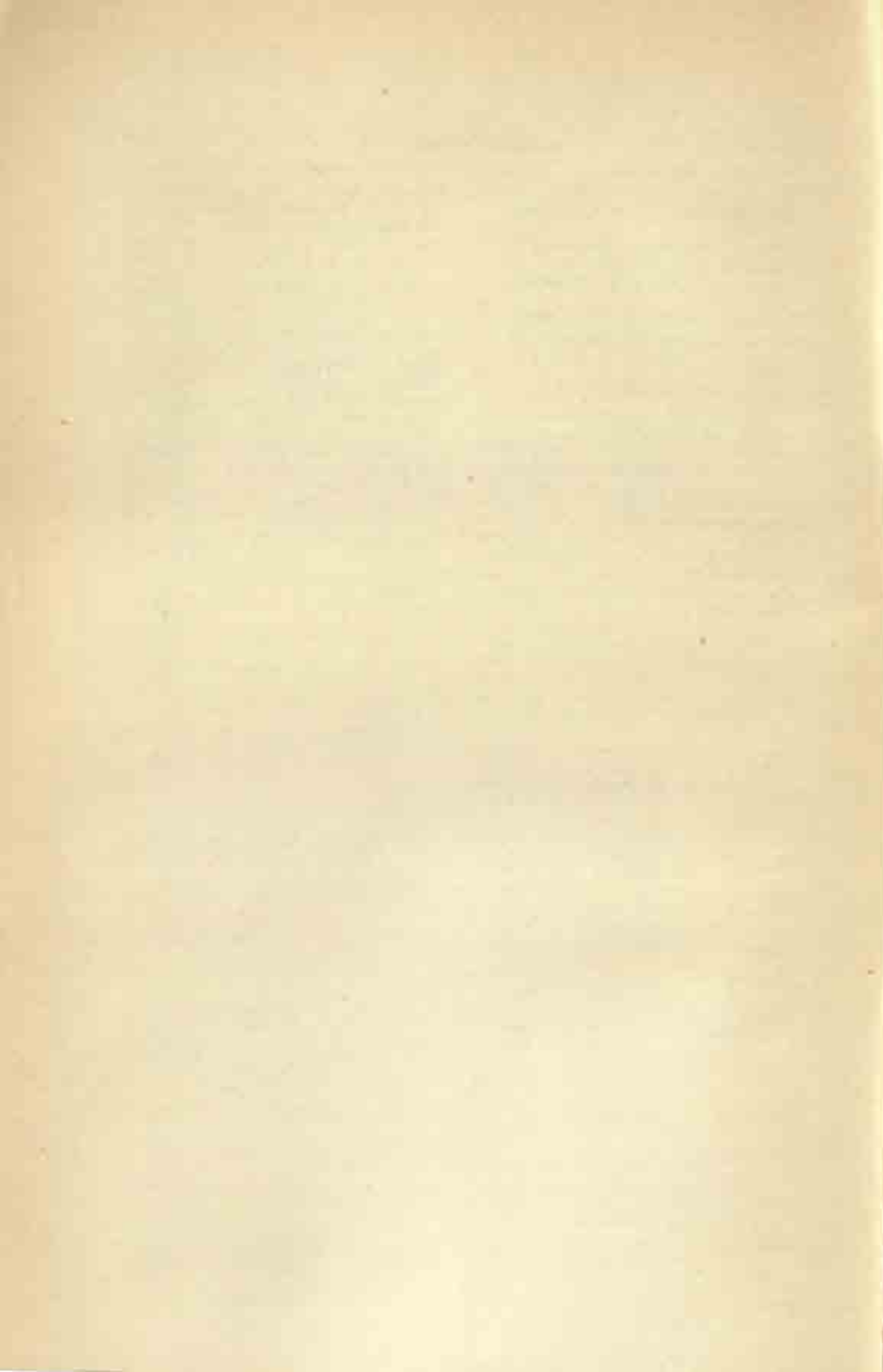
- Yahyā Fattāhī, Nishāpūrī, Fattāhī, or Asrūrī (*stylist*, d. 852/1448) 57 (629), 127
 — Khān, Yahyā (*p.*, d. 1160/1747) 702 (57)
 — Sarakhsī, Zahīru'd-Dīn (*p.*) 57 (2552)
 — Shāh Fattāhī (*orn. pr.*, d. 852/1448) .. 57 (629), 127
 — Yahyā Khān (*p.*, d. 1160/1747) 702 (57)
 Yakpāt, 'Alī Qazwīnī (end X/XVI) 57 (164)
 Yamīnu'd-Daula Mirzā Muḥammad Ja'far Asaf-Khān, Ja'far (*offic.*, d. 1021/1613) .. 702 (2)
 Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusrāw b. Lājīn Dīblawī (*p.*, d. 725/1325) .. 125, 126, 163, 218, 220-221, 242, 322 (18)
 Yā'qūb Aq-Qoyūnlū (884-890/1479-1490) .. 130 (55, 58)
 — b. 'Uthmān b. Muḥammad al-Ghaznawī al-Charkhī (*theol.*, d. 838/1435) .. 334
 Yār Muḥammad b. Khudādād Samarqandī (*theol.*, X/XVI) 339 (1)
 — Multānī (*theol.*, XI/XVII) 443 (1)
 Yāsīn Qalandar, Shāh (*sup.*) .. 84
 Yūl-Qulī Beg Anīs Harawī (*p.*) 57 (210), 326 (61)
 — — — Shāmī, Unāl (*p.*) 57 (2428)
 Yūnus, Muḥammad Yūnus Khān Abhari (*p.*) .. 702
 — b. Tahir Balkhī (*p.*) 344 (1)
 Yūsuf Bahādur Khān (*pr.*) .. 319
 — (Abū Yā'qūb) b. Abī Bakr Khwārizmī as-Sakkākī (*occult.*, born 555/1160, d. 626/1229) .. 651
 — Harawī Niyāl (*p.*) 57 (1726)
 — b. Muḥammad b. Yūsuf Haratī, Yūsufī (*med.*, beg. X/XVI) 591, 599, 610
 — Sābiq (*p.*) .. 326 (495)
 — Sarakhsī, Badī' (*p.*) 57 (366)
 — Shāh Kātib (*p.*) .. 57 (1109)
 Yūsufī, see Yūsuf b. Muḥammad b. Yūsuf Haratī.

Z

- Zafar 'Alī, Jur'at (*p.*) .. 57 (1045)
 — Kāfī Hamadānī (*p.*) 57 (1050)
 — Khān Absār, Absārū'l-lah (X/XVI) .. 57 (114), 329 (32)
 — Sayyid, see Sayfu'z-Zafar.
 Zafaru'd-Daula Fath 'Alī Khān Kaptān (*offic.*, beg. XIII/XIX) .. 702
 — Zafaru'l-lah Hasan Khān (*offic.*, beg. XI/XVII) .. 702 (19)
 Zahid 'Alī b. Sa'dī'd-Dīn Lārī, Sakhsā (*p.*) .. 57 (2039)

Zahidī (<i>off.</i> , end IX/XV)	130 (17)
Zahīrū'd-Dīn Fāryābī (<i>p.</i> , d. 508/1201)	517
— Abū Maḥmūd Muḥammad b. Mas'ūd, <i>see</i> Muḥammad, etc.	
Zākānī, <i>see</i> Najmū'd-Dīn 'Ubaydu'l-lah.	
Zakariyā Gharīb (<i>suf.</i> , VIII/XIV)	425
— b. Muḥammad b. Maḥmūd al-Kamūnī al-Qazwīnī (<i>cosmogr.</i> , d. 682/1283)	88
— Muṭṭūnī, <i>see</i> Bahā'u'd-Dīn.	
— Rāzī (<i>med.</i>)	610
Zakīmī, <i>see</i> Ratan Singh.	
Zakī Isfahānī, Nadīm (<i>p.</i>)	57 (1592)
Zamāna Beg Mahābat Khān (<i>p.</i>)	57 (1221)
Zamānī (<i>p.</i> , end IX/XV)	130
Zayn-i-Badr-i-'Arabī (<i>suf.</i> , end VIII/XIV)	425, 756
Zaynu'l-Ābidīn (<i>pr.</i> , of Kashmir, 826-877/1423-1472)	589
— Chishtī Handālawī (<i>suf.</i> , beg. X/XVI)	72

Zaynu'l-Ābidīn	Dānishmand
Khān b. Yamīnī'd-Daula Ja'far, Dānish (<i>p.</i> , XI/XVII ?)	702 (44)
— Mastī (<i>p.</i>)	57 (1334)
— Nashā (<i>p.</i>)	57 (1646)
— Nayyir (<i>p.</i>)	57 (1686)
— Raqamī (<i>p.</i>)	326 (459)
— Tabrizī (<i>p.</i>)	326 (130)
— Taslīm (<i>p.</i>)	326 (657)
— Tūnī, Rahīmī (<i>p.</i>)	57 (1886)
Zaynu'l-Attār, Hājī, <i>see</i> 'Alī b. Husayn al-Ansārī.	
Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Ahmad Šūfī Ardīstānī (<i>suf.</i> , IX/XV)	65 (8)
— Isfahānī, Jamālī (<i>p.</i>)	57 (1031)
— Šarād Khabūshānī (<i>p.</i>)	57 (1950)
Zaynā, <i>see</i> Hijābī	57 (854)
Zilū'a-Nisā Begum, Makhfī (<i>poetess</i> , d. 1114/1703)	281, 500
Ziyād Isfahānī, Kamālū'd-Dīn (<i>p.</i>)	57 (1073)
Zuhūrī, <i>see</i> Nūru'd-Dīn Muḥammad Turshīzī.	
Zulālī (<i>p.</i>)	145 (3)



INDEX II.

Titles of Works

A

Abjad-i- <i>ishq</i> (<i>suf.</i>)	462 (2)
Abwābu'l-jinān (<i>ethica</i> , end XI/XVII)	500
Ādāb Aristūṭālīya (<i>ethica</i>)	511 (2)
Adātu'l-fajalā' (<i>lec.</i> , 812/1409)	525
— 'L-kātib (<i>technol.</i> , ca. end XI/XVI)	635
Adhkār-i-Qalandariyya, Risāla dar- (<i>suf.</i>)	471 (2)
Afsāna-i-Bayṭāl (<i>tales</i>)	121
— i-Mānūī Manūhar wa Ratnā-wakī (<i>tales</i>)	122
— i-Mīhr-u Māh (<i>tales</i>)	116
— i-Sayfu'l-mulūk wa Baḥr-u'l-jamāl (<i>tales</i>)	115
— i-tawallud shudān-i-rājā Bīr-Bikramnājī (<i>tales</i>)	121
Āh-i-sard (<i>suf.</i> , end XII/XVIII)	454
Āḥdīth, Tarjuma-i-ba'dī	391 (4)
Alkāmu'l-a-wām (<i>astrolog.</i> , ca. 699/1291)	574, 643, 644
Alkāma-i-Bayhaqī (<i>astrolog.</i>)	574
— i-sāhā-i-Turkūn (<i>astrolog.</i>)	567 (4)
Alwālu'l-naḥyā' (<i>biogr.</i>)	81
Alwāl-i-gharq-i-Machhlī-bandar (<i>hist.</i> , 1282/1865)	45 (1)
(— i-zamīndārūn-i-Kākhī, Risāla dar) (<i>biogr.</i> , ca. 1230/1815)	87
Ā'n-i-Akbarī (<i>hist.</i> , beg. XI/XVII)	95, 135, 696
Āma-i-bakht (<i>hist.</i> , 1069/1659)	7
'Ajā'ib wa gharā'ib (<i>occult.</i>)	652
— (<i>orn. prov.</i> , 1171/1758)	715
'Ajā'ibu'l-makhlūqāt wa gharā'ibu'l-mawjūdāt (<i>cosmog.</i> , VII/XIII)	88, 95
— 'L-qiyās (<i>theol.</i>)	748
Ākamu'l-marjān fi ahkāmī'l-jamā-Mukhtaṣar (<i>occult.</i> , ca. end IX/XV)	652
Akbar-nāma (<i>hist.</i> , beg. XI/XVII)	26, 162
— (<i>hist.</i> , end XIII/XIX)	22
Akhbār-i-Barmakiyān (<i>biogr.</i> , VIII/XIV)	85
— i-ḥaṣna dar akhbār-i-Madīna (<i>topogr.</i>)	90
Akhbāru'l-jamāl, see Aḥjāru'l-jamāl.	
(Akhlāq, Risālat fi'l-)	467 (3)
— 'L-ashraf (<i>satire</i> , VIII/XIV)	227 (8)

Akhlaq-i-Humāyūn (<i>ethica</i> , 912/1597)	495
— i-Muhajirī (<i>ethica</i>)	124 (extract)
— i-Nāqirī (<i>ethica</i> , VII/XIII)	488, 501
'Ālamgīr-nāma (<i>hist.</i>)	135
Alfāz-i-adwīya (<i>med.</i> , 1038/1629)	594
— i-Fāruḥ, Dar ta'all-i- (<i>gram.</i>)	159 (1)
(— i-ḥalā) (<i>gram.</i> , 1268/1852)	554
Āmad-nāma-i-badī' (<i>gram.</i>)	555
(Risāla-i-āmadān) (<i>gram.</i>)	556
'Amal-i-rub'-i-majayyab, Risāla dar (<i>astrolog.</i>)	578
Amānatu'l-lah, Risāla dar- (<i>suf.</i>)	288
Anfās-u'l-khawāṣṣ (<i>suf.</i>)	441
— i-Masūf (<i>biogr.</i> , end XI/XVII)	702 (3)
Anisu'l- <i>arifin</i> (<i>suf.</i>)	90
— 'L-arwāḥ (<i>suf.</i> , VII/XIII ?)	460 (1)
— 'L-ashiqin (<i>poetics</i> , VIII/XIV)	170
— 'L-ashiqin (<i>suf.</i> , IX/XV)	704
— 'L-ghurabā' (<i>suf.</i> , VIII/XIV ?)	424
— musaffirin (<i>suf.</i> , beg. XI/XVII)	438
— 'L-talibin wa wa'datu'l-sālikin (<i>biogr.</i> , beg. IX/XV)	64
— 'L-ashabāq, see Anisu'l-ashiqin.	
— 'L-wā'iqin (<i>suf.</i>)	84
— 'L-wuzurā' (<i>ethica</i> , beg. XII/XVIII)	501
(Ansāb-i-mashā'ikh-i-Kashmīr) (<i>suf.</i> , XII/XVIII)	79 (3)
(Anthologies, different)	322-330
Anwāru'l-mashāriq (<i>orn. prov.</i> , XI/XVII)	145 (10)
— 'L-rāmī (<i>raoul</i>)	661
— 'L-tahqīq (<i>suf.</i> , XI/XVII)	442
'Aqā'idu'l-khawāṣṣ (<i>suf.</i> ?)	441
'Arād, Risāla-i- (<i>theos.</i> , VII/XIII)	420
'Arādātu'sh-sharā' (<i>biogr.</i> , beg. XI/XVII)	57 (2361), 702 (28)
'Arāa-i-shuyūkh-i-Muḥammadiyya (<i>hagiol.</i> , 1294/1877)	459 (2)
— (<i>the same</i> ?)	84
(Arba'in-i-roanṣūm, Tarjuma-i-), see Tarjuma-i-Arba'in.	
A'rāḍu'r-riyāsat fi aghrāḍi's-siyāsat	87 (2550)
(Arād, Risāla dar) (<i>fragment</i>)	179 (4)
— i-qāfiya, see 'Arād-i-Sayfī.	
— i-Sayfī (896/1491)	172 (2), 179 (1), 179 (3), 180, 182

- Āsaf-khānī, see Tadhkirat-i-Āsaf-khānī.
- Asāsū'l-i-īqibās (logic) .. 515
- 'l-islām (theol., 1064/1654) .. 368
- Asbāb wa 'alāmāt (med., end VI/XII) .. 610
- (Ash'ār-i-Hākīm, Sharh-i-) (1193/1779) .. 180 (1)
- i-Khusrāw .. 242
- i-Mashar 'Alī .. 743
- i-Mumtāz (XIII/XIX) .. 315
- i-Nizām .. 745 (1)
- i-Salmān-i-Sawāfī (VIII/XIV) .. 228
- i-Shams (XIII/XIX ?) .. 723 (3)
- Ashjārū'l-jamāl (biogr., ca. 1151/1738) .. 81
- Ashfūl-nūma (orn. prose, XI/XVII) .. 145 (5)
- Aslū'l-ma'arīf (suf., 1211/1797) .. 456
- Asl nūllī'l-hadīth (theol., Ar.) .. 503
- Al-asmā' H's-sultān, ... 'Abdu'l-Qādir al-Jilānī .. 411 (5)
- (Asnād-i-ashghāl-i-Shahīdīyya) (suf., 1045/1630) .. 438
- Asrārū'd-darwat .. 437
- nūma (p., end VI/XII) .. 204 (5)
- n-nuqta (suf., VIII/XIV) .. 704
- i-Qasīmī (occult., ca. end IX/XV) .. 648
- 's-salat (theol., XII/XVIII) .. 453
- Atashkada-i-Ādhar (biogr., end XII/XVIII) .. 60, 702 (1)
- Āthār-i-Ahmadī (theol., X/XVI) .. 351
- (Āthār-i-kawākib, Risāla dar) .. 567 (2)
- Athmārū'l-nahjār (astrolog.) .. 574
- 'Alīyya-i-kubrā (rhetoric, XII/XVIII) .. 177
- Al-'Awāmil fī'n-nahw, see Mī'at-āmil.
- 'Awācīfū'l-ma'arīf (suf., beg. VIII/XIV) .. 422
- Awrad-i-fathiyya (suf., VIII/XIV) .. 436
- Sharh-i- (suf., X/XVI ?) .. 436
- Awrad-i-Ghawthiyya (or Jawāhir-i-khamsa) (suf., X/XVI) .. 437
- i-Sūfiyya .. 437
- Awāfū'l-ashraf (suf., VII/XIII) .. 416
- Awzān, Risālatu'l- (XI/XVII) .. 391 (2)
- Dar tabyīq-i- — i-aharī wa 'arfī (physics, end XII/XVIII) .. 502 (7)
- Āyat, Sharh-i-harī-i- (theol., end XII/XVIII) .. 752 (5)
- Āyina-i-Sikandarī (p., 609/1300) .. 218 (3)
- 'Aynu'l-bukā (theol., 1199/1785) .. 380
- 'l-hayāt (theol., XI/XVII) .. 388
- 'l-hayāt (med., end XI/XVII) .. 595
- 'l-ilm (ethics, VIII/XIV ?) .. 503
- Tarjuma-i- (1186/1773 ?) .. 503
- Ayyuhū'l-walad, see Risāla-i-Imām Muhammad al-Ghazālī.

B

- Badr', Risāla dar (theol., VI/XII ?) .. 460 (7)
- Al-badī' fī'n-nahw (gram., VI/XII) .. 566
- Badrīyyāt (cosmogr., XI/XVII) .. 94
- Bādshāh-nāma, see Pādshāh-nāma.
- Bahār, see Bihār.
- Bahjatū'l-'ālam (geogr., ca. 1130/1718) .. 95
- Bahr-i-'ajam (lex., 1272/1856) .. 530
- 'l-anwār (suf., VII/XIII) .. 435
- i-gham (p., 1250/1835) .. 313
- 'l-jawāhir (med., in Arabic) (extract) .. 596
- 'l-manāqib (theol.-biogr.) .. 379
- 'l-marīfat (suf., VII/XIII) .. 435
- 'l-marjān (suf., VII/XIII) .. 435
- i-mawwāj (p., XIII/XIX) .. 315 (4)
- Bahrāmgūr, Qizān-i-, see Qizān-i-Bahrāmgūr.
- (Bannā'i, Risāla dar-) (in Hindu-ātani) .. 675 (1)
- Barāshnū's-ṣawārim (techn., XII/XVIII) .. 634 (1)
- Barzakhiyya (suf.) .. 469 (4)
- Basāfīnū'l-lughat (orn. prose, 1081/1671) .. 134, 712, 744 (2)
- Bayād-i-Hazīn (end XII/XVIII) .. 702 (7)
- 'sh-shu'arā' (album, middle XI/XVII) .. 702 (6)
- Bayān maqādirī'sh-sharāhāt minā'l-adwiyāt (med., Arab.) .. 608
- (Bayt-i-Thana'i, Sharh-i-) .. 312 (1)
- Baytū'sh-sharāf-i-ma'ānī (inshā, beg. XI/XVII) .. 140
- Baytal-pachīst (tale) .. 121
- (Baytayū-i-Mathnawī, Sharh-i-) (by Jāmī) .. 209
- Bāz-nāma (vet., 570/1176 ?) .. 616
- (vet., 1091/1680) .. 619 (7)
- (by 'Alī Isfahānī, extract) .. 619 (3)
- (two different treatises) .. 619 (4), 623
- i-Firūzshāhī (vet., 571/1176) .. 616
- i-Firūzshāhī (vet.) .. 619 (6)
- Bhāgavata Purāṇa .. 688, 689
- Bhakt-Māla .. 693
- Urbastī (transl. Hindi, 1162/1749) .. 693, 694
- Bihārū'l-anwār (theol., XI/XVII) .. 387
- Bihār-i-a'zam (inshā, 1258/1842) .. 166 (2), 723 (2)
- i-'aṣm (inshā, 1250/1835) .. 166 (1), 723 (1)
- i-dānish (tale, 1061/1651) .. 107-108
- i-'ishq (p., beg. XIII/XIX) .. 308 (1)
- i-khiyāl (inshā, middle XII/XVIII) .. 162

Bihār-i-ma'ād (*orn. prose*) .. 724
 — *i-sukhan* (*inshā*, 1074/1064) .. 144, 162

Bihāristān (*anecd.*, 892/1487) 130 (65)
 — *i-sukhan* (*biogr.*, 1194/1780) .. 702 (5)

— *i-sukhan* (*biogr.*) (another) 702 (5)
Bīr Bikramājīt, *Afsāna-i-*, see *Afsāna-i-tawallūd shudan*.

Bīar-nāma (*p.*, end VI/XII) 204 (9)
Bīst bāb (*astron.*, VII/XIII) .. 568

— *Sharh-i-* (*astron.*, 889/1484) 569
Bur'u's-sā'at (*med.*, *Arab.*, beg. IV/X) .. 612 (3)

Burda (*Qasīda-i-*) (middle VII/XIII) .. 350

— *Sharh-i-* (921/1515) .. 350
Al-Burhān fī asrār 'ilmi'l-mizān (*alchemy*, beg. VIII/XIV) .. 647

Burhān 'dh-dhākīrīn 'alā'l-ma'ānī-dīn (*inf.*, end XII/XVIII) .. 450
 — *i-kifāyat* (*astron.*, ca. VI/XII) 643

— *i-qāṭi'* (*lex.*, 1062/1652) .. 553
Būstān (*by Sa'dī*, 655/1257) 213 (2), 214, 674 (10), 729

— *-afrūz* (*med.*) .. 614

C

Chahār ā'ina (*hist.*, end XI/XVII) 7
 — *gulzar* (*poetics*) .. 183

— *umūr* (*inshā*, beg. XII/XVIII) 152
Chashma-i-fayḍ (*orn. prose*, XI/XVII) .. 145 (2)

— *i-fayḍān* (*inf.*, 1289/1872) 459 (1)
 — *i-Kauthar* (*p.*) .. 333 (50)

Chihil hadīth, *Tarjuma-i-* (*theol.*, IX/XV) .. 371

Chilchirāgh, see *Dīwān-i-Surūrī*.

Chirāgh-i-hidāyat (*lex.*, middle XII/XVIII) 526, 531 (4)

— *Mukhtasar-i-* (*lex.*) 531 (4)
Chishtīyya-i-bihishtīyya, see *Firdausīyya-i-qudsīyya*.

De Christiana Expeditione Apud Sinus (beg. XVIIc.) .. 93

D

Dah faṣl (*or Tarzīfāt*) (*satire*, VIII/XIV) .. 227 (7)

— *majlis* (*theol.*) .. 373
 — *nāma* (*p.*, 729/1320) 224 (2)

— *tāj-i-Nūshirvān*, *Risāla-i-* (*ethics*) 86 (1)

Dalā'ilu'n-nubuwwat (*theol.*, beg. V/XI) .. 652

Dallū'l-'arīfīn (*inf.*, beg. VII/XIII) 460 (2)

Dānish-nāma-i-'Alā'ī (*encycl.*, end IV/X) .. 565

— *i-jahān* (*encycl.*, end IX/XV) .. 572

Daqū'iqu'l-inshā' (1146/1734) .. 155
Darbū'l-aqdām (*inf.*, beg. XI/XVII) 443 (2)

Dāstān-i-ahwāl-i-Hawāriyān (*biogr.*, 1009) .. 666

Dastūru'l-afādil (*fī lughātī'l-afādil*) (*lex.*, 743/1343) .. 516, 517

— *'amal* (*archery*) .. 627
Dastūr-i-himmat (*p.*, 1096/1685) .. 275

— *'inshā'* (*stylistic*) .. 182
 — *i-istikhraj-i-ma'yat-i-hifāf* (*astro-nomy*) 577 (11)

— *i-btikhrāj-i-sahāmāt* (*meas.*, 1090/1680) .. 577 (8)

— *i-sayd*, *or Bāz-nāma-i-Firūz-shāhī* (vet., 1081/1673) 619 (6)

— *'uqālā'* (*ethics*, 1153/1740) 502 (1)

Dastūrāt (*med.*) .. 613
Da'watu'l-'ashīqīn (*p.*, beg. XII/XVIII) 287 (3)

Ad-da'watu'th-thāmina (*inf.*) 462 (22)
Dhakhira-i-Iskandari (*alchemy*) .. 649

— *i-Khawārizm-shāhī* (*med.*, 504/1111) .. 585-587, 610

Dhakhiratu'l-malūk (*politics*, middle VIII/XIV) .. 490

D'harm-shāster, *Tarjuma-i-khulāss-i-* (*transl. Sanskr.*) .. 687

Dhāyū't-tuhfa (*geogr.*, 1219/1804) .. 98
(Dhīkr, Risāla dar) (*inf.*, XIII/XIX) .. 458

— *i-Ahtātū'd-Dīn* (*Rashādī*) (*biogr.*) 419 (4)

Dhikriyya, *or Tariq-i-tawajjuh-i-khawājūh*, *or Tariq-i-Naqsh-bandīyya*, *or Sharā'it-i-dhīkr* (*inf.*, IX/XV) .. 462 (15), 674 (9)

Dībācha-i-Dīwān-i-Hāfiz, see *Dīwān-i-Hāfiz*.

— *i-Gulzar-i-Ibrāhīm* (*orn. pr.*, beg. XI/XVII), *by Malik Qumī* 264 (2)

— *i-Nawras* (*by Malik Qumī*, beg. XI/XVII) .. 264 (8)

— *i-Nawras* (*orn. prose*, *by Zuhūrī*, beg. XI/XVII) 139 (1)

— *i-rasā'il-i-Afdal-i-Kāshī* (*inf.*, 1158/1745) .. 419 (1)

Dilgushā (*anecd.*, VIII/XIV), *by Zakānī* .. 227 (9)

— (*anecd.*, 1039/1630), *by Ways Beg Fīrāt* .. 707

Dimna and Kailla (*story of*) .. 100
Dīwān-i-Āhī (beg. X/XVI) .. 247

— *i-Ahmad-i-Jāmī* (VI/XII) .. 191
 — *i-Akhtar* (beg. XIII/XIX) .. 310

— *i-'Alī* (beg. XII/XVIII) .. 283
 — *i-'Alī* (XI/XVII) .. 278, 279

— *i-'Alī Akbar* (end XII/XVIII) 301
 — *i-'Arzū* (*p.*, XII/XVIII) 295, 296

— *i-'Asaf* (beg. X/XVI) 243, 737
 — *i-Aeghar* (end XII/XVIII) .. 307

- Diwān-i-Asir** (beg. XI/XVII) .. 266
 — **i-Athar** (end XI/XVII) .. 280
 — **i-Asad** (end XII/XVIII) 304-306
 — **i-Azraq** (beg. VI/XII) .. 190
 — **i-Badr-i-Chāchī** (VIII/XIV) .. 226
 — **Farhang-i-** (end XI/XVII) .. 744 (4)
 — **i-Bidl** (beg. XII/XVIII) .. 286
 — **i-Brahman** (middle XI/XVII) 740
 — **i-Abū'l-Faraj Rūnī** (V/XI) .. 189
 — **i-Fighānī** (beg. X/XVI) .. 242
 — **i-Fitrat** (XI/XVII) .. 276
 — **i-Gharīb** (1183/1770) .. 300
 — **i-Hāfiz** (VIII/XIV) 229, 230, 231
 — **Dibācha-i-** (by Gulandām) 229 (1), 230
 — **Sharh-i-** (1100/1689), by **Muhammad Sa'ad** 744 (3)
 — **i-Hazin** (XII/XVIII) .. 298
 — **i-Hibālī** (beg. X/XVI) .. 250
 — **i-Iuwān** (middle XI/XVII) .. 269
 — **i-Jāmī** (I) (884/1480) .. 236
 — **i-Khāqānī** (VI/XII) 195, 196
 — **Sharh-i-** (X/XVI) .. 196
 — **i-Kirānī Kashmirī** (beg. XII/XVIII) .. 289
 — **i-Kirānī Shāmī** (beg. XI/XVII) .. 267
 — **i-Maghribī** (VIII/XIV) .. 233
 — **i-Makhfi** (end XI/XVII) 281, 282
 — **i-Malik Qumī** (beg. XI/XVII) 264 (1, 6, 7, 9, 10, 11)
 — **i-Mazhar**, **Muntakhab-i-** 745 (4)
 — **i-Minūchihri** (beg. V/XI) .. 188
 — **i-Mufid** (XI/XVII) .. 273
 — **i-Mu'ān** (IX/XV) .. 240
 — **i-Najāt** (beg. XII/XVIII) .. 284
 — **i-Naṣr 'Alī**, see **Diwān-i-'Alī**
 — **i-Naṣrī** (beg. XI/XVII) 262, 263, 738
 — **i-Ni'mat** (XII/XVIII) .. 294
 — **i-Ni'matu'l-lah Wali** (beg. IX/XV) .. 234
 — **i-Qāsim-i-Anwār** (beg. IX/XV) .. 734
 — **i-Qāsim Diwāna** (beg. XII/XVIII) .. 288
 — **i-Rahmān** (in *Paakht*, beg. XII/XVIII) .. 746
 — **i-Riyāḥī** (IX/XV) .. 235
 — **i-Sa'ib** (XI/XVII) 274, 741, 742
 — **i-Shams** .. 321
 — **i-Surūrī** (beg. XIII/XIX) .. 311
 — **i-Tafta** (XIII/XIX) .. 316
 — **i-Thana'ī** (end X/XVI) 254, 255
 — **Sharh-i-** (beg. XIII/XIX) 255
 — **i-Uhayd Zakānī** (VIII/XIV) 227 (1-5)
 — **i-Urfī**, **Sharh-i-** .. 256
 — **i-Wālī** (beg. XI/XVII) .. 260
 — **i-Wālī Rām** (XI/XVII) .. 270
 — **i-Wāqif** (end XII/XVIII) .. 309
 — **i-Zuhūrī** (beg. XI/XVII) .. 739

- Diwān-i-ma'nawī** (orn. prose, XI/XVII) .. 145 (11)
Durr **bahrī'l-manāqib** (E fadl 'Alī b. Abī Tālib) (theol.-biogr.) .. 379
 — **i-durrī** (lex., 1018/1610) .. 525
 — **i-majālīs** (suf.) .. 474
Durratu'l-masāhat (geom., 890/1485) .. 572
 — **i-tāj** (lighurratī d-Dubāy) (encycl., VII/XIII) .. 483, 484
Duwalrānī Khidr Khān (p., end VII/XIII) .. 120

F

- Fadāyil-i-Makka**, **Risāla dar bayān-i-** (theol.) .. 354 (1)
Fadilat-i-'ilm wa 'ulamā, **Risāla dar-** (biogr., end XI/XVII) .. 705
Fadl-i-Hermes (theol., VII/XIII) .. 419
Fa'ida az malūz-i-Sultān-i-awhiyā (suf.) .. 471 (1)
Fal-i-haft-kawākib (astrology) .. 673
Fāl-nāma-i-munthār (parody, VIII/XIV) .. 227 (12)
 — **i-murghān wa tuyūr wa wuhāsh wa ghayruhu** (XIII/XIV) 227 (13)
Falāhat, **Risāla dar-** .. 630
Fānūs-i-khiyāl (iashā, 1190/1776) .. 161
Faqr, **Risāla-i-** (different manuals on this subject) 464 (2), 468 (3), 479, 480, 481
Al-faraj **ba'da sh-shidda** (anecd.) 124 (3) (abstract)
Farhang-i-Abū'l-Faḍl, see **Miftāhu'l-mawasilāt**
 — **i-Diwan-i-Badr-i-Chāchī**, see **Diwān-i-Badr-i-Chāchī**
 — **i-Jahāngirī** (lex., 1017/1609) 524, 531 (1)
 — **i-Khānī** (lex., 1174/1761) .. 527
 — **nāma** (lex., end VII/XIII) 516, 517
 — **i-Rashīdī** (lex., middle XI/XVII) .. 543, 702 (12)
 — **i-shī'r-i-Gulistan** (ca. XI/XVII) .. 522 (1)
 — **i-Shīr-Khānī** (lex., X/XVI) .. 522
Fārsiyya, **Risāla-i-** (gram., 1202/1789) .. 552
Fasāhatu'l-artsāh (biogr., or anthol.) 702 (29)
Faslu'l-khatīb (suf., beg. IX/XV) .. 704
Fatāwī-i-Qarā Khānī (theol., VIII/XIV) .. 356
Fathu'l-fahm (lex., ca. 1206/1792) .. 549
Fath-nāma (p., 1199/1785) .. 303
 — **i-Baghdād** .. 138
Al-fathu'r-rabbānī, see **Malfūzu-sh-shaykhī'r-rabbānī**
Fathu'r-Rahmān bi-tarjamatu'l-Qur'ān (theol., 1151/1738) .. 331

- Fatūh dar Fātūha (*theol.*) 339 (2)
 Fātūhatu'sh-shabāb, *see* Diwān-i-Jāmī (1).
 Fawā'id (*theol.*) 652
 — i-'Alī Shīr, *see* Qawā'id-i-'Alī-Shīr.
 — 'I-lu'ad (*suf.*, ca. 720/1320) 57 (134), 70, 261
 — 'I-mān (*met.*, ca. 1004/1505) 592
 — i-marqūma dar shakh-i-man-qūma (*gram.*, 1221/1806) 563
 — 's-sālikin (*suf.*, beg. VII/XIII) 413
 — 's-silyān, *see* (Risāla-i-'Arādan).
 Fī tahqiqi'l-hudūth wa'l-qidām (*theol.*, end XII/XVIII) 502 (3)
 — ismī'l-a'qām (*theol.*, end XII/XVIII) 502 (9)
 — ma'nī'l-wāhid (*theol.*, 1134/1722) 502 (4)
 — raf' shubhātī'l-mushalibīh (*theol.*, end XII/XVIII) 502 (8)
 Fihri ra'i fihī (*suf.*, VII/XIII) 417
 Fihrist (*of sūras of the Quran, versif.*) 343
 — i-ta'mīnāt-i-Muḥammad Bāqir 391 (1)
 (Fiqh-i-madhab-i-khatmā) (*theol.*) 398
 Firdā-nāma (*p.*, 701/1360) 228 (2)
 Firdāsiyya-i-qudsiyya (*biogr.*, end XI/XVII) 78
 Fuṣūl-i-Akbarī (*gram.*) 562 (1)
 — i-arba'a (*theol.*, ca. beg. XI/XVII) 364
 — Bāqirāt E'l-buthūr (*med.*) 612 (2)
 Fuṣūṣu'l-bikām (*suf.*, VII/XIII) 440, 441, 465 (3)
 — Sharh-i (*suf.*, 1041/1632) 440
 Furūhu'l-awrād (*suf.*, XI/XVII) 440
 — i-haramayn (*p.*, 911/1500) 249
 Furūḥāt (u'l-Makkiyya) (*suf.*, VII/XIII) 439
 — 'Lashār wa kunūshu'l-awrār (*suf.*) 467 (4)

G

- Ganj-i-Fayyādh (*biogr.*, ca. 1147/1735) 80
 — i-ma'ānī (*p.*, 941/1535) 251
 Gauhar-i-murād (*theol.*, middle XI/XVII) 374, 409
 Ghara'ibu'l-lughāt (*lex.*, end XII/XVIII) 547-548
 Ghara'ibu'l-inshā' (1157/1744) 162
 Gharq-i-Machhīf-bandar, aḥwāl-i- (*hist.*, 1282/1865) 45 (1)
 Ghauthiyya (*suf.*, VI/XII) 410,
 — 412 (*fragm.*) 410
 — Sharh-i (*suf.*) 410
 Ghāyatu'l-imkān fī dirāyati'l-makān, *see* Ghāyatu'l-imkān fī dirāyati'l-zamān.
 Ghāyatu'l-imkān fī dirāyati'l-zamān (*philos.*) 510

- Ghazaliyyat-i-Nawidl. 320
 Al-Ghunyat li-talib' tariq'i'l-Haqq (*suf.*, VI/XII) 409
 — Tarjuma-i- (*suf.*) 409
 Guftār-i-shubh 'As Jundu'l-lah (*suf.*, beg. XI/XVII) 462 (18)
 Gul-i-kushfi (*p.*, 1112/1701) 285
 Guldasta-i-Karnātik (*biogr.*, beg. XIII/XIX) 61 (49)
 Gullstān (*by* Sa'dī, 656/1258) 134, 212, 213, 215, 522 (1), 554, 730-732 (1), 744 (5)
 — Farhang-i- 744 (6)
 — Sharh-i- (*end* XI/XVII), *by* Akbarī 215
 Ghulshan-i-balighat (*inshā*, beg. XI/XVII) 131
 — i-binn (*corr. prose*, 1181/1768) 716
 — i-rāz (*p.*, beg. VIII/XIV) 57 (285, 639), 217, 461 (1), 403, 704
 — Sharh-i- (*end* IX/XV) 704
 — i-an'ādāt (*inshā*, 1131/1719) 147 (*fragment*), 153, 154
 Gulzār-i-ahār (*biogr.*, ca. 1022/1613) 74 (*extr.*), 434, 437, 440, 462 (29), 464 (4)
 — i-aḥyā (*suf.*) 84
 — i-Fitrat (*biogr.*, *or anthol.*, end XI/XVII) 702 (33)
 — i-lāl (*p.*, 1073/1663) 270
 — i-Ibrāhīm (*corr. pr.*) 264 (8)
 — Dībācha-i- (*corr. prose*, beg. XI/XVII) 139 (2), 166 (1)
 — i-Fitbah (*ethics*, 1281/1865) 509
 — i-ma'ādāt (*p.*, beg. XII/XVIII) 287 (3)
 Gushāyish-i-hushigāna, *see* Madāri-ju'l-kamal.
 — nāma (*quest.*, 1101/1690) 113
 Gūy-u-chaukān, *see* Kār-nāma.
 Gwāliyār-nāma (*hist.*, 1208/1793) 43-44

H

- Ḥabīb-o-sayar (*hist.*, ca. 950/1524) 2, 124 (4) (*extr.*), 364
 Ḥadā'iqu'sh-shu'arā' (*biogr.*, 1262/1840) 702
 — 's-sihr (*styl.*, end VI/XII) 517
 Ḥadiqatu'l-aqālīm (*geogr.*, 1202/1788) 97
 — Khātima-i- (*geogr.*, beg. XIII/XIX) 97
 Ḥadiqatu'l-haqīqat (*p.*, VI/XII) 192, 264 (4)
 — Sharh-i- (XI/XVII) 192
 Ḥadiqatu'l-maṣā'il (*theol.*) 672 (3)
 — 'sh-shu'arā' (*biogr.*, *or anthol.*, beg. XI/XVII) 702 (19)
 Ḥadiṭh, *see* Chihil ḥadiṭh.
 — i-Rām-u-Sitā, *see* Rāmāyan.
 Ḥalratu'l-quds (*suf.*, XI/XVII) 82

- Haft iqlim** (*geogr.*, 1002/1594)
 57, 57 (111), 706
 — *paykar* (*by* Nizāmī) 287 (3)
 — *taḡwīr* (*orn. prose*) 168
 — *wāḍī* (*p.*, end VI/XII) 204 (11)
 (*Hajw*, *Risāla-i-*) (*by* Tughhrā, XI/
 XVII) 145 (13)
Hall-i-mushkil (*suḡ.*) 462 (13)
 — *‘sh-shukūkī-l-wāridat* 462 (2)
wahdati-l-wujūd (*suḡ.*) 463 (2)
Hamīsha biḥār (*biogr.*, 1130/1724)
 156, 294
 — (anthol., end XI/XVII) 322
 (*Handasa*, *Risāla dar*) (*beg.* V/XI) 565
Ḥaqqatū-l-ḥaqq (*suḡ.*) 462 (20)
Ḥaqq-namā *Risāla-i-* (*suḡ.*, 1055/
 1645) 444 (2), 462 (19)
Ḥaqqū-l-yaqīn (*theol.*, 1109/1698) 390
 — (*philos.*, *ca.* *beg.* XII/
 XVIII) 499
Ḥasanātu-l-‘arīḍin (*suḡ.*, 1062/1652)
 444 (1)
Hasaniyya, *Risāla-i-* (*theol.*, *ca.* 958/
 1551) 397
Hasht biḥisht (*p.*, *beg.* VIII/XIV)
 218 (4), 219
 — (*cosmog.*) 95
Ḥātim-i-Tayy, *Qissa-i-*, *see* *Qissa-i-*
Ḥātim
Hawājī-i-Mawḍūdiyya (*suḡ.*) 451, 452
Hawāshī-i-shāhūjī, *see* *Sharḥ-i-shāhūjī*
Hawātifi-l-jinān (*theol.*, *beg.* IV/X) 552
Hay‘at (*Majmū‘a dar—*) 577
 — *Risāla dar* (*ca.* middle IX/XV)
 571
 (— *Risāla dar*) (*astro.*, 923/1517) 574
 (— *Risāla dar*) (*two different*
treatises) 483 (3), 567 (5)
Hayātu-l-quḍā (*theol.*, end XI/
 XVII) 387
Hayratu-l-tuḡahā (*theol.*) 65 (4)
Hazār mas‘ala-i-Nasrānī (*theol.*) 732 (2)
Hazliyyāt-i-Zakānī (VIII/XIV) 527
Hidāya, *Sharḥ—* (*by* Abū-l-
 Ma‘ālī b. Manjā) 652
Hidāyatu-l-rāmī (*alchemy*, *beg.* X/
 XVI) 626
Hidya-i-Sayfī (*biogr.*, *or* *anthol.*) 702 (52)
Hikāyat (*p.*, XII/XVIII) 292 (12)
 (— *i-fath-i-Nādir Shāh*) (*hist.*,
 middle XII/XVIII) 36
 (— *i-Yūnus b. Tāhir Balchī*) 344 (1)
Ḥikmat, *Risāla dar* (*theosoph.*) 511 (3)
 — *ba tarīq-i-ishrāqiyyūn*, *Kitāb*
dar (*philos.*, *ca.* X/XVI) 496 (2)
 — *ba tarīq-i-ḥakamī-i-mashā-*
‘iyyūn, *Kitāb dar* (*philos.*, *ca.* XI/
 XVI) 496 (1)
Ḥilyatu-l-muttaqīn (*theol.*, 1079/
 1669) 389
 — *‘l-qānī* (*theol.*, 1095/1684) 343
Hir-u Rānjhan (*p.*, *ca.* 1143/1731) 291
 — *Qissa-i-*, *see* *Qissa-i-Hir*

- Hirzu-l-amān** *mir Ḥanā‘-z-zamān*
(occult., *beg.* X/XVI) 656
 — *‘l-‘ashīqīn* (*suḡ.*, *beg.* XI/XVII) 84
Ḥisāb, *Risāla dar* 483 (5)
 — *Risāla dar ‘ilm-i-* (IX/XV) 570
Ḥishmat-i-Kashmīr (*hist.*, 1245/1830) 42
Ḥisnū-l-ḥaṣn (*theol.*) 437
 A brief *History* of the old imperial
 buildings situated at Agra, etc. 100
Hitopadesa 685
Hudū-l-lah (*suḡ.*) 462 (23)
Hujjatu-l-‘Almādiyya (*suḡ.*, XI/
 XVII) 82
 — *‘dh-dhākīrā* (*suḡ.*) 464 (3)
 — *‘l-wāḍiyya* (*theol.*, XII/XVIII) 353
 — *‘Tarjuma-i-* (*theol.*) 353
Husn-u *‘ishq* (*orn. prose*, end XI/
 XVII) 149
 — *i-ittifāq* (*p.*, *beg.* XII/XVIII)
 287 (3)

I

- ‘Ibādātu-l-khawāṣṣ* (*suḡ.*, XI/XVII)
 439, 441
‘Ibrat-nāma (*hist.*, *beg.* XIII/
 XIX) 38, 43
 (—) (*hist.*) 699
‘Ifādāt (*logic*, *Ar.*) 514 (3)
‘Ihyā’ ‘ulūmī-d-dīn (*theol.*, end
 V/XI) 511 (4)
 — (*Muntakhab min*) 511 (4)
‘Ijāz Mafātihū-l-‘ijāz (*beg.* XI/
 XVII) 217
‘Ijāz-i-Khusrawī, *see* *Rasā’ilū-l-‘ijāz*
 — *‘Imābāt* (*see* *Nal-u*
Daman) (*tale*, 1247/1832) 259
Ikhtiyār (*theol.*, 1212/1798) 361
Ikhtiyārāt, *see* *Taḥṣīrāt*, *Risāla*
dar—
 — *i-Baḍī‘ī* (*med.*, 770/1369) 588
Ikṣir, *Risāla-i-* (*alchemy*) 647
Ilāhī-nāma (*p.*, end VI/XII) 204 (4)
‘Ilmū-l-kirāb (XII/XVIII) 453
‘Imān, *Risāla dar* 467 (2)
‘Imārāt-i-Agra, *Risāla dar—* 637
(Inshā, Bayād-i-) (1171/1758) 160
 — (*Risāla dar*) (1009/1659) 143
 — *i-Amīr Khusraw*, *see* *‘Iwān-*
nāma-i-khiyātāt
 — *i-baḍī‘ī* (*orn. prose*, 1154/
 1742) 714
 — *i-dilgushā‘ī* (*fragm.*) 725
 — *i-Hakarran*, *see* *Irshādū-l-‘ilā-*
hīn
 — *i-Jāmī* (*Muntakhab-i-*) 129
 — *i-manḡūma* (*orn. prose*, 1247/
 1832) 722
 — *i-Marwāfīd* (*beg.* X/XVI) 130
 — *‘nāma* (*theol.*, VII/XIII) 419
 — *i-Nī‘matī* (*orn. prose*) 717 (1)
 — *i-Shamsī* (middle XIII/XIX)
 166 (3)
 — *i-ṣibyān* 167

- (*Inshā-i-Siyākūtī*) (*orn. prose*) 721 (2)
Inwān-nāma-i-shihyāt (*inshā*, beg. VIII/XIV) 126
Iqbal-nāma-i-Jahāngīrī (*hist.*, 1029/1629) 28
Irshād-i-murīdīn (*suf.*, X/XVI) 433
 — *I-murīdīn* (*suf.*) 447
 — *'s-salikīn* (*suf.*, VIII/XIV) 462 (3)
 — *'s-salikīn* (*suf.*) 476
 — *'t-talībīn* (*Inshā-i-Harkaran*) (*inshā*, ca. 1040/1631) 141, 717 (2)
 — *'l-wuzarā'* (*biogr.*, middle XII/XVIII) 501
 — *'z-zarā'at* (*agroc.*, 921/1515) 628
Ishārat-i-Bīnīsh (*biogr.*, 1265/1849) 61, 530
 • *Ishqīyya*, *Risāla-i-* (*suf.*, VIII/XIV ?) 462 (9)
 — (*p.*, 751/1351) 227 (5)
 — see *Miftāhu'l-matlab*
Iskandar-nāma (*by* Nizāmī) 200, 201, 202, 726, 727
 — *i-bahār* (*p.*, VI/XII) 201
 — *i-bārī* (*p.*, VI/XII) 200
 — *Muntakhabu'sh-shurūh-i-* (*co.*, beg. XIII/XIX) 727
Ismā'īl-nāma, see *Shāhnāma* (*by* Qāsimī)
Istī'arāt-i-Surūrī (*lex.*) 531 (2)
Istīlāhāt-i-shur'arā-i-muta'ālīh (*khirū* (*lex.*) 529
 — *i-Shūfiyya* 472
Itbā' sunan wa athār (*theol.*) 652
Ithbat samā'i-ghana' (*suf.*) 475
I'tiqādāt-i-imāniyya (*theol.*, IV/X) 386
I'tiqādiyya, *Tarjuma-i-Risāla-i-* (*theol.*, X/XVI ?) 386
'Iyār-i-dāniyā (*tolc.*, end X/XVI) 106
Izāle-i-aghliat-i-kalimāt-i-Fārsī (*gram.*) 553
Izālāt-i-qimā'an wujūh'a-samā' (*suf.*, 1244/1829) 457
- J**
- (*Jabr*, *Risāla dar* —) 579 (1)
(Jabr, Risāla-i-) 675 (5)
Jahāngīr-nāma (*hist.*, 1033/1623) 27, 135
Jāmi'-i-ghī-namā (*philos.*, end IX/XV) 494
 — (*philos.*, middle XIII/XIX) 581
 — *i-jahān-namā* (*suf.*) 469 (3)
 — *i-Jam* (*p.*, 732/1332) 224 (1), 225, 326 (97), 488
Jāmi'u'l-jawāmi' (*theol.*, IX/XV) (*extr.*) 2
Jāmi'-i-Bahādur Khānī (*mathem.*, 1249/1833) 580
 — *'l-fawā'id* (*met.*, 917/1511) 610 (*mag.*)

- Jāmi'u'l-hikāyat wa lawāmi'u'r-risāyat* (*anecd.*, ca. 625/1228) 104
 — *'l-jawāmi'* (*med.*, XII/XVIII) 600
 — *'l-hikāyat* (*lex.*) 525
 — *'l-qawānīn* (*inshā*, 1085/1674) 146-147, 713
 — *i-shāhī* (*astrol.*) 574
 — *'t-tamīlīl* (*proverbs*, 1054/1045) 664
 — *'t-tasānīf* (*suf.*, 1293/1876) 459 (1)
 — *'t-tawārīkh* (*hist.*, beg. VIII/XIV) 57 (1896)
Jangnāma-i-A'zam Shāh wa Bahādur Shāh (*hist.*, ca. 1119/1708) 162
Jamhar-i-Samsām (*hist.*, middle XII/XVIII) 36
Jawāb-i-su'ālāt-i-sā'il (*theol.*, end XII/XVIII) 752 (2)
(Jawābāt-i-su'ālāh) (*magic*) 466 (3)
Jawāhiru'l-asrār (*suf.*, 840/1437) 429, 430, 702 (18)
 — wa *zawāhiru'l-anwār* (*comt.*, on the *Mathnawī*, IX/XV) 208-209
 — *dh-dhāt* (*p.*, end VI/XII) 204 (2)
 — *i-Farīd* (*biogr.*, 1033/1623) 72
 — *i-khamsa*, see *Awrad-i-Ghawthiyya*
 — *'s-sanā'i'* (*technol.*) 631
Jawānu'l-hikāyat, see *Jāmi'u'l-hikāyat*
Jawārih-nāma (*vet.*) 617
Jāwidān-i-kabīr (*theos.*) 57 (1000)
 — *i-aghār* (*theos.*) 57 (1000)
Jalāsiyya (*orn. prose*, XI/XVII) 145 (1)

K

- Ka'ba-i-irfān* (*biogr.*, beg. XI/XVII) 57 (2361), 702 (30)
Kabūtar-nāma (*vet.*) 624
Al-Kāfi fī imā'd-dīn (*beg.* IV/X) 750
 — *Sharh-i-* (*theol.*, 1068/1658) 750
Al-Kāfiya fī'n-nahw (*gram.*, beg. VII/XIII) 557
Kalīla and Dimna, *story of* 106
Kalimat'u'l-haqq (*orn. prose*, XI/XVII) 145 (12)
 — *'sh-shur'arā'* (*! biogr.*, *or anthol.*, beg. X/XVI) 702 (32)
 — *'sh-shur'arā'* (*biogr.*, ca. 1108/1697) 51-54, 702 (31)
Kāmilu't-ta'bir (*occult.*, end VI/XII) 641
Kāmrūp, *Qissa-i-*, see *Qissa-i-Kāmrūp*
Kanzu'l-asrār (*p.*, end VI/XII ?) 204 (16)
 — *'l-hidāyat* (*fī kashf* *'l-hidāyat wa'n-nibāyat*) (*suf.*, 1080/1670) 445
 — *'l-haqīq*, *by* 'Atīār (*p.*, end VI/XII) 204 (14)
 — *'l-haqīq* (*p.*, 703/1304) 57 (1823)

- Kār-nāma** (*p.*, X/XVI) 253 (3)
 — (*p.*, and XII/XVIII) 302
Karūmātu'l-awliyā' (*biogr.*, 1068/1058) 82
Karīmā, see **Pand-nāma**
Karīm-vipāka 692
Al-Kashf 'alā ('an) **mujāwizat** **hadihi'l-ummat al-alf** (*theol.*, 898/1492) 354 (2)
Kashfu'l-arwār 437
 — **'l-lughāt wa'l-istilāḥāt** (*lex.*, ca. 950/1544) 519-521
 — **'l-mahjūb** (*sup.*, V/XI) 403
 — **'sh-shubḥa 'an hikamī'l-amr'a** (*theol.*, beg. XIII/XIX) 402
 — **'s-gamīn**, **Tarjuma-i-** (*biogr.*, orig. middle XI/XVII) 663
Kathirū'l-munfa'at (*ethica*, 1232/1817) 506
Kawākib-i-durriyya (*sup.*, XI/XVII) 82
Khāfiyatu'l-mathal (*poetics*, 1107/1696) 180 (3)
Khamṣa-i-Khuṣraw **Dihlawī** (*p.*, VII/XIV) 218, 219, 220-222
 — **i-Qāsimi** (X/XVI) 253
Khatt, **Risāla-i-munawwim dar 'ilm-i-** (*calligr.*, 929/1514) 638
 — **i-irshād-i-Mir Muhammad** **Hamidāni** (*sup.*) 79 (1)
Khawāriq-i-sālikin (*sup.*, 1109/1698) 79 (4)
 (**Khawāriq-i-burūf-i-matrida**, **Risāla** **dar**) (*occult.*) 656
Khazāna (*sup.*, XIII/XIX) 84
 — **'l-āmirā** (*biogr.*, ca. 1177/1763) 59, 291
 — **i-Jalāl** (*sup.*, VIII/XIV) 70
Khiyālāt-i-'ushshāq, see **Miftāḥu'l-matlab**
Khiyāt-nāma (*p.*, and VI/XII) 204 (15)
Khulāsa-i-hāikāt-i-Maraṭhā (*hist.*, 1206/1794) 47
Khulāṣatu'l-afkār (*biogr.*, 1207/1793) 267, 287
 — **'l-awrād** (*sup.*, XI/XVII) 446
 — **'l-ayyūb-i-'Alamshāh** (*med.*, 1177/1764) 611
 — **'l-fiqh** (*theol.*) 360
 — **'l-hayāt** (*philos.*, and X/XI) 497
 — **'l-inshā'** (1225/1810) 164
 — **'n-nimāt** (*biogr.*, or *anthol.*) 702 (20)
 — **'l-qarā'at** (*theol.*, XI/XVII) 342
 — **'sh-shurūb** (*med.*, ca. beg. XII/XVIII) 602, 603
 — **'l-tawārīkh** (*hist.*, 1107/1695) 32, 33
Khutba-i-bay'ad (*orn. prose*, XII/XVIII) 292 (11)
Khwān-i-Khalli, **Dibācha-i-** (*orn. prose*, beg. XI/XVII) 139 (3)

- Kifāya-i-Mujāhidiyya** (*med.*, middle IX/XV) 589
Kifāyatu'l-ta'lim (*astron.*, 542/1147) 566, 567, 574
Kīmīyā-i-sa'adat (*sup.*, V/XI) 405
Kitāb dar ahkām-i-jinn (*occult.*, beg. X/XVI) 652
 — **'l-nārār** (*alchemy*, en. beg. IV/X) 646 (1)
 — **i-dawā'ir** (*sup.*, end IX/XV) 704
 — **dar hikmat**, see **Hikmat**
 — **'irshād** (*theol.*, VI/XII) 652
 — **'mubtadhā** (*occult.*) 652
 — **'l-qand fi ta'rikh Samarqand**, see **Qandiyya**
 — **'tawā'ifu** (*occult.*) 652
Koka-shāstra 673, 688
Kubrū (*logic*, end VIII/XIV) 512, 514 (5)
Kullīyāt-i-'Attār (end VI/XII) 204
 — **i-Malik Qunī** (beg. XI/XVII) 264
 — **i-Rūbī** (XII/XVIII) 292
 — **i-Ta'thir** (beg. XII/XVIII) 287
 — **i-'Ubayd-i-Zakānī** (VIII/XIV) 227
Kondū' **'l-mu'azzamīn** (*astro.*) 567 (3)

L

- Lama'at** (*sup.*, VII/XIII) 418, 755
Lama'at mir'atī'l-lah fi sharḥ **āyat** **Shahada'l-lah** (*theol.*, in *Arabic*, 1136/1724) 752 (4)
Lam'a-i-shāfi'a (*irshād*, 1246/1831) 165
Latā'if-i-Adhrāfi (*sup.*, ca. 825/1422) 233, 462 (29)
 — **i-madaniyya** (*sup.*) 82
Lawā'ih (*sup.*, and IX/XV) 230, 432, 462 (14), 674 (4)
 — see **Sawānīl**
Lawāmi' **i-Shāhī-qirānī** (*theol.*, ca. 1090/1656) 381, 382
Laylā wa Majnūn (*by* **Hāfiṣ**, beg. X/XV) 245, 246
 — (*by* **Qāsimi**) (*p.*, X/XVI) 253 (1)
Lisām'l-ghayb (*p.*, and VI/XII) 204 (7)
Lubābu'l-akhbār (*theol.*) 348
 — (*biogr.*, beg. VII/XIII) 104
Lubb-i-'Aynu'l-bukā (*theol.*) 380 (2)
 — **'l-lubāb li-ḥif'l-abbāb**, see **Fi-tahqiq** **'l-ā'yan**
 — **'l-tawārīkh** (*hist.*, ca. 948/1542) 3
Lughāt, **Risāla** **dar** 531 (3)
 — **i-'Arabī** 522 (2)
 — **i-Fārsī wa 'Arabī** 545
 — **i-Mullā Dāpiyāza** (*prose*, beg. XI/XVII) 676
 — **i-Mallūm 'sh-sharīf** (*sup.*) 411 (6)
 — **i-Panjābī** (beg. XIII/XIX) 546
 — **'l-Qur'ān** (*theol.*, ca. IX/XV) 338

M

- (Ma muqimān) (p., ca. XI/XVII 1). 300
 Ma'sriju'n-nubuwat (*hist.*, ca. 900/1495) 11
 Ma'athir-i-Rahīmī (*hist.*, 1025/1816) 326 (123)
 Mabda' wa ma'ād (*usf.*, VII/XIII) 415
 Al-Mabda' wa'l-ma'ād (*usf.*, beg. XI/XVII) 445
 (Ma'dal-i-qamar, Risāla dar) 573
 (astron., ca. beg. X/XVI)
 Ma'danu'l-ma'āni (*usf.*, middle VIII/XIV) 425
 — (*usf.*, end VIII/XIV) 425
 — 'sh-shifa' (*med.*, 918/1513) 590
 Madāriju'l-kamāl (*usf.*, VII/XIII) 419 (2), 420
 — 'n-nubuwat (*theol.*, beg. XI/XVII) 352
 — Takmila-i- (*theol.*, beg. XI/XVII) 352
 Madhumata'l-ijtihād (*theol.*, 1238/1818) 393
 Madkhal-i-manzūm (*astron.*, 816/1413) 645
 Mahabat-i-Mawdūdiyya (*usf.*) 451
 Mahāsharata 677
 Mahmūd-u Ayās (*by* Unst, XI/XVII) 57 (2428)
 Majālisu'l-ahzān (*theol.*, beg. XII/XVIII) 377
 — 'l-arbāb (*biogr. or anthol.*, XI/XVII 1) 702 (35)
 — 'n-na'is (*biogr.*, 890/1491) 702 (4)
 — i-ta'ziya (*theol.*) 380 (1)
 — 'l-ushshāq (*biogr. or anthol.*) 702 (34)
 Majnūn-i-Mawdūdiyya (*usf.*) 451
 Majma'u'l-bahrayn (*biogr. or anthol.*, beg. XI/XVII) 702 (38)
 — (*usf.*, 1065/1655) 681
 — 'l-furs (*lec.*, 1008/1600) 523, 531 (2)
 — 'l-inshā' (1146/1734) 153
 — 'n-na'is (*biogr.*, or *anthol.*) 702 (38)
 — 's-sana'ir (*poetica*, 1060/1650) 176
 — (*technol.*) 631
 — 'sh-shu'ara' (*biogr. or anthol.*, beg. XII/XVIII) 702 (37)
 — 't-tamthil (*proverbs*, 1049/1640) 664
 Majmū'a-i-shi'ar (Anthologies, different) 322-330
 — i-Sultāni (*theol.*) 359
 — dar tajwid 347
 — i-tawarikh 668
 Majmū'atu's-sana'ir (*technol.*) 631
 Majnūn-u Laylā (p., 698/1299, *by* Khusrāw) 218 (2)
 Makāfat-nāma (XII/XVIII) 57 (449)
 Makā'idu'sh-shaytān (*occult.*) 652
 Makārimu'l-akhlāq, Tarjuma-i- (*theol.*, 1061/1651) 751

- Makhzanu'l-asrār (p., ca. 573/1178), *by* Nizāmī 203, 264 (3), 725
 — Sharh-i- (*ca.*, beg. XII/XVIII) 203
 — 'l-badā'i' (*biogr. or anthol.*) 702 (44)
 — i-da'wat (*usf.*, 1037/1628) 437
 — 'l-gharā'ib (*biogr.*, 1218/1804) 156, 267, 287, 289, 702 (39)
 — 'l-irfān (1129/1717) 151
 — 's-sālikin (*usf.*) 473
 Makkiyya (Ar., *usf.*) 70
 — Sharh-i- (*usf.*, VIII/XIV) 70
 (Maktūb-i-Afdal Kāshī) (*usf.*) 705
 — i-Sayyid Ahmad (*usf.*) 399 (3)
 — i-'Izzu'd-Dīn (*usf.*, end VIII/XIV 1) 466 (2)
 — i-Mu'innu'd-Dīn Chishtī (*usf.*, ca. beg. VII/XIII) 462 (17)
 — i-Waliyyu'l-lah Dihlawī (*usf.*, end XIII/XIX) 469 (1)
 (Maktūbāt, Majmū'a-i-) (XII/XVIII) 158
 — i-'Abdu'l-Qādir Jilāni (*usf.*, VI/XII) 411 (8)
 — i-'Abdu'r-Razzāq Kāshī wa 'Alā'u'd-Dawla Samnāni (*usf.*, beg. VIII/XIV) 462 (20)
 — i-Ahmad Munyārī (*usf.*, 747/1347) (the first collection) 756
 Malāhat-i-maqāl (*anecd.*, 1177/1764) 119
 Malfūz-i-Junayd-i-Baghdādī, see Risāla-i-ramūzāt
 — 'sh-shaykhī'r-rabbānī (*usf.*, ca. 546/1152) 411 (1)
 Malika Shāhī, Qissa-i-, see Qissa-i-Malika Shāhī
 Man tā yuhduru'l-faḡh (*theol.*, IV/X) 381
 Manāshir-i-qulūb (*theol.*) 370
 Manāqib-i-anbiyā (*legends*) 101
 — 'l-akīfā (*biogr.*, ca. 754/1353) 417
 — 'l-awliyā (*biogr.*) 81
 — i-Ghauthiyya (*biogr.*, XI/XVII) 76
 — 'l-hadarāt (*usf.*) 82
 — i-Murtazawī (*theol.*, middle XI/XVII) 375, 749
 — i-Shāh Mīnā (*biogr.*, beg. X/XVI 1) 70
 Manāzir-i-akhaḡu'l-khawāḡ (*usf.*, 1050/1640) 439
 Manbu'u'l-anhār (p., end X/XVI) 264 (3)
 Manbahāt-i-'ilmi'l-amwāt (*biogr.*, 1209/1882) 84
 Manhajū'l-ḡidīl (*theol.*, 937/1531) 396
 — 'l-yaḡīn (*theol.*, 1081/1671) 376
 Mānīnī Manūhar wa Ratnāwatī, Afsāna-i-, see Afsāna-i-Mānīnī
 Mānūtūhal (*mus.*, beg. X/XVI) 639
 (Manṭiq, Risāla dar) 514 (4)
 — 't-tayr (p., end VI/XII) 205, 674 (14)
 (Manẓūma dar luḡhat-i-Hindī) 733 (1)

- Maqāmāt-i-Ma'sūnī** (*suf.*, XI/XVII) .. 82
 — *i-Naqshbandī* (*suf.*, XI/XVII) .. 82
Maqāṣadu'l-aṣṣā (*suf.*, VII/XIII) .. 414
Maqāṣidu'l-qāṣi (*theol.*, XI/XVII) .. 341
Marātib Risāla-i- (*or* **Marātib-i-**
khamsa) (*suf.*, XI/XVII) .. 463 (1)
 — *i-faṣā wa wuṣūl*, *Risāla* *dar*
biyān-i- (*suf.*) .. 462 (6)
 — *i-khamsa*, *see* *Risāla-i-marātib* ?
 — *i-mitta* (*suf.*) .. 462 (2)
 — *i-wujūd* (*theos.*) .. 469 (5)
Ma'rifatu'd-dunyā (*theol.*, X/XVI)
 — .. 399 (2)
 — *i-madhab* (*theol.*) .. 399 (1)
 — (*theol.*) .. 672 (4)
Dar — *i-maqṣūr* .. 483 (4)
Dar — *i-ta'rīkh-i-Khatāy* (*astr.*,
 1094/1683) .. 577 (2)
Marjū'l-bahrayn (*comt. of Dīwān-i-*
Hāṣṣ, 1026/1617) .. 231
Masādir (*lex.*, V/XI) .. 532
**Masā'il-i-arba'in fi bayān-i-ṣimāt-
i-Sayyidu'l-muṣallīn (*theol.*) .. 362
 — *i-fiqhiyya* (*theol.*) .. 384
 — (*theol.*, middle XIII) .. 385
Mashā'ikh-i-Kashmir, *see* *Anaṣī-i-*
maṣā'ikh.
Ma'sūmiyya (*suf.*, XI/XVII) .. 82
 — *Risāla-i-* (*theol.*, XI/XVII) .. 442
Maṣāliḥu'l-Hind (*philos.*, 1223/1800) 505
Mathnawī-i-Bū 'Alī Qalandar
(fragm.) .. 462 (6)
 — *i-Bū 'Alī Qalandar* (*beg.* VIII/
 XIV) .. 674 (7)
 — *i-Mawlawī* (*p.*, VII/XIII)
 207, 208-211, 270, 417, 674 (15), 728
 — *Sharḥ-i-* (*end* XI/XVII)
by *Abū 'Alī* .. 210
 — *Sharḥ-i-* (*end* XI/XVII),
by *Shukrū'l-Jah* .. 211
 — (*Sharḥ-i-*) (*by* *Majdu'd-*
Dīn Tahrīf) .. 462 (15)
 — *i-Sharafu'd-Dīn Awliya* .. 318
 — *i-Wall-rām* (*p.*, *ca.* 1035/1645)
 270 (4), 462 (27)
(Mathnawīyyat-i-Man'im) (*beg.*
 XIII/XIX) .. 308
Maṭṭa'u'l-anwār (*p.*, 698/1290)
 .. 218 (1)
 — (*theol.*, X/XVI) .. 747
 — *i-fajar* (*suf.*) .. 462 (21)
 — *i-nayyirayn* (*alchemy*) .. 646 (2)
 — *i-nūm wa majma'u'l-funūn*
(encycl., 1262/1846) .. 486
Matlūbu't-talībīn (*biogr.*, 1111/1700)
 450, 464 (4)
Mawāhib-i-'aliyya (*theol.*, 899/1494)
 .. 748
 — *i-Sa'ādiyya* (XIII/XIX ?) .. 84
Mawālid-i-kabīr (*astrol.*) .. 574
Mawāṣīn (*suf.*, 859/1452) .. 431
Maymanat-nāma (*p.*, *beg.* XII/
 XVIII) .. 287 (3)
Maḡharu'l-'aṭīḥ (*p.*, *end* VI/XII)
 204 (6)
 — *i-iṣṣā* (*encycl.*, *end* XI/XVII) 708
 — *i-Jalāl* (*suf.*) .. 84
Mi'at 'āmil (*gram.*, *Ar.*, V/XI) 561 (1)
(Maṭṭima-i-Mi'at 'āmil) (*gram.*)
 .. 561 (1)
Miḡmār-i-dāniṣ (*rel.*, 1071/1661) .. 618
Miṭṭābu'l-asrār (*suf.*, 839/1427) .. 429
 — *i-futūḥ* (*p.*, *end* VI/XII) .. 204 (10)
 — *i-jinān* (*ethics*, *ca.* 770/1368) .. 489
 — *i-khazā'in* (*med.*, 767/1366) .. 588
 — (*med.*, *end* XI/XVII) .. 505
 — *i-ma'ānī* (*Sharḥ-i-Mathnawī*,
 middle XI/XVII) .. 728
 — *i-matlab* (*i-fahiqiyya*, *or* *Khiyā-*
lāt-i-ushshāq) (*suf.*, VII/XIII)
 .. 462 (1)
 — *i-muwassīlāt* (*comit.*) .. 136
 — *i-qawāfī* (*prose*) .. 169
 — *i-salāt* (*theol.*, 1061/1651) .. 358
Mihāl-i-kamāl (*anthol.*) .. 325
Mihr-u māh (*p.*, 1005/1655) .. 277
 — *Afsāna-i-*, *see* *Afsānu-i-*
Mihr-u Māh.
Mina bāzār (*orn. prose*, *beg.* XI/
 XVII) .. 139 (4)
Minhājū'l-'ābidīn (*suf.*, V/XI)
 .. 404 (1)
 — *Tarjuma-i-* (*suf.*) .. 404 (1)
 — *i-arifīn* (*theol.*) .. 404 (2)
 — *i-mi'āj* (*p.*, *beg.* XII/XVIII)
 .. 287 (3)
 — *i-mubīn* (*logic*, *end* VI/XII) 512
 — (*suf.*, VII/XIII) .. 419
Mi'rāju'l-faṣāḥat (*orn. prose*, XI/
 XVII) .. 145 (6)
 — *i-khiyāl* (*biogr.*, 1257/1841) 60,
 181, 246, 259, 314
 — *i-mushāḥq* (*see* *Laylā wa Maj-*
nūn, *by* *Ḥatīf*) (1251/1836) 246, 259
Mi'rājiyya (*ethics*, *beg.* V/XI) .. 487
Mir'āt-i-āftāb-nunā (*hist.*, *ca.* 1218/
 1803) .. 8, 9
 — *i-ālam* (*hist.*, 1078/1667) 6, 7, 82
 — *i-āshiqīn* (*biogr.* *or* *anthol.*)
 .. 702 (42)
 — *i-awliya* (*biogr.*) .. 81
 — *haqq-i-yaqīn* (*suf.*, VIII/XIV)
 .. 464 (4)
 — *i-jahān-nunā* (*theos.*) .. 82
 — *i-khiyāl* (*biogr.*, 1102/1691)
 .. 702 (40)
 — *i-Mawūdī* (*leg.*, XI/XVII) .. 103
 — *i-muḥaqqiqīn* (*suf.*) .. 467 (4)
 — (*theos.*) 462 (7, 18), 672 (6)
 — *i-quḍā* (*biogr.*, 1602) .. 665
Miṣṣadu'l-ibād (*maṣā'ib-i-mabda'īl-*
ma'ād) (*suf.*, 620/1223) .. 70
Miṣbāḥ (*suf.*, *p.*, 852/1449) .. 704**

Misbāhu'l-akhlāq (<i>ethics</i> , ca. 1250/1835) ..	507
— 'l-kahiqin (<i>surf.</i> , X/XVI ?) ..	435
— 'l-bidāyat wa miftāhu'l-kifāyat (<i>surf.</i> , 734/1334) ..	422
— 'n-nasab-i-'aliyya-i-Shah Yāsīn Qalandar (<i>surf.</i>) ..	84
Mishkātū'l-arwāh (<i>theol.</i> , end XI/XVII) ..	391 (3)
Mī'yāru'l-azmān (<i>astron.</i> , 1234/1819) ..	581
— 'i-jamālī (<i>lex.</i> , ca. 744/1343) ..	525
— 't-taṣawwuf (<i>surf.</i>) ..	70
— 'l-'uqūl (<i>mechanics</i>) ..	636
Mizānu'l-ash'ar, see 'Arūḍ-i-Sayfī.	
— 'i-tabā'i-i-Qutb-shāhī (<i>med.</i> , beg. XI/XVII) ..	498, 593
Al-miz'hār fī 'ulūmī'l-lughāt (<i>gram.</i> , Ar., end IX/XV) ..	590
Mu'ālījāt (<i>med.</i> , V/XI) ..	610
— 'i-Nabawī (<i>med.</i> , beg. XII/XVIII ?) ..	604
Mu'ammā, Risāla-i. ..	675 (4)
— 'i-Husaynī, Sharih-i. (X/XVI) ..	184
(Mu'ammayāt-i-Mumtāz) (p., beg. XIII/XIX) ..	315 (3)
— 'i-Sayfī ..	180 (2)
Mu'ayyidu'l-faḍālu' (<i>lex.</i> , X/XVI) ..	518, 525
Muṭṭarr-nāma, see Muzaffar-nāma.	
Mufarriḥu'l-qulūb (<i>transl. Sanskr.</i>) ..	685
Mughni-nāma (<i>theol.</i> , 932/1526) ..	363
Muhaddithu'l-namā' (<i>lex.</i> , ca. X/XVI) ..	542
Muhakkamāt (<i>logic</i> , X/XVI) ..	513
Muhammad-Shāhī, see Tadhkira-i-Muhammad Shāhī.	
(Mubārība-i-Jawānī Sing'h) (<i>hist.</i> , 1263/1847) ..	22
Mufniyya, Ar-risālatu'l- (<i>astron.</i> , ca. X/XVI) ..	575
Al-Mu'jam fī āthār mulūki'l-'ajam (<i>hist.</i> , beg. VIII/XIV) ..	15
— fī ma'ayir ash'arī'l-'Ajām (<i>prose</i> , ca. 628/1231) ..	169
Mujarrabāt dar mu'ālaja-i-ba'dī amrūd (<i>med.</i> , ca. middle XII/XVIII ?) (<i>three treatises with the same heading</i>) ..	606 (2, 3)
Mājiz (<i>med.</i> , VII/XIII) ..	602
— (<i>med.</i>) ..	610
Mujmalu'l-ahkām (<i>astrōl.</i>) ..	574
Muktabāt-i-'Allāmī (<i>inshā</i> , beg. XI/XVII) ..	132, 133, 134, 135, 136, 712, 744 (2)
— — — Sharh-i. ..	134
(Mukharremasūt-i-ghazālī-i-Hāfi) ..	232
Mukhibu'l-wāqifīn (p., 1066/1656) ..	268
Mukhtārū'l-iḥtiyār (<i>theol.</i> , end IX/XV) ..	357
Mukhtār-nāma (<i>legende</i> , ca. XI/XVII) ..	378

Mukhtār-nāma (or Rubā'iyyāt) (p., end VI/XII) ..	204 (1)
(Mukhtasar fī n-nafs) (<i>psychol.</i>) ..	511 (1)
Mulakhkhasu't-tawārīkh (<i>hist.</i> , XII/XIX) ..	40
Munājāt ..	159 (9)
— (i-Anṣārī) (<i>surf.</i> , V/XI) ..	442, 461 (2), 754
Al- — min Amīrī'l-mu'minīn 'Alī (p.) ..	411 (2)
Munāḡirāt-i-khams (<i>surf.</i> , beg. IX/XV) ..	427 (1)
Mu'nisu'l-arwāh (<i>biogr.</i> , 1049/1640) ..	74
— 'l-fuqarā' (<i>surf.</i> , VIII/XIV) ..	466 (1, 2)
— — — (<i>surf.</i>) ..	424
— 'i-Jān (<i>biogr.</i> or <i>anthol.</i> , beg. XI/XVII ?) ..	702 (41)
— 't-tushshāq (<i>surf.</i> , IX/XV) ..	704
(Munshā'āt, Majmū'a-i-) (end XII/XVIII) (<i>different</i>) ..	159, 162
— 'i-Brahman (<i>orn. prose</i> , middle XI/XVII) ..	711
— 'i-Mād'hūrām (<i>inshā</i> , 1120/1700) ..	150
— 'i-Muhammad Isfahānī (<i>inshā</i> , beg. XI/XVII) ..	138
— 'i-Rukmī'd-Dīn Nāwī (<i>before</i> 743/1343) ..	517
— 'i-Tughrā (XI/XVII) ..	145
— 'i-Wahīd (<i>inshā</i>) ..	158
— 'i-Zuhūrī, see Panj ruq'a.	
Muntakhabu'l-'aḳwīd (<i>theol.</i> , 1010/1608 ?) ..	365
— 't-ash'ar (<i>anthol.</i>) ..	702 (43)
— 'l-lughāt-i-Shāhjahānī (<i>lex.</i> , 1046/1637) ..	543-544
— 'sh-shu'arā' (<i>biogr.</i> or <i>anthol.</i>) ..	702 (40)
— 't-tawārīkh (<i>hist.</i> , beg. XI/XVII) ..	592
Murakkabāt-i-Jahāngiri (<i>lex.</i>) ..	531 (1)
Muraqqa'-i-taṣwīr (<i>orn. prose</i> , ca. 1144/1732) ..	156
Murraqqa'-kār (<i>orn. prose</i> , 1234/1819) ..	720, 721 (1)
Musawwadāt-i-Kowāl Rām (<i>inshā</i> , end XII/XVIII) ..	157
Mūsh-u Gurba (<i>by</i> Zakānī, VIII/XIV) ..	227
Muṣibat-nāma (p., end VI/XII) ..	204 (3)
Mustakhliṣu'l-ma'ānī, Khulāṣa-i- (<i>theol.</i>) ..	346
Moghtalabātu'sh-shu'arā' (<i>lex.</i> , ca. 1180/1767) ..	528
Muthallathu'l-lughāt, see Nisāb-i-Baḍfī.	
Muthmir (<i>gram.</i> , middle XII/XVIII) ..	550
Muzaffar-nāma (<i>anecd.</i> , end XI/XVII) ..	117
Muzīlu'l-aghliāt (<i>gram.</i>) ..	533

N

- Nadwatū-dh-dhakhā'ir (anthol. or biogr., XII/XVIII) .. 702 (48)
 Nafahātu'l-uns (biogr., 883/1478) .. 57, 65-66, 67, 364, 436, 439, 462 (25, 29)
 ——— Hāshiya-i- (beg. X/XVI) .. 65, 67, 68
 ——— Takmilā-i-Hāshiya-i- .. 65 (3)
 Nafā' mu'l-ma'āthir (biogr., end X/XVI) .. 702 (51)
 Nafas-i-Rahmūnī (suf.) .. 470 (1)
 Nāfi'u'l-muslimān (theol., beg. XI/XVII ?) .. 366
 ——— 't-tālibin (comk., 1213/1799) .. 135
 Nafsiyya (orn. pr., 1137/1725 ?) .. 675 (2)
 Nahju'l-balāghat (theol., V/XI) .. 372
 (Nahrā, Risāla-i-) (geogr.) .. 99
 Nahw-i-Mir (gram., end VIII/XIV) .. 561 (2)
 Najmu'l-hudā (suf., XI/XVII) .. 82
 Nakhilbandiyya (agric., 1205/1791) .. 629
 Nakhliātān-i-fike (biogr. or anthol.) .. 702 (47)
 Nal-u Darnai (p., 1003/1393) .. 257, 258, 259
 Nāla-i-dard (suf., 1190/1776) .. 453, 454, 455
 (Namāz, Risāla-i-ma'ūm dar) (two different works) .. 368, 460 (4)
 Namūna-i-inshā (orn. prose, XI/XVII) .. 145 (9)
 Nān-u halwā (suf., beg. XI/XVII) .. 462 (10), 674 (2)
 Naqā'id-i-Nipānu'l-Mulk (politics, end IX/XV) .. 491, 492
 Naqā'im-i-ahamimī (biogr., or anthol.) .. 702 (50)
 Nashtar-i-'ishq (biogr.) .. 60
 (Na't-i-Muhammad, Risāla dar—) .. 674 (13)
 Natā'iju'l-afkār (biogr.) .. 61 (48)
 Natir-i-dilgushā (orn. prose, beg. XIII/XIX) .. 312 (2)
 Nawādiru'l-amthal (Ar.) (VIII/XIV) .. 227 (6)
 Nawāriz-i-muraqqā' (end XII/XVIII) .. 745 (2)
 Nay-nāma, see (Sharh-i-baytayn-i-Mathnawī).
 Nāz-u niyāz (p., 930/1524) .. 248
 Nazmu'n-muthfir (?) (gram., versif., beg. XIII/XIX) .. 315 (1)
 New Testament .. 665
 Nigāristān-i-Amīn (anecd., 1232/1817) .. 123
 Nighma-i-'ushshāq, see Izālātū'l-qinā'.
 Nī'mat-i-'urrah (theol., 1115/1704) .. 337
 Niṣab-i-Badī'ī (lex.) .. 539
 Niṣābu'g-ṣibyān (lex., beg. VII/XIII) .. 533-537, 538

- Niṣābu'g-ṣibyān, Sharh-i- (end X/XVI) .. 538
 Niṣāb-i-muthallath, see Niṣāb-i-Badī'ī.
 Nishātu'l-'ishq (suf., 835/1431) .. 428
 Nukat (?) (astro., VII/XIII) .. 674
 Nūr minā'l-lah (suf.) .. 462 (24)
 ——— 'l-ayn, see Sharh-i-Qirānu's-sa'dayn.
 ——— 'l-ayūn (med., end V/XI) .. 610
 Nuskhā-i-āmadān, see (Risāla-i-āmadān).
 ——— i-Husayn Wafā'ī (lex.) .. 520
 ——— i-kukh-bād (agric.) .. 620
 Nuz'hātu'l-amāq yawm i'timā'ul-akhwān wa't-tillāq (occult., V/XI) .. 650
 ——— 'l-arwā' (suf., beg. VIII/XIV) .. 421
 ——— 'l-qulūb (cosmogr., 740/1339) .. 89
 ——— 't-tabā'ī (biogr. or anthol.) .. 702 (40)

P

- Pādshāh-nāma (hist., middle XI/XVII) .. 30
 Pand-nāma, by 'Attār (p., end VI/XII ?) .. 204 (13)
 ——— by Sa'dī (VII/XIII) .. 216, 733 (2)
 Panj rau'a (or Munsha'at) (orn. prose, beg. XI/XVII) .. 139 (5)
 Parikhāna (orn. prose, XI/XVII) .. 145 (7)
 Parwāna-i-tajallī (orn. prose, XII/XVIII) .. 292 (7)
 Psalms (translated) .. 667

Q

- Qāfiya, Risāla dar— (different) .. 173, 174, 175, 182
 Qā'ida-i-istikhbrāj-i-ku'b (mathem., beg. XIII/XIX) .. 579 (2)
 ——— i-Raushan 'Alī (gram.) .. 562 (1)
 Qandiyya (hist.-theol., VI/XII) .. 349
 Qanāratu'l-ma'ārif (suf.) .. 451
 Qānūn (med., beg. V/XI) .. 602, 610
 (Qarābādīn) (med., ca. end XI/XVII) .. 599
 ——— i-'Alawī Khān (med., XII/XVIII) .. 609
 ——— i-Qādirī (med., ca. 1130/1718) .. 605, 612 (1)
 (Qasā'id-i-'Abdu'l-Qādir Jilānī) .. 411 (4)
 ——— i-Anwarī, Sharh-i- (end XI/XVII) .. 193, 194
 Qasida-i-'Attār (beg. VII/XIII) .. 462 (11), 674 (6)
 ——— i-Burda, see Burda.
 ——— i-Badī', Sharh-i- (1212/1798) .. 312 (3)
 ——— i-Faydī (p., end X/XVI) .. 460 (6)
 ——— i-'Abī'l-Hasan al-Muhājirī (Ar.) .. 483 (2)
 ——— i-Kāshifī ? .. 208

- Qaṣida-i-maṣnū** (by Salmān Sāvajī, VIII/XIV) .. 228 (1)
 — (by Rafiq, beg. X/XVI) 241
 — (— i-Ibn Sīnā) (Ar.) .. 483 (1)
Qawāfi, *Risāla-i-* (end IX/XV) 171, 172 (1)
Qawā'id-i-ʿAlī Shīr (com., 956/1549) .. 202
 — *i-Fārsī* (gram., end XII/XVIII ?) .. 551
 — *i-lughāt-i-Fārs* (gram., XII/XVIII) .. 161
 — *i-Qurʿān* (theol., X/XVI) 339 (1)
 — *i-sughrā* (occult.) .. 652
Qiyāfa, *Risāla dar-* .. 655 (3)
Qirānu's-sar'dayn (p., 688/1289) 220, 221
 — *Sharḥ-i-* (1014/1606), by Nūru'l-Haqq .. 220
 — *Sharḥ-i-* (XII/XVIII ?), by Khayru'l-lah Muhandis 221-222
Qissa-i-Bahrām-gūr (tale, beg. XIX) .. 219
 — *i-haqqat-i-rāy* (p., XII/XVIII) .. 293
 — *i-Hātim-i-Fayy* (tale) 114, 710
 — *i-Hir-u-Bānūbā* (tale, 1157/1744) .. 118
 — *i-Kām-rūp* (tale, XI/XVII) 109-110
 — *i-Malika Shāhī* (tale) .. 120
 — *i-salāṭin-i-muqaddimūn*, see *Tuhfatu'l-akhyār*.
 — *i-Shāhrūk-i-Dilbar-i-Jahān* (p., beg. XIII/XIX) 308 (4)
 — *i-Tanūbī wa satī shudān-i-zan-i-ā* .. 162
Qudsiyya (suf., beg. IX/XV) .. 426
Qurʿān (extracts) .. 344 (2)
 — *Tarjumān-i-*, see *Lughatu'l-Qurʿān*.

R

- Raddu'l-munkirīn** (theol.) .. 400
Radd-i-munkirīn (*i-rukʿatayn-i-qalāt-i-Haṭrat-i-Ghawthi-th-tha-qalayn*) (suf., XI/XVII ?) 443 (1)
Rāg-darpan (music, 1076/1666) .. 639
Rahonjām-nāma (suf., VII/XIII) 419 (3)
Rām-u-Sitā (p.) .. 57 (1329)
Rāmāyan (p., beg. XI/XVII) .. 265
Rāmāyana .. 265, 682
Raml, *Risāla dar-* (ca. X/XVI) .. 660
 — *Risāla dar-* .. 662
Rasā'il-i-Afjal-i-Kāshī (suf., VII/XIII) .. 419
 — *i-Dārā Shikūh* (suf., XI/XVII) .. 444
 — *i-Jūz* (inshā, beg. VIII/XIV) 125
 — *i-Muhammād Ahmad Bal-grāmī* (suf., XIII/XIX) .. 459

- (Rasā'il-i-Ṣā'imū'd-Dīn Isfahānī)** (suf., beg. IX/XV) .. 427
 — (*i-Zuhūrī*) (beg. XI/XVII) .. 139
Rashahāt 'aynu'l-hayāt (biogr., 909/1504) .. 69, 656, 703
Rauḍatu'l-afrāh (geogr., XII/XVIII) .. 95
 — *-aḥbāb* (theol., 888/1484) 12, 13, 351
 — (biogr., middle XIII/XIX) .. 702 (54)
 — (biogr. ?) .. 702 (23)
 — *-anwār* (p., ca. 743/1343) 702 (24)
 — *-arḥāb* (biogr. ?, VIII/XIV ?) 702 (24)
 — *-āshiqīn* (biogr. ?) .. 702 (55)
 — *-munajjimīn* (astrolog.) .. 574
 — *-qayūmiyya* (biogr., ca. 1164/1751) .. 82
 — *-rīyāshīn*, *Takmilat* (biogr., VIII/XIV) .. 75
 — *-sāfa* (hist., ca. 903/1497) 102, 124 (4)
 — *-shuhadā'* (theol., end IX/XV) 14, 373
 — *-shu'arā'* (biogr.) .. 702 (22)
Razmiyya (p., XI/XVII) .. 272
Risāla-i-'Abdu'l-Wāsi' *Hānawī*, *Intikhab* (gram., versif.) .. 161
 — *i-ajwiba* (suf., VIII/XIV ?) 462 (4)
 — *dar akhlāq*, see *Akhlāq*.
 — *dar 'arūd*, see *'Arūd*.
 — *i-Asādī dar lughāt* (V/XI) 525
 — *i-(Shāh) Bāqī bi'l-lah* (suf.) 462 (5)
 — *dar fann-i-shi'r guftan* 179 (5)
 — *dar faqr*, see *Faqr*.
 — *i-Fitāwardī* (vet.) .. 817
 — *i-Abū Ḥafṣ Sughdī dar lughāt* (lex., early work) .. 525
 — *i-haqq-numā*, see *Haqq-numā*.
 — (Ar-risālat il-l-hikmat) (philos., in Arabic) .. 577 (10)
(Risāla-i-Ibrāhīm Isfahānī dar lughāt) (beg. X/XVI) .. 525
 — *i-Idrīs payghambar* (occult.) 653
 — *i-Muhammād al-Ghazālī* (Ayyuhā'l-walad) (suf.) 404 (2)
 — *i-Muhammād Hindūshāh dar lughāt* .. 525
 — *dar namāz*, see *Namāz*.
 — *dar qāfiya*, see *Qāfiya*.
 — *i-rish* (VIII/XIV) 227 (10)
Risāla-i-rumūzāt (suf., XI/XVII) 444 (3)
 — (suf., beg. XII/XVIII ?) 462 (26)
 — *i-sirr* (alchemy) .. 646 (1)
 — *i-tālibī dar 'ilm-i-'arūd wa qawāfi* (beg. XIII/XIX) 179 (2)
 — *dar taḥqīq-i-nafs wa tajarrud-i-ān* (philos., 1139/1727) 502 (2)

- Risāla**, etc., dar tajwid, see Tajwid.
 — dar tasawwuf, see Tasawwuf.
 (— i-Tughrik) (orn. prose, ca. 1008/1658) 145 (4)
Risālat fi'l-manṭiq, see Minhājū'l-mubān.
 Ar. — i-makāniyya, see Gihā-yatū'l-makān fi dirāyatī'z-zamān.
 — i-Mas'ūdī (suf., XI/XVII?) 447
 Riyād-i-ʿaḍīq (inshā, XIII/XIX) 165
Riyāḍu'l-awāyā (med., 946/1540) 591
 — afkār (biogr., 1268/1852) 60
 — ʿashiqin (biogr. or anthol.) 702 (26, 55)
 (— awliyā) (biogr., end X/XVI) 433, 704
 — inshā (inshā, IX/XV) 128
 — sanāʾi-i-Qutb Shāhī (poetics, 1048/1639) 180 (4)
 — shuʿarā (biogr., 1162/1749) 57, 60, 156, 178, 240, 267, 269, 287, 289, 292, 326, 702 (25)
 — ʿashshāq (anthol., 1117/1706) 702 (26)
Rubāʾiyyāt, see Mulḥṣar-nāma.
 — Sharḥ-i, see Sharḥ-i-rubāʾiyyāt.
 Rumāzu'l-ʿashr (jafz) 657
 Ruqʿa-i-Niʿmat Khān ʿAlī (letter) 111
Ruqʿat-i-ʿĀlamgiri (beg. XII/XVIII) 148
 — i-Abū'l-Faḍl (beg. XI/XVII) 137
 Ruʾyat-i-Khūdāwānd-i-Karīm (suf.) 478
Rūz-nāma-i-hayd-i-ʿawrāt (mag.) 366
 — i-ʿaḥd-i-1248 584
 Rūz-nāma-i-taḥkīr-i-qalʿa-i-Gol-konda, see Waḡnī'l-i-Haydarābād.

S

- Sabʿa sayyāra** (anthol., middle XII/XVIII) 324
Sabʿu'n-najāt (theol., 1226/1811) 392
Sad pand (VIII/XIV, by Zakānd) 227 (11)
 — — i-Laṭmān (mag.) 366, 655 (2), (875, 3?)
Safina-i-Khishgū (biogr., 1147/1735) 180 (4)
Safinatu'l-awliyā (biogr., 1049/1640) 74, 82, 433
 — shuʿarā (anthol., end XII/XVIII) 326
Saffr-i-dīl (p., 1173/1780) 299
Ag-salafatu'l-ussayya (suf.) 462 (8)
Sakinatu'l-awliyā (biogr., 1052/1643) 73, 82
Salāt-i-Mas'ūdī (theol.) 447
Ag-salawātu'l-ma'mūlāt (theol., VI/XII) 411 (10)
As-Sāmi fi'l-asāmi (lex., Ar., end V/XI) 542
 — Sharḥ-i (lex.) 525
Samt-i-qibla, Risāla dar taḥqīq-i- 576
Sanam-u Brahman (p., beg. XI/XVII) 264 (5)
Sāql nāma (by Malik Qumfī) 264 (9, 11)
 — — i-Wāla (p., XI/XVII) 271
Sarār-i-takṣīr (jafz) 658
(Sarf. Majmū'a dar) 564
 — (Manzūma dar) 562 (2)
 — i-Mīr (gram.) 338
Sarmāya-i-manākin (suf., 1287/1870) 84
Sarw-i-ʿAzād (biogr., 1166/1753) 58, 60, 158, 289, 292
Ṣayd-nāma (vet.) 617
 — — i-Malikshāhī (vet.) 617
(Ṣaydiyya) (vet., middle XII/XVIII) 620, 621
 — (vet.) 622
Sayfu'l-mulūk wa Badī'u'l-jamāl, Afsāna-i, see Afsāna-i-Sayf.
Sawānīh (suf.) 406-407
 — i-ʿashshāq (suf., end V/XI) 406
Sawāti'a-l-anwār (biogr., 1142/1729) 78, 462 (1)
Sayfiyya, Ar-risālatu's, see ʿArūd-i-Sayfī.
Sayr-i-ʿilyar-i-Muḥammadiyya (biogr., 1294/1877) 459 (1)
Shabistān-i-nukāt wa goliātān-i-lughāt (orn. pr., 843/1440) 127
 — — Sharḥ-i (ornate prose) 127
Ash-Shāfiyya (gram., beg. VII/XIII) 559, 560, 562 (1)
Shāhnāma (by Firdausī, beg. V/XI) 121, 185, 257 (3), 516
 — (by Qāsimī, 940/1534) 253 (5)
 — i-Ismāʿīl, see Shāhnāma (by Qāsimī).
 — i-minawwar-kalām (hist., middle XII/XVIII) 35
Shahmāna, see Shāhnāma (by Qāsimī).
Shahinshāh-nāma, see Shāhnāma (by Qāsimī).
Shāhrukh-nāma (p., 950/1544) 253 (2)
Shajara-i-nihāl (agrec.) 629
 (— i-Qādiriyya) (suf.) 411 (3)
Shajaratū'l-Amānī (poetics, 1206/1792) 181
 — Tūr fi sharḥ ʾāyatī'n-Nūr (theol., in Arabic, 1140/1728) 752 (3)
 — wāḥidīn (biogr.) 81
Shaltāqīyya (polit., ca. end XI/XVII) 669
Shamʿu'z-zahīr 57 (2550)
Shamāʾilu'l-hadiqa, Sharḥ-i (suf.) 704
 — nāma (theol.) 673
Ash-Shāmīl minā'l-baḥrī'l-kawāb (occult., orig. V/XI) 650
Shamū'l-mafākīr (suf.) 81
Ash-Shamsu'l-munir fi taḥqīq-i-l-kāfir (alchemy, beg. VIII/XIV) 647

Shaqq-i-qamar (<i>anf.</i> , beg. IX/XV)	427 (2)
Sharaf-nāma, <i>see</i> Inshā-i-Marwāfīd.	
— i-Aḥmad Munyārī (<i>lec.</i> , 879/1474) ..	525
Sharā'it-i-dhikr, Risāla dar, <i>see</i> Dhikriyya.	
Sharḥ-i-'ajīb, <i>see</i> Sharḥ-i-Yūsuf-Zulaykhā.	
— i-ghazāl-i-Mutanabbī (1810)	671
— Isāghūjī (<i>logic</i> , <i>Ar.</i>)	514 (2)
— i-rubā'iyyāt (<i>by</i> Jāmī)	239, 465 (2)
— i-Shāfiya (<i>gram.</i> , end XI/XVII) ..	559
— (another) (<i>gram.</i> , end XI/XVII) ..	560
— 'sh-shukūk-i-safr-i-Irān (<i>p.</i> , beg. XIII/XIX)	315 (2)
Shathīyyāt-i-Dārā Shukūh, <i>see</i> Hasanāt-i-'Arifin.	
Shattāriyya (<i>anf.</i> , beg. X/XVI)	434, 435
Shigār-nāma-i-wilāyat (<i>dewar</i> , of a journey, ca. 1206/1702)	96
Shikār-nāma-i-Ikkhānī (<i>vet.</i> , middle VIII/XIX)	617
Shirīn-u-Khusraw (<i>by</i> Nizāmī) 287 (3)	
— (<i>by</i> Qāsimī, 950/1544)	253 (4)
Shish-jihat (<i>orn. prose</i> , 1121/1710)	151
Shudhūr (<i>alchemy</i> , beg. VIII/XIV)	647
Shugūn-i-zagh-u-dīrāz (<i>p.</i> , in <i>Hin. dustan</i>) ..	675 (3)
Shukra-nāma (<i>vet.</i>) ..	617
Shifā-i-kā'ināt, <i>see</i> 'Ajjīb wa gharā'ib.	
Shifāt-hā-i-zan-i-khūb-rū ..	170
Shifawā's-safā (<i>biogr.</i> , beg. VIII/XIV) ..	380
Shihāt-i-alfiz (<i>encyclopaedia</i> , ca. 1223/1800) ..	718
Sifr-i-balāl (<i>p.</i> , beg. X/XVI)	252
Sikandar-nāma, <i>see</i> Iskandarnāma.	
— i-jabāl (<i>p.</i> , 1141/1729) ..	290
Silka's-sulūk (<i>anf.</i> , beg. VIII/XIV)	423
Sing'hasan battiāl (<i>tale</i>) ..	121
(Sipāh-dār-i-jamā'at-i-Angrīziyya, Risāla dar) (ca. beg. XIII/XIX)	625
Sirāju'l-tughat (<i>lec.</i> , 1147/1735)	612 (1)
— mahabbat (<i>tale</i> , 1252/1836) ..	314
— mulūk fi'l-'adl wa's-sulūk (<i>ethica</i> , beg. VI/XII) ..	498
— Tarjuma-i- (beg. XI/XVII)	498
— muta'allitūn (<i>gram.</i>)	557-558
— qulūb (<i>theol.</i>) ..	753
— salikīn (<i>anf.</i> , beg. XI/XVII ?)	438
— salikīn ..	437
Sirr-i-'adāb-i-tarīqat, Risāla az (<i>sic</i>) (<i>anf.</i> , VI/XII ?) ..	65 (6)
— i-akbar (<i>transl. Sanskr.</i> , 1067/1657) ..	678, 679
— 'Istār (<i>astro.</i>) ..	574

Sirru's-sanā'at (<i>alchemy</i> , beg. IV/X)	640 (1)
Siwaru'l-aqālim (<i>cosmogr.</i> , VIII/XIV) ..	91
Siyaru'l-'arīfin (<i>biogr.</i> , beg. X/XVI) ..	71
— muta'akhhkhīn (<i>hist.</i> , end XII/XVIII) ..	37, 40, 60 (15)
— i-Shuyūkh-i-Muḥammadiyya (<i>anf.</i>) ..	84
(Siyāsat, Risāla-i-) (1261/1845) ..	508
Su'ālāt-i-'asāhar (<i>theol.</i>) ..	401
Subh-i-shādiq (<i>hist.</i> , 1048/1639) ..	695
— i-watan (<i>biogr.</i> , middle XIII/XIX) ..	61 (10)
Sufaru's-sa'adat, Sharḥ-i- (<i>theol.</i> , beg. XI/XVII) (<i>short ex-tract</i>) ..	674 (11)
Ṣughrā (<i>logic</i> , end VIII/XIV)	514 (6)
Sultānu't-tawārikh (<i>hist.</i> , middle XIII/XIX) ..	581

T

Tabaqāt-i-Akbar-shāhī (<i>hist.</i> , end X/XVI)	24, 25
— i-Ma'āsim (<i>anf.</i> , XI/XVII) ..	82
— i-Nāṣirī (<i>hist.</i> , ca. 678/1259-1200) ..	1
— 'sh-shu'arā' (<i>biogr.</i>) ..	60
Ta'bir-nāma-i-Sultānī (<i>occult.</i> , 763/1362) ..	642
Ta'biyyāt, Risāla-i- (<i>theos.</i> , VII/XIII) ..	420
Tadhkira-i-ahwāl-i-Sayyid Muḥammad Khān (end XII/XVIII) (<i>two different works</i>)	159 (3, 7)
— i-'Alam Khānī (<i>biogr.</i> , or <i>anthol.</i>) ..	702 (27)
— i-Amīr Shāhī (<i>biogr.</i> ?)	702 (4)
— i-Anaf Khānī (<i>biogr.</i> , beg. XI/XVII) ..	702 (2)
— i-Daulat-shāhī, <i>see</i> Tadhkira-i-sh-shu'arā'.	
— i-Hayrat (<i>biogr.</i> , 1174/1761) ..	294
(— i-Khushnawīssān) (<i>biogr.</i> , ca. 1228/1813) ..	86
— i-Muḥammad Shāhī (<i>biogr.</i> , or <i>anthol.</i>) ..	702 (45)
— i-Nāṣirī'ī (<i>biogr.</i> , or <i>anthol.</i>) ..	702 (16)
— i-sukhan-āfarīnān-i-hindī-zabān (<i>biogr.</i> , 1191/1777) ..	62
— i-Abū Talīb Lūdānī (<i>journal</i> , beg. XIII/XIX) ..	702 (53)
— i-ta'libu'l-'asā'ir (<i>biogr.</i> , end XII/XVIII) ..	702 (8)
Tadhkiratu'l-shihabī' (<i>biogr.</i>)	702 (14)
— ahwāl (<i>biogr.</i> , 1154/1741) ..	55-56
— awbyā' (<i>biogr.</i> , end VI/XII) ..	63
— mu'ashirin (<i>anthol.</i> , middle XI/XVII) ..	702 (17)
— (—) (<i>biogr.</i> , end XII/XVIII) ..	287

- Tadhkiratu'sh-shu'arā'** (*biogr.*, 892/1487) .. 49-50, 702 (21)
 — umarā' (*biogr.*, XII/XVIII) .. 157
Tadminat, Risāla-i, *see* Kulhiyyat-i-
 'Ubayd-i-Zakānī .. 227 (4)
Tadqiqu'l-tahqiq (*orn. prose*, 1152/1739) .. 292 (10)
(Tafsir-i-ba'd-i-āyat) .. 672 (5)
 — i-Qur'ān (519/1125) .. 332
 — i-niratu'l-Wāqī'a (*theol.*, 1683/1673) .. 336
 — i-nūra-i-Yūsuf (*theol.*, end IX/XV) .. 335
 — i-Ya'qūb Charukhi (*theol.*, IX/XV) .. 334
 — i-Zuhdī .. 332, 333
Tahā'ifu'sh-shu'arā' (*anthol. or biogr.*, XII/XVIII) .. 702 (57)
Tahhibu'l-manṭiq wa'l-kalām (*logic*, end VIII/XIV) .. 514 (1)
 — Shurh-i- .. 514
Tahqiqu'l-awzān (*med.*, ca. beg. XIII/XIX) .. 612 (1)
Tahqiq-i-ma'ād-i-maḥānī (*suf.*, end XII/XVIII) .. 752 (1)
 — i-rūḥ, Maktūb dar— (*suf.*) 470 (3)
 — i-shughl-i-maḥāman mahmūdī, dan, Maktūb dar— (*suf.*) 470 (4)
 — i-siyar-i-Sayyid Ahmad (*biogr.*, 1294/1877) .. 459 (1)
Tahqiqāt dar bayān-i-shawā'i-maw-jūdiāt (*philos.*, X/XVI) .. 493
Ta'idu'l-baḥārāt (*techn.*, 1118/1707) .. 632 (1), 633, 634 (1)
Tājū'l-asāmī (*lex.*) .. 541
 — maḥādīr, *see* Maḥādīr.
Tajdidīyya (*suf.*, XI/XVII) .. 82
Tajwid, Risāla dar— (*different treatises*) .. 342 (*marj.*), 343, 345 (2), 347 (2) (*Ar.*)
Takmilu'l-imān (*theol.*, beg. XI/XVII) .. 76, 367
 — sanā'at (*poetics*, end IX/XV) 173
Talāmidh-i-Muḥammadiyya (*suf.*, 1288/1871) .. 459 (1)
Talī, Risāla dar ma'rifa-i- (*beg. VI/XII*) .. 567 (1)
Ta'rif-i-alfāz-i-Fārsī, *see* Alfāz-i-Fārsī.
 — i-qalbu'l-alf (*bibliogr.*) 443 (2)
Ta'lim-nāma-i-Muḥammadiyya (*suf.*, 1294/1877) .. 459 (1)
Ta'liqāt (*theol.*?) .. 632
Talkhīs (*astrol.*) .. 574
Tamhidu'l-baḥārāt (*techn.*, XII/XVIII) .. 632 (2), 634 (2)
Tamhidat-i-'Aynu'l-quḍāt (*suf.*, beg. VI/XII) .. 408, 510
Tanazzulāt-i-sitta (*suf.*, middle XII/XVIII) .. 449
Tanbihu'l-ghāfilīn wa hidāyat-u-'a-ḡalīmīn (*poli.*, 1233/1818) .. 670
Tanbihu'l-ghāfilīn wa tadhkiratu'l-'arīfīn (*theol.*, X/XVI) .. 372
Taqdīr (*suf.*) .. 469 (2)
Taqwīm-i-aḥl-i-1226 .. 583
Targhibu's-salāt (*theol.*) .. 333
Ta'rifāt, *see* Dah fāṣ.
Ta'rikh (*suf.*, XII/XVIII), *by* Muhammad Shāfi .. 82
 — (*suf.*, XII/XVIII), *by* Saḥar Ahmad .. 82
 — i-ālam-ārā-i-'Abbāsī (*hist.*, 1037/1628) .. 20
 — i-alf (*hist.*, 993/1585) .. 4, 497
 — i-anbiyā (*leg.*, ca. X/XVI) .. 102
 — i-Barmakī, *see* Akhbār-i-Barmakiyān.
 — i-Chīn (*geogr.*, XI/XVII) .. 93
 — i-dilgushā-i-Shamshir Khānī (*po.*, 1063/1633) .. 185-187
 — i-fath-i-Kāogra (*hist.*, and *ornate pr.*, ca. 1044/1634-1635) .. 29
 — i-Firūz-shāh (*hist.*, 758/1357) .. 23
 — i-Hindūstān, Risāla dar— .. 700
 — i-irādāt Khān (*hist.*, 1126/1714) .. 34
Ta'rikh-i-khulafā wa salātin (*hist.*) .. 10
 — i-Mas'ūdi (*hist.*, beg. V/XI) .. 16
 — i-Muḥammadi' (*hist.*, 1190/1770) .. 699
 — i-Muzaffarī (*hist.*, ca. 1225/1810) .. 39
 — i-Nādirī (*hist.*, 1171/1757) .. 21
 — i-naffī (*occult.*, end XIII/XIX) .. 654
 — Samarqand (*hist.*, VI/XII) .. 349
Tarīq-i-tawajjuh-i-khawājah, Ri-sāla-i, *see* Dhikriyya.
Tarīq-i-Naḡhabandiyya, Risāla dar— *see* Dhikriyya.
(Tarjuma-i-'Arba'in-i-manzūm) (*theol.*) .. 355
 — i-Bhāgawat-purān (*transl. Sanskr.*, two different versions) .. 688, 689
 — i-D'harm-shāstar, Khulāṣa-i— (*tr. Sanskr.*) .. 687
 — i-Jūg-bashīst (*transl. Sanskr.*, 1066/1656) .. 680
 — i-Karm-bihāk (*transl. Sanskr.*) 692
 — i-Kūk-shāstar (*different versions*) .. 673, 686
 — i-Mahābhārata (*tr. Sanskr.*) .. 677
 — i-Rāmāyan (*transl. Sanskr.*, ca. 1097/1686) .. 682, 683, 684
 — i-Widhina-purān (*transl. Sanskr.*) .. 690, 691
Tarjumanu'l-Qur'ān (*theol.*, IX/XV) 542
Tarwījiyya (*suf.*, XI/XVII) .. 82
Taḥawwuf, Risāla dar— (*different treatises on Sufism*) .. 451, 452, 464 (1), 468 (1), 477, 482, 674 (8)
Tashbihu's-salāt wa'l-istikhārā (*magic*) .. 411 (9)

(Taḥḥif dar tajnis) (beg. XIII/XIX)	163
Tas'hil-i-qamar, see (Risāla dar Ma'dal-i-qamar).	
(Tashkhrāt, Risāla dar—) (occult., ca. end VII/XIII)	651
(Tasniḥ-i-Masarrat) (beg. XIII/XIX)	312
Tastirū'l-faṣḥ (biogr., or anthol., middle XI/XVII)	702 (15)
At-Taswiya baynu'l-ifādat wa'l-qabūl (suf.)	441
— Sharh-i- (suf., XI/XVII ?)	441, 465 (1)
— Sharh-i- (suf.)	451
Tawālī-i-shumūsa (suf., VII/XII)	435
Tawārikh-i-Ālamgiri (hist., end XI/XVII)	31
— i-Bangālā (hist., end XII/XVIII)	48
— i-hūsh-afzā (polit., ca. 1218, 1804)	504
Tawhīd, Risāla dar— (suf.)	471 (3)
— (Risāla dar) (1133/1721)	502 (5)
Dar— i-Hadrat-i-Bāri (p., beg. XI/XVII)	264 (4)
Taysirū'l-ma'aṣir fi tarjumat Sharh-i-yusuf (suf., XIII/XIX)	84
Tāziyana-i-nafs-i-ammāra (wa quwwat-i-nafs-i-mutma'ina) (suf., 1293/1876)	459 (3)
Thamarū'l-falak (astrol.)	574
— Sharh-i- (astrol., VII/XIII)	574
Thamara-i-tibbī (orn. prose, XI/XVII)	145 (3)
Thamarātū'l-hayāt (suf., end XI/XVII)	448
— hijāb (p., beg. XII/XVIII)	287 (3)
— Makkiyya (suf., 1198/1784)	503
(Tibb, Risāla dar—) (two different treatises)	590, 615
— i-Aurangzād (med., end XI/XVII)	600, 601
— i-munāṣim (med., XII/XVIII ?)	607
— i-Yūsufī, see Jāmi'ū'l-tawā'id.	
Tigh-u-qalam (p.)	319
Timūr-nāma (p., beg. X/XV)	244
— (hist.)	701
(Tir-andāz, Risāla dar—)	627
Tuḥfa-i-arwār (suf.)	460 (5), 468 (2)
— i-ithnā 'ashariyya (theol., end XII/XVIII)	401, 402
— i-Khānī (alchemy, 930/1524)	648
— i-Malikī (theol., XI/XVII)	442
— i-Qāsimī (p., ca. 1009/1601)	261
— i-Rashīdī (biogr., or anthol., middle XI/XVII)	702 (12)
— i-Samī (biogr., middle X/XVI)	702 (9)
— i-Shāhī (theol., X/XVI)	340
— i-Sulaymānī (med., end XI/XVII)	595

Tuḥfa-i-Sultāniyya (inshā, XI/XVII)	142
— i-Yūsufī (biogr., or anthol., beg. XI/XVII)	702 (13)
(Tuḥfat 'aynī'l-hayāt) (cosmogr., end X/XVI ?)	91
At— fi'r-raml, see (Ramī, Risāla dar—)	600
Tuḥfatu'l-abrār (al-muṭaqaṭ min athārī'l-a'immati'l-athār) (theol., XIII/XIX)	395
— aḥbāb (lex., 930/1530)	525
— (biogr., or anthol.)	702 (8)
— aḥrār (p., 886/1481)	237, 735
— akhyār (hist., 1076/1666)	5
— ālam (geogr., 1216/1802)	98
— arbāb (biogr. ?, end XII/XVIII ?)	702 (11)
— gharā'ib	91
— (Hind., astrol., ca. beg. XIII/XIX)	640
— Hind (arts, ca. 1086/1676)	645
— Husayniyya (theol., XII/XIX)	383
— 'Irāqayn (p., VI/XII)	197, 199
— kirām (biogr.)	306
— Masābā (med., 1160/1747)	610
— mulūk (ethics)	655 (1)
— mu'minūn (med., end XI/XVII)	596-598
— murāla, Sharh-i- (suf.)	463 (3)
— Qādiriyya (biogr.)	77
— rashād (mathem.)	582
Tūṭī-nāma (tales, ca. 730/1330)	105

U

'Umida, see (Risāla dar usūl)	394
Upanishads	678, 679
'Uqūdu'l-jawāhir (lex., beg. IX/XV)	540
'Uqūl-i-'ashara (encycl., 1084/1674)	485
'Urwa (suf., beg. VIII/XIV)	462 (20)
Ushur-nāma (p., end VI/XII)	204 (8)
(Uṣūl, Risāla dar) (theol.)	394
Al— 'l-'Atā'iyya, see Aṣl uṣūlī'l-hadīth.	
— 'l-Imān (theol., ca. beg. XIII/XIX)	369
— 'l-maqṣūd (biogr., 1226/1811)	83
(— i-tibb, Risāla dar—) (med., XII/XVIII ?)	608

V

Vishnu Purāna	690
---------------	-----

W

Wāfiya fi 'ilmi'l-'arūd wa'l-qāfiya (prosody, 1161/1748)	178
Wahdat-i-wujūd (suf.)	463 (1)
Wajdiyya (orn. prose, XI/XVII)	145 (8)

- Wajizu'l-inshā' (*orn. prode, ca.* 1233/1818) .. 719
 Wālidīyya (*suf.*, IX/XV) .. 462 (16)
 Wālih-u Sultān (*p.*, XII/XVIII) .. 297
 Waqā'i-i-dilpadhīr (*hist.*, 1253/1837) .. 46
 — i-Haydarābād (*anecd.*, 1097/1686) .. 111-112, 709
 — i-Ni'mat Khān, *see* Waqā'i-i-Haydarābād.
 Wāq'āt-i-Ālamgīrī (*hist.*) .. 698
 — *see* Tawārīkh-i-Ālamgīrī.
 — i-Kashmīr (*hist.*, 1160/1747) .. 41
 Wāridāt (*suf.*, XII/XVIII) .. 453, 455
 Waṣāyā az hukamā mardumānā (*ethica*) .. 86 (2)
 — i-Muḥammad .. 124 (4)
 Waṣayyat-nāma-i-Mawlānā Kalān (*suf.*, VIII/XIV) .. 65 (7)
 Waṣlat-nāma (*p.*, end VI/XII) .. 204 (12), (206)
 — (*p.*) .. 206
 Wāṣ-u Rāmīn (*p.*, V/XI) .. 57 (550)
 (Wujūd-i-mutlaq, Risāla dar dhikr-i-) (*suf.*) .. 462 (12)
 Wujūdīyya (*suf.*, VII/XIII) .. 460 (5)
 Wuṣūl ilā'l-lah, Risāla dar (*suf.*, beg. VI/XIII) .. 412

Y

- Yad-i-baydā (*biogr.*) .. 60
 Yādgār-i-Mughuliyya (*topogr.*) .. 100
 Yāqūt-i-ahmar (*suf.*, XI/XVII) .. 82
 Yogavāsishtha .. 680
 Yūsuf-u Zulaykhā (*by Jāmī*) .. 736
 — — — Sharḥ-i- (*end* XI/XVII,

- by Sa'd*) .. 744 (1)
 Yūsuf-u Zulaykhā, Sharḥ-i- (1157/1745), *by Jhānjānawī* .. 238

Z

- Zādu'l-musāfirīn (*p.*, beg. VIII/XIV) .. 223
 — (*med.*, 1141/1728) .. 606 (1)
 — sabī .. 57 (1128)
 Zafar-nāma (*hist.*, 828/1425) .. 17-19, 701
 — Muqaddima-i- (*hist.*, 822/1410) .. 19
 — i-Ālamgīrī, *see* Tawārīkh-i-Ālamgīrī.
 Zafarū'z-zafar (*p.*, ca. 1857) .. 317
 Zamin-dārūn-i-Kākūrī, Risāla dar ahwāl-i- (*biogr.*, ca. 1230/1815) .. 87
 Zayd wa Zaynab (*p.*) .. 57 (1153)
 Zīnatu'l-majālīs (*geogr.*, 1004/1595) .. 92
 — qārī' (*theol.*) .. 345 (1)
 Zubda, or Zubda-i-fiqh (*theol.*, X/XVI) .. 384
 Zubdatu'l-ash'ar (*authol.*, beg. IX/XV) .. 702 (56)
 — haqā'iq fi Kashf-i-d-daqā'iq, *see* Tamhīdāt-i-'Aynu'l-quḍāt.
 — hukamā' (*med.*, in Arabic) (*extract*) .. 596
 — maqāmāt wa barakātū'l-Ah-madiyya (*suf.*, XI/XVII) .. 82
 — raml (*raml*, 706/1307) .. 659
 — tawārīkh, *see* Mulakhkhaḡu't-tawārīkh.
 Zubār, Tarjuma-i- — (middle XII/XVIII) .. 667
 Az- — (*quṣṣida*) .. 63

INDEX III.

Principal Subjects.

A

- Afghans, history of, see History.**
- Agriculture and horticulture:**
Irshādū'l-zarā'at (921/1515), by Qāsim b. Yūsuf b. Abi Naṣr Ṭabībī .. 628
Nakhlbandigya (1205/1791), by Ahmad 'Alī b. Muḥammad Khafī Jamīdī .. 629
(Risāla dar falāḥat) .. 630
- Alchemy:**
Risāla-i-sirr (tr. fr. Arabic) 646 (1)
Maḥṣū'n-nayyirayn .. 646 (2)
Risāla-i-akṣir .. 647
Tuḥfa-i-Khānī (930/1524), by 'Alī b. Husayn Wā'iz al-Kāshifī .. 648
Dhakhira-i-Ikandari .. 649
- Anecdotes, collections of:**
Jāmi'ul-hikāyat wa lawāmi'ul-risāyāt (ca. 625/1228), by Nūru'd-Dīn Muḥammad 'Awfī 104
Dilqushā (1039/1630), by Wayw Beg Fitrāt .. 707
Waḡā'i-i-Haydarābād (1097/1686), by Nīmat Khān 'Alī 111, 112, 709
Mazharul-i-jāz (end XI/XVII), by Mahdī Wāsi .. 708
Qushayish-nāma (1101/1690), by Rajkarn .. 113
Muzaffar-nāma (beg. XII/XVIII), by Gul-Muḥammad b. 'Ināyati'l-lah of Chūnda .. 117
Malāḥat-i-maḡāl (1177/1764), by Dalpat Rāy .. 119
Majmū'a, of didactic stories, etc. 124
Scraps, .. 124 (2)
- Anthologies:** .. 322-330
- Arabic, works in Arabic language, regardless of their contents, complete and fragments:** 2, 79 (1), 227 (6), 331, 347 (2), 352, 354 (2), 391 (2), 409, 411, 412, 462 (8), 465 (3), 467 (3), 469 (4), 483 (1, 2), 502, 503, 511, 514 (3), 577 (10), 596, 608, 612 (2, 3), 672, 752
- Archery:**
Hidāyatul-r-rāmī (beg. X/XVI), by Muḥammad Bad'h 'Alawī 626
(Risāla dar tir-andūzī) .. 627
- Architecture:**
(Risāla dar ba'd-i-imārāt-i-Agra) 637
(Risāla dar banā'ī) 675 (1)

Astrology:

- Kunūzu'l-mu'azzimīn* (by Avicenna ?) .. 567 (3)
Burhānu'l-kifāyat (ca. VI/XII), by 'Alī b. Muḥammad ash-Sharīf al-Bakrī .. 643
(Risāla dar ma'rifat-i-ḡalī) (beg. VI/XII ?) .. 567 (1)
Aḥkāmū'l-a'mān (ca. 690/1291), by 'Alī-shāh b. Muḥammad b. Qāsim al-Khwārizmī .. 644
Madkhal-i-sunanzūm (816/1413), by Fikrat (?) .. 645
(Risāla dar hay'at) (923/1517) .. 674
(Majmū'a dar hay'at) (ca. 1090/1685) .. 577
(Risāla dar athar-i-kunūksh) .. 567
(Risāla dar hay'at) (two different works) 483 (3), 567 (5)
Fūl-i-haft kawākib .. 673
Scraps, astrological .. 159 (8), 570, 577, 610, 673

Astronomy (and astrology):

- Kifayatu't-tarīḥ* (542/1147), by Muḥammad (Abū'l-Maḥmūd) b. Ma'ūd b. Zakī Ghaznawī .. 566
Bist bāb (VII/XIII), by Naṣīru'd-Dīn Ṭāḡī .. 568
Sharḥ-i-Bist bāb (889/1484), by 'Abdu'l-'Alī b. Muḥammad Birjandi .. 569
Risāla dar hay'at (middle IX/XV), by 'Alī b. Muḥammad Qāshchī 571
(Risāla dar ma'rāt-i-qamar) (ca. beg. X/XVI) .. 573
Ar-risālatul-Mu'niyya (ca. X/XVI) .. 575
Dar ma'rifat-i-tarīkh-i-Khaṭay (1094/1683) .. 577 (2)
Dastūr-i-ṭatikhraj-i-ru'yat-i-hilāl .. 577 (11)
Risāla dar amāl-i-rub'ī-mujayyab (before XII/XVIII) .. 578
Mi'yānu'l-azmān (1234/1819), by Ratan Sing'h .. 581
Taqeem-i-sā'i-1226 .. 583
Rūz-nāma-i-sā'i-1248 .. 584
Aḥkām-i-sā'ihā-i-Turkīn 567 (4)
Risāla dar taḥqiq-i-samt-i-qibla .. 576
Scraps, astronomical 577, 675

B

Bengal, history of, see History.

Bibliography:

- Tarjuma-i-Kashf* : *zanūn* (orig. middle XI/XVII) .. 663
Fihrist-i-tarūfāt : *Muhammad Bāqir* .. 391 (1)

Biography of amirs:

- Akhbār-i-Barmakiyān* (VIII/XIV), by *Ḍiyā' u'd-Dīn Baranī* .. 85
Tadhkira-i-ahwāl-i-Muhammad Khān (ca. 1161/1748) (two different compositions) .. 159 (3, 7)

Biography of calligraphers:

- (Tadhkira-i-khushnawisān)* (ca. 1228/1813), by *Ghulām Muḥammad* .. 88

Biography of divines:

- Risāla dar faḍālat-i-ilm wa 'ulumā* (end XI/XVII), by *Muhammad Muqīm al-Astrābādī* .. 705

Biography of Hindustani Poets:

- Tadhkira-i-sukhan-āfarinān-i-hindī-zabān* (ca. 1191/1777), by *Ghulām Hasan b. Ghulām Husayn Rāṭmanāī* .. 62

Biography of Persian Poets:

- Tadhkiratu'sh-shu'arā'* (892/1487), by *Daulat Shāh Samarqandī* .. 49, 50
Kalimātu'sh-shu'arā' (ca. 1108/1697), by *Muhammad Afzal Sarkhūsh* .. 51, 52, 53, 54
Tadhkiratu'l-ahwāl (ca. 1154/1741), by *Muhammad 'Alī Hazin* .. 55, 56
Riyāzu'sh-shu'arā' (1162/1749), by *'Alī-Qaṣī Wāliḥ Daghistanī* .. 57
Sariq-i-Azād (1166/1753), by *Ghulām 'Alī Khān Balgrāmī, Azād* .. 58
Khasna-i-āmira (1177/1763), by *Ghulām 'Alī Balgrāmī, Azād* .. 59
Hadā'iqi'sh-shu'arā' (1262/1846), by *Amīr Beg Bunārānī* .. 702
Mi'rāṭu'l-khiyāl (ca. 1264/1846), by *Wazīr 'Alī 'Azīmābādī* .. 60
Ishārat-i-Bīnāsh (1265/1849), by *Murtadā b. Sūdiq 'Alī Madrasī* .. 61

Biography of Saints:

- Tadhkiratu'l-ma'rifā* (end VI/XII), by *'Attār* .. 63
Takmilat Rauḍat-i-riyāḥīn (VIII/XIV) .. 75
Anīs-u'l-tālibīn wa 'adāt-i-s-sālikīn (ca. beg. IX/XV), by *Salāhu'd-Dīn b. Muḥarak Bukhārī* .. 64
Nafahātu'l-unā (883/1478), by *Jāmi* .. 65, 66, 462 (25, 29)
Hāshiyā-i-Nafahātu'l-unā (beg. X/

XVI), by *'Abdu'l-Ghafūr Lāri*

65, 67, 68

Rashūḥāt 'aynī'l-hayāt (909/1504),by *'Alī b. Husayn Kāshifī*

69, 703

(Manāqib-i-Shāh Minā) (ca. beg.X/XVI), by *Muhyī'd-Dīn b.**Husayn Ridāwī Husaynī* .. 70*Siyar-u'l-ārīfīn* (ca. 937/1530), by*Ḥamid b. Fadlīl-lah Chishtī* .. 71*(Riyāḍu'l-awliyā')* (end X/XVI),by *Muḥinu'd-Dīn Minbarī (?)* .. 704*Gulzār-i-abrār* (ca. 1022/1613), by*Muhammad Ghauṭhī Mandū-**wālī (extract)* .. 74*Mu'nīnu'l-awāḥ* (1049/1640), by*Jahānāra Begum* .. 74*Sakīnātu'l-awliyā'* (1052/1643), by*Dārā Shikūh* .. 73*Jawāhir-i-Parīdī* (ca. 1057/1647),by *'Alī Asghar b. Mawḍūd**Chishtī Fatḥpūrī* .. 72*Manāqib-i-Ghauṭhiyya* (end XI/

XVII) .. 70

Tuhfatu'l-Qādiriyā (XI/XVII) .. 77*Firdausiyya-i-qulūbiyya* (end XI/XVII), by *'Alā' u'd-Dīn Muḥam-**mad Chishtī Barnāwī* .. 78*Khawāriq-i-s-sālikīn* (1109/1698)

79 (4)

(Anasīb-i-Mashā'ikh-i-Kashmīr)

(ca. middle XII/XVIII) .. 79 (3)

Ganj-i-Fayyāḍī (ca. 1147/1735), by*Gulām Sharaf u'd-Dīn Fayyāḍī* .. 80*Ashjār-u'l-jamāl* (ca. 1151/1738),by *Muhammad b. Yār Mu-**hammad b. Kamran Kulawī* .. 81*Wāqī'āt-i-Kashmīr* (ca. 1160/1747),by *Muhammad 'Azam b.**Khayrī's-Zamān Khān* .. 41*Rauḍatu'l-qayūmiyya* (ca. 1164/1751), by *Abū'l-Fayḍ Muḥam-**mad Ihsān b. Hasan Aḥmad**Sarhindī* .. 82*Ushū'l-maqṣūd* (ca. 1226/1811), by*Turāb 'Alī b. Muḥammad**Kācīm Alawī* .. 83*Manbakhāt fī 'umū'l-awwāḥ* (1298/1881), by *Ghulām Naqī b. Mu-**hammad Faṭḥ 'Alī Balgrāmī* .. 84

Biography of Zamīndārs:

*(Risāla dar ahwāl-i-zamīndārān-i-**Kāḥūrī)* (ca. 1230/1815), by *Mu-**hammad Fayḍbaksh b.**Ghulām Saḥwār Kākūrī* .. 87

C

Gabbatistic:

*(Risāla dar Khawāṣṣ-i-hurūf-i-**mufrida)* .. 656*Hirzu'l-amān min fitanī's-zamān*

- (beg. X/XVI), by 'Alī b. Husayn Wā'iz Kāshifī .. 650
- Calendar**, see *Astronomy*.
- Calligraphy** :
- Risāla-i-manzūm dar 'ilm-i-khatt* (920/1514), by Sultān 'Alī Mash-hādī .. 638
- (*Risāla dar inshā*) (1089/1659), by Fāḍil .. 143
- Christian missionaries, works of** : *Mir'ātu'l-quds* (1602), by G. Xavier .. 665
- Dastān-i-i-ahwāl-i-Hawāriyān* (1609), by the same .. 666
- Tarjuma-i-Zuhūr* (middle XII/XVIII) .. 667
- Chronograms** :
- (*Majmū'a-i-tawārīkh*) .. 668
- Commentaries**, see under the titles of the original works.
- Commentaries on Arabic poetry** :
- Sharḥ-i-ghazal-i-Mutanabbī* (1810), by Amīrū'd-Dīn Khān .. 671
- Commentaries on the Qur'ān**, see *Tafsīrs*.
- Controversy** :
- Risāla dar budā* (VI/XII), by Fakhrū'd-Dīn Rāzī .. 490 (7)
- Manhajū'l-faḍlīn* (937/1531), by Fāḍilū'd-Dīn Muḥammad b. Ishāq al-Hamawī .. 396
- Risāla-i-Hasanīyya* (middle X/XVI), by Ibrāhīm b. Waliyyū'l-lah Astrābādī .. 397
- (*Piqh-i-madhāhib-i-khamsa*) (X/XVI ?) .. 398
- Ma'rifaṭū'l-madhāhib*, by Mahmūd Tāhir Ghazālī .. 399 (1)
- Raddū'l-munkirīn*, by Ḥalḥād .. 400
- Tuhfa-i-ithnā 'ashariyya* (beg. XIII/XIX), by Ghulām Ḥakīm b. Qutbī'd-Dīn Ahmad Dihlawī .. 401
- Kashfū'sh-shubḥa 'an hikamī'l-mat'a* (XIII/XIX), by Jūnī b. Muḥammad 'Alī Bahbahānī .. 402
- Coran**, the, see *Qur'ān*.
- Cosmography**, see *Geography*.

D

- Deccan**, history of, see *History*.
- Dehlī**, history of sultans of, see *History of Dehlī*.
- Demonology** :
- Kitāb dar aḥkām-i-jinn* (beg. X/XVI) .. 652
- Dictionaries**, see *Lexicography*.
- Documents**, official, collections of, and letters of historical interest :
- Inshā-i-Mawā'id* (beg. X/XVI), by 'Abdu'l-lah b. Muḥammad al-Marwā'id .. 130

- Gulshan-i-balāghat* (beg. XI/XVII), by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī .. 131
- Mukātabāt-i-'Allāmī* (beg. XI/XVII), by Abū'l-Faḍl b. Muḥarak 'Allāmī .. 132, 133
- Sharḥ-i-Mukātabāt-i-'Allāmī* (end XI/XVII), by Muḥammad Sa'id Kambū .. 134
- Nāfi'i-i-tālibīn* (a comment. on the *Mukātabāt-i-'Allāmī*) (ca. 1213/1799), by Muḥammad Ḥāfiẓ Jaunpūrī .. 135
- Miftāḥū'l-muwassīlāt* (a comment. on the *Mukātabāt-i-'Allāmī*), by 'Abdu'l-Mannān (b.) Barhān Sikrīwāl .. 136
- Hashtū'l-lughat* (1081/1671), (a dictionary of the *Mukātabāt-i-'Allāmī*), by Muḥammad Sa'id .. 712, 744 (2)
- Dihār-i-sulḥān* (1074/1664), by Muḥammad Ḥāfiẓ Kanbū .. 144
- Buḥārī-i-'Alamgiri* (beg. XII/XVIII), by Aurangzib .. 148
- Firman*, of Aurangzib and A'zam Shāh .. 159 (5)
- Munsha'āt-i-Mād'hūrām* (1120/1709), by Mād'hūrām .. 150
- Gulshan-i-sa'adat* (1131/1719), by Muḥammad Anūn .. 153, 154
- Musawwalāt-i-Kewāl-Rām* (middle XII/XVIII), by Kewāl-Rām .. 157
- (*Majmū'a-i-makṭūbāt*) (middle XII/XVIII) .. 158

Dreams, see *interpretation of dreams*.

E

Encyclopaedias :

- Durratū'l-tāy* (VII/XIII), by Mahmūd b. Mas'ūd b. Mushī Shīrāzī .. 483, 484
- 'Uqūl-i-anḥarā* (1084/1674), by Muḥammad Bīrūnī Umamī Qāqshāl .. 485
- Sikḥat-i-alfāz* (ca. 1223/1809), by Fāḍil Imām b. Muḥammad Arshad Khayrābādī .. 718
- Matta'ū'l-'ulūm wa majma'ū'l-funūn* (1262/1846), by Wajīd 'Alī .. 486
- Epistolary models** (see also under *Documents and Ornate Prose*) :
- Rasā'il-i-jāz* (beg. VIII/XIV), by Amīr Khusrāw Dihlawī (incomplete) .. 125
- Inwān-nāma-i-khiyālāt* (beg. VIII/XIV), by the same author .. 126
- Riyāḍū'l-inshā'* (IX/XV), by 'Imādu'd-Dīn Mahmūd b. Muḥammad Qillīnī .. 128
- Inshā-i-Jāmi* (end IX/XV) (extract) .. 129

- Ruq'at-i-Abū'l-Faḍl* (beg. XI/XVII), by Abū'l-Faḍl 'Allāmī 137
- Munsha'āt-i-Muhammad Isfahānī* (XI/XVII), by Ghiyāthū'd-Dīn Muhammad Isfahānī 138
- Ishādū'l-ṭalībīn* (ca. 1040/1631), by Harkaran 141, 717 (2)
- Munsha'āt-i-Brahman* (middle XI/XVII), by Chandarbhan Brahman 711
- Tuhfa-i-Sulṭāniyya* (ca. XI/XVII), by Hasan b. Gul Muhammad 142
- Risāla dar inshā* (1060/1650), by Fāḍil 143
- Jāmi'at-ṭ-ḡawānīn* (1085/1674), by Khalifa Shāh Muhammad Qanauji 146, 147, 713
- Gulshan-i-ma'ādat* (1131/1719), by Muhammad Amin 153, 154
- Daḡā'iqū'l-inshā* (1146/1734), by Banjūr Dās 155
- Inshā-i-badāyī* (1154/1742), by Dīn Dayāl Fathpūri 714
- Inshā-i-Nīmāṭī*, by Nīmāṭū'l-lah Banī Isrā'īl 717 (1)
- (Majmū'a-i-mukhtabāt)* (XII/XVIII) 150 (2, 4, 6, 9)
- (Bayāḍ-i-inshā)* (1171/1758) 160
- (Majmū'a-i-munsha'āt)* (end XII/XVIII) 162
- Khatā'at-i-inshā* (1225/1810), by Lachmī Bānī of Dihlī 164
- Wajizu'l-inshā* (ca. 1233/1818), by Lachmī-rām and Dyānd'hān 719
- Murasa'at-kār* (1234/1819), by Qāsim 'Alī b. Tālī'mand 720, 721 (1)
- Lam'a-i-ḡāḍiqa* (1246/1831), by Fakhrū'd-Dīn Husayn Bahādur 165
- Inshā-i-manẓūma* (1247/1832) 722
- (Inshā-i-Siyālkūtī)*, by Andarphan Siyālkūtī 721 (2)
- Inshā-i-Shamsī* (middle XIII/XIX), by Ghulām 'Abdu'l-Qādir, Shams 166 (3)
- Hikāḥ-i-ma'nī*, by Andarjāt Dhīr of Makodar 724
- Inshā-i-dilghushā'i* (fragm.), by Barān Nat'h Multānī 725
- Inshā-i-riḡyān* 167
- Scraps, epistolary* 111, 143, 150, 721 (3), 752 (6)
- Eras, see Astronomy.**
- Ethics and philosophy:**
- Mī'rāḡiyya* (beg. V/XI?), by Avicenna (?) 487
- Akhḡāq-i-Nāṣiri* (VII/XIII), by Naṣiru'd-Dīn Ṭūsī 488
- Gulistān* (656/1258), by Sa'dī 212, 213 (1), 730-732 (1), 744 (5)
- *Sharḥ-i-* (XI/XVII), by Nūru'l-lah Ahrārī 215

- Farhang-i-Gulistān* 744 (6)
- Mī'zān-i-Lajirān* (ca. 770/1368), by Muhammad Muḡfir-i-Wajih Adīb 489
- Akhḡāq-i-Humāyūn* (912/1507), by Ikhtiyār al-Husaynī 495
- Tarjuma-i-Sirāḡu'l-mulūk* (beg. XI/XVII), by Taḡiyyū'd-Dīn Muhammad b. Ṣadrū'd-Dīn 498
- Anṣū'l-nawarā* (beg. XII/XVIII), by Ṣadrū'd-Dīn Muhammad b. Zabardast Khān 501
- Tinādrīkh-i-kūsh-afṣā* (ca. 1218/1804) 504
- Kathirū'l-manfa'at* (1232/1817), by Qādir Bakhsh b. Ahmad Bakhsh Nūrpūri 506
- Mīzānū'l-akhḡāq* (ca. 1250/1835), by 'Ibrāhīm 'Aḡlāmbādī 507
- Gulzar-i-i'tibār* (1281/1865), by Muhammad Hamidū'l-lah Isfahānī 509
- Tuhfatū'l-mulūk* 655 (1)
- Wasāḡā az hukmā mardumān* 86 (2)
- Risāla-i-dah tāj-i-Nāshirūn* 86 (1)
- Tuhfa-i-anwār* 460 (3), 468 (2)

F

Falconry:

- Bāz-nāma* (370/1170?), 616
- Dastūr-i-ṭ-ṣayd* (1083/1673), by Muhammad Ridā b. Muḡammad Yūsuf 619 (1)
- Bāz-nāma* (extract), by 'Alī b. Husayn Isfahānī 619 (3)
- Bāz-nāma-i-Pīrūz-shāhī* (extr.) 619 (6)
- Bāz-nāma* (1091/1680) 619 (7)
- Bāz-nāma* 623

Farmāns, see Firmāns.**Ferriery:**

- Mīdmār-i-dānish* (1071/1661), by Nīzāmū'd-Dīn Ahmad 618

Fiqh, Shi'ite:

- Lawāmi-i-Ṣāhib-qirānī* (ca. 1060/1650), by Muhammad Taḡī b. 'Alī al-Majlisī 381, 382
- Tuhfatū'l-Husayniyya* (end XII/XVIII), by Muhammad Bāqir b. Muhammad Akmal Bahbahānī 383
- Jawāb-i-sa'ālāt-i-sā'it* (end XII/XVIII), by Ḥazīn 752 (2)
- (Masā'il-i-fiqhiyya)* 384
- (Masā'il-i-fiqhiyya)* (XIII/XIX), by Muhammad Bāqir b. Muhammad Taḡī al-Mūsawī ar-Rashtī 385

Fiqh, Sunnite:

- Hayratū'l-fuḡahā* (end VII/XIII), by 'Alā'u'd-Dīn 'Umar Bukhārī (fragment) 65 (1)
- Fatāwā-i-Qarākhānī* (end VIII/XIV), by Qabūl Qarākhān 356
- Mukhtarū'l-ikhtiyār* (end IX/XV),

by Ikhtiyārū'd-Dīn Husaynī	
Harātī ..	357
<i>Miftāḥu's-salāt</i> (1061/1651) ..	358
<i>Majmū'a-i-Sulṭānī</i> ..	359
<i>Khulāratu'l-fiqh</i> , by 'Abdu'l-Latīf	360
<i>Ikhtiyār</i> (1212/1798), by Salāmāt	
'Alī Khān ..	361
<i>Masū'il-i-arba'in dar bayān-i-</i> <i>sunnat-i-Sayyidu'l-mursalīn</i> ..	362
Firmāns (of Aurangzib)	159 (5)
First king who has been crowned	5

G

General History, see History, General.

Geography and Cosmography:

'Ajā'ibu'l-makhlūqāt wa gharā'- ibu'l-mawjūdāt (translation) ..	88
<i>Nuzḥatu'l-qulūb</i> (740/1339), by	
Hamidu'l-lah b. Abī Bakr b.	
Ḥamd Mustawfī Qazwīnī (in-	
complete) ..	89
<i>Tuḥfat 'aynu'l-ḥayāt</i> (ca. end X/ XVI) ..	91
<i>Ḥuṭṭ iqlīm</i> (1002/1594), by Amīn	
Aḥmad Rāzī ..	706
<i>Zinatu'l-majālīs</i> (1004/1595), by	
Majdu'd-Dīn Muḥammad Ḥu-	
saynī, Majdī ..	92
<i>Ta'rīkh-i-Chīn</i> (end XI/XVII),	
by Muḥammad Zamān Farangī	
Khān ..	93
<i>Badr-i-yūṭ</i> (ca. 1085/1674) ..	94
<i>Bahjatū'l-ʿilām</i> (ca. 1130/1718), by	
Mahārat Khān Isfahānī ..	95
<i>Shigār-i-nāma-i-wilāyat</i> (ca. 1206/ 1792), by Iṭīḥānu'd-Dīn b.	
Tājī'd-Dīn of Pājnūr ..	96
<i>Khātima-i-Ḥudayātu'l-aqālīm</i> (ca. 1202/1788) ..	97
<i>Tuḥfatū'l-ʿilām</i> (ca. 1216/1802),	
by 'Abdu'l-Latīf b. Abī Tālib	
Husaynī Shūshṭārī ..	98
<i>(Risāla-i-nahrhā)</i> ..	99

Geometry:

<i>(Risāla dar ḥanūsa)</i> (beg. V/XI),	
by Avicenna ..	565
<i>Durratu'l-masāḥat</i> (890/1485), by	
Ghiyāthu'd-Dīn 'Alī b. 'Alī	
Amrān Isfahānī ..	572
<i>Dar ma'rīfat-i-maqālāt</i> ..	483 (4)

Ghaznawides, history of, see History.

Grammar, Arabic:

<i>Sirajū'l-muta'allīnāt</i> (cont. on	
the <i>Kāfiya</i>) ..	557, 558
<i>Sharḥ-i-Shāfiya</i> (end XI/XVII),	
by Muḥammad Ḥādī b. Muḥam-	
mad Ṣalīb Māzandarānī ..	559
<i>Sharḥ-i-Shāfiya</i> (end XI/XVII),	
by Ghulām 'Alī ..	560
<i>(Munṣūma-i-Mī'at 'Amīl)</i> ..	561 (1)
<i>Nawā-i-Mīr</i> (end VIII/XIV), by	
Mīr Sharīf Jurjānī ..	561 (2)

<i>Qā'idā-i-Rauṣhan 'Alī</i> (modern) 562 (1)
<i>Fawā'id-i-narqūma dar sharḥ-i-</i> <i>munṣūma</i> (1221/1806), by Mu-
hammad Rahmatu'l-lah Au-
rangībādī ..
<i>(Majmū'a dar sarf)</i> ..
Scraps, grammatical ..
672

Grammar, Persian:

<i>Risāla-i-Fārsiyya</i> (1202/1788), by Afdāl Allahābādī ..	552
<i>Muthmir</i> (middle XII/XVIII), by Sirājū'd-Dīn 'Alī Khān Arzū	550
<i>Qawā'id-i-Fārsī</i> (end XII/XVIII ?)	551
<i>Amad-nāma-i-badī</i> ..	555
(<i>Risāla-i-ʿAmadan</i>) ..	556
<i>Dar ta'līf wa tarkīb wa qawā'id-i-</i> <i>ma'rānī wa alfāz-i-Fārsī</i> ..	159 (1)
(<i>Munṣūma dar sarf-i-Fārsī</i>) ..	161
(<i>Isālā-i-aḡhlāt-i-kalīmāt-i-Fārsī</i>) (modern), by Ḥabībū'l-lah Mu- darrīs ..	553
(<i>Alfāz-i-imlā</i>) (1208/1852) ..	554

Gwalior, history of, see History.

Gwalior, history of, see History.

H

Hindustani (Urdu), works in, re-
gardless of contents:

<i>Tuḥfatū'l-gharā'ib</i> (ca. beg. XIII/ XIX), by Mīr Qays Mashhūdī	645
<i>Shugūn-i-zāgh-a dūrāy</i> ..	675 (3)
<i>(Risāla dar bannā'i)</i> ..	675 (1)
Scraps in Hindustani or Hindi	
93, 307, 321, 329, 549, 610, 675, 686, 730, 745 (3)	

History of Afghans:

<i>Muḥāraba-i-Kābul wa Qanduhār</i>	
(1263/1847), by 'Abdu'l-Karīm	22

History, general:

<i>Tabaqāt-i-Nāṣiri</i> (to 658/1260), by	
Minḥajū'd-Dīn b. Sirājī'd-Dīn	
al-Jūzjānī (incomplete) ..	1
<i>Ḥabībū's-siyar</i> (to 930/1524), by	
Ghiyāthu'd-Dīn b. Humānu'd-	
Dīn Khwāndamīr (fragments) ..	2
<i>Lubbu'l-tawārīkh</i> (ca. 948/1542), by	
Yahyā b. 'Abdī'l-Latīf Qazwīnī	
(fragment) ..	3
<i>Ta'rīkh-i-alfī</i> (end X/XVI), by	
Aḥmad Tatawī (years 1-503 a.	
M.'s death) ..	4
<i>Subḥ-i-Sādiq</i> (1048/1639), by Mu-	
hammad Sādiq b. Muḥammad	
Ṣalīb Azādānī ..	093
<i>ʿĀina-i-bakht</i> (to 1089/1659), by	
Bakhtāwar Khān ..	7
<i>Tuḥfatū'l-akhyār</i> (1076/1666), by	
Muḥammad Ṣafī b. Walī Qaz-	
wīnī (the first vol.) ..	5
<i>Mīr'āṭū'l-ʿilām</i> (to 1078/1667), by	
Bakhtāwar Khān and Muḥam-	
mad Baqā ..	6
<i>Mīr'āṭ-i-ʿāfāb-numā</i> (to 1202	

- 1787), by 'Abdu'r-Rahmān Shāhnawāz Khān Dihlawī 8, 9
- Ta'rikh-i-khalafā wa salāṭīn* (fragment) 10
- Scraps, historical 5, 7
- History of Ghaznawides:**
- Ta'rikh-i-Mas'ūdī* (beg. V/XI), by Muhammad b. al-Husayn Bayhaqī 16
- History of Bengal:**
- Tawārikh-i-Bangālā* (ca. 1760), by Salim-ul-Jah 48
- History of the Deccan:**
- Majma'u* (two short notes, ca. 1285/1869) 45
- History of Dehli, Sultans of** (see also History of the Indian Timurides):
- Ta'rikh-i-Firūz-Shāhī* (758/1357), by Diyā'u'd-Dīn Baranī 23
- Tabaqāt-i-Akbar-Shāhī* (to 1002/1594), by Nizām'u'd-Dīn Ahmad b. Muhammad Muqīm Harawī 24, 25
- Khulā'atu'l-tawārikh* (1107/1695), by Sujān Sing'h Dabīr 32, 33
- History of Gwalior:**
- Gwalīyār-nāma* (1208/1793), by Khayr'u'd-Dīn Allāhābādī 43, 44
- History of Kashmir:**
- Wāq'āt-i-Kashmir* (ca. 1160/1747), by Muhammad A'zam b. Khayr'z-Zamān Khān 41
- Hishmat-i-Kashmir* (1245/1830), by 'Abdu'l-Qādir b. Wāṣil 'Alī 42
- History of Marāṭhās:**
- Khulā'at-i-hāṭāt-i-Marāṭhā* (1208/1794), by 'Alī Ibrāhīm Khān 47
- History of Muhammad, his successors, and Imams:**
- Rauḍatu'l-ahbāb* (888/1484), by 'Alā'u'l-Jah b. Fadl'u'l-Jah Jamāl Husaynī 12, 13
- Ma'ārifu'n-nubuwwat* (ca. 891/1486), by Mu'inn'u'd-Dīn b. Muhammad Amīn Farāhī 11
- Rauḍatu'sh-shuhadā'* (end IX, XV), by Husayn b. 'Alī Wāṣil al-Kāshifī 14
- History of Nādir Shāh:**
- Ta'rikh-i-Nādirī* (1171/1757), by Muhammad Muḥdī b. Muhammad Nāṣir Astrābādī 21
- History of Oudh:**
- Waq'āt-i-dāpādhir* (1253/1837), by 'Abdu'l-Aḥad b. Muhammad Fā'iq 46
- History of Persian kings:**
- Al-mu'jam fi āthār mulūk'l-'ajam* (beg. VIII/XIV), by Fadl'u'l-Jah al-Husaynī 15
- History of Safawides:**
- Ta'rikh-i-ālam-ārā i-Abbāsī* (ca. 1037/1628), by Iskandar Munshī (II vol.), 20
- History of Timur:**
- Zafar-nāma* (828/1425), by Sharaf-u'd-Dīn 'Alī Yazdī 17, 18, 19
- Timūr-nāma* (a new version of the *Zafar-nāma*) 701
- History of Timurides, Indian:**
- Akbar-nāma* (beg. XI/XVII), by Abū'l-Faḍl b. Mubārak 'Allāmī 26
- Ā'in-i-Akbarī* (beg. XI/XVII), by Abū'l-Faḍl 'Allāmī 696
- Iqbal-nāma-i-Jahāngīrī* (1029/1620), by Muhammad Sharf Mu'tamad Khān 28
- Jahāngīr-nāma* (to 1033/1623), by Jahāngīr himself 27
- (Ta'rikh-i-fath-i-Kāngra)* (ca. 1044/1635), by Jalāl Tabātabā'ī 29
- Pādshāh-nāma* (ca. 1057/1647), by 'Abdu'l-Hamid Lahūrī (II vol.) 30
- Tawārikh-i-Ālamgiri* (ca. 1073/1663), by 'Aqīl Khān Rāzī 31
- (Mukāribat-i-Jawān Sing'h)* 697
- Wāq'āt-i-Ālamgiri* 698
- Ta'rikh-i-irādāt Khān* (1126/1714), by Mubāraku'l-Jah Wāḍih, Irādāt Khān 34
- Ibrat-nāma* (?) 699
- Shāhnāma-i-munawwar kalām* (ca. 1136/1734), by Siwās Lak'hnavī 35
- (Hikāyat-i-fath-i-Nādir Shāh)* (ca. 1131/1739) 36
- Siyaru'l-muta'akkhkharīn* (ca. 1195/1781), by Ghulām Husayn b. Hidāyat 'Alī Khān Tabātabā'ī (II vol.) 37
- Ibrat-nāma* (ca. 1206/1792), by Khayr'u'd-Dīn Muhammad Allāhābādī 38
- Ta'rikh-i-Muzaffarī* (to 1225/1810), by Muhammad 'Alī b. Hidāyatī'l-Jah Anṣarī 39
- Mulakhkhasat-tawārikh* (beg. XIII/XIX), by 'Abdu'l-Karīm 40
- (Risāla dar ta'rikh-i-Hindūstān)* 700
- Horoscopes, see Astrology.**
- Hunting:**
- Shikār-nāma-i-Ikhānī* (middle VII/XIV), by 'Alī b. Manṣūr al-Halwātī 617
- (Saydiyya)* (middle XII/XVIII), by Ḥazīn 620, 621
- Saydiyya* 622
- Kabūtar-nāma* 624
- Scraps, on hunting and falconry 619
- Incantations** 138, 673
- Ink, preparation of:**
- Adānu'l-kātib* (ca. end X/XVI), by 'Abdu'l-Jah b. Hasan Kāhdizī Dāngḥānī 635

Interpretation of dreams :

- Kāmilu't-ta'bir* (end VI/XII), by
Abū'l-Faḍl Ḥusayn b. Ibrāhīm
b. Muḥammad Tiflīsī .. 641
Ta'bir-nūma-i-Sultānī (763/1362),
by Qāṣi Isma'īl b. Niẓāmī'l-
Mulk Abarqūhī .. 642
Scraps on interpretation of
dreams .. 433

J

Jafr :

- Rumūzu'l-azār* .. 657
Satā'ir-i-takār .. 657

K

Kashmir, history of, see History.

L

Legends, religious :

- Manāqib-i-anbiyā* (ca. X/XVI) .. 101
Ta'rikh-i-anbiyā (ca. X/XVI) .. 102
Mir'at-i-Maw'ūdī (XI/XVII), by
Abdu'r-Rahmān Chishtī .. 103

Letters, see Epistolary models,
ornate prose, Documents.

Letters, Sufic 65 (2), 399 (3), 411 (8)
402 (2, 17, 29), 469 (11), 705, 756

**Lexicography, Arabic-Persian and
Persian-Arabic :**

- Maṣādir* (V/XI), by Ḥusayn b.
Ahmad az-Zanzanī .. 332
Nisābu'r-riḡyān (beg. VII/XIII),
by Abū Naṣr Muḥammad
Farāhī .. 533-537
Sharḥ-i-Nisābu'r-riḡyān (end X/
XVI), by Muḥammad b. Faṣīḥ
b. Muḥammad, Karīm Daḥt-i-
bayādī .. 538
Nisāb-i-Badī'ī .. 539
Uqūd-i-jawāhir (beg. IX/XV),
by Abdu'l-Jalīl b. Rashīdī'd-
Dīn 'Umar al-Warwātī .. 540
Tāj-i-wamā .. 541
Muḥaddithu'l-asmā (ca. X/XVI),
by Maḥmūd b. 'Umar b. Maḥ-
mūd b. Maṣṣūr az-Zanjī as-
Sijzī .. 542
Muntakhabu'l-lughāt-i-Shāhjahānī
(1046/1637), by Abdu'r-Rashīd
b. 'Abdī'l-Ghafūr al-Ḥusaynī
at-Talawī .. 543
Lughat-i-'Arabī .. 522 (2)
Lughat-i-Fārsī wa 'Arabī .. 545
Scraps, lexical .. 534, 554, 702

**Lexicography, Persian and Indian
dialects :**

- (Manẓūma dar lughat-i-Hindī)*
(beg. VIII/XIV?), ascr. to
Khusraw Dihlawī .. 733 (1)
Gharā'ibu'l-lughāt (end XII/
XVIII), by 'Abdu'l-Wāḥid
Hānawī .. 547, 548

- Faḥḥu'l-fahm* (ca. 1206/1792) .. 549
(*Lughat-i-Panjābī*) (beg. XIII/
XIX), by Ajūd'hā Prashād .. 546

Lexicography, Persian-Persian :

- Farhang-nāma* (end VII/XIII),
by Fakhrū'd-Dīn Mubārak Shāh
Ghaznawī Qawwās .. 516
Dastūru'l-afādī (743/1343), by
Khayrāt Dihlawī .. 517
Mu'ayyidu'l-fuḍalā (X/XVI), by
Muḥammad Lāḍ .. 518
Kashfu'l-lughāt wa'l-ṭiḡlāḡāt (ca.
950/1544), by 'Abdu'r-Rahīm b.
Ahmad Sūr .. 519-521
Farhang-i-Shir-Khānī (X/XVI),
by Shir Khān Sūr .. 522
Majma'u'l-furs (1008/1600), by
Muḥammad Qasīm b. Ḥajjī
Muḥammad Kāshānī Surūrī
523, (531)

- Farhang-i-Jahāngīrī* (1017/1609),
by Jamālū'd-Dīn Ḥusayn Injā
b. Fakhrī'd-Dīn Ḥasan Shirāzī
524, (531)

- Durr-i-Durrī* (1018/1610), by 'Alī
Yūsuf Shirwānī .. 525

- Chirāgh-i-kidāyat* (middle XII/
XVIII), by Sirāj-'Alī Khān
Arzū .. 526, (531)

- Farhang-i-Khānī* (1174/1761), by
Khān Muḥammad b. Khān
Muḥammad b. Ni'matī'l-lah
Ṣiddīqī .. 527

- Muzalabātu'sh-shu'arā* (1180/
1767), by Siyāllūtī Mā Wārasta 528

- Ṭiḡlāḡāt-i-shu'arā-i-Mu'ta'akkhi-
rīn* .. 529

- Bahr-i-'ajam* (1272/1856), by
Muḥammad Ḥusayn Qadīrī,
Raḡīm .. 530

Logic :

- Minhājū'l-mubīn* (end VI/XII), by
Afīzal Kāshī .. 512
Ṣughrā (end VIII/XIV), by
Sharīfū'd-Dīn 'Alī Jurjānī 514 (6)
Kubrā (end VIII/XIV), by
Sharīfū'd-Dīn 'Alī Jurjānī 514 (5)
Muhākamat (a comment. on the
Kubrā, VIII/XIV), by 'Iṣāmū'd-
Dīn Ibrāhīm al-Iṣfārā'īnī (X/
XVI) .. 513
Sharḥ-i-Tahdhībū'l-manṭiq (orig.
by Taftazānī, end VIII/XIV)
514 (1)
Ifādat (Ar., modern), by Ḥasan
Chūḡ'haryā'ī .. 514 (3)
Sharḥ-ṣāghīrī .. 514 (2)
(Risāla dar manṭiq) .. 514 (4)
Asānu'l-ṭiḡlāḡāt .. 515

Logogriphs :

- (Mu'ammayāt)*, by Sayfī (?) 180 (2)
Sharḥ-i-mu'ammā-i-Ḥusaynī (end

- X/XVI ?), by Muhammad b.
 'Alī al-Yūndakī .. 184
Risāla-i-mu'ammā .. 675 (4)

M

Magic, see Sorcery, Incantations, Alchemy.

Ma'sūms, 14, a note on .. 38

Mathematics :

- Risāla dar 'ilm-i-hisāb* (IX/XV),
 by 'Alī b. Muḥammad Qūshchī 570
(Risāla dar jabr) .. 579 (1)
Qā'idat-i-istikhsāj-i-kurb (beg. XIII/
 XIX), by Qā'it-Quḍāt Muḥam-
 mad b. Najmī'd-Dīn Khān 579 (2)
Jāmi'-i-Bahādur Khānī (1249/
 1833), by Ghulām Husayn b.
 Faṭḥ-Muhammad Jaunpūrī .. 580
Tuhfat-i-rashād (modern) .. 582
Risāla dar hisāb .. 483 (5)

Mechanics :

- Mi'yāru'l-uqūl* (modern), by Abū
 'Alī .. 638

Medicine :

- Bur'us-sā'at* (beg. IV/X), by Mu-
 ḥammad, Abū Bakr, ar-Rāzī
 (in Arabic) .. 612 (3)
Dhakhira-i-Khawarizm-shāhī (504/
 1111), by Ima'īl b. Husayn al-
 Jurjānī 585-587
Iktiyārāt-i-Rādī (770/1369), by
 'Alī b. Husayn al-Anṣārī, Hājji
 Zaynū'l-'Attār .. 588
Kifāyāt-i-Mufahhidiyya (middle
 IX/XV), by Munṣūr b. Muḥam-
 mad .. 589
Mu'dawwāt-sh-shifā (918/1513), by
 Bhūwa b. Khawāss Khān .. 590
(Risāla dar tibb) .. 590
Jāmi'at-fawā'id (917/1511), by
 Yūsuf Harāzī .. 610 (margin)
Riyādu'l-adwiyā (946/1540), by
 the same .. 591
Fawā'id-i-limān (ca. 1004/1595),
 by Dawād, 'Aynū'l-Mulk
 Shīrāzī .. 592
Mizānu'l-tibb-i-Qutb-shāhī (beg.
 XI/XVII), by Taḳīyyū'd-Dīn
 Muḥammad b. Šadrī'd-Dīn 'Alī 593
Alfāz-i-adwiyā (1038/1629), by
 Nūrī'd-Dīn Muḥammad b.
 'Abdī'l-lah Shīrāzī .. 594
'Aynū'l-hayāt (end XI/XVII), by
 Muḥammad Ḥāshim Tīhrānī .. 595
Tuhfat-i-mu'minīn (end XI/
 XVII), by Muḥammad Zamān
 Tanakabūnī Daylamī 595-598
(Qarābādīn) (ca. end XI/XVII) .. 599
Tibb-i-Aurangzībī (ca. end XI/
 XVII), by Darwīsh Muḥammad
 Annābādī .. 600

- Khulāṣatu'sh-shurūḥ* (ca. beg. XII/
 XVIII), by Ghulām Imām b.
 Banda 'Alī Khān 602, 603
Mu'ālīfāt-i-Nabawī (ca. beg. XII/
 XVIII), by Ghulām 'Alī .. 604
Qarābādīn-i-Qādirī (ca. 1130/
 1718), by Muḥammad Akbar
 Arzānī .. 605
Zuhū'l-muḥafirin (1141/1728), by
 Muḥammad Mahdī b. 'Alī Naqī
 Sharīf .. 606 (1)
Mujarrabāt dar mu'ālīja-i-badī
amrāq (ca. middle XII/XVIII)
 (three different treatises) 606 (2, 3)
Tibb-i-man'yūm (XII/XVIII ?), by
 Muḥammad Šādiq b. Kāzīm
 Ridawī .. 607
(Risāla dar aṣṭ-i-tibb) (XII/
 XVIII ?), by Muḥammad Šādiq
 b. Muḥammad Kāzīm Ridawī (?) 608
Bayān maqādir-i-sh-sharabāt min-
'l-adwiyāt (Arab.), by Muḥam-
 mad Šādiq (?) .. 608
(Qarābādīn-i-'Alawī Khān) (mid-
 dle XII/XVIII), by Muḥam-
 mad Ḥāshim 'Alawī Khān, or
 Mu'tamidū'l-Mulūk .. 609
Tuhfat-i-Masāhā (1160/1747), by
 Dominic Gregory Bantist .. 610
Khulāṣatu'l-'aysh-i-'Alamshāhī
 (1177/1764), by Muḥaffar .. 611
Tahqiqat-i-unzūn (ca. beg. XIII/
 XIX), by 'Abdū'l-lah b. Mu-
 ḥammad Ashraf Siddīqī 612 (1)
(Fuṣūṭi Buḡrāṭ fī'l-huḥūṭ), by
 Hippocrates (?) .. 612 (2)
Dastūrāt (modern) .. 613
Bustān-i-frūz (modern), by 'Abdū'l-
 Fattāh, or Khwāja 'Abdū'l-lah
 Narmakīn .. 614
(Risāla dar tibb) .. 615
 Scraps, medical 202, 411 (11),
 433, 591, 593, 596, 606, 610, 611,
 612, 619

Military art :

- (Risāla dar sipāh-dāri-i-jamā'at-i-*
Angriziyya) (ca. beg. XIII/XIX) 625

Music :

- Rāg-darpan* (1076/1666), by
 Faḳīrū'l-lah .. 639
Tuhfatul-Hind (ca. 1086/1676), by
 Mirās Khān Muḥammad b.
 Fakhrī'd-Dīn Muḥammad .. 640

N

Names, magical, cf. 'Abdū'l-Qādir

- Jilānī .. 673
Nusayrīs, note on .. 337

O

Occultism, or Occult sciences, see
 Alchemy, Astrology, Interpreta-

tion of dreams, Jafr, Raml, Sorcery, etc.	
Ornate prose, compositions in (cf. also Documents and Epistolary models):	
<i>Gulistan</i> (856/1258), by Sa'di	212, 213 (1), 730-732 (1), 744 (5)
<i>Sharh-i-Gulistan</i> (XI/XVII), by Nūru'l-lah Ahrāsi	215
<i>Shahistān-i-nukāt</i> (cont. on)	127
<i>Rasā'il-i-Zuhūrī</i> (beg. XI/XVII), by Nūru'd-Dīn Muhammad Turshīn (five compositions)	139
<i>Baytu sh-sharāf-i-ma'ānī</i> (beg. XI/XVII), by Nasir, or Muhammad Nasir al-Imāmī al-Hamadani	140
<i>(Ta'rikh-i-Jahā-i-Kāngra)</i> (ca. 1044/1635), by Jalāl Tabstabi	26
<i>Munshu'āt-i-Tughra</i> (middle XI/XVII), by Tughra-i-Mashhadī (13 separate compositions)	145
<i>Huwa-i-ishi</i> (beg. XII/XVIII), by Nīmat Khān 'Alī	149
<i>Shih jihat</i> (1121/1710), by Rāp Narāyan	151
<i>Chahār umūr</i> (beg. XII/XVIII), by 'Abdu'l-Qādir Bīdī	152
<i>Nafsiyya</i> (1137/1725), original ascribed to 'Urfī	675 (2)
<i>Muragga-i-tawwīr</i> (ca. 1144/1732), by Mukhlis	156
<i>'Ajā'ib wa ghara'ib</i> (1171/1758), by Siyālkūti Māl	715
<i>Gulshan-i-huwa</i> (1181/1768)	716
<i>(Tashīl dar tajāz)</i> (beg. XIII/XIX), by Mahmūd 'Alī	163
<i>Rihā-i-'azīm</i> (1250/1835), by Shā'iq 'Alī Khān	166 (1), 722 (1)
<i>Rihā-i-'azām</i> (1258/1842), by Ghulām 'Abdu'l-Qādir, Shams	166 (2), 723 (2)
<i>Haft tarwīr</i> , by Maḥaffī	168
Scraps, in ornate prose	140

P

Panjābī, Dictionaries of Punjabi, see Lexicography.	
Parody:	
<i>(Lughat-i-Mullā Dūpiyāza)</i> (beg. XI/XVII)	676
Pashtu poetry, see Poetry.	
Philosophy (see also Ethics, Politics):	
<i>Jām-i-gift-numā</i> (end IX/XV), by Husayn b. Mu'īn'd-Dīn Maybūdī, Mantiqī	494
<i>Kūb dar hikmat ba tariqa-i-hukamā-i-mashā'iyyīn</i> (ca. X/XVI)	496 (1)

<i>Kūb dar hikmat ba tariqa-i-ishrā'iqiyyīn</i> (ca. X/XVI)	496 (2)
<i>Tahqīqāt dar bayān-i-ahwāl-i-mawjūdāt</i> (ca. X/XVI), by Muhammad Shamsā Gilāni	493
<i>Khulā'at-l-hayāt</i> (end X/XVI), by Ahmad b. Nasir-l-lah al-Tatawī	497
<i>Abwāb-l-jinān</i> (end XI/XVII), by Muhammad Rafī Wāsiq Qazwini	500
<i>Haghu'l-yagīn</i> (ca. beg. XII/XVIII), by Ahmad ash-Sharīf b. Kamāl al-Husaynī ash-Shirāzī	499
<i>(Rasā'il-i-Hazin)</i> (middle XII/XVIII)	502
<i>Tarjuma-i-'Aynu'l-ilm</i> (1186/1773 ?), by Muhammad Rafī'u'd-Dīn	503
<i>Maqālāt-i-Hind</i> (1223/1809), by Salāmat 'Alī Tabīb, Hadhāqat Khān	505
<i>Ghāyatu'l-makān fī dirāyati-z-zamān</i>	510
<i>(Ar-risālat fī'l-hikmat)</i>	577 (10)
Scraps, philosophical	511, 564
Physiognomy:	
<i>Risāla dar qiyāfa</i>	655 (3)
Poetics, prosody, rhetoric, etc.:	
<i>Andu'l-tahiqin</i> (middle VIII/XIV), by Hasan b. Muhammad ash-Sharāf Rāmī	170
<i>Risāla-i-qawā'id</i> (IX/XV), by Jāmī	171, 172 (1)
<i>'Arūd-i-Sayfī</i> (896/1491), by Sayfī	172 (2), 179 (1, 3)
<i>Risāla dar qāfiya</i> (beg. X/XVI), by Burhānu'd-Dīn 'Alā'u'l-lah b. Mahmūd Husaynī	173, 174
<i>Risāla-i-qāfiya</i> (beg. X/XVI), by Hilālī	176
<i>Riyāzu's-sunā'i-i-Qutb-shāhī</i> (1048/1639), by Ullatī b. Husaynī Sāwajī	180 (4)
<i>Majma'u's-sunā'i</i> (1060/1650), by Nizāmu'd-Dīn Ahmad b. Muhammad Salīb al-Husaynī	170
<i>(Risāla dar inshā)</i> (1069/1659), by Fādī	143
<i>Khāfiyatu'l-mathal</i> (Sayfī's 'Arūd, versified, 1107/1696), by Muhammad b. Muhammad Sa'īd Anahī Dihlawī	180 (3)
<i>Dawā'iq-u'l-inshā'</i> (1146/1734), by Rānjhūrdās	155
<i>'Atiyya-i-kubrā</i> (middle XII/XVIII), by Sirāj'u'd-Dīn 'Alī Khān Arzū	177
<i>Ar-risālatu'l-wāfiya fī'ilmī'l-'arūd wa'l-qāfiya</i> (1161/1748), by Shamsu'd-Dīn 'Abbāsī, Faqīr	178
<i>Fānu-i-khiyāl</i> (1190/1776), by Arshadu'd-Dīn Khīyāl	16

- (*Risāla dar sharh-i-baḍ'ī ash'ār*)
(1193/1779), by Wāḥidī 180 (1)
Shajaratul-Amānī (1206/1792), by
Muhammad Husayn Qatīl 181
*Risāla-i-tālibī dar 'ilm-i-'arūf wa
quṣṣī* (beg. XIII/XIX), by
Abū Tālib Khān b. Muhammad
Beg Isfahānī Tabrizī 179 (2)
Risāla dar ḡāfiya, by Muhammad
Fā'iq 182
Miftāhu'l-quṣṣī, by Muhammad
Ridā Shīrāzī 169
(*Risāla dar 'arūf*) (a fragment)
179 (4)
Risāla dar fann-i-shīr guftan 179 (5)
Chakār gulār, by Nīshānī 183
- Poetry:**
*Tārīkh-i-dilgushā-i-Shamshir-
Khānī* (1063/1653), by Tawakkul
Beg b. Tālak Beg al-Husaynī
185, 186, 187
Diwān-i-Minūchihri (beg. V/XI) 188
Diwān-i-Abū'l-Faraj Rūnī (V/XI) 189
Diwān-i-Azragi (beg. VI/XII) 190
Diwān-i-Aḥmad-i-Jāmi (beg. VI/
XII) 191
Sharh-i-Hadiqatu'l-Jawāhid (XI/
XVII), by 'Abdu'l-Latif
'Abbasī 192
Qasā'id-i-Anusari (VI/XII), *Sharh-
i-*, by Abū'l-Hasan Husaynī
Farāhānī (end XI/XVII) 193, 194
Diwān-i-Khāqānī (VI/XII) 195
Sharh-i-Diwan-i-Khāqānī (beg.
X/XVI), by Muhammad b.
Dā'ud Shāhī Shāhī 199
Tuhfatu'l-irshād (VI/XII), by
Khāqānī 197, 198, 199
Makhamu'l-asrār (ca. 573/1178),
by Nizāmī 725
Sharh-i-Makhamu'l-asrār (ca.
beg. XII/XVIII), by Ibrāhīm
Thāṭī 203
Iskandar-nāma (VI/XII), by
Nizāmī 200, 201, 726
Qasā'id-i-'Alī Shīr (956/1549), by
Muḥyī'd-Dīn b. Nizām, a com-
mentary on Nizāmī's *Iskandar-
nāma* 202
*Muntakhab-i-sh-shurūḥ-i-Sikandar-
nāma* (ca. beg. XIII/XIX), by
Badr-'Alī 'Azimabādī and Mīr
Husayn 'Alī Jaunpūri 727
Kulliyāt-i-'Atār (VI/XII) 204
Montiq-i-fayr (end VI/XII), by
the same 205
Wafat-nāma (end VI/XII), by
the same (plagiarised by
Bahlūl) 206
Qasida-i-'Atār 402 (11)
Mathnawī-i-Mawlāwī (middle
VII/XIII), by Jalālud-Dīn
Muhammad Rūmī 207
- Sharh-i-Mathnawī-i-Mawlāwī* (or
*Jawāhiru'l-asrār wa zuḥuru'l-
anwār*) (IX/XV), by Husayn b.
Hasan Khwārizmī 208, 209
Miftāhu'l-ma'ānī (middle XI/
XVII), by 'Abdu'l-Fattāh al-
Husaynī al-'Askarī 728
Sharh-i-Mathnawī (end XI/
XVII), by Muhammad Nūru'l-
lah Abrazī 210
Sharh-i-Mathnawī (end XV/
XVII), by Shukru'l-lah 211
Būstān (655/1257), by Sa'dī 213 (2),
214, 729
(*Farhang-i-shīr-i-Gulistān*) 522 (1)
Pand-nāma (VII/XIII), by Sa'dī
216, 733 (2)
Mathnawī-i-Bū 'Alī Qalandar
(beg. VIII/XIV) 674 (7)
Gulshan-i-rūz (beg. VIII/XIV), by
Mahmūd Shabistari 461 (1)
Sharh-i-Gulshan-i-rūz (or *Ijaz
Mafāṭih-i-rūz*, beg. XI/XVII),
by Muhammad b. Mahmūd
Dihdār 217
Khamas-i-Khusraw Dihlawī (698-
701/1299-1302) (incomplete) 218
Sharh-i-Qirānī's-sa'dayn (1014/
1006), by Nūr-Muhammad 220
— (another commentary) (ca.
1135/1723), by Khayru'l-lah
Muhandis Dihlawī 221, 222
Haft-bihisht (701/1302), by Khus-
raw, a prose version, called
Qirān-i-Kahrām (beg. XIII/
XIX), by Ghulam Shāh 219
Zādu'l-muṣṣir (ca. 729/1329),
by Rukn'd-Dīn Husaynī 223
Dah-nāma (720/1320), by Ruk-
n'd-Dīn Aḥmad Isfahānī 224 (2)
Jām-i-Jam (732/1332), by the
same 224 (1), 225
Diwān-i-Badr-i-Chāchī (beg.
VIII/XIV) 226
Farhang-i-Diwan-i-Badr-i-Chāchī
(end XI/XVII), by Muhammad
Sa'dī 744 (4)
Kulliyāt-i-'Ubayd-i-Zāḳānī (mid-
dle VIII/XIV) 227
(*Ash'ār-i-Salmān Sāwajī*) (middle
VIII/XIV) 228
Diwān-i-Hāfiẓ (VIII/XIV) 229, 230
Sharh-i-Diwan-i-Hāfiẓ or *Marja'
-l-hadrayn*, ca. 1011/1632, by Say-
fu'd-Dīn Abū'l-Hasan b. 'Ab-
dūr-Rahmān Lāhūrī, Khatmī 231
Sharh-i-Diwan-i-Hāfiẓ (1100/
1689), by Muhammad Sa'dī 744 (3)
(*Mukhammasāt-i-ghazaliyā-i-Hāfiẓ*) 232
Diwān-i-Maghribī (end VIII/
XIV) 233
Diwān-i-Ni'matu'l-lah Wālī (beg.
IX/XV) 234

<i>Diwān-i-Riyāḍi</i> (IX/XV) ..	235
<i>Diwān-i-Jāmi</i> (1, 884/1480) ..	236
<i>Tuhfat-i-ahṣāʾ</i> (886/1481), by	
Jāmi ..	237, 735
<i>Yūsuf-Zulaykhā</i> (888/1483), by	
the same ..	736
<i>Sharḥ-i-Yūsuf-u-Zulaykhā</i> (end	
XI/XVII), by Muhammad Saʿd	
744 (1)	
— (another) (1157/1745), by	
Muhammad Sajid b. Fayḍ Mu-	
hammad Qādiri Jhanjānawī ..	238
<i>Sharḥ-i-rudʿiyyāt</i> (end IX/XV),	
by Jāmi ..	239, 465 (3)
<i>Diwān-i-Muʿin</i> (end IX/XV) ..	240
<i>Qasida-i-maṣnūʾ</i> (beg. X/XVI),	
by Rafiq ..	241
<i>Diwān-i-Fighānī</i> (beg. X/XVI) ..	242
<i>Diwān-i-ʿArāfi</i> (beg. X/XVI) 243, 737	
<i>Tinūr-nūma</i> (beg. X/XVI), by	
Ḥāfiḥ ..	244
<i>Laylā wa Majnūn</i> (beg. X/XVI),	
by the same ..	245
— (prose version of), <i>Mirʾaj-i-</i>	
<i>ʿushshāq</i> (middle XIII/XIX), by	
Wazīr ʿAlī ʿIbratī Azimābādī ..	246
<i>Diwān-i-ʿAlī</i> (beg. X/XVI) ..	247
<i>Nāz-u-Niyāz</i> (930/1524) ..	248
<i>Futūḥ-i-ḥaramayn</i> (911/1506), by	
Muhyī Lārī ..	249
<i>Diwān-i-Qāsim-i-anṣār</i> (beg. IX/	
XV) ..	734
<i>Diwān-i-Hūtālī</i> (beg. X/XVI) ..	250
<i>Sīr-i-ḥalāl</i> (beg. X/XVI), by	
Ahlī Shīrāzī ..	252
<i>Ganj-i-maʿānī</i> (941/1535), by Muṭṭi	
<i>Khāma-i-Qāsim</i> (middle X/XVI) 253	
<i>Diwān-i-Thawāʾī</i> (end X/XVI),	
<i>Sharḥ-i-Diwān-i-Thawāʾī</i> (beg.	
XII/XIX), by ʿIwāḍ Rāy	
Masarrāt ..	255
<i>Sharḥ-i-Diwān-i-ʿUrfī</i> (end X/	
XVI) ..	256
<i>Nāl-u-Damīn</i> (1003/1505), by	
Fayḍ ..	257, 258
— (a prose version), <i>Iḥṣāʾ-i-</i>	
<i>mahabbat</i> (1247/1832), by ʿIbratī	
ʿAzimābādī ..	259
<i>Qasida-i-Fayḍī</i> ..	460 (6)
<i>Diwān-i-Waṣī</i> (end X/XVI) ..	260
<i>Tuhfa-i-Qāsimī</i> (ca. 1012/1604),	
by Ḥusaynī ..	261
<i>Diwān-i-Nāṣirī</i> (beg. XI/XVII)	
262, 263, 738	
<i>Kulliyāt-i-Malik Qumī</i> (beg. XI/	
XVII) ..	264
<i>Nān-u-kalāʾ</i> (beg. XI/XVII), by	
Bahāʾuʾd-Dīn ʿAmīlī ..	674 (2)
<i>Rāmāyana</i> (beg. XI/XVII), by	
Saʿduʾl-lah Kayrānawī Panipatī ..	265
<i>Diwān-i-Zuhūrī</i> (beg. XI/XVII) 739	
<i>Diwān-i-Asir</i> (beg. XI/XVII) ..	266

<i>Diwān-i-Kirānī Shāmī</i> (beg.	
XI/XVII) ..	267
<i>Mukhbūrat-wāṣilīn</i> (ca. 1066/	
1656), by Muḥammad Fāḍil	
Akbarābādī ..	268
<i>Diwān-i-Inṣān</i> (middle XI/	
XVII) ..	269
<i>Diwān-i-Waḥī Rām</i> (XI/XVII)	
270 (1-3)	
<i>Mathnawī-i-Waḥī Rām</i> (ca. 1055/	
1645) ..	270 (4)
<i>Sāqī-nūma-i-Wāḥī</i> (XI/XVII) ..	271
<i>Razmīyya</i> (middle XI/XVII), by	
Wālā ..	272
<i>Diwān-i-Brahman</i> (middle XI/	
XVII) ..	740
<i>Diwān-i-Muḥid</i> (end XI/XVII) ..	273
<i>Diwān-i-Sāḡib</i> (XI/XVII) 274,	
741, 742	
<i>Dastūr-i-Himmat</i> (1096/1685), by	
Muḥammad Murād (?) ..	275
<i>Diwān-i-Fīrat</i> (end XI/XVII) ..	276
<i>Mīr-u-mīh</i> (1063/1655), by ʿAḥl	
Khān Rāzī ..	277
<i>Diwān-i-(Nāṣir) ʿAlī</i> (end XI/	
XVII) ..	278, 279
<i>Diwān-i-Athar</i> (beg. XII/XVIII) 280	
<i>Diwān-i-Mukhlī</i> (beg. XII/XVIII)	
281, 282	
<i>Diwān-i-ʿAlī</i> (beg. XII/XVIII) 283	
<i>Diwān-i-Najāt</i> (beg. XII/XVIII) 284	
<i>Gul-i-kashīf</i> (1112/1701), by Najāt	
285	
<i>Diwān-i-Bidil</i> (beg. XII/XVIII) 286	
<i>Kulliyāt-i-Taʿthir</i> (beg. XII/	
XVIII) ..	287
<i>Diwān-i-Qāsim Diwāna</i> (beg. XII/	
XVIII) ..	288
<i>Diwān-i-Kirānī Kashmīrī</i> (beg.	
XII/XVIII) ..	289
<i>Sikandar-nūma-i-jabālī</i> (1141/	
1729), by Sukhan (?) ..	290
<i>Hir-u-Ranghan</i> (ca. 1143/1731), by	
ʿAtarīn ..	291
<i>Kulliyāt-i-Rāmī</i> (beg. XII/	
XVIII) ..	292
<i>Qasīd-i-haqīqat-i-rāy</i> (middle XII/	
XVIII), by Raghibat Sayālīkūfī ..	293
<i>Diwān-i-Niʿmat</i> (XII/XVIII) ..	294
<i>Diwān-i-ʿArāfī</i> (middle XII/XVIII)	
295, 296	
<i>Wāḥī-u-Sulṭān</i> (1160/1747), by	
Faqīr ..	297
<i>Diwān-i-Hazin</i> (middle XII/	
XVIII) ..	298
<i>Safir-i-ʿAlī</i> (1173/1760), by Ḥafīz	
299	
<i>Diwān-i-gharīb</i> (end XII/XVIII) 300	
<i>Diwān-i-ʿAlī Akbar</i> (end XII/	
XVIII) ..	301
<i>Kār-nūma</i> (end XII/XVIII), by	
Ashūb ..	302
<i>Faṭṭ-nūma</i> (1199/1785), by Mu-	
hammad ʿAzīmūʾd-Dīn Tatawī ..	303

- Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm .. 435
Ma'rifaṭu'd-dunyā (X/XVI), by 'Alī b. Ḥusayn 'a-Dīn Muttāqī 399 (2)
Sharḥ-i-Aṣṣūd-i-fathīyya (X/XVI), by Muḥammad Ja'far Ja'fari .. 436
Gaṣṭār-i-Shāh 'Alā 'Iwdu'l-lah (beg. XI/XVII) .. 462 (18)
Nūn-u-ḥabūṣ (beg. XI/XVII), by Bahā'u'd-Dīn Muḥammad 'Amīl, Bahā'ī (fragment) 462 (10)
Risāla-i-ma'rūṭih (XI/XVII), by Fath-Muhammad-i-'Aynū'l-'urafā' 463 (1)
Makhsanu-i-dar'at (1037/1628), by Isma'īl b. Maḥmūd Shattārī 437
Asnād-i-ashghāl-i-Shattārīyya (1045/1636), by Mullā Ja'far .. 438
Sharḥ-i-Tuḥfatu'l-musallā (XI/XVII), by 'Abdu'l-Ghaffūr 463 (3)
Sharḥ-i-Fuṣṣu'l-ḥikam (1041/1632), by Muḥibbu'l-lah Ilahābādī .. 440
(Sharḥ-i-Tawṣīya) (beg. XI/XVII), by Muḥibbu'l-lah Muḥāriz Ilahābādī .. 441
Sharḥ-i-Tawṣīyya (another) 465 (1)
Manāẓir-i-akhṣarū'l-khawāṣṣ (1050/1640), by Muḥibbu'l-lah Muḥāriz 439
Darb-i-niglām (beg. XI/XVII), by 'Abdu'l-Haqq Dihlawī 443 (2)
Mathnawī-i-Walī 'Ism (1055/1645) .. 462 (27)
Risāla-i-ḥaqq-numā (1056/1645), by Dārā Shikūh .. 462 (19)
(Rasā'il-i-Dārā Shikūh) (middle XI/XVII) .. 444
Amuṣṣu't-tadqiq (XI/XVII), by 'Alī b. Tayfūr al-Bistāmī .. 442
Radd-i-munkirīn (XI/XVII), by Mullā 'Alī Muḥammad-i-Khutan 443 (1)
Kanzu'l-hidāyat (1080/1670), by Muḥammad Baqir b. Sharafu'd-Dīn Lāhūrī Ḥusaynī .. 445
Khulāṣatu'l-murād (end. XI/XVII), by Shihābū'd-Dīn b. Fath-Muḥammad .. 446
Risālatu'l-Ma'rūṭi (ca. XI/XVII), by Manṣūr Mullānī .. 447
Thamāṣuṭu'l-hayāt (end. XI/XVII), by 'Aqīl Khān Rāzī .. 448
Tanzīdāt-i-sitta (XII/XVIII), by 'Abdu'l-'Alī b. Nizāmī'd-Dīn Muḥammad Anṣārī .. 449
Risāla-i-rumūcāt (beg. XII/XVIII), by 'Abdu'l-Jalīl 462 (26)
Tahqiq-i-ma'ād-i-rauḥānī (end. XII/XVIII), by Ḥazīn 762 (1)
Burḥānu'dh-dhākīrīn 'alā'l-ma'ānī (end. XII/XVIII), by 'Alī Akbar Mawdūdī Chishtī .. 450

- (*Risāla dar taṣawwuf*) (XII/XVIII), by 'Alī Akbar Mawdūdī Chishtī (two different treatises) 451, 452
Nāla-i-dard (1190/1776), by Muḥammad Mir Dihlawī, Mir Dard .. 453
Āh-i-sard (ca. 1190/1776), by the same .. 454
Wāridāt (end. XII/XVIII), by the same .. 455
Nafas-i-Rahmānī, by Mūsā b. Dā'ūd Qādirī .. 470 (1)
Maktūb dar tahqiq-i-rūḥ, by 'Abdu'l-Rahmān .. 470 (3)
Maktūb dar tahqiq-i-shughl-i-maḥmūdīn, by the same .. 470 (4)
Aslu'l-ma'arīf (1211/1707), by Turāb-'Alī (?) .. 456
Isālātū'l-qinū 'an wujūhī's-samā' (1244/1820), by Muḥammad Nūru'd-Dīn b. Muḥammad 'Abdu'l-ghaffūr Jāhrānwāl .. 457
(Risāla dar dhikr) (XIII/XIX) .. 458
(Rasā'il-i-Muḥammad 'Aḥmad Balgrāmī) (XIII/XIX) .. 459
Maktūb-i-Walīyyu'l-lah Dihlawī (end. XIII/XIX) .. 469 (1)
Sufism (treatises of uncertain date, in alphabetical order):
Abjad-i-ṣiḥq, by Muḥammad al-Harawī ad-Dihlawī 462 (2)
Adhḥār-i-Qalandariyya, *Risāla dar* .. 471 (2)
Al-umma' li's-sulṭān ... 'Abdu'l-Qādir al-Jilānī .. 411 (5)
Barzakhīyyā (by Ibn al-'Arakī ?) .. 469 (4)
(Dhikr-i-wajūd-i-muṭlaq, Risāla dar) .. 462 (12)
Durrū'l-majālis, by Sayfu'z-Zafar Nanbihārī .. 474
Ad-da'watū'th-thāminā 462 (22)
Faqr, Risāla-i- (different manuals for the beginners in asceticism) 464 (2), 468 (1, 3), 479-482
Fuṣṭūḥu'l-ashūr wa kanūzātu'l-ashūr .. 467 (4)
Hall-i-mashkūl .. 462 (13)
Hallū'sh-shukūk-i-wāridat 'alā saḥdatū'l-wajūd .. 463 (2)
Ḥaqqīqatū'l-ḥaqīq .. 462 (20)
Hudā'l-lah .. 462 (23)
Ḥujjatu'dh-dhākīrīn .. 464 (3)
Ishādū's-sālikīn, by Khayrū'd-Dīn .. 476
Iṣṭāḥḥat-i-Sūfiyya .. 472
Liblāt samā'īl-ghanā', by Jamāl Muḥaddith .. 475
Jām-i-jahān-namā .. 469 (3)
(Jawābāt-i-ma'ālīh) .. 466 (3)

<i>Makhamu's-salikin</i> , by Burhān Chishtī ..	473
<i>Makṭūb-i-Sayyid Ahmad</i> ..	399 (3)
<i>Makṭūb</i> ... <i>ba jānib-i-Shaykh 'Isa'd-Dīn</i> ..	466 (2)
<i>Marātib-i-fanā wa wusūl</i> , Risāla dar bayān-i, by Abū'l-'Alā Ahrārī Chishtī (?) ..	462 (6)
<i>Marātib-i-wajūd</i> , by Muḥammad b. Nūrī'd-Dīn al-Khalīfa ..	469 (5)
<i>Maṭṭa'at-fajar</i> ..	462 (21)
<i>Mi'āṭ-i-muḥaqqiqān</i> ..	462 (7), 672 (6)
<i>Nūr minā'l-lah</i> ..	462 (24)
<i>Risāla-i-Shāh Rāqī bi'l-lah</i> ..	462 (5)
<i>Ru'ya-i-Khudāwand-i-Karīm</i> ..	478
<i>As-sihfatu'l-unsayya</i> ..	462 (8)
<i>(Shajara-i-Qāṭiriyya)</i> ..	411 (3)
<i>Taqrīr</i> , by 'Abdu'l-'Azīz Dihlawī ..	469 (2)
<i>(Tarāwuf)</i> , <i>Risāla dar</i> (three different treatises) ..	404 (1), 465 (3), 477
Scraps, Sufīe ..	87, 417, 462 (28), 465 (3, 4), 471, 502 (6), 540, 705
Sultans of Dehli , history of, see History of Dehli.	

Swords :

<i>Ta'idu'l-bazārat</i> (1118/1707), by Latfū'l-lah Nuṣratu'l-lah Khān Nithār ..	632 (1), 633
<i>Tamhīdu'l-bazārat</i> (XII/XVIII), ..	632 (2), 634 (2)
<i>Barāhīnu's-sawārim</i> (ca. middle XII/XVIII), by Ahmad b. Muḥammad 'Ālamgir-shāhī Yazdī ..	634 (1)

T

Tafsirs :

<i>Tafsīr-i-Qur'ān</i> (519/1125), by Abū Naṣr b. Ahmad b. al-Ḥusayn Darwājaki ..	332
<i>Tafsīr-i-Zāhidī</i> (early) ..	333
<i>Tafsīr-i-Ya'qūb Charkhī</i> (beg. IX/XV), by Ya'qūb b. 'Uthmān al-Charkhī ..	334
<i>Tafsīr-i-sūra-i-Yūsuf</i> (end IX/XV), by Mu'īnu'd-Dīn Muḥammad Farāhī ..	335
<i>Tafsīr-i-sūrat-i-Wāq'ia</i> (1083/1673), by Muḥammad Sultān b. Sayyid Khwājagī Ḥusaynī ..	336
<i>Ni'mat-i-uzmā</i> (1115/1704), by Ni'mat Khān 'Alī ..	337
<i>Al-lam'at mir'āṭu'l-lah fī sharḥ āyat Shihāda'l-lah</i> (1136/1724), by Ḥazīn ..	752 (4)
<i>Sharḥ-i-barq-i-āyāt</i> (end XII/XVIII), by Ḥazīn ..	752 (5)
<i>Shajarat-i-Tūr fī sharḥ āyatū'n-Nūr</i> (1140/1728, in Arabic), by Ḥazīn ..	752 (3)

<i>(Tafsīr-i-barq-i-āyāt)</i> , by Muḥammad Amīr ..	672 (5)
---	---------

Tajwid :

<i>Lughatu'l-Qur'ān</i> (VIII/XIV), by Sharīf Jurjānī (?) ..	338
<i>Qawā'idu'l-Qur'ān</i> (X/XVI), by Yār Muḥammad b. Khudādād Samarqandī ..	339 (1)
<i>Fatḥ dar Fātiḥa</i> (?), by Jalālud-Dīn Muḥammad b. 'Abdī'l-Jalīl aṣ-Ṣāqī (?) ..	339 (2)
<i>Tuḥfa-i-Shāhī</i> (X/XVI), by 'Imādud-Dīn 'Alī Sharīf Astrābādī ..	340
<i>Maqrūdu'l-qārī</i> (beg. XI/XVII), by Nūr'd-Dīn Muḥammad Qārī ..	341
<i>Khulāṣatu'l-qur'ān</i> (middle XI/XVII), by Qāsim Jaunpūrī ..	342
<i>Risāla dar bayān-i-tajwīd</i> ..	342
<i>Hilyatu'l-qārī</i> (1095/1684), by Ahmad b. Rokn'd-Dīn al-Ḥusaynī al-Kūhghilā'ī ..	343
<i>Zinatu'l-qārī</i> ..	345 (1)
<i>Muntakhabu'l-tajwīd</i> ..	345 (2)
<i>Khulāṣa-i-Mustakhliṣu'l-ma'āni</i> (<i>Majma'a dar Tajwīd</i>) ..	346

Tales :

<i>Tūp-nūma</i> (ca. 730/1330), by Diyā'u'd-Dīn Nakhshabī ..	105
<i>'Iyār-i-dānish</i> (beg. XI/XVII), by Abū'l-Faḍl b. Muḥarak 'Allāmī ..	106
<i>Bihār-i-dānish</i> (1061/1651), by 'Inayatu'l-lah Kanbū ..	107, 108
<i>Qissa-i-Kāmruṣ</i> (end XI/XVII), by Ḥimmat Khān ..	109, 110
<i>Qissa-i-Hātīm Taḡy</i> ..	114, 710
<i>Afsāna-i-Sayfu'l-mulūk wa Bul'-'u'l-jamāl</i> ..	115
<i>Afsāna-i-Mīr-u-Māh</i> ..	116
<i>Qissa-i-Hir-u-Rānjū</i> (1157/1744), by Mansūrām Mansbī (?) ..	118
<i>Qissa-i-Malika Shāhī</i> ..	120
<i>Afsāna-i-tawallud shudn-i-rājā</i> <i>Bir Bīkramājī</i> ..	121
<i>Afsāna-i-Mānīni</i> <i>Manūhar wa Batnawālī</i> ..	122
<i>Nigāristān-i-Amin</i> (1232/1817), by Amin ..	123

Technology :

<i>Jawāhiru's-sanā'i</i> ..	631
-----------------------------	-----

Theology ('aḳā'id), Shī'ite :

<i>Tarjuma-i-risāla-i-'Itiqādiyya</i> (X/XVI ?) by Abū'l-Faḥr Ḥusaynī ..	386
<i>Tarjuma-i-Makārimu'l-akhlāq</i> (1061/1651), by 'Alī b. Fayḍ al-Bistāmī ..	751
<i>Sharḥ-i-Kāfi</i> (1068/1658), by Khallī b. Ghāzī al-Qazwīnī ..	750
<i>Hilyatu'l-muttaqīn</i> (1079/1669), by Majlisī ..	389
<i>Ḥaqqu'l-yuqīn</i> (1109/1698), by the same ..	390

- Mishkātū'l-anuār* (end XI/XVII),
by the same .. 391 (3)
Tarjuma-i-baḥrī aḥādīth (end XI/
XVII), by the same .. 391 (4)
Hayātū'l-qulūb (end XI/XVII), by
the same .. 387
ʿAynū'l-hayāt (end XI/XVII), by
the same .. 388
Sabīḥ-n-naḥās (1226/1811), by
Ahmad b. Muḥammad ʿAlī
Bakḥānī .. 392
Madḥammātū'l-ijtihād (1233/1818)
(*Risāla dar usūl*) .. 393
Tukfātū'l-abrār (middle XIII/
XIX), by Muḥammad Bāqir b.
Muḥammad Taqī al-Mūsawī .. 395
- Theology** ('*aqā'id*), Sunnite:
Jam'ul-jawāmi' (Ar.), by Sayyid
(d. 911/1505) (fragment) .. 2
Mughni-nāma (932/1520), by ʿAlī
b. Faḡh Maḥmūd .. 363
Fusūḥ-i-arbaʿa (end X/XVI), by
Abū'l-ʿisām Muḥammad Ma-
sūm b. Bābā Samarqandī .. 364
Muntakhabū'l-ʿaqā'id (1916/1908),
by Muḥammad Jamāl b. Alī
Turāb Badakhshī .. 365
Nāḥiʾul-muḥlisīn (beg. XI/
XVII), by ʿAbdu'l-salām
Lāḥūrī .. 366
Takmilū'l-Imān (beg. XI/XVII),
by ʿAbdu'l-Haqq Dihlawī .. 367
Aḥḥadū'l-islām (1064/1654), by Mir
ʿAbid .. 368
Usūlū'l-Imān (beg. XIII/XIX), by
Muḥammad Salīm Dihlawī .. 369
Sirājū'l-qulūb .. 763
Ḥazār masʾala-i-Naḥḥar .. 732 (2)
Ḥadiqatū'l-masʾal, by Ghulām
Imām .. 672 (3)
Manāḥiḥū'l-qulūb, by Shihābū'd-
Dīn .. 370
Maʾrifatū'l-muḥibbān .. 672 (4)
(*Risāla dar namāz*) .. 460 (4)
Ar-raḥmātū'l-maʾmūlāt .. 411 (10)
Tadhībū's-salāt wa'l-istikhāra .. 411 (9)
Seraps, of religious contents 79,
111, 331, 337, 343, 345, 347, 352,
358, 363, 365, 368, 371, 401, 409,
467, 480, 503, 672, 673, 674, 708, 751
- Theosophy**, see Sufism, Philo-
sophy, Sorcery.
- Topography**:
Akhbār-i-husna dar akhbār-i-
Madīna (X/XVI), by Saṭṭhūdī .. 90
Yādgar-i-Mughuliyya (end XIII/
XIX) .. 100
- Tradition**, Shi'ite:
Tarjuma-i-chikīl-kadhīth (beg. IX/
XV), by Shihābū'd-Dīn b.
Shamsū'd-Dīn ad-Dawlatābādī .. 371
Tanzīhū'l-shāfiʿīn wa tadhki-
ratū'l-ārifīn (middle X/XVI),
by Faṭṭū'l-lah b. Shukrī'l-lah
Kāshānī .. 372
Dah majlis (ca. X/XVI) .. 373
Gauhar-i-murād (middle XI/
XVII), by ʿAbdu'r-Razzāq b.
ʿAlī b. Husayn Lahijī Qumī .. 374
Manāqib-i-Murtadawī (middle
XI/XVII), by Muḥammad
Ṣalīb al-Husaynī at-Tirmidhī
375, 749
Manhajū'l-yuḥsin (1081/1671), by
ʿAlā'u'd-Dīn Muḥammad b.
Abī Turāb Gulistān .. 376
Majālisū'l-ahzān (beg. XII/
XVIII), by ʿAlī Aḡhar Khān .. 377
Mukhtār-nāma .. 378
Durr bahrī'l-manāqib, by ʿAlī b.
Ibrāhīm, surn. Darwish Burhān .. 379
Lubb-i-ʿAynū'l-bukā (beg. XIII/
XIX), by Muḥammad Naqī, or
ʿAlī Naqī, b. Ahmad Burājī .. 380
- Tradition**, Sunnite:
Lubābū'l-akhbār, by Muḥammad
b. Maḥmūd Mustawfī .. 348
Qandigga (VI/XII), by Muḥam-
mad b. ʿAbdū'l-Jalīl Samar-
qandī .. 349
Al-Kashf al-muḥawwat kadhihī'l-
isnād al-ah (Ar., 898/1492), by
Sayyid .. 354 (2)
Sharḥ-i-qasida-i-Burda (921/1515),
by Faḍlū'l-lah b. Rāshidīn
Lāḥūrī .. 350
Aḥḥad-i-Aḥmadi (X/XVI), by
Ahmad b. Tājū'd-Dīn Hasan
Anṭabādī .. 351
Maḥḥadū'l-anuār (X/XVI), by
ʿAlī b. Nūr Kāshānī .. 747
ʿAḥḥadū'l-qasr, by ʿAbdu'l-Wahid
b. Muḥammad al-Muḥḥī .. 748
Madārijū's-mubawwat, takmilā-i-
(beg. XI/XVII), by ʿAbdu'l-
Haqq Dihlawī .. 352
Tarjuma-i-Hujjatū'l-wāfiya (end
XII/XV11), by Ghulām Imām .. 353
Asl usūlū'l-kadhīth (Ar.), by Nūrū'l-
islām b. Salāmī'l-lah Dihlawī .. 503
(*Tarjuma-i-Arbaʿin-i-manāqib*), by
Ghulām Muḥyī'd-Dīn, Shāʿiq .. 355
Risāla dar bayān-i-fadāʾil-i-
Makka .. 354 (1)
- Translations from Arabic** .. 75,
88, 90, 331, 354 (1), 355, 371, 372,
380, 397 (7), 404 (1, 2), 409, 410,
412, 419 (2), 422, 440, 441, 462 (2),
498, 503, 646 (1), 650, 663, 750, 751
- Translations from Hindi**:
Bhakt-Urbast (1162/1749), by Lal-
it-dās .. 693, 694
- Translations of the Qurʾān**:
Faṭṭū'r-Rahmān bi tarjumatī'l-
Qurʾān (1115/1763), by Ahmad
b. ʿAbdū'r-Rahīm ad-Dihlawī .. 331

Translations from Sanskrit :

<i>Tarjuma-i-Mahābhārata</i>	677
<i>Sir-i-akbar</i> (1067/1657) by Dārā-Shikūh	678, 679
<i>Tarjuma-i-Jūg-bashishī</i> (1066/1656), by Dārā Shikūh	680
<i>Majma'u'l-bahrayn</i> (1065/1655), by the same	681
<i>Tarjuma-i-Rāmāyana</i> (ca. 1097/1686), by Gopal, son of Sri Govind	682-684
<i>Mufarriḡu'l-qulūb</i> , by Taj Muḡammad Maliki	685
<i>Tarjuma-i-Kok-shustar</i> (different versions of)	673, 686
<i>Tarjuma-i-khulāṣa-i-D'harmashāstar</i>	687
<i>Tarjuma-i-Bhāgawat-purān</i> (two different versions)	688, 689

<i>Tarjuma-Wi-ishna-purān</i>	690, 691
<i>Tarjuma-i-Karm-bibāk</i>	692

U

Urdu, works in, *see* Hindustani.

V

Vocabularies, *see* Lexicography.

W

Weights :

<i>Risālatu'l-awzān</i> (end XI/XVII), by Majlisī	391 (2)
<i>Tahqīqu'l-awzān</i> (ca. beg. XIII/XIX), by 'Abdu'l-lah	b.
Muḡammad Ashraf Shiddiqī	612 (1)

INDEX IV.

Names of Copyists.

A

'Abdu'l-Ghaffār Hamadānī (1289/1872)	442
'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Abharī (1092/1681)	382
'Abdu'l-lah Khwīshagī (end XII/XVIII)	231
'Abdu'l-Latīf Qādirī (949/1542)	410
Abdu'l-Malik al-Hayy ar-Rūhī (1050/1640)	461
'Abdu'l-Quddūs (1040/1631)	132
'Abdu'r-Rahmān (1135/1723)	232
'Abdu'r-Rahmān b. Farīd (1098/1687)	711
Aḥmad Ḥasan b. Muḥammad	
— Alām (1200/1795)	78
— al-Ḥāshimī (964/1557)	351
— Ḥusayn (1236/1821)	112
— (1243/1828)	149, 161
— (1244/1828)	161
— b. Ibrāhīm b. Aḥmad Shādhānān an-Nā'īnī (737/1337)	405
'Alī Ḥasan al-'Alawī (1233/1818)	401
— Rīḍā b. S. Najaf 'Alī al-Mūsawī (1206/1791)	569
'Arīf b. Shāh Rīḍā b. S. Muḥammad al-Ḥusaynī (1094/1683)	509

B

Bahā'u'd-Dīn (1843)	724
Bakbshu'l-lah al-Ḥasanī (1173/1760)	485
Bakbshish 'Alī (1219/1805)	743
Bakhtāwar Sing'h (beg. XIII/XIX)	307
Bayyinat'h of Radaulī (1250/1834)	49
Baynī Prashād (1827)	277
Bhūllānāt'h Khatrī Kātib (1155/1742)	434
Bihārīlā'ī (1269/1852)	477

D

Darwish Muḥammad (983/1576 ?)	472
— al-'Abd an-Sultān 'Alī b. Sultān Aḥmad b. Sultān Gulshanī (983/1576)	412
Dattarām (1241/1826)	168
Dā'ūd Khān Sipāhī Barāzī (1299/1844)	183
Dhū'l-Ḥijrah 'Alī al-Mūsawī (1242/1826)	551
Dīwānahāy Dankal (?) (ca. 1760)	109
Diyānatu'l-lah b. Muḥammad Ma'sūm (beg. XIII/XIX)	712

Dominic Gregory Bautist (<i>autogr.</i> , 1161/1748)	610
Dūst Muḥammad b. La'l Muḥammad b. Aḥmad Balgrānī (1163/1750)	208

F

Fadlu'l-lah b. Nūr Ḥusayn Annābādī (1881)	320
Fath Muḥammad b. Ḥāfiẓ Ya'qūb (ca. 1018/1609)	218
Fayḍu'l-lah of Chachra (1176/1763)	744
— Wadā'pūrī (1193/1779)	373

G

Gandānālā'ī (1279/1862)	46
Gharībdas, s. of Dībīdās (XII/XVIII)	110
Ghulām 'Alī (1153/1740)	292
— al-Qurayshī al-Ḥaydarī (1175/1762)	95
— Farīd b. Barkhūrdār Chishtī (1113/1701)	399
— Mahdī b. Ḥaydar 'Alī Maashādī (1168/1755)	107
— Muḥyī'd-Dīn b. 'Abdī'l-Qādir (end XII/XVIII)	368
— Sarwar Ṣiddīqī (beg. XIII/XIX ?)	257
Gūrū Hārīāl (beg. XIII/XIX)	24, 47, (609 ?)

H

Hāmid b. 'Abdī'l-Majīd (1186/1773)	747
Harīhar-Nāt'h Mīnātī (1283/1866)	259
Ḥasan 'Alī (1238/1823)	601
— (the same ?) (XIII/XIX)	282
— al-Kātib (993/1585)	64
Ḥusayn-'Alī Ḥusaynī (1188/1774)	716
— Khān, Nawwāb (1234/1819)	656
— Annābādī (1881)	318
— b. Muḥammad Rāfi'd-Dīn (1233/1818)	525

I

Imām'u'd-Dīn 'Arīf Shāh Qurayshī Qādirī (beg. XIII/XIX)	475
'Ināyat 'Alī Khān (1176/1761)	113
— 'I-lah (1261/1845)	202

'Ismatū'l-lah b. Ḥaḥz Latīf'l-lah
(1178/1764) .. 331

J

Jamal Muhammad b. Muhammad
Nisānpūrī (1099/1688) .. 254
Jān Muhammad (XII/XVIII) .. 600

K

Kamālū'd-Dīn Muḥtāj b. 'Abdī'l-
Wahid Qurayshī Akbarābādī
(XII/XVIII) .. 203
Kamālū'l (?) (1891) .. 675 (1, 2)
Karamū'l-lah b. Ahmad b. Ilah-
bakhsh Siddiqī (1107/1695) .. 520
Karīmū'd-Dīn Muhammad Jā-
pūrī, *suru.* Fakhr (1258/1842) .. 37
Kāshī Rām (1874) .. 691
Khalīfa Muhammad Shāfi' (1218/
1804) .. 82
— Nasrū'l-lah (1158/1745) .. 209
Khayr Shāh (1253/1837) .. 735
— b. 'Abdī'n-Nabī Shāh
(1254/1838), apparently the same
as the preceding .. 725
Khayrū'd-Dīn al-Qaraḡī (930/1524) 212
Khudāyār (1104/1693) .. 265
Kishchand (1235/1820) .. 119
Kūdar Mal (1195/1782) .. 160

L

Lāl Shīwī (1191/1777) .. 162
Lāla Bharwan Sing'h (1233/1818) .. 123
Lā'ījī (1832) .. 155
Latīf 'Alī Shīrāzī (1284/1867) .. 199

M

Māhanmal (1147/1735) .. 185
Mahmūd, Shaykh (*ca.* beg. XIII/
XIX) .. 366
— Sibghatū'l-lah (1263/1847) .. 476
Mahrarī b. Shāh Muhammad
Bukhārī (*ca.* 1026/1617) .. 207
Malik Sayfū'd-Dīn (1263/1847) .. 655
Minnatū'l-lah Payyavī (1285/1868) 509
Muhammad 'Abdū'l-Haqq
Mūrādābādī (1309/1892) .. 646
— Akram b. Muhammad Sharīf
b. Muhammad (1121/1709) .. 333
— 'Alī (1200/1785) .. 295
— Sayyid (*ca.* beg. XIII/
XIX) .. 372
— i-Bāqir (1223/1808) .. 648
— Masīb (1255/1839) .. 169, 175
— 'Alim Wilāyatī (*beg.* XIII/
XIX) .. 746
— 'Arīf Ibrāhīmābādī (1150/1738) 741

Muhammad 'Arīf Siddiqī (1327/
1909) .. 698
— 'Ashiq b. Dīdār Muhammad of
Rathī (1176/1763) .. 744
— Aslam b. Mullā Khūshāl
Ghaznawī (1140/1727) .. 429
— 'Aḡlī b. Muhammad Nizām
K'harwarī (1224/1809) .. 191
— Bahā'u'd-Dīn Jahrumī Nayīdī
(1268/1852) .. 363
— Baqā (1069/1658) .. 248
— Fādīl (1066/1656) .. 206
— Fādīl Katīb Kulābī (1188/1775) 707
— Faysū'd-Dīn Almadī of
Mārharā (1246/1831) .. 444
— Ḥafīz (1192/1778) .. 480
— Ḥamīdū'l-lah (1259/1843) .. 140
— Ḥasan (1249/1834) .. 612
— Husayn (1267/1851) .. 458
— (1291/1874) .. 68
— 'Ināyatū'l-lah of Aynālī (1253/
1837) .. 15
— Ishāq Ridawī Maahbūdī (1160/
1747) .. 738
— Isma'īl b. Muhammad Ḥasan
Ḥafīzābādī (1294/1877) .. 459
— b. Abī'l-Muḥsin b. Abī
Ja'far b. Nasrī'l-lah (1262/1846) .. 598
— Ja'far (1114/1703) .. 205
— b. Ahmad (1059/1649) .. 378
— b. Muhammad Qāsim
Tihirānī (1098/1687) .. 540
— Khalīlū'l-lah (1226/1811) .. 505
— Maḥbūb Qurayshī (1145/1732) 359
— Murtadā Ridawī (1245/1830) .. 179
— Najmū'd-Dīn Dīhlawī (1843 ?) 93
— (b.) Nawrūz 'Alī, Mīr (1288/
1871) .. 22
— Rīdā Husaynī (1129/1717) .. 357
— b. Nijāmī'd-Dīn Muham-
mad Samarqandī (*end* XI/XVII) 244
— b. Rūḥī'l-lah at-Ṭabīb Ghānī
(982/1574) .. 253
— Sa'īd (1063/1653) .. 138
— Ṣalāh, *suru.* Shaykh Muḥid
(1274/1858) .. 480
— Ṣāliḥ (*beg.* XII/XVIII) .. 409
— b. 'Abdī'l-lah (1231/1816) 323
— Sibghatū'l-lah b. Muhammad
Karīmī'l-lah (1262/1846) .. 153
— Taqī (1261/1845) .. 597
— 'Uthmān Khān (1297/1880) .. 479
— Khān b. Muhammad
Sulaymān Khān (1296/1881),
apparently the same as the pre-
ceding one .. 239
— (1299/1881) .. 463
— Wārith b. Muhammad Bāqir
as Siddiqī (1196/1723) .. 352
— Santhālī (1195/1781) .. 519
— Yūsuf b. Shamsī'd-Dīn Mu-
hammad (923/1517) .. 574

Muhammad Zāhid b. Shāh 'Alī al-Bukhārī (XI/XVII)	11
Mubābb Husayn of Bārha (1212/1797)	242
Mubkamū'd-Dīn (1262/1846)	142
Mubayy'd-Dīn b. Qādir Wall (1186/1772)	533, 717
Mu'izzu'l-Mulk 'Alī Akbar (1026/1617)	207
Mullā Mirzā b. Mullā Khwājaka-i-Rūhābādī Samarqandī (1015/1606)	436
(Son of) Multānīmāl Dihlāwī (1152/1739)	265
Murtadā-Qulī Qājār (1067/1656)	19

N

Nagchand Rāy (1223/1808)	144
Najībū'l-Jah (1787)	48
Najmū'd-Dīn (1884)	275
— Hasan b. Muhammad Husayn al-Qādirī (1128/1716)	367
— b. Muhammad Husayn b. Najmī'd-Dīn Hasan (1272/1855)	503
Nand La'l (1175/1761)	299
Narāyandās, s. of Talūkhchand (1268/1852)	43
Nasru'd-Dīn (1082/1671)	202
Nasru'l-Jah (1157/1744)	211
Nasru'd-Dīn (beg. XIII/XIX)	380
Nūr Ahmad (end XII/XVIII)	290
— Husayn Qādirī Mujaddidī (1298/1881)	293
Nūru'd-Dīn Husayn b. Muhammad Sharif Samarqandī (1039/1629)	340

P

Pancham La'l, s. of Gōpāl-La'l (beg. XIII/XIX)	53
Pandūdās b. Thākurdās (XIII/XIX)	535
Pir Muhammad b. Muhammad Sharif Mōl (1053/1643)	541

Q

Qādir-bakhsh (end XII/XVIII)	173
Abū'l-Qāsim, surn. Mawlā Bakhsh (1324/1906)	516
— b. Mahmūd Khanūsālā (1087/1676)	523
Qiyāsu'd-Dīn Muhammad b. Shihābī'd-Dīn al-Husaynī al-Bukhārī (1169/1756)	426

R

Rabī' b. Shamsī'd-Dīn Ahmad (1180/1766)	422
Rahmān 'Alī Kālpawī (1257/1841)	258
Rājārām Pandit (1223/1808)	543
— Tūta (ca. 1853)	27
Rām Jas (beg. XIII/XIX)	451
Rām Narāyan (1245/1830)	719
Ranjit Rāy (1147/1735)	566
Rāy-Sing'h, son of Kriyārām (1213/1799)	893

S

Sadar Shīw Lal (1207/1792)	157
Sārānāl Gurūhārīlāl Kāyāt'h (1240/1830)	152
Shāh Muhammad al-Qurayshī al-Hashimī (1104/1693)	336
— Murād (1168/1755)	578
— Rahm (1180/1767)	408
Sāhan La'l (1220/1814)	21

T

Tajū'd-Dīn (XII/XVIII)	200
Tāj Muhammad b. 'Alī Muhammad (1089/1678)	447
Tajammul Husayn Rūmī (Rūhī f) (1243/1828)	172
Thākurdās Pandit (1220/1806)	645
Tūta Rām Kashmīrī (1845)	730

U

Utanchand Gujrātī (1192/1778)	162
-------------------------------	-----

W

Wajid 'Alī b. Muhammad Ajwad (1232/1817)	198
Walī Muhammad b. Faqlī'd-Dīn (XIII/XIX)	647
Wazīr 'Alī (1205/1849)	595

Z

Zakiyyū'd-Dīn Kātib (1190/1776)	364
Zaynū'd-Dīn Muhammad b. Qut-bī'd-Dīn Ahmad al-Harawī (1014/1606)	65
زیر پیکر کول کشمیری (1184/1771)	682

INDEX V.

Places of copying.

A		
Agra (1038/1629) ..	101	
— (1039/1629) ..	349	
— see also Akbarābād		
Akbarābād (1155/1742) ..	434	
— (XII/XVIII) ..	203	
— see also Agra.		
Allahābād (1184/1771) ..	682	
Amināgarh (?) (1180/1767) ..	680	
Aurangnagar, see Jalesar.		
Aynagar (?) (940/1542) ..	410	
‘Azimābād (Patna) (1175/1761) ..	209	
B		
Bānda (1242/1827) ..	552	
Bārfulah (982/1574) ..	253	
Barwat (?) (1840) ..	528	
Bejā (1242/1826) ..	551	
Bhawālpūr (1274/1858) ..	469	
Bhawānī (1827) ..	277	
C		
Calcutta (1188/1774) ..	718	
— (1207/1792) ..	157, 159	
— (beg. XIII/XIX) ..	712	
Cawnpore (1261/1845) ..	629	
Chanipūr (beg. XIII/XIX) ..	53	
Chhānwānī (1195/1781) ..	519	
D		
Dādārī (1259/1843) ..	140	
Delwara (?) (1221/1807) ..	446	
Dihlī (XI/XVII) ..	593	
— see also Shāhjahānābād.		
F		
Farrukhābād (1193/1779) ..	180	
Faydābād (1173/1760) ..	485	
— (1180/1767) ..	391	
G		
Gwalior (1246/1831) ..	435, 444	
H		
Haydarābād (in the Deccan) (1183/1769) ..	605	
I		
Haydarābād (in the Deccan) (1297/1880) ..	470	
— (1298/1881) ..	239	
— (in Sind) (1231/1816) ..	325	
Husaynābād (1147/1735) ..	185	
J		
Jānānābād (1067/1650) ..	19	
Jalesar (or Aurangnagar) (1104/1693) ..	336	
K		
Kakori (1240/1834) ..	612	
Kalgiri (1233/1818) ..	525	
Kashmir (1070/1659) ..	396	
— (1870) ..	683, 690	
Khānpūr (Mīrshābād distr.) (1202/1840) ..	142	
K’hudapah (1155/1743) ..	126	
Kūtwālī (1197/1695) ..	520	
L		
Lahore (1005/1597) ..	576	
— (1053/1643) ..	541	
— (1769) ..	109	
Lucknow (1153/1740) ..	292	
— (1194/1780) ..	710	
— (1199/1785) ..	453	
— (1206/1791) ..	569	
— (1223/1808) ..	543	
— (1233/1818) ..	401	
— (1241/1826) ..	99	
— (1327/1909) ..	698	
M		
Madras (1268/1832) ..	383	
Mīrwan (1238/1823) ..	601	
Multan (1157/1744) ..	118	
Murshidābād (1212/1797) ..	242	
P		
Patna (1225/1810) ..	625	
— see also ‘Azimābād.		
Peshawar (1114/1703) ..	206	
— (1135/1723) ..	232	
Pilkāmīn-Rāja (1233/1818) ..	123	
Q		
Qasūr (end XII/XVIII) ..	231	
Qasūrī (1087/1876) ..	523	

R

Rājpur (near Dehra Dun) (1261/1845)	..	..	362
Rāmnagar (1861)	..	..	62

S

Sād'hūra (1122/1711)	..	..	465
Sād'hūt (1186/1772)	..	533,	717
Sa'fābād (beg. XIII/XIX)	..	..	257
Samarqand (923/1517)	..	..	574
— (973/1566)	..	..	513
— (beg. XI/XVII)	..	..	11
— (1015/1606)	..	..	436

Shāhjahanābād (1120/1708)	..	..	226
— (1140/1727)	..	..	429
— (1169/1755)	..	..	426
— (1235/1820)	..	..	119
— (1242/1826)	..	..	362
— <i>see also</i> Dillī.			
Shāhjahanpūr (1835)	..	..	718
Siyālkot (1086/1675)	..	..	195

U

Udaypur (1161/1748)	610
---------------------	----	----	-----

Z

Zafarābād (in Bīdar) (1098/1687)	540
----------------------------------	----	----	-----

INDEX VI.

Dates of copying.

(a) *Dated MSS.*

AH. 737 405	1111 51	1198 450
864 431	1113 209	1199 744
877 224, 488	1114 205	1200 (32), 295
923 374	1120 226, 365	1201 464
930 212	1121 333, 413	1206 509
949 410	1122 465	1207 157, 159, 220,
953 572	1125 511 (?)	221, 664
958 370	1127 18	1208 57 (?), 538
964 351	1128 357	1209 35, 78
973 513	1129 357	1212 640
978 398, 496, 652	1135 232, 474	1213 639, 693
982 253	1136 352	1214 401
983 412, 412 (?)	1140 429	1216 661
993 64	1145 270, 359	1217 686
1005 376	1147 183, 560	1218 82, 379
1013 69	1150 741	1219 361, 743
1014 65	1152 265	1220 645
1015 (65), 436	1153 292	1221 125, 446
1018 218	1154 292	1222 247
1020 133	1155 126, 424	1223 144, 543, 648
1026 207	1156 511	1224 191
1038 101	1157 118, 211	1225 625
1039 349	1158 209	1226 31, 505, 583, 600
1040 132	1160 76, 738	1227 561
1042 197	1161 610	1228 503
1048 29	1162 278	1229 21
1050 461	1163 208	1231 97, 325, 594, 736
1053 541	1168 107, 578	1232 141, 198, 332
1059 378	1169 429	1233 8, 103, 123, 401,
1060 522	1170 151 (?), 460	325, 557, 611
1061 567 (?)	1173 485	1234 67, 147, 656
1062 522	1175 95, 113, 299	1235 110
1063 138	1176 744	1236 112
1066 296, 585, 751	1178 351	1238 177, 601
1067 19	1180 291, 408, 422,	1240 657, 683
1069 248		680
1070 396	1183 605	1241 36, 99, 164, 168,
1071 461	1184 300, 682	170, 171
1083 755	1185 327	1242 308, 551, 552,
1086 195	1186 633, 596, 717,	562, 718
1087 523	747	1243 149, 172
1089 447	1188 591, 602, 707,	1244 161
1092 382	716	1245 179, 355, 719
1094 500, 728	1189 414, 428	1246 152, 435
1096 577	1190 364	1247 39, 635
1098 381, 540, 560, 711	1191 148	1248 222, 380, 584
1099 254	1192 180, 480	1249 370, 612
1103 371	1193 180, 373, 688,	1250 40
1104 134, 266, 336,	745	1252 626
389, 658	1194 710	1253 15, 735
1107 320	1195 519	1254 350 (2), 640, 725
1108 88	1196 50, 160	1255 169, 175, 178,
1109 340	1197 748	630, 632, 731
		1257 29, 238

1258	37, 508	1280	312	1832	153
1259	140, 238, 727	1281	246, 314	1834	694
1260	183, 732	1282	59, 60, 297, 495	1835	718
1261	362, 462, 529, 553, 597, 629	1283	259	1840	528
1262	142, 153, 313, 462, 698, 702	1284	199	1843	(93 ?), 105, 724
1263	214, 476, 655	1285	85, 509, 672	1845	709, 730
1265	397, 462, 482, 595	1286	42	1847	106
1267	130, 458	1288	22	1848	720
1268	43, 363, 462	1289	442	1849	713
1269	477, 723	1291	68	1851	677
1270	456	1294	450	1853	(27)
1271	619	1295	449	1861	82
1272	563	1298	239, 293, 478	1862	(188)
1274	469, 486, 530	1299	463	1869	678
1275	83, 319	1309	646	1870	683, 689, 690
1276	603	1320	653	1871	681
1277	672	1324	515	1874	691
1278	227	1327	698	1881	318, 320
1279	46	AD, 1769	169	1884	275
		1798	135	1886	245
		1827	277	1888	684
				1891	675

(b) *Undated MSS.*

(Approximate estimate.)

AH. IXc. 516 (?), 517 (?).

Xc., beg.: 213, 241, 356, 430, 516 (?), 517 (?), 573.

Xc., middle: 17, 228, 243, 251, 734.

Xc., end: 91, 130, 236, 240.

(Xc., end, or beg. XIc.): 225, 324.

XIc., beg.: 11, 49, 104, 235, 237, 249, 260, 344, 588.

XIc., middle: 1, 26, 189, 204, 234, 376, 397, 411, 421, 494.

XIc., end: 3, 10, 102, 190, 217, 244, 262, 322, 560, 593, 704.

(XIc., end, or beg. XIIc.): 4, 63, 192, 229, 264.

XIIc., beg.: 6, 7, 12, 23, 24, 25, 71, 143, 184, 193, 230, 273, 400, 406, 409, 490, 493, 499, 524, 542, 709.

XIIc., middle: 2, 13, 16, 28, 52, 66, 74, 77, 90, 92, 117, 129, 131, 136, 203, 223, 252, 256, 281, 288, 324, 337, 338, 376, 377, 386, 387, 388, 416, 417, 418, 424, 432, 443, 498, 518, 586, 590, 599, 600, 638, 740.

XIIc., end: 55, 56, 73, 80, 94, 110, 111, 139, 156, 173, 186, 200, 201, 231, 233, 250, 267, 269, 271, 272, 274, 279, 280, 286, 287, 290, 302, 323, 326, 327, 328, 339, 341, 343, 348, 350, 354, 360, 368, 374, 384, 394, 403, 415, 419, 420, 427, 437, 440, 445, 491, 492, 512, 526, 534, 547, 568, 592, 609, 642, 662, 668, 687, 729, 733, 752, 754.

(XIIc., end, or beg. XIIIc.): 41, 75, 81, 115, 116, 127, 145, 176, 194, 196, 215, 261, 283, 284, 291, 294, 298, 309, 330, 345, 353, 358, 366, 372, 383, 407, 426, 433, 441, 464, 466, 467, 487, 489, 501, 502, 510, 521, 531, 587, 602, 604, 608, 622, 641, 643, 660, 708, 714.

XIIIc., beg.: 33, 34, 44, 53, 58, 70, 84, 87, 95, 98, 114, 120, 121, 122, 137, 150, 181, 210, 253, 257, 268, 282, 285, 289, 301, 303, 304, 305, 307, 311, 329, 342, 346, 369, 380, 392, 393, 395, 402, 404, 423, 438, 448, 451, 455, 457, 468, 473, 475, 479, 481, 484, 497, 503, 529, 548, 549, 550, 555, 556, 558, 559, 564, 579, 607, 614, 620, 621, 631, 644, 650, 651, 667, 669, 671, 674, 695, 697, 700, 703, 712, 746, 750, 753.

XIIIc., middle: 9, 38, 47, 54, 79, 86, 146, 163, 165, 182, 187, 216, 276, 317, 347, 385, 390, 421, 454, 504, 506, 508, 527, 535, 536, 537, 544, 545, 546, 571, 575, 580, 581, 613, 615, 616, 624, 627, 628, 633, 634, 636, 647, 663, 670, 673, 675, 676, 679, 699, 706, 726, 742, 749, 756.

XIIIc., end: 39, 45, 61, 72, 89, 128, 154, 166, 167, 174, 263, 296, 306, 310, 315, 316, 321, 334, 439, 471, 483, 507, 514, 554, 582, 654, 659, 686, 721, 722, 737.

(XIIIc., end, or beg. XIVc.): 617, 618.

XIVc., beg.: 100, 623, 637, 666, 701.

INDEX VII.

Correspondence between library marks and numbers in this Catalogue.

1	1	351	172	54	439	620	673	578
13	644		181	386	440	434	681	510
17	90		182	422	441	179	690	356
19	651		183	503	446	171	712	228
20	588		184	663	450	415	714	618
21	59,	297,	191	465	451	568	716	516
		495	196	232	452	633	717	522
30	628		210	333	455	629	722	364
35	457		214	336	460	69	728	481
53	369		215	335	462	129	748	329
55	456		219	334	463	148	760	625
56	83		223	75	464	133	770	339
69	121		224	352	466	12	775	624
70	115		231	408	467	14	789	608
71	122		232	632	471	591	812	506
72	116		233	372	477	384	814	354
79	79		261	448	481	573	826	566
85	661		263	609	482	583	831	589
89	64		266	494	483	92	832	52
90	170		277	72	486	658	836	216
91	424		331	656	487	558	843	405
93	55,	94,	337	390	488	498	844	212
	111, 124,		342	389	492	419	845	44
	139, 158,		344	387	493	201	846	374
	416, 427,		354	637	496	423	849	341, 348
	487, 502,		357	497	503	71	854	546
	621, 669,		358	603	504	37	855	338
	705, 752,		359	390	507	650	856	523
	754		365	483	514	371	865	381
103	579		365a	484	525	193	866	382
105	627, 634		368	572	526	436	867	397
109	712		377	614	533	569	871	397
118	95		383	295	549	231	877	550
122	541		384	304	557	559	883	377
124	532		387	254	573	221, 222	886	390
125	4		389	229	574	255	898	22
126	85		392	746	575	196	900	513
127	93		393	311	585	557	904	378
129	185		394	283	593	215	916	437
130	185		397	276	596	210	917	429
132	20		398	242	597	200, 211	927	553
133	35		399	240	599	203	928	385
134	23		401	260	617	67	947	435
135	43		402	250	624	151	949	505
136	102		404	490	625	29	950	747
137	39		407	639	643	25	952	004
146	395		408	265	645	1	956	15
152	645		418	472	646	607	958	581
153	698		422	391	650	17	959	636
156	640		423	342	652	38	964	489, 753
157	612		428	44	653	91	969	728
166	63		429	468	667	485	982	119
168	62		433	579	671	394	988	370

989	2	137	676	208	247	275	199	
1003	150	138	353	209	191	276	223	
1012	512	139	345	210	310	277	140	
1013	396	140	347	211	279	278	152	
1014	376	141	340	212	278	279	112,	149,
1028	74	143	499	213	296		161	
1030	542	144	365	214	243	280	165	
1034	453	145	475	215	280	281	507	
1042	421	146	478	216	307	282	160	
1043	89	147	458	217	266	283	145	
1046	87	149	493	218	306	284	142	
1049	537	150	367	219	190	285	611	
1059	337	151	622	220	226	286	595	
1060	337	152	401	221	280	287	592	
1066	66	153	679	222	300	288	590	
1068	477	154	678	223	289	289	593	
1092	491	155	683	224	195	290	605	
1095	46	157	693	225	233	291	606	
1105	168	158	680	226	281	292	600	
Ia	4	159	684	227	282	293	601	
15	130	160	687	228	188	294	610	
19	616	161	677	229	284	295	596	
26	163	162	690	230	263	296	597	
43	526	163	689	231	262	297	585	
54	164	164	665	232	294	298	586	
55	672	165	442	233	294	299	589	
56	577	166	450	234	320	300	582	
57	340	167	474	235	235	301	515	
60	619	168	413	236	274	306	213	
67	587	169	417	237	321	307	730	
86	125	170	68	238	287	308	723	
99	615	171	480	239	269	310	183	
100	570	172	476	240	270	311	155	
101	565	173	429	241	309	312	131	
102	99	174	445	242	285	313	153	
107	508	175	403	243	298	314	509	
112	412	176	230, 432	244	236	315	166	
116	639	177	47	245	264	316	138	
130	464	178	470	246	734	320	167	
159	399	180	439	247	292	321	141	
161	662	181	414	248	674	322	147	
177	229, 538	182	431	249	245	323	146	
179	617	183	117	250	205	324	123	
180	715	185	428	251	291	325	143	
201	407	186	471	252	261	326	128	
211	162	189	479	253	225	327	368	
212	548	190	482	256	207	328	359	
213	608	191	447	257	277	329	358	
229	660	192	239	260	318	330	363	
233	686	193	449	261	308	331	357	
238	362	194	704	262	258	332	366	
250	466	195	409	263	216	334	657	
257	539	197	410	264	189	335	45	
261	100	198	404	265	241	336	26	
II	31	200	430	266	293	337	162	
49	411	201	641	267	272	338	313	
52	463	202	642	268	271	339	78	
54	511	203	544, 562, 675	269	296	340	28	
78	514			270	319	341	47	
117	525, 554	204	528	271	244	342	32	
118	333, 717	205	214	272	237	343	33	
119	534	206	224, 488	273	197	344	3	
120	549	207	275	274	198	345	11	

346 101	418 517	517 328	70 315
347 9	419 527	518 312	77 525
348 8	420 524	519 638	79 574
349 303	421 547	520 299	80 114, 530
350 36	422 519	521 238	81 682
351 46	424 545	522 192	82 392
352 135	426 540	523 208	83 331
353 30	427 486	524 184	84 186
354 16	428 393	525 350	85 398, 496, 652
355 13	429 443	526 127	
356 98	430 86	527 202	91 332
358 187	432 615	528 160, 175, 178	92 5
359 21	433 706		94 716
360 624	434 51	529 631	95 750
361 24	435 33	530 648	96 749
362 373	436 666	531 454	97 748
363 34	437 76	532 450	98 543
364 41	438 375	533 433, 438	99 688, 692
365 31	439 60	534 451	100 743
366 18	440 268	535 452	104 704
367 317	441 84	536 440	105 756
368 718	443 73	537 388	106 727
369 555	444 56	538 460	108 671
370 172	445 326	539 353	110 473
371 176, 177, 181	446 58	III 1 200	111 469
	447 49	2 81	112 462
372 563	448 77	10 444	113 703
373 556	449 27	16 316	114 695
375 561	450 643	18 137	115 461
377 551	452 571	24 324	116 455
378 173	453 575	26 157, 159, 664	117 673
379 552	454 584		118 446
381 174	455 626	27 132	119 737
382 182	456 325	28 80	120 732
384 560	457 330	30 48	121 744
386 659	458 327	31 400	122 702
387 108	459 647	32 697	124 739
388 107	460 646	33 126	126 738
389 156	461 649	34 96	127 719
390 259	463 61	35 7	128 711
391 106	464 50	36 504	129 708
392 104	465 467	37 323	130 267
393 113	466 342	38 425	131 194
394 246, 314	467 635	41 322	133 343
395 219	469 520	42 253	134 719
396 118	469a 521	44 462	138 698
397 109	500 529	46 57	142 699
398 120	501 361	47 426	144 623
399 110	502 6	50 144	148 701
401 105	503 154	52 206	152 180, 745
402 97	504 134	53 383, 402	155 721
403 576	505 602	53a 700	156 691
404 500	506 599	55 227	157 742
406 501	507 365	57 82	158 725
407 707	508 273	59 406, 418	159 733
409 685	509 252, 288	61 70	160 724
409 733	510 249	63 42	161 741
411 655	511 301	64 19	162 731
413 670	512 251	71 88	164 736
414 518	513 204	72 10	165 694
415 594	514 248	73 65	166 722
416 530	515 136, 256	74 751	167 729
417 531	516 302	75 567	168 729

169	755
170	740
171	709

172	726
173	713
174	564

180	681
181	696
182	667

INDEX VIII.

List of MSS. containing paintings or drawings.

27 (*mediocre*); 91 (*astronomical drawings*); 105 (*mediocre*); 106 (*mediocre*); 108 (*bad*); 214 (*bad*); 249 (*mediocre*); 349 (*bad*); 656 (*drawings*); 677 (*bad*); 712 (*bad*).

INDEX IX.

List of MSS. containing vignettes ('inwāns).

(a) Good.

26, 65, 104, 106, 207, 225, 236, 240, 251, **253**, 262, 375, 411 (*and decorated margins*), 431, 667, 734.

(b) Mediocre.

8, 11, 40, 133, 187, 204, 224, 332, 344, 397.

(c) Bad.

27, 57, 100, 105, 108, 156, 186, 200, 205, 206, 214, 216, 227, 229, 237, 245, 248, 275, 280, 291, 293, 318, 320, 323, 301, 382, 400, 406, 409, 418, 485, 488, 491, 494, 499, 500, 581, 582, 596, 641, 655, 656, 677, 683, 690, 701, 706, 720, 729, 730, 739.

(d) Full page 'inwāns.

11 (*mediocre*); 64 (*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. Martinovich, 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 Aurangzib he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muhammad Zaman b. Ḥājji Yūsuf Kirmāni. To him belongs the authorship of a medical work, *Ḥadiqa-i-ʿilām*, described in B1 866, written by him at Isfahan, probably during the later period of his life.

No. 207. The first two books of the *Mathnawī* have been edited by R. A. Nicholson as vol. IV (New Series) of the Gibb Memorial Series, 1925.

No. 227. To the bibliography of the *Dilgushā* (9), add: A Christensen, Remarques sur les facéties de 'Ubayd-i-Zākānī, avec des extraits de la *Risāla-i-dilgushā*, *Acta Orientalia*, vol. III (1924), pp. 1-37.

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 *Tafsiṣ-i-Zāhidī*. The *nisba* of the author is there given as ad-Darṣī, and it is difficult to decide whether this is an emendation of the scribe, or whether the *nisba* ad-Darwājaki is the result of a corruption of the passage:

... الدرسى ولما حكى فى تفسير كلام الله ... = ... الدرسى (سى) وا (ما) حكى فى تفسير ...

No. 417. The *Fihl mā fihl* has been briefly reviewed by R. A. Nicholson, The table talk of Jalāluddīn 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 IvASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

No. 472. After "Darwish 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 *Shudhūd*, add: (sic, i.e. *Shudhūr*, or *Shudhūrūdh-dhahab*, a versified Arabic work on alchemy by 'Alī b. Mūsā al-Andalusī, d. 673/1274, see Brock. I, 313).

Nos. 665 and 666. Concerning other works of Geronimo Xavier see in the paper by E. D. MacLagan, The Jesuit missions to the emperor Akbar, in the *Journal of the Asiatic Society of Bengal*, vol. 65 (1896), pp. 38-113, especially pp. 110-113, where the older bibliography is given. A special study of the origin of the *Aḥwāl-i-Hawdriyān* has been published by Rev. H. Hosten, in his *Fr. Jerome Xavier's Persian Lives of the Apostles*, *Journ. of the As. Soc. of Bengal*, vol. X, 1914, pp. 65-84.

No. 672 (6). After the reference to IvASB 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:—

III 49	(No. 144, on p. 127) is changed into	III 50.
I 443a	(No. 180, on p. 149) "	III 152.
I 575	(No. 194, on p. 158) "	III 131.
I 575a	(No. 196, on p. 159) "	I 575.
II 223a	(No. 267, on p. 197) "	III 130.
I 341	(No. 343, on p. 249) "	III 133.

c. *Misprints.*

- p. 27, l. 12. For II 443 read II 444.
 p. 38, l. 10 (No. 585). For Izadyār read Izadyār.
 p. 40, l. 24 (No. 1349). For Isfahānī read Isfahānī.
 p. 48, l. 13 (No. 1496). For Sa'du'd- read Sa'du'd-
 p. 53, l. 12 (No. 1874). For Isfāhānī read Isfāhānī.
 p. 53, l. 49 (No. 1894). For Mushhādī read Mushhādī.
 p. 62, l. 8 (No. 2477). For 'Alī, Qulī read 'Alī-Qulī.
 p. 64, l. 22 (No. 29). For 'Imatī'l-lah read 'Imatī'l-lah.
 p. 70, l. 15, second column. For 66 read 68.
 p. 83, l. 4, fr. bot. For 'Alam read 'Alim.
 p. 96, l. 23. For بوزنو read بوزنو.
 p. 119, l. 15. For Muṭṭarr read Muṭṭarr.
 p. 127, l. 22. For III 49 read III 50.
 p. 144, l. 29. For rhetorics read rhetoric.
 p. 149, 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.
 p. 169, l. 3, fr. bot. For Hāḥīz read Hāḥīz.
 p. 188, No. 253, heading. Read Khamsa-i-Qasimī.
 p. 195, l. 10. For کست read کست.
 p. 197, l. 2. For II 223a read III 130.
 p. 197, No. 298, heading. Read Mukhbārū'l-wasīlīn.
 p. 200, No. 287, heading. Read Kulīyyāt-i-Ta'thīr.
 p. 209, l. 22. For Faqrū'l-lah read Faqrū'l-lah.
 p. 223, l. 34. For Mu'ammāyāt read Mu'ammāyāt.
 p. 239, l. 24 (No. 549). For Sar'at read Sar'at.
 p. 240, l. 18. For I 341 read III 133.
 p. 275, l. 3, fr. bot. For الاتباع read الاتباع.
 p. 283, l. 3, fr. bot. For Latīf read Latīf.
 p. 285, l. 7. For خط read خط.
 p. 285, l. 3, fr. bot. For Khīwāqī read Khīwāqī.
 p. 286, No. 413, heading. Read Fawā'idu's-salīkīn.
 p. 335, l. 24. For Christi read Chishtī.
 p. 345, l. 9. For maqādir read maqādir.
 p. 363, l. 13. For ۱۲۲۳ read ۱۲۲۴.
 p. 371, l. 6. For Sa'd-Sulaymān read Sa'd-i-Sulaymān.
 p. 387, l. 35. For ابن read ابن.
 p. 401, l. 15. For astronomica read astronomical.
 p. 415, l. 11. For اکتو انفا از ... اکتو تو از ...
 p. 433, l. 3. For composed read composed.
 p. 452, l. 2. For Būstān read Būstān.
 p. 462, l. 1. For Mu'tamid read Mu'tamid.
 p. 463, l. 36. For Tadhkira-i-ta'rifu'l-lash'ar read Tadhkira-i-ta'rifu'l-lash'ar.
 p. 469, l. 11. For آمین read آمین.
 p. 485, l. 10. For حضرت read حضرت.
 p. 487, l. 6, fr. bot. For Al-lama'at read Lama'at.





N.C.

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.