D.G.A. 79.
GIPN—S1—2D. G. Arch. N. D./57.—25: 9 38 —1,00,000.
BIBLIOTHECA INDICA.
Work No. 244.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
FIRST SUPPLEMENT.
CONCISE

DESCRIPTIVE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE COLLECTIONS OF THE

ASIATIC SOCIETY OF BENGAL.

FIRST SUPPLEMENT.

37201

BY

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PRINTED BY THE BAPTIST MISSION PRESS,
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.

1927.
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LIST OF ABBREVIATIONS.

Ahlw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887–99. *(References are to numbers).*

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

Ar.=Arabic.

astrol.=work, or writer, on astrology.

astron.=work, or writer, on astronomy.

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

b.=son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi ‘Abdu’ll-Muqtadir. Calcutta, 1921. *(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, 1912-1925 (7 volumes published). *(References are to numbers).*


BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.

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


Brit. Mus.=Catalogus codicum MSS. qui in Museo Britannico asservantur. 3 vols., London, 1876–79. *(References are to numbers).*

Brit. Mus. Additions=A Descriptive List of the Arabic MSS. acquired by the trustees of the British Museum since 1894, by A. G. Ellis and E. Edwards. London, 1912. *(References are to pages).*


c.=century.

cia. =circa.

Caetani=G. Gabrieli, La Fondazione Caetani per gli studi Musulmani. Roma, 1926. *(References are to numbers).*

CFW=College of Fort William, library of.

CHL I=E. Browne, A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge. Cambridge, 1900. *(References are to numbers).*

CHL II=E. Browne, A Supplementary Hand-list of the Muhammadan MSS. preserved in the libraries of the University and Colleges of Cambridge. Cambridge, 1922. *(References are to numbers).*

comp.=composed.

cond.=composed.

called as, conditioned, state of preservation, chiefly with regard to legibility.

d.=died.


Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale 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
LIST OF ABBREVIATIONS.

of the Persian, Turkish, Hindustani and Pushtu Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (References are to numbers).

Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Hukk. Hertford, 1925. (References are to numbers).


encycl.=encyclopædia, or encyclopædist.
epist.=work, or writer, on epistology.
Eur.=European (paper).

f., ff.=folio, folios.


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

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

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 herzoglichen Bibliothek zu Gotha. Wien, 1850. (References are to pages).

gram.=work, or writer, on grammar.
hagiol.=work, or writer, on hagiology.
hist.=history, or historian.
Ind.=Indian.
Ind. libr.=Libraries in India.
IVAS=H. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal. Calcutta, 1924. (References are to numbers).

IvC=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926. (References are to numbers).

JA=Journal Asiatique (Paris).

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


lex.=work, or writer, on lexicography.
lith.=lithographed, lithograph.

11=number of lines on a page.

Loth=O. Loth, A Catalogue of the Arabic MSS. in the Library of the India Office. London, 1877. (References are to numbers).

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamāl-ud-Dīn Ahmad and 'Abdul-Muqtadir. Calcutta, 1906. (References are to numbers, but the Roman figures are replaced by Arabic ones).

mathem.=work, or writer, on mathematics.
med.=work, or writer, on medicine.


mm.=millimetres.

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

Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages,
LIST OF ABBREVIATIONS.

preserved in the library of the Royal Asiatic Society of Great Britain and Ireland. London, 1854. (References are to pages).

nast.=nasta'ilq.
occult.=work, or writer, on occult sciences.
Or.=Oriental (paper).
orn. pr.=work, or author of a work, in ornate prose.
p., pp.=page, pages.
p. = poetical work, or poet.
Palm=E. Palmer, A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge. Cambridge, 1870. (References are to pages).
pap.=paper.
philos.=work, or writer, on philosophy.
polytechn.=work, or writer, on polytechnics.
Reh=E. Rehatsek, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library. Bombay, 1873. (References are to pages).
Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Pétersbourg, 1886. (References are to pages).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1895 (References are to numbers).
RaBr=E. Denison Ross and E. Browne, Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office Library. London, 1902. (References are to numbers).
S=size (length and width of the pages of the MSS).
S.=Sayyid.
St=C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. Cambridge, 1809. (References are to pages).
suf.=a Şāfi, or work, or writer, on Sufism.
surn.=surnamed, or with the takhallus of.
thel. = work, or writer, on theology.
tol. = tolerably.
Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsalae, 1849. (References are to pages).
tr. = transl. = translated, translation, translator.
tr. Sanskr. = translation, or translator, from the Sanskrit.
v., vol., vols. = volume, volumes.
—v (after a folio-number) = verso.
wr. = wrote, was engaged in composition.
ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:—

IpPS (I)

(i.e., first supplement to the catalogues of Persian MSS. in the collections of the Asiatic Society of Bengal).
PREFACE.

The present small volume is primarily a continuation of my "Concise descriptive Catalogue of the Persian Manuscripts in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926 (here abbreviated as IvC), and is intended, first of all, to deal with the latest acquisitions to the library of the Society. It was, however, decided to include in it also notes on a number of other Persian manuscripts, either forming a small independent collection, or erroneously classified in the hand-lists as Arabic or Urdu works. These should properly have been dealt with in the first volume, i.e. in the "Concise descriptive Catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal," Calcutta, 1924 (here abbreviated as IvASB), as it is concerned with the earlier collection of the Society, to which these manuscripts really belong.

The present catalogue has thus become a supplement to both the above-mentioned publications. It contains 168 descriptive notes, dealing with 377 separate items, in 164 volumes. These may be arranged in six separate groups as follows:—

1. Persian MSS. which were purchased for the "Curzon collection" during the period from the middle of 1925 (i.e. from the date on which the manuscript of my catalogue of the collection was closed), to the end of 1926. This group contains altogether 58 vols. (mark "III"), here Nos.: 758, 761, 762, 770, 772, 773, 775, 776, 777, 779, 781, 784, 787, 791, 792, 793, 794, 797, 800, 801, 802, 803, 804, 808, 810, 811, 812, 815, 816, 817, 824, 827, 831, 832, 833, 835, 837, 855, 857, 870, 873, 877, 879, 880, 894, 895, 896, 898, 900, 901, 904, 905, 906, 907, 909, 915, 916, 918.

2. A Persian MS. belonging to the earlier acquisitions for the "Curzon collection," which had been misplaced (mark "I"), here No. 903.


4. Persian MSS. which had been erroneously included amongst the Urdu MSS. in the earlier collection of the Society. Altogether three vols. (mark "U"), here Nos.: 767, 768, 769.

5. Persian MSS. belonging to the earlier Persian collection of
the Society which were misplaced or otherwise inaccessible at
the time of preparation of the first catalogue (IvASB). Altogether
nine vols. (different marks according to their original designations),
here Nos.: 843, 844, 845, 846, 847, 908, 921, 922, 924.

6. Persian MSS. belonging to the collection which was pre-
sented to the Society by the late Nawwāb Ḍahmad ‘Abdu’l-‘Azīz
Khān Nā‘ītī Madrāsī, Walā, ‘Azīz Jang, in 1907. Altogether 44
vols. (mark ‘A.J.’), here Nos.: 757, 759, 760, 763, 764, 765, 766,
771, 774, 778, 780, 782, 783, 785, 786, 788, 789, 795, 796, 798,
799, 805, 806, 807, 809, 813, 814, 819, 820, 821, 825, 826, 828,
829, 854, 867, 868, 869, 872, 878, 890, 897, 899, 902, 917, 919,
923.

The publication of this supplement to both the earlier
catalogues presents an opportunity of supplying some necessary
additional information with regard to them. The most necessary
item is a list showing the number of folios in every volume
described in the first catalogue (IvASB). As mentioned in
its preface (pp: xxix-xxx), the great majority of the manus-
scripts in the library, which at the time was in a much neglected
condition, had no foliation. The shortness of the time allotted
for the preparation of that catalogue precluded the possibility of
foliation at the time of cataloguing. Matters have since consider-
ably improved, chiefly due to the efforts of Mr. Johan van Manen,
after he was elected General Secretary of the Society. This regre-
ttable imperfection of my first catalogue has now been remedied
by the insertion of a special list (see Appendix I, on p. 150).

With regard to the technique of the catalogue there are only
very few deviations here from that of the preceding volume (IvC).
They have been explained in the notes on technical details (see
page xv). The rarer and notable items in the catalogue are also
dealt with in a special note.

In conclusion, I wish to express my feelings of profound
gratitude to those members of Council of the Asiatic Society who
supported this undertaking, thus rendering a service to students
of Muhammadan civilisation, because to them there is no more
urgent and important task at the moment than that of bringing
to light and of making a thorough and systematic survey of the
literary inheritance of the past. I am particularly indebted to
the General Secretary, Mr. J. van Manen. But for his continued
interest in the work, even his personal labour in revising my
English, this series of catalogues of all the Persian MSS. in the
library of the Asiatic Society could not have come into existence,
for many and varied obstacles, financial, technical and personal,
had to be overcome before each of these volumes could appear.

The 24th April, 1927.
Calcutta.

W. IVANOW.
RARE WORKS IN THE COLLECTION.

Although the MSS. described in this catalogue constitute to a certain extent, as explained in the Preface, 'odds and ends' in the library, there are, nevertheless, a number of items amongst them which would be appreciated in any collection. Such are:

1. HISTORY.


The first vol. of the Muntakhabu’l-lubāb (beg. XII/XVIII). Although this work of Khāfī Khān is well known, copies of its first volume are extremely scarce (No. 763).

2. BIOGRAPHY.

Guldasta-i-Karnājik (compl. ca. 1248/1833), a rare tadkhira of Persian poets of Southern India, by ‘Ali Rā’īq (No. 766).

Gulzār-i-Ibrāhīm (compl. 1198/1784), a rare tadkhira of Urdu poets (No. 768).

Tadkhira-i-Hindi (compl. 1209/1795), another uncommon tadkhira of Urdu poets, in an early copy (No. 769).

Tadkhiratu’l-kirām (ca. 1249/1834), detailed tadkhira of some Indian Sufis (No. 772).

3. GENEALOGY.

An interesting collection of works on genealogy of Nā‘īṭī Sayyids, in Southern India (No. 774).

4. POETRY.

An autograph copy of the Divān of Abū Ṭayyib Khān Wālā (d. 1264/1848) (No. 813).

Divān-i-A’zam (mid. XIII/XIX), apparently with corrections in the author’s own handwriting (No. 814).

5. SHI’ITE THEOLOGY.

Rauḍatu’l-Ḥusayniyya (beg. XIII/XIX), Shi’ite tradition of the sufferings of the Imams, by Muḥammad Ḥusayn Kirmānī (No. 824).

An interesting work on Aḥmad al-Āhsā’ī and his doctrine (mid. XIII/XIX), by Muḥammad Ḥusayn Muḥīt Kirmānī (No. 831).

A collection of rare works on Sufic devotions:

*Awrād-i-Yūsufī* (end IX/XV), by Yūsuf al-Gardīzī (No. 859).


*Futūḥu ’l-awrād* (mid. XI/XVII), by Faṭḥ Muḥammad Shaṭṭārī (No. 862).

*Awrāḍ-i-Qādirī* (mid. XI/XVII), by the same (No. 863).

*Awrādul-awrād* (end XI/XVII) (No. 866).

7. Philosophy and Ethics.

An interesting collection of minor works on ethics, etc., by different, mostly early, authors (No. 875).

8. Dictionaries and Grammars.

*Manzarul-faqā’il fi manāji’i’l-afāḍil* (ca. 738/1338), an apparently entirely unknown Arabic and Persian dictionary (No. 883).

*Tahqīqul-qawānīn* (1262/1846), by Muḥammad Ḥayrān, on Persian grammar (No. 894).
NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

In order to facilitate the use of these descriptive notes, the explanations of technical details of the catalogue are here reprinted, with a few modifications, from the "Concise Descriptive Catalogue of the Persian Manuscripts in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926, pp. xxiii–xxviii. These alterations are chiefly concerned with § II, 6 (e) and (f), to which attention is specially invited.

I. GENERAL REMARKS.

1. Description. In this collection every separate work is, as far as possible, described 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 Catalogues. 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 ٓ. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of Ābd al Ṭahīm, as is given in different catalogues, the form of Ābdūr-Rahīm is used, or in the Genitive case, with Ibn or Abū, forms like Ābdīr-Rahīm.

The hamza (٣) 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 Tadkhirat-ullawliyā, but the Persian form as Tadkhira-t-awliyā.

Table of transliteration:—

| 1 a, i, u | ٓp (٣ph) | ٓth |
| ٓb (٣bh) | ٓt (٣t'ḥ) | ٓt |
TECHNICAL DETAILS OF THE CATALOGUE.

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 ی, and au (or aw) for ی.

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

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

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. Numbers. The serial numbers of the notes, which begin with 757, in continuation of the last number in IvC, 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 to the descriptive notes in the Catalogue.

The library marks have been explained above, on pp. xi-xii.

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 are given in centuries; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

(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. Wüstefeld'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 Hijra era begins about the middle of the Christian year, and therefore coincides with portions of two years in the Christian era, only the second, the latter, 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 order:—

(a) General works on Persian literature.

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

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

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

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. 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 almost entirely of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a (sic).

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

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.
(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as $S =$ size), 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.

As this is not sufficient for a decisive identification of the copy, further information is given by adding micrometric measurements of the thickness of the paper. The leaves are measured, with a precision to within 0.01 mm., in batches of 10 (or, when not available, of 5). Special care has been taken that the actual thickness should be given; leaves with worm holes, or pasted over with additional paper, have been avoided. If a volume consists of a collection of short copies transcribed on different kinds of paper, as in the case of some scrap majmilas, no measurement is given.¹ An abbreviated formula is used, as for instance: "thickness (of) 10 (leaves) = 0.62 mm."

(f) General type of the handwriting.

This is usually merely described as nastaliq or shikasta, etc., with some appropriate epithet; good, bad, bold, minute, etc. This method does not convey any definite criterion and is not reliable or precise. To improve upon this the experiment is here made of measuring the thickness of the line. Its 'body' is constituted by letters which do not possess long 'protruding' strokes. These do not normally exceed the height of an alif; the average height of the space, occupied by these letters, is taken as the 'thickness' of the written line. The average limit reached by the 'protruding' strokes, such as those of ك، م، ي، constitutes the "outer thickness."² So, if a line is measured as $3 \times 10$ mm., it means that its body is not higher than 3 mm., and that the distance between the top of a ك to the end of the lower stroke of a م is 10 mm., on the average.

¹ The experiment shows that the measurement of the thickness of the paper in a MS. furnishes decisive and reliable data for an identification of a copy. There is a great variation in the kinds of handmade paper used which gives almost each manuscript a distinct individuality. I would therefore recommend the introduction of such measurement in MS. catalogues generally.

² This limit rarely coincides with the space allotted to each line, for there may be either some blank space between the upper limit of one and the lower limit of the next line, or the ends of letters 'intrude' into the space belonging to the next line, especially in untidy shikasta-like 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 lacunae, damaged folios, etc.
(i) Vignettes, etc., if found in the copy.

III. Notes on Indices I and II.

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:

Abū  Ḥāfīẓ  Sayyid
Abī   Ḥājjī    Shaykh
Al-(Arabic definite article in all its modifications). Ḥakīm  Ibn (b.)  Sultān
            Khwāja  also: Persian iḍāja
Amīr  Makhdūm  (-ī-)
Āqā  Mawlānā  Arabic case terminations
B. (ibn)  Mīr  -ū, -ī.
Bābā  Mīrzā  Miyān

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, but 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, -Dīn, -Mulk, which are treated as one single word.

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

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 incidentally referred to.

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

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AL</strong>- (Arabic definite article, in all modifications).</td>
<td><strong>MAJMU'A</strong></td>
</tr>
<tr>
<td><strong>BAYāN</strong></td>
<td><strong>MUKHTAṢAR</strong></td>
</tr>
<tr>
<td><strong>DAR</strong></td>
<td><strong>MUNTAKHAB</strong></td>
</tr>
<tr>
<td><strong>FĪ</strong></td>
<td><strong>RISĀLA (-T)</strong></td>
</tr>
<tr>
<td><strong>INTIKHĀB</strong></td>
<td><strong>SHARḤ</strong></td>
</tr>
<tr>
<td><strong>KITĀB</strong></td>
<td><strong>TARJUMA (-T)</strong></td>
</tr>
</tbody>
</table>

Also the Persian *īḏāfa* (-I-), or Arabic case terminations -u, -ī.
I. HISTORY.

1. History of Persia.

Ta’rikh-i-Waṣṣāf.

The well known history of the Persian Mongols, from Hulāgū to Abū Sa’īd, completed ca. 718/1318, by ‘Abdu’l-lah b. Faḍlī’l-lah (f. 3v, bottom), surnamed Waṣṣāf. See GIPH 359; Br. Lit. Hist. III, pp. 67-68. CHL II, 254, 255; Bl 449; MG 14; RS 49; BL 233; EB 147; R 161-163; Ros 52; Fl II 181-185; Leyden C. III, p. 2; Dorn C. 283. Ind. libr. Bk 510; Madr 127. Cf. also Mohl, J. A., V-me s., vol. VIII, p. 54: Quatremère, Histoire des Mongols, pp. 13, 68; D’Ohsson, Histoire des Mongols, p. 27; Jahrbücher, vol. LXXI, pp. 27-31 (Anzeigeblatt); Elliot, History of India, vol. III, pp. 24-54; W. Barthold, Turkestan at the time of the Mongol invasion, vol. II, pp. 49-50. The work has been lithographed in Bombay, 1260/1844; the first mujallad has been edited and translated by Hammer-Purgstall, Vienna, 1856.

The work, which also has the title Tājziyatul-amsār wa tazjiyatul-a’sār, is remarkable for its stilted and bombastic style. It is divided into five mujallads, of which the fifth, added much later by the author, is absent in this copy. Besides, the end of the work has apparently been transcribed from a defective original, judging from numerous blank spaces which probably are due to the lacunas in that copy.

The mujallads may be described as follows:

I (ff. 1v−109v), dealing with the period from 656/1258 to 683/1284. Beg.

١. محمد و سبايشى كى انوار اخلاصش آفاق و انفس را الخ

II (ff. 110v−195v), dealing with the reign of Arghūn (683-690/1284−1291), also with Atabegs of Fārs, Lūrīstān, etc. Beg

۲. فرخ ترین نوائى كى مرغ زمزمه سراى زبان بدای دستان داستان

III (ff. 196v−334v), dealing with the period from 690/1291 to 700/1301, with additions concerning some pre-Mongol dynasties of Persia, India, etc. Beg

۳. الحمد لله الذي خلق الإنسان من الصماد المسنن الخ
IV (ff. 334v–403v) dealing with the period covering approximately 700/1301–716/1316, and additional matters. In this copy this section is incomplete, and ends with the events which took place about 703/1302. Beg.

A great number of marginal notes, mostly explaining various stilted expressions of the original.

Dated the 10th Ram. 1246/the 22nd Feb. 1831, Ḥaydarābād. Copied by Raunaq-ʾAlī.

Ff. 403; S 10, 75 × 8, 25; 9, 25 × 4, 75; ll 19, no jadwals. Brownish Or. pap., thickness 10 = 0, 44 mm. Ind. nast., line 4 × 13 mm. Cond. fairly good, slightly worm-eaten.

758.

Tadhkira-i-Shūshtariyya.

A fragment of the well known history of Shūshtar, biographies of notable men who originated from there, etc., composed about 1164/1751, but completed after 1169/1756, by ‘Abduʾl-lah b. Nūrīʾd-dīn b. Niʿmatiʾl-lah al-Husaynī ash-Shūshtārī (d. 1173/1759–1760), see Bl 501; RS 98; R 214, etc. Printed in the Bibliotheca Indica (No. 206), Calcutta, 1914 and 1924. The present MS. coincides with p. 145–end of that publication.

Dated the 24th Rajab 1317/the 28th Nov. 1899. Transcribed by Asaduʾl-lah Ṭāṣṭīf ash-Shūshtārī.

Ff. 18; S 8, 5 × 5, 5; 6 × 3, 5; ll 19, no jadwals. Europ. pap., thickness 10 = 0, 75 mm. Pers. nast., line 2, 5 × 6 mm. Cond. good.

2. History of India.

Iqbal-nāma-i-Jahāngīrī.

The well known third volume of this history of India, dealing with the reign of Jahāngīr (1014–1037/1605–1628), by Muḥammad Sharīf Muʿtamid Khān (d. 1049/1640), see IvASB 145 and IvC 28 (the date of completion of the work given there as 1029/1620, refers to the first two volumes, and the present one must have been completed shortly after 1037/1628). To the reference given there add: Palm 153; CHL I, 48–9; II 75–6; Ed 80, 213. Beg. as usual:

Dated the 21st Dhī Qaʿda 1227/the 28th Nov. 1812, Gulbarga. Transcribed by Sayyid Ḥasan ’Alī. A few marginal notes.

Ff. 165; S 9, 25 × 5, 75; 7, 75 × 4; ll 15, no jadwals. Brownish Or. pap., thickness 10 = 0, 65 mm. Bad Ind. nast., line 5 × 15 mm. Cond. tol. good. Worm-eaten.
A history of 'Ali II, the last 'Aḍilshāh of Bijāpūr, who reigned 1068–1097/1658–1686. The present work deals with the period from 'Ali's birth, to 1076/1665–1666. It was completed in 1077/1666–1667 (see f. 138v, where a chronogram for this date is given), by Sayyid Nūrul-lah b. Qāḍī Sayyid 'Alī Muḥammad al-Husaynī al-Qādirī (f. 10v, and in the colophon). See EIO 450, R 318. The work is written in stilted and bombastic style, and throughout the first half of the copy there are numerous interlinear and marginal notes explaining some of the florid expressions. Beg.

Copied in the beg. of the xiii/xix c.
Ff. 140; S 8×5,75; 6×3,75; ll 13, no jadwalns. Europ. pap., thickness 10=0,72 mm. Ind. nast., line 4×11 mm. Cond. not good. Worm-eaten, traces of moisture, especially towards the end.

A brief account of the struggle which took place immediately after the death of Aurangzib (the end of 1118/beg. 1707) between his sons, especially Muḥammad A'ẓam-Shāh and Bahādur Shāh, ending with the victory of the latter. The author does not mention his own name or the date of composition. His dībāḥa (ff. 1v-4v) contains nothing except bombastic verbiage on the subject of the caprice of destiny. The work closely resembles that of Kāmrāj, which is styled A'ẓamu'1-harb (see R 937), but is not identical with it. It may have some connection with Nī'mat Khān 'Alī's work, the Bahādur-Shāh-nāma (see EIO 385, where references to other catalogues are given), but apparently is not an extract from it. It is written in stilted style, with numerous poetical quotations. In order to facilitate its identification if another copy should be found, the headings of the chapters, into which it is divided, are here given.

(760) ذكر رفق افريضي پادشاه عالم کبر در ضع بيگبايبور و جيدراباد …

(761) دیار رحلت فرمودي عالم کيربادشاه … و رفق افرا شد هيالي جاه محمد اعظم شاه بهادر حسب الطلب زيب انسا بيگ و بعد
A fragment of this detailed history of the first ten years of Aurangzib’s reign, which was composed by Muḥammad Kāzīm b. Muḥammad Amīr Munshī (d. 1092/1681), see I chained ASB 160, where references to other catalogues are given (add CHL II, 850–1; Ed 214–5; Palm 5). The present copy corresponds with pp. 474, l. 2–707, l. 18 of the Bibliotheca Indica edition (1868). A lacuna, after f. 24, corresponds with pp. 527, l. 5 to 529, l. 6, —apparently only one leaf being lost. The fragment thus contains the narrative of the end of the second, of the whole of the 3rd, and of the greater portion of the 4th year of Aurangzib’s reign.

Copied in the xii/xviii c., apparently towards its end.

Ff. 104; S 9 x 5; 6,75 x 3; ll 19, no jadwals. Or. greyish paper, thickness 10=0,54 mm. Clear Ind. nast., line 3 x 9 mm. Cond. fairly good. Slightly worm-eaten.
The very scarce first vol. of this well known history of India, often also called Ta‘rikh-i-Khâfi Khân, by Muhammad Hâshim Khwâfî, or Khâfi Khân Nizám-’l-mulkî (f. 4v, bottom), who died ca. 1144/1731. For references concerning the author and the second vol. of his work, see IvASB 169 (add CHL II 1253-4; Caetani 2). The present volume deals with the early history of India and the dynasties of the Deccan. The contents are chiefly derived from the Ta‘rikh-i-Firîsha (to ca. 1015/1607), see IvASB 135. The author states this plainly in his preface (f. 5, top):

After a very brief note on the earliest history of India (ff. 5–7v), begins the story of the Bahmanî dynasty (ff. 7v–72); then follow the Nizâm-Shâhîs (ff. 72–126); the ‘Ádîl-Shâhîs (ff. 128v–171v); the Fârûqîs of Khandesh (ff. 171v–190); the Qûtb-Shâhîs (ff. 190–211); the ‘Imâm-Shâhîs of Berar (ff. 211–215v); and the Barîdîs (ff. 215v–216v), the last two dynasties being dealt with very briefly.

The preface has apparently been transcribed from a defective original, as there are gaps in the lines, which copyists usually leave in the hope that a more complete copy may be found from which the lacunas may be filled in. Beg.

A table of contents is prefixed on ff. 1v–3v.

Dated the 1st Ardibahisht 1313 of the Ilâhî era i.e. the beg. of the xx c. Transcribed by Imtiyâz ‘Ali Khân.

Ff. 216; § 9,75×6,5; 7,25×4,5; 11 15, no jadwals Europ. pap., thickness 10=0,57 mm. Ind. shikasta-nast., line 2,75×12 mm. Cond. good. Slightly worm-eaten.
Nigāristān-i-Aṣafi.

A brief account of the Aṣafi dynasty in Ḥaydarābād; the relatives of the rulers; high officials and nobles (ff. 28–74, Muham- madan; ff. 74–85v Hindu); brief information as to revenues (f. 85v); list of principal towns (f. 89); a short historical and topographical note on Ḥaydarābād-city (f. 90v). This work has been compiled shortly after 1231/1816 (cf. f. 2v), by Sayyid Iltifāt Ḥusayn Khān b. ʿAzīzīl-lah Khān (f. 1v). The author calls himself an employee of (Sir) Henry Russell (who was Resi- dent at the court of Ḥaydarābād from 1811 to 1820, cf. R 777); it was by the latter’s orders that the book came to be written. Both H. Russell and the Marquis of Hastings are here profusely eulogised.

The greater part of this compilation is simply a paraphrase of the corresponding portion of the Khazāna-i-ʿāmira (IvASB 232, IvC 59), approximately pp. 35–74 of the lith. ed., Cawnpore, 1871. Cf. also Bk 658. Beg.

بر ضمیر مهر تنوری ضاحیان حقيقة رس ... و مرلیف این
نگارستان ... سید البتات حسین خان میر منشی رضیدنی حیدر آباد عرضا
میهدهد که انج

Copied ca. the middle of the xiii/xix c.

Ft. 92; S 8,5 x 5,75; 6,25 x 3,25; 11 13, no jadwals. Coloured greenish Or. pap. Thickness 10=0,44 mm. Ind. nast., line 3 x 11 mm. Cond. hopeless. The paper has entirely perished and crumbles when touched.
II. BIOGRAPHY.

1. Persian poets.

Sarw-i-Āzād.

A.J. 14.

A good and complete copy of this *tadhkira* of Persian and Hindustani poets, by Ghulām 'Alī Khan Āzād Balgrāmī (d. 1200/1786), completed in 1166/1753, see IVc 58. To the references given there add Bk 697. The copy described in IVc 58 begins with the passage found here on f. 5, l. 14, and ends on f. 135, l. 4. Thus it does not contain the whole of the preface and the second *faṣl*, on Hindustani poets, with its appendix (cf. EIO 684).

The Hindustani poets mentioned in the second *faṣl* are as follows:

2. S. Niẓāmu'd-dīn b. 'Alā'i'd-dīn b. Ḥanṣa...Balgrāmī, with the *takhallus* Madhunṣāyak (?). (d. the 1st Ram. 1069/30th June 1668), f. 136.
3. S. Rahlmatu'l-lah b. Khayri'l-lah b. Bīk'ha Balgrāmī (d. the 13th Rab. II 1118/the 25th July 1706), f. 177v.
4. S. 'Abdul-Jalli Balgrāmī (d. the 23rd Rab. II 1132/the 5th March 1720), f. 141v.
5. S. Ghulām Nabi, the nephew of the preceding, with the *takhallus* Rasīln (Rasīlīn), beg. xii/xviii c.—f. 142.
6. S. Barakatu'l-lah, with the *takhallus* May (xii/xviii c.), f. 150v.
7. S. 'Abdul'-Wāhid Dhawqī Balgrāmī (xii/xviii c.), f. 151v.
8. Muḥammad 'Arif Balgrāmī (xii/xviii c.), f. 151v.

Dated the 11th Ram. 1223/the 31st Oct. 1808, Ḥaydarābād. Transcribed by Jaunhar b. Muḥammad 'Ayrūs b. Muḥammad Șībghāti'l-lah. Index of poets on three fly-leaves at the beg. Stray quotations, containing chronograms of Āzād's death, on the last folio. A few quotations and notes on the margins.

Ff. 156; S 9,5×5,6; 7,25×3,75; II 19, no jadvals. Or. pap., thickness 10=0,65 mm. Good Ind. nast., line 5×10 mm. Cond. fairly good, slightly damaged by worms. A seal dated 1293 A.H. on f. 2.

766.

Guldasta-i-Karnāṭik.

A.J. 38.

Biographies of 70 poets who lived in the Carnatic towards the end of the xii/xviii c. and in the beg. of the xiii/xix c. It was started in 1210/1795-1796 (cf. f. 7v, where the chronogram
and completed sometime between 1244/1828-1829 (cf. f. 24), and 1248/1832-1833 (the date of the author's death). On f. 44 the date 1249/1833-1834 is given, but it is clear from the context that this was inserted by one of the "editors" of the work. The author, Rā'iq, or 'Ali Rīḍā (f. 7), is usually known as Bāqīr Ḥusayn Kháṭ Nā'īṭī; his full name was Ghulām 'Ali Mūsā Rīḍā b. Rukni'd-dīn Ḥusayn Kháṭ (see his autobiography on f. 31). Cf. alsoSpr 172, and the tadhkīra: Nātā'i'ījūl-a'īkār, by Qudrat, or Muḥammad Qudratul-lah Kháṭ Gopānmāwī (compl. ca. 1258/1842, lith. Madras, 1843), p. 189; Subh-i-wata'n (compl. 1258/1842. lith. Madras, 1843), p. 81, and Gulzār-i-A'żām (compl. 1269/1852-1853, lith. Haydarabad ?1272 A.H.), p. 202,—both by A'żām, or Muḥammad Ghauth Kháṭ; Ishārat-i-Bīnīsh (see IvC 61, f. 29v), etc. A'żām's work, Subh-i-wata'n, mentioned above, is not an "abstract" of this tadhkīra, as stated by Sprenger (Spr 172), but an enlarged edition, as there are more than 20 new biographies added. The florid and stilited style of Rā'iq is there simplified, a few biographies are omitted, and in others more specimen quotations are given. In view of the close connection between these two works, references are also given in the following list of the biographies given by Rā'iq, to the pages of the lith. edition of the Subh-i-wata'n (abbreviated as SW).

The biographies are arranged in the so-called "alphabetical" order, and an index of them is prefixed on ff. 1-4. As the work is very rare, it may be useful to give here the list of the poets mentioned in it (rearranged in strict alphabetical order of the takhallusūs).

1. Abjādī, Isma'īl Kháṭ (d. beg. xii/xix c.), SW. 27 f. 13v
2. Aḥšāh, Maḥmūd 'Alīkhān, or Ḥusayn 'Ali b. Maḥmūd 'Alīkhān Nā'īṭī (beg. xii/xix c.), SW. 33 f. 16v
3. Āgūh, 'Ali Rīḍā Kháṭ Dīyā'u'd-daula b. Ḥusayn Dūst Kháṭ Shamsu'd-daula (beg. xii/xix c.), SW. 23 ... ... f. 16
4. Āgūh, Muḥammad Bāqīr Nā'īṭī Shāfī'ī Qādirī Elorī (Alwārdī) (born the 14 Muh. 1158/the 16th Feb. 1745, d. the 24th Dhīl-hijja 1231/the 15th Nov. 1816), SW. 9 f. 10
5. Āḥmad, 'Ali Ahmad Kháṭ b. 'Abdīl-Wahhāb Kūčharī (beg. xii/xix c.), SW. 31 ... f. 17v
6. Amin, Muḥammad Amīn, of Jewish extraction (xii/xvii c.), SW. 33 ... ... f. 15
7. Amīr, Muḥammad Kháṭ b. Fadlīl-lah Kháṭ, Jāgirdār of Tamīr (?), in Muḥammadpār (beg. xii/xix c.), SW. 22 f. 14 v
—Anwar, see Dīl.
8. 'Āṣī, Nūrū'd-dīn Muḥammad Kháṭ (beg. xii/xix c.), SW. 129 f. 46 v
9. 'Āṣīmu'd-dīn b. Ahmad Kālīm Kháṭ (beg. xii/xix c.), SW. 129 f. 46 v
10. Bīkhūdī, Fakhru'd-dīn Nā'īṭī (beg.xii/xix c.), SW.— ... ... f. 17v
11. Bīnā, S. Mannān Ḥusaynī (SW. 37, d. 1226/1811) ... f. 17v
12. Dhaftī, S. 'Alī b. Bāqī Kháṭ (beg. xii/xix c.), SW. 77 ... f. 31
13. Dhaqūfī, S. 'Abdīl-Lāṭīf, or Ghulām Muḥyī'd-dīn b. Abu'l-Ḥasan Qarbi of Eillore (d. 1194/ 1780), SW. 76 ... f. 28 v
14. Dīl (or Anwar), Nūrū'd-dīn Muḥammad b. Abu'l-Ma'ālī Kháṭ Gopānmawī (beg. xii/xix c.), SW. 15 ... ... f. 26
15. دیوان، زاین‌علی‌بی‌دین (بگ. xiii/xix c.), SW. 75 ... f. 28
16. فریق، س. محمد مهدی خیر ندیم دین ب. مanstم ب. اعلی‌القاسم (بگ. 1180-1789), SW. 134 ... f. 47
17. فردی، محمد مهدی میرعبد اول خان، گلپورنگندی (بگ. xiii/xix c.), SW. 141 ... f. 50
18. فیدای، گلپورنگندی (بگ. xiii/xix c.), SW. 139 ... f. 49
19. فیداری، کشاپراشاد (بگ. xiii/xix c.), SW. 140 ... f. 49v
20. گاهار، مهدی خیر ندیم خان ناپتی (بگ. xiii/xix c.), SW. 156 ... f. 54
21. فردی، چزردی ب. اعلی‌الوی. کرم خان ناقوادی (بگ. xiii/xix c.), SW. 54 ... f. 10v
22. هدایتی، احمد ب. محمد مهدی مانندم دین سادری آل قدیری (در 1217/1802-1803), SW. 50 ... f. 20v
23. حسن یزدی، حسن علی (بگ. xiii/xix c.), SW. 21 ... f. 21
24. حیاتی، گلپورنگندی (بگ. xiii/xix c.), SW. 60 ... f. 22v
25. هیاتی، احمد ب. اعلی‌النامعانی (بگ. xiii/xix c.), SW. 61 ... f. 21
——حسن، چزردی ...
26. یکهیت، مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 24 ... f. 15v
27. ایمانی، ایمان ردیف (بگ. xiii/xix c.), SW. 32 ... f. 17
28. ایمانی‌زاده، معین (بگ. xiii/xix c.), SW. 22 ... f. 14
29. ایزنا، اعلی‌الیندی کلسی (بگ. xiii/xix c.), SW. 128 ... f. 46v
30. ایزنا، هجوم ندیم خان (بگ. xiii/xix c.), SW. ... f. 47
31. جمالی، گلپورنگندی (بگ. xiii/xix c.), SW. 153 ... f. 55
32. کمال، گلپورنگندی (بگ. xiii/xix c.), SW. 155 ... f. 55v
33. کمال، مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 61 ... f. 23
34. خیالی، گلپورنگندی (بگ. xiii/xix c.), SW. ... f. 25
35. خیایدی، مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. ... f. 25
36. خیایدی، محمد مهدی میرعبد پورنگندی (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
37. لاهدی، افضل خان (بگ. xiii/xix c.), SW. 160 ... f. 56
38. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
39. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
40. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
41. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
42. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
43. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
44. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
45. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
46. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
47. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
48. مهدی خیر ندیم خان (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
49. نام، اهاظی (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
50. نام، اهاظی (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
51. نام، اهاظی (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
52. نام، اهاظی (بگ. xiii/xix c.), SW. 1784, SW. 66 ... f. 23v
58. Shāfīq, Shāfīq ‘Alī-khān, or Ghulām Muḥyī’d-dīn b. Āḥmad Abī Turāb Qādirī (d. 1249/1833-1834), SW. 113 f. 42v
59. Shāyān (or Mażwūn), Muḥammad Aslam Khān b. Āḥmad Nā‘ūṭ, also called ‘Alī Āḥmad Khān Kūk’hārī (beg. xii/xix c.), SW. 112 f. 42
60. Sukhan, S. Muḥammad Khān Iṣṭāḥānī (d. 1216/1801-1802), SW. 105 f. 42
61. Ṭāḥib, ‘Abdu’l-lah (beg. xii/xix c.), SW.—— f. 46
62. Tajammul, ‘Aṭīmu’d-dīn Khān (d. 1290/1805), SW. 48 f. 18
63. Ṭāḥib ‘Aṭīmu’l-bādı, Wajhi’l-lah (beg. xii/xix c.), SW. 121 f. 45v
64. Ulfat, Muḥammad ‘Uthmān (beg. xii/xix c.), SW. 33 f. 14v
66. Wālī, S. Ḥamīdu’d-dīn (beg. xii/xix c.), SW. 217 f. 70
67. Wālī, S. Abū Sa‘īd, or Abū Ṭayyib Khān. b. Abī Ṭayyib Khān b. Zaynī’l-ʿabīdīn (born 1190/1776), SW. 210 f. 6v
68. Wālī, S. Muḥammad Mūsawī (d. 1184/1770), SW. 216 f. 69v
69. Yād, Ḥamīdu’d-dīn b. Ḥālī Mūsawī (d. 1216/1801-1802), SW. 223 f. 70v
70. Zaynu’l-ʿabīdīn b. Rīḍā Shūsh-tārī, poet of Tipū of Mysore (end xii/xviii c.), SW. 105 f. 41v

867.

Tadhkira-i-shuʿarā-i-Hind.

193/U16.

Another copy of this biographical work on poets who composed poetry in Hindustani, see IV ASB 233, by ‘Ali al-Ḥusaynī al-Gardizī (f. 3, top). It is the same copy which has been described by Sprenger (Spr 178), who has given its contents in his general list of Urdu poets. The work has been completed in 1165/1752, at Dīhi; it begins with Ārzū (f. 5v), and ends with Yākru (f. 95), containing 97 biographies (EIO 698). A list of these biographies in alphabetical order, is added on ff. 1v–2. Beg. as usual (f. 2v):

Copied towards the end of the xii/xviii c. Two seals of Tipū Sultan on f. 2v.

FF. 95; S 8,25 × 6; 5,75 × 3,5; ll 13, no jadwals. Europ. pap. (water-marks "Pollera"), thickness 10=0,79 mm. Ind. nast. (southern Indian type), line 2 × 8 mm. Cond. fairly good. Worm-eaten and moderately pasted over. CFW.
768. 
Gulzār-i-Ibrāhīm.

Biographies of poets who composed verses in Hindustani, by Ḥāl, or Khalīl, whose real name was Nawwāb ‘Alī Ibrāhīm Khān (f. 2) Āminū’ddawla Nāsir-jang (d. 1208/1793–1794). He completed his work in 1198/1784. The present copy is the same one which was described by Sprenger (Spr 180–181), who included the biographies given in it in his general list of Urdu poets. See also Bk 707. The first biography is one of Āftāb (f. 2v), the last one of Yās (f. 257v). There is no colophon, and on ff. 258v–272 there are quotations of mathnavīs in Urdu, apparently not belonging to the text of the work. Beg. as usual:

رغمائی کلام بمحمد متکلمی است که انسائی سخنانی رو اور را الٰغ

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

Ff. 272; S 11,25 x 8,75; 9 x 4,75; ll 15–16, no jadwals, quotations are in double columns. Or. pap., thickness 10=0,75 mm. Large Ind. nást., line 4,5 x 15 mm. Cond. fairly good. Slightly worm-eaten and pasted. Traces of moisture. CFW.

769. 
Tadhkira-i-Hindī.

Biographies of about 350 poets who composed verse in Hindustani, by Ghulām Hamadānī with the takhlīḥ Masāḥafı (d. ca. 1243/1827–1828), who completed it in 1209/1794–1795, as stated at the end (f. 146v). It is the same copy which was perused and described by Sprenger (Spr 182–183). See also Bk 710. The biographies are here alphabetically arranged, the first one of Āftāb (f. 1v), the last of Yakrū, after which are added a few biographies of poetesses. All of them have been included in the general list of Urdu poets given by Sprenger. Beg. as usual:

نیکی تو کی تذکرہ کہ غنچہ دل همی ارباب سختی را باہناز نسیم الٰغ

Dated the 20th Jum. II 1219/the 26th Sept. 1804, Lucknow. Transcribed by Fidā Husayn, s. of Āqū Mirzā.

Ff. 146; S 9,5 x 6; 7 x 3,75; ll 14, no jadwals. Or. pap., thickness 10=0,63 mm., and at the end=0,56 mm. Ind. nást., line 4 x 13 mm. Cond. good; slightly worm-eaten; traces of moisture. CFW.


770. 
Tadhkiratu’l-awliyā’.

A fragment of the well known tadhkira of Āṭṭār, see IvASB 235 and IvC 63. To the references given there add

Copied apparently in the beg. of the xiii/xix c.; the water-marks of the paper contain the dates 1793, 1801, 1803, etc.

Ff. 214; S 11,5 × 7,25; 8 × 4,25; ll 13, within double jadwals. Europ. (English) pap., thickness 10=0,53 mm. Clear Ind. nast., line 5 × 12 mm. Cond. tol. good, but paper is decaying.

771.

The same.

A.J. 57.


الحمد لله الجواب بافضل انواع النعمان المنان الع

Dated: Aurangābād, the 7th Muḥarram 1112/the 24th June, 1700. Transcribed by Khalīfa Salmān. A few marginal notes.

*Ff. 1v–285; S 9,25 × 5,5; 7,75 × 4; ll 19, within red jadwals. Or. pap., thickness 10=0,52 mm. Ind. nast., line 5 × 9 mm. Cond. tol. good. Worm-eaten. Scrappy poetical quotations on fly-leaves at the beginning.

772.

Tadhkiratu’l-kirām.

III 226.

Biographies of Sufic Shaykhs belonging to some obscure local branch of the Qādirī affiliation in Bihār, who lived in the second half of the XII/XVIII and in the XIII/XIXc. The author, Muḥammad Abū’l-ḥayāt Qādirī Halwārī (؟) Bihārī (f. 3), was writing after 1249/1833–1834 (this date is mentioned on f. 121v), but he does not give the date of completion of the work. The title also is not mentioned in the preface, the later being apparently damaged towards its end, where in some lines blank spaces are left (f. 3v). The work was lith. in Lucknow, 1880. Beg.

الهجرة الناس الخ

The following biographies are here given:

1. Muḥammad Wārisī Rasūl-namā (born 1084/1673, d. the 2nd Rab. II 1166/ the 6th Febr. 1753). f. 3v.
2. Wāli Miyān (ca. middle xii/xviii c.). f. 10.
3. Muḥammad Ghauth (d. the 9th Rajab 1130/ the 8th June 1718). f. 11.
4. Ghulām Muḥammad (ca. middle xii/xviii c.). f. 12v.
5. ‘Īsmatul-lah (ca. middle xii/xviii c.). f. 13v. (cf. No. 15).
6. Lūl-Muḥammad (also the same time). f. 15v (cf. No. 11).
7. Shāh Makhdūm-i-‘Ālam (d. the 26th Rab. II 1173/ the 17th Dec. 1759- f. 16v.
8. Bibi Waliyya (the wife of the preceding). f. 18.
9. Muhammed Mujibul-lah Qadiri Falwarri (? ) Bihari (d. 1180/1766-1767)
   f. 18v.
10. Ghulam Naqshband (d. the 3rd Dhul Qa'da 1173/ the 17th June 1760).
   f. 38v.
11. La'il-Muhammad (d. the 23rd Jum. II 1168/ the 6th Apr. 1755). f. 42.
12. Muhammed Akram (d. the 17th Shaw. 1174/ the 22nd May 1761). f. 43v.
15. 'Isma'il-lah (d. the 24th Muh. 1176/ the 15th Aug. 1762). f. 49.
16. Muhammed Wahidul-haqiq (d. the 24th Saf. 1200/ the 27th Dec. 1785)
   f. 50.
17. Khudabakhsh (d. the 20th Rajab 1231/ the 16th June 1816). f. 52v.
19. Muhammed Akram (d. the 14th Rajab 1209/ the 4th Feb. 1795). f. 60v.
20. Shah Muhammad (d. the 27th Rab. II 1243/ the 17th Nov. 1827). f. 61.
21. 'Abdu'l-Mughni (d. the 6th Raj. 1240/ the 24th Feb. 1825). f. 61v.
22. ? (the name is omitted) (d. the 13th Muh. 1205/ the 22nd Sept. 1790)
   f. 61v.
25. Mir Badali (beg. xii/xiii c.). f. 63.
26. Muhammed Wasi (ca. beg. xii/xiii c.). f. 63.
27. 'Abdu'l-Haqiq (son of No. 9). f. 63.
28. 'Abdu'l-Hayy (son of No. 9). f. 63v.
29. Nurul-Haqiq (d. the 4th Sha'ban 1233/ the 9th June 1818). f. 63v.
30. Shamsuddin (d. the 13th Sha'b. 1228/ the 11th Aug. 1813). f. 64.
32. Wazir 'Ali Bihari (beg. xii/xiii c.). f. 96.
33. Hamid Ragir (beg. xii/xiii c.). f. 96.
35. Muhammed 'Ali Akbar (d. the 19th Dhul-hijja 1247/ the 20th May 1832)
   f. 126.
38. Muhammed Awliya (beg. xii/xiii c.). f. 128.
39. S. Rast (beg. xii/xiii c.). f. 128.
40. Haji Harmandayn (about the same time). f. 131.
41. 'Ashiq Shalih (about the same time). f. 131v.
42. Isma'il (about the same time). f. 132.
44. Shah Wasi (no date given). f. 138v.
45. Burhanuddin (d. the 15th Dhul Qa'da 1107/ the 16th June 1698). f. 136v.

Almost all these people had the surnames of Sayyid, Mir, Shâh, etc., as is often the custom amongst the begging darwishies, low class Muhammandans, etc.

Copied towards the end of the xii/xiii c., in an exceptionally ugly and bad handwriting. Notes of Sufi contents on the first two folios.

Ff. 138; S 12.75 x 9.25; 11 x 7; ll 23, no jadwals. Europ. pap., thickness 10 = 0.46 mm. Exceptionally bad Ind. shikasta, often without dots, two different types; line 5 x 16 mm. Cond. good, but paper is decaying.

4. Miscellaneous.

773.

Majalisu'l-mumimin.

The second vol. of this well known work on the biographies of Shi'ite saints, and of eminent men who belonged to the sect, by
Núru’l-lah b. Sharif al-Ḥusaynī al-Mar’ashi ash-Shüşhtari (d. ca. 1019/1610), see IvSB 276 (add to the references given there also Ed 244, BL 363. Ind. lb. Bk 720–1). The present copy contains the last six majlisāt: the 7th, on philosophers, f. 1r; the 8th on Shi‘ite rulers, f. 38v; the 9th, on amirs who belonged to Shi‘ism, f. 136; the 10th, on Shi‘ite wazirs, f. 155; the 11th, on Arab Shi‘ite poets, f. 191; the 12th, on Persian Shi‘ite poets, f. 245v. Beg.

مجلس هفتم در ذكر مشاهير حكماء الإسلام و متكلمين (علام كه الغ)

Good copy, dated the 4th Dhīl-qa’dā 1077/the 28th Apr. 1667. Transcribed by ‘Abdu’ll-Ḥakīm. Marginal rubrics.

Ff. 319; S 10 × 6; 7,5 × 3,5; ll 21, within gold and blue jadwals. Brownish Or. pap., thickness 10=0,63 mm. Good Ind. nash., line 3 × 10 mm. Cond. very good. Mediocre vignette. Note on f. 1.

774.  
(Majmū‘a).

A collection of six treatises, by different authors, all dealing with the genealogy of the Na‘īṭī family, in Southern India. Four are in Persian, the fifth in Urdu, and the sixth in Arabic.

1. (ff. 1–124). Gulistān-i-nasab, the largest article in this collection, by Ghulām ‘Abdīl-Qādir b. Ghulām Muḥyī’d-dīn Na‘īṭī Shāfi‘ī, with the takhallus Nāzir (whilst his father is known as Mu‘jiz), surnamed Qādir ‘Azīm Khān, born in 1200/1786, d. 1243/1827–1828, see Ṣubḥ-i-waṭan (compl. 1258/1842, cf. Spr 172, lith. Madras, 1843, p. 198); Ishārat-i-Binīsh (IVC 61, No. 44, f. 48); Gulzār-i-A‘zām (compl. 1269/1852–1853, lith. Ḥaydarābād? 1272 A.H., pp. 360–361), etc. The work has been completed in 1224/1809 (cf. f. 124, where the chronogram is given, as ‘گلستان نسب گرده گرده شاداب’). But in the colophon there is added:

مصنف كتاب گفتگه كه برخة ماه ربع الاخر سنه 1360 مسودة درم
گلستان نسب صورت انصرام پذیرنده

i.e. the 13th March 1815. The year 1224 is mentioned as current on f. 47.

The work is divided into three bābs (f. 3, bottom), and a khātimā:

الف باب اول، در بيان فضيلت تقوم بنو ناظم (f. 4)

الف باب دوم، در بيان نسب رام سطور (f. 48)

الف باب سوم، در بيان فضيلت اسلام بزگان خون (50)
2. (ff. 125–138). *Ahwālu’l-qawm*. A short treatise on the same subject as of the preceding item, dealing with another branch of the Nā’īt family (here regularly spelled نائت). The author, Muḥammad Akram Khān, calls himself a descendant of Mullā Ṭāhir ‘Arābī al-Ja’farī al-ʿAlawī; he gives no dates, but the period of composition is probably the same as that of the *Gulistān-i-nasab*. Beg.

محمد حامدیرا سراست که محصود الحمد لله ... اما بعد، بنده لحقر

3. (ff. 139–151). *An-nā’īt* (sic). Another short treatise on the same subject, by Muḥammad Saʿīd, surnamed Ustād (f. 139); he also does not give the date of composition, but the work must have been finished before 1251/1835 which is given on f. 151 as the date of transcription. Beg.

ثنا مر صانعی را سرد که بصناعت کامله ... بنده اضعف العباب

محمد سعید شهیر استاد النج

4. (ff. 153–170). *Kashfu’n-nasab*. Another treatise on the same subject. The author does not mention his name. He refers to the *Gulistān-i-nasab* (see above, 1), on f. 159; on f. 161 he quotes the work of Muḥammad Akram (2, above), and thus his treatise must have been written after these two. He calls the family Banūl-Wāʿīt, and explains that later on they became called Nā’īt (f. بسب کثرت استعمال راو مبدل بنوون گردد, 160), thus showing the weak point in these efforts to construct a noble pedigree. His work also cannot have been written much later than about 1250/1834, as this copy was transcribed about that time. Beg.

الحمد لله ... اما بعد حمد وصلة برهمیک از اقامت و ادنی النج

5. (ff. 171–177). *Ṣaḥīhu’n-nasab*. Another treatise on the same subject, in *Hindustani*, with references to the work of Akram Khān (see above, 2), by Muḥammad ‘Azimu’d-dīn Madrasī. No date of composition, but Ṭīpū of Mysore is called ‘the
BIOGRAPHY.

Martyr' on f. 175, obviously after his death, and the date of the copy is 1258/1842. Beg.

6. (ff. 178–182). Bahrur'n-nasab. A short treatise in Arabic, dealing with the descendants of 'Abdu'l-lah al-Wa'išt, son of the Isma'īlī Imām, Muḥammad b. Isma'īl b. Ja'far aṣ-Ṣādiq (the seventh Imām of the Shi'ites). The authorship is ascribed to Jalālu'd-dīn as-Suyūṭī (d. 911/1505). Brockelmann, II, 143–158, does not mention it; the work may be either usually known under a different title, or may form a part of some other composition, or simply not belong to the authorship of Suyūṭī at all. Beg.

Copied apparently ca. 1251–1258/1835–1842, as the latter date is found in the colophon on f. 177, and the former on f. 151. On the same f. 151 the scribe complains of the original being exceedingly faulty with regard to its orthography. The case was probably the same also with the other items in the volume as they are full of mistakes of this kind.

Ff. 182 (only the right side of the leaves is occupied with text, the reverse is left blank); S 9,5 × 6,5; 7,5 × 4,5; ll 16, no jadwals. Europ. pap., thickness 10= 0,57 mm. Ind. nast., line 6 × 11 mm. Cond. good.
III. ANECDOTES, TALES, ETC.

775. 

Laṭā'īf uṭ-tawā'īf.

The well known collection of anecdotes, compiled ca. 939/1532-1533, by (‘Alī) b. Ḥusayn al-Wā‘īz al-Kāshīfī, with the takhallus Ṣafī (here المشتهر بألصقي), see IvASB 297 (add Bk 732–734). The fourteen chapters, into which it is divided, begin on: I (Prophets, etc.), f. 3.—II (Imams, etc.), f. 12v.—III (kings, etc.), f. 23v.—IV (amīrs, etc.), f. 31v.—V (teachers, etc.), f. 38v.—VI (Beduins, etc.), f. 45.—VII (shaykhs, etc.), f. 55v.—VIII (sages, etc.), f. 65.—IX (poets, etc.), f. 75v.—X (wits, etc.), f. 100v.—XI (parasites, etc.), f. 118v.—XII (misers, etc.), f. 124.—XIII (children, etc.), f. 132.—XIV (fools, etc.), f. 139. Beg. as usual:

بعد از ادامى لطائف تحصیدات الہی و لطائف ملائط الع

Copied about the end of the xiii/xiv c.

Ff. 147; S 11,75 × 8,75; 8,75 × 4,75; ll 17, no jadwals. Or. pap., thickness 10 = 0,45 mm. Ind. nst., line 4 × 12 mm. Cond. tol. good. Worm-eaten, pasted. A few notes on the margins.

776.

Nigāristān.

The well-known collection of historical and didactic anecdotes, comp. in 959/1552, by Aḥmad b. Muhammad (f. 2) b. ‘Abdīl-Ghafūr al-Ghaffārī al-Qazwīnī (d. 975/1567-1568), see IvASB 298, 299 (add references to CHL I, 1195; II, 1327; MG S). Beg. as usual:

إلى طرزانته بہارستان، رئی نکارندة نکارستان ... (2) (الفقر) أحمد بن محمد الغ

Dated the 26th Dhi’l-hijja 1300 (? سنة 1300), or the 28th Oct. 1883 (?); transcribed by Muḥammad Kāẓim b. Muḥammad Mu‘min Kākulī. Notes on the margins.

Ff. 211; S 13 × 8,25; 9,5 × 5; ll 19, no jadwals. Bluish Europ. pap., thickness 10 = 0,69 mm. Ind. nst., line 4 × 13 mm. Cond. tol. good. Worm-eaten and pasted over.

777.

‘Iyār-i-dānīsh.

The well-known modern version of the book of Dimna and Kalila, by Abū’l-Faḍl b. Mubārak ‘Allāmī (d. 1011/1602), see
IvASB 292, 293; IvC 106 (add references to CHL I, 693–5, II, 877; Castani 26; Ed 340; Reh 227 and Bk 735–737). Beg. as usual:

سپاس از لر اید خداوندی را که کران تا کران اله


Ff. 243; S 9,5×5,25; 8×3,75; ll 16, within jadwals. Brownish Or. pap., thickness 10=0,46 mm. Ind. nast., line 5×12 mm. Cond. tol. good. Slightly damaged by worms.

778. 

Waqâ‘i‘-i-Ḥaydarâbâd. 

The well-known facetious story of the siege of Golconda in 1097/1686, by Ni‘mat Khân ‘Alî (Nūru‘d-dīn Muḥammad), d. ca. 1122/1710. See IvASB 826 (4), IvC 111, 112, 709 (add references to Ed 82, 375). Cf. further on here, No. 816 (28). The present copy has numerous explanatory notes, interlinear and on the margins, in a different handwriting. At the end (f. 47v) there is a satirical qaṣida dealing with the wedding of Kâmkâr Khân, apparently also by ‘Alî. It is here called Qaṣīda ḍar ḫajuw-i-kal-khudâ‘i-i-Kâmkâr Khân. Beg. of the Waqâ‘i‘-i’ as usual:

اسم قلم مدرس کشف صلاح بر صفحه صدق الخ

Dated the 17th Muh. 1233/the 27th Nov. 1817, Ḥaydarâbâd; transcribed by Muhyi‘d-dīn.

Ff. 48; S 9,5×6,25; 6,25×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,76 mm. Ind. nast., line 4×10 mm. Cond. not good. Damaged by dampness, worm-eaten.

779. 

Gul-i-Bakâwâli. 

The story of Tâju‘l-mulûk and Bakâwâli, translated from Hindustani by ‘Izzatu‘l-lah (here called Gharibu‘l-lah) Bangâlî (ff. 4, top), and completed in 1134/1722, see IvASB 311 (add reference, to CHL II, 977 and Bk 746). Beg. as usual:

زمینه دبیله سخن بنام سخن افراز که قفل کنچینه ... (4) اما

بعد، عبد الواحدی رحمة لله المعنی (sic) شیخ غریب الله بنکانی (sic) الخ

Dated the 30th March 1816 (1223 of the Bangî era). The name of the scribe (a Hindu), is not clearly written.

Ff. 83; S 9,25×6,25; 6×4; ll 13, no jadwals. Grey Or. pap., thickness 10=0,57 mm. Ind. shikasta-nast., line 4×12 mm. Cond. fairly good.
780.

Bahār-i-dānish.

The well-known collection of stories, composed in 1061/1651 by 'Ināyatul-lah Kanbū (d. 1082/1671–2), see IVASB 302–3 and IVC 107–8 (add to the references to other catalogues given there also: CHL I, 152–4; II, 190–2; Ed 121–2; Reh, p. 220; Bk 741–2). Beg. as usual:

Dated the 25th Rab. I 1148/the 15th Aug. 1735. Notes on the margins and at the end.

Ff. 228; S 9,5 × 5,25; 7,75 × 3,5; ll 15 (partly diagonally written), no jadwals. Or. pap., thickness 10=0, 62 mm. Ind. nást., line 3,5 × 11 mm. Cond. tol. good. Slightly worm-eaten.

781.

Muntakhab-i-Bahār-i-dānish.

An abbreviated version of the Bahār-i-dānish. The abbreviator, Dipak Rāy (f. 2, l. 4) prepared this version by order of Shāh ʿYaduʾl-lah al-Husaynī. The present copy is an autograph; it was completed on the 19th Rab. II 1171/the 31st Dec. 1757. Beg.

The date of the copy and the name of the scribe are given above. Scrappy notes on the fly-leaf.

Ff. 187; S 8 × 4,5; 6,25 × 2,75; ll 15, no jadwals (the lines are mostly written diagonally). Brownish Or. pap., thickness 10=0, 53 mm. Ind. shikasta, line 4 × 9 mm. Cond. not very good. Worm-eaten and pasted over.

782.

Muntakhab-i-Shakaristān.

A short extract from the Shakaristān, as stated in the heading, where the author’s name is also given as Mīr Qamaru’d-dīn Minnat (added—mārkūm). The latter is apparently identical with Qamaru’d-dīn Minnat Dīlawī (d. ca. 1208/1793–4), cf. IVC 314. The story deals with the well known folklóric motive of a king’s daughter asking the solution of various puzzles from her suitors. Beg.
Qissä-i-Saman-rukh wa Ādhar-shâh.

A fairy tale, dealing with the adventures of king Ādhar and princess Saman-rukh. There is no preface; the title of the work, the name of its author, and the date of composition are not mentioned. On f. 1, left upper corner, there is written:

سرگذشت کرمان:
از انا خان.

Beg. of the tale:

راویان اخبار و ناگفتن اثر........... در روز کار قدیم بسمت مغرب......

پادشاهی بود اذر شاه نام ارغ

Dated the 22nd Rajab 1225/the 23rd Aug. 1810. A bad copy.

Ff. 54; S 8,25 × 5,5; 7 × 3,5; ll 15, no jadwals. Or. pap., thickness 10 = 0,62 mm. Bad Ind. shikasta, line 4 × 10 mm. Cond. not good. Worm-eaten and pasted.
IV. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, ETC.

784.
Mukātabāt-i-'Allāmī.

A fragment of this well-known epistolographic work. See IvASB 352-354 and IvC 132-133 (add references to CHL I, 89–91; II, 94–101; Ed 332). The present copy contains only the first part, incomplete, and a portion of the second (f. 48); between these there is a lacuna. Many marginal and interlinear glosses and notes. Beg. as usual:

کونا کون نیایش سر داوری را که وجود بشر را الگ

Copied in the beg. of the xiii/xix c.
Ff. 73; S 9,25 x 5,75; 7,5 x 4; ll 17, no jadwals. Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5 x 10 mm. Cond. tol. good. Stray notes and quotations on fly-leaves at the end.

785.
Miftāḥul-muwaṣṣilāt.

A vocabulary of the rare words and Arabic expressions in the Mukātabāt-i-‘Allāmī (see preceding note), by ‘Abdu’l-Mannān b. Shaykh Burhān Sīkrīwāl (f. lv, l. 9), see IvC 136. The date of composition is here also not given. Beg.

ستیش و نیایش و متفهی بی منتها مرفادیرا سرد که الگ

Copied towards the middle of the xiii/xix c.
Ff. 16; S 8,5 x 4; 8 x 3,5; ll 13 (double), no jadwals. Brownish Or. pap., thickness 10=0,54 mm. Bad Ind. nast., line 4 x 11 mm. Cond. very bad. Almost completely destroyed by worms.

786.
Panj ruq’a-i-Ẓuhūrī.

The well-known collection of five epistles, in highly stilted and bombastic style, by Ẓuhūrī, or Nūru’d-din Muḥammad Tursbīzī (d. ca. 1025/1616), see IvASB 356(4), IvC 139(5). Beg. as usual:

بنچ رقعة ظهوری

Dated 1290/1873, transcribed by Ahmad (b.) ‘Abdi’l-‘Azīz, in a style imitating lithographs.
Ff. 18; S 10,5 x 7; 7,75 x 4; ll 13, within double jadwals. Europ. pap., thickness 10=0,86 mm. Good Ind. nast., line 3 x 12 mm. Cond. good.
787.
(Majmū‘a).

A collection of fragments, of epistolographic and poetical contents.
1. (ff. 1–2v). Qā‘ida-i-ghālib wa maghlūb, a short note of cabbalistic contents, ascribed to the authorship of Aristotle.
2. (ff. 3–4v). Scrappy poetical quotations.

حمد وافر خدایی را که یاقوت قوة FATIQE الغ

4. (ff. 27–66v). (Inshā‘). A fragment of an epistolary work, dealing with specimens of private letters. The author’s name is not given, and there is no indication as to the title of the compilation. The allusions scattered in the text make it clear that it cannot have been compiled earlier than the second quarter of the XII/XVIIIc. (Farrukh-siyāh is referred to on f. 30v, Jahāndār Shāh on f. 38, etc.). Beg. of the first complete letter (f. 27v):

قبله صوري و معنى خدارند امال و امانی الغ

(Between this item and the preceding one there are several blank leaves).

5. (ff. 67v–128v). Yūsuf-u Zulaykhā. The first half of this famous poem of Jāmī, see IvASB 612,21. Beg. as usual:

الله غني الحمید بكشای الغ

Copied about the middle of the xiii/xix c., by different scribes, on different papers; these articles have been bound together quite accidentally.

Ff. 128; S 8,5×5,75; 6×3 (or 3,5 or 4); ll 7; 15; 13, no jdawls. Or. pap. Ind. nst. (different handwriting). Cond. tol. good. Traces of moisture.

788.
(Majma‘u‘s-šanā‘ī‘).

A treatise on poetics, comp. in 1060/1050, by Nizāmu‘d-dīn Ahmad b. Muḥammad Șāliḥ as-Şiddiqī al-Ḥusaynī (f. 2, top), see IvC 176, where an incomplete copy of this work is described. The following references to other catalogues may be given in addition: CHL II, 1144-5; BL 754. The present copy is complete, but towards the end the headings of the chapters which
should have been written in red ink, have been omitted. Beg. as usual:

٨٨٩.

Kulliyāt-i-Ṭughrā.

Twenty works in stilted and bombastie ornate prose by Mullā Ṭughrā Mashhādī (d. 1078/1667–1668), see IvASB 371–373 and IvC 145. The copy consists of two different MSS., bound together, and forming a continuation of each other.

1. (ff. 1v–19). Firdausiyya. A bombastic description of some places in Kashmir, see IvASB 373. Beg. as usual:

ثنائی پہاڑیداپی کہ انششت سبزے را بدانیہی شہنم ہے

2. (ff. 19–24v). Tāju’l-madā‘īh, a stilted eulogy of prince Murādbakhsh, son of Shāhjahān, see IvASB 372 II. Beg.

سرخورنی قلم بنگریثنائی شہنشاہی است کے الگ


در نزر محسبت همه چا خصل یکست (sic) الگ

4. (ff. 29v–33v). Lāma‘āt. It is the same as No. 21 in this note, where it is called, as in EIO 1586 VII, Murtafi‘āt; see also EB 1389(6); R 743 V. It deals with the description of Jahāṅgīr’s court. Beg.

نیپھار آمد کہ مقراض از پربندل کند الگ

5. (ff. 33v–35v). Taḥqīgāt. Stilted discussion on planets, etc., see EIO 1586 XI, etc. Beg.

از بس غلط است حرف قاموس فلک الگ


جه نوسم از رسمت دریا جب كم الگ

8. (ff. 41–43). Ta‘dādu’n-nār. A description of the road to Kashmir, see EIO 1586 XII, where its title is given as Ta‘dādu’n-nawādir. Beg.

9. (ff. 43–46). Sāgī-nāma. A description of spring, usually called Anwārūl-mashārīq, as in No. 17 further on, where another copy of it is given. See IvC 145(10); EIO 1586 XVIII, etc. Beg.


11. (ff. 48v–53). Dībācha-i-Mī‘yārūl-īdrāk, also called Āhang-i-bulbul, or Jūsh-i-bulbul, a stilted eulogy of the diwān of Ḥāfīz, see IvASB 371 I; EIO 1586 X. Beg.

Dated (f. 53) the 4th Rajab 1157/the 13th Aug. 1744; transcribed by ‘Alī Muḥammad b. Khudābanda (?). Many marginal and interlinear notes and glosses. Quotations from Tūghrā’s poetry on ff. 54–54v.

S 8.5 x 5.25; 7 x 2.5; il 22, no jadwals. Greyish Or. pap., thickness 10 = 0.49 mm. Bad Ind. shikasta and nast., line 4.5 x 9 mm. Cond. very bad, damaged by moisture. The original size of the MS. was 7.5 x 3.5, but additional margins have been pasted on, in order to make the leaves of the same size as those of the second half of this volume.

12. (ff. 55v–62v). Parīkhāna. Eulogies on ‘Abbās II, the Safawide, see IvC 145,7; EIO 1586 XIX, etc. Beg.


14. (ff. 65v–69v). Namūnā-i-inshā, in praise of Aurangzīb see IvC 145,9; EIO 1586 XVII. Beg.
15. (ff. 69v–81v). *Thamara-i-ṭibbi*. Bombastic metaphors from medical terminology, see IvC 145,3; EIO 1586 XVI. Beg.

16. (ff. 81v–83v). *Khamsa qārūriyya*, a satire on five courtiers, see EIO 1587 XI; R 743 XIII. Beg.

17. (ff. 83v–90v). *Anwāru‘l-mashāriq*, see above, No. 9. Before the beg. as in No. 9 (see f. 84, l. 2), there is:

18. (ff. 90v–105). *Wajdiyya*. Bombastic discussions on musical subjects, see IvC 145,8; EIO 1586 XV. Beg.

19. (ff. 105–112). *Julāsiyya*, in praise of Aurangzīb, at the occasion of his enthronement, see IvC 145,1; EIO 1586 XIV. Beg.

20. (ff. 112–120v). *Diyāfat-i-ma‘navi*. Reflections concerning the famine in the Deccan, see IvC 145,11; R 744 XXVI. Beg.

21. (ff. 120v–124). *Murtafi‘át*, the same as above, No. 4 in this note.

22. (ff. 124–134). *Shahr-āshūb*, or *Āshūb-nāma*, in praise of the works of Zulālī, see IvC 145,5; EIO 1586 XXI. Beg.

Dated the 27th Rab. II 1230/the 8th Apr. 1815. It was transcribed from the continuation of the preceding copy, which was much decayed even at that time. There are numerous explanatory notes on the margins at the beginning.

Ff. 134; S 8,5 × 5,25; 6,5 × 2,75; II 19, no jadwalas. Or. pap., thickness 10–0,54 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good, worm-eaten, pasted.

790.

(Majmū‘a).

Ar. 956a.

Two collections of epistolary specimens.

1. (ff. 1–24v). (Majmū‘a-i-ruq‘āt). A short collection of epistolary specimens, dating chiefly from the XI/XVIIc. They
were extracted, judging from the heading, from various works on inšā:

نقل رفعات من إنشاء منشقٍ متقدمين، أزياص بنينجات رأي (؟)

Some of them are official letters, but private correspondence predominates. The majority of the letters belong to the beginning of Aurangzīb’s reign (cf. f. 20, etc.). The collection is incomplete at the end. There is no preface and no mention of the name of the compiler. The first letter is addressed to ‘Alī Mardān Khān:

نواب عالی در جا و خا مناقب كرم فرمایی مخلصان الغ

2. (ff. 25v–83v). (Inšā–i–Dawlatmand Khān). An incomplete copy of the correspondence of Dawlatmand Khān, collected and arranged by Jān Muḥammad (f. 25v). The latter has also contributed an introduction containing the biography of the author with details concerning his origin and ancestors. The author (cf. also about him the Ma’āthiru’l-umara’, Bibl. Indica, vol. I, pp. 413–414, or H. Beveridge’s translation, vol. I, pp. 351–357) belonged to a zamindārī family in Baglāna (بکلانه), near Gujrat, and had the hereditary title of Bharājī (؟) برجی. Later on he was converted to Muḥammadanism by order of Shāhjahān; he was given the title of Dawlatmand Khān, and some post, and died in 1106/1694-1695 (see f. 32v, chronogram دنیا در نگر و جا). The work has therefore been compiled after this date, probably not long after it. The letters are arranged in the usual way: first are given those to kings, etc., and at the end letters of condolence, all in florid and bombastic style. Although there are no headings in the text itself (space has been left, probably to be filled in red ink), some are given on the margins. On the last folio (83v) there is written ختم مکاتب, which may mean that the book is almost complete and that only the concluding passage is missing. Beg.

بعد سپاس افندی کار جلد ثناواره و پس از درود نبی نامدار الم

Copied probably ca. the beg. of 1156/1743, cf. IvC 126 which formerly belonged to the same volume.

Ff. 83; S 9,5×5; 8×3,25; ll 15, no jadwals. Or. pap., thickness 10=0,64 mm. Ind. shikasta-nast., line 5×15 mm. Cond. good, slightly worm-eaten. CFW.

791.

Munsha’āt-i–Mād’hūrām.

III 235.

A complete copy of the same epistolographic work as that of which a fragment (here corresponding only with ff. 1v–29v, l. 3, has been described in IvC 150 (add references to CHL I, 1120; II, 118–120). It was compiled by one Mād’hūrām in 1120/1708–1709.
(cf. f. 2v). The work is divided into two fasīls, the first (f. 2v) on official correspondence, and the second (f. 121), on private letters. Beg. as usual:

بعد تجميد خدا و نعت ختم المسليمن ... بر ديبران دقیق و روشن ضميران الالم

Dated the 7th Sha'bān 1216/13th Dec. 1801, at Bītā'hār, near Cawnpore, transcribed by Karīmu'll-lah b. Muḥibbi'll-lah Khān of Sarāfī. Marginal and interlinear explanatory glosses and notes.

Ff. 154; S 9.25 × 5.75; 7.5 × 4; ll. 13, no jadwals. Or. pap., thickness 10 = 0.80 mm. Bad Ind. nst., line 5 × 15 mm. Cond. tol. good, worm-eaten.

792. (Majūm'a dar inshā).

A collection of works dealing with epistolography and religious matters.

1. (ff. 1v–17). Inshā-i-matīlūb. A short work on letter-writing, by Mubārak Ḥāshimī, see EIO 2134, 2948 (1), where he is called Mubārak Farshī. The date of composition is not given. Beg.

بعد از آدایي شكرا نرک صار رود پس از ابلاغ دردالغ

2. (ff. 17–55v). Inshā-i-Harkaran. A bad copy of the well-known collection of epistolary models comp. ca. 1040/1631 by Harkaran, see IvASB 363 and IvC 141, 717 (2); add references to CHL II, 125–7, 1553; Ed 333. Beg. as usual:

بعد از آدایي (sic) ثاناء حضرت ایزد متعلق ذر الجالان الغ

It is slightly incomplete at the end.

3. (ff. 56–60v). Wafāt-nāma. Story of Muḥammad’s death, with all usual legendary details. The author’s name is not given. Beg.

وئئت نامه حضرت رسالت پناه ... هر که در روزینپار بهجواد یا کسی بشنوید و آب در دیده کند آتش دوزی نروی حرام کرده الغ

4. (ff. 61v–68v). Inshā-i-gumbadhī. A very short treatise on epistolography, containing forms of private letters. The author’s name is not mentioned, the title is given in the colophon. Beg.

درین کفیذ به ... بر کش آواز ... بنده وار عرض میدارد که الغ

Copied: all four items were transcribed by S. Dānīsh b. Dā‘ūd b. Chānd Ḥusaynī, of Gūnnagar (cf. f. 68v). The first (f. 17) is dated 1198 of the Bangla era, the second is not dated, the third (f. 60v)–1199 of the same era, and the fourth (f. 68v) must be also 1199 (?-worm hole), i.e. about 1791.

Ff. 68; S 9 × 6.5; 7.5 × 3.75; ll. 15, no jadwals (ff. 1–16 have double jadwals). Or. pap., thickness 10 = 0.56 mm. Bad Ind. shikasta and nst., line 6 × 16 mm. Cond. exceptionally bad, worm-eaten all through.
793. Payām-i-ulfat.

Florid epistolary forms, by Urūj, who wrote apparently towards the end of the XII/XVIII c. Several of his letters have in this copy the names of the addressees written in the headings, and it appears that these were poets or officials of that period. See IvASB 402. Besides Ghulām ‘Alī Āzād, there are mentioned: Ghāziyyu’d-dīn Khān Fīrūz Jang (d. ca. 1207/1793) (f. 5), Muḥammad Amin Wafā (f. 12v), Shāh Ghulām ‘Alī Iljapūrī (f. 18), etc. Beg. as in IvASB 402:

Dated the 24th Rajab 1206/the 18th March 1792. It was transcribed apparently by the same man, on the same kind of paper, and with the same kind of ink as IvASB 402; the general style is also almost the same.

Ff. 25; S 8×4,75; 6,5×3,25; ll 13, no jadwals. Or. pap., thickness 10=0,60 mm. Ind. shikasta-nast., line 4×12 mm. Cond. not good. Worm-eaten, pasted, the ink has rendered paper fragile. A few notes on the margins.

794. Baytu’l-jawāhir.

A treatise on Persian grammar, stylistics, prosody, and versification, by Nazārat, or Nazāratū’l-lah, as he is called in the colophon. It is divided into four chapters, and was composed probably about the middle of the XIII/XIX c. The compiler does not mention his authorities. His preface and the khātima are versified and the date of composition (f. 4v) is expressed in a mu’ammā (!). Beg.

Copied towards the middle of the xiii/xix c. (1254 of the Bangla era), at Bārapūr. A bad, untidy copy.

Ff. 113; S 9,25×6,25; 7,5×4; ll 13, no jadwals. Or. pap., thickness 10=0,54 mm. Bad Ind. shikasta-nast., line 5×15 mm. Cond. bad. Worm-eaten, traces of moisture.

795. (Majmū’a dar ‘arūd).

Two treatises on prosody and versification, one in Hindustani and the other in Persian, and a short note on Persian grammar.

1. (ff. 1–28v). Riyāḍu’l-‘arūd. A short treatise on prosody, etc., in Hindustani, completed in 1279/1862–1863, by ‘Alī Dāmin, with the takhllus Shawq. It is incomplete in the
beginning in this copy. The work is divided into three *guldasta*. Beg. of the first *guldasta* (f. 1):

2. (ff. 29v–105). *Dastûru’n-nâzım*. Another treatise, *in Persian*, on prosody and versification, by S. Muḥammad b. Muḥammad Bāqir Mūsawi Wâlâ, who completed it in 1140/1727–1728 (f. 31), see IvASB 1482. The work is divided into a *muqaddima*, three *bâbâs* (like in EIO 2119), and a *khâtima*. Beg.

3. (ff. 106–112). *Chand qaṿā‘id-i-Feṛsî*. A short note on Persian grammar, compiled from several “reliable” works, which are not specified. The name of the compiler is not given. Beg.

Dated (see f. 105) the 11th Shawwal 1289/the 12th Dec. 1872, Sikandarābād; transcribed by Nūr Muḥammad Khân b. Muḥammad Saḥî Khân.

Ff. 112; S 7×5,5; 5,25×3,75; ll 11, no jadwals. Europ. pap., thickness 10=0,36 mm. Ind. nast., line 6×13 mm. Cond. good.
V. POETRY.

Kalid-i-Sikandar-nama.

Kalid-i-Sikandar-nama.

A concise vocabulary to the Sikandar-nama of Nizāmī (cf. IvASB 466,5, and IvC 200–202). It is apparently the same work as EB 1982. The name of the author is not given. Beg.

الحمد لله ... فبعد، ميكمه كه خواندن سكندار نامة بر مردم بسيار
ست بود ... باج اللفة الله اسم ذات ست لع

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

Ft. 18; S 8,5 x 4; 7,75 x 3,5; ll 24, no jadwals. Or. brownish pap., thickness 10=0,57 mm. Very bad and irregular Ind. nast. Cond. bad. Worm-eaten.

797.

Walqat-nama.

The well-known Sufie mathnawī of Farīdu’d-din ‘Aṭṭār (d. ca. 627/1230), see IvASB 477 (9) and IvC 204 (12) (add reference to CHL II, 1355); cf. also IvC 206. Beg. (f. 9) as usual:

ابتعدا أول بنام كدرك، خالي هفت وشش ونح ونهر

To this work is prefixed (ff. 1–6v) the gašīda, rhyming in -ār, ascribed to the authorship of ‘Aṭṭār (his name is found on f. 3v, penultimate line), see IvASB 907 and IvC 462 (11). Beg. as usual:

چشم بشکا که جلوه دلدار، متجلى است از درو دیوار

On ff. 67–67v there is a short poem in the form of a gašīda, rhyming in -ar, with the title Tariq-i’aqd-i-anāmil, on divination, etc., by observation of the fingers. Beg.

در صحیح است ز مسلم بخیر، با سانی کند تومی زان سیر

Dated (f. 66) the 12th Jum. II 1259/the 10th July 1843; transcribed by Nabhakhsh.

Ft. 67; S 8,75 x 5,75; 7 x 4; ll 14, no jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., line 4,5 x 12 mm. Cond. good. Ft. 7 and 8 are left blank.

798.

Mathnawi-i-Mawlawi.

Mathnawi-i-Mawlawi.

The third and the fourth daftars of this poem, of Jalālu’d-din Muḥammad b. Muḥammad al-Balkhi, surnamed Rūmī (d. 672/
1273), see IvASB 490-495, IvC 207. It is the edition of ‘Abdu’ll-Latīf al-‘Abbāsī (d. ca. 1049/1639), called Nuskha-i-nāsikha-i-māthnawiyyāt-i-saqlīma, prepared in 1032/1623, see IvASB 495. The present copy contains apparently only the third and the fourth books, but the folios, which have lost their catch-words, have become hopelessly mixed up, and a restoration of the correct order would require a thorough collation with a complete transcript.

Beg. of the third daftar, of the introduction by ‘Abdu’l-Latīf (in IvASB 495, f. 110, the editor’s preface, etc., are omitted):

إِنَّ ذَٰلِكَ مِنْ نَسْخَةٍ نَسِئَتْ مَندُونَاتُ سَقِيمَةٍ وَمِئِذَتٍ وَمِصَرَّفٍ التَّغْلَٰغ

On f. 2-4v there is an index, and on ff. 4v-5v a translation of the Arabic preface of this book, which begins on f. 6v, as usual:

الحكم جند الله تعالى في الأرض التَّغْلَٰغ

The third daftar itself begins on f. 7, as usual. The end of this part, on f. 24, does not originally terminate it; the real concluding portion is found on f. 129.

The fourth daftar begins on f. 25v, with the introduction of the editor, the index, and a translation of the Arabic preface. The poem begins, as usual, on f. 35. This version of the editor’s introduction slightly differs from IvASB 495, ff. 168-171.

Copied about the middle of the xii/xviii c.

Ff. 129; S 8,75×4,25; 7×3,5; ll 21, within jadwals, in four columns. Or. pap., thickness 10=0,37 mm. Ind. nast., line 2,5×7 mm. Cond. tol. good. Worm-eaten, pasted, new margins; a seal on f. 1. The catch-words are mostly cut away or damaged by worms.

799.  

Kulliyāt-i-Sa’dī.  

A. J. 42.

The well-known works, in prose and verse, of Musharrīfu’d- 

din b. Muṣliḥī’d-dīn, or Sharāfu’d-dīn Muṣliḥ b. ‘Abdi’l-lah Sa’dī 

Shīrāzī (d. 690-691/1291-1292). See IvASB 524, where a bibliography is given (to the references given there add: CHL I, 

937-9; II, 1064-70; RsBr, pp. 48,76,121; Ed 104, 284; MG 27; 

Caetani 14, 23; Reh 126). This copy has a peculiar feature: the sections of minor poems, i.e. qasidas, ghazals, etc., have special fihrist prefixed, giving the first hemistichs of the poems.

1. (ff. 1-1v). A general index.

2. (ff. 2v-73). Gulistān, see IvASB 532. Beg. as usual: 

منت خدام را الع
3. (ff. 74v–191). Būstān, here called, in the heading and in the colophon, Sa’id-i-nāma. See IV ASB 529. Beg. as usual:

بنام خدارند جان آذرین ، حکایت سفْت در دیوان آذرین،

4. (ff. 193v–203v). Qaşā’id-i, Arabī. The Arabic qaşidas, cf. EIO 1117 (12), etc. Beg. as usual:

حسیب بتصرفی المدامع لا تجري،
فلما طغی ظهیر استمال على السکری،

5. (ff. 204–239v). Qaşā’id-i-Fārsī. Persian qaşidas, with a special fihrist (ff. 204–204v). Beg. (cf. EIO 1117,8):

شکر سپاس و نعمت رمانت خدائی را،
پوردرکار خلق و خدارند کبَرِیا،

6. (ff. 240–252). Marāthī (with the Muthallathāt at the end), beg.

دل شکسته که مرهم نهد دکر پارش،
پتیم خسته که از پایی برکند خارش،

7. (ff. 252v–260v). Tarjītāt. Beg. as usual:

ای زلف تو هرخمی کنندی ، حئمت بگرمه حئم بندي،


اول دقت بنام ارز دانان ، صانع و پوردرکار و حیت دواناً,


الحمد لله رب العالمین على الی


سیاس و حمد بی پایان خدا را ، که شعفی در وجود آورد ماراً,

11. (ff. 443v–452v). Ghazal-i-qadīm (again). These are in reality the earlier ghazals, cf. EIO 1118 (13). A fihrist is prefixed on ff. 443v–444. Beg. as usual (f. 444):

ای پار نا کریز که دل در هوا نست،
جُمان ترا کر قبر کنی هم برای نست.
12. (ff. 453-473). Ṣāḥibīyya, see EIO 1118 (14), beg.

اما هذة الدنيا بدار معدّ، الله


رزى بسرى نشبته بدنده، كئين درلت ومنصب آن نرزد،

14. (ff. 477v-488). Mutāyabāt (or Khabithāt), beginning as usual:

قال السعدي الزمني ... عارفي جشم دل بروئي داشت الغ

15. (ff. 488v-496v). Majālis-i-hazl, see EIO 1117 (15). Beg. of the first majlis:

العين (sic) (الشيطن والشّم الحبيطان الغ

The second majlis begins on f. 491v; the third—on f. 493v.


هشيار سری بود ز سودامی مست، تا سرنورد دامی امید بدست،


هرکه آمد بر خدائی قبول، الغ

Dated the 1st Rajab 1008, the 17th January 1600.

Ff. 507; S 12 x 7.5; 8.25 x 3.25; ll 18, within jadwals. Old Europ. pap., thickness 10 = 0.98 mm. Good Ind. nast., line 3 x 11 mm. Cond. good, slightly worm-eaten. Ff. 73v-74, 191v-193, 394 are left blank. A few additions on the margins. A seal on f. 2.

800.

Gulistān.

III 224.

Another copy of Sā‘dī’s Gulistān, see above, No. 799 (2). Beg. as usual:

منبت مرخدايرا عزو جل كم طاعتتش الغ

Numerous explanatory notes on the margins. Interlinear glosses.

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

Ff. 149; S 11 x 7; 7.25 x 3.75; ll 13, within red and blue jadwals. Or. pap., thickness 10 = 0.57 mm. Ind. nast., line 6 x 16 mm. Cond. good. Traces of moisture.

801.

Tuḥfatu’n-naṣā‘īḥ.

III 218.

The well-known brief encyclopædia of the ethical and religious life which is prescribed to a Muhammadan, in the form
of a qaṣīda, in 45 bābs. The author calls himself Yūsuf Gādā (f. 3, l. 9). He completed his work (f. 48, top) the 10th Rab. II 795/the 23rd February 1393:


It is dedicated to a Sufi, Naṣīrū’d-din Maḥmūd (f. 2v). See IvASB 592 (to the references given there add RsBr, p. 122). The present copy is not good, verses are often corrupt. Beg. as usual:


Dated the 16th Sha’bān 1312/the 23rd June 1720 (1127 of the Bangla era), or the 1st year of Muḥammad Shāh’s reign. Scribe—Muḥammad Shākir. Ff. 48; S 9,25 x 6,5; 7,25 x 4; ll 15, no jadwalis. Or. pap., thickness 10=0,57 mm. Ind. nast., line 4 x 15 mm. Cond. bad. Worm-eaten. Marginal and interlinear glosses and notes at the beginning.

802.

Salāmān-u Absāl.

Jāmi’s (Nāru’d-dīn ‘Abdu’r-Rahmān b. Ahmad Kharjirdi, d. 898/1492) well-known romantic poem, see IvASB 612 (18). Add RsBr 46, II (6). Beg. as usual:


Dated the 7th Saʿfar 1253/the 13th May 1837. Ff. 42; S 9 x 6; 6,5 x 3,5; ll 15, within jadwalis. Or. pap., thickness 10=0,45 mm. Ind. nast., line 4 x 11 mm. Cond. bad. Worm-eaten.

803.

Dīwān-i-Āṣafi.

A fragment of the dīwān of Āṣafi, son of Muqīmu’d-dīn Ni’matu’l-lah Quhīstānī (d. ca. 923/1517), see IvASB 647 and IvC 243, 737. The present fragment contains only the ghazals rhyming in alif to dāl. In the beginning there are many marginal and interlinear notes and glosses.

Copied in the beg. of the xiiı/xııı c. Ff. 29; S 9,25 x 5,75; 7,75 x 4; ll 17, no jadwalis. Or. pap., thickness 10=0,76 mm. Good Ind. nast., line 3,5 x 12 mm. Cond. tol. good.

804.

Dīwān-i-Hilālī.

A fragment of the dīwān of Hilālī, or Badru’d-dīn Astrābādī (d. 938–939/1529–1533), containing only the beginning, i.e. the
ghazals rhyming in alif, bi, and a few in ta. See IvASB 657, IvC 250 (to the references given there add CHL II, 631-633). Beg. as usual:

لى نور خدا در نظاره از طمازاء،
گذار که در روزی تبیان خدا را,

Copied about the middle of the xiiith/xixth c.
Ff. 23: S 6,5 x 4; 5,25 x 2,75; ll 14, no jadwals. Europ. pap., thickness 10=1,17 mm. Bad Ind. shikasta, often without diacritical dots, line 4 x 16 mm. Cond. tol. good, but paper is decaying.

805.

Deewan-i-Arsalan.

Poems of Arslan, or Qasim Mashhadî (d. 995/1587), see IvASB 678. This copy contains:
1. (ff. 1v-6v). Qasidâs, beg. as in IvASB 678 (1):

بر حماد پادشاه انفس رجاء، به که بسم الله آرم بر زبان

2. (ff. 6v-7v). Two short mathnawis poems.
3. (ff. 7v-63). Ghazals, alphabetically arranged, beg. as in IvASB 678 (3):

ساپی ز عکس میشده روشن ضیغمرا،
چشمش به چ عرف جا مسئت بپرما،

4. (ff. 63-68v). Qitâs, chronograms, matla's, etc.
5. (ff. 68v-72). Quatrains, beg.

چر باده لعل آن پری رش مطلب،
این سر خوشی از باده تیغش مطلب

Dated the 18th Rab. I 1262/ the 15th Apr. 1846; transcribed by Muḥammad Bāqīr.

Ff. 72; S 8,5 x 5,5; 5,75 x 2,75; ll 11, no jadwals. Europ. pap., thickness 10 x 0,46 mm. Ind. nast., line 3 x 11 mm. Cond. good. Seal on f. 1v, erased.

806.

Deewan-i-Qudsi.

Poems of Qudsi, or Muḥammad Jân Mashhadî (d. sometime between 1055/1645 and 1069/1659), see IvASB 745, 746; add CHL I, 426 and ReBr, p. 49. The present copy contains:
1. (ff. 1v-6v). A short mathnawi poem, the same as IvASB 746 (f. 82), beg.

درش پر روا شدی عالمی، پود سرم پرسهی زانو دمیٴ،
2. (ff. 6v–69). Qaṣīdās, alphabetically arranged, beg. as in IvASB 746:

سِن ان نُيِم كَه كَفَّم سَرْكُشِي زَبَغ جَفْا،
جَو شِمَع زَاوَه سَرْخَيْش دَيْدَة إِم درَبْا،

3. (ff. 69–117). Ghazals, alphabetically arranged, beg. as IvASB 745:

داد عَشْقُم بَادَأ نَابِي كَه مِسْوَد مَرْا،
خُوَرَة ام اِم اِجْسَام خَشْرِابَي كَه مِسْوَد مَرْا،


خو كِرد بِلطفِ اکرِچَه اول راهُم؛ اَلْحَمْدُ

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

Ff. 120; S 7,5 ×4,25; 5,75 ×2,75; ll 15, no jadwalas. Or. pap., thickness 10=0,42 mm. Ind. nást., line 3,5 ×11 mm. Cond. tol. good. Worm-eaten, traces of moisture. A seal on f. 1, dated 1262 A.H.

807. دیوان یامب

Dīwān-i-Šā’ib. A.J. 44.

The well-known dīwān of Šā’ib, or Muḥammad ‘Alī Ḯafahānī (d. 1088/1677–1678), see IvASB 783–787, IvC 271, 741, 742 (to the references given there add CHLI 410–14, II, 566–71; Ed 304, 306). This copy contains only ghazals, alphabetically arranged. Instead of the poem which is often placed first in many copies (see IvASB 783), and which is here the second, it begins with:

‘زَهَى بِغُمْرَة جَانُ سَوْزَرِق مَذْهِبْهَا، بِعَفُدَة شَكْرِين نَوبَهْار مَشَرِبٍا،

Copied towards the end of the xii/xviii c. Many additional quotations on the margins. A poem of Qudsi on the fly-leaf at the beginning.

Ff. 413; S 9,25 ×5,25; 6,75 ×3; ll 15, no jadwalas. Or. pap., thickness 10=0,63 mm. Ind. nást., line 3 ×9 mm. Cond. not good, worm-eaten.

808. مفتاح الدقائق

Miftāḥu’d-daqa’iq. III 205.

A commentary on the shorter version of the dīwān of Ṣāṣir ‘Alī Sarhindī (d. 1108/1697), see IvASB 817 and IvC 278. Its full title is (f. Iv, l. 10): Miftāḥu’d-daqa’iq wa taḥlit bādī’l-haqā’iq. The author, Jahāngīr b. Ghulām Rasūl b. ‘Alī Aṣghar ar-Riḍawī
al-Ḥusaynī Fawrī (f. 1), completed it in 1183/1769 (f. 1v, l. 6).
Beg.

بعد تصمیم محاکم الی و تمهید سیاسیا نا متناهی... میکود...

Copied about the middle of the xiii/xiv c.
Ff. 84; S 12 × 8,75; 9,75 × 5,25; ll 21, no jadwals. Or. pap., thickness 10 = 0,61 mm. Ind. nast., line 4 × 12 mm. Cond. good.

809.

Diwān-i-Bidil.

A.J. 17.

Ghazals of Bidil, or 'Abdu'l-Qādir 'Azīmābādī (d. ca. 1137/1725), see IVAASB 836–840, IVC 286. The poems are arranged in alphabetical order. Apparently several folios at the beginning have been lost, and replaced by only one ghazal, beg.

اِی کرد نک رپوی سرانگ تو لسانها
را ماندہ اندیشه راه تمو مکانها

The ghazals which are usually given first in other copies, are not found here.

Ff. 199; S 8,75 × 4,5; 6,75 × 3,25; ll 13, no jadwals. Or. pap., thickness 10 = 0,62 mm. Ind. shikasta-nast., line 4,5 × 12 mm. Cond. tol. good. Worm-eaten.

810.

Risāla-i-tīr-u kamān.

III 212.

A short versified treatise on archery, called Risāla-i-tīr-andāzī in the colophon. It was completed in the 27th year of Muḥammad Shāh’s reign (cf. f. 19v), or 1157/1744 (f. 19, bottom), and dedicated to this prince (ff. 3–4). The name of the author does not appear in the work. It is divided into two bābs, which are subdivided into fasīls. Beg.

سیاس خدارند بیچوین و چند، کمال سازای هفت چرخ بلند,

Dated the 26th Dḥf Qa’dā of the 8th year of Shāh 'Ālam, i.e. 1180/the 25th Apr. 1767; transcribed by 'IZZATU’L-LAH ḤUSAYNĪ, of Anwarpūr. A few glosses and corrections on the margins.
Ff. 19; S 9,25 × 6,5; 7 × 4; ll 15–16, no jadwals. Or. pap., thickness 10 = 0,60 mm. Ind. nast., line 4 × 12 mm. Cond. bad. Thoroughly worm-eaten.
811. Tuhfatu’l-makr.

A short mathnawi poem containing a satirical story about feminine malice, by Ghauthi who, in the colophon, is called Ghulam Gauth. He completed it in 1178/1764–1765, see f. 15v, l. 2. The title also appears on f. 15v, l. 4. The author is apparently not identical with the other Gauthis mentioned in Spr 229 and in the Riauddu’sh-shu’arā’, IvC 57, No. 688. Beg.

نسخة المكر

پس از حمد و نعمت خدا و رسول، سختي را دهم آب و رنگ تبول

Copied about the same time as it was composed, here dated 1176 of the Bangla era. A few notes and corrections on the margins.

Ff. 15; § 8,75 × 5,75; 6 × 3,75; ll 11, no jadwals. Or. pap., thickness 10=0,52 mm. Ind. nast., line 5 × 15 mm. Cond. bad, badly worm-eaten.


Poems of Mażhar-‘Ali ‘Ala’ī Bihāri, who used the takhallus Śāfī, and lived in the beginning of the XIII/XIXc. According to Spr 217 (based on Shurish, who wrote ca. 1194/1780), he was the pupil of Muḥammad Fākhīr Makīn (d. 1221/1806), see R 376 (where a detailed biography of the latter, Anisul-ahība, is described). See also IvC 743 where another copy of these poems is noticed. They are written in Sufic strain, and many are dedicated to the author’s spiritual guide, ‘Ala’ū’d-dīn Chishti Sandilī. Apparently these same poems have been lithographed at Lucknow, 1885.

1. (ff. 1–43v). Mathnawi, of didactic contents, the same as IvC 743 (1). Beg. as in that copy:

على علالادين شيرين داستان، پاژگوزان بي نشان با مين نشان

2. (ff. 43v–48v). Minor poems, the same as in IvC 743, ff. 54v–60v. The largest are: a qaṣida (f. 44v), beg. دانى دارم بشق اشفته لى عشق تو پیر اولیا را; and another (f. 47), addressed to ‘Ali, beg. لى دیده به بين كه حضرت يار، برداشت نقاب را زرخسAR.

On f. 53v there is a short ghazal, called mounajat. In addition to these poems, there is:
4. (ff. 55–75v). A fragment of the Mathnavi of Banwali-das with the takhallus Wali (d. ca. 1073/1663), see IvC 270 and 462 (27). It is the same abbreviation which is described in IvC 482 (27), and Spr 589, consisting of a portion of the second wazn and a short extract from the first (here called the second, f. 70). Beg. as usual:

"Azān 'Alm Shuyukt Shd Mmlm, Shrd Tārīb Zht Mslm,"

Ff. 1–48 and 53v–75 are transcribed by Muḥammad Bakhsh; on f. 43v the date is given as the 17th Shawwāl 1261/the 19th Oct. 1845; ff. 49–53 are transcribed by Liyāqat-Ḫusayn, and dated the 2nd Ram. 1261/the 4th Sept. of the same year.

Ff. 75; 8 9×5,75; 6,75×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,78 mm. Ind. nast., line 4,5×12 mm. Cond. good.

813. دیوان رالا

Dīwān-i-Wālā.

A.J. 46.

Poems of Wālā, or S. Abū Sā'īd b. Abī Ṭayyib b. Zaynīl-ʿabīdīn Imāmī, surnamed Abū Ṭayyib Khān (born 1190/1776, d. 1264/1848), see Ishārat-i-Binish, IvC 61 (63); Natāʾijuʿl-aḵfār, pp. 460–464; especially Gulzār-i-ʿAẓam, pp. 368–382, where a detailed biography of this poet is given. The present copy is his autograph, containing the original draft of this diwān. There are many changes and corrections; many pages or leaves have been left completely blank. On a fly-leaf in the beginning there is a note:

"Huftum Shubtan Suna 1359 Ḥajdīrī Ḥjrzt Ṣtndī Sd Ḳbrīb Ḳnl
Wala Mdl Ḍl Blll Dwn Ḹ4 Ṣt Ṣtyzdn Ḹntḥrzt Ṣtx Ṣbdldk Ṣngnlk
Saṭ Tbrī Bbrī Ḳll bṇwst Ḳbdwst Ṣwmm Ṣḥmm Rqmt Ṣṭc Qn Ḳyīq
Ḥdīḫ Mḥmt Ḹwūnd,
"

This copy gives a good idea as to how diwāns of Oriental poets develop from a small initial collection of poems. It contains almost only ghazals, with a few quatrains on f. 100. Beg.

"Ahlī Km Ḳm Ḳmxhnt̄n Ḹqnt Ḹn Dwn R̄
Ṣrūd Ṣmst Ṣmgn Ṣ–Ḥmm Bṣm Ḳ dh Ṣmm Ḹnswl Ḹn R̄
"

Copied in the second quarter of the xiiι/xιιι c., as it was presented, as mentioned above, in 1259/1843, and the paper has watermarks 1814 and 1817. Notes on the fly-leaves at the beginning and end.

Ff. 100; S 7,25×4,5; 5,5×2,75; ll 13, no jadwals. Europ. pap., thickness 10=0,96 mm. Ind. shikasta-nast., line 4×12 mm. Cond. good.
814.  
Diwān-i-Aʿẓam.

Lyrical poems of Aʿẓam, or Nawwāb Muḥammad Ghauth Khān, Shahāmat Jang, son of Muḥammad Munawwar Khān, of the Carnatic, who was born (as he states in his autobiography, Gulzār-i-Aʿẓam, p. 63) the 29th Dhī’l-hijja 1239/the 25th Āug. 1824. He is the author of two tadḥkīras of poets: the Ṣubh-i-waṭan, comp. in 1258/1842, and based on the Guldasta-i-Karnāṭik (see above, No. 766, lith. Madras, 1259/1843); and the Gulzār-i-Aʿẓam, completed in 1269/1852–1853 (the title is a chronogram for that date), lith. (Madras ?) 1272/1855–1856. His detailed autobiography is given in the latter work, pp. 62–109 (where much of his poetry is included). In the Ṣubh-i-waṭan the account is short, see pp. 3–8. Cf. also Ishārat-i-Bīnīsh, IvC 61 (10). The diwān in this copy is probably transcribed from the original draft, in which the poems were not yet been finally arranged. It contains:

1. (ff. 1v–32v). Ghazals, and their fragments, many changed or corrected by a different hand, perhaps of the author himself. Many of these poems are partly quoted in the Gulzār-i-Aʿẓam, pp. 103–109. Beg.

2. (ff. 32v–38). Two long qaṣīdas, see Gulzār, pp. 96–103, beg.

3. (ff. 38v–45v). A few more ghazals, fardes, quatrains, etc., probably the latest additions. An additional poem is also given on f. 1.

Copied about the middle of the xiii/xix c. Additions by a different hand. 
Ff. 45; S 7,5 ⨯ 4,75; 6 ⨯ 3,5; II 9, within jadwals. Europ. pap., apparently originally intended for a music album, with music bars and embossed margins. Thickness 10=0,92 mm. Good Ind. nast., line 4 ⨯ 10 mm. Cond. still good, but paper is rapidly decaying.

815.  
(Mathnawī dar taṣawwuf).

(A fragment of a long versified exposition of the system of Sufism. Considerable portions of it have been lost at the beginning and at the end. The title of the work, the name of the author and the date of composition are not found in the present MS. There are only very few references to persons or books in
the text: on f. 52 Gisûdirâz (d. 825/1422, cf. IVASB 1219) is mentioned. The Risâla of Qushayarî (f. 88); Ihyâ' 'ulûmi'd-dîn of Ghazâlî (f. 88), and the Gûlshan-i-râz (f. 55v). From its tone, however, the tract seems to be a modern work, probably dating from the end of the XI/XVII or from the XII/XVIIIc. In some places it seems as if the word عطّاليا may be taken as the takhallus of the author (ff. 64, 81):

شّد طلوع کوکب چارم کنون، از عطّاليا كردگار رهندوم
همچنین آنست کاين روشي خرد، از عطّاليا حق مکناش مي شود

This, however, is not sufficiently decisive. The work is divided, as far as can be found from this fragment, into four kaukabs, each subdivided into several lam'as (I—10; II—10; III—8; IV—11). The copy begins with the end of the ninth l. of the first kaukab, and ends with the middle of the ninth l. of the fourth. These chapters deal with:

کوکب دريم، در بين لوازم طریقت (f. 15v)

سووم، در بين قواعد حقيقت (f. 24v)

چهرام، در بين مدارج معرفت (f. 64)

Almost the whole of the second kaukab is lost, because there is a large lacuna after f. 16. Beg. of the second kaukab (f. 15v):

ميسود طالع ز فضل حق كنون، کوکب دريم طریقت رهندوم
(the beg. of the fourth kaukab, on f. 64, is given above).

Copied in the beg. of the xiii/xix c., as the paper has watermarks 1814.

Ff. 112; S 8 x 5; 5,75 x 3,25; ll 11, no Jadwals. Europ. pap., thickness 10 = 0,84 mm. Good Ind. nást., line 3,5 x 13 mm. Cond. good. A very few marginal glosses.

816.

(Majmû'a).

An anthology, containing complete mathnawi poems, or quotations from them, specimens of ornate prose, and a number of minor poetical compositions.

1. (ff. 1–7v). A fragment of a mathnawi (written in the mutaqârib metre), without beginning or end. The name of the author is apparently not given in this copy. It contains the usual verbiage concerning the beauty of spring, wine, etc.

2. (ff. 8v–96v). Sâqi-nâma, of Zâbu'î, or Nûru'd-dîn Muham- mad Turshîzî (d. ca. 1025–1027/1616–1618), dedicated to Bur-


4. (ff. 101v–106v). Qaṣīdas of Muʿizz Fitrat (Muʿizzuʿd-dīn Muḥammad, d. 1106/1694–1695), who used also the takhallūs Mūsawi. Therefore another qaṣīda, on f. 105, must also belong to his authorship. See IvASB 806 and especially 807, where the same poem is mentioned, also IvC 276. Beg. (on the margin):


6. (ff. 110–112). Quotations from different poets and princes who composed verses.

7. (ff. 112–144). Laylā wa Majnūn. The well-known romantic mathnawī poem by Maktabi, composed in 895/1489–1490, see IvASB 640. Beg. as usual:

8. (ff. 144–147v). (Ashʿār-i-Qudst). A few quotations from the minor poems of Muḥammad Jān Qudsī Mashhadī (d. sometime between 1055 and 1069/1645–1659), see IvASB 745.

9. (ff. 147v–150v). (Ashʿār-Qāsim Mashhādī). A few quotations from the poems of Mullā Qāsim Mashhadī with the takhallūs Qāsim, who is usually known as Qāsim Diwānā (d. ca. 1136/1723–1724), see IvASB 845, IvC 288.

According to Sarkhūsh (Spr 110), he was a nephew of Jalāl Asīr (d. 1049/1640), and was an official in the Panjāb. According to the Safīnatu’sh-shu’unā’, IvC 326, No. 641, he died in 1120/1708-1709. He is apparently different from another Tanūhā, whose name was Muḥammad Sa’īd, see IvASB 934, 943.

11. (ff. 154v–175). Farhād-u Shīrīn. The well-known romantic mathnawī poem by Waḥshī Bāfqī (d. 991–992/1583–1584), see IvASB 675. It is apparently incomplete. Beg. as usual:

الله سینه ده انس اورژ، در آن سینه دل رندل همه وسوژ;

12. (ff. 175–178). Qa‘ā va qadar. The well-known poem of Muḥammad-Quṭl Salīm Tīhrānī (d. 1057/1647), see IvASB 748 (2). Beg. as usual (on the margin):

شندم بروز از خونا به نوشی، جوکل از پاره تی خرده پوشی،

In addition to this mathnawī there are others by the same author:


ساده دلی را زه جدید، کشت خرده جون خریستی ضرور;

14. (ff. 179v–181). Ta‘rīf-i-Kashmīr, an eulogy on Shāhja-hān and a laudatory description of Kashmir, by the same Salīm. Here only an extract is given. See IvASB 748 (3). Beg. as usual:

سطح هرجاز صنع کرگذار است، کوره نان برچا کوهرن است;

15. (ff. 181–182). Mathnawi-i-ḥātim. An extract from the poem which is usually called Khar-dallāl, also by Salīm, see IvASB 748 (1). Beg.

بسم الله الرحمن الرحیم، هست عصای را طبع سیم;


شبی جون بضحت عشاق از سیاهی،

بمعنی صورت شهربانی;


بود در زندر رانم با نای، نه اسیب بلکه شوخ دادرکی.
18. (ff. 184–252v), in margine. Isolated poems from different poets, mostly of the XI/XVIIc.


21. (ff. 253–258). Hüsnu ‘ishq. A short story, in ornate prose, ascribed to the authorship of Mullâ Ẓughrâ (see above in this Catalogue, No. 789). This is most probably incorrect, as the work is not found in his kulliyât. Besides, its style is much simpler than in the authentic compositions of this author. See, however, R 850 where another copy is mentioned. Beg.

22. (ff. 258v–274v). Hüsnu ‘ishq. An allegorical story, by Ni‘mat Khân ‘Alî (cf. above, No. 778), see IVASB 826 (3) and IVC 149 (add RsBr, pp. 47,111), beg. as usual:

23. (ff. 274v–276v). Two letters, one by Šâ‘îb (see above, 19), on the prohibition of wine (dar gadaghân-i-shirâb), and another, by Naṣîrâ-i-Hamadânî (Muḥammad Naṣîr Imâmî, d. ca. 1030/1621), see IVC 140, about the glasses (‘aynak), addressed to Shaykh Muḥammad-i-Khâtûn.

24. (ff. 277v–315). Maḥmûd-u Ayûz. The well-known mathnâwî poem by Zulâlî Khwânšârî (d. ca. 1025/1616), composed about 1024/1615, see IVASB 709–714 (add a reference to CHL II, 1154–6). It is apparently incomplete in this copy. Beg. as usual:

25. (ff. 315v–329v). Quotations from different poets. The last three leaves are left blank.

26. (ff. 330–336v). (Risâla-i-rûh). An allegorical theosophic story about the nature of the soul, the same as the one described in IVASB 1348 (1). Beg.


Copied towards the end of the xii/xviii c., as far as f. 315. The last portion of the MS. was written by different scribes, much later than the bulk of the volume. On f. 336v the scribe of this modern portion gives his name as Muhammad ‘Ali; on f. 378 another one calls himself Muhammad Husayn. There are two 'inswâns (ff. 8v and 277v), both of mediocre quality. A few quotations and a fihrîst on the fly-leaves at the beginning.

Ff. 384; S 9 × 5; 8 × 4; ll 12, within triple jadwals, in double column and another column in the margins. Coloured Or. pap., thickness 10 = 0.51 mm. Good, almost calligraphic Ind. nast., line 3 × 10 mm. Cond. tol. good; worm-eaten, slightly pasted. On f. 8 there are two seals.
VI. MUHAMMADAN THEOLOGY.

(a) Commentaries on the Koran.

817.

(Tafsīr-i-`ajza'-i-siyum-i-Qur'ān).

III 252.

The text of the last, 30th, juz' of the Koran, i.e. suras LXXVIII–CXIV, with an interlinear Persian translation and glosses (ff. 1v–21), and a tafsīr, in Persian, on the same portion (ff. 22–68v). The name of the compiler, and the exact title of the tafsīr are not given. Beg. abruptly:

چون حضرت رسول ..... دعوت آشکارا کرد و قرآن بر خلق خواند الـ

At the end (ff. 69–84v) there are some more fragments of the Koran, also with an interlinear Persian translation.

Copied about the middle of the xiii/xiv c. Many marginal notes. Ff. 73–84 are written on different paper.

Ff. 84; S 9,25 x 6,25; 8 x 4,25; ll 17, no jadwalas. Or. pap., thickness 10=0,56 mm. Clear Ind. nst., line 4 x 12 mm. Cond. tol. good. Traces of moisture.

818.

(Risāla dar tajwīd).

Ar. 1213b.

A treatise on the pronunciation of the text of the Koran, rules concerning its recitation, pauses, customary orthography, and the principal schools of ‘readers.’ It seems that the present copy is incomplete, as it begins abruptly with the instructions concerning the correct pronunciation of the letters, without any introduction or the usual preface. Moreover, there is no heading to the first bāb, although that of the second is found on f. 3v, of the third—on f. 7, etc. The last heading is that of the 11th bāb (f. 38). There are no khātima and colophon, so that it is probable that the MS. is also incomplete at the end. On the first leaf is written, in the upper corner: Tuhfatu'l-gurrā (the handwriting is apparently the same as that of the bulk of the copy). It is difficult to determine whether this work is identical with Bl 34, as the name of the compiler is not given here. On ff. 37v–38 the author mentions his meeting with Muḥammad Zamān ar-Riḍawī and Muḥammad Riḍā Qārī, with whose help he was collating a copy of the Koran in Mekka. Beg.
(b) Tradition.

819. Ma‘ārīju’n-nubuwat.

The second half of the well-known compendium of the orthodox Sunnite tradition concerning the life of Muḥammad, by Mu‘īnu’d-dīn b. Muḥammad al-Farāhī, surnamed Mu‘īn al-Miskin (d. 907/1501–1502). See IvASB 50–52 and IvC 11 (add references to CHL II, 1211 and Ed 190). It was commenced in 891/1486, and divided into a muqaddima and four rukns. The present copy contains only the last two rukns; the beg. of the third, on f. 1v, is rendered illegible; the fourth rukn begins on f. 116v:

ركن جهان در ذكره‌هاز آنحضرت از مکه متبرکه بمدينه الغ

Copied in the xi/xvii c.

Ff. 337; S 8,5 x 5; 6,75 x 3,25; ll 25, within jadwals. Brownish Or. pap., thickness 10=0,51 mm. Good Ind. nást., line 2,5 x 5 mm. Cond. tol. good; badly worm-eaten; badly pasted towards the end. Two bad vignettes, on ff. 1v and 116v.


The first two vols., bound together, of the famous Persian commentary on the Mishkātul-maṣābīḥ, composed in 737/1336 by Waliyyu’d-dīn Abū ‘Abdī’l-lah Muḥammad b. ‘Abdī’l-lah Khaṭīb Tabrīzī, which is itself a commentary on an earlier work on Sunnite tradition, the Maṣābīḥu’s-sunnat, of Ḥusayn b. Mas’ūd al-Farrā al-Baghawī (d. 510–516/1116–1122), see Brockelmann, I, 363–364. The commentator, ‘Abdu’l-Ḥaq Qī dilawī (d. ca. 1053/1643), completed it about 1045/1635–1636. See IvASB 897–1001. The present volume contains the first seven kitābs of the work. The first leaf is of more modern origin than
the bulk of the copy, and there are several leaves lost after it. Beg. as usual:

الحمد لله اکمل الحمد على كل حال وفي كل حين إلّه

Dated (the end of correction, probably soon after completion of the copy) the 1st Shawābān 1129/the 11th July 1717. Notes on the margins.

Ff. 694: S 13,75×8,5; 9,5×5; ii 27, within jadwals. Brownish Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5×11 mm. Cond. bad. Worm-eaten.


The third and the fourth volumes, also bound together, of the same work, see No. 820. There is no note of the author concerning the revision as mentioned in IvASB 997 and R 14.

The third vol. begins, as usual, with Kitābu’l-bay‘ (f. 1v):

كتاب البيع، بيع كاهي بمعني عدد آيد كه اثر أن بآمد مال

است الغ

The fourth vol. begins with Kitābu’l-ādāb (f. 348v):

كتاب الأدب، طيب كنه ادب اسمي است كه الغ

Dated the 10th Muḥarram 1091/the 11th Febr. 1680; transcribed at Aḥmad-ābād, by Sayyid Jiwan. Seals on f. 1 and at the end.

Ff. 735; S 10,5×6; 8,25×4; ii 25, within jadwals. Or. pap., thickness 10=0,49 mm. Ind. nast., line 3,5×9 mm. Cond. good. Slightly worm-eaten and pasted.

822. (Tarjuma-i-chihil ḥadīth).

(Tarjuma-i-chihil ḥadīth).

The original Arabic text with a Persian translation, and explanations, of 40 selected ḥadīths, concerning the spiritual advantages which may be gained by prayers and dhikr. The author calls himself Muḥammad b. Aḥmad al-Ghazālī (f. 10, l. 2). Beg. (f. 9v):

بدان رفعك الله تعالى كه اين جهل حدیث است الغ

On ff. 1v–9v there are given the sūras of the Koran: the 58th, the 73rd, and a small portion of the 7th, with a Persian translation.

Copied towards the end of the xii/xviii c.

Ff. 27; S 9×4,75; 6,5×2,75; ii 9, within jadwals. Or. pap. Ind. nast., line 3,5×12 mm. Cond. bad. Slightly worm-eaten and badly pasted. A bad vignette.
823.

The same.

Another copy of the same work, also containing the same suras 58, 73, and part of the 7th (ff. 1v–9). A prayer on a fly-leaf at the end.

Copied towards the end of the xii/xvii c.

Ff. 27; S 7,25×4,5; 5,5×3; ll 9, no jadwals. Or. pap. Large Ind. nast., line 5×12 mm. Cond. bad. Paper is decaying, the lines have “cut through” it. Slightly worm-eaten, pasted. Seals on f. 1, dated 1145 A.H.

824.

Rauḍatu’l-Husayniyya.

A large compilation of Shi’ite tradition dealing with the fate, sufferings, etc., of the Shi’ite Imams, the miracles performed by them, and other matters connected with this lore. It was composed by Muḥammed Ḥusayn ash-Sharīf b. Muḥammed ‘Alī Kirmānī (f. 2v), who dedicated his work to Fath-‘Alī Shāh (1211–1250/1797–1834) (cf. f. 5). There are apparently no references to this work either in the Kashfu’l-hujub, or catalogues of Western libraries. The author mentions that he started the compilation of this book when over 50 years old (f. 2). On f. 1 there is a presentation note in his own handwriting:

...( ... أني كتاب مسمى برضة التصينية را كه از مولفات أني ره سياه

است راز مصففات أني نفير....... مغوض ذيومدم ...)

dated the 20th Rab. II 1246/ the 8th Oct. 1830; it may therefore be thought that the work was completed not long before this date.

The present book, which seems to be more the result of pious reflections than of learned research, contains very few references to its authorities. It is divided into 72 majlises and a khātima (the list of their headings is given on ff. 5–6). The following few specimens will give an idea of the contents of the book and will serve for the purpose of its identification:

( f. 6 ) مجليس اول، در إيجاد نور باك حضرت بيفير ز بيان مولود

مسعود آن بركزيدة الغ

( f. 18 ) مجليس سيم، در مراجعات حضرت رسلت از حجة الوداع الغ

( f. 33v ) مجليس ششم، در بيان تولد جناب فاطمه زهرا الغ

4
The khātimā (f. 397v) is apparently incomplete, or was left without final arrangement:

The chapter with this heading ends on f. 404v with a long Arabic poem, apparently unfinished, after which there are found many short hikāyats and hadīths, probably also intended for the khātimā:

etc.; all in the same strain. Beg.
825.

Majmū‘a-i-Sulţānī.  

A.J. 57.

The well known collection of questions relating to legal practice and fiqh in general, compiled, as mentioned in the preface, by order of Mahmūd of Ghazna. See IvASB 1046 and IvC 359, where references to other catalogues are given. Beg. as usual:

الحمد لله ... بداعة ابن كتبجست در مسائل فقه در عبادات و نام

ابن كتب مجموعة سلطاني نبادة شد ......... كه جون بندكي حضرت سلطان

المشايع و الأوليا محمد غزني را مهم بيش آمد الغ

Copied in the end of the xii/xviii c. Heads of chapters are omitted.

*FF. 266v-358v; S 9,25×5,75; 7,5×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,57 mm. Ind. nst., line 5×9 mm. Cond. tol. good. Worm-eaten in the beginning. Quotations on fly-leaves.

826.

(Majmū‘a).

A.J. 22.

Two treatises on the rules of partition of inheritances. Several tables, with explanatory notes, are prefixed in the beginning of the volume.

1. (ff. 1–26). Risāla-i-Irtiḍiyya. A treatise on the partition of inheritances, completed in Ramadān 1226/Sept.–Oct. 1811 (cf. f. 26, where a chronogram for that date is given as منتسب مؤيد). In a separate preface, apparently of the editor, the work is ascribed to the authorship of Muḥammad Irtiḍā ‘Ali Kān Gopāmawī, son of Muṣṭafā ‘Alī Kān, who used the takhallus Khūsnūd and Irtiḍā. He was born in 1198/1784, came from Northern India to Madras where he rose to the position of chief ḡādā; in 1268/1851–1852 he
retired and went to Mekka. See Ishārat-i-Binīsh (IvC 61, No. 31),
and especially the Gulzār-i-A’zam (comp. 1269/1852–1853, lith.
1272/1855–1856, pp. 176–180), where the present work is also
referred to (p. 177). The present copy was apparently transcribed
from a lithographed edition, or from the copy prepared for it.
Beg. of the editors’ preface:

هذا صورة ما كتبه الفاضل السيدغ القمام الغ

Beg. of the work itself (f. 2):

فرض عيني است حمد ايزد پاك.... أما بعد، إيا رسانه ليست
موسمه بغرائب ارتباطه للغ

2. (ff. 27v–106v). Tarjuma-i-Farā’id-i-Sirājiyya bā Fawā’-
id-i-Shari’iyya. A Persian translation of the Arabic treatise on
the partition of inheritances, according to the Ḥanafi law, by
Sirāju’d-din Abū Ṣaḥir Muḥammad b. Muḥammad b. ‘Abdīr-
Rashīd as-Sayjāwānī, who wrote towards the end of the VI/XIIc.,
see Brockelmann, I, 378. The name of the translator is not
mentioned. A Persian translation of the same work was lith.
Calcutta, 1811. The words Fawā’id-i-Sharī’iyya, in the heading
above, do not apparently refer to a separate work. Beg.

جميع ستاش ثبات است مر خداي كه ....... گفته است رسول خدا
صلعم يمام زيد فرائض را الغ

An index to this work is added on ff. 106–106v.

Dated (f. 26) the 29th Muḥarram, and on f. 105v—the 23rd Rab. I 1259/the 1st
March and the 23rd Apr. 1843, at Niẓār, or Nellore, near Madras.

Ff. 106; S 11,5 × 7,26; 8,5 × 4,75; ll 17, within jadwals. Europ. pap., thickness
10 = 0,42 mm. Ind. nast., line 4 × 14 mm. Cond. good. Many marginal notes in
the beginning.

827. (مجمعه)
(Majmū‘a).

III 238.

A collection of short works on Shi‘ite theology, mostly belong-
ing to the authorship of the famous Muḥammad Bāqir Majlisī.

1. (ff. 1v–32v). Risāla dar ridā‘. A short treatise, by
Muḥammad Taqī b. (Maqsūd) ‘Alī Majlisī (born 1003/1595, d.
1070/1659–1660, cf. IvC 381), dealing with the restrictions of
marriages between relatives by adoption. This work is men-

الحمد لله ... وبعد، حين كرد احوج المربين إلى رحمة ربه

الغني الغ
2. (ff. 33v–45v). *Risāla dar javāz-i-ūkhāh-i-māl-i-nawāsib*. A short work on the permissibility of confiscation of the property of those (Muhammadans) who do not recognise the rights of ‘Alī claimed by Shi‘ites. The author’s name does not appear in the text, but the work is mentioned (as *Ahhwāl-i-nawāsib*) in the list, given in Pr, p. 59, of the works of Muḥammad Bāqir b. Muḥammad Taqī Majlīsī Ḥṣafāhānī (d. in 1110 or 1111/1698–1700). The title as above is given on f. 33, not in the text itself. Beg.

الحمد لله و سلام على عبادة .... شیع طریقی ضی الله عنه در تذیب الخ

3. (ff. 46–56v). *Farg miyān-i-ṣifāt-i-dhāt wa ṣifāt-i-f’l*. A short treatise, by the same Muḥammad Bāqir Majlīsī, on the attributes of the Deity. The title as above is given in the heading; the name of the author is not mentioned in the text, but the work is referred to in the list of Majlīsī’s compositions in Pr, p. 59. Beg.

الحمد لله و سلام على عبادة .... اما بعد؛ باید دانست که صفات مقدسه الخ


الحمد لله و سلام على عبادة .... جوی در مستقبل بد، نزاع عظیم میان علمی خاصه و علوم بهمرسید الخ


الحمد لله و سلام على عبادة .... شیع مدرس محمد بن بابویه قمی رحمة الله عليه الخ


الحمد لله ... پس سبب شهدات با سعادت افضل علماء الأعلام الخ

 بدأناه روايته است از ابی عبد لله عليه السلام كم كفت الع


9. (ff. 99–123). Prayers, in Shi‘ite strain, intended for different occasions, glorifying the Imams and saints. On f. 109v there is *Du‘ā-i-Mīrāj*, and other prayers; on ff. 117v, etc., there are short religious stories; on ff. 121v–123 several magical formulas, against the Jinn.

Copied towards the end of 1252 (cf. f. 90) and in the beg. of 1253 A.H. The latest date (f. 121v) is the 25th Jum. I 1253/the 27th Aug. 1837 (cf. also f. 77v). A few additions on the margins.

Ft. 123; S 7,25 × 4,5; 5 × 2,5; ll 12, no jadwals. Green coloured Orient. pap., thickness 10 = 0,51 mm. Ind. nast., line 3 × 9 mm. Cond. tol. good, but paper begins to crumble.

828.

Miṣṭāḥu’s-salāt.

The same treatise on the elementary prescriptions relating to ordinary Muhammedan prayer, as described in EIO 2587, IvASB 1039, and IvC 358. The name of the compiler is here also not mentioned, and the date of completion is given as in other copies, i.e. the last day of Dhīl-hijja 1061/the 13th Dec. 1651. Beg.

as in other known copies:

الحمد لله ..... بدأناه (تا) نيك بعست كند ترا خداياطالى كه

دانيستي نس برهر مكلف فرض است الغ


Ft. 155; S 8,25 × 5,75; 6,25 × 3,25; ll 9, no jadwals. Europ. pap., thickness 10 = 0,67 mm. Ind. nast., line 4 × 10 mm. Cond. good.

829.

(Majmū’a).

A collection of short treatises of theological contents, by different authors.

1. (ff. 1v—24v). *Risāla-i-ziyārat-i-qubūr wa ghayrūhu*. A short treatise dealing with different minor theological ques-
الاسم ميخنذ بندر مسيس قلبين بي علم وعمل غيرث الوطن مهبوجر
و مضروب الفح

As he is most probably identical with the person referred to in the next item, he may be one 'Abdu'l-Karim, a converted Hindu, who died shortly before 1258/1842 on his pilgrimage to Mekka (f. 39v). Beg.

حمد بي عدد وشكر بي حد مرهذات ياك خدائى ... راست ...
اما بعد الاسم ميخنذ الفح


الحمد لله وحدة وصلوة وسلام ... اما بعد رايت ابن دينباجف قثير

4. (ff. 40–46v). Mas'ala-i-mumâmi'at-i-ziyârat-i-qabr-i-Nabi. A short tract, in the form of a commentary on some quotations, in Hindustani, from the writings of Muhammad b. Isma'il Bukhârî (f. 44), referred to above, concerning the question of pilgrimage to the graves of saints. The comments are in Persian (beg. on f. 41). The exact name of the commentator is not
mentioned. In the heading he is apparently called Sharafu’l-Mulk (سرف الملك, f. 40). Beg.

Copyied towards the end of the xiii/xix c. A few marginal notes.

Fl. 46; S 9,25x6,5; 6,5x4; ll 12, no jadwals. Europ. pap., thickness 10=0,62 mm. Ind. nast. and shikasta, line 4x9 mm. Cond. good. Seal of Dārāb Jang (he is mentioned in the text of the 1st item).

830. رسالة در فرشته (Risāla dar fīrīstahā).

Ar. 854a.

A short note on angels, and some eschatological beliefs of Muhammadanism. According to a note at the beginning, it was specially translated from Arabic, for the convenience of readers who do not know that language. On the first leaf the title of the treatise is given as ‘Aqā’id-i-Fārsī, and the work is ascribed to ‘Abdu’l-Ḥaqq Dīlawī (d. ca. 1053/1643). This seems entirely imaginary; the note also has nothing to do with the well known Takmilu’l-imān, of that author, dealing with similar matters (cf. IvASB 1078). The name of the compiler is not mentioned in the text. Beg.

nym خمّي مهبطان بشعبي چینه چیزها در نفس اللم

Copyied about the middle of the xiii/xviii c.

Fl. 4; S 6,75x4,5; 5x2,25; ll 17, no jadwals. Or. pap. thickness 5=0,28 mm. Ind. nast. line 4x9 mm. Cond. tol. good. Worm-eaten. CFW 1825.

831. رسالة محمد حسین کرمی (Risāla-i-Muḥammad Ḥusayn Kirmānī).

III 188.

A controversial treatise defending the correctness of the beliefs of the famous Shi‘ite divine, Āḥmad b. Zayni’d-dīn Ibrahīm b. Ṣaḥur b. ʿIbrāhīm b. Dāghir b. Rāshid al-ʿAḥsāʾī (f. 21). He lived in Yezd and Kirmān, then came to Tihrān, in the reign of Fath-‘Ali-Shāh Qājār (1211-1250/1797-1834); then went to Mashhad, and Mesopotamia, was accused of heresy, and died on his pilgrimage to Mekka in 1240/1824-1825 (see f. 80, where the date is given as 1240/1825). The author, his follower, Muḥammad Ḥusayn b. ‘Ali Akbar Kirmānī, surnamed Muḥīt (f. 5v), wrote this book apparently very shortly after ʿAḥsāʾī’s death; judging from the terms in which he mentions Fath-‘Ali-Shāh, the work must
have been compiled within the latter's reign, i.e. before 1250/1834 (cf. f. 35v). The treatise is written in stilted florid language; it contains a laudatory biography of Ḥāṣāʾī (ff. 21–80), and the second half of the book is devoted to the different subtleties of theology in which Ḥāṣāʾī deviated from the opinions of the majority of the Shiʿite clergy. The author mentions that he originally wrote this book in Arabic (f. 5), but had rewritten it in Persian in order to facilitate its use by those not strong in Arabic. Unfortunately, he does not give the exact title or the date of composition of his treatise. On f. 1 it would appear that the title is Dalīla'-matakhayyirīn, which seem a quite probable one. The work gives much interesting information about the life of the Persian clergy at the period. Beg.

Dated the 4th Shaʾbān 1262/the 28th July 1846; transcribed by ʿAbduʾl-barr, or Abūʾl-Ḥasan Isfahānī, an inhabitant of Karbalá. On f. 1 there are seals and notes, dated 1263 and 1264 A.H.

Ff. 152; S 8.5 x 6 ; 6 x 3.5 ; ll 17, no jadwals. Europ. pap., thickness 10 = 0.61 mm. Persian nast., line 3.5 x 9 mm. Cond. good. A few notes and corrections on the margins.

832. (Risāla dar 'aqāʿid-i-Shiʿiyya).

A short risāla, containing replies by Ḥamd b. Ismaʿīl Khurāsānī (f. 2v) to some questions, addressed to him, concerning the pilgrimage to Shiʿite holy places, etc. The author does not mention the date of composition or the title of his work, and apparently never refers to his authorities. Judging from his style, he must be a quite modern writer. Beg.

The tract is not divided into bābs, or fasāls. Notes on the margins.

Copied about the middle of the xiii/xix c.

Ff. 13; S 5.75 x 3.75 ; 4.25 x 2.25 ; ll 16, no jadwals. Europ. pap., thickness 10 = 0.73 mm. Persian nast., line 3 x 7 mm. Cond. tol. good. There are lacunas in the middle.

833. (Majmūʿa).

A collection of works of religious and Sufic contents, mostly fragmentary.
1. (ff. 1–18). (Risāla-i-dah mas’ala). An incomplete copy of a short tract, dealing with 10 questions concerning different subjects such as creation, revelation, Muḥammad’s miʿrāj, etc., and giving replies to them, in Sufic strain. The author, who is at the same time the scribe (قد نَعت مِن تَحریر و تَكْثِيب هذِه الرِّسَالة), is Muḥammad Ḥusayn b. Muḥammad Kāzim al-Khurāsānī, who wrote in 1240/1824. The tract opens with the sixth question:

مسكلا ششم درب فرشته و حقيقة أن كه جوهریست و أن بطنها العينی هزار ساله راه میرود الغ

The first reply is found on f. 2v:

جواب أول در آنکه مقصود از آرینوش كه آنرا باخت را سبب الغ

2. (ff. 18v–42v). Tanbīḥāt-i-radd bar Ṣuṭḥyya, called in the colophon Risāla dar bayān-i-jamāʿat-i-ahbāhat. A short tract, divided into tanbīhs, refuting the principles of Sufic doctrine. The author does not mention his own name, but as the copy is transcribed by the same hand as the preceding treatise, at about the same time, it is probable that it may be due to the same author. Beg.

امام الامام حجة الإسلام محمد بن محمد الغزالي ...

بدانکه کبراهن در اصول دینی و قواعد شریعة بسیار اند الغ


4. (ff. 46–59). Gulshan-i-rāz, fragment of this well known poem, see IV ASB 553, IVc 461, and further on, No. 854, corresponding to f. 1v, bottom, to f. 12v, l. 4 of IVc 461(1).

The first two items are dated the 12th and the 28th Rab. I 1240/the 4th and the 20th Nov. 1824. Scribe, as mentioned above, Muḥammad Husayn b. Muḥammad Kāzim al-Khurāsānī. The 4th item is written by a different hand.

Ff. 59; S 6 x 4; 4,25 x 2,25; ll 14, no jadwals. Europ. pap., thickness 10=0,67 mm. Persian nast, line 3 x 6 mm. Cond. tol. good. Worm-eaten.

(e) Prayers and religious miscellanies.

834. زیدة الدعوات

Zubdatu’d-da‘wāt.

Ar. 336.

A treatise on prayers, in Shi‘ite strain. The name of the author and the date of composition are not mentioned. The title is given on f. 3v, penultimate line. It is divided into a mugaddāma (f. 4), 4 ḫāṣl, and a khāṭima (ḫāṣl: I on f. 6; II on f. 24; III on f. 72v; IV on f. 97); the heading of the khāṭima does not
appear. On the margins there are numerous additional prayers, and also notes, some written by a different hand.

On ff. 1v-3 there is an independent prayer, in Arabic. On ff. 103-111 there are additional prayers of magic contents, with specimens of different khoṭbas.

The work begins on f. 3:

يا حبيب مغفرة المت强有力的 نعمك وشكرك ويا مجيب دعوة الغ

Dated (f. 103) the 13th Muḥarram 1065/the 23rd Nov. 1654; transcribed by Muḥammad Bāqir b. Muḥammad Ḥusayn Ṭalqānī. Notes on the fly-leaves; seals of Tipu Sultan, Muḥammad ‘Askari Ḥusaynī (dated 1115/1703-1704), etc.

Ff. 111; S 10 × 5,25; 6,75 × 3; ll 18, no jadwals. Or. pap. thickness 10=0,56 mm. Good Ind. nastro, line 4,5 × 9 mm. Cond. rather bad, badly worm-eaten and pasted over. CFW.

835. Miqābāsu’l-maṣābiḥ.

A collection of Shi‘ite prayers, attributed to the authorship of the Imams, explained in Persian. It is an extract from the voluminous Shi‘ite theological encyclopedia, the Biḥārū’l-anwār, of Muḥammad Bāqir b. Muḥammad Taqī Majlīsī (d. ca. 1110/1698-1699), prepared by the author himself (cf. ff. 1v and 2). It is dedicated to Shāh Sulaymān Ṣafawī (1077-1105/1667-1694), cf. f. 3v. The work is divided into 10 faṣāls which are subdivided into numerous minor sections. See R 20. Beg.

الحمد لله الذي جعل الصلاة للмоمنين مراجعاً للغ

Dated the 20th Shawwāl 1156/the 7th Dec. 1743.

Ff. 236; S 7 × 4,25; 5,25 × 2,75; ll 14, within jadwals. Or. pap., thickness 10=0,32 mm. Ind. nastro, line 3 × 7 mm. Cond. tol. good.

836. (Majmū‘a).

A collection of prayers, charms (ta‘wīdāh), magic formulas, etc., with detailed Persian explanations. The name of the compiler is not mentioned. It is apparently a kind of a bayād, album of extracts of this kind rather than an independent work. The first and the last items begin and end abruptly, and it is impossible to find how much has been lost at each end.

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

Ff. 137; S 5,5 × 3; 4,25 × 1,75; ll 13, within coloured jadwals. Or. pap., thickness 10=0,68 mm. Good Ind. nastro, line 3,5 × 5,5 mm. Cond. fairly good. CFW.
837. (Majmū‘a).

Two short religious legends:

1. (ff. 1v–9v). Mi‘rāj-nāma. The story of Muḥammad’s Mi‘rāj. The name of the author and the date of composition are not mentioned. Beg.

2. (ff. 9v–14). Tawallud-nāma. In the beginning of the paper it is called Āfarīnīsh-i-qisṭ-i-Muḥammad. It is the legend of the birth of Muḥammad. Beg.

838. (Majmū‘a).

A few works of a devotional character, and a glossary of poetical terms at the end.

1. (ff. 1v–2). Isnād-i-dw‘ā-i-mu‘azzam. A versified note on the spiritual advantages of the prayer called Dw‘ā-i-mu‘azzam, by Miskīn Taqī; it is impossible to identify this Taqī with any of a dozen of this name mentioned in the tadhkīras. Beg.

2. (ff. 2v–6v). Dw‘ā-i-Suryānī, with a versified translation, cf. IVASB 1323 (5). The well-known religious poem in Arabic, with a detailed Persian paraphrase. Beg. as usual:

Beg. of the Persian translation:
3. (ff. 6v–8). Du‘ā-i-mughnī. A prayer in Arabic, with a Persian introduction. The prayer is ascribed to the legendary saint, Uways Qaranî. Beg.

4. (f. 8v). A fragment of a prayer.

5. (ff. 9–12v). (Farhang). A list of Persian and Arabic words. At the top of f. 9 is written that this is Farhang-i-Ḥāfīz, but this may be incorrect. The words are grouped under subjects. Beg.

با بر اول در صفت موری مقصع مجمعة، إلّا

The first part, up to f. 8, was copied in the beg. of the xii/xviii c., the end—much later, on different paper, by a different hand. Many notes on the margins. A note on f. 1, dated 1193 A.H.

Ft. 12; S 8,75×5,25; 7,25×3,5; II 17, no jadwals. Or. pap. Ind. nast., line 4×9 mm. Cond. fairly good. Traces of moisture. CFW.

839. (Risāla-i-ad‘iya).

A detailed treatise on prayers suitable for every occasion in daily life. The exact title, the name of the compiler, and the date of composition are not mentioned. The book is incomplete at the end; it may have been written any time before the middle of the XII/XVIII c., which is the date of the copy. The prayers are only those prescribed to every Muslim, and there is nothing particular in the work to connect it with some definite Sufic order as is often found in compilations of this kind. Beg.

الحمد لله ... قال الشيخ بدائع طريق شيوخ سلف رضوان الله عليهم الحَلِّ

Copied about the middle of the xii/xviii c. The last three leaves are written by different hand.

Ft. 286; S 7,25×4,5; 4,75×2,5; II 15, no jadwals. Or. pap., thickness 10=0,53 mm. Good Ind. nast., line 3,5×6,5 mm. Cond. good. CFW.

840. (Majmū‘a).

A collection of short works and scraps chiefly dealing with prayers. They are mostly Shi‘ite in spirit.

1. (ff. 1–10). (Risāla dar khawāṣṣ-i-asmā) or (Isnād-i-nu-wad-u nuh nām). A short work on the peculiar effects of the
invocation of this or that epithet of God. The name of the author, the title, and the date of composition are not mentioned. Beg.


4. (ff. 15–16v). Kitāb-i-ghālib wa maghlūb. A short treatise on cabbalistic doctrines, ascribed to the authorship of Aristotle who composed it for Alexander. See also above, No. 787 (1). Beg.


6. (ff. 21–22v). (Risāla dar sā’at-i-sa’ādat). A note, or a fragment of a larger work, on auspicious hours. It is in verse, with a short prose preface. Beg.

7. (ff. 23–24). Ash'ār-i-Thanā’ī. A few quotations from Ḥusayn Thanā’ī (d. 996/1588), see IVSB 680, beg. with the usual first ghasal. At the end there are quotations from some other poets.


10. (ff. 26–31v). Miscellanies: on the peculiarities of the Coranic verse II, 256 (āyuṭa’l-kurṣ); a quotation from the Fāṣlu’l-khiṭāb (see IVSB 1218); a note on the omens to be drawn from noticing the new moon, etc.

Copied about the middle of the xii/xviii c. A few notes on the margins.

Ff. 31; S 8,5 x 6; 6 x 4, ll 17, within jadwals. Brownish Or. pap., thickness 10 = 0,62 mm. Ind. nast., line 3,5 x 9 mm. Cond. fairly good. Slightly worm-eaten and pasted. CFW.
841. دعاء دفع دشمي

Du‘ā-i-daf‘-i-dushman.

Ar. 1240.

A prayer, in Arabic, which helps to overcome the enemy. There is a lengthy Persian explanatory introduction, beginning:

برای دفع دشمنان و حسودان و موهوبی اعدا ال-

Copied about the middle of the xii/xviii c.

Ft. 9; S 5 \times 3.5; 3.25 \times 2.25; ll 7, no jadwals. Brownish Or. pap. Ind. nast. and shikasta. Cond. tol. good, worm-eaten. CFW 1825.

842. 

(Majmū‘a).

R 59.

A scrap book, chiefly containing prayers and fragments of the Koran:

1. (ff. 1–2v). Prayers; a few poetical quotations, in Persian.
2. (ff. 3–18v). Prayers, in Arabic. On f. 3, top, they are called an extract from the Jawāhir-i-khamsa (cf. No. 860 here).
3. (ff. 18v–24v). A gašida, in Arabic. At the end there are several Persian poetical quotations.
4. (ff. 25v–177). Several sūras from the Koran (36, 71, 78, 56, 67, 48, 73, 62, 55, 18, 12, 44), as well as the beginnings of different other sūras.
5. (ff. 177–214v). Prayers, with explanations, in Persian, regarding the most different occasions in life.
7. (ff. 218–275v). Scraps, in Persian and Arabic, of religious contents, chiefly prayers, munājāt, stray poetical quotations, etc.

This scrap book was probably intended as a sort of ‘religious album,’ and the entries are made by different hands.

Copied about the end of the xii/xviii c.

Ft. 275; S 4.5 \times 3.25; 2.75 \times 1.75; ll 7–9, etc., no jadwals. Or. pap. Ind. nast., different hands. Cond. not good, worm-eaten and pasted.

843. 

(Majmū‘a).

M 133a.

A collection of prayers; invocations to ‘Abdu’l-Qādir Jilānī (f. 12v); Fath-nāma, etc. (f. 14v); Ganju‘l-arsh (sic), cf. further on, Nos. 849 (10) and 852 (f. 17v); Siḏatun-Nabī (f. 52); Du‘ā-i-Rijālu‘l-ghayb, with tables, etc. (f. 65); ‘names’ of God (f. 76); Durūd-i-mu‘azzam (f. 80v); ‘names’ of God, Prophet, Imams,
etc. (f. 83), and many other minor prayers, invocations, etc. Notes on fly-leaves.

Copied ca. 1194/1780, which is mentioned on f. 51v. *Fihrist* on f. 1v.  
Ff. 94; 5 5 x 3, 25; 4, 25 x 2, 25; 11 9, no jadwals. Or. pap., thickness 10 = 0, 57. Good Ind. nást., line 3, 5 x 12; 4 x 7. Cond. tol. good. Pasted. CFW.

844. (Majmū‘a).

A large collection of extracts from various standard books on prayer, with Persian explanations, all in a Shi‘ite tradition. There are many extracts from works on Shi‘ite tradition, from the Koran, usually with interlinear Persian translation, etc. The collection seems, however, to be an irregular mass of notes, and not a systematic compilation. Many scrappy notes and quotations on fly-leaves and spare pages.

Copied towards the end of the xii/xviii c.

Ff. 250; 8 5, 25 x 4; 4, 75 x 2, 5; 11 8, no jadwals. Or. pap., thickness 10 = 0, 47 mm. Ind. nást., line 6 x 11 mm. Cond. tol. good. Pasted. CFW.

845. (Majmū‘a).

A collection of prayers, ordinary and magical (towards the end), explanations of the effects of the recitation of different Koran verses, etc. Towards the end there are numerous magic squares and other drawings.

Copied towards the end of the xii/xviii c.

Ff. 38; 8 7, 75 x 4, 25; 5, 5 x 2, 75; 11 9, within jadwals (no jadwals after f. 15). Or. pap., thickness 10 = 0, 36 mm. Ind. nást., different hands, line 3 x 8 mm. Cond. tol. good. Pasted. CFW.

846. (Majmū‘a).

A collection of prayers and scrappy notes of religious contents (ff. 1–8v); the bulk of the volume is occupied with instructions concerning the recitation of, and appropriate prayers connected with, different sūras of the Koran, such as *Yāsīn*, *Innā jataḥnā*, *Muzammil*, etc. At the end there are the usual invocations containing the ‘names’ of God. Occasionally the name of Bahā’u‘d-dīn Naqshband is referred to (cf. f. 51). Notes on the fly-leaves.

Copied towards the end of the xii/xviii c.

Ff. 78; 8 6, 25 x 4; 4, 5 x 2, 5; 11 10, no jadwals. Or. pap., thickness 10 = 0, 78 mm. Good Ind. nást., line 3 x 9 mm. Cond. tol. good. Worm-eaten and pasted. CFW.
847. (Majmūʿa).

(Majmūʿa).

A scrap-book, containing fragments of prayers, poems, notes of magical contents, a short work on the interpretation of dreams (ff. 57v–64v), in twelve bābās, ascribed to Joseph; extracts from the Koran, Duʿāʾ-i-Suryānī (ff. 101–108), etc.

Copied towards the end of the xii/xvii c.

Ff. 190; S 5½×3; different numbers of lines, different handwritings, different papers. Cond. tol. good. Pasted. CFW.

848. (Majmūʿa).

(Majmūʿa).

Ar. 863.

Two short compositions of religious contents, probably written sometime during Tipū Sultan’s rule:

1. (ff. 1v–8v). (Khawāṣṣ-i-āya-i-fath). A short commentary, in two fasāls, on the much used Koranic verse, LXI, 13. The name of the compiler is not mentioned. It is the same work as IvASB 949(6). Beg.

نصرم أن الله فتح قريب ... خواص إم جلد أيات كلام الله الخ

2. (ff. 9v–12v). (Risāla-i-hurūf-i-mugattāʿāt). A short work on the mystical meaning of the single letters found at the beginnings of some sūras of the Koran. It is the same as IvASB 949(7). Beg.

إمبر المؤمنين علي كور الله وجهة فرصول كه الخ

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

Ff. 12; S 6,5×4,25; 4,5×2,5; ll 11–9, no jadwals. Europ. pap., thickness 10=0,64 mm. Ind. nst., line 3×9 mm. Cond. good. CFW.

849. (Majmūʿa).

(Majmūʿa).

R 40.

A collection of prayers, fragments of the Qur’ān, charms, magical formulas, etc., written by different hands.

1. (ff. 1v–3). A prayer; a quotation from some munājāt, in Hindustani, and another prayer.

2. (ff. 4–5). Nūr-nāma, a prayer.

3. (ff. 6–7). Some charms with their explanations, in Persian; ff. 7v–12 are left blank.

5. (ff. 31v–35v). Several prayers, in Arabic. On ff. 33v–35v there is an interesting bāzūband, in Persian, containing different incantations.

6. (ff. 38–70). Sūras of the Koran: 55th, 12th, 19th, 18th.


9. (ff. 77v–81). Tāj-nāma. Another similar prayer, with Persian explanations, also ascribed to the authorship of Muḥammad.

10. (ff. 81–87v). Ganju‘l-‘arsh (sic). The prayer which is written around the throne of God.

11. (ff. 87v–96). Du‘ā-i-Suryānī. The same religious poem, in Arabic, with a Persian versified translation as mentioned here under Nos. 838 (2) and 847. Beg. as usual:

انَا الْمُوْقِع ناطِبُّي نِجِّدِي ﴿الله﴾

Beg. of the Persian paraphrase, also as usual:

منْم مُوجَع اِي طَالَب كَجَائِي ﴿الله﴾


15. (ff. 107v–109v). Qasīda-i-Ghauthu’th-thaqalayn. The qasīda, ascribed to the authorship of ‘Abdu‘l-Qādir Jilānī, with a Persian introduction. Beg. of the qasīda, on f. 108v, as usual:

سَقَاطِي النَّحُب كَاسَات الْوصَال ﴿الله﴾


Copied about the beginning of the xiii/xiv c., different hands. A few marginal notes.

Ff. 117; S 9,75 x 5,75; 6,75 x 4; ll 10, within jadwals. Or. pap., thickness 10=1,13 mm. Coarse Ind. nast., line about 4,5 x 10 mm. Cond. not good, badly pasted.

850. (Majmū‘a).

A scrap book containing chiefly fragments of prayers, Coranic verses, and notes of religious contents.

1. (ff. 1–12v). Magical prescriptions, charms, prayers.
2. (ff. 13–24, and 31–38v). Sūras of the Koran, beg. on f. 31:—the 36th, 48th, 56th, 78th, 68th. Ff. 72–73v belong apparently also to the same fragment.


4. (ff. 27–30v, continued on ff. 39–43). Sufico-didactic stories connected with various prayers, etc.

5. (ff. 43v–69, 71v–76v). A prayer, a few fragments of the Koran, Persian munājāt, fragments of prayers. Ff. 69v–71, and a few others are blank.

Copied apparently about the beg. of the xiii/xiv c. Some parts are of earlier origin than others. Different handwriting.

Ff. 76; S 5×3; ll 9–11, no jadwals. Or. pap. Ind. nást., different hands. Cond. bad. Worm-eaten and pasted.

851. (شرح ادیة)

(Sharḥ-i-ādīya).

Ar. 706.

A Persian commentary on a collection of Shi'ite prayers, taken from the Sahīfa-i-k̲āmilā and other works. The book begins abruptly, with the first of these prayers, and there is no information as to the date of composition, the name of the author, and the exact title of the work. Beg.

دعا دار حمد الله، شرح سلیم ادیه صحتیه کامل غیر ملحقات ...

الحمد لله الأول، ستایش مرخدانی را الغ

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

Ff. 315; S 8,25×5; 5,75×2,75; ll 15, no jadwals. Europ. pap., thickness 10=0,46 mm. Ind. nást., line 3,5×8 mm. Cond. good. Slightly worm-eaten. CFW. A seal on f. 1.

852. (مجمعه)

(Majmūʿa).

Ar. 1248.

A scrap book containing different prayers and fragments of religious contents, in Arabic and Persian. The largest of them is a prayer called دعای تخت العرش, see Nos. 843 and 849 (10). There are also magical tables with explanatory notes, etc.

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

Ff. 62; S 4,5×2,75; 3,75×2; ll 9–10. Or. pap. Ind. nást. Cond. very bad. Paper is crumbling. CFW.
853. (مجموعة)

(Majmūʿa).

Ar. 1227.

A booklet containing a few extracts from the Koran, a few prayers, and explanations, in Persian, as to the spiritual advantages to be gained by their recitation.

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

Ft. 44; S 6,25x4; 4,5x2,75; ll 7, no jadwals. Or. paper, thickness 10=0,61 mm. Ind. bold nast., line 9x17 mm. Cond. not good. Worm-eaten. CFW.
VI. SUFISM.

Gulshan-i-rāz.

The famous versified exposition of Sufic theosophical theories, by Sa'du'd-din Mahmūd Shabistārī (d. about 720/1320), see IVASB 553; IVC 461(1); here Nos. 833 (4) and 876 (18). Add references to CHL I, 968; RsBr, p. 101. Beg. as usual:

بنام آنك جان را نكر فاوضعت
جراو دل بنسور جان بر افروخت

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

Ff. 38; S 9.5 x 5.25; 5.5 x 2.5; ll 14, within coloured jadwals. Or. pap., coloured margins. Thickness 10=0,85 mm. Good Ind. nast., line 2.5 x 10 mm. Cond. fairly good. Slightly worm-eaten. Bad vignette. A seal at the end.

Maktūbāt-i-Āhmad Munyarī.

The second collection of the Sufic letters of Sharafu'd-din Āhmad b. Yahyā Munyarī (d. 782/1380–1381), see IVASB 1205–1206. It was prepared in 769/1367–1368, by his disciple, Zayn Badr ‘Arabi. A peculiar feature of the present copy is that it contains not 151 letters, as usual, but 208; their index is given here on ff. 3v–8v. Beg. as usual:

الحمد لله الذي رفف للمشايخ (sic) بكشف ما يجوز بين

Dated the 11th Ramaḍān 1263/the 23rd Aug. 1847; transcribed by Muḥammad Bakhsh.

Ff. 283; S 10 x 6.5; 8 x 4; ll 17, no jadwals. Or. pap., thickness 10=0,63 mm. Ind. nast., line 4 x 12 mm. Cond. rather bad. Worm-eaten, especially the first half.

Khazāna-i-Jalālī.

A portion of the Khazāna-i-Jalālī, or Khazāna-i-Jalāliyya, or Khazāna-i-jawā'īd-i-Jalālī, as it is variously styled, cf. R 85,1058, or the Sawāti'ī'l-anwār, EIO 654 (22), etc. It is a detailed account of the teachings of the famous mediæval Sufic saint of
India, Sayyid Abu ‘Abdil-lah Jalalu’d-din Husayn b. Ahmad Husayni Bukhari, surnamed Makhdum-i-Jahaniyan (d. the 10th Dhul-hijja 785/the 3rd Febr. 1384, cf. EIO 647, No. 157). This work is quite different from IvASB 1209 and 1210, and also from EIO 2561. Its author calls himself (cf. ff. 12v, 46v, etc.), Abu’l-Fadl b. Diyaa’ ‘Abbasî. The work must have been written before the death of Jalalu’d-din, because the author, who was his disciple, mentions him invariably in terms implying his being still alive at the time of writing, cf. on f. 31, a good example of this:

مد الله ظلال جلاله و نفعنا بذور لقاءه و متع الله المسلمين بطول بقاءه الم

This portion contains only dhikrs 41–52, dealing with special prayers prescribed for every particular day of the month, for different holidays, anniversaries of the days of the deaths of saints, etc. The 47th dhikr is either omitted, or its heading has not been written. These dhikrs are usually divided into several fasils. In order to facilitate identification if another copy of this rare work is found, the headings of the chapters are here given:

41 (f. 17v) در نماز و دعا ماه ذي الحجة

42 (f. 11v) در بيان نماز تعريف و نضال و كفيت نماز و دعا آن و تكبيرات تشريف الم

43 (f. 41v) در بيان عيد نماز و دعا و خطبه و Converts

44 (f. 55) در ماه محرم و عاشوراو نماز و دعا آن

45 (f. 66) در نماز و دعا ماه صفر

46 (f. 70v) در ماه ربیع الأول و ولادت حضرت رسلت و عرس وفات

و كفيت آن و اعراس صحبة و شيوخ سلف

48 (f. 122) در بيان نماز و دعا ماه رجب

49 (f. 144) در بيان نماز و دعا ماه شعبان و شب برات

50 (f. 150) در بيان نماز و روزه و دعاها و تراويح و شب قدرو اعتكاف و تعويذ

آخر جمعه در ماه مبارك الع

51 (f. 177v) در بيان نماز و دعا ماه شوال (و) ذي القعده

52 (f. 178v) در بيان صلیا و دعا استغفا و صلوة كسوف و خسوف و رعد

و زواله و صاعقه و آتش
The title of the work is given on f. 1, apparently in the same handwriting as that of the bulk of the MS. Beg. of the forty-first dhikr:

ٍبداية تقديم ذكرِيْة ذي الحجه برَهَة محصر شَد اكرِيْه مَأ محصر سَر

سَال أسَت و بِدايْت ازار النَع

There are several stray notes and quotations on the fly-leaves at the beginning.

On ff. 182–186 there is a note of Sufic contents based also on the Khazâna-i-Jalâlî. At the end, on f. 186, it is stated that the author, Faḍlu’l-lah b. Dîya’ ’Abbâsî, was initiated as a murshid by Jalâlu’d-dîn on the 15th Rajab 780/the 7th Nov. 1378.

Copied in the beg. of the xii/xvii c. A few marginal notes.

Ff. 180; S 8,25×4,75; 6,75×3; ll 13, no jadwals. Or. pap., thickness 10=0,84 mm. Ind. nast., line 4,5×14,6 mm. Cond. good. A seal on f. 1. CFW.

857.

ترجمة خلاصة المفاهِم

Tarjuma-i-Khulâṣatu’l-mafâkhîr.

A Persian version of the Khulâṣatu’l-mafâkhîr, etc., or (see Ahlwardt, 8804) Aṭâf ‘ajâ’iṣī’bîl-āyāt wa’l-barāhîn wa ardâf gharâ’ib hikâyat Ra’udî’r-riyâhîn, sometimes also called Takmîla, or supplement to the earlier work of the same author, the Ra’udî’r-riyâhîn ft hikâyâtî’s-ṣâlihîn. The author is ‘Aṭīfu’d-dîn ‘Abdu’l-lah b. As’ad al-Ŷâfî’ (d. the 20th Jum. II 768/the 22nd Febr. 1367), see Brock. II, 176-177. It is a slightly incomplete copy of the same translation as that described in IvASB 242 and EIO 643. It corresponds with f. 2, l. 5 from the bottom, on the margin, to f. 144v, line 2 from the bottom, on the margin, of IvASB 242. Besides, there are occasional differences in wording. The name of the translator is not found in this copy, as in others. He was a disciple of Jalâlu’d-dîn Bukhârî Makhdûm-i-Jahâniyân (d. 785/1384), and therefore wrote towards the end of the viii/xiv c. The work contains 200 didactic stories about ancient Sufis (ff. 1–184), and an appendix giving some details concerning ‘Abdu’l-Qâdir Jîlânî. In this copy the preface, the beginning of the first hikâyat, and about two or three pages at the end are lost.

Copied in the beg. of the xiii/xiv c. Occasional notes on the margins and glosses between the lines.

Ff. 205; S 9,5×5,5; 7,75×3,75; ll 15–17, within red jadwals. Or. pap., thickness 10=0,41 mm. Ind. nast., line 4×13 mm. Cond. not good. Worm-eaten.
858.

Maṣṣadu'l-'ishq.

A short treatise on mystic love and other Sufic matters, by S. Ashraf b. Ḥamīd al-Husaynī al-Bukhārī (f. 2v). As appears further on (f. 11v), the author regarded himself as a descendant, in the 7th generation, of S. Jalālud-din (Ḥusayn) Bukhārī Ḥusaynī, surnamed Makhdūm-i-Jahāniyān (d. 785/1384). So he most probably flourished towards the end of the IX/XVc., or in the beg. of the X/XVIc. His work consists of the usual verbiage on the subject of 'ishq, with many Arabic quotations and Persian poetical passages, but without any reference to the sources. Beg.

alusghīr al-hamīd fi al-hamīd wa tariqā dzātī ra kā ... ēma āma, būt el-'abd

At the end there are several notes of magical contents, a Fāl-nāma, etc.

Copied probably in the xi/xvii e. Marginal notes by a different hand.
Ff. 27; S 7,75 x 4,75; 5,75 x 3; l 9, no jadwals. Or. pap., thickness 10 = 0,73 mm. Ind. nast., line 4,5 x 12 mm. Cond. tol. good. Traces of moisture. CFW.

859.

Awrād-i-Yūsufī.

A large treatise on various forms of prayer, dhikr, and other expressions of devotion, by Najmu'd-din Yusuf b. Ruknī'd-din Muhammad-Ni'amur-l-lah, a descendant of Qiwāmu'd-din Qasūr al-Qurashi al-'Aufi al-Gardzī (a contemporary of Junayd-i-Baghdādī). From his "spiritual pedigree," which he gives on ff. 323-324, it appears that there were four shaykhs between himself and Jalālud-din Makhdūm-i-Jahāniyān Bukhārī (d. 785/1384), so that he most probably flourished towards the end of the IX/XVc. (cf. also ff. 106-107). The work is incomplete at the end in the present copy. It is divided into more than 45 faslās (their exact number is not mentioned). The principal sources are mentioned on ff. 82-82v. Beg. (f. 82):

al-'ābī ... ēma āma, būt el-'abd al-dāwi li kāna 'ahl al-islām

al-rażī al-'ūlā
To this treatise (occupying ff. 82–353v) are prefixed:
1. (ff. 1v–17). Prayers, in Arabic, names of angels, etc.
2. (ff. 17–36). Munājāt, in Persian, and some Arabic prayers, ascribed to the authorship of different saints.

Copied about the middle of the xii/xvii c. Notes on the margins.
Ff. 353; S 10,25 × 5,75; 7 × 3,5; ll 17, no jadwals. Or. pap., thickness 10=0,74 mm. Ind. nást., line 5 × 11 mm. Cond. good. CFW.

860.  جوهر خمسه
Jawāhir-i-khamsa.
Ar. 423.

A detailed treatise on different forms of devotion prescribed to a Muslim in general, and to a follower of the Šaṭṭārī order in particular. The author, Muḥammad b. Khaṭṭārī’i’d-din b. Ṭaḥīf b. Mu’īnī’i’d-din Qattāl b. Khaṭṭārī’i’d-din b. Yazīd b. Farīdī’i’d-dīn ‘Aṭṭār (of Gujrāt), see f. 2v, gives many particulars concerning the circumstances of the composition of his work. He was born in 908/1500–1501 (cf. f. 4), and about 915/1509 he became the disciple of Zuhūr Ḥājji Ḥāṣrū (f. 3), i.e. Zuhūr Ḥājji Hamīd Ḥāṣrū Gwāliyārī, son of Zāhīru’d-din Ghaznawī (born in 835/1431–1432, d. the 22nd Dhi’l-ḥijja 930/the 21st Oct. 1524, see his biography in the Gūzār-i-ābrār, IvASB 259, No. 243, where the present author and his book also are referred to). The original draft of the present work was completed in about 928/1522 (as the author says that he was then 22 years old, f. 3v), during the long residence at Chitore (?—here چتار, f. 3v), but subsequently he corrected and amplified this treatise, completing it in 956/1549 (f. 4). The book is divided into five jawhārs:

(f. 4)  جوهر واسطه
(f. 41v)  در عبادت عبادان و طريق آن
(f. 66v)  در دعوت دعوات و طريق آن
(f. 186v)  جهارم، در اذكار و اشغال شجار و طريق آن
(f. 237v)  بنجم، در روئة الحق عمل محتمان و طريق آن
Notes on the margins, many tables, etc. Beg.

الحمد لله الواحد الصمد ... إما بعد قول الفقير الراجح إلى الله

الملك الغ़

Dated the 10th Rajab 1156/the 30th Aug. 1743; transcribed by Muḥammad Amin.

Ff. 248; S 9,5 x 5,75; 6,5 x 3; ll 17, no jadwals. Or. pap., thickness 10=0,92 mm. Good Ind. nst., line 4 x 9 mm. Cond. good. CFW.

861.

رسالة حق نما

Risāla-i-ḥaqq-numā.

R 446.

The well-known Sufic composition of Dārā Shikūh (d. 1069/1658), completed (f. 22) in 1056/1646, see IVc 444(2) and 462(19). The copy is complete, although badly spoilt by pasting with so-called 'transparent' paper. Beg. as usual:

هو الأول والآخر ... حمد مرذاني را كا أوست موجود مطلق الغ

At the end there are a few specimens of epistolary style, from Bīdil, Tughrā, etc. (ff. 23v-30).

Copied towards the end of the xii/xvii c.

Ff. 30; S 8,5 x 5; 6 x 3; ll 11, no jadwals. Or. brownish pap., thickness 10=0,67 mm. Ind. nst., line 3,5 x 10 mm. Cond. bad. Slightly worm-eaten, badly pasted.

862.

فتوح الأوراد

Futūḥu‘l-awrād.

Ar. 984.

A detailed work on prayers and all forms of devotion practised by the Shāṭṭārī order of Sufis in India. It is the same work of which an abbreviated version by the son of the author, Shihābu‘d-dīn (see further on here, No. 864) is described in IVc 446. The compiler of the present work is Fath-Muḥammad (f. 2), son of Shaykh ‘Aynu‘l-‘urafā‘ ‘Īsā Yadū‘l-lah (or Jundū‘l-lah) Shāṭṭārī Sarhindī (who was born in 962/1555 and died in 1031/1622), cf. f. 2v. For his other works see further on, No. 863. The composition was started in Rajab 1057/Aug. 1647, and the treatise was completed the 9th Dhī Qa‘da 1057/the 5th Nov. 1647, see f. 323. The author mentions his sources on ff. 5-5v: Saḥāb, or Jamī‘u‘l-aṣgūl, by Ibnu‘l-Athīr al-Jazārī (d. 606/1209, Brock. I, 357); Jam‘u‘l-Jawāmi‘, by Suyūṭī (Brock. II, 147, 155); Minhāj u‘l-a‘māl (?), by ‘Alī Muttaqī (d. 975/1567-1568); Mishkātu‘l-Maṣābīḥ, by Waliyyu‘d-dīn Tabrizī (comp. 737/1336, Brock. I, 364); ‘Amalū‘l-yawm wa‘l-layla, by Jalālu‘d-dīn aš-
ارواز قاضی

Awrād-i-Qādirī.

A detailed treatise on the prayers and other forms of devotion as practiced in the Qādirī order in India. The author calls himself Fath-Muhammad b. ‘Ayn-i-‘urafā Sarhindī (=the author of the preceding work, No. 862). Cf. a short treatise of similar contents described in IvASB 1080, and the Risāla-i-marātīb, IvC 463 (1), which also belong to his authorship. Shaykh Lashkar Muhammad ‘Arif (d. 991-992/1583-1584), cf. IvASB 259(400) and 1259, is referred to on f. 78. The latest reference is perhaps one to ‘Abdu’l-Haqq Dihlawī (f. 77), cf. here No. 820. The work is divided into 3 jauhars and a khātima:

Dated the 11th Rab. II 1105(?)/the 10th Dec. 1693; transcribed by S. Murtaḍā (محترم) b. S. Tāj.

Ff. 323; S 8,5×4,75; 6,5×3,5; lll 17, no jadwals. Or. pap., thickness 10=0,62 mm. Good Ind. nast., line 4×9 mm. Cond. tol. good. Slightly worm-eaten and pasted. CFW.

863.
864.

Khulāsatu'l-awrād.

The well-known abbreviation of the Futūḥu'l-awrād (see above, No. 862), a book on prayers recommended to a Sufi. The abbreviation is the son of the author, Shihābu'd-dīn b. Fath Muḥammad b. Abī'l-barakat 'Īsā Jundi'l-lah, who was writing towards the end of the XI/XVIIc. See IVASB 1324 (2); IV C 446; EIO 2675. Beg. as usual:

الحمد لله ... أما بعد حديث خامة الغفرا شهاب الدين الغـ

Notes on fly-leaves, at the beg. and end. Headings on the margins.

Copied in the reign of Muḥammad Shāh (1131–1161/1719–1748); the exact date in the years of the reign and its equivalent in Hijr era are omitted, although originally intended to be written. Scribe: S. Muḥammad Šībghatul-lah b. Muḥammad. Several seals at the beginning and end, mostly erased.

Ft. 161; S 8,75 x 5; 6,75 x 3,25; 11 15, within jadwals. Or. pap., thickness 10 =

865.

Şalāt-i-muqriba wa durūd-i-musta‘ān.

A treatise on prayers, and other religious exercises, in Sufic strain. It was composed at Lahore (f. 3), in 1091/1680 (f. 3v),
and dedicated to Aurangzib (f. 4), by Mu'tizzu'd-din Muhammad Zarif b. Muhammad Hanif Qadiri Lahuri (ff. 2 and 68). The book is divided into 12 ma'tlabs, but between f. 10 and f. 11 there is a large lacuna, comprising the end of the introduction and the five initial ma'tlabs. Beg.

Dated the 25th Rajab 1111/the 16th Jan. 1700; scribe: Karamu'l-lah b. 'Abdi'l-Aziz. Marginal notes and some munajat at the beginning, by a different hand. Seals on f. 1, dated 1110 and 1145 A.H.

Ff. 68; S 6.25×4; 3.75×1.75; ll 7, within jadwals. Brownish Or. pap., thickness 10=0.71 mm. Ind. nast. (ff. 1–10 are written by a different hand), line 3.5×10 mm. Cond. tol. good. Worm-eaten. CFW.

866.  

Awrādu'l-awrād.  

A book on the prayers and dhikr of Sufis, divided into three rā'īhas. The copy is incomplete at the end, where the folios are mixed. Besides, there are lacunas in the text, as on f. 3v, etc. Probably due to these defects, the name of the author does not appear in this MS. On f. 160, bottom, he mentions his father, Nur'u'd-din Muhammad Muhammad Sihrawardi, a disciple of Muhammad-i-'Abdu'l-lah Darwīsh, of Purānī, near Ahmadābād; the latter died the 29th Muharram 1098/the 15th Dec. 1686, cf. the Tarīkh-i-Burhānpūr (lith. Dehli, 1899), p. 156. He refers to the Khāzāna-i-Jalālī (f. 200v), cf. above, No. 856; to the Futūhul-awrād (f. 65v), cf. above, No. 862 and to many other works, chiefly of theological contents. The title of the present work seems to appear on f. 3, however, without definite certainty:

... تالفة الرسائل الثلاثة الصغرى والوسطى والكبرى على حسب هم الربي مسمية بلطائف ووظائف ووظائف وطائف الوظائف الملقب بابناردار الإزراذ المرتب على ثلث رواج الغ

Below these titles their numerical value is given, implying that they are chronograms for the dates of composition; so the date of the present work is 1157/1744. The same title is also given on f. 1, but the handwriting seems different from that of the bulk of the MS. Beginning of the treatise:

الحمد لله الذي رفع السماء بقدرته وادار دواير العالم
The division into chapters is not clear in this copy, because although often spaces are left apparently to be filled in, in red ink, the headings are not written. Judging from the appearance and many corrections this may be the original draft of the author.

Written about the middle of the xii/xviii c. Many marginal additions, in the same handwriting as that of the bulk of the volume.

Ft. 307; S 7,5 x 4; 5 x 2,75; ll 15, no jadwals. Brownish Or. pap., thickness 10 = 0,46 mm. Ind. shikasta, sometimes very bad; line 3,5 x 7,5 mm. Cond. very bad. The MS. was slightly worm-eaten, but has been badly damaged by pasting. CFW.

867. مزعج الحسنات

A commentary, in Sufic spirit, on the well-known Arabic work on prayer, by Abū ‘Abdī‘lah b. Sulaymān al-Gazālī (الجزلي), of Fās (who died the 16th Rab. I 870/the 6th Nov. 1465) (f. 3), called Dalā‘īlu‘l-khayrāt (cf. Broekelmann, II, 252). The commentator calls himself (f. 2) Muḥammad Fāḍil b. Muḥammad ‘Ārif Safīdānī Dihlawī. He composed his commentary first in Arabic, but subsequently rewrote it as the present work. He lived about the end of the XI/XVIIIc., or in the beginning of the XII/XVIIIc., as he frequently refers to the works of ‘Abdu'l-Haqq Dihlawī (d. ca. 1053/1643), and mentions him in terms implying his having died long ago. It is the same work as that described in IvASB 994 (in the latter the title is corrupted into Mazra‘u‘l-jannāt). The book is based on numerous tafsīrs, Sufic and theological compositions, and contains a great number of quotations, chiefly from the Mathnawī of Jalālū’d-dīn Rūmī Beg.

محمد و ثناك كوناكي ر سباست و ستيتش ... اما بعد، برغمي اهل

بصایر ظاهر و پیدا ست الغ

Copied in the middle of the xii/xviii c.

Ft. 292; S 10,25 x 5,75; 7 x 3,75; ll 17, within jadwals. Or. pap., thickness 10 = 0,77 mm. Ind. nast., line 3,5 x 13 mm. Cond. tol. good. Badly worm-eaten. A seal on f. 1.

868. فيض لا ريب

A collection of prayers, darwish incantations (ff. 17v–28), and a number of short mathnawīs, ghazals, and rubā‘īs, in Persian, and a few in Arabic, by Ghulāmū‘l-Haqq. These were written to commemorate the death of the author’s murshid (Muḥammad)
Makhzanu’l-a’rās (1156/1743).

‘Abdu’r-Rasūl, an Indian Qādirī and Naqsbandī Shaykh, who died the 5th Rab. II 1149/the 13th Aug. 1736, see f. 29. All these poems are so composed that every hemistich, or a portion of the verse, written in red ink, forms a chronogram for this date, 1149/1736, which appears many times on every page. There is apparently no information as to where the shaykh lived, and no evidence that he was remarkable in any way. In one place (f. 78v) Muḥammad Shāh of Dīhlī is mentioned. The title (?) is given at the end (f. 131v):

شذ از نیش لاریب محض ابد، غالم الحقم مرحبا مرحبا;

There is no colophon, so that the work may be incomplete. Beg. of the preface (f. 1v):

الحمد لله حبا لا يبغي الا ربخة امل المص اير المركي بص الغ

Beg. of the versified portion (f. 29v):

کم نما شد خدا نما مرشد، فاتنا واة حبنآ مرشد

Copied probably shortly after completion of the work, about the middle of the xii/xvii c. Marginal additions and notes, by a different hand.

Ff. 131; S 6,25 x 4; 4 x 2,25; l 5, within double jadwals. Or. pap., thickness 10=0,36 mm. Good Ind. nast. (of Southern type), line 5 x 12,5 mm. Cond. good. Bad vignette. A seal on a fly-leaf, erased. Quotations on the fly-leaf at the beginning.

869.

Makhzanu’l-a’rās.

A collection of dates of the deaths of Prophets, Imams, and Sufic shaykhs, the same as described in IvASB 1631, 1632. The names of the persons are mentioned under the day of the month on which their demise took place. Wherever possible the author also added the year. The name of the compiler is given in the same form as in IvASB 1631, i.e. Muḥammad Najīb Qādirī Nāgūrī Ajmīrī (f. 1v). The name of the author of the earlier treatise, on which the present one is based, the Tadhkira-i-a’rās, is also given as Sharafu’d-din b. Muḥammad Nahrwālī. To this former work the compiler of the present one added further information found by him in different hagiological compositions (cf. ff. 1v–2), as well as from reliable oral sources, or inquiries at the places of the saints’ burials. It was started in 1155/1742 (f. 1v, bottom), but completed, in the camp of Niẓāmu’l-mulk Aṣaf-Jāh, the 5th Shawkāl 1156/the 22nd Nov. 1743 (f. 6v, l. 10). The entries begin with the 1st of Rab. I, and end with the last day of Ṣafar. There are many additions on the margins, some of them
by a different hand. Special attention is paid to the saints of the Chishti affiliation. Beg.

اثن مثلا ... أما بعد، إبى رسالى مختصر است إز ذكره أعراس النبي

Copied apparently about the beg. of the xiii/xiv c. (cf. a note on f. 95v, bottom, where a saint is mentioned whose death took place in 1239/1823-1824); it is written by the same hand by which the bulk of the MS. was copied.

Ff. 155; S 11,75 × 8; 7,75 × 4,75; ll 17 (irregularly, in two columns), no jadwals. Europ. pap. (watermarks "Quartimo"), thickness 10=0,58 mm. Ind. nast. and shikasta, different hands. Cond. not quite good. Worm-eaten.

870.  
Abjad-i-'ishq.  
III 229.

Another copy of the same Persian commentary on a short work, in Arabic, called (f. 15v) Marātib-i-sitta (?) or Marātib-i-
sirr(?), on metaphysical matters, as described in IvC 462(2), and EIO 1924(6). The original work refers chiefly to Muḥyīʾ-d-dīn ʿArabī, quoting his Fūtūḥāt. The author of the Persian commentary himself does apparently not give any references to other works. His name is here also given (in the colophon) as Muḥammad al-Harawi al-Lāḥūri ad-Dīlhlawī. Beg.

هو الموجود، لواست موجود نه نه أورث تأكيد لواست الغ

Dated 1243/1827-1828. A few notes on the margins.

Ff. 15; S 9,5 × 5,75; 7,25 × 4; ll 15, no jadwals. Or. pap. Ind. nast., line 4 × 12 mm. Cond. fairly bad. Worm-eaten and pasted.

871.  
(Majmūʿa)  
(Majmūʿa)  
Ar. 712.

A collection of Sufic and theosophical treatises, in Persian and Arabic:

1. (ff. 1v–21v). Tajriduʿ-l-aqāʾid. A short treatise, in Arabic, on the theoretical principles of Muḥammadan theology, by Naṣīrī-d-dīn Ābū Jaʿfar Muḥammad b. Muḥammad b. al-Ḥasan at-Ṭūsī (d. 672/1273), see Brockelmann, I, 509. It is divided into six maqṣūds (for their headings see Ahlwardt, 1745). Many marginal notes at the beginning and end. Beg.

اذا بعد حمد وجب الموجود على نعمة والصلة ... نأتي مجيب

الى ماستكت من تجود الغ

2. (ff. 23v–59). Jāwīdān-nāma), otherwise also called Risāla-i-āghāz wa anjām, a theosophical treatise, in Persian, by
Afdalud-din Muhammad Kashi (d. 707/1307-1308, cf. IV C 419, 420). The title of the work and the name of the author are not mentioned in the text. The work is divided into four bab. See EIO 1922 (8); RsBr, p. 154; R 831, etc. Beg.

The headings of the bab are:

- باب أرل (f. 23v)
- باب درم (f. 25v)
- باب سرم (f. 39)
- باب ارلم (f. 50)

Many marginal notes and explanations of various difficult expressions. An index of fasls is prefixed on f. 22v.

3. (ff. 61v-84). Yanbū'ul-hayāt, also called Sisdaq fasil-i-Hermes, a Persian paraphrase of the treatise on the soul, by Hermes Trismegistus, whom the Muhammadan writers usually identify with the prophet Idris. It is divided into 13 fasls. See EIO 1921 (14) and 1922 (16). Beg.

ترجمه فصل أرل از جمله سبزه فصل از سخنان هرمز البرماوه و هو ادريس النبي عليه السلام بنام ينبع عنيه در معاينت و نصيحه نفس، ای نفس بنگار خورد را خ

Occasional notes and explanations on the margins.

4. (ff. 85v-124). Muqaddima-i-Javāhiru'l-asrār. A portion of the introduction to the commentary on the Mathnavi of Jalalu'd-din Rumi, called Jawāhiru'l-asrār wa zawāhiru'l-anwār, by Kamālu'd-din Husayn b. Hasan Khwārizmī (d. ca. 840 or 845/1436-1442), see IVASB 505 and IV C 208, 209. The present copy contains only nine magālas out of the 10 into which this introduction is divided, namely 2-10, and corresponds with ff. 22-41 of IVASB 505. Beg.

المقالة الكاذبة في تفسير الفاظ تدور بين هذه الطيافه الذين ارادهم حول كمية النطاف طيافه هرى وقف مقرر است و معلوم كه هرطافه را خ

Copied in 1188/1774 (cf. ff. 21v and 59), at Haydarābād (in Sind), by 'Abdul-lah b. Hasan-'All (f. 21v). Almost all marginal notes are written by his hand also.

Ff. 124; S 8,25×5,75; 6,25×3; ll 17, no jadwals. Or. pap., thickness 10=0,57 mm. Ind. nast., line 3,5×10 mm. Cond. very bad. The volume was badly damaged by water, which has diluted and obliterated the ink in many lines, especially in the beginning and the end. CFW.
A collection of Sufic and theological treatises, in Persian and Hindustani. The Sufic works are almost all by Muhammad Makhdum b. 'Abdi'n-Nabi al-Qadir al-Bijapuri. He gives the date of completion of two of his works (ff. 7v and 33) as 1122 and 1123/1711, and he may therefore be regarded as a writer of the first half of the XII/XVIIIc.


2. (ff. 3v-7v). Ghayatu't-tamthil. Another theosophical treatise, on the same questions of ma'azhir, by the same author. The date of completion is given (f. 7v, l. 2) as the 7th Shawval 1123/the 18th Nov. 1711. Beg.

3. (ff. 8-13v). Ikhtisar-i-hayat. A short treatise on various Sufic topics, in Hindustani, by the same author as of the preceding two works. Beg.

4. (ff. 14-17). Risala-i-istighnah. Another short theosophical treatise, in Persian, on the same questions of incarnation, with numerous quotations from various Sufic poets. The name of the author is not given, but the style is identical with that of Nos. 1-3. Beg.

5. (ff. 17v-24v). Risala-i-ism-i-Allah. A short Sufico-cabbalistic treatise, apparently by the same author as of the preceding works; the style is exactly the same as in Nos. 1-4. It deals with the supernatural properties of the usual '99 names of God.' Beg.
6. (ff. 26–39). Qabd wa bast. A treatise on extasies, and similar matters, by the same author (his name is mentioned on f. 26, l. 7), completed the 9th Rajab 1122/the 3rd Sept. 1711. Beg.

7. (ff. 40–48). Bayân-i-wâqi'. A controversial Sufic treatise defending various topics of theosophic theory. The author is apparently the same Muhammad Makhûm, as the style is again exactly the same as in the preceding items. Beg.

8. (ff. 52v–100v). Masâ'il-i-arba'in. Replies to 40 questions on matters connected with family life, according to orthodox Muhammadan doctrine. The questions (their list is added on ff. 50–50v) were sent by Muḥammad Khân-Zamân Khân b. Muhammad Bâz Khân, who came from the district of Aligarh to Delhi in 1255/1839, to the divine Muḥammad Ishâq, a descendant of 'Abdu'l-'Azîz Dihlawî. The author, Abû Muḥammad Jâlesârî, who wrote the replies, decided to compile the present work in the form of an independent treatise. The composition ends on f. 93, and on ff. 93v–100v are added short quotations from different standard theological works (they are apparently incomplete). Beg.


Dated (see ff. 39 and 93) the 2nd Rab. I and 25th Jun. II 1269/the 14th Dec. 1852 and the 5th Apr. 1853; transcribed by Muḥammad Nizâmu’d-dîn, at Nellore (f. 39); ff. 103–129 are copied by a different hand. Occasional notes on the margins.

Ff. 129: S 7,25×5,5; 5,25×3,25; ll 13, no jadwals. Europ. pap. (ff. 1–47, blue; 48–102 white; 103–129 white, different); thickness 10=0,34 mm. Ind. nást. line 3×11 mm. Cond. good. At the end paper is decaying. Ff. 25, 39v, 48v–49v, 51–52, 101–103, are left blank.

873. (Majmû’a).

A scrap book chiefly containing short Sufic notes and fragments, in Persian and Hindustani.

بِاب اول دَرُیَانَت نمود خَریطَه الْغَیْب

3. (ff. 16–16v). *Maʿrifat-i-anfās*. The first two pages of the same work as above, No. 1.

قصة مَبْتِر موسى عليه السلام رَسَالِي إِزَاحْحَ قَطَعَتْهُ الْغَیْب

5. (ff. 20–22v). Qīṣaṣ-i-Rasūl. A few utterances of Muḥaμmad dealing with religious exercises.

بَدَانِکه دَرُیِش نَامَه اِز جَهَابت دَرُیَانَت سوَاَل و جَواب جَمع کرَمَ


بَدَانِکه ای طالِب غَفَر مِن عَرَف نَفْسِه نَفَعِ عَرَف رَبِّه الْغَیْب

12. (ff. 55–63v). Sufic notes, of a scrappy character. On ff. 61v–63v are scrappy poetical quotations, in Hindustani, etc.
13. (ff. 64–70). Another copy of the same Sufic notes as above, No. 12, on ff. 55–61.

14. (ff. 70–72v). A tarjī‘band, in Hindustani, of Sufic contents, apparently by Faqīr (cf. Spr 223, where several poets with this surname are mentioned).

15. (ff. 73–88). Miṣbāyah shinīd. Instructive counsels for the author's son, by Muhammad 'Ali Rif'at b. 'Atīqi'l-lah Khān Husayn al-Wāsiṭī. Each counsel begins with the words of the title. The date of composition is either 1179/1765–1766, or 1209/1794–1795. It is expressed as follows (f. 88):

The words to the end, give 1179, and give 1209. A very bad copy, with numerous notes on the margins. Beg.

Scrappy notes and quotations at the beginning and the end of the volume.

Copied about the middle of the xiii/xix c., by different hands, on different papers.

Ft. 98; S 9 x 6.25; ll 13 (or 11), no jadwal. Or. pap.: many folios in the middle of the volume have been coloured with green; they now have decayed and are crumbling to pieces. Ind. nast., bad shikasta, different hands, exceptionally bad in the last item. Cond. bad. Worm-eaten at the beginning and the end, decaying in the middle.
VIII. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

Durratu’t-tāj.

A small portion of the well-known encyclopædia of the end of the VII/XIIIc., by Qutbu’d-din Mahmūd b. Mas‘ūd b. al-Muṣliḥ ash-Shirāzī (d. at Tabrīz, the 17th Ram. 710/the 7th Febr. 1311), see IVc 483–484 (to the references given there add CHL II, 471; RsBr, p. 10, and Bk 906). The present volume contains only the fourth jān of the fourth Jumla, dealing with the theory of music (cf. Pr 340, No. 316, where also an extract from this section is described). Beg.

There are many tables and drawings. The greater part of the text is written without diacritical dots.

Copied in the middle of the xii/xviii c.

Ff. 68; S 9,5 x 5,5; 6,5 x 3,25; ll 23, no jadwals. Or. pap., thickness 10=0,70 mm. Ind. nast., line 5 x 7 mm. Cond. tol. good. Slightly worm-eaten. The last folio must be placed after f. 65. CFW. Seals on f. 1.

2. Philosophy, Ethics and Politics.

875.

(Majmū‘a).

A collection of works on philosophy and ethics, in Persian and Arabic.

1. (ff. 1v–86v). Athālūjiyā. An Arabic translation of one of Aristotle’s works on Ethics, most probably of the “Nicomachean Ethics.” It was prepared for Almad, son of the Abbaside Khalif Mu’tasim bi’l-lah (218–227/833–842), by ‘Abdull-Masih b. ‘Abdul-lah b. Nā’ima al-Himṣi (who refers also to the so-called Tafsīr Furfūriyūs, which he also translated, see Brock., I, 203), and
الحمد لله ...... الميمر الأول من كتاب أرسطو تاليس الفيلسوف
المسمى باليونانية أثو لوجيا وهو القول على اليونانية تفسير فورماً يووس الصربي،
وتقله إلى العربية عبد المسيح ابن عبد الله بن نامه الخصمي، وأصله
إنحمد بن المعتصم بالله أبو يوسف يعقوب بن اسماعيك الكندي.

At the end, on ff. 86v–87 there are a few poetical quotations, notes on Aristotle from the Ta’rikhu’l-hukamā, from Ibn Khalli-
kān, etc. Ff. 87v–88 are left blank.

2. (ff. 88v–90). Two notes, in Arabic, a question and a
reply, concerning the treatment of heretics and infidels. Accord-
ing to a note on the margin of f. 89v, it is a transcript of a copy
by Māhmūd b. Mus‘ūd Shīrāzī (the author of the Durrahu’t-lāj,
see above, No. 874), written by him in Rab. II 685/June 1286, at
Qoniya. On f. 90 there is a short note of philosophical contents,
ascribed to the same author.

short explanation in Arabic of the meaning of Avicenna’s mysti-
cal treatise, Risālat Ḥayy b. Yaqsān, see Brock. I, 455, based on
the commentary by Ḥusayn b. Ṭāhir b. Zayla al-Iṣfahānī (d. 440/1048). Beg.

in Arabic, on phonology and orthography, ascribed to Avicenna,
i.e. Abū ‘Alī al-Ḥusayn b. ‘Abdīl-lah b. Sinā (d. 428/1037). It
is divided into 6 faṣls. Beg.

5. (ff. 98v–100). Risāla-i-Nāṣir-i-Khusraw. A short note
in Persian, on elementary matters, apparently intended for begin-
ers, dealing with various questions of cosmology, psychology, etc.
It is attributed to the authorship of Nāṣir-i-Khusraw, the famous
ey early poet (d. 481/1088). Beg.

الحمد لله ...... إما بعد، بدأناه شاه شاه شاه شاه خور خور ميغرمادي كهينة
صورى بادي كه الغ

هذه رسالة لرستوسليس في النفس مشتغلة على ثمانية نصوص الإغريق.


چندی از سخنان لرستوسليس در نفس، نخستین سطح اندر یافته هو معلومی اسلامی.

8. (ff. 103v–126v). Jāvidān-nāma. The same theosophical treatise, by Afḍalu’d-din Muḥammad Kāshī, as described above, see No. 871(2). Beg. as usual:

الحمد لله رحمن رحیم

On f. 103 there are a seal and a few poetical quotations in Arabic and Persian.

9. (ff. 127v–170v). Khutbatu’t-tauḥīd. An apparently early Persian work on the principles of metaphysics and theology, based on the (genuine or apocryphal) compositions of Plato and other philosophers of antiquity. It seems to be an original compilation, not a translation from Arabic. The author calls himself (f. 127v) Ya’qūb b. Mūsā, surnamed al-Muṭtabib (المتطبب؟) Farrukhī, or Fīrūzī, or Bakhtyarī. He dedicated it to

خداوند ولي الفحم الإمبراطور الجل الامير الغور وحمل (خامسلک)

The character of the language is archaic and simple, and this circumstance, combined with the title of the amīr to whom the book is dedicated, may give some justification to date the treatise as belonging to the end of the VI/XIIc., or to the VII/XIIIc. There are apparently no references to the author’s contemporaries in the text. Besides, the treatise in this copy is almost entirely written without diacritical dots. The work is divided into fasls; only the first four are serially numbered, the others have Arabic headings but no serial numbers. Beg.

خداان عزر جل زندگانی خداروند ولي الفحم... حامسلک دراز کناد اندر

درت و باشاده... چنانه از زبانی داشتست و برای بطبل کردن حق و باتش حق و پیرویتی و استعمال کردن حق و شناختنی افزون کر و باری تعالی تا پسند

دارد برهمت خوشی، بشناختی، بتمامی چیزهای عقلی و رسعی... آغاز کردن پنداه یعقوب بن موسی... و آخر خرجسته از اقافیل قدیم... فلاسه...

و آنان که پس ایشان بودند از علماء حکمت الال
The first faṣl (on f. 128v):

In the colophon (f. 170v), in which the author's name is again mentioned, the work is called only the first part:

هذا الكتاب الجليل من مجموع يعقوب بن موسى المنطوب (sic)

ميش آتشد الجزء الأول و الحق الأول الغ


الحمد لله ..... إمام رئيسي أحمد غزالي رحمة الله عليه كفت مرغان

أكْرِمْ بِسْيَارُ بوْدُنِد و خوْيِ و سِرْشْت و أواْرشان مختلف فَوْدُ الغ

11. (ff. 175v–178). (Risāla dar nafs). A short treatise, in Persian, on the nature of human soul. The name of the author is not mentioned. At the end (f. 178), the man who collated this copy with its original adds: "this book is apparently by Afḍalu’d-din Maraqī (?)":

ظاهراً أبي كتاب تصنيف علامة انفصل الدين مرقي است،

There are no references to any other works. Beg.

بدان ارشدك الله كه جوهر نفس انسان را نزديك خدای تعالی الغ

12. (ff. 179v–211v). Tarjuma-i-Adab’l-wajh li’l-waladi’s-ṣaghr. A Persian translation of a treatise by ‘Abdu’l-lah b. al-Muqaffa’ (d. ca. 142/759–760), dealing with instructive counsels of the author to his son. The translation was prepared by order of Naṣiru’d-din ‘Abdu’r-Rahīm b. Maṣūr (f. 179v), who is apparently identical with the Ismaʿilitic governor of Quhistan, to whom Naṣiru’d-din Tūsī originally dedicated his Akhlāq-i-Nāṣirī, in 633/1235–1236. The translator does not mention his own name. The style is rather archaic, but the copy was apparently transcribed from a very bad original. Many words are left without diacritical dots, and others appear to be incorrect. Beg.

Bdanahā yik qism makān jismāniyatāst yik qism makān rohanātāt al-khālq

Copied on paper of the same kind, but by different scribes. One of them, who copied items 1 and 11, which are dated, calls himself (f. 178) Mānsūr b. Mīr Muẓaffar (?)- an-Nāṣirī (?); both articles were completed in the month of Rab. II 1031/Febr.-March 1622. The copy is apparently of Western origin, and perhaps comes from Asia Minor, or N.W. Persia. Notes on blank leaves.

Ff. 215; 8 7,75 x 6; 5,25 x 3,5; il 15, no jadwals. Or. (?) pap., thickness 10=0,81 mm. Pers. nast., different hands, often without diacritical dots; line 3 x 8 mm. Cond. very good. CFW. Many seals and notes on blank leaves at the beginnings and ends of the articles, mostly erased.

876. (Majmū‘a)

(Majmū‘a).

Ar. 129.

A collection of short extracts from various Persian and Arabic philosophical and Sufic works of different authors.

1. (f. 1v). (Ar-risālat fi‘l-‘ilm). A note, in Arabic, on forms of knowledge, by Muḥammad... (illegible). Beg.

al-hamdu limfīṣ al-‘alām wa-‘aḥab al-ʿuqul... ama? bad yaqol al-hawāj al-‘alām

al-lāh al-‘azīz muḥammad al-‘alām

On the margins there are notes referring to Plato and Aristotle.


al-maṣālik al-awlīyā‘, ama sī amī mawjūd jam‘a li-hād al-‘alām al-ghalīb

3. (ff. 2–2v). Ar-risālatu‘n-nawrūziyya. A short fragment of this work of Avicenna, see Brock. I, 454 (17), dealing with the letters, etc., of the Coran, in Arabic. Beg.
PHILOSOPHY AND ETHICS.

A note at the end, dealing with some sayings of Plato, also in Arabic.

4. (ff. 3–7). Faqarät muntakhabat min tafsīr Ṣadri’d-dīn Shīrāzī. Extracts from a work called simply Tafsīr (probably actually Al-asafr al-arba’ā fi’il-hikmat, see Brock., II, 413), by Ṣadru’d-dīn (Muḥammad b. Ibrāhīm) ash-Shīrāzī (d. 1050/1640), in Arabic. It deals with various theological and philosophical topics. Beg.

5. (ff. 7–7v). Ar-risālat fi’ ithbāti’l-aql, ascribed to the Muḥaqiq-i-Ṭūsī, i.e. Naṣiru’d-dīn Abū Ja’far Muḥammad b. Muḥammad b. al-Ḥasan at-Ṭūsī (d. 672/1273). It is only a short note, in Arabic, see Brock. I, 510; Aḥlw 5356. Beg.

6. (ff. 7v–9v). Tafsīr Sūrat-i’l-ikhlāṣ wa Sūrat-i’l-falaq wa Sūrat-i’n-nās. Avicenna’s commentary on Sūras 112, 113 and 114, in Arabic, see Brock. I, 453 (1), 454 (3, 4), or Aḥlw 972, 977. Beg. as usual:

قوله جل جلاله، قول هو الله، الدو المطلق هو الذي الغ

7. (f. 9v). A short note, in Arabic, of philosophical contents.

8. (ff. 10–10v). Notes, in Persian, dealing with explanations of various Sufic terms, etc.


10. (ff. 11v–12). Naṣā’ih Hermes. A fragment of a didactic treatise in Arabic, consisting of admonitions ascribed to Hermes Trismegistus, who is usually identified (as also here) with the prophet Idris, cf. above, No. 871(3). Beg.
SCIENCE AND ARTS.

11. (ff. 12-13v). Risāla-i-mabādi-i-mawṣūdāt, a short treatise, in Persian, on the elements of philosophy, by Afdālu'd-din Muḥammad Kāshānī (d. 707/1307-1308), cf. above, No. 871. It is the same work as described in EIO 1921 (11), EB 1445(6). It is divided into five short fasls. Beg.

12. (ff. 13v-14v). Risalat fi ithbāt‘n-nafs, by “al-muḥaqiq at-Tūsī,” i.e. Naṣīr’ud-din Ṭūsī, cf. above, 5. It is a treatise, in Arabic, on the nature of the human soul, divided into two short fasls, and a khāṭima. Beg.


14. (f. 16v). (Sharā‘i‘i-i-khalwat). A short note, in Persian, on the 8 conditions required for solitary prayers of Sufis. It is apparently compiled by a disciple of Ruknu’d-din ‘Alā‘u’d-dawla Ṣamnānī (d. 736/1336), and based on a letter from Nūru’d-din ‘Abdu’r-Rahmān Isfahānī (Kisraqi), of the end of the VII/ XIIIc. Beg.

15. (ff. 16v-17v). Jawāmi‘u’l-hikam. An extract from the Jawāmi‘u’l-hikam (probably the same as ‘Iynwānu’l-hilm), an Arabic qasīda by Abūl-Fath (‘Alī b. Muḥammad) al-Bustī (d. 401/1010), cf. Brock, I, 251, with interlinear explanatory notes, also in Arabic. Although at the end (f. 17v) there are the words
tammat al-gaşīdat, the present fragment does not contain one poem, but apparently short quotations from several gaşīdas. Beg.£

16. (ff. 18v–23). Kashf ba‘di’il-astār. A short tract on the soul, the future life, etc., in Persian, by Naṣīrū’d-dīn Ṭūsī (cf. above 5 and 12 in this note). It is apparently the same work as the one described in R 830 (xvi). The treatise is divided into 20 short faṣls. The title and the name of the author are mentioned in the heading. Beg.


18. (ff. 23v–27v). Gulshan-i-rāz, incomplete at the end. See above, Nos. 833(4) and 854. Beg. as usual.


Copied towards the end of the xii/xviii c.

Ff. 30; S 11 × 7,75; 10,25 × 7,25; ll 26, or more, written diagonally, or in two columns. Or. pap., thickness 10=0,61 mm. Ind. nast., line 4 × 9,5 mm. Cond. fairly good, except in the beginning. CFW. Notes on f. 1 and on the fly-leaves at the end.

877.

Abwābul’l-jinān.

The well-known first bab of this popular work on moral virtues, etc., by Muḥammad Raḥī’ Wā‘iz Qazwīnī (d. ca. 1105/
1694), see IvC 500 and IvASB 1395–1396 (to the references given there add CHL I, 1; II, 10, and Bk 954–956). Beg. as usual:

Copied about the middle of the xii/xviii c. A few notes and corrections on the margins.

Ff. 336; S 8,5×5,25; 6,5×3,25; II 17, within red and blue jadwalis. Or. pap., thickness 10=0,41 mm. Ind. nast. and shikasta, line 3,5×11 mm. Cond. fairly good.

878.

Tawḍīḥu’l-ḥikmat.

A.J. 40.

An exposition of scholastic philosophy, as based on the ancient Greek theories. The name of the author and the date of composition are not mentioned. The work is divided into a *mugaddima*, 3 (or really 4?) *marṣads*, and a *khāṭima*:

(54) مقدمة، در تعرفِ و تقسیم علم حکمہ
(div. into 10 *marṣads*) (54)
(60v) مسود درم، در حکمہ طبیعی
(div. into 8 *marṣads*) (60v)
(69) مسود سیمو، در عنصرویات
(div. into 6 *fasls*) (69)
(81) مسود سیمو، در بیان حکمته الپھی
(div. into 3 *fannus*) (81)
(97) خاتمہ، در بیان احوال نشات آخِرہ
(div. into 6 *hidāyas*) (97)

There are apparently no references which could help to identify the date of composition. Beg.

سیاس تنزِّه اسس و ثنانی تقدیس اقتباس شایان.... اما بعد بعضی از اخلا استدعا تحریر رساله پر نپی و ترتیب متین هدایه حکمہ بیمارت

فارسی الگ

Copied about the middle of the xiii/xix c. A few marginal notes.

*Ff. 53v–99v; for measurements, etc., see No. 897. At the end a note of presentation, dated 1284/1868. A seal on f. 99v.

879.

(Majmū‘a).

III 243.

A kind of a chrestomathy, containing short instructive anecdotes, stories, fables in prose and verse, etc., in Persian (ff. 1v–36) and Arabic (ff. 37v–64v), compiled apparently in 1846, in
Calcutta, as stated in the colophon. The tendency is generally non-Muhammadan, and it appears as if the compiler has been a Parsi. His name is not mentioned in the text. The heading of the Persian part (f. 1v):

اندرزهایی کزیده و پندهای سنگیده دوین سینه کشنی در نوبهار
جوانی و درنی در تابستان و خزان امیر انسانی

The heading of the Arabic part (f. 37v):

آیات بینات وعظات طيبات

Copied (and probably compiled) in 1846, in Calcutta.
Ff. 64; S 8,25×5,5; 6,25×3,5; ll 15, no jadwals. Europ. pep., thickness 10=0,55 mm. Ind. nast., line 3,5×8 mm. Cond. good. Worm-eaten. A few notes on the margins.

3. Logic.

Risāla-i-Kubrā.

The well-known school book on logic, by Sayyid Sharif, or Sharīfu’d-dīn ‘Alī Jurjānī (d. 816/1413–1414), see IVC 514(5), and IVCASB 1408(2). Beg. as usual:

بناهکه ادمی را قویست دراوه (که) مننقش میکرد الغ

Dated the 6th Šafar 1223/the 3rd Apr. 1808. A few marginal notes.
Ff. 18; S 9,25×6; 6,5×3,5; ll 11, no jadwals. Or. pep., thickness 10=0,45 mm. Ind. nast., line 5×17 mm. Cond. tol. good. Slightly worm-eaten, pasted, traces of moisture.


Nišābu’š-šībyān.

The well-known versified Arabic and Persian school vocabulary, accompanied by rules of versification, etc., by (Badru’d-dīn) Abū Naṣr Muḥammad (or Mas’ūd) b. Abī Bakr b. Ḥusayn Farāhī, or Farāhānī, who wrote ca. 617/1220, see IVC 533–537, IVCASB 1411 (add CHL I, 1180–1184, II 1313, 1314 and Bk 825–828). Long marginal notes explaining difficult passages, interlinear marks to show the different metres, etc. It is apparently slightly incomplete at the end. Beg. as usual, with an Arabic doxology:
882.

An-nuskhatu'l-ilahiyya.

Ar. 599.

A detailed commentary on the well-known Niṣābu’r-s-sibyān (see No. 881), by Niẓāmu’d-din b. Kanāli’l-din b. Jamāli’l-din b. Husām al-Harawi, surnamed Ibn Husām, who completed it (f. 124v) in the month of Rab. II 790/Apr. 1388. See EIO 2382, EB 1640, Pr 156 (p. 215), etc. The title (which is given on f. 124v, l. 14) and the date of completion are apparently not found in other known copies. Beg.

883.

Manzaru’l-faḍa’’il fī manāfi’i’l-afādil.

Ar. 982.

An apparently entirely unknown Arabic and Persian dictionary (not mentioned by Ḥājji Khalīfa, or in Blochmann’s contributions). The present copy is slightly incomplete at the end; the name of the author does not appear at all, but by chance it is possible to ascertain the date of composition. On f. 196v the author mentions the current year as 738/1337–1338:

This peculiar orthography of the word haftṣad (hapṣad ?) regularly observed in other dates: 767 of Yazdagird era (f. 198), 1737 of the Rūmī (Seleukian) era (f. 197v), etc. All these dates are indeed incorrect but clearly indicate the VIII/XIVc., so that the year 737/1337–1338 is highly probable.

The work is divided into two qismes. The first (ff. 2–174) consists of a dictionary of Arabic words, explained in Persian,
briefly and without quotations. They are alphabetically arranged, almost in the European way, according to the initial letters. The first word is (f. 2) یهودیه یهودیه و ژن (174) آب آب ابرت پدر (2) ژهد. The second qism (ff. 174v–241v), consists of technical terms, arranged according to the subject, in 14 bābs, subdivided into 36 fasls: 1. Names of some relations and friends of the Prophet (f. 175v). 2. Adverbs, etc. (f. 178v). 3. Kunyas, etc. (f. 194). 4. The names of the months, according to different eras (f. 196v). 5. Stars and planets (f. 200v). 6. یقیمس یقیمس and names of cities (f. 202v). 7. Epithets of men, colours, etc. (f. 204). 8. Terms connected with weighing precious metals and stones (f. 214). 9. Terms connected with the arts, etc. (f. 215v). 10. Miscellaneous expressions (f. 225). 11. Terms for wine, etc. (f. 233v). 12. Music and singing (f. 238v). The last two bābs, which should be rather interesting, deal with (13) the names of the 72 religions (miillat), and with (14) Hindī words which are occasionally used in poetry; they are missing in this copy.

The presence of this last item in the book, as well as the fact that the author pays more attention to the geography of India than to that of other countries in his note on یقیمس, leaves no place for doubt that the work was written in India. Beg.

الحمد لله ... و از بسیار کتب لغات مشکلات جمع را حلال و راحت آسان تر
کردہ دری دین کتاب جمع کردن تا پترب دیکر حاجیت جسد جوہن افتد و نام
این منظر الفضلین فی منافع الافضا نبادة شد نا هریکی را بطرف اسبل
مغمؤم شرود العل

There are several lacunas at the end. Many marginal and interlinear glosses. Between ff. 1 and 2 there is a leaf filled up with poetical quotations and notes.

Copied (except for the first 8 leaves which are of a more modern origin) in the end of the ix/xv c. or beg. x/xvi c., in typical Indian handwriting of that time.

Fl. 239; S 8.5×5.5; 6.75×4; ill 15, no jadwals. Or, pap., thickness 10=0.38
mm. Ind. old shikasta-nast., line 6×12 mm. Cond. not good. Worm-eaten. Traces of moisture, pasted. CFW. Seals on ff. 1, 9, etc.

884.

Kanzu’l-lughāt.

Ar. 834.

An Arabic and Persian dictionary, arranged alphabetically according to the initial and final letters of the words, by Muḥammad b. ‘Abdī’l-Khāliq b. Ma’rūf, who dedicated it to Kārgiyya Muhammad b. Naṣīr (851–883/1447–1478) and his son Mirzā.
dynasty of Gilan. See CHL I 948–950, Bl 951–955, EIO 2392–
2396, Br 155–157, RS 173, EB 1670, Pr 219–220, R 507–508,
Aum 109, Dorn C. 202; cf. also Arabic Catalogues: Brit. Mus.
Nos. 1019, 1382, 1383; Suppl. No. 878; Paris Cat., Nos. 1248–
1249. Ind. libr. Bk 832, Bh 250–251, etc. Lith. Persia, 1283.
In the present copy, there are a few lacunas. Notes on the
margins. The headings, intended to be written in red ink are
often not filled in. Beg.

ابتدأى هرسان ان خيضت در هر مقام؛ جواهر کنوژ لغات حمد

Dated the 7th Dhi Ḷa‘da 1083/the 24th Febr. 1673.

Ff. 663; S 6,75 × 4; 4,75 × 2,25; l 21, no jadwals. Or. pap., thickness 10=0,43
mm. Ind. nast., line 3,5×6,5 mm. Cond. fairly good. Some portions of the
volume are of more modern origin than the bulk of it. CFW.

885.
The same.

Ar. 226.

Another copy of the same work, see No. 884, complete.
A few notes on the margins. Beg. as usual:

جواهر کنوژ لغات حمد الغ

Dated the 1st Dhi Ḷa‘da 1155/the 28th Dec. 1742, at Sāwanūr, near Bangalore-
Ff. 264; S 12×8; 8,25 × 5; l 25, no jadwals. Europ. pap., thickness 10=0,52
mm. Ind. nast., line 5×8 mm. Cond. good. Slightly worm-eaten. Traces of
dampness. CFW.

886.

‘Uqūdu’l-jawāhir.

Ar. 613.

A versified school vocabulary, Arabic and Persian, by
‘Abdu’l-Jalil b. Rashīdī’d-dīn ‘Umar al-Waṭwāṭi, who wrote
about the middle of the IX/XVc., see IvC 540 (add CHL II,
871). It is also divided into 51 qīf’as, as in that copy. It is
interesting to note that the name of Sulṭān Murād II is here
replaced in the dedication by the name of Mīrzā Ulugh Beg
Chalabī, son of the same Muḥammad (?).1 This transcript is
slightly incomplete at the beginning, which corresponds with
f. 2, 1. 8 of IvC 540. Many marginal notes and glosses.

Copied about the middle of the xii/xviii c. Notes on fly-leaves.

Ff. 42; S 8,75 × 4,75; 6,5 × 3,5; l 15, no jadwals. Or. pap., thickness 10=0,73
mm. Ind. nast., line 5 × 12 mm. Cond. tol. good. CFW. A seal on f. 1.

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1 Perhaps it is the name of Ulugh Beg, the Timuride prince, which has been
unskilfully substituted for the name of Murād.
887. Tajnīṣu’l-lughāt.  

A short versified treatise by Jāmī (see above, No. 802) on Arabic words which change their meanings by a slight change in their diacritical dots; see R 503, 509, where it is called Tajnīṣ-i-khaft. Here the title appears on f. 1, l. 6; the name of the author is given as ‘Abdu’r-Raḥmān, at the end. The treatise has been edited by Francis Gladwin, in the “Persian Moonshee,” and by J. H. Hindley, London, 1811; printed Calcutta, 1818, 1826. Beg.

بعد توجيد وصفات خالق شام وسحر;
وزبيعة نعمة وثناء خواجه خير البشر.

Dated the 29th Dhī Qa’dā 1128 (?) very suspicious, rather 1228), or the 14th Nov. 1716.


888. Niṣāb-i-Bāḍīʾī.  

A short versified school vocabulary, Arabic and Persian, by Bāḍīʾī, see IV C 539. The full name of the compiler and the date of composition remain unknown. Beg.

اَخْبَرْنِيُّ هُوَ اَيُّهُ الْفَقِيْرُ
وَمَنِ الْأَقْصَرُ مِنْهُ عَلَيْهِ عَبْدُ اللَّهِ

At the end, ff. 42-43 are left blank, and on ff. 44-45v is a short extract from the Dastūru’l-ʿamal of ‘Abdu’r-Razzāq Khān (?), a work on ethics. Here only the fourth faṣl is given:

فصل شيء در بعضي اداب معيشت ومجاسست با امتثال خلق الغ

Copied about the middle of the xii/xviii c. Notes on the margins.

*FF. 33-45v; for measurements, etc., see No. 881. CFW. A seal on f. 33.

889.  

The same.  

Another copy of the same, see No. 888, beginning in the same way, almost entirely destroyed by worms.

Copied towards the end of the xii/xviii c.

FF. 10; S 6,5×4; 4,75×2,25; II 10, no jadwals. Or. pap. Ind. nast., line 4×7 mm. Cond. very bad. Worm-eaten. CFW 1825.
890.

Farhang-i-Shir-khani.

A dictionary of rare and difficult Persian and Arabic words or expressions used in various standard works of Persian poets, explained in Persian, and arranged according to the first and the last letters. The compiler, Shir Khân (or, as he is called here, f. 1v, Shir-khanî), surnamed Sûrû, wrote in the X/XVIc. See IvASB 1420 and IvC 522. Beg. as usual:

بعد از انشاء محمد بیگلیت (بیغات (sic) here [دیگری/دیگر/دیگری] بی نیست مر
خالقی را که .... بعده میکوید بندد؛ فرعیف الى رب المغفور
الملقب شیرخانی جامع الالغات (sic) (الغ)

Dated: Haydarabad, the 24th Jum. II 1223/the 17th Aug. 1808. Scribe: Ghulâm Muḥyil-dīn İmdãd. Notes on the margins and at the end, on fly-leaves.

Ff. 197; S 11 x 6,75; 7,75 x 4,75; il 17, no jadwals. Or. pap. (new margins), thickness 10=0,54 mm. Bad Ind. shikasta and nast., line 4 x 11 mm. Cond. tol. good. Worm eaten, pasted.

891.

Muntakhabu'l-lughat-i-Shâhjahâni.

Ar. 6.

The well-known Arabic and Persian dictionary by ʿAbdu'r-Rashid (b. ʿAbdi-l-Ghafur) al-Husaynî al-Hamadânî (so here, f. 3v, otherwise al-Madani) at-Tatatî (d. ca. 1069/1658-1659), who composed it in 1046/1636-1637, see IvC 543–544 (add CHL I, 1114, 1115; Ed 141; and Bk 833-834). It is arranged in alphabetical order according to the first and the last letters of the words. Beg. as usual:

Copyied about the middle of the xii/xvii c.

Ff. 239; S 14,75 x 8,5; 11 x 5,75; il 29, no jadwals. Or. pap., thickness 10=0,56 mm. Good Ind. nast., line 3 x 9 mm. Cond. fairly good; slightly worm-eaten. A few notes on the margins. CFW.

892.

The same.

Ar. 906.

Another copy of the same dictionary, see No. 891. The whole of the introduction is omitted here, but it contains the concluding passage, with a chronogram for the date of completion
f. 542, منتظِبَ بيّة بديل, which is missing in the preceding copy.

Beg. abruptly (cf. f. 4, bottom, of the preceding transcript):

ابنذاء، أفاطر كرس، ابنغا، خويست، الع

Copied towards the end of the xii/xviii c. A few notes on the margins.

Ft. 542; S 10,75 x 6; 7,5 x 3,75; ll 15, no jadwals. Or. pap., thickness 10 = 0,72 mm. Ind. nast., different hands, line 3,5 x 15 mm. Cond. tol. good. Slightly worm-eaten and pasted. CFW 1811. A seal on f. 1.

5. Grammar (Arabic and Persian).

893. (Manzūma-i-Mi'at 'āmil).

Ar. 1039a.

A versified translation of the well-known school book on Arabic grammar, called Mi'at 'āmil, by 'Abdu'l-Qādir b. 'Abdîr-Raḩmān al-Jurjānī (d. 471/1078). The author of this poetical paraphrase completed it in 1169/1755-1756, see f. 11v. He calls himself (f. 11) Nadīm, and may most probably be identified with Zākī Iṣfahānī, who flourished about this time, cf. Riyāḍu’s̲h-shu’ārā' (IvC 57, No. 1592). It is the same work as described in IvASB 858. Cf. also another versified paraphrase of the same work in IvC 561 (1). Beg.

حمد است بى قياس بفنا مسئعان، كز شكر اور شكر شكند طوطیب زبان

Copied about the middle of the xii/xviii c. Notes on the margins.

Ft. 12; S 8,75 x 4,75; 5 x 2,5; ll 8, within double jadwals. Or. pap., thickness 10 = 0,47 mm. Ind. nast., line 5 x 14 mm. Cond. not good. Worm-eaten.

894. (Taḥqīqu'l-qawānin.

III 190.

A Persian grammar, completed in 1262/1846 (see the date and the chronograms at the end, ff. 67-67v), by Mūhammad Muḥyī’-d-dīn B. Mūhammad of Karnāl (near Madras), who used the takhallus Hayrān (born 1210/1795-1796, d. 1267/1851, see Gulzar-i-Aʿzam, pp. 161-163, where this work is referred to). It is the same treatise as described in IvASB 1480, where the authorship is ascribed to Mūhammad Faṣīhu’-d-dīn Faṣāḥat, to whom belong only three quatrains with chronograms at the end. The present copy is transcribed from a lithograph, or from the original prepared for lithographing, dated the 2nd Rab. I 1263/the 18th Febr. 1847. It contains an index at the beginning and a lauh, or concluding advertisement, at the end, f. 68v, in which the author’s name (not mentioned in the text) is referred to. It is
divided into two taqrīrs, subdivided into minor subsections. Notes on the margins. Beg. as usual:

al-hamdu llahu ... amma budham wa sula’at porschida mubad kha li'ni rasa’ala ayisti

Masmi biltaqaffiq al-qawaniin al-q

Copied probably not long after 1233/1847. Notes on f. 1 and f. 68.

Ff. 68; S 10 x 6; 7 x 3,25; ll 17, no jadwals. Or. pap., thickness 10 = 0,57 mm. Ind. nast., line 3,5 x 10 mm. Cond. good. Slightly worm-eaten.

895. (Majmü‘a dar šarf-i-Fārsī).

(Majmū‘a dar šarf-i-Fārsī).

III 253.

A collection of short notes dealing with Persian grammar. It is peculiar that the first and the last of them are both called Mizān-i-Fārsī (the word mizān means here apparently simply paradigms).

1. (ff. 1-7). Mizān-i-Fārsī. Paradigms of Persian verbs, with a few introductory lines:

Nashtā Mizan Farsī ‘arb namūnā ba terzīb harrāf tajbīgi kā al-g

2. (ff. 7-12). Qawānīnul-Fārsī. A short treatise on Persian grammar. In his bombastic preface the author mentions that this treatise has been compiled for a prince’s son, but he neither mentions his own name, nor the name of his patron, nor the date of composition. It is divided into 6 fasīls, and is here apparently incomplete at the end. Beg.

Bintūn maqlak hamd jarājan farsi kā kalab k tr lisan al-g

3. (ff. 12-15v). Bahth-i-mizān-i-af’āl. A short treatise on the conjugation, etc., of Persian verbs. It is difficult to find out whether it does or does not form a continuation of the preceding tract. Beg.

Busht mizan ‘anfull baqīlā tāṣīfak yek lég al-g

4. (ff. 15v-24). Mizān-i-Fārsī (as it is called in the colophon, f. 23), another short tract on Persian grammar, dealing with suffixes, phonetic changes, etc. It may again be in reality a continuation of the preceding treatises. Beg.

Dar bayan būsimā gurabā kāliyā bādanakī aimi bishtā harrāf hajja al-g

Copied about the middle of the xiii/xix c. A few notes on the margins.

Ff. 24; S 9,25 x 5,75; 7,5 x 3,75; ll 17, no jadwals. Or. pap., thickness 10 = 0,48 mm. Ind. nast., line 3 x 11 mm. Cond. tol. good; traces of moisture
6. Astronomy and Mathematics.

Risāla dar ‘ilm-i-ḥisāb.

A fragment of the well known treatise on mathematics by ‘Ali b. Muḥammad Qūshchī (d. 879/1474–1475), see IVC 570. The copy contains only the end of the first maqāla (beg. on f. 7v, l. 1 of IVC 570), faṣls 6–8 of its first bāb, the whole of the second bāb; and then the third maqāla (here called the second), on measurements, which is here divided, as in IVC 570, into a muqaddima and two bābs, not three as in some other transcripts.

Dated the 6th Muḥarram 1236/ the 14th Oct. 1820; transcribed by Silehand.

Ff. 23; S 7,25×4,5; 5,5×3,25; Il 12, no jadwals. Grey Or. pap., thickness 10=0,51 mm. Ind. nast., line 3×12 mm. Cond. tol. good. Worm-eaten, dirty.

Risāla dar hay’at.

The well-known work on the elementary principles of astronomy, by the same ‘Alā’u’d-din ‘Ali b. Muḥammad Qūshchī, see IVC 571, IVC ASB 1489. Beg. as usual:

الحمد لله رب العالمين محمد الشاشي خضر

The copy is incomplete at the end, breaking off with the first lines of the khātima (f. 50).

Copied about the middle of the xiii/xiv c. Several explanatory drawings.

*Ff. 1v–50; S 7,75×5,75; 5,75×3,75; Il 11, no jadwals. Cheap quality Europ. pap., thickness 10=0,46 mm. Ind. nast., line 3,5×11 mm. Cond. tol. good, but paper is decaying. Worm-eaten. A few notes on the margins. A seal on f. 1v.

Muntakhab-i-Khulāṣa.

A treatise on arithmetic, being an extract and paraphrase of an Arabic work, called Khulāṣatu’l-ḥisāb of Bahā’u’d-din Muḥammad b. Ḥusayn al-‘Āmilī (d. 1030/1621), see Brock. II, 414–415. The abbreviator calls himself Luṭfu’l-lah b. Aḥmad Mi’mār Lāhūrī, with the takhallus Muhandis. The title of the book (Muntakhab) is also a chronogram for the date of its completion,
1092/1681. See EIO 2253, 2254(5), and R 451. The complete translation of the original is described in EIO 2251. Beg.

الحمد لله ....... اما بعد ميكود فقير لطف الله مهندس الخ

Dated the 16th Rab. I 1256/the 18th May 1840. Many drawings and tablets intended to be inserted in the text have not been executed.

Ft. 56; S 9 x 6; 6,75 x 3,5; ll 15, no jadwals. Greyish Or. pap., thickness 10=0,46 mm. Bad Ind. nast., line 4 x 14 mm. Cond. not good. Dirty.

899.

Zubdatu'l-ḥisāb.

A.J. 9.

A treatise on arithmetic, by Ahmad b. Muḥammad Maghrībī at-Tilimsānī al-Ānṣārī as-Ṣā'īmī. The date of composition is not given. The treatise is divided into a mughaddima, and four maqālas. In order to facilitate identification, if another copy of this work be found, the headings are here given:

(2 bāb) مقالة أولى، دور مسالك

(a mughaddima and 3 bāb) " دور مسالك (f. 7v)

(4 bāb) سيوم، دور استقراء محصولات (f. 11v)

(3 bāb) جوهر، دور فوائد ضورمي حساب وغيره (f. 16v)

Beg.

الحمد لله ....... اما بعد علم حساب بيترن علم عقلي است كا الله

Dated the 18th Dhi'l-ḥijja 1290/ the 6th Febr. 1874.

Ft. 23; S 11,25 x 7,25; 9,5 x 4,5; ll 21, no jadwals. Europ. pap., thickness 10=0,66 mm. Ind. nast., line 3 x 11 mm. Cond. good. Seal on f. 1.

900.

Anwāru'n-nujūm.

III 275.

A detailed treatise on Astrology, the preparation of horoscopes, the calculation of auspicious hours for every action in daily life, etc. The author calls himself (f. 1v) Qabūl Muḥammad; and at the end he is also called Anṣārī (f. 345v). In several places he mentions the year 1200/1785-6 as still current at the time of composition (ff. 81v, 82v, where 1201 is called سال أيندة, etc.), or 1843 of the ‘Sambat’ era, i.e. 1786 (f. 83). The book is chiefly based on Hindu systems of astrology, and the author
everywhere shows preference for the solar era. The work is apparently not known in any other library. It is divided into 4 daftars, subdivided into bābs and fasls, or simply minor sections with different headings.

The text is filled up with Hindu terms, and the language is rather jargonic. Beg.

A fairly good copy, although diacritical dots are often omitted, with many tables and coloured drawings of constellations. Transcribed probably shortly after the completion of the work itself, i.e. early in the xiii/xiv c.

Ff. 345; S 8,5 × 4,5; 6 × 2,75; ll 16, within jadwals. Or. pap., thickness 10 = 0,69 mm. Ind. nast., line 3 × 10 mm. Cond. fairly good. Slightly worm-eaten.

901.

Ištīlāḥāt-taqwīm.

A treatise on the technical terms used in almanacs, etc., by Ghulām Husayn b. Fath-Muḥammad Karbalāʾī Jaunpūrī who flourished in the middle of the XIII/XIXc. ; cf. lvC 580, where another mathematical work by him, Jāmīʿ-i-Bahādur Khānī (completed in 1249/1833) is described. The work is divided into a mugaddima, 14 short bābs, and a khatima. Beg.

Copied about the middle of the xiii/xiv c. Many corrections, by the same hand; the transcript may be an autograph.

Ff. 18; S 8,5 × 6; 7,25 × 4; ll 17, no jadwals. Or. pap., thickness 10 = 0,52 mm. Ind. nast., line 3,5 × 9 mm. Cond. not good. Worm-eaten. Many tables; a note at the end, of astronomical contents.
7. Medicine.

Bahru’i-jawāhir. I 101.

A dictionary of medical terms, names of the famous physicians, etc., by Muḥammad b. Yūsuf al-Harawi (f. 2, top). It is the same work as described in EB 1590, and Loth. Ar. MSS. in the India Office library, Nos. 1024–1026, also CHL II, 154. The work is dedicated (f. 2v, bottom) to Zahiru’d-din Muḥammad surnamed Amir Beg (there is no indication in this copy as to his being a wazir, cf. Loth, loc. cit.). As the first half of the name is identical with that of Bābur, one might be tempted to suggest that in the expression المشتهر بامير بیک there is some mistake of the scribe in the diacritical dots, and that it should be read بابر بیک. As suggested by H. Ethé (EB 1590), it seems highly probable that the author was the father of the famous physician of the middle of the X/XVIC., Yusufi, cf. IVASB 1543. According to RsBr 208, the work was composed in 933/1526–1527.

The words are arranged in alphabetical order, according to the first and second letters of the terms, which are explained partly in Persian, partly in Arabic. The work was printed in Calcutta, 1830, and lithographed recently in Bombay. Beg.
Dated the 15th Rajab 1235/the 28th Apr. 1820.

Ft. 329; S 8,25 x 5,5; 7 x 3,5; ll 15; no jadwals. Or. pap., thickness 10=0,51 mm. Ind. nast., line 5 x 12 mm. Cond. tol. good. Slightly pasted. Seals at the beginning and end.

904.

Dastūru’l-'ilāj.

The first maqāla of this well-known treatise on medicine, composed in 933/1526–1527, by Sultan ʿAlī Ṭabīb Khurāsānī, and dedicated to Abūl-Mansūr Kuchkunjī Khān, (916–936/1510–1530), cf. f. 2, bottom. Cf. IwASB 1545. The work is divided into (a large number of short bābs, dealing with diseases of various parts of the body, beg. with the causes of headache, and ending with در تلق كوز فرج زبان. It was lith. at Lucknow, 1914, and this copy approximately corresponds to pp. 73–262 of that edition. Beg.

At the end there are notes of medical contents, also on fly-leaves in the beg.

Copied in 1524/1809, by Bahāʾu’d-dīn of ʿAlīmūr.

Ft. 92; S 9,5 x 6,75; 7,75 x 5,5; ll 18, no jadwals. Or. pap., thickness 10=0,51 mm. Bad Ind. nast. and shikasta, line 5 x 13 mm. Cond. bad, worm-eaten.

905.

Ikhtiyārāt-i-Qāsimī.

The well-known work on medicine, by Firishta, or Muḥammad Qāsim Astrabādī, surnamed Hindū-shāh (here, f. 1v. Hindūstān-shāh), the famous historian (d. ca. 1033/1623–1624), see IwASB 1553 (add RsBr 255,2, and Ed 249). It is sometimes called Dastūru’l-aṭībbāʾ; divided into a muqaddima, three maqālas, and a khātimā. It is apparently slightly incomplete at the end. Beg. as usual:

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

Ft. 277; S 8,25 x 4,5; 6,5 x 2,75; ll 19, no jadwals. Or. pap., thickness 10=0,72 mm. Ind. nast., line 4 x 9 mm. Cond. tol. good. Traces of moisture. Some leaves are bound out of the correct order.
Makhzanu’l-adwiya.

III 242.

A fragment of the second maqāla of this work, containing the muqaddima (ff. 1v–7), and of the list of medicines, only those the names of which begin with an alif. The book was compiled about 1185/1771–1772, or shortly after that date, by Muḥammad Ḥusayn b. Muḥammad Ḥādī al-‘Alawī al-Khurāsānī ash-Shīrāzī, see EIO 2362. Originally it was divided into two maqālas, dealing with simple and with compound medicaments. Part of the work has been lithographed at Cawnpore, 1913 (apparently only the first maqāla). Beg.

الحمد لله (س) الذي عرفنا بفهمة راهدين بحمدته الخ

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

Ft. 42; S 9×5,25; 7×3,75; ll 22, no jadwals. Or. pap., thickness 10=0,61 mm. Ind. nast., line 3×9 mm. Cond. good.

(Qarābādīn).

III 268.

An incomplete copy of a work on pharmacology; several leaves at the beginning and at the end have been lost, and there are no indications as to the title of the work, the name of its author, and the date of composition. It is written in the style of treatises of comparatively modern origin, as the Qarābādīn-i-Maṣūmī, comp. in 1059/1649 (see IVASB 1557), but it is apparently not identical with any other work on the subject in the library of the A.S.B. The descriptions of drugs are arranged in alphabetical order; after each description are given the details of preparation of the medicine (under the heading šifat-i-ān, also in red ink). The first description in this copy is:

انوشداروی لولوئی، تقویت قلب کند و معدة را و دماغ را قوت دهد،

صفت آن؛ مروارید ناسفته الی

the last one:

روحی که نافذ ست از جهت سرفه اطفال، صفت آن، رب السوس الی

Copied apparently towards the end of the xii/xvii c. Many marginal notes, glosses, corrections.

Ft. 95; S 7×4,5; 5,5×2,25; ll 21, no jadwals. Greyish Or. pap., thickness 10=0,51 mm. Ind. nast., line 2×7 mm. Cond. tol. good. Worm-eaten, dirty.
8. Veterinary art.

Faras-nāma.

A treatise on the horse, being a translation of the book of Salihotra by 'Abdu'l-lah b. Ṣafi, who composed it at Gulbarga, in 810/1407-1408, by order of the Bahmanī prince Aḥmad Wali (825-838/1422-1435), probably before the latter’s ascension on the throne, see R 480-481, cf. also Stewart’s Catalogue, p. 96, where apparently exactly the present copy is referred to. It is divided into 52 faṣls. Beg.

اِمَا اَلَّذِي خَلَقَ الْإِفْرَازَ عَلَى حَسَنِ الصُّرْطَ …… اِمَا

در عبد سلطان أحمد ولي النبي (البهمني) اضعف العباد ونذرة نهيف

عبد الله بن محمد الغ

It is a rather bad copy, containing numerous illustrations of no artistic value.

Copied about the beg. of the xiii/xiv c. A few poetical quotations at the end.

Fl. 54; S 8,5 x 6; 6,25 x 3,5; ll 13, no jadwals. Europ. pap., thickness 10 = 0,53 mm. Ind. nst. and shikasta, line 4 x 11 mm. Cond. good.

9. Magic, alchemy, divination, etc.

Khawāṣṣu’l-Qur’ān.

A treatise on the magic properties of different verses of the Coran, explained in reviews of every sūra. It is apparently the same work as that which was studied and partly translated into French by prof. A. Christensen, Xavāṣṣ-i-āyāt, Det Kgl. Danske Videnskabernes Selskab. Historisk-filosofiske Meddelelser, III, 4, Köbenhavn, 1920. Apparently another Persian version of the same is described in Pr 304(2), and an Arabic original (?) in Gotha 771(3). The present copy is slightly incomplete in the beginning, where it is stated that the work is a translation from the Arabic (the author’s name is not given), by 'Abdu'l-'Alī (in Christensen’s copy ‘Abdu’l-lah) b. Muhammad b. Husayn, and that this Persian paraphrase was prepared in 926/1520. This date is apparently omitted in A. Christensen’s copy. If the date is correct, the translator may perhaps be identical with the famous astronomer, Niẓāmu’d-din ‘Abdu’l-‘Alī b. Muhammad b. Husayn Birjandī (d. ca. 930/1524), the commentator of Ulughbeg’s astronomical tables, etc. It is strange, however, that his name is pre-
ceded neither by the terms of polite self-humiliation (like in da‘if, faqir, haqir, etc.), nor by honorific titles, which should have been used if the actual editor was different from the translator. The work contains four mugaddimas: the 1st (f. 1v), on the spiritual advantages of reading the Koran; the 2nd (f. 2v), on its adabs; the 3rd (f. 4v), on the extent of the Koran; the 4th (f. 5v), on prayers to accompany recitation. The reviews of the stîras begin on f. 10. There is a kind of khâtima on ff. 188v–190. Many references to Imâm Ja‘far Şâdiq and Abû’l-‘Abbâs Bûnî, i.e. Muḥyî’d-dîn Abû’l-‘Abbâs Aḥmad b. ‘Alî al-Bûnî (d. 622/1225), the well-known mediaeval authority on occultism. Beg. of the first mugaddima (f. 1v).

مقدمة اول در فضيلت تلاوة قرآن رسول صلعم فرسود ك فاضل نزيه

عبادات امانان الغ

Beg. of the Fâtiha (f. 10):

 رسول صلعم فرسود ك هر كرس فاتحة بخواند جفنان باشد از روی ثواب ك

نوریه و انجیه و زیبیر الغ

Copied in the beg of the xiii/xix c. Many marginal notes and rubrics.

Ft. 190; S 8,25×5; 5,75×3; ll 15, no jadwals. Or. and Europ. pap., thickness 10=0,42 mm. Ind. nast., line 3×8 mm. Cond. tol. good. Slightly worm-eaten, a little dirty. Notes and tables on the fly-leaves.

910. (رسالة في تعويذات)

(Risāla dar ta‘wîdhât).

Ar. 804.

A treatise on charms and incantations against the influence of the evil eye, various diseases, etc. The name of the compiler and the exact title of the work are not mentioned, but it must have been written about the beginning of the XII/XVIII c., as the Sufic Indian shaykh, ‘Urwa’t-l-wuthqâ (see 1vC 82), who died in 1079/1668, is mentioned (f. 8v). Beg.

اكر كسي راهول دل باشيد د كي امي نقش نوشته از آب الغ

Copied towards the middle of the xii/xviii c. Numerous tables.

Ft. 8; S 7,5×4,5; 5×2,75; ll 15, no jadwals. Or. pap., thickness 10=0,46 mm. Ind. nast., line 3,5×10 mm. Cond. not good. Badly worm-eaten. CFW.

911. (خیام العيون)

Ḍiyā’u’l-‘uyûn.

Ar. 469.

A treatise on the magic power of various verses, letters, and chapters of the Koran, magic tables connected with the signet-ring, sandals, etc., of Muḥammad, and other similar matters. It was
completed in the beginning of Ramadan 1114/end of Dec. 1702, at Haydarpâd (f. 33), by Abûl-mafâkhir Nizâmû'd-dîn Muhammad Hâdî al-Husâyni as-Safawî, or Mirzâ Mahdî Khân, also called Shâh Mirzâ. He is therefore identical with the compiler of the chronological tables of the Indian Timurides, composed about the same time, see IVASB 167. Other copies of this treatise are described in EIO 2272, EB 1563. Beg.

Bâd az-Hâdî yâbudl sulûât yâbud-Jâhidî kûdî-l-âhîr bândâl-darâkâ-l-udûdî-l-ânî

Copied towards the end of the xii/xviii c. Many magic tables and drawings.
Ff. 33; S 9,5 × 5; 7,25 × 3,5; îl 18, within jadwals. Or. pap: thickness 10 = 0,73 mm. Ind. nast., line 4,5 × 10 mm. Cond. bad. Worm-eaten, badly pasted. CFW.

912. (مجمعه)

(Majmû’a).

Ar. 731.

A collection of short magic and astrological works.

1. (ff. 1v–6v). Diw-nâma-i-Sulaymân. A short treatise on the names of the genii of every constellation of the Zodiac, the ways of propitiating them by sacrifices, and the incantations and charms to control their influence. Cf. another treatise of similar contents in IVASB 1585(3). Beg.

۱۵ نامه حمل، سليمان بن داوّد... پریانیا کفت برود دیو ستاره حمل را بپرورد پریان برانتد النگ

2. (ff. 6v–13). (Tâli’nâma-i-mardân). Horoscopes of men born under the influence of the different constellations of the Zodiac, beg.

۱۵ مردیکه برطلاح حمل تولد شود النگ


۱۵ زنیکه برطلاح حمل زاید آنرا النگ

Dated the 23rd Rab. I 1135/the 1st Jan. 1723, transcribed by S. Muhammad Yâr (?).
Ff. 18; S 8 × 5,5; 6 × 4,25; îl 15-16, no jadwals. Europ. pap., thickness 10 = 0,76 mm. Bad Ind. nast., line 3,5 × 10 mm. Cond. fairly good. Many magical tablets. Quotations on fol. 1. CFW.

913. (فَالَـنَـامَةٚ جَعْفَرُ مَادِقٕ)

(Fâl-nâma-i-Ja’far Śâdiq).

Ar. 485.

A short treatise on divination by the Qur’ân. The authorship is ascribed to Imâm Ja’far Šâdiq. As stated in the introduction,
the book was kept in the treasury of a khalif who sent it to Maḥmūd Ghaznawi. The language seems to be archaic, and this may be an old work. It consists of quotations from the Coran, with explanations in Persian as to the auguries connected with various verses. Incomplete at the end, only a few lines are missing. Beg.

منقولست از ابنی عبد الله جعفر الصادق ...... که گیرب پنجاہ سال

خاطرک اشتی جالغ

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

Ff. 9; S 9 × 5; 7 × 3.5; ll 17, no jadwals. Or. pap., thickness 10 = 0.43 mm. Ind. nast., line 4.5 × 10 mm. Cond. fairly good, but paper is decaying. CFW.

914.

Ar. 470.

The same.

Another copy of the same treatise, see No. 913. Part of the introduction is missing, as there is a lacuna between ff. 1 and 2.

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

Ff. 7; S 9.5 × 5; 6 × 3.5; II 15, no jadwals. Or. pap., thickness 10 = 0.48 mm. Ind. nast., line 4.5 × 12 mm. Cond. bad; pasted, traces of moisture. CFW.

915.

III 254.

Fāl-nāma.

A table with numbers, from 1 to 70, with a list of auguries connected with them. Its authorship is attributed to Mīrza Muḥyī’l-d-dīn. Beg.

نالنامه حضرت میرزا محیی الدین از صدق نیست دریں سفاد خاته

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

Ff. 4; S 9 × 6; 7.5 × 4.5; ll 15, no jadwals. Or. pap. Ind. shikasta and nast., line 6 × 20 mm. Cond. tol. good.

916. (Majmū‘a dar raml).

III 222.

(Mجموعہ در رمل)

An album of notes and extracts, in prose and verse, from different works dealing with divination by raml. There are apparently no complete treatises in it, and it is most probably only a note-book of a diviner, who wrote down for memorisation the passages useful to himself which he found in different books. Many of these notes are in the form of questions and answers. The dates 1149/1736-1737 and 1159/1746, are mentioned on f. 36,
but the book was most probably compiled sometime in the beg. of the XIII/XIXc.

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

Ff. 83; S 10×5.25; ll 18, or less, irregular; no jadwals. Or. greyish and coloured paper, thickness 10=0.43 mm. Ind. nast., line 3.5×10 mm. Cond. rather bad. Worm-eaten.
IX. VARIA.

(a) Itineraries.

Jadāwil-i-abʿād mā bayn bilād.

Tables of the distances between some important cities of India, such as Agra, Benares, etc., and other places, taken from the book of (Major) James Rennell, apparently his "Memoir of a Map of Hindoostan, or the Mogul Empire," London, 1783. Beg.

Follows a list of places with their distances from Agra.

Copied about the middle of the xiii/xiv c.

* Fl. 101v–122v; for measurements, etc., see No. 897.

(b) Translations from Sanskrit.

(Risāla-i-mūsīqi).

A Persian translation of a Hindu treatise on music. The exact title and the names of the author and of the translator are not mentioned. The present copy is incomplete at the end. There is no preface or doxology, and the book opens abruptly with:

بيان حقائق ناد كه بنياد سراست، بدانن ناد بمعنى شديدنع

آواز است الغ

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

Fl. 56; S 8,5 × 5,25; 7 × 3,5; II 13, no jadwals. Or. pap., thickness 10=0,33 mm. Ind. nast., line 4,5 × 15 mm. Cond. not good. Traces of moisture. A few notes on the margins.

(c) Book-binding.

(Risāla-i-manẓūm dar Saḥḥāfī).

A versified treatise on book-binding. The real title of the work is not mentioned. The takhallus of the author may be
Mujallid (cf. ff. 5v, 8v, 96). He was apparently writing towards the end of the XII/XVIII c., as he refers to his spiritual guide as Shāh Yadu’l-lah ‘Alawī (cf. above, No. 781). The work is divided into 9 fasāls and a khātima (f. 94), dealing with the preparation of card-board, the arrangement of the leaves, the sewing them together, etc., and ending with the methods of gilding, painting, and ornamentation. Beg.

Dated the 27th Ram. 1275/the 30th Apr. 1859.

Ff. 96; S 7,5 x 4,25; 4,75 x 2; II 9, no jadwals. Europ. pap., thickness 10 = 0,53 mm. Ind. shikasta, line 3 x 13 mm. Cond. good.

920.

(Majmū‘a).

Ar. 1210.

A note-book, containing short extracts from various standard theological works, chiefly giving different hadiths, prayers, explanations of verses of the Koran, prescriptions about jiḥād, marriage, etc., etc. There are also some poetical quotations (cf. ff. 26–31v, from Ḥasan ‘Ali), etc. Judging from its contents, spirit and general appearance, the book probably belonged to the library of Tipu Sultan.

Copied about the end of the xii/xviii c., by different hands.

Ff. 200; S 7,5 x 4,25; II 9–11, no jadwals. Bluish Europ. pap., thickness 10 = 0,56 mm. Ind. nast., different hands. Cond. partly quite good, partly hopeless: some pages were written with ink containing much acid, which destroyed the paper entirely. CFW.
ADDITIONS.

1. History.

Rauḍatu'l-aḥbāb.

The second magṣad of this well-known history of Muḥammad and his immediate successors, by ‘Aṭā’u'l-lah b. Faḍli'l-lah Jamāl al-Ḫusaynī (d. 926/1520). See IvASB 53 and IvC 12; add references to: Dorn C. 298; Dorn AM. 348; CHL II, 715; Ed 191, 420. Although this second magṣad is divided into two bābs, the present copy, as other known transcripts, contains only one bāb, dealing with the events which took place between the time of Muḥammad's death and 35/655. Beg. as usual:

The copy belonged apparently to the same set of which the first volume was described in IvASB 54; the latter is dated 1029/1620. Scribe: Fir-Quṭl son of Subbān-Quṭl Tūghbāṭī.

Ff. 134; S 12×7; 8,25×4,25; ll 25, within gold and blue jadwals. Or. pap., thickness 10=0,46 mm. Good Ind. nast., line 2,5×7 mm. Cond. good. Pasted. Good artistic vignette.

2. Ethics.

Akhlāq-i-Humāyūn.

A fragment of this treatise on ethics, composed in 912/1506-7, by Ikhtiyār al-Ḫusaynī, and dedicated to Bābūr. See IvASB 1387, IvC 495. The present MS. contains only the last quarter, or less, of the whole work, corresponding with ff. 32-38v of IvASB 1387, or ff. 11-13 of IvC 495, beginning with the description of the waṣṣāf.

Copied towards the end of the xii/xvii c.

Ff. 9; S 9×5; 6,5×3,25; ll 17, within jadwals. Or. pap. Good Ind. nast., line 3×8 mm. Cond. bad; worm-eaten and badly pasted. OFW.

3. Muḥammadan Theology.

(Majmū'a).

(A.J. 39.

A collection of fragments of religious contents:

1. (ff. 1v-35v). Bāb-i-awwal dar bayān-i-īslām wa ʾīmān wa ṭuḍū wa namāz, etc. An incomplete copy of the first bāb of some
exposition of Sunnite doctrine, dealing with the ordinary religious prescriptions of Islam. It is subdivided into 25 fasils, but, after the first fasil the headings are marked only for the 16th (on zakāt, f. 33) and 17th (on seeking knowledge, f. 35). There is a lacuna after f. 30. The title of the original work, and the name of the author are not mentioned. Beg.

바바 أول در بيان الإسلام و إيمان و فكر و زكاة و حج و زكاة وغيرها من الترتيب
بكت و تتم فصل أول در بيان الإسلام و إيمان، ركز إيمان كله لا الله
لا الإله إلا

2. (ff. 36–50v). Fragments of a work on tradition, dealing with different subjects. These may belong to the same work as the preceding item.


بعد حمد و ستايس النبي و پس نعمت (sio) و تجهیز رسالت
بناهج نموذج مي آید كه این رسالت ایست مستحضر در بيان آداب لباس
حضرت سید البشر الع

On the margins there are many additional prayers and quotations, as, for instance, from the Kifāyatu’l-muṣallī (f. 2v), from the Tarjuma-i-Širāzu’l-mustaqīm (f. 10), etc.

Copied towards the end of the xii/xviii c.

Ef. 58; S 12 × 7,5; 9,5 × 4,25; il 19–27, no jadwals. Or. pap., thickness 10= 0,46 mm. Ind. nast. and shikasta, good and bad, different hands. Cond. fairly good. Slightly worm-eaten.


924.

Tarjuma-i-Zubūr.

The same translation of the Psalms as described in IVC 667, with the same preface and dedication to Nādir Shāh. At the end there is added a quotation (in English) from J. Hanway’s "An Historical Account of the British Trade over the Caspian Sea, etc.," vol. IV, p. 217, explaining the circumstances in which, under the orders of Nādir, in 1740, translation was made of different Christian sacred books. There is, however, no direct reference to this particular translation. Beg. as in IVC 667:
حمدى ۳۶ عندليبان قدسي زبان سدّرة المنتهى فصاحته ... أما بعد
چون افتتاب فرمان قضا جهان ز حکم عالمتباّب الم

Copied about 1835 (as the paper has water-marks: J. Green & Son, 1831–1832).
Ft. 117; S 9 x 7,25; 6,5 x 4; ll 13, no jadwals. Europ. pap., thickness 10 = 0,35
mm. Good Ind. nast., line 4 x 12 mm. Cond. good. Paper is decaying.
INDICES.

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APPENDIX II.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal," Calcutta, 1924.


No. 259, p. 101, l. 8 (No. 243) read the date 930/1524.

No. 402, p. 176. The date of composition is approximately the end of the xii/xviii c., see the present catalogue above, No. 793. The date of copying must be about 1206/1792, because the copy described here is so dated; it was transcribed apparently by the same hand as IVASB 402.

No. 505, p. 222. In the quotation of the initial words of the work read:

No. 903, p. 411. This poet is apparently identical with S. Murtadā Shāhjahānābādī, who died in the beg. of xiii/xix c. See the present catalogue, No. 766 (46).

No. 918, p. 417. The author of this version is Afarīn, as is proved by a collation with IVC 291, q.v.


No. 1214, p. 577. The work was lithographed in Lucknow.

No. 1280, p. 615. The second line of the note as follows: It was composed in 1097/1686 (cf. f. 2v), by Ja'far Muḥammad for his disciple 'Azīzū'ī-lah Sharafu'd-dīn Siddīqī Ibrāhīmpūrī, etc.

No. 1358, p. 650. The work was lithographed in Haydarābād, 1309.

No. 1363, p. 652. The date of composition of this work is the end of the ix/xv c. As proved in my note, see JRAS, 1927, pp. 95-6, it was written between 870/1466 and 900/1494.

No. 1543, p. 719. The works of Yūsūfī are often lithographed in India, separately and as appendices to larger medical treatises. Lucknow, 1923, etc.

No. 1545, p. 720. Lithographed in Lucknow, 1914.


No. 1574, p. 730. Lith. Lahore, 1925.
APPENDIX III.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926.

No. 80, p. 82. Add reference to Br 111 where another copy of this work is described.

No. 83, p. 87. Cf. EB 1997, where a work of similar contents is described, with the title Ta'rikh-i-maşhar-i-buzurgân.

No. 381, p. 268, l. 21 from bottom. Read the author’s name: Muḥammad Taqī b. (Maqṣūd) ‘Alī, etc.

No. 446, p. 313. Another copy of this work is described in EIO 2075.

No. 681, p. 455. Three copies are described in EB 1241 (13), 1820–1.
ERRATA.

No. 792, p. 27. Instead of Majūra, in the heading, read Majmū’a.

No. 857, p. 71, line 18. Instead of Aṭrūf ʿaḍūʿībī’l-ʿayāt, etc. read: Aṭrūf ʿaḍūʿībī’l-ʿayāt, etc.

No. 873 (15), p. 85. The date of the work in reality is 1159/1746. The chronogram must be read as follows: مي بابد شنيد شنيديل

No. 876, p. 90, line 26. Instead of اما بعد اما, اما بعد. read اما بعد, اما بعد.
BIBLIOTHECA INDICA.
Work No. 248.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
SECOND SUPPLEMENT.
CONCISE

DESCRIPTIVE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE COLLECTIONS OF THE

ASIATIC SOCIETY OF BENGAL.

SECOND SUPPLEMENT.

BY

VLADIMIR IVANOW,

late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Imperial Russian Academy of Sciences, St. Petersburg.

PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1928.
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Ahlw=W. Ahlwardt, Verzeichnis der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (References are to numbers.)

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

Ar.=Arabic.

astrol.=work, or writer, on astrology.

astron.=work, or writer, on astronomy.

Aumer=J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in Muenchen. Munchen, 1866. (References are to pages).

b.=بن or ابن, son of.

beg.=beginning, or beginning with.

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

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, 1912-1925 (7 volumes published). (References are to numbers).

Blochet=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Impériale Publique de St.-Pétersbourg. St.-Petersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (References are to pages).


Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Hukk. Hertford, 1925. (References are to numbers).


Elliot's Collection=A. Sprenger, MSS. of the late Sir H. Elliot, JASB, 1854, pp. 225-264. (References are to numbers).

epist.=work, or writer, on epistolography.

Eur.=European (paper).

f., ff.=folio, folios.

Flügel=G. Fluegel, Die Arabischen, Persischen und Turkischen Hand-
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<th>Abbreviation</th>
<th>Description</th>
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<td>Fleischer, Dresden C.</td>
<td>= H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831. (References are to pages).</td>
</tr>
<tr>
<td>Fleischer, Leipzig C.</td>
<td>= H. Fleischer, Catalogus librorum manuscriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur. Grimmiae, 1834. (References are to pages).</td>
</tr>
<tr>
<td>Gotha C.</td>
<td>= W. Pertsch, Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha. Wien, 1859. (References are to pages).</td>
</tr>
<tr>
<td>gram.</td>
<td>= work, or writer, on grammar.</td>
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<tr>
<td>hist.</td>
<td>= history, or historian.</td>
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<tr>
<td>Ind.</td>
<td>= Indian.</td>
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<tr>
<td>IvASB</td>
<td>= W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal. Calcutta, 1924. (References are to numbers).</td>
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<tr>
<td>IvC</td>
<td>= W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926. (References are to numbers).</td>
</tr>
<tr>
<td>IvFS</td>
<td>= W. Ivanov, First Supplement to the Concise Descriptive Catalogue of the Persian MSS. in the collections of the Asiatic Society of Bengal. Calcutta, 1927. (References are to numbers).</td>
</tr>
<tr>
<td>JA</td>
<td>= Journal Asiatique (Paris).</td>
</tr>
<tr>
<td>JASB</td>
<td>= Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).</td>
</tr>
<tr>
<td>Kraft</td>
<td>= A. Kraft, Die Arabischen, Persischen und türkischen Handschriften der k. k. Orientalischen Akademie zu Wien. Wien, 1842. (References are to pages).</td>
</tr>
<tr>
<td>lex.</td>
<td>= work, or writer, on lexicography.</td>
</tr>
<tr>
<td>lith.</td>
<td>= lithographed, lithograph.</td>
</tr>
<tr>
<td>11</td>
<td>= number of lines on a page.</td>
</tr>
<tr>
<td>Madr</td>
<td>= Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamalud-din Ahmad and ‘Abdu’ll-Muqtadir Calcutta, 1005. (References are to numbers, but the Roman figures are replaced by Arabic ones).</td>
</tr>
<tr>
<td>matem.</td>
<td>= work, or writer, on mathematics.</td>
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<tr>
<td>med.</td>
<td>= work, or writer, on medicine.</td>
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<tr>
<td>Mehren</td>
<td>= A. F. Mehren, Codices Persicii Turcici, Hindustanici variique ali, bibliothecae regiae Hafniensis. Hafniae, 1857. (References are to pages).</td>
</tr>
<tr>
<td>mm.</td>
<td>= millimetres.</td>
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<tr>
<td>moral.</td>
<td>= work, or writer, on moral philosophy.</td>
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<tr>
<td>nast.</td>
<td>= nasta‘liq.</td>
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<tr>
<td>occult.</td>
<td>= work, or writer, on occult sciences.</td>
</tr>
<tr>
<td>Or.</td>
<td>= Oriental (paper).</td>
</tr>
<tr>
<td>orn. pr.</td>
<td>= work, or author of a work, in ornate prose.</td>
</tr>
<tr>
<td>Palmer</td>
<td>= E. Palmer, A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge. Cambridge, 1820. (References are to pages).</td>
</tr>
<tr>
<td>p., pp.</td>
<td>= page, pages.</td>
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<tr>
<td>p.</td>
<td>= poetical work, or poet.</td>
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<tr>
<td>philos.</td>
<td>= work, or writer, on philosophy.</td>
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</table>
| Rehatsch | = E. Rehatsch, Catalogue rai- sonné de l’Arabic, Hindostani, Persian and Turkish MSS. in the Mulla
LIST OF ABBREVIATIONS.

Firuz Library. Bombay, 1873. (References are to pages).

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

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

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

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

S.=Sayyid.

Schefer=E. Blochet, Catalogue de la collection de bizSS. Orientaux, formée par M. C. Schefer. Paris, 1900. (References are to numbers).


data=Sufi, or work, or writer, on Sufism.

surn.=surnamed, or with the takhallus of.

theol.=work, or writer, on theology.

tol.= tolerably.

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

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

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

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

—v (after a folio-number)=verso.

wr. = wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:

IV PS(II)

(i.e., second supplement to the catalogue of Persian MSS. in the collections of the Asiatic Society of Bengal).
PREFACE.

The present small volume, containing 174 descriptive notes, completes, up to January 1st, 1928,¹ the series of catalogues of the Persian manuscripts in the different collections preserved in the library of the Asiatic Society of Bengal. The whole Persian catalogue thus consists of 2,879 notes, which deal with about 4,600² separate items, contained in 2,546 volumes:—

1. Catalogue of the older collection (published in 1924); 1,781 notes, dealing with 2,891 separate items, in 1,501 vols.
2. Catalogue of the Curzon collection (published in 1926); 756 notes, dealing with 1,068 separate items, in 712 vols.
3. First supplement to both the preceding catalogues (published in 1927); 168 notes dealing with 377 items, in 164 vols.
4. Second (the present) supplement; 174 notes, dealing with 286 separate items, in 169 volumes.

The total Persian MS. collection in the library of the Asiatic Society of Bengal is thus amongst the largest in the world. Its characteristic feature, as emphasized in the prefaces to the preceding volumes of this series of catalogues, is the large proportion of works of Indian origin. This circumstance makes the collection particularly valuable and important for research in the history of Muhammadan literature and civilisation in India.

Students of these subjects, as also students of Persian literature in general, must feel profound gratitude towards the long line of British Governors of India during the period of more than a hundred years since the library of the Asiatic Society was started. Their enlightened and generous policy has not only rendered possible the saving of such a large number of valuable literary documents from otherwise inevitable destruction, but has now, through the publication of these catalogues, made accessible to every student adequate information as to their contents. No government has ever done so much for the cultural development

¹It is hoped that it may be found possible to publish further Supplements of the same size as the present one, dealing with some 150 volumes at a time whenever such a number of new acquisitions has accumulated. During this year, 1928, so far, from the 1st January to the 1st of June, about 20 Persian manuscripts have been newly acquired.
²I calculated 4,602, but there are, included in this number, small items in Arabic, Turkish, Fashtoo, and Hindustani, which for technical reasons could not be transferred to their respective collections.
of its colonial subjects as the Government of India. The existence of the library of the Asiatic Society, and the publication of these catalogues, is one of the numberless examples of this policy.

The history of the collection and the story of the cataloguing are told in the prefaces to the first and second volumes of this series. Here I only express my regret that the conditions under which, especially in the beginning, the work had to be accomplished were so very far from satisfactory, and that the means to create an up-to-date catalogue were at first almost entirely lacking. It was only gradually, towards the close of the work, that the most indispensable apparatus was gathered together. This explains some imperfections of the earlier volumes which have been removed in the later ones. Only those who have had a similar experience can understand how much of the energy, devotion and self-sacrifice, needed for an arduous task of this nature, may be wasted over continual efforts to overcome numerous and annoying difficulties caused by defective administrative arrangements.

It is therefore a matter of great satisfaction to see the work now completed, and I take this opportunity to acknowledge my great indebtedness to all who in one way or other have helped or supported the undertaking in the different phases of its progress.

The manuscripts catalogued in the present volume were nearly all acquisitions registered during the year, 1927. Only five of them° belong to the older collections, and had for some special reason not been included in the former catalogues. The bulk of the present collection, 106 volumes out of 164, were purchased by me, on behalf of the Asiatic Society, at Lucknow in November, 1926.° The other 58 volumes were acquired locally, at Calcutta, in small lots.

The rarer and more valuable items described in this catalogue are mentioned in a special note further on. The collection, as a whole, is chiefly devoted to religious lore (88 notes out of the 174). These, as well as works dealing with epistolography and cognate matters (23 notes), can hardly be regarded as important for the solution of fundamental problems of Persian literature or of the history of Muhammadan theology in general. Their value, however, is considerable for any research in the history of the spiritual life of Muhammadan India during the last two centuries, to which these works mostly belong.

---

1 Nos. 992-4 and 998 belong to the College of Fort William collections, and No. 999 belongs to the earlier portion of the Curzon collection. They had been wrongly treated as Arabic MSS.

2 It took some time to prepare a hand list of these acquisitions, so that they could not be included in the preceding Supplement, and were entered into the Society's list of MSS. as an acquisition of the 1st January, 1927.
The technique of this catalogue has not been made subject to any important change as compared with the former volumes. The details are explained further on, in a special note on the matter.

The numeration of the notes is continued from the preceding volume, i.e., the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, and thus, originally, from the catalogue of the Persian MSS. in the Curzon collection (1926). Students have to be careful not to confuse these numbers with the numbers in the Catalogue of the Society’s earlier collection (1924).

In conclusion I have again to express my great thanks to Mr. Johan van Manen for his customary and most kind assistance not only in all general matters connected with settling of the technical and financial sides of the publication, its actual printing, etc., but also for personal work on the catalogue by revising its English in the manuscript and by reading the final proofs, which has contributed much to its finish.

Calcutta, the 5th June, 1928.

W. Ivanow.
RARE WORKS IN THE COLLECTION.

1. HISTORY.


No. 930. Majmū’a-i-Ḥaydar Shikūh, letters and notes, from the second half of the xiii/xix c. Apparently no other copy is known.

No. 931. Ta’rikh-i-Āud’h, by S. Kamālu’ddin Ḥaydarī. A history of Oudh, with an interesting continuation, not known in other copies.

2. BIOGRAPHY.

No. 932. Unfortunately only a small fragment of the rare and most important biographical work on Persian poets, by Taqī Kāshī, the Khulāṣatu’l-ash’ār (ca. 1016/1608).

3. RELIGIOUS LEGENDS.

Three interesting collections of legends about prophets, giving different versions of the well known Biblical stories.


No. 937. Aḥsanu’l-qisas, by Muḥammad b. Ṭahmūd Khāwand Shāh, who wrote in the second half of the xi/xvii c. Apparently not known in other libraries.

No. 938. Aḥsanu’l-qisas, the legend of Joseph, by ‘Abdu’l-‘Azīm Ḥusaynī Iṣfahānī, apparently not known in other libraries.

4. LETTERS AND OFFICIAL DOCUMENTS.

No. 952–3. Munṣaḥat-i-Sayj-khān, by Munīr (the first half of the xi/xvii c.).

No. 954. An interesting collection of official letters.

No. 960. Inshā-i-Lakhmī Narāyan, comp. towards the end of the xii/xviii c., contains interesting documents.

5. POETICS AND RHETORIC.

No. 968. Rabī’u’l-asrār, comp. probably in the x/xvi c.

No. 969. A collection of small works by Ārzū (d. 1169/1756).
6. MUHAMMADAN THEOLOGY.

No. 990. Tafsīr-i-'Abdu'l-'Azīz (Dīhlawī, d. 1239/1824).
No. 1004. Khulāṣatu'l-aqā'īd, comp. in 1199/1785, by Ghulām Ḥusayn Muḥammadpūrī.
No. 1005. Risāla-i-akhkām-i-usbū', by the same author.
No. 1021. Tarjuma-i-Makārimu'l-akhlāq (by Ṭabarsī), apparently an otherwise unknown version.
No. 1044. Muntakhabu'l-a'māl, by Muḥammad Muqīm, comp. in 1173/1760.
No. 1046. Anīsv'lu'mu'minīn, by 'Abdu'l-Karīm b. Muḥammad Wālī, end xii/xviii c.
No. 1047. Murshidu'l-'awāmm, by Qāsim b. Ḥasan Jīlānī, about the beg. xiii/xix c.
No. 1049. Mawā'īz-i-Ḥasanīyya, by Dildār 'Alī Lak'hnawī, comp. ca. 1200/1786.
No. 1052. Hidāyatul-mustabṣīrīn, by the same author, apparently otherwise entirely unknown.
No. 1056. Jamāḥu's-sāliḥīn, by Ḥasan b. 'Abdī'r-Razzāq, on religious ethics and observances.
No. 1058. A collection of small works of Mahdī Astrābādī (d. 1259/1843).
Nos. 1066-1071 are an interesting collection of controversial works, refuting and defending various points of Shi'ite and Sunnite doctrines against each other.

7. ETHICS.

No. 1076. An apparently entirely unknown work on ethics, completed in 1018/1609, by 'Abdu'l-Wahhāb b. Ṭāhir aš-Ṣiddīqī, slightly incomplete at the beginning.

8. ASTRONOMY.

No. 1084. Tagrīb'u't-tahrīr, by Khayaru'l-lah Khān Muhandis, comp. ca. 1161/1748, a rare version of the well-known Almagest.

9. MEDICINE.

No. 1089. Majma'lu'l-jawāmi' wa dhakhā'iru't-tarākīb, by Muḥammad Ḥusayn Shīrāzī, comp. in 1185/1772, a rare pharmacology.
No. 1090. Manzūma-i-dalā'il-i-nabī wa bawl, a rare short and versified tract on diagnostics.
NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

The explanations of the technical details of the catalogue are here reprinted with a few modifications (§ II, 6 e and f) from the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, pp. xv–xx.

I. General Remarks.

1. Description. In this catalogue every separate work is, as far as possible, described 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 catalogues. 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 َل. Instead of ‘Abd al Raḥīm, as is given in different catalogues, the form of ‘Abdū’r-Raḥīm is used, or in the Genitive case, with ِIbn or ُAbū, forms like ‘Abdū’r-Raḥīm. 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 Tadhkira ‘l-awliyā’, but the Persian form as Tadhkira-i-awliyā.

Table of transliteration:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>َل</td>
<td>ُلا</td>
<td>a, i, u</td>
</tr>
<tr>
<td>ِب</td>
<td>ِب</td>
<td>b (bh)</td>
</tr>
<tr>
<td>ِض</td>
<td>ِض</td>
<td>p (ph)</td>
</tr>
<tr>
<td>ْت</td>
<td>ْت</td>
<td>t (t’h)</td>
</tr>
<tr>
<td>ُث</td>
<td>ِث</td>
<td>th</td>
</tr>
<tr>
<td>ُخ</td>
<td>ِخ</td>
<td>x</td>
</tr>
<tr>
<td>ِج</td>
<td>ِج</td>
<td>g (gh)</td>
</tr>
<tr>
<td>ِح</td>
<td>ِح</td>
<td>ch (chh)</td>
</tr>
<tr>
<td>ِظ</td>
<td>ِظ</td>
<td>j (jh)</td>
</tr>
<tr>
<td>ِز</td>
<td>ِز</td>
<td>z</td>
</tr>
<tr>
<td>ُذ</td>
<td>ِذ</td>
<td>d (d’h)</td>
</tr>
<tr>
<td>ِذ</td>
<td>ِذ</td>
<td>dh</td>
</tr>
<tr>
<td>ِد</td>
<td>ِد</td>
<td>d</td>
</tr>
<tr>
<td>ِد</td>
<td>ِد</td>
<td>r</td>
</tr>
<tr>
<td>ِد</td>
<td>ِد</td>
<td>kh</td>
</tr>
</tbody>
</table>
Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: ay for ی, 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. nuc'hat).

Note 4. The dash (—) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ل; (c) with the Persian idāfa; (d) with the Persian conjunction ج 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, which begin with 925, in continuation of the last number in IrPS(I), 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 to the descriptive notes in the catalogue.

2. Titles. 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 are given in centuries; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

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

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

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

4. **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. 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 almost entirely 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).

5. **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 and vignettes if the MS. contains them.

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

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S = size), 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.

(e) Quality of paper (abbr. as pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified; the thickness of the paper, measured with a precision to within 0.01 mm., in batches of 10 leaves or, when not available, of 5 or of a single leaf. If a volume consists of a collection of short copies transcribed on different kinds of paper, as in the case of some scrap majmū‘as, no measurement is given. An abbreviated formula is used, as for instance: “thickness (of) 10 (leaves) = 0.62 mm.”

The Indian MSS. dating from the xii/xviii and xiii/xix c., of which the present collection mostly consists, are chiefly written (75%) on handmade local paper of a thickness of from 0.042 to 0.157 mm. There is a great variety in the paper with regard to its colour (from light grey to dark brown), smoothness and thickness. The Eastern part of India (Oude, Bengal), apparently always produced the grey thin varieties (thickness from 0.04 to
0.08 mm.). The Punjab and N.W. India in general used chiefly thick brown paper.  

European, and generally machine-made paper was used as early as the xi/xvii c.; it becomes quite popular towards the beg. of the xix c.: thin blue paper of French make, and thick white English paper (Whatman's, thickness 0,122, cf. No. 1018). It also varies considerably (thickness from 0,032 to 0,128 mm. in this collection).

(f) The system adopted in the preceding volume, of measuring only the 'thickness' of the line, has now been abandoned, and a new experiment has been made to find reliable data for the identification of the handwriting. Such data are:

1. The proportions of the elements of the letters.
2. The slope, or angle of the general axis of the vertical strokes to the axis of the line.
3. The exact thickness of the vertical and horizontal strokes at their thickest part.

Having no instruments at my disposal except the gauge used for the measurement of the thickness of the paper, only the first form of measurements was to a certain extent possible, with a precision to within half millimetre. The elements, vertical and horizontal, are: \( l (a l i f, \) here indicated as \( a ) \); \( \beta \) (b) for all other letters of this type, lower strokes of \( \lambda, \gamma, \) etc.; \( \tau \) (c) for all other similar letters; \( \delta \) (d); \( \omega \) (n) measured horizontally, and (k), the length of the upper stroke only of the letter kāf, which proved a very valuable graphological item. It is always written with an automatic movement of the hand, and therefore clearly shows the individuality of the handwriting.

I believe that the system of measurements, here recommended by me, in combination with all other data as to the copy, insures an absolute guarantee of identification. Libraries should apply it to every volume in order to prevent replacement of valuable MSS. by worthless ones, and to facilitate the identification of lost or stolen books.

The type of handwriting used in India during the last two centuries, especially in Lucknow and its dependencies, has become firmly standardized. With regard to the size it appears, taking the measurement of alif, that about 20% of all MSS., are in minute (alif = 2 or 2.5 mm.), about 75% in ordinary (alif = 3 to 4 mm.), and about 5% in bold (alif = 5 to 7 mm.) writing. Some types of writing, which may be classed as 'minute' according to the

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1 The colour, smoothness and even thickness of the paper change greatly with the age of a MS.; often in the same volume portions which are better preserved differ from those which have been affected by dampness.
size of the *alif*, in reality belong according to the size of the remaining letters to the 'normal' class, as the *alif* is occasionally written relatively smaller. This makes the proportion of MSS. written in 'ordinary' size handwriting even larger than 75%.

*Alif*, *dāl* and *nūn* are the least variable elements. *Alif* (measured vertically) and *nūn* (horizontally), are usually of the same size, within half a millimetre, and the *dāl* is usually one millimetre smaller. The other elements *b*, *c* and *k*, are more individual. The proportions of *a*: *b* may be from 1:1 to 1:3 (cf. No. 984, 2,5:7, or No. 928, 3:8,5). The *c* is usually of the same length as *b*, only vertically. The proportion of *a*: *k* may be from 1:1 to 1:4 (cf. No. 962, 3:12). These proportions belong to *good* clear Indian *nasta’lig* dating from the xii/xviii and xiii/xix c., as represented in this collection. The following table of measurements of a few good MSS., in *minute* and *normal* size handwriting, gives some idea of the rhythm and regularity of this type of writing. The bold types are of little value for analysis, because they mostly represent the handwriting of youthful or perhaps uneducated people who write with difficulty.

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>k</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>2</td>
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<tr>
<td>2</td>
<td>7</td>
<td>5</td>
<td>2</td>
<td>4,5</td>
<td>4</td>
</tr>
<tr>
<td>2,5</td>
<td>3-8</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>4,5</td>
<td>5</td>
<td>2</td>
<td>3,5</td>
<td>3,5</td>
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<td>3</td>
<td>4,5</td>
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<td>2</td>
<td>4</td>
<td>4</td>
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<td>3</td>
<td>4,5</td>
<td>5</td>
<td>2</td>
<td>6</td>
<td>3,5</td>
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<td>3</td>
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<td>5</td>
<td>2</td>
<td>6</td>
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<td>3,5</td>
<td>4</td>
<td>4,5</td>
<td>2,5</td>
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<td>3</td>
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<td>3,5</td>
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<td>2</td>
<td>4</td>
<td>4</td>
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<tr>
<td>4</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>5</td>
<td>2,5</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>

(g) The state of preservation of the MS.
(h) Details as to lacunas, damaged folios, etc.
(i) Date and place of purchase.

III. Notes on Indices I and II.

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 con-

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1 Some times the *b*, *n*, *k*, etc., are made extra-long at the end of sentences.
sideration. 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:—

Abū Bābā Mīr
Abī Ḥāfīz Mīrzā
Al- (Arabic definite Ḥājī Mīyān
article in all its Ḥarīm Sayyīd modifications).
Ībn (b.) Shāh
Aмир Khwāja Shaykh
Āqā Makhdūm Sulţān
b. (ībn) Mawlānā

Also: Persian ʿidāja (-ī-); Arabic case terminations -ū, -ī.

The kunyas, when they do not constitute the real name of a person, have been included in brackets, or within commas, but 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 ʿAbd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on p. vii.

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 incidentally referred to.

(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, Majmuʿa
in all modifications). Mukhtaṣar
Bayān Muntakhab
Dar Risāla (-t)
Fi Shāh
Intikhab Tarjuma (-t).
Kitāb

Also the Persian ʿidāja (-ī-), or Arabic case terminations -ū, -ī.
I. HISTORY.

Ḫabību’s-siyar.

The first vol. of this important work on universal history, by Ghiyāthu’d-dīn b. Ḥumāmī’d-dīn Khwāndamīr (d. 941/1534–5), see IvASB 34–40; IvC 2; add references to: CHL I, 305–6; II, 381–7; Ed 72; MG 7. The present volume deals with the story of creation, the early prophets, Muḥammad and the first khalifs. Beg. as usual:

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c. Occasional notes on the margins. A seal dated 1277/1860–1, on f. 1v.

Ff. 310; S 11,5 × 8; 9,5 × 4,5; II 25, within jadwals. Or. pap., thickness 10 = 0,58 mm. Good Ind. nast., index: a = 3; b = 6; c = 5; d = 2,5; k = 5; n = 4 mm. Cond. fairly good, except in the beginning where the copy is badly ‘repaired.’ Purchased: Calcutta, 1. i. 1927.

926.

The same.

The third vol. of the same work (see No. 925), completed in 930/1524. The four juz’, into which it is divided, begin on: I, f. 1v; II, f. 69v; III, f. 115v; IV, f. 304v; the khatima, on geography and wonders, on f. 374v. This work contains much important material in the biographical notes of the contemporaries of the author; but although the work has been generally esteemed, no systematic account of these biographical portions has ever been published. It will not be superfluous, therefore, to give a list of such notes. In order to economise space, these references are included, in alphabetical order, in the general index of persons’ names, and in order to make them of more general value, references are also given to the lithographed edition, Teheran, 1855–7.

The work begins as usual:

Dated 1029/1620. A few notes, glosses and corrections on the margins.

Ff. 409; S 15 × 9,5; 11,25 × 6,25; II 35, within jadwals. Brownish Or. pap., thickness 10 = 0,77 mm. Ind. nast., index: a = 3,5; b = 6; c = 5,5; d = 2,5; k = 4,5; n = 3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.
927.  

‘Alam-ārā-i-‘Abbāsī.

The muqaddima and the first sahīfa of this well-known history of Shāh ‘Abbās I and his ancestors, by Iskandar Munshi, who completed the whole work ca. 1038/1629. See IVASB 89-93; IVG 20. Add references to CHL I, 200-2; II, 849; Ed 84, 240; MG 15; Caetani 27 (No. 24), etc. The present copy is slightly incomplete at the beginning, apparently only one leaf is lost.

Dated the 24th Jum. II 1229/the 11th June 1814.

Ff. 235; S 11,5 x 7,5; 9 x 4,75; ll 19, within red and blue jadwals. Brownish Or. pop., thickness 10=0,93 mm. Ind. nast., index: a=3, b=8, c=5, d=3; k=7; n=5 mm. Cond. good. Slightly worm-eaten. Purchased: Calcutta, 19. v. 1927.

928.  

‘Abbās-nāma.

History of the reign of ‘Abbās II Şafawī (1052-1077/1642-1667), from his ascension to 1066/1656, by ‘Imādu’d-dawla Muḥammad Tāhir b. Ḥusayn Khan Qazwīnī (f. 4v) who used the takhallus Wahīd (d. ca. 1120/1708). See R 189; EIO 555-7; EB 301; RS 60-61; Browne 75(1); Dorn C. 292; CHL I, 663; Mackenzie Coll. II, 123; Elliot’s col., p. 251; also Bh 57; Bk 523. Extracts from it were published by B. Dorn, Muhammadianische Quellen, 1850-8, iv, 532-3. The present copy apparently coincides exactly with the British Museum transcript (Add. 11,632), and ends with the account of a disastrous earthquake at Qazwīn. The events are narrated year by year, but, as in other known copies, the headings of separate years are omitted. Beg. as usual:

Ni‘ayish khalqī rā saraṣṭ kah dīnādī hūmādī dīskal rā al-ğ

The prefatory matter ends on f. 9 and the history itself begins there with the narrative of the birth of ‘Abbās.

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

Ff. 123; S 10,25 x 7; 7 x 4,25; ll 15, within double jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=8,5; c=8,5; d=2,5; k=7; n=4 mm. Cond. not quite good. Worm-eaten, pasted. Seals at the end, erased. Purchased 14. xi. 1926, Lucknow.

929.  

Jawhar-i-Šamšām.

An account of Nādir’s campaign in India with some details concerning Indian politics after the death of Aurangzīb, by
Muḥammad Muḥsin b. al-Ḥanīf (f. 64v) Bijnori1 (so in the colophon, f. 71v). See R 941; Elliot, Hist. of India, viii, 72–5. The date of composition is here given (f. 71v) as 1150/1737–8, but this is an obvious mistake, as the dates 1151/1738–9 (f. 4v), 1152/1739–40 (f. 31), etc., are found in the text. The correct date is most probably 1153/1740–1 which is given in the British Museum copy (Or. 1898).

The work follows in detail the part played by different Amīrs who shared in the events, such as Amīru’l-umāraḥ Ṣansāmu’l-daula Khān Daurān (after whom the book is named), Nīzāmu’l-mulk (f. 2v), Qamaru’l-dīn Khān (f. 2v), Burhānu’l-mulk (f. 6v), Muẓaffar Khān (f. 6v), ‘Abdu’l-Ma’bud Khān b. Mubāriz Khān (f. 17v), Dānishmand Khān (f. 23), and many others. Sufic shaykhs ‘Alā’u’l-dīn and Badr-i-‘Ālam are warmly eulogised. Beg.

جامويهٔ آفندقا را سرد آفندیا را چه یارا که طایر انديشه ... اما بعد،

کمالی جند که از لگن الیّ

Dated the 20th Muḥarram 1224/the 7th March 1809; scribe: Sanbhū La’l Qānūngū Jaypūrī.

Ff. 72; S 7,75 x 4,25; 6,25 x 3; ll 18, no jadwals. Or. pap., thickness 5=0,54 mm. Ind. nast., index: a=2,5; b=3,5; c=3,5; d=2; k=4; n=2,5 mm. Cond. not quite good. Worm-eaten and pasted. Purchased 12. xi. 1926, Lucknow.

930.

مجموّعة حيدر شكوّه

Majmū‘a-i-Ḥaydar Shikūh.

Memoirs and correspondence of prince Muḥammad Ḥaydar Shikūh b. Mīrzā Muḥammad Kām-Bakhsh Bahādur b. Mīrzā Muḥammad Sulaymān Shikūh b. Muḥammad Shāh (f. 2), who flourished in the third quarter of the xiii/xix c. The work was apparently written to defend the author’s Shi‘ite sympathies. He goes as far as to attribute a profession of Shi‘ism to the earlier Timurides of India. Many letters of different princes and divines are quoted (the author calls them shuqqa), some being dated 1270/1853–4 (ff. 6, 7v, etc.). Many allusions to the author’s own biography, his migrations, etc., but very few facts of general importance. Beg.

قاتسه کل کلام حمد الملک العالم، حمد از تاج تارک سخن استّ، ...

اما بعد، ای شلیعی مروؤئی محمد حیدر شکوّه ای میرزا محمد کام بخش الم

Poetical quotations on ff. 11v, 15. The copy is incomplete at the end. No division into chapters.

1 It is peculiar that the name of this city is here consistently written بجیلر.
A bad copy dating from the end of the xiii/xix c., transcribed by a copyist who did not properly understand what he wrote. Many corrections on f. 2-3v, by a different hand.

Ff. 21; S 10,25 × 6,5; 6,5 × 4,5; II 14, no jadwals. Europ. pap., thickness 10=1,22 mm. Ind. nast., index: $a=4; b=6; c=6; d=3; k=6; n=4$ mm. Cond. good. Purchased: 12. xi. 1926, Lucknow.

931. Ta'rikh-i-Aud'h.

A history of Oudh under the nawnâbs, from the beginning of their rule to 1858 (f. 188v), by S. Kamâlu'd-din Husaynî Hay- darî (f. 1). It is an enlarged version of the same work as the one described in R 962-3, which goes only as far as 1263/1847. The present copy is rather fragmentary, and much worm-eaten; but it has a great number of corrections, alterations, etc., made apparently by the same hand by which the greater part of the copy is written, and the volume may therefore be the author’s original draft. The portion corresponding with R 962 ends approximately on f. 88. Then follows a detailed account of the events of 1848 and 1849. After a lacuna between ff. 111 and 112 (apparently about 17 ff. lost, according to the original pagination), there begins a collection of official documents chiefly pertaining to 1271/1855. After f. 119 there is another lacuna, of about 30 folios, and on ff. 120-142 the text continues in Hindustani. Another lacuna after f. 142 (approximately 28 ff.) Ff. 143-200 contain the story of the Mutiny, chiefly in connection with Lucknow, but other places are also mentioned. At the end are described the actions taken by the generals Outram, Dalhousie, and others. The book ends with a genealogical list, in Hindustani, giving particulars as to the family relations of the nawnâbs. It seems therefore to be a first-hand detailed document for the study of the history of the Mutiny. Apparently only the portion corresponding to the British Museum MS. (Or. 1821) has been lithographed in Lucknow, 1879, under the title of Sawâni-hât-i-salâitin-i-Aud’h. The work begins abruptly:

ذکر (آ) داب دستور طریق تصور مورخیون اخبار وسوان خروز خان ناهنجار
بابد دانست که مورخیون اخبار بر پرس قسم هستند،

The real beginning is found on f. 1v:

ذکر نسب نامه خاندان علیشا بابشان آوده الم

Written shortly after 1279/1862 (which year is mentioned on f. 205v), apparently an autograph copy.

Ff. 205; S 10,5 × 7,75; 9 × 5; II 21, no jadwals. Europ. pap., thickness 10=0,43 mm. Ind. nast., index: $a=5; b=6; c=6,5; d=3; k=7; n=3,5$ mm. Cond. not good. Eaten in the middle by white-ants. Purchased: 16. xi. 1926, Lucknow.
II. BIOGRAPHY.

932.

Khulāṣatu’l-ashrār wa zubdatu’l-afkār. III 357.

A small fragment of the original detailed version of the famous biographical work on Persian poets, by Taqīyyu’d-din Kāshī (born ca. 946/1539–40, d. after 1016/1608). He composed the main portion of the work in 985/1577–8, and finally revised and amplified it in 1016/1607–8. See EIO 667; Sprenger 13–46; Pertsch 610; JRAS IX, p. 126; Bk 684, etc. The present fragment contains only a portion of the third Rūkn (or the fourth mujallad), dealing with the poets of the beg. of the ix/xv c. (Nos. 109–116 on p. 19 of Sprenger’s catalogue), and gives only seven complete and one incomplete biographies:

1. Ādharī,—only extracts from his dīwān, f. 1.
2. Kamāl-i-Ghiyāth Shirāzī (d. 848/1444), f. 15v.
5. Fattāḥī Nīshāpūrī (d. 852/1448), f. 114.
6. Badru’d-dīn Shāshī Shirwānī (d. 754/1353), f. 134v.
7. Sharafu’d-dīn ‘Alī Makhdūm (d. 858/1454), f. 181.
8 Lutfu’l-lah Nīshāpūrī (ca. beg. ix/xv), f. 204.

Beg. of the biography of Kamāl-i-Ghiyāth (f. 15v):

ذکر اصلی الشعراء مولانا کمال غیاث شیرازی، سیری شوخ طباعی و معرکه
کیران و پیشواج خوش فیمان و مستعدان زمان الیخ

Copied about 1290/1873 (the date of a note of purchase on f. 210v).
Ft. 210; 8 10×5,5; 6,5×3,5; ll. 12, no jadwals. Or. pap., thickness 10 =
0,62 mm. Good Ind. nat., index: a=3; b=5; c=5; d=2; k=3,5; n=3,5 mm.
Cond. good. Slightly worm-eaten. Purchased: 5. xi. 1926, Lucknow.

933.

Muntakhāb-i-Tadhkira-i-Ḥusayn-Dūst. III 356.

An abbreviated version of the well-known biographical and hagiological work of Mir Ḥusayn Dūst b. Abī Ṭālib Sanbhāli, who completed it in 1163/1750. See R 372; Sprenger 134–5; Bk 694. It was lith. in Lucknow, 1875. For another work by the same author, completed in 1203/1789, see IVASB 1757. The present version does not contain a preface, or khāima, so the name
of the abbreviator and the date of compilation remain unknown.

Beg.

انتخب بعضٍ از لطائف و اشعار تذكرة میرحسین درست، ... مقریان
حضرت رحمتی شیخ ابو الحسن خرقاني زیده اولیاى صاحب کمال الف

The last biography is that of Yaktā (f. 118).

Dated the 11th Jum. I 1250/the 15th Sept. 1834.

Ff. 118; S 9,25 × 6; 7,5 × 3,5; ll 15, no jadwals. Or. pap., thickness 10=0,81
mm. Ind. nasi. and occasionally shikasta, index: a=3,5; b=5; c=5; d=2,5;
k=5; n=4 mm. Cond. not good, worm-eaten and pasted. Purchased: 16.
xi. 1926, Lucknow.
III. TOPOGRAPHY AND TRAVELS.

Jadhbu’l-qlūb ilā diyārī’l-maḥbūb.

The well-known work on the historical topography of Medina, compiled from Arabic sources in 998/1590, at Medina, and completed at Dehli in 1001/1592–3, by ‘Abdu’l-Haqq b. Sayf’ddin at-Turk ad-Dihlawi al-Bukhari (d. 1053/1643–4), see f. 6. It is chiefly based (see f. 6) on Nuru’d-din ‘Alī b. ‘Afīf’ddin ‘Abdi’l-lah b. Aḥmad al-Ḥusaynī as-Samhūdi al-Madani’s (d. 911/1505–6) work on this subject, the Wafā’u’ll-wafā bi-akhbār dāri’l-Mustafā, which in its turn is an extract from an earlier composition, the Iqtīfā’u’ll-wafā (comp. 886/1481). See EIO 720–2; EB 195–8; R 223; Pertsch 512; CHL II, 355; Palmer 10; Bk 643–4. Printed in Calcutta, 1847; lith. in Lucknow, 1865, 1869; Cawnpor, 1893. It is divided into 17 būhs (f. 7); their headings are given in full in EIO 720. Beg.

عند شكرك أز تشككي غم رستم، ... الحمدم لله وسلام على عبادة الدين، ... أما بعد (6) ميقود فخير حقيق ... عبد العظيم بن سيف الدين الغ...

Copied in the beg. of the xii/xvii c. (an ‘amf-i-dida dated 1145/1732–3 on f. 1). Notes and corrections on the margins.

Ff. 217; S 8,75×6,25; 6×3; ll 17, no jadwals. Brownish Or. pap., thickness 10=0,88 mm. Ind. nast., index: a=3; b=5; c=5; d=2; k=5; n=3,5 mm. Cond. fairly good. Worm-eaten, especially towards the end. Purchased: 15. ix. 1926, Lucknow.

Mir’ātu’l-aḫwāl-i-jahān-namā.

An incomplete copy of the memoirs of Aḥmad b. Muḥammad ‘Alī b. Muḥammad Bāqir al-Īṣāhānī al-Bahbahānī, containing his autobiography, notes on his contemporaries, reminiscences of his journeys in Persia and India, etc. They were completed ca. 1225/1810. The work is divided into maṭlabs, maqṣads, etc. See IVASB 278. The present copy breaks off at the end of the second maqṣad of the fifth maṭlab (f. 69v), and thus contains a little more than half of the book. Beg. as usual:

الحمد لله الذي جعل العلماء ورثة الأنبياء ... فبعد، جنى كويد بندة

جانى احمد بن محمد علي بن محمد بارقر الإصباني الم
Copied about the middle of the xiii/xix c. A few marginal notes.

Ft. 99; S 8,75×6,25; 7,25×4,25; ll 17, no jadwals. Europ. pap., thickness 10=0,77 mm. Ind. nast., index: a=3,5; b=6; c=5; d=3; k=5; n=3 mm. Cond. good. Purchased: Calcutta, 19. v. 1927.
IV. LEGENDS AND TALES.

1. Religious legends.

936. Qisâṣu’l-anbiyâ’.

Legends about prophets, from Adam to Muḥammad and early khalîfs, by Ishaq b. Ibrâhîm b. Manṣûr b. Khalaf an-Nîshâbûrî (f. 2). It is the same work as EIO 590; Blochet 361–5; R 143; Leyden C. III, 16; Pertseh 978: Fl II, 370; Ḥâjjî Khâlîfa IV, 518. It is generally accepted that the work was composed in the v/xi c. In the present copy there are apparently no references to other books; the language and the orthography have obviously been modernised, but traces of early diction are left everywhere.

The work is divided into chapters, called qîṣâṣ, each devoted to some particular prophet. Beg.

الحمد لله الحميد المبدئ المعيد رب الخلائق ... بعد اثنان خدام
تزوجل ... ياد كنّم اقصص قّرآى وقصة يعمران الرم

Copied in the end of the xi/xvii c. Full page illustrations (practically effaced) at the beginning and end. Double full page ‘întâyah. Smaller illustrations, comparatively good, but not properly preserved, on ff. 17, 26, 35, 46, 50v, 61v, 70, 89, 95, 102, 112v, 123, 138, 148, 206v, 218v.

Ff. 220; S 12.25 x 8.5; 7.75 x 4.75; ll 14, within double jadwals. Or. pap., thickness 10 = 0.75 mm. Good Ind. nast., index: a = 2.5; b = 4.5; c = 4.5; d = 1.5; k = 4.5; n = 3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

937. Aḥsanu’l-qisâṣ.

A detailed history of Muḥammad, by Muḥammad b. Maḥmûd Khâwând Shâh (f. 1v). It is incomplete in the present copy, and there is no mention of the date of composition or the real title. The latter is given on f. 1, and it is not quite certain whether it is genuine or not. The author is most probably identical with Mu’īnu’d-dîn (Muḥammad) b. Sirâjî’d-dîn Maḥmûd Khâwând Shâh, to whom belongs the authorship of the Ganîj-i-sa’âdat, or Kanju’s-sa’âdat, a sufico-theological treatise, written in 1073/1662-3 (see IVASB 1275). His father, Khâwând Maḥmûd, was a famous Naqshbandî shaykh, who died in 1052/1642-3. The treatise deals concisely with the pre-hijra life of Muḥammad, and
then proceeds with the narrative year by year (p. 131v). This copy breaks off apparently in the middle of the seventh year (beg. on f. 295v). There are occasional references to the sources, and especially to the *Raudatu’l-ahbāb* (IvASB 53, IvC 12). Beg.

انوان مصيّفة مراتب وفُرست مجموع مساعات مبني از حكایات
راویان... أما بعد، قَهْنَين كُرَدَد اشفع عباد الله محمد بن مصعود خاريز
خاوند) شاه الغ (沪

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. 16 leaves in the beg. are of more modern origin.

Ff. 311; S 9,25 x 5,5; 7,5 x 3,5; ll 19, no jadwals. Or. pap., thickness 10=0,79 mm. Good Ind. nast., index: a=2; b=7; c=5; d=2; k=4,5; n=4 mm. Cond. bad. Badly damaged by water or dampness. Marginal rubrics, a few marginal notes. Purchased: 16. xi. 1926, Lucknow.

938.  
**Aḥsanu’l-qīṣaṣ.**

A translation and explanation of the legend of Joseph, as narrated in the XIIth chapter of the Coran. The author calls himself (f. 2) ‘Abdu’l-‘Azīm Ḥusaynī Iṣfahānī. He does not mention the date of composition, and never quotes his authorities. All that can be learnt about him is an allusion to his having written the work at Lucknow (f. 2). The book is apparently not mentioned in other catalogues. Beg.

الحمد لله ... إني فَصَه يَوسُف و زَيَخَا أَسْت و خَدَاَتْعَالَا إِنِّي فَصَهُ
را احسن القصص يعني نيكو تربن قصها الغ

Dated the 10th Shawwāl 1239/the 8th June 1824.

Ff. 76; S 8,5 x 6; 6,75 x 4; ll 12, no jadwals. Or. pap., thickness 10=0,96 mm. Good Ind. nast., index: a=2,5; b=4; c=4; d=2; k=3; n=3,5 mm. Cond. not good: badly worm-eaten in the middle. Purchased: 15. xi. 1926, Lucknow.

939.  
**Mukhtār-nāma.**

A version of the legends about Mukhtār b. Abi ‘Ubaydā b. Mas‘ūd ath-Thaqafi, the famous Shi‘ite hero, apparently very closely following IvC 378 and Bk 505, but different from them and from other known copies in wording. It is divided into 14 *majlises*; the name of the compiler and the date of composition are not given. For the purpose of identification, if in future another
copy should be found, the headings of a few majlises are here quoted:

بجسلي اول، در ذكر بنذ افتادن امير مصتار و خلاص كردن
أو را كثير معلم، خدارند اخبار ابوب حنينه دينوري كريد كه اليم
محمد قنچم، در ذكر مشور كرفي امير مصتار اب اسهرامة
محمد حنينه بخوج كردن و رفتي اب بكوفه و احوالات
آن اليم

بجسلي دهم، در ذكر امير ابراهيم بن مالك اشتير بحرب
عبد الله زياذ و شكنست دانش انملعون و غميت كورس سيا
رارا و احوالات آن اليم

بجسلي شهاردهم، در ذكر كشته شدني ابن زياذ اب دست ابعمار
ابراهيم با هفتاد هزار يزيدي و رفتي امير ابراهيم بر سر
عبد الملك بن عروان حكم عليه اللعنة و امدي مصعب بين
زيبر بكوفه اليم

Beg. of the work:

المحمد لله... اما بعد، جنين ميكود محمد بن أحمد نيجفي رحمة الله
عليه از زبان زيد... جون (مضتار) در شكم مادر بود هاففي آواز داد اليم

Dated the 14th Rajab 1220/the 8th Oct. 1805; scribe: S. Muḥammad Ḥusayn Riḍawi, who wrote at Shāhjāhānábād. Notes and seals on f. 1.

Ff. 138; S 9,25×5,75; 7×3,5; ll 15, within jadwals. Or. pap. thickness 10= 0,74 mm. Ind. nast., index: a=2,5; b=4; c=5,5; d=2; k=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

940. محيط الغراء

Muḥīṭu’l-ghirā’.

III 378.

A compendium of legends concerning the fate and sufferings of the Shi‘ite Imāms, adopted for preaching at mourning assemblies. The author (f. 1) Faḍl-‘Alī b. Aqā Maḥmūd b. Aqā Aḥmad al-İṣfahānī, started his work in 1208/1793–4 (f. 1v), but completed it only in 1222/1807–8. It is divided into 20 ‘seas’ (bahr), which are subdivided into nahrs, chashmas, nauhas, majlises, etc. Each of these bahrs is devoted to the narrative concerning some particular hero. In addition to Muḥammad, Fātimah and the 12 Imams, there are stories about the fate of Muslim b. ‘Uqayl (bahr
V), and his sons (bahr VI). The present copy is apparently slightly incomplete at the end. Beg.

الحمد لله الذي جعل الفكر على الحضين ... بر حاضرين مجلس

غزا و ذاكران جفاب سيد الشهداء الخ

Notes on a fly-leaf at the beginning.

Copied in the beginning of the xiii/xiv c. Incidental marginal notes and poetical quotations. Seal on f. 1, erased.

Ff. 203; S 12 × 8; 10 × 6.5; ll 22, no jadwals. Or. pap. (mostly new margins), thickness 10=0.72 mm. Ind. nast. (different on ff. 125v-175), index: a=2.5; b=3; c=4; d=2; e=5; n=2 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

941.

Muṣībat-nāma.

One of the numerous collections of Shi‘ite legends concerning the sufferings of the Imams. It is incomplete both at the beginning and the end, and there are no indications as to the real title of the book and the name of its author. It is divided into 10 (?) majlises. The first is incomplete at the beginning; the II, on the sufferings of Muḥammad, f. 27v; III, on Muḥammad’s death, f. 48; IV, on the sufferings of ‘Alī, f. 67; V, on his death, f. 87v; VI, on the death of Imām Ḥasan, f. 224v; VII, on Ḥusayn’s departure to Mekka, f. 241v; VIII, on the death of the sons of Muslim b. ‘Uqayl, f. 268; IX, on Ḥusayn’s arrival at Kerbelā, f. 111v; X, on his death, f. 142v. Ff. 103–212 are misplaced, and must follow after f. 272. On f. 172v there is another heading, although it is not stated whether it does or does not form a separate majlis:

بردى سرهان الشهد (sic) و أهل بيت رسلت را أز نشته كولا بكونه

And on f. 210v:

در بيان عقولت قاتل شيت إمام حسين

Copied in the beg. of the xiii/xiv c. Waqf seals on several folios.

Ff. 272; S 8,25 × 5; 7,25 × 3,75; ll 15, no jadwals. Or. pap., thickness 10=0.87 mm. Ind. nast., index: a=4; b=7; c=5; d=3; e=7; n=4 mm. Cond. not good. Worm-eaten, pasted. Purchased: Calcutta, 10. v. 1927.

942.

Muṣībat-nāma.

Another collection of Shi‘ite legends, of the same character as No. 941, also divided into numbered majlises. It is apparently
incomplete both at the beginning and the end. The first heading is found on f. 32,—it is the third bāb, not majlis, probably so written by mistake:

The last is the 10th majlis (f. 149v):

These stories are narrated in the ordinary style of legends, without pretending to constitute learned tract on tradition.

Copied about the middle of the xiii/xiv c.

Ff. 163; S 7.5x5.75; 6.25x4.25; ll 15, no jadwals. Or. pap., thickness l0=0.59 mm. Good Ind. nast., index: a=3; b=4; c=4; d=2; k=4; n=3 mm. Cond. very good. Purchased: 19. v. 1927, Calcutta.

943. رسالة أبو نصير طوسى

Risāla-i-Abū Naṣīr Ṭūsī.

III 305.

One of the numerous versions of the Sirājul-gulūb, etc.; cf. IvC 753, IvASB 1008–1012, 1770. It is an exposition of Muḥammadan religious folklore in a catechetic form. The authorship is here attributed to Abū Naṣīr Ṭūsī,—apparently a corruption of the name of Naṣīrul-din Ṭūsī; it is a collection of questions of different unbelievers and replies to them given by Muḥammad and, after him, by ʿAlī. The questions begin uniformly with خبر كني مارا. It is impossible to ascertain the real compiler, and the date of his composition. Beg.

الحمد لله ... بدأناه إيا كتاب از تصنيفات خواجه أبو نصير طوسى

است در صفت آدمش آسان و زمین و انجه وإلى واقع شده از عجائب

و غرائب و قصصلي بی‌غمبران و حکایات کنیشکان ال‌غ

Dated the 2nd Jum. II 1292/the 6th July 1875. A few marginal notes.

Ff. 41; S 7.5x5.75; 6.25x4.25; ll 13, no jadwals. Europ. pap., thickness 10=0.56 mm. Ind. nast., index: a=4; b=6; c=5; d=3; k=6; n=3 mm. Cond. good. Slightly pasted. Purchased: 15. xi. 1926, Lucknow.
2. Tales.

944. Ḥusn-u ‘ishq.

The well-known allegorical tale, by Ni‘mat Khān ‘Āli (d. 1121–2/1709–10), see IVPS (I) 816 (22); IVOC 149; IVASB 826 (3).

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

Beg. as usual:

حسب و عشق

945. Büstān-i-Khayāl.

The eighth volume of this large collection of fairy tales, which was composed between 1155 and 1169/1742–1756, by Muḥammad Taqī al-Ḥusaynī (Aḥmadābādī Gujrātī) who used the takhallus Khayāl (d. 1173/1760). For a description of an almost complete copy see EB 480; also EIO 833–45, R 770–2, IVASB 305, where references to other catalogues are given. Add: RsBr 62–7; Bk 749–65. It was lithographed in two huge vols. (Lucknow — apparently only in part). This copy seemingly coincides with Bk 755. It is called in the beginning (f. 1).

But in the colophon (f. 231) it is called the first vol. of the third Bahār. Beginning as Bk 755:

کلستان دوم از ببار سیوم از کتاب بوستان خیال که موسوم است

بخاری نامه

Dated the 25th Muḥarram 1271/the 25th Sept. 1856, Lucknow.

Beg. as usual:

946. The same.

The twelfth volume of the same work, see No. 945. So it is styled on f. 1v and in the colophon; no information is given as to which daftar of the third Bahār it constitutes. Beg. as usual:
TALES.

947.

The same.

Another copy of the same twelfth volume, see No. 946. Beg. as in the preceding copy.

Transcribed about the middle of the xiii/xiv c.

Ff. 246; S 11,5 x 7,5; 8,25 x 5; l 17, no jadwals. European paper; thickness 10=0,39 mm. Ind. nast., index: a=3,5; b=3,5; c=5; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 18. xi. 1926, Lucknow.

948.

The same.

Another copy of the same twelfth volume, see No. 946. It differs from the preceding two at the end. Beg. as in No. 946.

Dated the 13th Safar 1230/the 25th Jan. 1815.

2 vols. Ff. 536; S 9,5 x 5,75; 7 x 3,75; l 15, no jadwals. Or. pap., thickness 10=0,86 mm. Bad, coarse Ind. nast., index: a=2,5; b=4; c=4,5; d=2; k=4; n=4 mm. Cond. not good. Worm-eaten and badly pasted. Purchased: 25. xi. 1926, Lucknow.

949.

Dil-afrūz.

Love story of Shāh Hūshang, written in bombastic ornate prose. The name of the compiler and the date of composition are not mentioned. Beg.


Ff. 70; S 9,75 x 6,25; 8 x 4,25; l 17, no jadwals. Grey Or. pap., thickness 10=1,54 mm. Ind. nast., different hands. Index (first half): a=4; b=5; c=5; d=3; k=4; n=4 mm. Cond. very bad, much worm-eaten. Purchased: 26. xi. 1927, Calcutta.
V. EPISTOLARY MODELS, SPECIMENS
OF ORNATE PROSE, ETC.

950.

Majmū'a dar inshā. III 325a.

Works of Zuhūrī (d. ca. 1025/1616) and of Naṣīrā-i-Hamadānī (d. 1030/1621).
1. (ff. 1–10). Dībāchā-i-Gulsār-i-Ibrāhīm, by Zuhūrī, or Nūrū'd-din Muḥammad Turshīzī, see IVASB 356; IVc 139; Beg. as usual, see IVc 139 (2).
2. (ff. 10–28). Dībāchā-i-Khwān-i-Khalīl, by the same author. Beg. as usual, see IVc 139 (3).
3. (ff. 28–36v). Dībāchā-i-Nawras, by the same author. Beg. as usual, see IVc 139 (1).
4. (ff. 36v–85). Dībāchā wa Ruq'āt, by Naṣīrā, or Muḥammad Naṣīr al-Imāmī al-Hamadānī. This collection of his works is apparently the same as the Baytu' sh-sharaf-i-ma'ānī, described in IVc 140. Beg. as in that copy:

Mibdūyi kā Sibā'ah Maqālatu Hāfīz-i Asmān Nūmīnā Ḩa'ī yārātā Annārās; Ṭalaqāw fi

There is a Dībāchā-i-Dīwān-i-Naṣīrā (f. 40); another Dībāchā (f. 41v); another on f. 46v; Dar ṭalāb-i-Aṣṭrubāb (f. 47v); Dībāchā-i-bayād (f. 48v); Dar ṭalāb-i-ṭayniāk (f. 49), etc., letters to private individuals. There is no division into bāb or faṣla.

Dated the 29th Rab. I 1131 (?)/ the 10th Febr. 1719. Occasional interlinear glosses and emendations on the margins.

Ff. 85; S 7 4 5 ; 5 3 ; ll 13, no jadwals. Grey Or. pap., thickness 10 = 0.82 mm. Pers. nst., index: a = 2,5; b = 4,5; c = 4,5; d = 2; k = 7; n = 2,5 mm. Cond. not quite good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

951.


A collection of letters on Sufic subjects, addressed to different eminent Indian Sufis at the beginning of the xi/xvii c., by Amānu'l-lah Ḥusaynī, or Amānu'l-lah b. Mahābat Khān Khānān Sipahsālār b. Mir Muḥammad Ghayūr, who held the titles of Khānazād Khān Fīrūz-Jang and later Khān zamān (d. 1044/6/ 1634–7). The names of the shaykhs to whom the letters are addressed are given in EIO 1893. See IVPS(I) 787(3); EIO 1763(7), 1893, 2934; CHL II, 699; Pertsch 129; Bk 270(?) Cf.
R 509, 877, EIO 2077, etc. Lith. Lucknow, 1269; printed in Calcutta. Beg. as usual:

محمد وافر خدايرا که یاقوت قوت ناطقه بی بیا ... اما بعد، چنان کورد که [محضر این رعاین آمان اللہ حسینی الغ]

Dated the 15th Safar 1213/the 29th July 1798. Slightly incomplete at the end.

*Ff. 1–26v; S 8,25 x 6; 7 x 4,25; ll 15, within jadwals. Or. pap., thickness 10=1,11 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=6; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

952.

Munsha‘at-i-Sayf-Khān.

A collection of letters, official and private, written by Sayf-Khān, or Mirzá Safi, a governor of Bengal (d. 1049/1639–40, see R 1048), or by others on his behalf, apparently identical with the Nigāristān of Munîr, or Abū‘l-Barakāt b. ‘Abdī‘l-Majīd Lāhūrī (d. 1054/1644), who arranged them in 1050/1640–1 (see f. 1v). The name of Munîr is apparently not mentioned in the present copy, which is incomplete at the end, breaking off at f. 59v, l. 6 of the next copy, No. 953. The epistles are arranged in the usual way: first are given letters to princes, then to different nobles, friends, etc. Towards the end headings are rarely written. Beg.

بعد از حمد ایرد جل و علی (sic) و پس از درد ... بر زار شناسان سنگ نفته ناماند مکاتباتیکه از زبان خدیو پاک روان سیف خان به بعضی خوانین الع

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

Ff. 45; S 9 x 6; 7 x 3; ll 15, no jadwals. Or. pap., thickness 10=1,12 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. iii. 1927, Calcutta.

953.

The same.

Another copy of the same work (No. 952), also incomplete at the end, although giving a larger portion of the text than the former. It is, however, very badly and carelessly written. The order of the individual letters is different in both copies. Beg. as in No. 952.
Copied in the beg. of the xiii/xix c., by two different scribes (the copyist of ff. 20—end is probably identical with the one of No. 932).

Ff. 81; S 9 × 6; 6,5 × 3,5; ll 13, no jadwals. Or. pap., thickness 10=0,62 mm. Ind. shikasta and nast., index (f. 15): a=3; b=4; c=4; d=2; k=5; n=2,5 mm. Cond. not good. Worm-eaten. Purchased: Calcutta, 14. iii. 1927.

954.

Majmūʿa-i-munshaʿāt.

A kind of anthology of epistolary models, containing many interesting diplomatic and official letters. The name of the compiler, and the title of the book are not given. The great majority of the letters belong to the first half of the xi/xvii c. In many of them references appear to ‘Abbās, probably the first (cf. ff. 6, 12v, 15, 27v, etc.) On f. 1v the heading is given in red ink as:

رقعات ميرزا مهدي برای بعضي سلاطين قلبي داشته از زمان برادر

Zadeh Shāh al-Kh

but the letters by Mirzā Mahdī are given only later on, on f. 6. Specimens are given from almost every stylist of the beg. of xi/xvii c., such as Naṣīrā (cf. here No. 950), ff. 10v, 38, etc.; Ṭāhir Waḥīd, ff. 15, 17, 54, etc.; Naẓīrī, f. 37v; ‘Urfī, f. 37v; Kaḥīm, f. 38v, etc. There are only few quotations from early authors, such as Jāmī (f. 52). On the whole the collection may yield some interesting historical information. Beg.

Many marginal notes. A fīhrist of principal headings on a fly-leaf at the beginning.

Copied apparently in 1131/1718, like No. 950, of which the present volume, formed originally a portion.

Ff. 65; for measurements and other details see No. 950.

955.

Munshaʿāt-i-Ṭāhir Waḥīd.

A collection of official and diplomatic documents, private letters to different persons of note, specimens of ornate prose, etc., mostly belonging to the correspondence of the Safawī Shāhs of Persia in the end of the xi/xvii c. It was compiled by Muḥammad Ṭāhir b. Ḥusayn Khān Qazwīnī, with the takhallus Waḥīd (d. in 1110/1698 or 1120/1708), who has already been mentioned above (No. 928) as the author of the ‘Abbās-nāma. It is peculiar that in
different known copies the number and the order of the specimens vary considerably. The present copy appears to be the largest of all, see R 810–11; EB 1387–8; Blochet 684; CHL II, 1259, etc., lith. Calcutta, 1826; Lucknow, 1868, 1873, etc.; and although there is a lacuna after f. 7, comprising probably 33 leaves, it can be supplemented by the copy described in the next note, see No. 956, f. 4v, last line to f. 60, approximately. The principal items of the diplomatic correspondence have already been mentioned in R 810 and EB 1387. In the later part of the book there are numerous dibāchas or khātimas to different works (including the author's own history, f. 56v, a work on rhetoric, f. 66v, etc.), which are of value for bibliographical purposes. A large number of letters to different officials, divines, poets, darwishes, etc., may also be interesting. Beg. of the treatise, as in R 810:

مکتوبی که مصدوب امارة پناہ کلب علمی سلطان سنبل سیب بصوراندکار

روم فرسانادة یشد .. انامل تقدیم مصحت قدیمی مفتاح کنچینه مقابل الغ


Fl. 253; S 10 × 6; 7 × 3,5; ll 15, no jadwals. Or. pap., thickness 10=0,97 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=6; n=4,5 mm. Cond. tol. good. Worm-eaten. Purchased: 12. xi. 1926, Lucknow.

956.

The same. III 334.

A fragment of the same Inshā, No. 955, corresponding roughly with the first 44 folios of the preceding copy. The order of the separate letters is here often different from that in No. 955. The heading of the first complete item is (f. 4):

در جواب مکتوب سلطان مراد بخش نوشته، ثمر یبشر نبال

پیرند درستی الغ

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

Fl. 127; S 7,25 × 3,75; 5,25 × 2,5; ll 11, within jadwals. Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=6; c=6; d=2; k=6; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 15. xi. 1926, Lucknow.

957.

‘Aysh-afzá.

A short treatise on composition, containing bombastic and flowery descriptions of every part of the human body, after the
style of the Sarāpā, in prose and verse. The author apparently does not mention his own name, and in the colophon he is called Nuṣrat Mullā Būlāqī (?) Dihlawi (not clearly written). The work is dedicated to Aurangzib (f. 3); Delhi is given as the place of composition (f. 3v), but the exact date of compilation is not mentioned. It is impossible to find out whether or not this Nuṣrat has anything to do with Dilāwār Khān Muḥammad Naʿīm Lāhūrī, Nuṣrat (d. 1139/1726–7), who is mentioned in the Sarw-i-Āzād, see IvC 58(79).

 Beg.

 Dated the 10th Dhī'l-Qa'da 1124/the 9th Dec. 1712. Scribe: Harīhān K'hatrī, of Bahālūpūr (Punjab). Notes and emendations on the margins.

 Ff. 44: S 7 x 5; 6 x 4; ll 13, within red jadwals. Brownish Or. pap., thickness 10=0.97 mm. Bad Ind. nast. and shikasta, index: a=3; b=7; c=6; d=3; k=8; n=4 mm. Cond. not good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

958. Inshā-i-'ajib.

A collection of letters to serve as specimens of high epistolary style, by Muḥammad Jaʿfar b. Muḥammad Fāḍil of Bijnor (or Bijnaur, a town near Lucknow), see f. 28. The present copy is incomplete at the end, but according to another transcript, IvASB 380, the work was completed in 1118/1706–7. It is divided into three principal sections (naω's):

I—mukātībūt, beg. on f. 29v; II—murāsīlāt, beg. on f. 49v; III—ruqīt, beg. on f. 62. The majority of these epistles are private letters. Beg. as in IvASB 380:

مُنْتَهِیَ یَ بِیَ مَنْتَہیَ وَسَتْاَشُ هَلَیَ اَنْتَ مَرْخَاقُبِیَ راَ اَمَا بَعْدَ

برَازِیَ اَنْرَیَ... مَخَّفَیَ نُمَنَدَ یَکَ... اَنْقُر کُنْدَ... جَعْفِرُ وَلَدَ شِیْخُ مُحَمَّدُ نَافِیلُ یُغ

Copied in the beg. of the xiii/xiv c. Numerous interlinear and marginal glosses and explanations.

*Ff. 27–63v; S, 8,25 x 6; 6,75 x 4,5; ll 14, no jadwals. Or. brownish pap., thickness 5=0.36 mm. Bold Ind. nast., index: a=6; b=7; c=6; d=3; k=7, n=5 mm. Cond. tol. good. Worm-eaten and pasted. Traces of moisture. Purchased: 17. xi. 1926, Lucknow.

959. Tuhfatu'ş-şibyān.

A collection of specimens of official and private correspondence, by Ranjhūrdas (son of Ranjit Rāy of Jaunpūr) who flourished in the middle of the xii/xviii c. The work is intended
for beginners, and was compiled for the author’s son \( \text{کرنش} \) (f. 1v), from copies of his own letters. For his other work, the \( \text{دیکه} \-\text{i-\-iqu'\-i-\-inshā} \), see IvC 155. The collection is divided into two fa\( \text{s} \)ls: the first, giving letters to different noblemen and high officials of the time (f. 2), and the second (f. 32), giving specimens of private letters. The heading of the first \( \text{fa\( s \)l} \) is not marked, and there may have been some other subdivisions which were omitted by the scribe. Beg.

بعد از جهارا ای شاهد سکی بکارکرد سیاس و سیاسی منشی کانات

Copied by Makhan La\'l in 1229/1814. A few marginal notes and glosses.  
Ff. 6v; S 8\( \times \)5; 6\( \times \)3; ll 11, no jadwals. Or. pap., thickness 10=0,85 mm.  
Ind. nast., index: a=3; b=5; c=5; d=2; k=8; n=4 mm. Cond. good. Slightly pasted. Purchased: 12. xi. 1926, Lucknow.

960. انشا لیلی نارایان

Inshā-i-Lachmî Narāyān. III 352.

Official and private letters, specimens of ornate prose, etc., by Lachmî Narāyān (flourished in the end of the xii/xviii c.), collected, arranged, and provided with a preface in 1205/1790-1 by Muhammad Fayd-Bakhsh b. Ghulām Sarwar of Kākūri (d. after 1233/1818, cf. R 309, IvC 87). See R 793, where another copy of this work is described. The documents belong mostly to 1183-1195/1769-80; many are valuable for historical research. The work was lith. Lucknow, 1849. Beg.

هر چند طوطی شکرین مقال خامه را... اما بعد، امیدوار مغفرت خلاق

In the colophon the work is called Ruq'āt-i-Lachmî Narāyān Faydābādī.

Copied about the middle of the xiii/xix c.  
Ff. 118; S 9,25\( \times \)5,75; 7\( \times \)3,25; ll 13, no jadwals. Or. pap., thickness 10=0,72 mm.  
Ind. nast., index: a=4; b=5; c=5; d=2; k=4; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

961. رقع قتل

Ruq'āt-i-Qatīl. III 339.

A collection of epistolary models, composed in 1211/1796-7 (f. 6v), by a Hindu renegade, Davālī Sing'h, or Muhammad Hasan (Husayn) Qatīl (born in 1170/1757, lived chiefly in Delhi and Lucknow, d. 1230-3/1815-8). His name appears on f. 3v; he was 41 years old at the time of the composition of the present work (f. 6v). This collection has the appearance of a \( \text{مایم} \) of his
munsha'ät, not yet finally arranged. It is different from R 794 and CHL II, 707, and contains specimens of private letters, some of them in Arabic (ff. 106–110). Apparently this version has been lith. in Lucknow, 1844, and Cawnpore, 1848. There is apparently no division into chapters. In the beginning a heading is given: Dībācha-i-dīwān-i-muṣannif. His Dīwān (cf. Sprenger, 535, Bk 434–5) had probably no prose preface; therefore the word ‘Dīwān’ obviously refers to the present collection. Beg.

† تجلي فراید الغاظ روح پرور و تعرس عرایس ... اما بعد (f. 3v) تقبل

بيسروا كا از اواو الالغ

Copied in the beg. of the xiii/xix c., by different scribes, on different papers. In the middle many headings, intended to be written in red ink, are omitted, and space is left blank for them.

Ff. 137; S (first half) 8,5 x 7,5 ; 7 x 3,5 ; ll 15, no jadwals. Or. pap., thickness 10=0,86 mm. Ind. nast., index: a=2,5; b=5; c=6; d=3; k=4,5; n=3,5 mm. In the second half the handwriting is varied and irregular. Cond. not good. Worm-eaten. Purchased: 15. xi. 1926, Lucknow.

962.

Ḥifzu'l-qawānīn.

A treatise on epistolography, composed in 1236/1820–1 (the title as given in the heading is a chronogram for this date, see f. 6), by Ḥifzu'l-lah (f. 2v), who dedicated it to nawwāb Aḥmad 'Alī. The tract has also another title, Fayd-rasān (f. 6, top). It is divided into four fayḍs, dealing with specimens of correspondence of all possible varieties. It is apparently slightly incomplete at the end. In his lengthy preface the author gives a series of chronograms for 1235/1819-20, the date of the erection of some mosque at Bilāṣpur (most probably in the Lucknow province, not in Central India, or in the Simla hills). There are apparently no genuine official documents. Beg.

خوش آسمان قلم بررم صنایع صاحب قلمیست که الگ

Copied about the middle of the xiii/xix c. A few corrections on the margins.

* Ff. 1-152v; S 8,5 x 6; 6,5 x 3,5; ll 12, no jadwals. Or. pap., coloured with green, thickness 10=0,53 mm. Ind. nast., index: a=3; b=6; c=5; d=3; k=12; n=4 mm. Cond. tol. good. Paper becomes brittle and will not last long. Purchased: 10. v. 1927, Calcutta.

963.

Majmū'a.

A collection of official documents, contracts, etc., dated up to 1242/1826. There is no preface or khātimā, and the name of the compiler is not mentioned.
On ff. 9–13v there are extracts, in prose and verse, from Fattāḥi Nishāpūrī (d. 852/1448), the well-known stylist, cf. IvASB 339. The extract is quite fragmentary. In the colophon it is called (f. 13v):

ٍمختصر منشوری فناحی نیشا پوری

At the end (f. 14) there is a scrappy note.

Dated (f. 13v) 1880 of the Sambat era, or 1829. Scribe: Dew-Prasād Rāy (?).

Ff. 14; S 9 x 5.75; 7 x 3.75; ll 15 (after f. 8 the lines are diagonally written), no jadwals. Or. pap., different quality. Bad Ind. nst. and shikasta. Cond. tol. good. Worm-eaten, pasted. Purchased: 15. xi. 26, Lucknow.

964.

Rusūmu’l-muḥādira.

A brief treatise on composition, intended for beginners. It deals with the terms of polite address to different classes of people, expressions used in correspondence, peculiar expressions current in Persia and in India, etc. At the end (ff. 29v–34v) there is a collection of fards and maṭla’as, and on ff. 34v–40v specimens of letters from different authors. The name of the author is apparently not given. Beg.

الفلاطي جند اقلاب و آداب و درود ومغافلات و معادرات خطوطي

از كتب متداوله انشا برداران الغ

Copied in 1888 of the Samvat era, or about 1831 A.D., at Benares, by Gaurī Shankar Pandit. Notes on the fly-leaf and at the end.

Ff. 40; S 9 x 5.75; 6.75 x 3.75; ll 13, no jadwals. Or. pap., thickness 10=0.84 mm. Bad Ind. nst., index: a=3; b=6; c=5; d=3; k=6; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

965.

Taṣānīf-i-Khayāli-rām.

A collection of compositions mainly by Khayāli-rām, son of Shankar-lāl Saksena, a pupil of Iḥsānu’l-lah Mumtāz of Cawnpore (see Sprenger 262), who flourished in the first half of the xiii/xix c. One work (6) in the volume is by a different author.

1. (ff. 1v–71, 182v–208v, 209–262). Ganjīna-i-khayāl. A collection of specimens of bombastic ornate prose, epistolary models, etc. According to the fihrīst given on ff. 2v–3v, it is divided into 40 ganjīs. Of these the present volume contains only seven: I–V (ff. 1v–71), dealing with: moral maxims (f. 4, وعظ رند); Chihīl ḥusn (f. 10); grammar (حرف صرف, f. 15); specimens of epithets (f. 21v); specimens of commercial and official documents
The eleventh ganj (ff. 182v-208v), has a separate title, Chār jawhar. If deals with forms for short notes, tricky wording of epistles so as to avoid the use of particular letters, etc. The 15th ganj (ff. 209v-262), deals with bombastic laudatory descriptions, etc. As will be shown further on, some other items in this collection belong apparently also to this ganjīna. Beg.


2. (ff. 72v-181v). Sharḥ-i-Jawāhiru’l-munāshara. A commentary, by the author himself, on the XV th ganj of his Gajīna-i-khayāl, see above, 1. Beg.


3. (ff. 283v-278v). Nashr-i-nathra. A story of the author’s own experiences, interspersed with his own poems. It probably forms originally the 12 th ganj of the Ganjīna-i-khayāl, as may be seen from the list of ganjs on f. 3. There are apparently no indications as to this in the work itself. At the end there is a chronogram for the date of the death of Tālib-‘Alī Khān ‘Ayshī, one of the author’s teachers, the well-known Urdu poet, see Sprenger 209, i.e., 1236/1820-1 (f. 278v):

ایوائی کہ رفته زین جہان عیش،

This item is dated 1240/1824-5, and this date refers apparently to the work itself, as the copy belongs probably to a later period. Beg.


4. (ff. 279v-390v). Muhādirāt. A collection of metaphors, etc., in alphabetical order. It is incomplete at the end, probably only a few leaves are missing. Beg.

بنام آن حکیمی کو بھکمت، ... بعده، چھین کو ہد کہ دم خیالی رام الغ

5. (ff. 391v-396v, 531-536v). Fragments of a tract in ornate prose and verse, apparently forming the 10th ganj of the Ganjīna-i-khayāl (ставил شریف، see f. 3); it is written in Hindustani and divided into numerous sections with the heading laṭṭāja-i- zarīfa.

6. (ff. 396v-425v). Silk-i-musalsal. A treatise on word plays, metaphors, etc., in Hindustani, composed in 1267/1850-1, by Chandkā-Prashād Junūn, son of Kālkā-Prashād, who derived
his materials from Khayālī-rām (f. 396v). It is divided into a number of silks. Beg.

بعد حمد وافر نعمة منكشر كنبة بئدة كم استعداد جندٌا تراتش نخاص

جذور خلف كن رشاد الع

7. (ff. 426v–530v). Mawṣūl. A dictionary of monosyllabic words, Persian and Arabic, by Khayālī-rām. It is slightly incomplete at the end, divided into numerous iltīsāls, each dealing with a new combination. Beg.

شكر خدامى عالي كه خيالى أربى لغات جند كه نام إنها للغ

Copied towards the end of the xiii/xix c., after 1297/1850–1 (cf. ff. 424v–425v), perhaps even in the beg. of the xiv/xv c.

Ff. 536; S 7,25 x 4,5; 5,25 x 3; ll 9, no jadwals. Europ. pap., thickness 10 = 0,38 mm. Bad Hindu shikasta (up to f. 262); Ind. nast. (f. 263v-end), index (first part): a = 3; b = 5; c = 5; d = 2; k = 6; n = 8 mm. Cond. fairly good. Purchased: 13. ix. 26, Lucknow.

966.     فصول بلاغت

Fuṣūl-i-balāghat.     III 332.

A collection of epistolary models, specimens of official correspondence, legal and other forms, etc., by Tharwat. Three poets with this name are mentioned by Sprenger, 299. The author of this volume may be identical with Muḥammad Ṣādiq of Lucknow. The copy is incomplete at the end, and the exact date of composition is not given. The work was compiled at the request of Muhammad Taḥṣīn ʿAlī Khān (f. 2), and his seal, perhaps indicating his ownership of the present copy, appears on f. 1. It is dated 1261/1845. The latest date in the text (ff. 84v, 86) is apparently 1251/1835; it is therefore probable that the work was completed about 1261/1845. It does not contain original documents; names and dates are almost everywhere replaced by نالا. The treatise is divided into eight faṣls: I, on diplomatic correspondence (f. 3); II, on ʿarīḍas (f. 4v); III, on firmāns (f. 9v); IV, on private letters to equals (f. 14); V, the same, to people of inferior position (f. 51); VI, the same, to superiors (f. 64); VII, the same, to women (f. 70v); VIII, on legal and other transactions (f. 77v). Beg.

حمد وافر سازار آن خلق مشاكلات است که ... اما بعد، شریت

هیچ‌چندان کردند که اگر
Copied about 1261/1845; interlinear glosses, in pencil.
Ft. 88; S 9,25 x 6; 7,25 x 4,25; ll 9, within double jadwals. Or. pap., thickness 10=0,06 mm. Bold Ind. nast., index: a=6; b=6; c=6; d=3; k=8; n=4,5 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

967. Majma‘u’l-qawā‘id.

A short tract on epistolary terms, forms, and various useful matters intended for the instruction of beginners:

ابن بير استبداد طفلاً خرد سال ك خاطر انها در باب استدراك القلب

و استبهام آداب و الفاظ راجع بود انغ

The compiler (or scribe?) gives his name at the end of the work as Rājārām of Lucknow. Beg.

بيست، اي ائهه بهحمد نو جه يازلى دبير، تا شمها آن كنذ بكاذذ نحضره،

Dated the 28th Sept. 1882 (here Ḥijrī 1).

Ft. 31; S 10 x 6,75; 8 x 4,5; ll 17, no jadwals. Europ. yellowish pap., thickness 10=0,73 mm. Ind. nast., index: a=3; b=6; c=6; d=3; k=3; n=4 mm. Cond. good. Purchased: 12. xi. 1926, Lucknow.
VI. PROSODY, POETICS, RHETORIC, ETC.

968.
Rabīʿuʾl-ʿasrār.

A treatise on poetics and rhetoric. The name of the author is not mentioned. The work has also another title (see f. 5v), Khayāl-angīz. It is not mentioned by Ḥājjī Khalīfa, and apparently no copy of it is known in other libraries. There are very numerous quotations from Persian and Arabic poets; the latest of them seems to be Jāmī (f. 10). On f. 33 the work is called Majmūʿa-i-mukhtāṣar, and space is left for a commentary round the text. It has no division into chapters, only terms are explained, without any special order. Taking everything into account the approximate date of composition may be suggested to be the end of the x/xvi c. or beg. of the xi/xvii c. Beg.

... سباست وثنامي بي قياس سر صناعي را كه جوين معني در لفظ قرار داد
... اما بعد، بدانه شاعر و نثررا در كلمه و كلم در نظم و نثر خواهه عربي

Copied apparently towards the end of the xii/xviii c.

Ff. 33; S 7,75 × 5,25; 5,75 × 3; H 15, no jadwals. Or. pap., thickness 10 = 0,62 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

969.
Majmūʿa.

A large collection of works on prosody, lexicography and grammar, chiefly by Ārzū (d. 1169/1756), although it contains also several other works, by different authors.

1. (ff. 1v–17). Risāla dar ʿarūḍ, or, as it is also called, Risāla dar kalām-i-mawzūn, or Risāla-i-Jāmiyya dar ʿarūḍ (see EIO 2112,1), or, as given here, on f. 1, Risāla-i-buḥūr-i-shiʿr, by Jāmī, see IvASB 612(8). Beg. as usual:

سياس رافر قادري را كه حوكه سريع دواير افلاك را ... اما بعد، بدانه

ابساب صناعت عرض الفم

2. (ff. 17v–18v). Ar-Risālat al-maʿmūla. A short treatise, or rather a fragment of a larger work, incomplete at the beginning,
on grammar, in Arabic, ascribed in the heading to Sayyid Sharīf Jurjānī (d. 816/1414), beg.

هذه رسالة معمولّة ... أعلن أن نسبة البصرة إلى مدركتها النبويَّة

Ff. 19–19v are blank.


الحمد لله ربّي و الصلاة على محمد حبيبه و حبيبته ... و بعد، يقول

العبد المستقيم محمد رفيق الدين النعيم

4. (ff. 25v–46v). ‘Aṭiyya-i-kubrā. The well-known treatise on rhetoric and composition, by Sirājū’d-dīn ‘Alī Khān Ārzū, see IvC 177 and IvASB 394. Beg. as usual:

دبيبه بيان سياح حضرت سيخ اردني اسمه كه ميكود طغل

dastan kift ko saraaj al-din ilai khain āruz al-nū'im

5. (ff. 47v–96v). Mawhibat-i-‘uzmā. Another tract on rhetoric, similar to the preceding one, by the same Ārzū. See further on, No. 970, and Bk 854(1). It is also arranged in short paragraphs beginning with برشمو. Besides, it is divided into a muqaddima, eight bābās (ff. 51v, 53, 66, 71v, 75v, 79v, 87v, 91), and a khātima, of a few lines, in which the author states that no work on this subject has ever been written. Beg.

فصاحت ماهي معاني تداراون ستانش كليمي اسمه ... أما بعد، أي

رسالة اسمه موسوم بموهبت عظمي في بيان نف معاني زبان فارسي كه

سراج الدين علي آرزو تأكيد رانيش رمزي ساخته الجم


7. (ff. 98v–274). Gharā’ibul-lughāt, or, as it is called in the colophon, ‘Ajā’ib-Gharā’ibul-lughāt, by the same Ārzū. It is a dictionary of Urdu idioms with their equivalents in Persian, Arabic and Turkish, based on an earlier work, also styled the Gharā’ibul-lughāt, as mentioned in the preface. See R 1030, Bk 838. Beg.

سبحان علا نا علمنا إننا أنت العزيز الحكيم، بعد محمد

ر سياس ... ميكود فقير سراج الدين علي آرزو تخلص كه النعيم

9. (ff. 276v–283v). Risāla-i-manzūm dar ʿarūḍ. A versified tract on the principles of prosody and versification. The name of the author is not mentioned. Beg. abruptly:

بصأر أرل هزج بود هرشيا، در مفعايلن است چار بكار،

10. (ff. 284–298). Risāla dar bayān-i-ḥurūf-i-tahajjī. A treatise on Persian grammar, dealing with suffixes, prefixes, prepositions, etc. It begins abruptly, without a preface; the name of the author is not mentioned in it. Beg.

الف، و أر لقند قسم مسية باشد، أرل و أر لآس یلباشدا باشد انغ


نحمد الله تعالى و تقدس و بصلي ... اما بعد، این رساله ایست

در بیان مصادر الغ

12. (ff. 353v–360v). Risāla-i-gawāfī. Jāmiʿs well-known tract on versification and prosody, see IvC 171, 172(1); IvASB 612(9). Beg. as usual:

بعد از تنیم بموزون تنیم کلمه که ... نموده میشو که این

معاصیست الغ


حامدا لکی علم ادم اسماء و بعد اختلاف السنن ... و بعد، فیه رساله

یفی التعیب الغ

14. (ff. 372–374v). Two fragments, one in Arabic, and the other in Persian. The former is a book on definitions (Risālat fiʿl-ahḍād), beg.

حد الحمد الوفص بالجمال على جهة التفضیل الغ


الحمد لله الذي هو ثبوت الصحاح و مژیل الانفلاق الغ
Copied in the beg. of the xiii/xiv c. The first three items are transcribed by different hands. Marginal notes and glosses.

Ft. 383; S 11x6,75; 8,25x4,25; ll 16, no jadwals. Or. pap., thickness 10=0,65 mm. Ind. nast., index: a=4; b=6; c= 8; d=3; k=6; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 13. xi. 1926, Lucknow.

970. Mawhibat-i-'uzmā. III 335.

Another copy of this treatise on rhetoric, by Ārzū, see No. 969(5). The muqaddima begins here on f. 1v; I bāb—f. 9; in other bābs the headings have not been written, although space was reserved for them. Beg. as in No. 969 (5).

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

Ft. 74; S 8x4,75; 5,25x2,75; ll 11, no jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=6; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

971. Mustalalātu'sh-shuʿarā' III 346.

The same stylistical dictionary of Persian poetry with numerous quotations, as described in IVc 528 (add reference to Bk 812-3). It was composed in 1180/1766-7, by Siyālkūṭī Mal Wārasta, of Lahore. Lith. in Lucknow, 1270 and 1305. Beg. as usual:

بسم الله مجريبا ميريما و سفيده كاهنة در بحر سفغ ميرام الغ

Dated the 8th Rajab 1242/ the 5th Feb. 1827. A vignette and ornamented opening pages.

Ft. 186; S 10,5x6,25; 8,75x4; ll 19, within jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=2,5; b=3; c=4; d=2,5; k=4,5; n=3 mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

972. Shajaratu'l-Amānī. III 343.

A treatise on poetics and Persian grammar, composed in 1206/1791-2, by the same Qātīl as mentioned above, see No. 961. For other copies see IVc 181, add CHL II, 797-8. It was lithogr. in Lucknow, 1865 and 1872. Present transcript is much better than IVc 181, although in the beginning the red headings are also omitted. Beg. as usual:

فصيح تزين كلامي كه از جوش زمرد کوه شاهو... اما بعد، قليل

زليدة بيان كوكب كه اين مختصر مسنى بشجرة الإمانى الع
Nahru’l-faşāḥat.

A treatise on rhetoric, correcting various jargonic expressions abounding in the Persian as spoken in India, by the same Qatīl, see above, Nos. 961, 972. For other copies see: R 520, 795; CHL II, 1343–5, etc. Lith. Calcutta, 1822; Lucknow, 1843; Cawnpore, 1885, etc. According to R 520, the work was completed in 1214/1799. It is divided into 10 chapters called mawj, and is intended as a supplement to the Shajaratu’l-Amānī (f. 2), see No. 972, an earlier work by the same author. Beg.

Copied in 1234 Faṣilī, i.e., about the middle of the xiii/xiv c. Scribe: Moti Singh, surnamed Firāq. Emendations on the margins.

Fl. 54; S 9 x 5,75; 6,75 x 3,75; ll 15, no jadwalas. Or. pap., thickness 10 = 0,68 mm. Ind. nast., index: a = 4; b = 6; c = 5; d = 2,5; k = 6; n = 3 mm. Cond. tol. good. Purchased : 13. xi. 26, Lucknow.

Daryā-i-laṭāfât.

A detailed treatise on Urdu grammar and the peculiarities of the dialect of Dehli, its syntax, also on logic, prosody, poetics, rhetoric and composition. It was originally compiled by Inshā’āl-lah, son of Mir Māshā’āl-lah Ja’fari Najafi, who used the takhallus Inshā (d. ca. 1230/1815), but completed by Qatīl (see above, No. 961, 972-3), between 1212 and 1223/1797 and 1808, because it is dedicated to wazīr Saʿādat ‘Ali Khān who held office during that period. See R 998–9; Bk 786. The work is divided into a sadaj (f. 5), subdivided into 5 durr-dānas, and seven jazāras, subdivided into several shahrs, baladas, etc. (ff. 88, 108v, 167v, 201v, 217, 226, 232). The work of Qatīl begins with the third jazīra (f. 167v). The present copy is slightly incomplete at the beginning, where one leaf is lost. Beg.

Copied in 1234 Fāṣilī, i.e., about the middle of the xiii/xiv c. Scribe: Moti Singh, surnamed Firāq. Emendations on the margins.

Fl. 54; S 9 x 5,75; 6,75 x 3,75; ll 15, no jadwalas. Or. pap., thickness 10 = 0,68 mm. Ind. nast., index: a = 4; b = 6; c = 5; d = 2,5; k = 6; n = 3 mm. Cond. tol. good. Purchased : 13. xi. 26, Lucknow.
The work has several additional titles which are mentioned on f. 3v, such as *Irshād-i-Nāzīmī*, *Bahru’s-sa‘ādat* and *Haqiqat-i-ūrdū*. According to Bk 786, it was lith. at Murshidābād, 1850 (?).

Dated the 28th Sha‘bān 1243/ the 15th March 1828. Scribe: Jay-Lāl (?). Notes on the margins.

Ff. 259; S 9×6.5; 6.5×3.5; ll 13, no jadwals. Or. pap., thickness 10=0.85 mm. Bad Hindu nast., index: a=4; b=4,5; c=6; d=3; k=7; n=5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

975.

রাসালে প্রমীর

Risāla-i-Dāmīr.

A treatise on prosody and metres, by Hīrāla’l Dāmīr of ‘Aẓimābād (Patna), who flourished in the first half of the xiii/xix c., cf. *Mi’rājul-khayāl*, IvC 60, No. 6. In the present copy first different metres are explained, mostly in a tabular form. After f. 12 there are 3 leaves which are left blank, and on f. 16 to the end there is an exposition of the elements of Persian grammar. It is impossible to say whether this is or is not a continuation of the *Risāla-i-Dāmīr*, and how large the lacuna actually is. Beg.

الحمد لله ... اما بعد، این سطر است جنده که از قلم شکسته، رم بند

هیچ مدای هیرا لعل پرمیر باستدعا که بعضاً از درستاشت الغ

Dated the 29th Safar 1242/the 2nd Oct. 1826. A seal on f. 1v, dated 1256/1840. A few marginal notes.

Ff. 43; S 9.25×5.75; 6.75×3.75; ll 15, no jadwals. Or. pap., thickness 10=0.63 mm. Ind. nast., index: a=3; b=7; c=5; d=2,5; k=7; n=3 mm. Cond. good. Purchased: 15. xi. 1926, Lucknow.
VII. POETRY.

Dīwān-i-Khāqānī.

Poems of Khāqānī, or Afḍalū'd-dīn Badīl Ibrāhīm b. ‘Ali Najjār Shīrūnī (d. 582–95/1186–99), see IvASB 456; IvC 195; add references to CHL I, 398–9; II, 542; Ed 99, 274–6; Palm 13, etc. The present copy is slightly incomplete at the beginning, probably one page is missing. The poems are not arranged separately into classes, only the quatrains are given at the end of the book under a special heading (f. 334). The gaṣīda (rhyming in انش — ) which is usually first, is here incomplete at the beginning. The quatrains begin (f. 334):

إني جرح بد أئتي نه نكو ميكردد، و ز عمر كم حاديده نو ميكردد;

Copied about the end of the xii/xvii c. Occasional glosses on the margins.

Ff. 345; S 11 × 6,25; 8 × 3,5: ll 19, no jadwals. Or. pap., thickness 10=0,66 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=3 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

Khusraw-u Shirīn.

The famous poem of Nizāmī, see IvASB 466 (3), 471–2. Add references to CHL I, 339; II, 428–9; Ed 103; MG 20(2), 21(2), 23, 24; Caetani 42(2), etc. The present copy is incomplete at the end. Beg. as usual.

خداوندا در تويغ بکشی، نظامی را ره تتویغ بنمای،

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

Ff. 231; S 8 × 4,5; 5,75 × 3; ll 15, within double jadwals. Greyish Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=4; n=4 mm. Cond. tol. good. Worm-eaten. Bad vignette. Purchased: 19. v. 1927, Calcutta.

Iskandar-nāma-i-barrī.

The first part of Nizāmī’s Iskandar-nāma, see IvASB 466–7, 473–4; IvC 200, etc., where references to other catalogues are given. The present copy is slightly incomplete at the end. Occasional corrections on the margins. Beg. as usual:

دخاینا جبال باشائی رواست، زما خدمت آید خدائی رواست،
Copied about the middle of the xiii/xix c. After f. 152 the handwriting is different.

Ff. 230; S 8 x 5; 5 x 3,25; ll 11 and 13, no jadwals. Or. pap., thickness 10 = 1,11 mm. Ind. nast., index (first half): a = 4; b = 6; c = 5; d = 3; k = 7; n = 4 mm. Cond. fairly good. Purchased: Calcutta, 16, ix. 1927.

979.

Jāmi‘-i-malfūz.

A glossary to the Gulistān and the Būstān of Sa‘dī, compiled in 1170/1756–7 (the title is a chronogram for that date), by Muḥammad Amīr (surnamed S. Jin) b. S. Ramadān-‘Ali (?—here (ربضاني) b. Ni‘matī’-lah Sabzawārī Munayrī, a pupil of Muḥammad Kalīm Munayrī (f. 2). The words are arranged in alphabetical order according to their initial and final letters, each letter forming a faṣl. Beg.

بعد حمد الله المتالع و المثلة ابزه ذوالجلال... بندة سرسر كنهاک

... محمد أمين المعروف بسيد جين ولي سيد رمضانی (؟) ابِن سید

Dated the 21st Rajab of the 11th year of ‘Alam-Shāh’s reign (1183)/ the 20th Nov. 1769. Incidental marginal notes. Seals at the beginning.

Ff. 81; S 9 x 5,5; 7 x 3,75; ll 17, no jadwals. Or. pap., thickness 10 = 0,73 mm. Ind. nast., index: a = 3; b = 4; c = 4; d = 3; k = 5; n = 3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

980.

Qirānu’s-sa’dayn.

The well-known poem by Amīr Khusraw Dihlawī (d. 725/1325), see IvASB 563–5. Add to the references given there also CHL I, 839–40; II, 920–1; Ed 291; etc. Frequently lith. in India. The present copy is incomplete at the end, and is not in a good condition. Beg. as usual:

شكر وكريم كه تذوب في حمایة جهان، بر سر نامه ز توجید فوشتم عنوان

Copied about the middle of the xiii/xix c. Marginal and interlinear notes in some places.

Ff. 125; S 11 x 6,25; 9,5 x 5; ll 15, no jadwals. Or. pap., thickness 10 = 0,76 mm. Coarse Ind. nast., index: a = 5; b = 6; c = 7; d = 3,5; k = 7; n = 5 mm. Cond. not good. Pasted, paper is decaying. Purchased: Calcutta, 16, ix. 1927.
POETRY.

981. دیوان حافظ

Dīwān-i-Ḥāfīz.

A modern copy of the dīwān of Ḥāfīz Shīrāzī, see IvASB 587–
91, IvC 229, etc. Up to f. 191v it has a detailed commentary
on the margins. Beg. as usual.

که عشق انسان نمود اول وی افتاد مشکلباً

Copied in the beg. of the xiii/xix c., on f. 209 there is a seal, dated 1230/1815;
different hands.

Ff. 280; S 9,5 x 5,25; 5,5 x 2,75; II 11, up to f. 215 within jadwals. Or. pap.,
thickness 10=0,57 mm. Ind. nast., index (f. 200): α=3; β=6; ε=5; δ=3; k=5;

982.

The same.

Another modern copy of the Dīwān of Ḥāfīz, see No. 981,
containing also the well-known preface by Gulandām and also the
gaṣīdas. These two portions of the volume, however, are in a
fragmentary state owing to the fact that the green jadwal lines
have cut through the paper and the leaves or even the columns
have became loose. Beg. as usual, see IvASB 587. At the end
(f. 219v sq.) tarjī‘bands, etc., are given.

Copied about the beg. of the xiii/xix c. Occasional primitive paintings of
flowers, gaudy vignettes.

Ff. 238; S 6 x 3,5; 4,75 x 2,5; II 15, within jadwals. Or. pap. Ind. nast., thick-
ness 10=0,81 mm. Cond. bad, as mentioned above. Purchased: 19. v. 1927,
Calcutta.

983. لطيفة غيبي

Laţīfa-i-ghaybī.

A treatise on the difficult verses and mystical meaning of
different metaphors in the Dīwān of Ḥāfīz, by Muḥammad b.
Muḥammad ad-Dārābī (of Dārābīrād, in Fārs), who wrote towards
the end of xi/xvii c., probably 1087/1676-7, as stated in the lith.
edition, Tehran, 1304/1887, see RS 417(1). His name appears
on f. 2v; the title of the work—on f. 6v. The date of composition
is not mentioned, and the latest date referred to in the text is
1062/1652 (f. 51v), as in RS 417(1). The work is divided into a
muqaddima (f. 7), on the meaning of mystic terms; three bābs:
and a short khātīma, narrating anecdotes concerning remarkable cases of divination by the diwān of Ḥāfīz. There is apparently a lacuna of one leaf after f. 2. Beg. of the treatise:

فضّل تروٍّين كلامٍ كم فسحُت شعر وبلغه نفًاح، دُهاش، دُهاش...

پس آن شیاره بند دعتر نادرانی طلق ناقِّم مکتب ودج خوَانی الغ

Copied about the beg. of the xii/xix c.

Ff. 52; S 6 x 3.5; 4.75 x 2.75; ll 15, within thick green jadwalls. Or. pap., thickness 10 = 0.68 mm. Minute Ind. n., index: a = 2; b = 3; c = 3; d = 2; k = 3; n = 2 mm. Cond. tol. good. The jadwal lines have cut through the paper in many leaves. Purchased: 19. v. 1927, Calcutta.

984.

Qaṣā‘id-i-Urﬁ.

A modern copy, incomplete at the end, of the qaṣīdas of Ḥurrī Shirāzī (d. 999/1591), see IvASB 683; IvPS(I) 816(20). There are also occasional qīṭ‘as and tarjī’bands. Beg. as usual:

إلى متاح درر برادر جاه واحد وغ

Copied by different hands, on different papers. Up to f. 18 it is written on Europ. pap.; this portion is dated the 8th Safar 1278/ the 15th August 1861. A great many marginal and interlinear glosses and notes.

Ff. 103; S (main portion) 9.75 x 6.25; 7.5 x 3.75; ll 15, no jadwalls, except on ff. 19-73. Europ. and Or. pap., thickness 10 = 1.26 and 0.97 mm. Ind. n., index (middle of the volume): a = 2.5; b = 7; c = 5; d = 2; k = 7; n = 4 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

985.

Diwān-i-Makhfī.

Poems of Zību’n-nisā Begum, with the takhlīlus Makhfī, daughter of Aurangzib, d. 1114/1703. See IvASB 824; IvC 281-2. The copy contains only half of the original diwān, and breaks off at the end of the letter dāl. Beg. as usual:

لى ز ابر رحمت خرم كل بستن ما،

کفتخوی حرف عشقت مطلع دیوان ما،
POETRY.

Copied in the end of the xiii/xix c.

FF. 72; S 8,25×5,25; 6,75×3,25; II 13, no jadwals. Europ. pap., thickness 10=0,48 mm. Ind. nast., index: a=3; b=8; c=4; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 25. v. 1927, from Murshidābad.

986.

Dīwān-i-Jawdat. III 438.

Qaṣīdas, ghazals, rubā‘īs and fārs of Jawdat, apparently a poet of the middle of the xiii/xix c., as he refers to Calcutta and to the Calcutta Madrasa (f. 76). From his numerous religious poems it is obvious that he was a Muhammadan, with Sufic tastes. Several Jawdat's of approximately the beginning of the xiii/xix c. are mentioned in different tadkhīras, as in Sprenger 167, 243 (both Hindus). Another probable identification seems that with Ghulām Ḥusayn b. Muḥammad Yār Khan, Jawdat (d. 1213/1798-9), who is mentioned in the Guldasta-i-Karnātik, see IVPS (I) 766(31), or Subh-i-vaṭan, p. 51. But as none of the quotations given as specimens of his poetry are traceable in the present dīwān, it is preferable to regard him as quite different from all three.

The Dīwān is composed of:

1. (ff. 1v—82). Qaṣīdas, not arranged in alphabetical order. Their contents are mostly religious and lyrical. Beg.

2. (ff. 83v—175v). Ghazals, in alphabetical order, beg.


4. (ff. 186v—193). Fārs, etc.

Copied about the middle of the xiii/xix c., or a little later.

FF. 193; S 9×5,5; 7,25×3,5; II 13, no jadwals. Europ. pap., thickness 10=0,73 mm. Ind. nast., index: a=3,5; b=8; c=5; d=2; k=5; n=4 mm. Cond. good, but paper is decaying and becoming brittle. Purchased: 11. i. 1927, Calcutta.
A lengthy versified biography of Muḥammad in a style imitating the Šahānāma of Firdausī. It was completed (f. 7v) in 1270/1853-4, by Rāji (cf. ff. 4v, 232v), who dedicated it (f. 7) to Nāṣiru’d-dīn Shāh of Persia (1264-1313/1848-1896). In the heading it is called Ta’rīkh-i-Muḥammadī. It is divided into 291 ‘inwāns, as stated in the fihris on f. 1v. Beg.

On f. 6:

Dated the 12th Dhi’l-Hijja 1272/ the 14th Aug. 1856. Scribe : Ja’far b. Muḥammad Šādiq. Quotations at the end.

Ff. 232; S 11,5×7,75; 9,25×5,5; ll 20, in four columns, no jadwals. Europ. pap., thickness 10=0,76 mm. Pers. nást., index : a=3; b=5; c=5; d=2,5; k=3; n=3 mm. Cond. fairly good. Traces of moisture. Purchased : 23. xi. 1927, Calcutta.
VIII. MUHAMMADAN THEOLOGY.

1. Commentaries on the Koran.

988.

Tafsir-i-Charkhi.

A portion of the commentary on the Koran by Ya'qûb b. 'Uthmân b. Maḥmûd al-Ghaznawî al-Charkhi (d. 838/1434-5), see I'ASB 957; IVC 334, add Storey 15. It deals with the sūras: i and lxvii-lxx, 38, and breaks off at the place corresponding with IVC 334, f. 40, l. 14. Beg. as usual:

لك الحمد يا من بيدة الملك وهو على كل شيء قادر...

و بعد، فيقول العبد ... يعقوب بن عثمان بن محمود بن محمد الغزنوي

ثم الجبرحي الغ

Copied towards the end of the xii/xviii a.

Ff. 42; S 8,5×5,25; 6,5×3,5; ll 17, no jadwals. Or. pap., thickness 10=0,92 mm. Ind. nast., index: a=3; b=4; c=5; d=2,5; k=4; n=3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

989.

Khulâšatu'l-manhaj.

It is the first quarter of the Shi'ite commentary on the Koran, by Fatḥu'l-lah b. Shukri'l-lah Sharîf Kâshâni (d. 978/1570-1, as given in R 1077, on the authority of the Mir'âtu's-sâ faç, or in 997/1589, as in the Kashfu'll-hujûb, p. 208, No. 1066). It is an abbreviation of the author's earlier work, the Manhaju's-sâdiqîn fî ilzâmî'l-muḥâ-liqîn. See I'ASB 1100, add Storey 23. Lith. Tehran, 1864. The present copy deals only with sūras i-vi. Beg. as usual:

حمدی جوں کلمات زیاتی پیچھے آگئے ... اما بعد، پر اہلی صانیہ و انکار

زاکیہ مطیعی نیست الع


Ff. 337; S 10,5×6,75; 7,75×4,25; ll 19, no jadwals. Or. pap., thickness 10=0,83 mm. Ind. nast., index: a=3; b=6; c=6; d=3; k=5; n=4 mm. Cond. good. Purchased: 14. xi. 1926, Lucknow.
990.

Tafsīr-i-ʿAbduʾl-ʿAzīz.

A commentary on the 30th juz' of the Koran, i.e., the sūras lxxvii–cxiv, by ʿAbduʾl-ʿAzīz, as mentioned in the colophon. He is apparently identical with ʿAbduʾl-ʿAzīz Dīlawī, son of Shāh Waliyyuʾl-lah (born 1159/1746, d. 7th Shawwāl 1239/the 5th June, 1824), see Tadhkira-i-ʿulamā-i-Hind, p. 122, where the present work is referred to. Cf. Storey 40. It does not contain any preface, and begins abruptly:

سورة تسالف و این را سورة نباد نیز گویید مکی است جهل آیت الگ
Beg. of the last sūra (f. 197):

الناس (名字) مدنی است شش آیة و بست كلمه ... این را سورة ناس

برای آن خطاب داده اند که اغل

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 200; S 12 × 8; 9.75 × 5.25; ll. 21, no jadwals. Or. pap., thickness 10=0.72 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=3; k=6; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 18. xi. 1928, Lucknow.

2. Methods of reading the Koran.

991.

Risāla dar qirāʾat.

A note on some rules dealing with the correct ways of reciting the Qurʾān. The name of the author is not mentioned. Beg.

الصد الله ... اما بعد، فصل اول، خراج اقصی (؟) حلقة است الگ

Dated: Muḥarram 1223/March 1808.

* Ff. 9–10; S 6.5 × 4.25; 5.25 × 2.75; ll. 16, no jadwals. Or. pap. Ind. nast., Cond. bad. Worm-eaten. Cf. No. 1028.


992.

Tarjuma-i-chihil ḥadīth.

Jāmiʿs (d. 898/1492) well known versified translation of forty selected ḥadīths. See EIO 1357 (2); EB 894 (20); 895 (14); R 17, 828. It was completed in 886/1481; the iṣnāds are all omitted. Beg.
SUNNITE TRADITION.

993.

The same.

Another calligraphic copy of the same work (see No. 992), also with decorated margins, transcribed by the same Muḥammad Mahdī as mentioned in the preceding note. Beg. as in No. 992.

Copied ca. 1161/1748. Seals of ‘Abdu’ll-Wahhāb (dated 1186/1772-3) and Muḥammad Khān-Jahān (dated 1187/1773-4). Vignette, unartistic.

Ft. 8; the same size and handwriting as in No. 992. Paper is thinner, 1=0,05 mm. Cond. good. CFW.

994.

The same.

Another copy of the same work (see No. 992), without preface, beginning abruptly with the versified translation itself.

Copied towards the end of the xii/xvii c. A gaudy vignette.

Ft. 8; S 8,25x5,25; 5,5x2,75; II 3 Ar., 12 Pers., within double jadwals. Or. pap., thickness 1=0,08 mm. Good Ind. nst., index (Pers.): a=3; b=4; c=3; d=2; k=4; n=3 mm. Cond. good. CFW.

995.

Tarjumatu’l-asrār.

A fragment of a large work on Sunnite tradition, theology, ethics, etc., composed, or begun in 1185/1771-2 (f. 3v top), by Kamālu’l-lah b. Muḥammad-Pīr Ṣiddīqī. The work is divided into 25 fasīls, of which the present copy contains only 4: I, on the creation of spirits (f. 5); II, on the creation of nature and man (f. 20v); III, on the birth of Muḥammad (f. 34); IV, on the beginning of his prophetic mission (f. 47). The remainder of the book deals with Muḥammad’s biography (fasīls 5–8); history of his
successors (fāṣls 9, 10); chronograms for the dates of the deaths of Saints, orthodox and Sufic (fāṣls 11–12); on spiritual advantages of prayer, moral virtues, etc. (fāṣls 13–17); on the appearance of the Dajjāl, and circumstances of the day of judgment, etc., (fāṣls 18–25). Many marginal notes. Beg. of the treatise:

الحمد الله ... بعد هذا الكلام معروض بضمير مذمار افتتاب نظر الله

Copied about the middle of the xiii/xiv c.

Fl. 79; 8 10 x 7,25; 9 x 4,5; ll 15, no jadwals. Europ. pap., thickness 10=0,83 mm. Ind. nast., index: a=4; b=5; c=5; d=2,5; k=6; n=3,5 mm. Cond. tcl. good. Eaten by whiteants. Paper is becoming brittle. Purchased: 14. i. 1927, Calcutta.

4. Sunnite Fiqh.

996. مجموع خاص في عين المعاني
Majmū’-i-Khānī fi ‘ayni’l-ma‘ānī. III 289

A brief and plain exposition of the system of Sunnite fiqh compiled from the standard works of the time, by Kamāl-i-Karīm (i.e. Kamāl-u’d-din b. Karīmi’u’d-din) Nāgūrī, and dedicated to Ulugh Qutlugh ‘Izzu’d-din Bahrām Khān (f. 2), apparently a governor of some province in India (he may be perhaps identical with Bahrām, the governor of Bengal, before he became an independent ruler in Lakhnawatī, 731/9/1330–8). See IvASB 1033. Add CHL II, 1148. Beg. as usual:

حمد و سبض مر بادشاهي را كه دار الملك دولت آباد نباد ... اما

بعد، دعاوی مسلمانین اضعف عباد الله القدیم كمال كریم ال‌ال‌ال‌ال


Fl. 167; S 9,75 x 6,25: 7 x 3,5; ll 17, within jadwals. Or. pap., thickness 10=0,86 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=2; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 14. xi. 1926, Lucknow.

997. عمدة الإسلام
‘Umdatu’l-islām.

A short treatise on the system of the Sunnite fiqh, dealing with the five principal commandments of the Muhammadan doctrine. The name of the author does not appear in this copy. According to Ḥājji Khalīfa, No. 8303, its author was ‘Abdu’l-‘Azīz. In the copy described in Bh 140(4) he is called Abū Tāhir b. Kamāl Multānī. See IvASB 1051(1); Blochet 55; Pertsch 241. In the present copy there is a lacuna towards the end after f. 95, corresponding with ff. 100v, bottom, to 106, top, of IvASB
1051(1). It is exactly in this portion of the book that the author refers to himself (IvASB 1051, 1, f. 106, top):

The date of composition is not later than the end of the ix/xv c., probably much earlier. The work consists almost entirely of quotations from different standard compositions on the subject arranged under 5 babs. The list of the authorities is given at the end (ff. 96–96v), containing over 70 titles (the majority apparently are not known in any library at present). Amongst these one of the latest appears to be the Hidāya (vi/xii c.), with some commentaries on it, which cannot be earlier than the end of the vii/xii, or beg. of the vii/xiii c. On the other hand, such popular works as those by Suyūṭī, Kāshīfī, etc., are not mentioned. The copy itself dates apparently from not later than the beginning of the x/xvi c. Beg.

An excellent copy, dating from ab. the beg. of the x/xvi c. (perhaps even from the middle of the ix/xv c.), written in that peculiar mixture of naskh and shikasta which is known in Lucknow as khatt-i-Bihār. Many modern marginal notes, also on f. 1. A lacuna after f. 95. Archaic orthography.

Ff. 96; S 7,75×4,5; 5,5×3; ll 15, within jadwalas. Or. pap., thickness 10=0,96 mm. Old calligraphic Ind. naskh-shikasta, index: a=4; b=4; c=5; d=5; k=3; n=4 mm. Cond. very good. Purchased: 11. xi. 1926, Lucknow.

998.

Fatāwī.

A collection of extracts and quotations from different standard works on Hanafite fiqh, arranged under the usual headings as adopted in the books of this kind. The exact title and the name of the author are not mentioned. The date of composition is not later than the middle of the xi/xvii c., as the copy itself dates from that time. Beg.

Copied about the middle of the xi/xvii c. The top line, the bottom line, and the middle one are written in a larger hand than the other lines.

*Ff. 33v–65v; S 12×7; 5,5×4,5; ll 21, within red and blue jadwalas. Or. pap., thickness 10=0,82 mm. Ind. nast., index: a=3; b=6; c=6; d=2,5; k=4; n=3 mm. Cond. good. CFW.
A collection of forty questions on different contested points of *fiqh*, compiled about 1140/1727–8, by Sharafu'd-din Muḥammad of Rāmpūr, for the local nawwāb, Aḥmad 'Alī Khān, who is here given the surname of ʿarāṣṭu ṯāqī. It summarises and solves the disputes between the theologians of Dehli (Shāhjahānābād). Beg.

Copied about the end of the xii/xviii c.

Ff. 30; S 11,25 × 6,75; 8,25 × 4; ll 21, within double jadwals. Or. pap., thickness 10=0,76 mm. Ind. nast., index : a=2; b=3; c=3,5; d=1,5; k=4; n=3 mm. Cond. good. Slightly worm-eaten.

A very brief exposition of the elements of Sunnite *fiqh*, in a catechetic form, by Ḥibatu'l-lah, as stated in the colophon. The tract is divided into 71 short bāḅs; the first of them and the preface are missing in this copy. Beg. of the second bāb (f. 1):

بَابِ دَرِیمِ درِ غَلّ، مَسْتَلَهْ، غَلِّ فِرْضِ مِینّوُتُ بِجَدًا شَدِّنّ منْيِ الغ

The fiftieth bāb (f. 30):

بَابِ پِنْجِاهِمِ درِ کَوَاهِیِ، مَسْتَلَهْ، لِرَمَ مَیِّ شَوُدُ دَادِنَ کَوَاهِیِ الغ

The last, the 71st, bāb (f. 39):

بَابِ هَفْقَادِ وِیَمِ درِ دِیَاتِ، مَسْتَلَهْ، اکْرَکَسِیِ سَوُیِ هَدَفِ الغ


Ff. 42; S 7,5 × 4; 6 × 2,5; ll 15, no jadwals. Or. pap., thickness 5=0,42 mm. Clear Ind. nast., index : a=3; b=5; c=5; d=2,5; k=4; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.
SUNNITE ‘AQĀ’ID.

1001.

Risāla dar ta‘zīrāt.

A short treatise on small offences and punishments, by Muhammad (b.) Najmī’d-dīn, surnamed Qādī’il-quḍāt, who wrote in the beg. of the xiii/xix c. It is the same work as IvASB 1061. Cf. also R 1013; IvASB 1504; IvC 579(?). Beg. as usual:

"بِنَفَسِ الْحَمْدِ وَالْفَضْلِ مَثَلُ بَنِي سَرَاسِرِ جِنَابَاتِ مَحَمَّدٍ نَجِيمَ الْدِّينَ"

On ff. 9v–19 there is a short extract apparently from the Hidāya, on Shīr‘at, and an explanation of it in Persian. The name of the commentator is not mentioned.

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

Ft. 19; S 11 × 6,75; 7,25 × 4,75; ll 21, no jadwals. Or. pap., thickness 10=0,53 mm. Ind. nast., index: a=3; b=6; c=5; d=2,5; k=4,5; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

5. Sunnite ‘aqā’id, prayers, etc.

1002.

Τύσιρο’l-aḥkām.

A short treatise on some principles of the Muhammadan doctrine, and on prayers, in five bābās (I on f. 3, on the imān; II, on f. 11, on ijtīnāb az gunāh; III, on f. 13v, on namāz; IV on f. 46, on makḥūrāt wa makrūhāt; V, on f. 48, on ādāb wa akhlab). See IvASB 1085; EIO 2595. The author calls himself (f. 1v) Shihāb- i-Shams-ī-‘Umar Dawlatabādī. H.Ethé regards him as a writer of the end of the xi,xvii c., because he identifies the prince to whom the book is dedicated, Ashraf Khān (f. 2), with Muhammad Ashraf Khān who died in 1097/1686. This is apparently incorrect, and the author is most probably identical with Shihābu’d-dīn b. Shamsī’d-dīn ‘Umar az-Zāwulī (adh-Dhāwali, az-Zā’īl, etc.) Dawlatabādī Jaunpūrī (d. 848–9/1444–5), cf. Gulzār-i-ābrār (IvASB 259, No. 165); Brock. II, 220; IvC 371. The reason for this identification is as follows:

In the laudatory expressions accompanying the name of Ashraf Khān he is called (f. 2) خَانُ أَعْظَمُ وَخَاتَانُ مَعْظُوم; this means that he was a prince of a royal house. Further on, the author calls him the brother of Ibrāhīm Shāh (the verses are bad, the metre is mutilated):
And it is exactly Ibrāhīm Shāh (Shamsu’d-dīn, Shārqī, son of Mubārak) who was ruling in Jaunpūr at the time of Shihābu’d-dīn b. Shamsu’d-dīn, i.e. in 803–44/1400–40. The compiler of the Gulzār-i-abrār mentions almost no facts from the biography of the author, but refers to his two other works: a tafsīr styled Bahr-i-ma‘āwīyāt (see IvASB 958; EIO 2679), which is dedicated to precisely this Ibrāhīm Shārqī; and another work, the Manāqibu’s-sādāt. Beg. of the Tafsīru’l-ahkām is as usual:

محمد متوافر و غنی متکاثر مر حضرت صدیقت ... اما بعد، میکوید

اضعف بلدکن کرگن هدایت شهاب شمس عمردولت آبادی‌الغ


Ft. 51; S 7,5 x 4,25; 6 x 2,5; II 15, no jadwals. Brownish Or. pap., thickness 10=0,76 mm. Good Ind. nast., index: a=3; b=4; c=5; d=2; k=3,5; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1003.
Tartūbu’s-ṣalāt.

A treatise on the namāz, and all religious performances connected with it, by Pīr Muḥammad (f. 1v) Lakh’hnawī, surnamed Sulṭānu’l-awliyā’ (f. 33), who completed it (f. 1v) at Lucknow, the 22nd Ṣafar 1082/the 30th June 1671. He is apparently identical with the author of the Manāzīl-i-arba’a, a Sufic tract, written in 1067/1657, see IvASB 1272. The work is divided into several fasla, which are not numbered. Beg.

بعد از حمد ذی الحلال و الاكر و پس ازتحیت رسول خیر البشر

و سید انام میکوید فقیر بدرمحمد که الغ


Ft. 33; S 7,5 x 4; 6 x 2; II 15, no jadwals. Or. pap., thickness 10=1,04 mm. Good Ind. nast., index: a=3,5; b=5; c=5; d=2; k=4; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

A detailed treatise on the principles of Muhammadan theology and religious ethics, by Ghulām Ḥusayn, who completed it in 1199/1785. He may be identical with Ghulām Ḥusayn Mūḥammadpūrī, the author of a work on almost exactly the same subject, the Dastūr-nāma, comp. in 1202/1787-8, see IASB 1398 (cf. also here Nos. 1005-6). The date of the composition of the present work is expressed in the concluding lines (f. 123v):

عدد هٰلي لغظ غلام حسين، نمايند تاريخ آنر بيلان،

The work is full of poetical quotations, usually qīf‘ās and mathnawīs of religious or didactic contents, mostly from works by the author himself. There are also frequent references to eminent Sufic shaykhs. No regular division into chapters. Beg.

الحمد لله خالق الأرض و السماه ... بدائه این رساله ایست مسمى

Copied in the beginning of the xiii/xix c. Notes on the margins.

Ff. 123; S 7.5 x 4.25; 6.5 x 3; ll 21-24, irregular, no jadwals. Or. pap., thickness 10 = 0.76 mm. Bad Ind. nst., index: a = 2; b = 3.5; c = 4; d = 2; k = 3.5; n = 3 mm. Cond. not good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1005. Risāla-i-aḥkām-i-usbū‘.

A short tract dealing with traditions, omens, prayers, etc., relating to every day of the week, by Ghulām Husayn who flourished in the beg. of the xiii/xix c. and died before 1234/1819. (cf. here Nos. 1004, 1006). It is divided into seven fasīls, each dealing with a particular day of the week. Beg.

الحمد لله الذي انزل على عبد الكتاب بواسطة روح الامين ...

Ama بعد، فيقول العبد الراجي ... غلام حسين في السبعيات ما ثبت

بالليات و الاحادية الغ

A note at the end, with the heading: Min Siyari‘n-Nabī, in Arabic (f. 13).
Dated the last day of Ramadān 1234/ the 23rd July 1819. The scribe, Muḥammad Fā’iq b. Ghulām Ḥusayn, the son of the author, calls the latter marḥūm, i.e., already dead at the time of transcription. Marginal notes.

Ff. 12; 8 9,25×6; 6,5×3,75; ll 15, no jadwals. Or. pap., thickness 5=0,36 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 13. xi. 1926, Lucknow.

1006. Durr-i-maknūn.

A short versified tract on the namāz, by Ghulām Husayn Mawzūn (ff. 2, 8), who completed it (f. 8) in 1207/1792–3. The title is only given in the colophon, and does not appear in the text. The author may perhaps be identical with the compiler of the Āṣaf-nāma mentioned in Bk. 421, which was completed about the same time. On the other hand, one might be inclined to identify him with Ghulām Husayn, the author of the Khulāšatu’l-ʾaqāʾid (cf. here Nos. 1004, 1005), especially because the latter was apparently very fond of making verses, which he has quoted profusely in his other books. Beg.

بسم الله الرحمن الرحيم 'مرجع اسمائى حكيم علمٍ

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

Ff. 8; 8 7,25×4; 5,5×2,75; ll 14–16, within jadwals. Or. pap. Bad Ind. nast., index: a=3; b=4; c=5; d=2,5; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1923, Lucknow.


A treatise on good behaviour and the correct performance of religious duties prescribed to every Sunnite Muhammadan, especially with regard to the technicalities of namāz. The authorship is ascribed, apparently quite fictitiously, to Muḥammad Ghazālī (d. 505/1111), see the colophon, f. 59. Most probably it is a modern compilation from the well known books of Ghazālī, and not his own production. It begins with general reflections on the frailty of life, etc., the necessity of good behaviour and then goes on to explanations of the technique of namāz. After this, there are various reflections concerning the moral duties of every individual to parents, descendants, etc. There is apparently no regular division into chapters. Beg.

الحمد لله ... بدآن ائّ غفل مسكين كه نو مسائيي و أز زاد رآة و بادية ال geli.
1008. Risāla dar 'aqā'id.

A brief exposition of Sunnite 'aqā'id; the name of the author, the title of the work, and the date of composition are not mentioned. Beg.

الحمد لله ... بدائه طاعت حق سبحانه وتعالى بر جمله موصلين و موصلات الغ

On ff. 9–11 there is a note on 77 necessary details of the namāz. The name of the author and the date of composition are not given. Beg.

بئاسه ولوجب اكمل فرض ست وسنت اكمل ولجب الغ

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

Ft. 11; S 7,25 × 4; 5,75 × 2,75; ll 20, no jadwals. Or. pap. Ind. nst., index: a=2,5; b=3,5; c=3,5; d=2; k=3; n=2,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

6. Shi‘ite tradition.

1009. Aš-Šāfī sharhu'l-Kāfī.

Another portion of the same Persian paraphrase of the famous work on Shi‘ite tradition, al-Kāfī fi 'ilmī 'd-dīn, as described in IvC 750, and EIO 2667. The Arabic original was composed by (f. 1v) Muḥammad b. Yaʿqūb (b. ʿIsḥāq) al-Kalīnī (d. 328/939). The commentator, Khalīl b. al-Ghāzī al-Qazwīnī (d. 1089/1678, see RS 400 and Kashfuʾl-hujūb, p. 365, No. 2053), compiled it at the command of ‘Abbās II, of Persia (f. 1v). He started the compilation of this portion of his work in Jum. II 1068/ March, 1658. The present volume deals with the fifth book of the original (out of 34), on prayers (kitābuʾd-dwāʾ), divided into 60 bābs; it is slightly incomplete at the end. This part must have been written before IvC 750. Beg.
لاوامع صاحب قرانياً

III 503.

A portion of the Persian paraphrase of the commentary on the famous work on Shi‘ite fiqh, Man lâ yaḥdūruhu’l-fağīh, by Ibn Bābūya al-Qumī (d. 381/991). The Arabic commentary and its present Persian version were compiled by Muḥammad Taqī b. Maqsūd ‘Alī al-Majlīsī (born 1003/1594–5, d. 1070/1659–60), see IVC 381. The present volume contains the bāb on fasting (f. 1v), zakāt (f. 117v), and ḥajj (f. 190v). The last bāb coincides with IVC 382. Beg. of the bāb dealing with fasting (f. 1v):

الحمد لله رب العالمين و الصلوة على محمد و أهل بيته الطاهرين ...

باب علة فرض الصيام، سال هشام بن الحكم ... ابني بابيتست در يبان علت

Beg. of the bāb on zakāt (f. 117v):

الحمد لله ... ابوب الزكوة، باب علة وجوب الزكوة، قال الشيخ السعيد

إني ابوب زكوست و أز أنجمة الله ...

Beg. of the bāb on ḥajj is the same as is IVC 382.

Copied about the end of the xii/xviii c. Occasional notes on the margins. Seals dated 1205/1790-1.

Ff. 414; S 12 × 7,25; 9,5 × 5; ll 27, no jadwals. Or. pap., thickness 10=0,51 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=4; n=2,5 mm. Cond. not good. Worm-eaten. Purchased: 23. xi. 1927, Calcutta.

1011.

The same.

III 413.

The portion, dealing with ḥajj, of the same Lawāmi‘ (see No. 1010), also identical with IVC 382 (ff. 1v–275v, 1. 6), and slightly incomplete at the end. Beg.
1012.

Majmū‘a dar mu‘jizāt-i-a‘ɪmma.

A collection of extracts from different standard works on Shi‘ite tradition, dealing with the laudable and supernatural qualities of the Imams, their miracles, etc. The collection seems to be a note book, and is incomplete at the beginning. The name of the compiler and the exact title of his work are not given, but, as the Biḥārul-anwār is frequently quoted, it is quite certain that these extracts could not have been made before the end of the xii/xviii c., and date more probably from the beg. of the xiii/xix c.

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

Ff. 288; S 4,5 × 8,25; 3,25 × 7; II 16, no jadwals. Europ. and Or. pap., thickness 10 = 0.68 and 0.47 mm. Ind. nást., index: a = 3; b = 4; c = 5; d = 2; Δ = 5; n = 3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

1013.

Jāmi‘-i-‘Abbāsī.

The well-known compendium of Shi‘ite fiqh, by Bahā‘u‘d-din Muḥammad al-‘Āmili (d. 1031/1622), see IvASB 1112–3. To the references given there add CHL I, 288; II 351–2. The present copy contains only the first daftar, in five bābs. Beg. as usual.

Dated the 4th Jum, I 1248/the 29th Sept., 1832. Scribe: Khādim Ḥusayn b. Ḥusayn ‘All of Mūghalpūra. A few marginal notes.

Ff. 215; S 8,5 × 5,5; 6,25 × 3,75; II 11, no jadwals. Or. pap., thickness 10 = 0.73 mm. Ind. nást., index: a = 3; b = 5; c = 5; d = 3; Δ = 5; n = 3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.
1014.

The same. III 473.

A fragmentary copy of the second vol. of the Jāmi‘-i-‘Abbāṣī, see No. 1013. It was composed soon after Bahā’u’d-din ʿAmilī’s death, by Nizām (Nizāmu’d-din) b. Ḥusayn Sāwaji, and contained bābs VI–XX. The present copy contains only bābs XIII–XX, the first and the last being incomplete (XIV—f. 341; XV—f. 348v; XVI—f. 356v; XVII—f. 377; XVIII—f. 385v; XIX—f. 412; XX—f. 424). It opens abruptly with the end of the second faṣl of the XIIth bāb.

Copied in the beginning of the xiii/xix c. Fol. 440 is damaged.

*Ff. 272–440v; S 8,25 x 5,75; 6,5 x 4; ll 15, no jadwals. Or. pap., thickness 10=0,56 mm. Ind. nast., index: a=4; b=5; c=6; d=3; k=5; n=4 mm. Cond. fairly good; slight traces of moisture. Purchased: 10. v. 1927, Calcutta.

1015.

Kitābu’t-ṭahārat.

III 389.

Apparently a portion of an original draft of a large work on Shi‘ite fiqh. The present volume is devoted only to the ṭahārat; it is incomplete at the beginning and at the end. Fol. 1 which is of different paper and is written by a different hand, contains what is intended to be the beginning of the work, which is there called Jāmi‘-i-ʿAbdūl-lah-Shāhī. This name does not seem to be genuine. The name of the author is not mentioned. The copy is written by different hands, and there are numerous alterations, additions, etc., all through, by the same hand. On f. 121 there is a seal of Shaykh Uways (b.) Muḥammad ‘Ali, dated 1067/1656-7. The author quotes many standard Shi‘ite works of the beg. of the xi/xvii c., such as Jāmi‘-i-ʿAbbāṣī of Bahā’u’d-din ʿAmilī (see No. 1013), Shāri‘u’n-najāt by Muḥammad Bāqir Dāmād (d. 1041/1631–2); the commentary on the Jāmi‘-i-ʿAbbāṣī (comp. 1054/1644, see Kāshifu’l-ḥujūb, p. 172, No. 861), etc. On the other hand he apparently never refers to the works by Majlisī. Therefore it seems probable that he was writing in the second half of the xi/xvii c., and the present copy can quite well be of such a date. Beg. of the book on ṭahārat:

وجه تقديم كتاب طهارة برسيرة كتاب الغ

Copied towards the end of the xi/xvii c.

Ff. 442; S 8,75 x 5,5; 5 x 3; ll 15, no jadwals. Or. pap., thickness 10=0,72 mm. Good Persian nast., index: a=2,5; b=3; c=4; d=2; k=4; n=2 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.
1016.  
Ajwibatu’s-sā’ilīn.

A collection of questions and answers, dealing with different topics of Shi’ite fīqh, compiled by Muḥammad Amān (f. 1v) from the lectures of the first mujtaḥid of Lucknow, S. Dīlḍār ‘Alī Lak’hnawī, son of Mu’īnu’d-dīn b. ‘Abdīl-Hādī Rīḍāwī (born 1166/1753, d. the 19th Rajab 1235/the 2nd May 1820, see Taḥkīra-i-‘ulamā-i-Hind, lith. Lucknow, 1914, pp. 60–61). As there are pious blessings invoking the prolongation of his life, it is obvious that the book was completed before 1235/1820. The tract is divided into seven faṣls, and a khātima (f. 99). Beg.

الحمد لله ... اما بعد، احقر الناس محمد إمام غفر الله ... الغ

Copied towards the middle of the xiii/xix c.

Ff. 116; S 6.75 x 4; 5.5 x 2.75; ll 13, no jadwals. Or. pap., thickness 10=0.98 mm. Ind. nast., index: a=4; b=5; c=5; d=2.5; k=6; n=4 mm. Cond. rather bad. Worm-eaten, in the beginning and end the lower portions of the leaves are torn away. Purchased: 10. xi. 1926, Lucknow.

1017.  
Zādu’r-rāḥilīn.

A treatise on the technicalities of burial according to Shi’ite practice, by Abū Muḥammad called Muḥammad Amān, who wrote it by order of S. Imām ‘Alī (f. 1v). He may perhaps be identical with the author of the Ajwibatu’s-sā’ilīn (No. 1016), who wrote in the first half of the xiii/xix c. The work is divided into unnumbered chapters, with the same heading zād, and a khātima (f. 14v), subdivided into a number of mas’alas. Beg.

الحمد لله (صلى على آله و الصلاة ... فبعد، جنات ميكود أبو محمد
المشته بمحمد إمام الغ

Dated the 19th Ram. 1244/the 25th March 1829. Notes on the margins.

Ff. 24; S 7.5 x 5.75; 5.75 x 3.5; ll 14, no jadwals. Europ. pap., thickness 10=0.96 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=7; n=4 mm. Cond. fairly good. Purchased: 11. xi. 1926, Lucknow.

1018.  
Fawā’id-i-Muḥammadiyya.

A treatise on Shi’ite laws and observances connected with marriage, by Abū Muḥammad, or Muḥammad Amān, a writer at the beginning of the xiii/xix c. (see above, Nos. 1016-7). It is divided into a mugaddima, several fā’idas, and a khātima. Beg.
Numerous marginal notes.

Copied about the middle of the xiii/xix c. Collated.

Fl. 29; S 7,5 x 5,75; 5,75 x 2,75; ll 14, no jadwals. Europ. pap. (Whatman), thickness 10=1,22 mm. Ind. nast., index: a=3,5; b=5; c=6; d=2,5; k=9; n=4 mm. Cond. good. Slightly pasted. Purchased: 11. xi. 1926, Lucknow.

1019.

Fiqh-i-Shi‘a.

An exposition of the system of Shi‘ite fiqh, in 19 books. The name of the author, the title of the book, and the date of composition are not mentioned. The author apparently does not refer to his authorities, and it is impossible to identify the date of composition even approximately. On f. 1 the title and the name of the compiler are given in a modern handwriting as Irshādu-l-mustarshidīn, by Muḥammad Ibrāhīm b. Muḥammad Ḥasan al-Kurbaṣī al-Īsfahānī (d. 1261/1845), see Kashf ʿu-l-hujūb, p. 39, No. 174, and R 26. But the treatise here described is obviously quite a different work. Beginning of the treatise:

محمد نا محدود معبودی را که کلیت نا ... اما بعد، این تالیفی است در فقه مذهب ائمة مصورین ... مشتمب نوزده کتاب به تفصیلی که بیاید، کتاب اول در طریقه و مقدمات صنادیق الغ

The kitāb, into which it is divided, are not serially numbered but arranged according to the traditional scheme of books on fiqh. Their headings are not everywhere uniform. Every kitāb is divided into fasils, asils, tatammas, etc., and each has a khātima. Marginal notes and subheadings.

Copied in the end of the xii/xvii c.

Fl. 144; S 13 x 8,25; 11,25 x 5,25; ll 28-29, no jadwals. Or. pap., thickness 10=0,76 mm. Large Ind. nast., index: a=3,5; b=4; c=5; d=3,5; k=3,5; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

1020.

Tarjuma-i-Īslāhu’l-‘amal.

A Persian paraphrase of the work on Shi‘ite fiqh, chiefly devoted to the technicalities of purifications, namāz, etc., originally composed in Arabic by S. Muḥammad (b. S. ‘Alī) aṭ-Ṭabāṭabā’ī
(d. 1240/1824–5, see Kashfu‘l-hujub, p. 48, No. 227). The translation was made, apparently before his death, as it was undertaken at his own desire, by his disciple, Hasan b. Muḥammad ‘Alī Yazdī (f. 2). The work is divided into a muqaddima and several matlabs, subdivided into bābs, etc. Beg.

الحمد لله (sic) الذي أرشدنا إلى إصلاح الأعمال وجعل لنا شريعة

اما بعد; جوس أخذ إحكام و معرفة حالة و حرام الخ ...

Dated the 20th Sha‘bān 1284/the 17th Dec, 1867 (?). Scribe: Fath-‘Ali. Corrections on the margins.

Ff. 248; S 8,5×5,75; 6,5×4,25; ll 15, no jadwals. Or. and Europ. pap., thickness 10=0,81 and 0,46 mm. Ind. nast., index: a=3; b=8; c=4; d=2; k=6; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 12. xi. 1926, Lucknow.

8. Shi‘ite ‘aqā‘id, religious ethics, observances, prayers, etc.

1021. Tarjuma-i-Makārimu‘l-akhlāq.

ترجمة مكارم الأخلاق

III 382.

A Persian paraphrase of the Arabic treatise on the laudable qualities of Muḥammad and the Imāms, according to Shi‘ite tradition. The author of the original is (f. 2) Abū Naṣr al-Ḥasan b. Abī ‘Alī (b.) al-Faḍl at-Ṭabarsi (an early author, probably of the v or vi/xii c., cf. Brock. I, 405). The name of the translator is not given, neither the date of composition. The present version is different from IvC 751, from R 15, and Kashfu‘l-hujub, p. 548, No. 3088 (called Makārimu‘l-karā‘īm), but it is apparently identical with the translation mentioned in the Kashfu‘l-hujub on p. 121, under No. 575 (the name of the translator is also absent there). It is divided into 12 bābs (their contents are given on ff. 4v–7). It is difficult to suggest the date of the translation, but it cannot be far wrong to estimate its copilation as coinciding with the period of the end of the x/xvi c., or beg. to the end of the xi/xvii c., when a great revival of Shi‘ite studies took place under the pious Safawides. Beg.

حمد و ثنا قيومي يا حك عمل ذريات آدم از ادراك كنه ... أما بعد;

جئن في كود مولف اين كتال الشيوع العالم ... اني نصر الحسن ابنا أبي علي

الفضل الطبري الغي

Copied apparently towards the end of the xi/xvii c., or beg. of the xii/xviii c. A very good copy.

Ff. 225; S 10×6; 5,75×3,25; ll 15, within jadwals. Bluish Or. pap. (in the centre), new margins, of Or. pap., thickness 10=0,76 mm. Good, almost calligraphic Persian nast., index: a=3,5; b=3; c=4,5; d=2,5; k=4; n=3 mm. Cond. good. A good vignette in the beginning. Purchased: 10. xi. 1926, Lucknow.
Risāla-i-manẓūm dar namāz.

A versified tract on technicalities of the namāz, according to Shi‘ite rules, by Ḥayratī (f. 28, in concluding lines). It is dedicated to Shāh Ṭahmāsp of Persia (930–84/1524–76), see f. 2 top, and was completed in 945/1538–9 (chronogram خوشحال, on f. 28). This Ḥayratī is apparently identical with Ḥayratī Marwī, or Tūnī, who died in Kāshān in 961/1554 (cf. IvC 57, No. 846, and other tadhkiras), or 970/1562–3, or even 989/1581 (cf. EIO 1435), whose diwān is described in R 874; EIO 1435; EB 1031; Sprenger 424, and whose epic of the Imams, the Bahjatu’l-mabāhīj, is mentioned in Bk 235–6, etc. Beg.

Bnâm Ânâke or Wajib B'dât Ast, Ebadât Kordnâsh 'Az Râjîbât Ast

Dated 1417/1762–3.

Ff. 28; S 8 x 4,5; 6,5 x 3; ll 9, no jadwals. Or. pap., thickness 10 = 0,82 mm. Ind. nash., index: a = 4; b = 6; c = 6; d = 3; k = 5; n = 4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 10. xi. 1820, Lucknow.

Majmû‘a.

Two fragments of religious contents:


2. (ff. 16–24v). Manẓūma dar ‘aqā’īd-i-Shāv‘iyya, by Ḥāfīzī. It is a tract on the Shi‘ite usūl-i-dīn, very short, versified. The present copy is slightly incomplete at the beginning and opens with the verse which is usually the fifth. The author may be identical with the poet of the times of Shāh ʿAbbās, Ḥāfīzī Kirmānī, who flourished about the beginning of the xi/xvii c. (See Riyāḍu’sh-shu’arā‘, IvC 57, No. 747). Another copy, which is complete, but differs in the order of the verses, is given further on, No. 1083 (9). Also Bk 444–5. Cf. also the next note where a commentary on this work is described. The text of this copy begins on f. 6 of the latter (or f. 210 of No. 1083, 9).

Both items are of totally different origin, and of different size, paper, etc. The first item consists of 15 leaves 8 x 3, within jadwals, dating from the xi/xviii c. The second dating from the same time consists of 9 leaves of 6,75 x 4,25; 5,5 x 3,25; ll 8, within yellow jadwals, written on black (or dark blue) paper, in red ink. Cond. tol. good. Purchased: 14. iii. 1927, Calcutta.
1024. Jāmi‘-i-Manṣūrī. III 386.

A commentary on a Persian versified tract on the principles of Shi‘ite doctrine, the same as Nos. 1023(2) and 1083 (9), belonging to the authorship of Ḥāfizī (f. 2, 7, 91v). The original text begins (f. 3) with the verse which is the second in two other copies:

بعد حمد خدا و نعمة رسول، بخش آب پدیده زوج پنل؛

The commentator calls himself (f. 1v and 92)—Ghulām Amīr b. S. Shujā‘at Rasūldār Qanūjī Husaynī Wāṣīṭī. He completed his work (cf. 91v) the 10th Rajab 1146/the 17th Dec. 1733, the 16th year of Muḥammad Shāh’s reign, and dedicated it to Abū Manṣūr S. Sa‘ādāt Khān Burhānul-mulk, of Oude (d. 1151/1738-9), see f. 2v. The title, as above, is mentioned on f. 3 and in the colophon (f. 92).

The original is quoted verse by verse, introduced by. Beg. of the commentary:

سیاس بیهود رستاچی بیهود مر خالقی را كه جهی و انس ... اما بعد;
میکوید مملکت اهل بیت النبی ... فلام امری الحسینی اقنوچی
رستادار الواسطی الغ


Ff. 92; S 9.5 x 6; 6.75 x 4; ll 16, no jadwals. Or. pap., thickness 10=0.96 mm. Ind. nást., index: a=4; b=6; c=6; d=3; k=5; n=4 mm. Cond. not good. Worm-eaten, pasted, traces of moisture. Purchased: 12. xi. 1026, Lucknow.

1025. Ḥadiqatu‘l-muttaqīn. III 404.

A treatise on the principal observances prescribed by the Shi‘ite system, by Muḥammad Taqi b. (Maqṣūd-‘Ali) Majlisī Iṣfahānī (born 1003/1594-5, d. 1070/1659-60), see CHL II, 396-7; Kashfu‘l-hujub, p. 195, No. 1009. It is divided into a muqaddima (f. 1v), on the advantages of prayer, 5 bābzs: I, on ṭahārat (f. 4v); II, on āḥkām-i-namāz (f. 77); III, on zakāt and khums (f. 176). Bābs IV, on ōrūz, V, on ḥajj and ziyārat, and the khāṭima (on additional forms of devotion), are lost in this copy. Beg.

الحمد لله ... اما بعد، چنین کوید اضعف عباد الله الغنی محسن
قی بن مسلسی اصفهانی كه این رساله است در بیان عبادات الغ

III 386.
1026.

Tarjumatu’s-ṣalāt.

A short tract on the technicalities of Shi‘ite namāz, by (Muḥammad) Muḥsin b. Murtadā (al-Kāshī, with the takhallus Fayd) (d. ca. 1105/1693-4, cf. R 1095). See Kashfu‘l-hujub, p. 117, No. 552, where it is stated that the present work was completed in 1043/1633-4(?). Beg.

Her kā nā hikmati tawḥiḏān beh, ... Sālāb iwa al-Sālaishi Kūmī (ra).


*Ft. 1v–2r; S 8,5 x 5,5; 6,25 x 3,75; ll 11, no jadwalas. Or. pap., thickness 10=0,63 mm. Ind. nst., index: a=3; b=5; c=5; d=3; k=6; n=3 mm. Cond. fairly good. Worm-eaten. Purchased: 14. xii. 1927, Calcutta.

1027.

Tuḥfa-i-‘Abbāsī.

An elementary treatise, in a catechetic form, on the principal duties and points of belief of the Shi‘ite system, by Muḥammad Tāhir (f. 3). Its title (f. 3) implies a dedication to Shāh ‘Abbās, who is here referred to (f. 3) without the usual titles. It is difficult to say whether ‘Abbās the first or the second is meant. The work is apparently not identical with any treatises bearing the same title, mentioned in the Kashfu‘l-hujub, p. 106. No division into chapters. Beg

الحمد لله ... ام عزيز من بدان و اطيار، كه، دنيا ... اما بعد،

بدان اصول دينيه مرتينه اش از همه طاعتبا و عبادتها بالتراسات الخ

Copied in the beg. of the xiii/xiv c. Notes on the margins.

Ff. 188; S 7,5 x 5,25; 5,25 x 2,75; ll 9, no jadwalas. Europ. pap., thickness 10=0,46 mm. Ind. nst., index: a=2,5; b=4,5; e=5; d=2; k=5; n=4 mm. Cond. good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

1028.

Risāla-i-Ṣifāt-i-Dhāt.

A short treatise on the difference between substance and matter, from the point of view of Shi‘ite theology, by Muḥam-
mad (Taqi) b. (Muhammad) Baqir (Majlesi Isfahani) (d. 1110-1/1698-1700), as mentioned in the colophon. Cf. Pertsch, Catalogue, p. 59; Kashfu’l-hujub, No. 1477. In the colophon the title is given as Risala-i-qiyat-i-Nabawiyya, but the usual form is Risala dar bayan-i-faqr bayn siyat-i-Dhat wa siyat-i-‘Il. Beg. as in the Kashfu’l-hujub:

الحمد لله و سلام على عبادة الذين اصطفأ، اما بعد، بايد دانست ك

صفت مقدسة الله

Dated the 12th Dhul Qa'da 1220/the 1st Febr. 1806.

* Ff. 1v–8v; S 6,5 x 4,25; 5,5 x 2,75; ll 16, no jadwal s. Or. pap., thickness 5=0,46 mm. Ind. nst., index: a=4; b=2,5; c=4; d=2; k=3,5; n=3 mm. Cond. bad. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1029. حديثة القلوب

Hayatu’l-qlub.

The third vol. of this work, by the same Muhammad Baqir b. Muhammad Taqi Majlesi Isfahani, cf. IvASB 1122–3 and IvC 387, where vols. I and II are described. It was lith. at Tehran (or Tabriz), 1844, and Lucknow, 1879. The present vol. deals with the question of the imamat and gives some traditions regarding the Imams. The copy is incomplete at the beginning, opening with

... و آياتي كه در شان امه ... سجول نازل كريدة ... نص اول

... در وجوب امام است الله

At the end some scrappy notes on additional leaves (red paper) in Urdu.

Dated the 27th Ram. 1292/ the 27th Oct. 1875. A few marginal notes.

Ff. 239; S 7,5 x 5,75; 6,25 x 4,25; ll 13, no jadwal s. Europ. pap., thickness 10=0,38 mm. Ind. nst., index: a=4; b=4; c=5; d=3; k=5; n=3,5 mm. Cond. good. Purchased in Nov. 1926, Lucknow.

1030. رساله نکاح

Risala-i-nikah.

A short tract on the ceremonies and different legal matters concerned with marriage, according to Shi’ite beliefs, by Muhammad Baqir b. Muhammad Taqi Majlesi. See Pertsch, 261. The author’s name is given only in the colophon. Beg.

الحمد لله الذي احل (اهل) النکاح وندب الیه ... اما بعد، غرض

از تحریر این رساله وجدیه آنست که الله

Ref. S.; S 7.5 x 5.75; 6.25 x 3.25; ll 15, no jadwals. Or. pap. Ind. nast., index a=4; b=5; c=6; d=2.5; k=8; n=4 mm. Cond. very bad. Badly worm-eaten and pasted. Purchased: 10. xi. 1926, Lucknow.

1031.

Risāla-i-sa‘ādat-i-ayyām-i-hafta wa māh. III 402.

A treatise, by the same Majlisī, on prayers suitable for every particular day of the month or week, on propitious days and hours, etc. Another copy in IvASB 1119(4). Beg.

الحمد لله ... إما بعد، جنين كويد احتر عباد الله الغني محمد باتر بن محمد نقي ... كه ابن رساله است دربين آنكه ... معلوم ميشورد از سعادت و نجوسست ایام هفتة و ماه بچمه از اپکاب اشغال و اعمال الغ

Copied in the beg. of the xiī/xix c. Notes on the margins.

Ref. 27; S 8.5 x 4.75; 6.25 x 2.75; ll 15, no jadwals. Or. pap., thickness 10 = 0.56 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=5; n=4 mm. Cond. not quite good. Worm-eaten, traces of moisture, pasted. Purchased: 12. xi. 1926, Lucknow.

1032.

The same. III 443.

Another copy of the same work as No. 1031, beg. as in that transcript.

Copied in the beg. of the xiī/xix c.

* Ref. 1—16v; S 7.25 x 4.5; 5.75 x 3.5; ll 15, no jadwals. Or. pap., thickness 10 = 0.52 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=4; n=3 mm. Cond. good. Purchased: 19. i. 1927, Calcutta.

1033.

Risāla dar namāz. III 397.

A treatise on the namāz, for beginners, by Muḥammad Báqir b. Muḥammad Taqī Majlisī, apparently identical with the Risāla-i-ādāb-i-namāz mentioned by Pertsch, p. 59. It is not divided into chapters. Beg.

الحمد لله ... إما بعد، جنین کوید احتر عباد الله محمد باتر ... كه جون نماز از عمده ارکان ایمانست می‌باید که بنده مومسی شرائط و آداب آنرا بداند الغ
Copied towards the end of the xii/xviii c.  A few marginal notes.

Ff. 21; S 8,5×4,75; 7,25×3,75; ll 17, no jadwals. Brownish Or. pap., thickness 10=0,66 mm. Good Ind. nast., index: a=3; b=4,5; c=5; d=2; k=4; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

1034.

Shakkiyyātu’s-šalāt.

A tract, by the same Majlisī, on mistakes, omissions, etc., which may occur in the performance of the namāz, see Kashfu’l-hujub, p. 269, No. 1434, cf. Pertsch, p. 59. It is divided into a muqaddima, five faṣls and a khātima. In the colophon it is called Risāla-i-‘aṭāla. Beg.

الحمد لله الذي أراز ظلال الشيبات و الشکوك... إما بعد، چنین کوئید خاک را مسكنان مسالک شرع میتیب یا منتزبیب محمد تقی الغ.

Copied towards the end of the xii/xviii c. Incidental marginal notes. Quotations on f. 23v.

Ff. 23; S 9,25×5,75; 6,5×3,25; ll 15, within red and blue jadwals. Or. pap., thickness 10=0,96 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=6; n=3,5 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 13. xi. 26, Lucknow.

1035.

Risāla-i-rujāt.

A collection of several Shi‘ite hadiths, with paraphrases and explanations, dealing with the question of the re-appearance of the Imam on the Day of Judgment, by the same Majlisī (see above, Nos. 1028—1034), cf. Kashfu’l-hujub, p. 263, No. 1397. It is one of his late compositions, written after the completion of the Bihārul-anwār, and dedicated to Shāh Sulaymān of Persia (1077-1105/1667-94). Beg. as usual:

الحمد لله ... إما بعد، چنین کوئید تقی خاکسزار منتزبیب محمد تقی الغ

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

*Ff. 16v—75v; S 7,25×4,5; 5,75×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,52 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=4; n=3 mm. Cond. quite good. Purchased: 14. i. 1927.

1036.

Zādul-ma‘ād.

The well-known collection of Shi‘ite prayers suitable for every particular moment or occasion in everyday life, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī Isfahānī, see
1037.

The same.

Another copy of the same work, see No. 1036, not so good as the previous one, and without interlinear translation of the Arabic passages, but perhaps a little earlier than the former. Beg. as usual:

الحمد لله الذي جعل العبادة رسولًا لقيل السعادة ... إما بعد، بندة


Ff. 269; S 10 × 6,5; 7 × 4,25; ll 16, within double jadwals. Or. pap., thickness 10 = 0,63 mm. Good Persian nastaʿlīq; index: a = 4; b = 3,5; c = 4; d = 2; k = 4; n = 3 mm. Cond. very good. Purchased: 29. i. 1927, Calcutta.

1038.

The same.

Another copy of Majlisi’s Zādūʾil-maʿād, see No. 1036. Beg. as usual.

Copied in the beg. of the xiii/xix c. It is profusely ornamented with gold, has a double-page initial tawḥ, of rather inferior artistic value, and several smaller vignettes at the beginnings of different chapters.

Ff. 285; S 9 × 5,25; 6,25 × 3,25; ll 18, within double gold jadwals. Or. pap., thickness 10 = 0,56 mm. Persian (? nastaʿlīq; index: a = 4; b = 4; c = 4; d = 2; k = 3; n = 3 mm. Cond. good. Slightly worm-eaten. Purchased: 22. vi. 1927, Calcutta.

1039.

Fihrist-i-kitābkhā-i-taṣnīf-i-Majlisi.

A list of the compositions of Muḥammad Bāqir b. Muḥammad Taqī Majlisi, by his disciple Muḥammad Ḥusayn b. Muḥam-
mad Şāliḥ al-Husaynī, cf. Pertsch, p. 58-9, and IvC 391(1). The work is divided into two ḫāṣl and a ṫḥātima. The first ḫāṣl (f. 1v) deals with Arabic works, and the second (f. 3v) with Persian ones. The ṫḥātima (f. 6) gives calculations of the numbers of pages, words, letters, etc., in Majlisi’s books. Beg.

الحمد ﷺ اما بعد، ﻲذين كودم مصبر اينصرف ... محمد حسين

ابن محمد صالح الحسيني الشعري

Dated the 29th Rajab 1205(1)/the 3rd Apr. 1791.

Ff. 6; S 6,5x4; 5x3; ll 14, no jadwals. Or. pap. Ind. nst., index: a=3; b=3; c=4; d=2; k=3; n=3 mm. Cond. tol. good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1040.

Risāla-i-uṣūl-i-dīn.

III 296.

A short tract, in a catechetic form, on the elements of Shi‘ite theology, by Muḥammad ʿĀbid, as stated in the colophon. He may perhaps be identical with the translator of the Kūḷūb’l-ṣarār (see IvASB 1125) and commentator of Rûmī’s Mathnawī (see R 591), who flourished in the beginning of the xi/ xviii c. Beg.

الحمد ﷺ على نعائمه و الصلوا ... اما بعد، سوال، اصول دين يعني

صدح صحيح به دائما آنها الل ح

Dated the 10th Jum. II 1220/the 5th Sept. 1805. Additions on the margins.

Ff. 12; S 6,75x4,25; 5x3; ll 12, no jadwals. Or. pap., thickness 5=0,36 mm. Ind. nst., index: a=5; b=4; c=5; d=2,5; k=4; n=3,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1041.

Majmū‘a.

III 381.

A volume containing three Shi‘ite works dealing chiefly with eulogies to the Imams:


الحمد لله العلي المستعان ... من بعد هذا اعلمبان المرئي قد قل نبي تفشيطل خطبة البيان الل ح

2. (ff. 16v–152v). Rāhātu’l-arwāh wa mu’nisul-ashbah. Shi‘ite traditions concerning the miracles which were performed
by Muḥammad and the Imams. The author is here called al-Ḥasan ash-Shi‘ī (f. an-Naqī f) i-Sabzawār (f. 17). The dedication is here rather corrupted, and the name of the patron is given as Niẓāmu’d-dīn (i- Shamsu’d-dīn Khwāja Karāmī (کرامی) (f. 16v). The name Yaḥyā which is given in IvASB 1110, where another copy of the same work is described, does not appear here. It is divided into 15 bābs, subdivided into fasīls and mu’jīzas. Beg. as in IvASB 1110:

شکر و سپاس و حمد بیگیل مالک الملكی راست که عظمت
و جلال الغ

3. (ff. 153–154v). Waṣiyyyyat namūdan-i-hādirat-i-Fāṭima-i-
Zuhrā Anwār-rā etc. A short poem, in the form of a qaṣīda in
praise of the Imams. Beg.

اية موسی کہ داری عقل و خوش و خاطر دان
مکی در دنیا فائی مقام و مسکن و ماوا

The first item is dated (f. 15v) simply Shawwāl 1124/ Nov. 1712. The second (f. 152v)–the 11th Dhī Qa’dah 1125/the 29th Nov. 1713. Scribe: Muḥammad Maṣ‘ūm. The third item is not dated, but it was written by the same hand as the other two.

Ff. 154; S 9,75 × 6,25; 7 × 3,25; II 17, no jadwals (new margins). Greyish Or.
pap., thickness 10=0,72 mm. Good Ind. nst., index: a=2; b=4; c=4; d=2;
k=4; n=2 mm. Cond. good. Purchased: 11. xi. 1926, Lucknow.

1042.

Jannātu’l-khulūd.

A collection of 32 tables (jadwals), giving explanations of the
attributes (asma) of God, legendary accounts of the ancient
prophets, biographies of Muḥammad, the Imāms, some eminent
Shī‘ites, accounts of some important historical events, etc. It
was compiled by Muḥammad Riḍā b. Muḥammad Mu‘min al-
Imāmī al-Khātūnābādī al-mudarris (f. 1v), who started it in
1125/1713 (f. 2, bottom—the title is the chronogram for that
date), completed in 1127/1715 (f. 33v), and dedicated to the

الحمد لله الحکم المبوج المنفرد بالزلیة ... اما بعد، بر لوازم الإرجاع
زکایہ و صفایه اذهل صافیہ ... مسکین ابن محمد موسی محمدرضا
الممالي الیغ
Dated the 14th Rab. II 1267/the 10th Febr. 1851. Scribe: Muḥammad b. Mūsā. Ff. 29, 30, 34 are left blank. Ornamented tables, written in red, blue, green and black ink.

Ff. 35; 8 19,5×12,25; 15,5×9,25; ll.—varied. Jadwals. Or. pap., thickness 10=1,57 mm. (double). Ind. nast., index: ə=2,5; b=3,5; c=4; d=2; k=3,5; n=3 mm. Cond. tol. good. Dirty. Purchased: 14. xi. 1926, Lucknow.

1043.

Rasā’il-i-Ḥazīn.

III 509.

Short theological treatises by Muḥammad ‘Alī b. Abī Ṭālib az-Zāhīdī al-Lāhijī al-Jilānī, who used the takhlīš Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1768). Cf. a similar collection in IvC 502. The present volume contains:

1. (ff. 1v–3). Lam’at mir’āt’il-lah fi sharḥ āyat Shaha-da’l-lah. A short note, in Arabic, on explanations of the āyat’us-Shahādat (III, 16), or the usual formula of professing the unity of God. It was composed in 1139/1726–7, at Ardabil, just before departure to Khorasan. It is the same work as IvC 752(4). Beg.

الحمد لله لملاحم الحمد و الشكر لواهب الشكر ... وبعد, قد وصلني ياخلي كان بذك الذي سا تكون فيه الغ

2. (ff. 3v–14v). Risāla dar ḡusul. A treatise on ablutions, also in the form of a reply to a question. Beg.

الحمد لله و السلام على عبادة الذين اصطفى، اما بعد، سايلهم از راهم حرف سوال نعمة بعض عبارات الغ

3. (ff. 15–44v). Tahqīq-i-ma‘ād-i-rauḥānī. A treatise on the resurrection in a spiritual sense, the same as IvC 752 (1). Beg.

وله الحمد في الآخرة و الأولى ... وبعد، در اشارات بلذات و الم كه برده قسم است الغ


الحمد لله على آلهة و نشوة على نعائمه ... وبعد، مصير ابن سوان اقل العباد ابن إبطالب ابن عبد الله بن على الجيلاني محمد المدرر بعلي الغ
5. (ff. 52v–68v). Tahqīq-i-nafs wa tajarrud-i-ān. The same treatise on psychology, in a religious light, as IVc 502(2). It was compiled outside Kirmānshāh (f. 68v), in Ramadān 1139/April-May 1727 (f. 54v). Beg.

Copied about the beg. of the xii/xix c. Seals of the former owner, modern.

Ff. 68; 8 x 5; 6.5 x 3; II 12, within red jadwals. Or. pap., thickness 10= 0.68 mm. Good Ind. nast., index: a = 4; b = 6; c = 6; d = 3; k = 4; n = 3 mm. Cond. fairly good. Purchased: 9. xii. 1927, Calcutta.

1044.

Muntakhabu'l-a'māl.

A treatise on the principal dogmas, observances, ethical laws, rules of conduct, etc., as prescribed by the Shi‘ite doctrine, by Muḥammad Muqīm (f. 2), who dedicated it to a nobleman, Iltfāfat-‘Alī Khān (f. 2). The work was completed (see f. 65v,—this is not the date of the copy, but of the completion of the treatise), in the end of the month of Jum. II 1173/Jan. 1760. It is divided into a muqaddima, on the five principal commandments (uṣūl-i-khamsa), 12 bābs, and a khālīma (on different minor observances connected with the commonest events in life, f. 49). The 12 bābs deal with: I (f. 3v), tahārat; II (f. 6v), namāz; III (f. 13), rūza; IV (f. 14v), zakāt; V (f. 14), kkums; VI (f. 17), kafārat; VII (f. 19), on marriage, nikāh; VIII (f. 22v), on ‘names’ and the biography of Muḥammad; IX (f. 29v), on rules of hunting; X (f. 31), on clean and unclean animals, their slaughter, etc.; XI (f. 34), on observances (a'māl) suitable for each particular month, day, and festival; XII (f. 38v), on rules for burial. Beg.

Many marginal notes, additions and glosses.

To this treatise, occupying ff. 1v–65v, are added two other tracts, one on the margins, and the other at the end:

1. (ff. 53v–70, in margin). Mukhtasar-i-Fatāwī-i-Muḥammad Bāqir Rashīdī. A collection of commonplace elementary rules concerning prayer, different prescriptions of Shi‘ite doctrine, etc., ascribed to the famous mujtahid, Muḥammad Bāqir (b. Muḥammud Taqī al-Musawi) ar-Rashīdī al-İsfahānī (d. 1260/1844). Judging from the form of the invocations of blessings upon him,
he was still alive at the time of the composition of the tract. Beg.

الحمد لله ... اما بعد، ابن مختصر، نبات ذياث داية جذاب قدسي الغاب

... محمد باتر الشتى توطناً الصفهاني مسكيماً الغ


در احوال خاتم الانبياء ... نسب شريف برین موجبیت ال

At the end there is the beginning of a note of similar contents, but it breaks off after a few lines.

Copied towards the end of the xiiii/xix c.

Ff. 70 ; S 8,5 x 4,75; 5,5 x 2,5; II 20, no jadwals. Or. pap., thickness 10=0,77 mm. Minute Ind. nast., index: a=2; b=3; c=3,5; d=1,5; k=3,5; n=2,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1045.

Rashaḥa-i-Rabbānī.

A versified Shi‘ite tract on the namāz, to which are added elementary rules concerning other prescriptions of Muḥammadanism. The name of the author is not mentioned. The title and the date of the book are mentioned in the concluding lines in a somewhat corrupted form:

ْنام ابن رسحة رباني، وقت تاريخ رسحة خوانيّة

The MS. is dated 1176/1763. The expression is an equivalent of 1335. A probable reading is therefore 1174/1760-1; reading only 908/1502-3 seems too early. The tract begins abruptly.

رابعات نماز سي عدد است، كوش بكذار حق ترا مدد است

Dated the 4th Shawwāl 1176/the 18th Apr. 1763.

Ff. 15; S 8,5 x 5; 6,25 x 2,75; II 15, no jadwals. Or. pap., thickness 1=0,06 mm. Ind. nast., index: a=5; b=3; c=5; d=2,5; k=6; n=3,5 mm. Cond. bad. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1046.

Anīs-ul-mu‘minin.

A treatise on the principles of Shi‘ite doctrine, the same as EIO 2606, by ‘Abdu‘l-Karīm b. Muḥammad Wāli. The date
of composition is not given, and as there are no references to authorities, it is difficult to gather any indications in this respect, except that the work was written before the 3rd Rab. II 1177/the 11th Oct. 1763, which is the date of the copy. It is not mentioned in the Kashfu’l-hujub. The book is divided into a muqaddima, 4 bābās, and a khātiima, dealing with the purpose of creation, the uṣūl-i-dīn, prayers, rules for religious behaviour, principles of ethics, and also contains a number of special prayers and dhikrs. Beg.

الحمد لله الذي أتصف بجميع صفات الكمال ... أما بعد، جعفر كومد

MOULF EM REZAH ... ABD AL-RAQIB BIN MAHMUD WELI AL-GH

Dated the 3rd Rab. II 1177/the 11th Oct. 1763. Notes on the margins; pray-
ers at the end.

Ft. 50; S 8,5 x 4,75; 6,25 x 3; 11,21, no jadwals. Or. pap., thickness 10=0,76
mm. Ind. nast., index: a=2; b=3,5; c=5; d=2; k=4; n=5,5 mm. Cond.

1047.

Murshidu’l-awāmm.

A detailed exposition of Shi’ite theology and religious duties, in four gā’idas, subdivided into bābās, which are, in their turn, subdivided into matlābs, etc. The author calls himself Qāsim b. al-Hasan al-Jilānī (f. 1v). There are apparently no indications in the text as to the period in which the work has been composed, but on the margins in the beginning of the book there are several critical notes, referring to the author as still living (مصنف دام ظله). Therefore it seems probable that the work was compiled towards the beg. of the xiii/xix c. It is apparently not mentioned in the Kashfu’l-hujub. Beg.

الحمد لله ... جعفر كومد يقول أبل عبد الله قاسم بن الحسن الجيلاني كه

A good copy, dated 1212/1797-8. Notes on the margins.

Ft. 178; S 8,5 x 5,75; 6 x 3; 11,15, within jadwals. Or. pap., thickness 10=0,84
mm. Clear Ind. nast., index: a=3; b=4; c=4; d=2; k=3; n=2,5 mm. Cond.

1048.

Risāla dar uṣūl-i-dīn.

A short treatise on the elementary principles of the Shi’ite doctrine, the same as No. 1062(7), intended for beginners. The
author does not mention his own name, but refers to his earlier work, *Risāla-i-wajīza*, on the rules of namāz. Beg.

الحمد ٌلله ٌكما هو إلهنا و الصلوة على إفضل ... أما بعد، جَوَّن در

سالف زمان بِجَابِت رمَان النَّع

Dated the 18th Dhīl-hijja 1219/the 20th March 1805.

Ff. 38; S 6,75 x 4,25; 5 x 3; ll 10, no jadwals. Or. pap., thickness 10=0,92 mm. Ind. nast. (a child’s hand), index: $a=6$; $b=5$; $c=7$; $d=4$; $k=6$; $n=4$ mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 12 xi. 1926, Lucknow.

1049.

مَرَاعِض حَسَنِیه

Mawā‘iẓ-i-Ḥasanīyya.

Sermons of Dildār ʻAlī b. Muḥammad Mu‘īn(i’d-dīn) al-Hindī an-Naṣīrābādī al-Lak‘hnawī (d. the 19th Rajab 1235 the 2nd May 1820), delivered by him in 1200/1786 and subsequent years (the first was preached the 13th Rajab of that year, i.e. 12th May 1786 see ff. 3v-4). The work is dedicated to Āṣafū‘d-dawla Yaḥyā Khān (f. 2v), and its full title is (f. 3v) *Fawā‘id-i-Āṣafīyya wa mawā‘iẓ-i-Ḥasanīyya*. The present copy is slightly incomplete at the end. There are apparently a few folios missing. Beg.

جمع مصائد وصوف ستاش جذاب واحد ... إما بعد، تراب إقدام علماء دين الغ

Copied in the beg. of the xiii/xix c. Seal on f. 1.

Ff. 170; S 11,25 x 8,25; 8,75 x 5; ll 18, no jadwals. Eur. pap., thickness 10=0,81 mm. Ind. nast., index: $a=4$; $b=5$; $c=6$; $d=2,5$; $k=5$; $n=3$ mm. Cond. fairly good. Slightly worm-eaten. Purchased: 13 xi. 1926. Lucknow.

1050.

رَغْضُ الْحَكَام

Rauḍatu‘l-aḥkām.

A fragment of the Persian paraphrase of a large compendium of Shi‘ite theology, by Dildār ʻAlī (see No. 1049), the *Rauḍatu‘l-aḥkām* (cf. f. 6). In the *Kashfu‘l-ḥujub*, p. 295, No. 1594, where the work is mentioned, it is not stated whether it was originally written in Arabic or in Persian. The present extract deals with purifications, or rather with some technicalities connected with them. Beg.

در بیان طهارت، بدانته اول و عمده مطهرات اب است الغ

Copied probably towards the end of the xiii/xix c.

Ff. 11; S 8,25 x 6; 6,5 x 3,5; ll 12, no jadwals. Europ. bluish pap., thickness 10=0,32 mm. Ind. nast., index: $a=2,5$; $b=5$; $c=5$; $d=2$; $k=5$; $n=3$ mm. Cond. good. Purchased: 13 xi. 1926, Lucknow.
1051. Tarjuma-i-Thamāratu'l-fuʿād.

A translation from the Arabic, with comments by the translator, of a treatise on the principles of Shiʿite theology, the Thamāratu'l-fuʿād, composed by Muḥammad b. Dīdār-ʿAlī (see above, No. 1049) for his son Muḥammad Bāqir, apparently in the beginning of the xiii/xix c. It was translated by Ghulām Imām b. ʿUsayn ʿAlī (f. 2) when the author was still alive. The work is apparently quite different from the Thamāratu'l-fuʿād mentioned in the Kāshfū'l-hujub, p. 149, No. 732 (which is ascribed to Muḥammad Mahdī b. Muḥammad Shafiʿ Astrābādī, see No. 1058), which was composed in 1235/1819–1820. The present work is divided into several (chand) maqāṣids (f. 2). The copy is incomplete, and only four maqāṣids appear here (on ff. 3, 8v, 14, 18), the last one being subdivided into several maṭlābs, fasāls, etc. Beg. (apparently copied from the original work):

الحمد لله الذي خلق الإنسان و الجان و كلف عبادة ... (ما بعد بُر

ضمير طالب بالدرجات عاليه مخفي نماند كه جوهر معرفت اصول دياب الغ

Copied in the middle of the xiii/xix c. A few corrections on the margins. A seal on f. lv, erased.

Ff. 52; S 7,5×5,75; 6,25×3,75; 11 15, no jadwals. Europ, pap., thickness 10=1,28 mm. Ind. nst., index: a=3; b=5; c=5; d=2,5; k=7; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased : 14. xi. 1926, Lucknow.

1052. Hidāyatul-mustabsirin.

A detailed tract on Shiʿite theology by S. ʿAlī b. S. Dīdār ʿAlī (the latter d. in 1235/1820, cf. No. 1049). The title, Hidāyatul-mustabsirin fi maʿrifat masāʿilīd-dīn, appears on the margins of f. 2, and is in a different handwriting. The work was most probably composed in the beg. of the xiii/xix c. It is not mentioned in the Kāshfū'l-hujub. It is divided into two bābs. The present copy is incomplete at the end. The work is based on different standardized compositions, but chiefly on a risāla by Khāqīr b. Shanlāl (?) of Nājarf. Beg.

الحمد لله الذي جعل العبادات سبباً ... (ما بعد، خلقت كوريد لحتر

عباد الله ... سيد علي ابن سيد داود علي الغ

Copied about the middle of the xiii/xix c. Occasional corrections and additions.

Ff. 254; S 6,5×4; 5,5×3; no jadwals. Or. pap., thickness 10=0,78 mm. Ind. nst., index : a=4; b=9; c=6; d=3; k=8; n=4 mm. Cond. tol. good. Worm-eaten, pasted. Purchased : 13. xi. 1926, Lucknow.
1053.

Risāla-i-Shī‘iyya.

A fragmentary copy of a treatise on Shi‘ite worship, dealing chiefly with prayers, as also with questions of fiqh. It is divided into 7 bābs, subdivided into fasils, maoqeeds, etc. A few leaves, probably one or two, are lost at the beginning, and in some places the order of the leaves is not correct. In order to facilitate identification in case another complete copy be found the headings of a few bābs are here given.

باب اول، در طريقه فرمان ونذير امامکذاری حضرت
باب درهم، در آداب و شهرالانام، فرضه واجبی، شب و روز
باب سوم، در آداب حج و خماس و زکوة الصمود

Copied in the beg. of the xiii/xiv c. At the beginning and end several leaves are left blank. Ff. 268–271v are occupied with scraps of prayers.

Ff. 271; S 8,25 x 5,75; 6 x 3,25; ll 14, no jadwals. Or. pap., thickness 10=0,53 mm. Ind. nash., index: a=2,5; b=4; c=4; d=2; k=4; n=2,5 mm. Cond. not quite good. Injured by moisture. Purchased: 10. v. 1927, Calcutta.

1054.

Gulshan-i-īmān.

A short treatise on the principles of the Muhammadan doctrine, from the Shi‘ite point of view. The name of the author is not mentioned. The work is different from another Shi‘ite treatise with the same title, mentioned in the Kashfu‘l-ḥujjub, No. 2673. The tract is divided into four bābs: I, f. 1, on ائتمات واجب الوجود; II, f. 9v, on the nubuwawat; III, f. 11v, on the imāmat; IV, f. 52, on the ma‘ād. The title is mentioned in the colophon. Beg.

بدان هدای الله که چون ادیم قابل علم و تکلیف و مکلف است الله

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

Ff. 53; S 6,5 x 4; 5 x 3,25; ll 14, no jadwals. Or. pap., thickness 5=0,37 mm. Ind. nash., index: a=3; b=2,5; c=4; d=2; k=2,5; n=2,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1055.

Uṣūl-i-khamsa.

A short treatise on five principal dogmas of Shi‘ite theology, i.e. the tauhīd, ‘adh, nubuwawat, imāmat, and ma‘ād. The name of the author is not mentioned. Beg.
At the end (ff. 49 sq.) was found Wasīyat-i-Nabī, Muhammad's counsels to Fāīma. Unfortunately the paper, coloured with green, has become brittle and has deteriorated, so that it crumbles away at touch.

Dated the 15th Jum. 1247/the 22nd Oct. 1831.

*Ff. 30-48v ; measurements, etc., as in No. 1026.


An encyclopaedia of the manners and observances suitable for an ideal Shi‘ite, as based on the tradition of the Imams. The author calls himself Hasan b. ‘Abdi’r-Razzāq. He gives no information of use for the identification of the date of composition, and he never refers to his authorities. Judging from the style and the general character of his work he may be regarded as one of the numerous compilers of similar books who occupied themselves with this kind of labour at Lucknow in the beg. of the xiii/xix c. Another copy—in Bh 136. The work is divided into a muqaddima, giving a brief review of the Shi‘ite tradition referring to the matters dealt with; twelve bābs, on the faḍā‘il of knowledge, devotion, prayers and all religious duties prescribed for a Shi‘ite; and finally—a khāṭima (which is slightly incomplete at the end), on miscellaneous questions. The work contains a large number of prayers, especially in its latter half. Beg.

Copied in the middle of the xiii/xix c. A seal, dated 1250/1834-5. Occasional notes on the margins.

Ff. 223; S 11,25 x 7,25; 8,25 x 4,75; ll 19, no jadwals. Or. pap., thickness 10=0,82 mm. Ind. n. ast., index; a=3; b=4; c=5; d=2,5; k=5; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.


A Persian paraphrase, by Hasan Jābirī ‘Azīmābādī, of the Arabic tract on Shi‘ite theology, according to the teachings of the Shaykhī sect, by the founder of that school, Aḥmad b. Zayni’d-dīn (Ibrāhīm b. Ṣaqr) al-ᾀhsā’ī (d. 1242/1826-7, cf. IvPS (I) 831 and CHL II, 127). The work is divided into a muqaddima (f. 3v),
five bābās (ff. 6v, 38, 50v, 56, 90), and a khātima (f. 108v). The bābās deal respectively with: tārīqāt, "adīl, nubuwwat, imāmat, and ma‘ād. The dates of composition of the original and of the translation are not given. Beg.

الحمد لله (الذالكبار) (sic) (stc) وَفَلَايَةٌ وَ صَلَّى وَ سَلَّمَ وَ بَعْدِ، يَهُودٍ كُوبد

Abūd Mūṣtafāyi Ḥusnī Jābirī ‘Uṣūlimāhāt al-‘ālām

Copied about the middle of the xii/xiii c. Scribe: S. Mūṣṭafā.

Ff. 111; S 8 x 5; 6 x 3.25; ll 14, no jadwals. Eur. paper, coloured, thickness 10=0.63 mm. Ind. nast, index: a=4; b=5; c=5; d=3; k=5; n=4 mm. Cond. good. Slightly dirty and pasted. Purchased: 11. xi. 26, Lucknow.

1058. رسائل محمد مهدی استرابادي

Rasā’il-i-Mahdī Astrābādī.

III 398.

Four short treatises on Shi‘ite theology by Muḥammad Mahdī b. Muḥammad Shafi‘ī al-Astrābādī (d. 1259/1843).


حمد و سِناس خداؤندریا سزاست که در سر از ادراک ... امابعید

ایین رساله ایست ممتاز در بیان مسائل نماز نماز


نحتادت الام رییا حمدا کثیرا ... و بعد، چنین کوید بنده ضعیف

مفتاق بعفو خداؤندر

Scrappy note at the end (f. 60).

3. (ff. 60v–79v). Ištīkhām dar bayān-i-mujmali az masā’il-i-

şayyām, in the colophon simply called Risāla-i-saum. A tract on rules connected with fasting composed in 1243/1827–8, divided into 14 short fasls. Beg.

الحمد لله الذي جعل الصوم جنحة سن الفثار ... اما بعد، چنین کوید

بنده حقیق ... محمد مهدی الغ

Scrappy notes at the end and on f. 80.

4. (ff. 81–111v). Najmu’l-mu‘min. A collection of notes on different matters connected with prayers, ethics, etc., according to Shi‘ite teachings. See Kāshfu’l-hujub, p. 577, No. 3248. It is dedicated to Najmu’d-daula Mumtāzu’l-mulk Mu’min Khān Fath-
'Alī Khān Bahādur, usually called Dīlawar Jang, of 'Azīmābād (cf. R 410–11). The work is incomplete at the end in this copy; it is divided into numerous suʿ̱als and jawābs. Beg.

محمد نا معه‌ورد لایق معوض ولجب الوجودیست که ... اما بعد بدلً

شیرندگی ضعیف ... محمد میهمی بی محمد شیخ شیخ السّلیمانی خم

Dated (1) the 12th Sha'ba'ān 1250/the 13th Dec. 1834, and (3, f. 79v), the 4th Shawwal 1250/the 3rd Feb. 1835. (2), f. 60, is simply dated 1250/ probably end 1834. Transcribed apparently in Lucknow, because the place is given (f. 36v) as Charbāgh and (f. 60) as Maḥbūbān, both being localities in that city.

Fl. 111; S 7 × 4,5; 6 × 3,5; 11 8–15–17, no jadwals. Or. pap., thickness 10 = 0,96 mm. Ind. nasi., different hands, index (f. 59): a = 3; b = 3; c = 4; d = 3; k = f; n = 3,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1059.

Najmu'l-mu'mīn.

III 401.

Another copy of the same treatise as No. 1058 (4). It is a complete copy. Beginning as in the preceding transcript.

Copied towards the middle of the 143–14414 c. Occasional notes on the margins, and on f. 1.

Fl. 85; S 8 × 4,75; 6,25 × 2,75; 11 15, no jadwals. Or. pap., thickness 10 = 0,57 mm. Ind. nasi., index: a = 2,5; b = 4; c = 3,5; d = 2; k = 3,5; n = 3 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1060.

Risāla-i-'aqā'id.

III 282.

A short treatise on the principal dogmas of Shi'iite doctrine. The name of the author does not appear. The title, as above, is given in the colophon. Beg.

سفی خداوندا بی انتهای (نتهای) و دیدر بر اشرف احمدی اور ولایاء

او، و بعد پس غرض تحریر این مقاله و باعث برتردیده این رساله الن

Dated the 16th Shafar 1251/the 13th June 1835.

Fl. 6; S 6 × 4,25; 5,25 × 3; 11 14, no jadwals. Or. pap., thickness 1 = 0,06 mm. Bad Ind. nasi. Cond. bad. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1061.

Tanbīhu'l-ghāfilīn.

III 455.

A treatise on the principles of ethics, religious life, devotions, etc., from the point of view of the Shi'i system. It was derived from the works of Bahā'u'd-dīn Muḥammad b. Ḥusayn al-'Amīlī (cf.
above, No. 1013), and compiled by Bahá'u'lláh's father Muhammad (b.) Ibráhím at-Tirmízí. The date of composition is not mentioned, apparently this is a modern work. The title, as given above, is found in an additional note, intended for insertion in the text, on the margin of f. 22v, and seems unreliable. Beg.

Dated the 15th Rab. II 1263/the 2nd Apr. 1847, Calcutta. Scribe: Mirzâ Mughal (? 'Aqšimābdî. Notes on the margins and on additional leaves at the end.

Ff. 106; 8 5 x 5; 0 2; ll 13, no jadwals. Europ. pap., thickness 10=0,46 mm. Ind. nast., index: a=4; b=6; c=6; d=2,5; k=4; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

1062. مجموّة رسائل شيعه

Majmû'a-i-rasâ'il-i-Shi'iyya. III 465.

A collection of short tracts dealing with different topics of Shi'ite theology. Only one of them, the first item, is in Arabic; they belong to different authors.

1. (ff. 1r-14v). Ādābu'l-muta'allimīn. A short tract, in Arabic, on what may be called religious psychology, dealing with the nature of religious knowledge and different virtues. The author is the famous Naṣiru'd-dîn Muḥammad Ťūsî (d. 672/1274), see Kashfu'l-hujub, p. 32, No. 137. Beg.

الحمد لله على الآلهة و الشكر على نعمة الله ... اما بعد، فكثر من طالب

العلم لا يتيسر له الفخ


3. (ff. 20v-29). Risāla-i-wilādat va wafāt-i-chahārdaх ma'ṣūm. A short note on the dates of the births and deaths of the Imams; it is attributed in the colophon to the authorship of S. Bâqir Shâh Bukhârî (apparently of the first half of the xiii/xiv c.). Copied by his son, Majídud-dîn Muḥammad, in 1245/1829. Beg.

ماة محرم دهم ابن روز عاشورا شهادات مظلم دشت كرلا النم

ahl al-لمهدى ... تدارك الله النشاد من المبتدئ و المعاد كي يزعمه

اعتقادات الغ


الحمد لله على التبت ... أما بعد، سوال، أصول ديني يعني جدة حيكة

بى دانست إنها الغ


الحمد لله ... أما بعد، ِكَذَٰلِكْ نُفِيرُ مُعَتَّجِرَ رَحْمَتُ خُدْوَانُ أَزْلَى

خيرات على ابن سيد قنبر على بكرامي تجاوز الله الغ


الحمد لله كما هو أهله ... أما بعد، ِهِيَن در سالف زمن بلجابت

فِرمَان لَحَبِّ الغ


حمد رسول الله لابس واجب الوجود أراست الغ
9. (ff. 162v–179v). Fuzūl-i-Naṣīrī (as it is called in the colophon). A short treatise on Shi’ite theology, by Naṣiru’d-din Tūsī, cf. (1), above. See Kashf’u’l-hujub, p. 402, No. 2223, where it is said to be a translation by Ruknu’d-din al-Jurjānī. Beg. abruptly:

هرکه از جذیز که که یاد از هستی این جذیز که هنگام بانده باشد الغ


بعد از تحریر قواعد محعمد البی نتیجی بیان مداوم ... کوید تقی کبیر البلد ... محمد يوسف الغ


13. (ff. 245v–270). Risāla-i-Sa’ādat-i-ayyām-i-häfta, by Majlisi, see above, No. 1031. Beg. as in that copy.


رسول خدا ... فرمود که چند جرز است که دریشی می اورد الغ

15. (ff. 276v–302). Risāla-i-rīḍā’. A treatise on restrictions of marriages between relatives by adoption, by Muḥammad Taqī b. (Maqṣūd ‘Ali) Majlīsī Iṣfahānī (d. 1070/1659–60), the same as described in IrPSh(l) 827 (1). Beg. as in that copy:

الحمد لله ... جذیز کوید احوج المرمرین ... محمد تقی ابن

المجلسی اصفهانی الغ

Copied probably in 1245/1829–30, cf. f. 29, where the scribe himself Majīdu’d-din Muḥammad. He calls himself the proprietor, on almost every item. The first item is written by a different scribe. It was completed (f. 14v), the 13 Dhī’l-hijja 1242/the 8th July 1827. Between separate items there are often several blank leaves. Incidental marginal notes. Index on a fly leaf.

Ff. 302; S 6,75×4; 4,75×2; ll 14, no jadwals. Or. pap., thickness 10=0,83 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=5; n=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1063.

Majmū‘a.

III 393.

Three short notes on different matters connected with Shi’ite religious observances:
1. (ff. 1v-4v). Qawā'id-i-nāfi'la. A note on some special prayers, beg.

الحمد لله ... بدأناه زاوية در نه چیز را جم میشود الغ

2. (ff. 5-13v). Risāla-i-Wilādat va wafāt-i-chahārdah ma-
śūm, by Ahmad b. Muhammad ʿAlī b. Muhammad Bāqir Isfahānī
Bahbāhānī Jābiri (flourished in the first half of the xiii/xix c.,

الحمد لله ... اما بعد، پس چنین کورد عاصی غرق بحور معاصی

اعتماد بن محمد على بن محمد بائر اصفهانی الغ

3. (ff. 14-21). Risāla-i-bada'. Majlisī's short tract on crea-
tion, see Kashfūl-huḫub, p. 243, No. 1274, etc. Beg.

الحمد گل و السلام على عباده ... وبعد، چون در مستهل بدا نازعه عظم

میان علماء خاصه و عامة الغ

Numerous notes on the margins. Poetical quotations at the
end, containing versified chronograms of the deaths of the
Imams.

Dated (1), f. 4v, the 10th Dhi Qa'da 1220 (?)/the 30th Jan. 1806; item (2), f.
13v—the 20th Shab‘a 1250/the 22nd Dec. 1834; the third item (f. 21) is simply
dated 1250/beg. 1835.

Ff. 21; S 6,75x4; 5-x,25; ll 14, no jadwals. Or. pap., thickness 5=0,38 mm.
Ind. nast. index: a=3,5; b=3; c=5; d=2,5; k=3; n=3 mm. Cond. not quite

1064. مجموعه ادیه

Majmū'a-i-ad'īya.

III 466.

A large scrap-book containing separate prayers, with expla-
nations, fragments of different works on occultism, etc. There
are references to different authorities such as Muḥsin Shūshṭarī
(f. 10), Abū Sa‘īd b. Abīl-khayr (f. 17v), Abūl-ʿAbbās Būnī
(frequently), etc., but the name of the compiler is not mentioned.
The prayers are grouped according to their purpose (especially in-
teresting seem to be the incantations for the protection of the
child and of child-birth from evil spirits, ff. 53–75v). There are,
besides these, prayers for securing favours from kings, to succeed
in the search for thieves, for the prevention of the effects from the
‘evil eye,’ etc. Many useful charms against the jinns, parīs, Umm
Ṣibyān (f. 11), Āl (or Āl-i-zanān, probably the same as the Umm
Ṣibyān, f. 68v), etc. The entries are in different handwriting and
the leaves are badly arranged; they had probably been left in dis-
order when sent for binding. Many additions on the margins.
Copied in the beginning of the xiii/xix c.

Ff. 276; S 9,5×5,5. Number of lines, paper, handwriting, etc., are much varied. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1065.

مجمعة ادعية واحاديث شيعية

Majmū‘a-i-ad‘iya wa aḥādīth-i-Shi‘iyya. III 462.

A large collection of Shi‘ite prayers, legends, extracts from standard Shi‘ite works, magic tables, incantations, etc. The name of the compiler is not given. The work seems to be of modern origin, probably dating from the xiii/xix c. It opens with a prayer revealed by ‘Ali to Muhammad Bāqir Dāmad (d. 1046/1637) in a dream; then follows an account of the supernatural properties of the different sūras of the Coran; on f. 38v begins a risāla on the namāz, based on the works of Majlisī. Beg.

حضرت أمير المؤمنين عليه السلام يمیر محمد باقر داماد در خواب

تعليم نموذج، محمد رسول لله الخ

Dated 1300/1883. Notes on the margins. A fībrist at the beginning.

Ff. 444; S 9,5×5,75; 7×3; ll 22, within double jadwals. Europ. pap., thickness 10=9,87 mm. Ind. nast., index: a=4; b=4; c=4; d=2; k=4; n=3 mm. Cond. very good. Purchased: 10. v. 1927, Calcutta.


a. Shi‘ite-Sunnite.

1066.

رسالة يوحنان

Risāla-i-Yuḥannā. III 291.

A refutation of the Sunnite doctrine and the establishment of the triumph of Shi‘ism, written in the form of a dispute between the Jew Yuḥannā, a convert to Islamism, on one side, and the imaginary learned representatives of the four principal Sunnite schools on the other. The date of composition is not given. Another copy, under the title Khaṭṭi‘atu‘l-a‘immat is mentioned in Bh 139. Copies of this work are plentiful in Lucknow, and it seems probable that it is a production of some learned Shi‘ite written about the beg. of the xii/xviii c. Cf. Ahlw 216. Beg.

الحمد لله ... إما بعد، حق سبعانه و تعالى به برهلن تحقيق حجاب

تعليل ... إما بعد، خمین كورب يوحنان بني إسرائيل الذمي المصري الغ

Dated Dhū‘il-Qa‘da 1144/May 1732 (? very doubtful) at the "balada-i-Sahrind" (Sahrind), by Ḥusayn b. Muḥammad. (? (the handwriting is different from that of the bulk of the copy). Seals on f. 1, some dated 1201/1787, etc. Notes at the end.
A controversial treatise defending the usual Shi‘ite practices of mourning, lamentation, theatrical impersonation, etc., against the theories of the leaders of the purists who appeared in India in the first quarter of the xiii/xix c., simultaneously with the successes of the Wahhābī movement. The attacks of the author, whose name does not appear in this copy, are directed chiefly against Shāh Aḩmad Pir-zāda of Bareilly (North of Lucknow), a disciple of Shāh ‘Abdu’l-‘Azīz Dihlawī (d. the 7th Shawwāl 1239/the 5th June, 1824). He, with his assistants, Isma‘īl and ‘Abdu’l-Hayy, was touring India, disseminating his doctrines, orally and by pamphlets. He claimed something like prophethood, and his follower, ‘Abdu’l-Hayy, apparently the same as the one mentioned above, wrote a book on his, Aḩmad’s, miracles, etc., with the title Sirāṭu’l-mustaqīm (f. 2v), to which the famous mujtahid of Lucknow, Dīlār ‘Alī (d. the 19th Rajab 1235/the 2nd May 1820) replied with a violent refutation, the Irāḥatul-ghayy fi radd ‘Abdi’l-Hayy (f. 2v). The author mentions also some other items of the controversial literature connected with these events as Sayf-i-Haydarī, Laḥma-i-Muẓaffarī, Ghazawāt-i-Haydarī, etc. (f. 3). The author lived in ‘Azīmābād (f. 3); he was a disciple of Dīlār ‘Alī, and as he invokes the prolongation of the latter’s life, it is obvious that the treatise was compiled before 1235/1820. The present copy is incomplete at the end; it is divided into a muqaddima (f. 4v), on the love for the ahl-i-bayt being obligatory, and three bābs, each subdivided into three rajms:

The khātima is here entirely missing.

Beg.

Another controversial work, belonging to the same period as that of the preceding one (No. 1067), but much milder in tone. It defends the Shi‘ite customs of lamentation on the anniversaries of the deaths of the Imams. The author (f. 2), S. Ja‘far, or Abū ‘Alī al-Ḥusaynī al-Mūsawī, has based his defense chiefly on the writings of ‘Abdu‘l-‘Azīz Dihlawī (d. 1239/1823-4), an eminent theologian of the time. He mentions also his own two earlier works, Mahjatu‘l-burhān and Mukhtāṣṣu‘n-nass (ff. 2, 35v). There are numerous references to the Shi‘ite and Sunnite standard works. The attack is directed against the same ‘Abdu‘l-Ḥayy and his book Sirāṭu‘l-mustaqīm, as mentioned in the former treatise (No. 1067). It is peculiar that on f. 22 the author ascribes the authorship of the Šrāṭu‘l-ghayy fi radd ‘Abdi‘l-Ḥayy to Musharraf ‘Alī Khān, not to Dildār ‘Alī. The work is divided into a muqaddima (f. 2), 6 magālas, and a kātima (f. 33v). Beg.

نسخمك يا من أتفر كلهما بولاء الحسنين و نشكرت يا من أعطى البكا
عيوننا في عزة الحسينين ... أما بعد، فقس بذره تغليد أبام إبراهيم الخ

Copied in the beginning of the xiii/xiv c. A note of purchase at the end, dated 1237/end 1221, and a seal dated 1222/1807-8(?). Notes on the margins.

Ff. 36; S 0.25 x 0.6; 6.5 x 4; 11 13, no jadwals. Or. pap., thickness 10=0.98 mm. Ind. nast., index: a=2.5; b=5; c=6; d=2; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.


A collection of letters and comments upon them, on different principles of Shi‘a doctrine, mostly in a controversial spirit. The author, Ḥaydar ‘Alī (Fayḍābādī, see Tadhkira-i-ulamā-i-Hind, p. 55), flourished about the middle of the xiii/xiv c. In a lengthy preface he explains how this book was compiled in consequence of the demands of one Nūru‘d-dīn Ḥusayn Akbarābādī (two of his letters are given here, on ff. 48 and 74v). The author collected some of his correspondence with nawwāb Subḥān ‘Alī (some of his
letters have a seal dated 1221/1806–7, cf. ff. 8, 14v), and other papers. He frequently refers to his earlier compositions, such as Muntahā‘-l-kalām, Izālatu‘l-ghayn ‘an baṣāratī‘l-‘ayn (all these are not mentioned in the Kashfu‘l-ḥujub). On the whole the letters are rather interesting because they contain many direct references to persons and books, depicting vividly the intense religious life which is so characteristic of Lucknow at the beginning of the xiii/xiv c.

This copy is incomplete at the end. It contains 11 letters, with different appendices (ff. 4v, 12, 18v, 28, 48, 63, 69, 74v, 106, 137, 156). The title is given on f. 4 (in the Tadhkira-i-‘ulamā‘ it appears in the form of Ru‘yatu‘th-tha‘ālib wa‘l-gharā‘ib fi inshā‘īl-makālib). Dildār ‘Ali, ‘Abdul-‘Aziz, and other divines of Lucknow of the beg. xiii/xiv c. are frequently referred to. Beg.

الحمد لله ... أما بعد، ميكوود كنور كاتب منتهى الكلام را بعد بذيب و ترتيب نزد خان صاحب ... سبجان على
خان ... ميفرستاد الغ

Copied about the middle of the xiii/xiv c. Occasional notes on the margins.

Ff. 105; 8,25 x 5,25; 6,25 x 3,25; II 13, no jadwals. Europ. pap., thickness 10=0,46 mm. Ind. nst., index: a=2,5; b=4; c=4; d=2; k=3,3; n=3,5 mm. Cond. good. Purchased: 13. xi. 1926, Lucknow.

1070.  

Ṭa‘nu‘r-rumāḥ.  

III 394.

A defence of the Shi‘ite denunciation of the rights of the first three khalifs. The title as above appears on f. 1, apparently in the same handwriting as that in which the bulk of the text is written. There is no preface, and the work opens abruptly with maqsad-i-awwal. In the Kashfu‘l-ḥujub (p. 378, No. 2102) a work is mentioned with the same title and contents; it is probably identical with the present one. It is attributed to the authorship of one S. Muḥammad who was alive at the time of the composition of the Kashfu‘l-ḥujub, judging from the character of the invocations of blessings upon him. Very unfortunately he does not clearly name his opponents, but uses elusive titles as mu‘āṣir-i-Dīhlawi, etc. It is most probable that in the colophon the date Jum. I 1238-Jan. 1823, preceded by the word سرد, transcribed, belongs to the original, not to a copy.

The work is divided into different maqsads, marṣads, waḥīs, etc., apparently without any strict system, but the greater part of the book consists of the quotation and refutation of the arguments of the author’s opponents. Beg.
SUNNITE-SHI‘ITE CONTROVERSY.

1071.
Ilzāmiyya.

A treatise on the rights and privileges of the first three khalifs, defending the Sunnite doctrine against the teachings of the Shi‘a on this point, by Ṣibghatu’l-lah ‘Uthmānī, a disciple of several eminent theologians, such as (f. 4) Muḥammad Ḥasan, Bābu’l-lah, ‘Abdu’ll-Ālī (probably the one surnamed Bahrul-‘ulūm Lak’hnawī, d. 1235/1820, see Tadhkira-i-‘ulamā-i-Hind, p. 123), and Ḥaydar ‘Ali (apparently Faydābādī, who specialised in controversy with the Shi‘ites, and died in 1225/1810, see ibid., p. 55), etc. It was composed in 1216/1801–2, as stated on f. 8: اسم تاريغ شر أحمد د ريب " إن غيب. It is divided into several dalils, which have no serial numbers. Beg.

At the end, ff. 31–38v, there are short notes, in Hindustani, on different paper and by a different hand, dealing with some topics of purification; the first has the heading: chand mas‘ala-i-ibāḥat-i-najāsāt.

Copied in the beg. of the xiii/xix c. Notes on the margins.


Ff. 281; S 9 x 6; 6,75 x 4; ll 15, no jadwals. Or. pap., thickness 10=0,84 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=5; n=3 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.
IX. SUFISM.

Jawāhiru’l-asrār wa zawāhiru’l-anwār. III 506.

The introduction and the beginning of the first daftar of the well-known commentary on Rūmī’s Mathnawī, by (f. 4) Husayn b. Hasan, or Kamālū’d-dīn Husayn b. Hasan Khwārizmī (d. between 840 and 845/1436-42). See IVASB 505; IVc 208-9; IVPS(I) 871(4). It is divided into 10 maqālās. The introduction ends on f. 84v, where, under the heading ‘āqāhāz’, the commentary to the first daftar begins. Beg. as usual:

حمد بیحذد و غایست و ثلای بی عد و نهایت حضرت بناباشہ را کہ ایہ

Beg. of the commentary itself (f. 84v):

شرح ذی شرح مثنوئی معنوئی مولوی قدیس الله تعالی سرہ را اصول

الیہا بره الغ

Copied about the middle of the x/xvi c. Numerous marginal and interlinear notes and glosses, mostly damaged by bookworms. Occasional seals.

Ff. 86; S 9,75×6; 6,75×4,25; ll 19, within red jadwals. Or. pap., thickness 10=0,86 mm. Ind. nast., index: a=3; b=4-7; c=4; d=2; k=3; n=2,5 mm. Cond. rather bad. Worm-eaten, much injured by dampness, pasted (margins). Purchased: 26. xi. 1927, Calcutta.

1073.

Majmū‘a dar taṣawwuf. III 450.

Two short tracts on Sufic doctrine, apparently by different authors:

1. (ff. 1-7v). Tawḥīdiyya. A treatise on Sufic theosophy, with some controversial flavour, directed against the orthodox doctrine. The name of the author is not mentioned. The work is apparently incomplete at the end, and ff. 8-11 have been left blank probably in order to be completed afterwards. Beg.

الله افی (sic) نحصمات بانک ایسک للّه ... اما بعد، میکوید فقیر

حقیر سرائیا تقصیر دل شکسته از خود رفته که جویل الغ

2. (ff. 12-46). Mishkul-wāṣīlīn (or Mashkul-wāṣīlīn ?), also dealing with Sufic theosophy. Composed by Jamāl Husayn (probably Jamālū’d-dīn b. Ḥusayn) al-Firdausī al-Kubrawī (f. 12), dedi-
cated to a shaykh, Shâh Kamâl ‘Alî (f. 12v). The date of composition is not mentioned, but the tract is probably of modern origin. Beg.

الحمد لله الذي جعل ارواحنا مظاهر الإسرار ...... أما بعد الصمد

والصلوة فيقول عبد الضعف ... جمال حسين الفردوسی الكبيری الغ

Copied towards the middle of the xiii/six c. Incidental notes on the margins.

Ff. 46; S 8,75 x 5,75; 7,75 x 4,25; ll 11-14, no jadwals. Or. pap., thickness 10=0,42 mm. Bad Ind. shikasta, especially at the beginning, index: a=4; b=9; c=7; d=3,5; k=8; n=3 mm. Cond. good. Slightly pasted. Purchased: 3. ii. 1927, Calcutta.

1074.

Majmū‘a.

A collection of short works, in prose and verse, dealing with Sufic, religious, and other matters, of isolated poems, occasionally of prayers, magic formulas, etc. Some of them are not common.

1. (ff. 1v-14v). Haft-band-i-Mullâ Kâshî. The well-known seven poems in praise of ‘Alî and the Imams. The author’s name is differently given in various copies. Here it appears as Mullâ Hasan Kâshî (sometimes called Muḥsin, or Ḥusayn Kâshî). He died ca. 720/1320. See IvASB 552; Browne 152; Bk 114-5, Sprenger 457, etc. Cf. Haft-īqlîm, EIO 724 (945). His work has been often printed in India, sometimes with commentaries. Beg.

أسلم إلى سلامة خورشيدرب العالمين، آسمان عز وتمكيين آتى داد ودين،

At the beginning it is stated that this work should be recited 11 times daily if one wants to attain success in life.


جنين است رسم سرائ غزور، كي مات أميد درو كسرور,

4. (ff. 24-28v). Quotations from different poets, beginning with Nî‘mat-Khân ‘Alî; a few anecdotes in didactic strain.

5. (ff. 29-38v). Didactic anecdotes, without any reference to the work from which they are taken. At the end poetical quotations, medical prescriptions, etc.

SUFISM.


8. (ff. 40v–69v). A number of specimen letters, quotations from different poets, Sufic anecdotes, religious legends and traditions quoted from different tafsīrs and historical or hagiological works, as ‘Aţţār’s Tadhkiratu’l-awliyā’ (f. 58); Ḥābibu’s-siyar (f. 58v); Ta’rīkh of Ibn Hilāl (f. 59); book of Najjāshī (f. 61); Iḏāb, by Ṭabarī; Masābīhu’l-gulūb, etc., almost all in Sufic strain. At the end is a brief biography of Jesus Christ, apparently based on Christian sources (f. 67); on ff. 67v–68v a note on the seven īqlims is given (Dar ma’rifat-i-masāḥat-i-ma’mūra-i-rūyi-zamin wa šīvar-i-aqālīm); follow again Sufic anecdotes, etc.

9. (ff. 69v–72). Mabda’ wa ma’ād, by ‘Aṣīz Nasafi (d. 661/1262–3), cf. IvC 415; this work, however, differs from that treatise, as well as from Fr 1952(4). The name of the author is given only in the colophon. The treatise is apparently either abbreviated from or modelled on ‘Aṣīz Nasafi’s Kashfu’l-haqā’iq, see EB 1249, and IvASB 1179(1) but it is not identical with it. The work is divided into 5 fasīls:

(4. f. 69v) Fasıl 1, ‘İslâm’dan şirin şı虬ıç, bıdahı şı虬ıç |

(4. f. 70) Fasıl 2, ‘İslâm’dan şı虬ıç, bıdahı şı虬ıç, niyə |

(4. f. 70v) Fasıl 3, ‘İslâm’dan şı虬ıç, bıdahı şı虬ıç, niyə |

(4. f. 71) Fasıl 4, ‘İslâm’dan şı虬ıç, bıdahı şı虬ıç, niyə |
Fūsl al-pnjam, ḍr sīr wa-sulāk, dūr-lugāt ʿabrāt az-rūti ʿaṣṭ

Beg. of the work:

Begān as-sadk ʿl-lāh taʿala fī l-darām ʿk ārīn muḫṭarīsīn dīr bi-yān sīr
wa-sulāk wa-mibīdār wa-muʿājad wa-ʿurūj wa-dīr bi-yān smāṭīn ʿr ʿr-taʿīfah ʿk fīl ʿk lānd
bī mīl wa-tūṣbīg l-al-nīr

10. (ff. 72–77v). Miʿrāṭuʿl-muḥaqiqīn. The same theosophical treatise, in seven bābās, as ĪvĀSB 1345 (2); ĪvC 462 (7); 672 (6). Cf. CHL II, 1436 (6). In ĪvC 462 (7) it is ascribed to the authorship of Naṣīrūd-dīn Ṭūsī (d. 672/1273–4). The headings of the bābās are quoted in ĪvC 462 (7), but this version differs slightly in wording. Beg. as usual:

ḥumd bi-yād wa-tīnā bi-haḍār dūr-jaḥlāli ʿr ʿk ānār qadīr ʿr
wā ārīn muḫṭarīsīn khanīsīt ʿr hāfīz bāb ʿbāb ʿr lāl dīr bi-yān tāmīn tāmīnī nīl

11. (ff. 78–89). Fragments and quotations of poetry, prayers, religious and Sufic works, etc.

12. (ff. 89v–127v). Ṣifātuʿl-ʿāshīqīn. A Sufic and didactic mathnāwī poem by Hilālī or Badruʿd-dīn Aṣrābādī (d. ca. 939/1532–3), see ĪvĀSB 661. The work was composed before 913/1507–8 (cf. EIO 1430), and is divided into 20 short bābās. Beg. as usual:

 khídān dīr ʿr ʿzīb bī-khāšī, ʿjamal ʿaḥad lā rīb bīnāmīn

13. (ff. 127v–137v). Qaṣīdas, etc.: by Khwājā-i-Kirmānī (d. ca. 753/1352); Tāhir Dakkānī (f. 128), Haydar-i-Kalūc (d. 959/1552) on f. 134; Jāmī; different religious and Sufic stories, prayers, etc.

14. (ff. 137v–141v). Risāla-i-chūb-i-chīnī. The same short treatise, in the same version, on the medicinal properties of China-root, composed in 954/1547 (not 934/1527–8, see f. 138), as ĪvĀSB 1542; the author calls himself Maḥmūd surnamed ʿImād, i.e. ʿImāduʿl-dīn Maḥmūd b. Maṣʿūd Shīrzāi. It is the same version as Blochėt 882 (8), but different from EIO 2313; EB 1597; Mehretn 44; Leipzig C. 513, etc. Beg. as usual:

sībās wā ṣībās ʿfīrīd ʿkārī ʿr ʿk ānān ʿr bāṣhīf nāṭqī ... ʿma baḍīʿ,
chēfīn ʿkūr ʿūrīd mīḥārī ʿbīn rūsālī. ʿb gīr ārīn ʿmālaqah ʿkāmīd al-haḵkām, ṣūḥbud ʿmāṣhūr
bīmād kāl-nīr

A few additional prescriptions at the end.

on divination by observing the pulsation in the different parts of the body. The authorship is ascribed to Aristotle and other ancient sages. Cf. IvASB 1523–4, where a versified treatise on the same subject is described. Beg.

Different medical prescriptions and some prayers at the end.

16. (ff. 144–151). Risāla-i-sa‘ādat-i-ayyām-i-hafta-u māh. Another copy of Majlisi’s treatise on propitious and unlucky days, hours, etc., see above Nos. 1031–2. Beg. as in No. 1031.

At the end there are additional prayers, notes, etc.

17. (ff. 151–153). Anwār-i-hikmat. A short treatise on usual virtues. It is apparently the same work as R 830 xx, where it is ascribed to Ghazālī. Here in the colophon a chronogram-quatrain is given, with the name of Yūsūfī, and the date of completion as the 9th Rab. I 919/the 15th May 1513. This Yūsūfī may be chronologically identical with the famous physician Yūsufī, of the first half of the x/xvi c. (cf. IvASB 1543, etc.). Beg. as in R 830 xx:

18. (ff. 153–207v). Quotations and fragments, containing prayers with instructions as to their magic influences (ff. 154–6), magic cures (ff. 156–7); notes on ethics; useful prayers, with frequent references to the Durrūn-nazīm (ff. 157–164v); Sufic and didactic anecdotes (ff. 165–177v); medicine (ff. 178–183); poetical and magic miscellanies (ff. 178–187); seraps, list of Omayade and Abbaside khalifs (ff. 190v–191v); more stories in didactic strain (ff. 192v–193v); stories from the Ḥayātu’l-quṭūb, on the Shi’ite Imams (ff. 194v–197); moral precepts of the Imams etc. (ff. 197v–207v).

Dated (ff. 40v, 72v, etc.) the 25th year of Muḥammad Shāh’s reign, i.e. 1155/1742. The entries are by different hands, and many are more modern.

Ff. 207; 8 (bayād) 6 x 11.5; 4.25 x 9.5; irregular number of lines, diagonally written in three columns, within gold jadwals. Coloured Or. pap., thickness 10=0.56 mm. Ind. shikasta and nast., different hands. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 23. xi. 1927, Calcutta.
X. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

i. Ethics and politics.


The well-known work on ethics, by Ḥusayn b. ʿAlī al-Wāʿiz al-Kāshīfī (d. 910/1505), see IV ASB 1386. To the references given there add: CHL I, 23–5; II 33–6; Ed 97, 263; RsBr 131; Bk 944–7, etc. The present copy is slightly incomplete at the end. Beg. as usual:

حمد بي حد و ثنائى بي عد محرضت بادشة على الا طلاق الغ

Copied in the beg. of the xiii/xiv c. A few notes on the margins.

Ff. 141; S 7,5 × 4,5; 6 × 2,75; ll 15, no jadwals. Or. pap., thickness 10=0,83 mm. Ind. nast. index: a=3; b=4; c=5; d=2,5; k=5; n=2,5 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. xi. 1926, Lucknow.

1076. Risāla dar akhlāq. III 348.

The second half of an apparently quite unknown tract on ethics and manners. The work was completed (see f. 45) the 1st Shawwāl 1018/the 28th Dec. 1609, in the fifth year of Jahāngīr’s reign. The present copy, dated the 3rd Rab. I 1020/the 16th May 1611, gives the name of the author (f. 46v) as ‘Abdu’ll-Wahhāb b. Tāhir b. Bud’han b. Nizām b. Sharaf b. Ya’qūb b. Maḥmūd b. Muḥammad b. ʿAlī al-Ḥāfīz b. ‘Uthmān as-Ṣiddīqī. The work is apparently divided into 3 maqālas, and a khatima. The present copy opens somewhere in the second maqāla, which is divided into 7 fasils. The third maqāla (f. 7) deals with siyāsat-i-madaniyya, or politics, and is divided also into 7 fasils. The khatima f. 45 gives little beyond the date of completion. Beg. of the 3rd maqāla (f. 7):

فصل أول در ذكر حاجات تتبدى و بيل ماهية حكمت مدنية و آتية

Dated, as mentioned above, the 3rd Rab. I 1020/the 16th May 1611. Transcribed by the author’s sons (بچه دان را، (مصلف), in Ujjayn (the colophon is incomplete).
1077. 

Chahārdah dastūr.

A collection of useful counsels concerning every aspect of daily life, i.e. hygiene, housekeeping, horticulture, medicine, letter writing, etc., etc., arranged in dastūrs. The work was composed, under unmistakable European influence, apparently in Calcutta, which is frequently referred to. The present copy is incomplete at the end, and does not contain the date of composition, or the name of the author. It is obvious that it was written after 1828, as this date is mentioned on f. 19v. Tipū of Mysore is frequently referred to. In the opening lines the author explicitly states that he undertakes this work in order to suggest means to correct the mistakes committed by Tipū in the conduct of his affairs, apparently alluding to the wild obscurantism and bigotry which were so strongly manifested by the Mysore nawwāb.

There are many poetical quotations, in Persian and Urdu. The work breaks off at the end of the thirteenth dastūr. Beg.

بتقدیر خلاق لوح و قلم، خانم مشهیر کلاله در عین تقطع پرادي رساله
در حالات الغ

Copied about the middle of the xiii/xiv c. Several illustrations, partly in European style (f. 5), partly in Indian (f. 18v), etc.

Ft. 38; S 9 x 5, 75; 6,25 x 3,5; ll 13, no jadwals. Europ. pap., thickness 10=0,76 mm. Ind. nast., index: a=3; b=8; c=4; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 11. i. 1927, Calcutta.

2. Lexicography.

1078. 

Sharḥ-i-Nişābuʾš-šibyān.

A commentary on the well-known versified Arabic and Persian school dictionary of Abū Naṣr Farāhānī (wrote ca. 617/1220), see IvPS(I) 881; IvC 533–7; IvASB 1411, where references to other catalogues are given. The name of the commentator and the date of compilation are not given. It seems that in the present copy the first leaf has been lost and replaced by another, written afterwards by a different hand. It is therefore quite possible that the beginning is not genuine, but was simply ‘improvised’. A collation with other commentaries on the same
work found in this library, i.e. IvC 538; IvASB 1412; IvPS (I) 882, shows that the present one differs from them. It is incomplete at the end also. Beg. (may be unauthentic):

\[\text{سپاس بیقیاس مرتخدانی را سرا ست که رشته جان الغ}\\
\]

Beg. of the commentary (f. 2, l. 12):

\[\text{بسم الله ... و الحمد لله ابراد می ذموده اند عمل بعثکین مشهورین\\}
\]

\[\text{ليکین در نثر الغ}\\
\]

Copied about the middle of the xii/xvii c. Marginal notes. Notes on f. 1.

Ff. 63; S 8,25×4,75; 6,75×3,25; ll 17, no jadwals. Or. pap., thickness 10= 0,76 mm. Good Ind. nast., index: \(a=3; b=5; c=5; d=2; k=6; n=4\) mm. Cond. tol. good. Slightly pasted. Purchased: 16. xi. 1926, Lucknow.

1079.

نصاب تجنیس اللغات

Nişāb-i-Tajnīsu’l-lughāt. III 331.

A versified Arabic and Persian vocabulary, composed in different forms of the ramal and khafîf metres. In the colophon it is called a Nişāb to the Tajnīsu’l-lughāt of Jāmī, which is his well-known work on Arabic words which change in meaning with the change of their diacritical dots, see IvPS (I) 887; R 503, 509, etc. The name of the author is not mentioned. There is no preface, and the work may be incomplete at the beginning. It opens abruptly:

\[\text{رمل مثمن معذرب، ... بخل باشد ممسکین و نخل را کریمدن مجن}\\
\]

\[\text{نخل را گرباز پرسي معنیش خرم شجر الغ}\\
\]

Dated 1888 of the Samwat era, or 1831 A.D. Transcribed at Benares, by Gawrī-Shankar.

Ff. 7; S 8,75×5,75; 7×3,5; ll 15, no jadwals. Or. pap. Very bad Hindu nast., index: \(a=2; b=5; c=4; d=2; k=3,5; n=3\) mm. Cond. bad. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

1080.

مجموع الفرس

Majma’u’l-Furs. III 507.

The well-known Persian dictionary, by Surūrī, or Muḥammad Qāsim b. Ḥājjī Muḥammad Kāshānī (beg. of the xi/xvii c.). It is the same version as IvC 523. The present copy is incomplete at the beginning and at the end. It opens with f. 2v, l. 8 of IvC 523, and ends with f. 214v, l. 13 of that copy.
Copied towards the end of the xii/xviii c.

Ff. 261; S 10,25 × 5,5; 7,75 × 3,25; ll 19, no jadwals. Or. pap., thickness 10 = 0,74 mm. Ind. nast., index: a=3; b=4; c=5; d=2; k=6; n=3 mm. Cond. not good. Worm-eaten. Purchased: 3. xii. 1927, Calcutta.

1081. متنصوب بحار عجم

Muntakhab-i-Bahār-i-‘Ajam.

A slightly abbreviated version of Tikchand Bahār’s large Persian-Persian dictionary, composed in 1152/1739-40 (see f. 2v, where a chronogram is given as پیادکار قطب حکیم بحیر). This edition was prepared by the author’s pupil, Indarman (f. 2), in 1182/1768-9 (ibid). It is the same version as IvASB 1437; Bk 814; cf. also R 502; EB 1756. The present copy is divided into two vols., the first from اَلیف to ذُهَل, and the second from رَءَع to the end. The concluding leaves of vol. II contain a kind of an appendix (ff. 356-362), which is a collection of proverbs, arranged in alphabetical order according to their first words. It is not clear whether this appendix has any connection with the dictionary, or not. Beg. of the Muntakhab:

aryawan که کلبرک زبان انسان را استعداد سخت کرده‌گی

Dated (vol. II, f. 355) the 11th Ram. of the 37th year of Shāh-‘Ālam’s reign, or 1290 the 1st Apr. 1775, at Shāhjahānābād. Scribe: Muḥkam-Singh.

2 vols. Ff. 323 and 362; S 14,25 × 9; 10,5 × 5,5; ll 23, within jadwals. Or. pap., thickness 10 = 0,57 mm. Ind. nast., index (vol. I): a=3; b=7; c=5; d=2,5; k=4; n=5 mm. Cond. good. Gaudy vignettes and ornamented initial pages. Purchased: 11. xi. 1926, Lucknow.


Panj-ganj.

A treatise on Arabic grammar, divided into 5 bābs, each subdivided into five faṣls. The name of the compiler is not mentioned (as in all known copies). See here No. 1083 (3), and EIO 2411(3), 2412(3), 2413(1), 2419; EB 1660–1; R 523; Browne, 176(3); CHL I, 160; Blochet 931(3), etc. Printed: Calcutta, 1805; lith. in Lucknow, 1844, 1874; Cawnpore, 1867, 1878; Dehli, 1876, 1877; Bombay, 1877; etc. Beg. as usual:

الحمدلله علی ما خلق الإنسان وانطق....... يدانكه ابن كتبيست

Copious marginal notes and interlinear glosses.
Transcribed about the middle of the xiii/xiv c. (Dated 1253 Bangla).

*Ff. 153–207; S 8,5 × 6; 6,5 × 3,5; l 12, no jadwals. Or. greenish pap., thickness 10=0,61 mm. Ind. nast. index: a=2,5; b=6; c=5; d=2,5; k=8; n=4 mm. Cond. fairly good. Paper is decaying, becoming brittle. Purchased: 10. v. 1927, Calcutta.

1083.

Majmū‘a-i-rasā’il dar șarf.

A collection of treatises on Arabic grammar, one on Persian grammar (4), and one on Shi‘ite theology (9). All these are popular school books.

1. (ff. 1v–26). Mizān fi ‘ilmī‘-șarf. A tract on the Arabic verb; here, in the colophon, the authorship is ascribed to Sa‘dī Shīrāzī (1). See EIO 2415–7; EB 1664 (1); R 524; Browne 176 (2); IvASB 1469–70; Blochet 931 (1); CHL I, 1157; II, 1292; etc. Beg. as usual:

الحمد لله ... بِكُتْبِ اللَّهِ نَظِرِي الدَّارِينِ كَ كَلِمَةٍ أَنْفَعَهُ مَتَّرَفَهُ

1. (ff. 27v–61v). Nushka-i-munsha‘iba (or, as called here in the colophon, Nushka-i-munsha‘ib). A tract on Arabic verbs, similar to the preceding item. The author is unknown. See EIO 2412 (2); Browne 176 (2); IvASB 1465; CHL I, 1126; II, 1312 (where the authorship is ascribed to Sa‘dī, cf. above). Beg.

الحمد لله ... بِكُتْبِ اللَّهِ نَظِرِي الدَّارِينِ كَ كَلِمَةٍ أَنْفَعَهُ مَتَّرَفَهُ


3. (ff. 131v–162). Qawā‘id-i-Fārsī (مُوسَّمَتَ بِقُوَاعَةٍ فَارِسِی). A tract on Persian grammar, apparently the same as the one described in R 857, but different from IvC 551. The author, Raushan ‘Ali Anšārī Jaunpūrī (d. ca. 1810), also wrote an Arabic grammar, Qā‘ida-i-Raushan ‘Ali, see IvC 562 (1). The work was printed in Calcutta, 1817 and 1833, and lith. in Lucknow. See also EIO 2520–1; Bk 789–90; Bh 261 (5), etc. It is divided into a mugaddima, eleven (not seven as in R 857) bābs, and a khātima.

بعد از حرم حضرت افرازدار و نهت رسول ... این رساله ایست موسوم بِقُوَاعَةٍ (بِقُوَاعَةٍ فَارِسِی و مَتَّرَفَهُ اَمْرَ وَ فَرَضِی اَهْلِ فَارِسِ اللَّه)
5. (ff. 163v–176). Zubda, or Zubdatu’s-ṣarf. A short tract on the conjugation of Arabic verbs, by Zahir b. Mahmûd b. Mas‘ûd al-ʿAlawi. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420; EB 1657; R 524; Browne 176 (4); IvASB 1458–9; CHL I, 504; etc. Printed in Calcutta, 1805, etc. Beg.

الحمد لله الموصوف بالتصريف المعنوت بالتصريف ... إما بعد، فقد
قال عبد الشعيف ... الظهر بن محمود بن مسعود العلوي الغ

6. (ff. 177v–219). Hidāyatu’s-ṣarf (هدایۃ الصرف, f. 219). A treatise on Arabic grammar composed by the author (whose name is not mentioned), for his son Abūl-Faraj ‘Abdu’l-‘Ala (f. 177v), and generally for the perusal of beginners. It is divided into unnumbered fasils. Beg.

الحمد لله ... إما بعد، إبن فصولست جند در بيان تواصل علم صفف

ك معرفته أن الغ

7. (ff. 219v–227v). Hidāyatu’s-ṣarf. Another, but shorter treatise on Arabic grammar with the same title as the preceding item (see f. 220, line 3 from the bottom), by ‘Abdu’l-‘Alî (f. 220), edited by Luṭf Ḥusayn. It may be that the work is of modern origin, and was prepared with a view to being printed. Beg.

حمد و ثنا سرارذى ست ك حضرت واليش ... بعد، برضم صففا

بور و حاطر ضيا كستر دقية رسان الغ

8. (ff. 229v–268). Qawānīn-i-ṣarf, in the colophon (f. 268) called Qanun-i-ṣarf. The name of the author is not mentioned. He wrote this tract for his nephew (barādar-zāda) ‘Aṣā’tul-laḥ b. Zarîf Muḥammad. See EIO 2424; EB 1662 (4), 1663; R 523; etc. Printed in Calcutta, 1828. Beg. as usual:

الحمد لله ... بدآن استُعِجَك الله تعالى في الدارين كه جند توافنين

علم تصريف كه صبيان رو الغ


إى دل أول بكو نبسم الله، كن ادا شكر نعمت الله،
10. (ff. 277v–336v). *Fuṣūl-i-Akbarī*. A treatise on Arabic grammar, by S. ‘Alī Akbar (d. 1091/1680), see EIO 2423; or Muḥammad Akbar of Lucknow (see Browne 178). See also Browne 176; R 522; CHL I, 734; Bk 773–4 (where the name of the author is given as S. ‘Alī Akbar Allahābādī). It is a popular school book in India, and has frequently been lith., mostly with different commentaries. Beg.

الحمد لله ... بدان علمك الله تعالى كلمات عرب سه قسم بود فعل اسم

حرف فعل كلمة اسم اللَّهُ

Copious explanatory notes and glosses on the margins and between the lines. Leaves are sometimes left blank between different items.

Copied apparently by the same scribe, Muḥammad Mahdī b. Bahār ‘Alī (ff. 162v, 176), in 1258 and beg. 1259/1842–3 (1248–50 of the Bangla era), see ff. 26, 130, 162v, 227v, 268, 276. The separate items have not been transcribed the one after the another, but they have apparently been joined into one volume later on, not in a chronological order.

Ff. 336; S 12×8; 8,75×5; ll 7–13, no jadwals. Or. pap., thickness 10= 0,53 mm. Large Ind. nast., index: a=7; b=10; c=7; d=4; k=9; n=6 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

4. Astronomy.

1084.  

تقریب التحریر  

III 448.

A Persian paraphrase of and commentary on the abbreviated version, called *Tahrīr‘ul-Majisti* (the same as Ahlw 5655), of the famous *Mevâlgh swartaqis*, a compendium of the astronomical system of Ptolemy, by Muḥammadan writers usually styled the *Kīlābu‘l-Majisti*. This abbreviation was made by Naṣīru’d-dīn (Muḥammad b. Muḥammad) Tūsī (d. 672/1274). It was based on the translation (f. 4v) by Iṣḥaq b. Hunayn (d. 298–9/910–1), and corrected by Thābit b. Qurra (aṣ-Ṣābī) (d. 288/901). The author of this paraphrase and commentary is Abū‘l-Khayr, or Khayru’l-lah Khān, son of Luṭfu’l-lah Khān, with the takiḥallus Muḥandis (f. 3). He occupied himself, as stated in the editor’s preface, with this translation during the last years of Muḥammad Shāh’s reign and completed it the 24th Muḥarram 1160/the 5th February 1747 (f. 554v). Circumstances prevented him from giving his work a final arrangement and from preparing a fair copy of it, until shortly before his death; then this work was started by his son, the editor of the book, Muḥammad ‘Alī ar-Riyāḍī. This happened soon after 1161/1748 (cf. f. 3). Other works of the commentator are here mentioned, especially *Tahrīr‘ul-tahrir*, a com-
mentary on Euclid (apparently the same as described in EIO 2260; it was composed in 1144/1731–2), also a commentary on the poetry of Zulālī, on the Diwān of Ḥāfiz, a book on mathematics, etc.

The work (as in Ahlw 5655) is divided into 13 magālas (I on f. 4v; II on f. 57v; III on f. 98; IV on f. 131; V on f. 182; VI on f. 237v; VII on f. 300; VIII on f. 322v; IX on f. 362; X on f. 413v; XI on f. 430v; XII on f. 463; XIII on f. 492v). There are many drawings and tables. Beg. of the editor’s preface:

ثنائيّ كُلّ اصدارة مبتعد خير ذكروا است... اما بعد، از حمد
الله عز وجل... ميكوود بنده... محمد على الرياشي آئه جهون والد
مجد الغ

Beg. of the work itself (f. 3v) as in Ahlw 5655:

الحمد لله مبدع كل بدء، وبداية كل نبابة و مفيض كل خير... سبباً
است مر خدايرا كه أول هر أول است ونباية هر نبابة ودهدة
هر نيقوتي است و صاحب هر هنائي الغ

It is peculiar that in the colophon the dates of the completion of the work and of the copy are given as 1060 and 1076 instead of as 1160 and 1176 (f. 554).

The copying, apparently from the original drafts was completed (most probably by the editor himself, Muhammad `All ar-Riyāḍī) on the 1st of Jum. II 1076 (1176)/ the 18th Dec. 1762. A note at the end, dated 1198/1794. Comparatively good vignettes on ff. 1v, 3v, 57v, A fīrāsí on 6 additional leaves at the beginning. A few marginal notes.

Ff. 554; S 11,23,7,5, 8,25,4,75; II 25, within double jadwals. Or. pap., thickness 10=0,63 mm. Good Ind. nást., index: a=3,5; b=4; c=4,5; d=2,5; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 29. i. 1927, Calcutta.

5. Medicine.

Kifāya-i-Mujāhidīyya.

1085.

A treatise on the principles of medicine, description of diseases (the first fann), and description of drugs (the second fann, beg. f. 200v), by (f. 3) Manṣūr b. Muhammad b. Åhmad b. Yūsuf b. Faqih Iyās. It was composed between 826 and 877/1423–72, see IvASB 1536–8; IvC 589 (to the references given there add CHL II, 1047–50; Schefer, p. 116). The work is also called Kifāya-i-Manṣūrī; it is divided into two fanns, as mentioned above; the first one is divided into 2 qīsms, subdivided into 4 and 5 magālas,
subdivided again into bäbs, fašls, etc. The second fann is divided into 5 maqālas, subdivided into bäbs. This treatise has been lithographed at Lucknow, 1869, 1873. Beg. as usual.

شکر و سپاس مر خالقی را که در خلقش انسان دفاع قدرت حکمت...

اما بعد به نظر اصحاب بصیرت و ارباب سیرت الغ

Dated the end of Dhīl-ḥijja 1184/ middle of March 1771. Marginal notes.

Ff. 247; S 8,5×5; 6,25×3,25; ll 15, no jadwals. Or. pap., thickness 10=0,82 mm. Good Ind. nst., index: a=2,5; b=3 or 8; c=4; d=2; k=3; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1086.  
Tashrīḥu’l-badan.  
III 464.

A treatise on the anatomy of the human body, by (f. 20v) Manṣūr b. Muḥammad b. Aḥmad, i.e. the author of the Kifāya-i-Manṣūriyya (see above, No. 1085). The date of composition is not mentioned; the work is dedicated to a prince, Pîr Muḥammad, probably the grandson of Timur, son of Ghiyāthū’d-din Jahāngīr, as he, Pîr Muḥammad, is here called son of سلطان شیخ الادیان, who died in 809/1406-7. Or it may be his cousin, son of ʿUmar-Shaykh, (died in 812/1409-10). See R 467-8; EIO 2296 (1); EB 1586; Blochet 845-6; CHL II, 1494; it has repeatedly been lithographed in India (under the title of Tashrīḥ-i-Manṣūrī) Dehli, 1848; Lahore, 1889, 1895, etc. The work is divided into a mugaddima, 5 maqālas, and a ḫātimat. There are several drawings, very childishly in conception. Beg. as usual:

شکر و سپاس پادشاهی را سزد و ثلثی بیفیاس ... اما بعده، برنظر

اصحاب بصیرت و بصیر الغ

Copied apparently towards the end of the xii/xviii c. (probably by the same scribe as of No. 1090). Marginal notes.

* Ff. 19v-62v; S 9,25×5,5; 7×3,75; ll 17, no jadwals. Or. pap., thickness 10=0,87 mm. Ind. nst., index: a=3; b=6; c=5; d=2; k=5; n=3 mm. Cond. fairly good. Purchased: 10. v. 1927, Calcutta.

1087.  
Riyād-i-ʿĀlamgīrī.  
III 475.

The second riyaḍ of this work on pharmacology and the general principles of medicine, dealing with compound medicines (murakkabāt) by Muhammad Riḍā (b. Abīl-Fadl Sulaymān Shīrāzī), who completed it in 1096/1685, and dedicated it to Aurangzīb. See IvASB 1560-1; EIO 2337-8. The present second part was begun
in 1090/1679; it is divided into 12 manżars (for headings see EIO 2338). There is apparently a short lacuna between ff. 1 and 2. Beg.

الله لا نصير غيرك في كل الإرادات ولا معين لنا في جميع المجالس

Copied towards the end of the xiii/xiv c. Seals at the beginning and end.

Ff. 78; S 9,25 × 6; 7,75 × 3,75; II 21, no jadvals. Europ. pap., thickness 10= 0,30 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=5; n=4 mm. Cond. good. Purchased: 10. v. 1927, Calcutta.

1088.

Mīzānu’t-ṭibb.

The well-known treatise on medicine, still much used in India, by Muḥammad Akbar b. Muḥammad Muqīm Arzānī, who flourished in the first quarter of the xii/xviii c. in India. See IvASB 1674; EB 1612; R 479; CHL II, 1294; often lith. in India, latest: Lahore, 1925. It is divided into 3 magālas (the headings are given in EB 1612). It is intended as a kind of introduction to medical science for beginners. Beg.

الحمد لله ... إما بعد عبد السبطاني محمد أرزاني المسمى به محمد

أكبر ميكود كه جنون اطفال فقير و دينكر اعرزات الغ ... مقابلة أول، در علامات

كيفيات نحائر كان يعطي حرارت الغ

At the end (ff. 135–136v) a very short treatise on the pulse (nabd) is added. The name of the compiler and the exact title of this note are not given.

Dated (f. 134) the 16th Rajab 1204/the 1st April 1790. Scribe: Madad ‘Alī Bukhārī. A few additions on the margins.

Ff. 136; S 8,25 × 4,5; 6,75 × 3,25; II 15, within red and blue jadvals. Or. pap., thickness 10=0,81 mm. Ind. nast., index: a=2,5; b=4; c=4; d=2; k=4; n= 3 mm. Cond. fairly good. Slightly worm-eaten and repaired. Purchased: 16. ix. 1927, Calcutta.

1089.

Majma‘u’l-jawāmi‘ wa dhakhā’ırulu’t-tarākib.

A large compendium of pharmacology, with a preface dealing with the general principles of medicine (ff. 1v–44), divided into 20 fasls, see EIO 2361. The author, Muḥammad Ḥusayn b. Muḥammad Hādī al-Uqaylī (؟ here العصيلي) al-‘Alawī al-Khurāsānī ash-Shirāzī, surnamed Muḥammad Hādī Khān, composed it (f. 2, top) in 1185/1771–2, and based it on the Jāmi‘u’l-jawāmi‘ of
Alawī Khān (d. 1162/1749) which is usually called Qarābādīn-i-
'Alawī-Khān (see IV C 609), as well as on other standard works.
The names of the drugs are arranged alphabetically; each first
letter constitutes a bāb and the second letter a fasīl. Besides, the
drugs are arranged in sections, according to their nature: dry, liquid,
etc. In the khātimā the author gives some information concerning
the new drugs introduced by Europeans, such as quinine, etc.
A special risāla, originally in Turkish, but translated into Arabic,
is there quoted in extenso on ff. 551v–556. According to this copy
it was translated, and not composed, by Aḥmad b. Luṭfī’l-lah
Chalābī (cf. EIO 2361). Beg. of the treatise, as in the India
Office copy:

الحمد لله (الذي تحير) (sic)
within double jadwals. Or. pap., thick-
ness 10=0,71 mm. Minute Ind. nst., index: a=3; b=4; c=4; d=2; k=3; n=2,
5 mm. Cond. good. Slightly injured by white ants. Purchased: 14. i. 1927,
Calcutta.

Manzūma-i-dalā’il-i-nabḍ wa bawl.

A versified treatise on diagnosis by the observation of the
pulse and the urine (f. 9). The real title and the exact date of
composition are not given here. It is written in the form of a
mathnawī, and is quite different from the well-known tracts on this
subject by Yūsufi (cf. IV ASB 1543). In the colophon the work is
called Kitāb-i-tashrīḥ (probably a mistake). The name of the
author appears in the concluding lines as Amīn (the metre is not
right):

Beginning of the treatise:

Dated the 9th Jum. II of the 21st year, apparently of Shāh ‘Ālām (because
an equivalent is given in the Bangla era as 1186), i.e. 1193/the 24th June 1779.

* Ff. 1v–18v; S 9,25 x 5,5; 7 x 3,75; ll 16–17, no jadwals. Or. pap., thickness
10=0,81 mm. Ind. nst., index: a=4; b=7; c=5; d=2,5; k=6; n=4 mm. Cond.
A fragmentary copy of a work on pharmacology (ff. 13–197v), and the beginning of an apparently different work on the same subject, ff. 1–12v. In the main work the drugs are arranged according to their forms: powders, pills, ointments, etc. The title of the book is not given. It is composed of short descriptive notes indicating the manner of preparation, called صفت. The smaller fragment (ff. 1–12v) deals chiefly with aphrodisiacs.

Copied in the beg. of the xiii/xiv c. Notes on the margins.

Ff. 197; S 8.75 × 5.25; 7 × 3.25; ll 17, no jadwals. Or. pap., thickness 10=0.93 mm. Ind. nasi., index: a=4; b=6; c=6; d=2; k=5; n=4 mm. Cond. tol. good. Worm-eaten. Traces of moisture. Purchased: 10. v. 1927, Calcutta.

Fawā'id-i-Humāyūn.

A treatise on medicine, called (on f. 1v.) Risāla dar 'ilāj-i-najkha, by 'Alī 'Azīm b. Karīmī’d-dīn‘Alī, surnamed Ḥakīm Mīr Jān b. Ḥakīm S. ‘Azīm, who completed it (see f. 79) the 14th Rajab 1246/the 29th Dec. 1830, at Calcutta, whilst on his way to return to Murshidābād. It is dedicated (f. 2v) to nawwāb S. Mubārak ‘Alī Khān Fīrūzjāng of the district of Bank (صبي بنك). It is peculiar that the title of the work is given as al-Fawā'id al-Humāyūn. The tract deals with the diseases of the respiratory organs, and is divided into a mugaddima, five bābs, and a khātim. Beg.

الحمد لله العلي المكي الحكم الجبير الذي خلق ... أما بعد، ابن
رساله كيسمت عن علاج نغصه مرآبته كا اللحم


Ff. 79; S 8.25 × 5.25; 6.5 × 3.5; ll 11, no jadwals. French pap. (embossed ‘Brut Jeune, Bordeaux’), thickness 10=0.49 mm. Ind. nasi., index: a=3; b=5; c=4; d=2; k=6; n=4 mm. Cond. quite good. Purchased: 25. v. 1927, from Murshidābād.
XI. VARIA.

i. Translations from Sanskrit.

1093. Sirr-i-Akbar.  

Sarakbar  

III 482.  

An incomplete copy of the same translation of the Upanishads, by Dārā Shikůh, as described in IvASB 1708 and IvC 678–9, completed at Dehli on the 6th Ram. 1067/the 18th June 1657. The present copy ends with the Narsingh Upanishad (f. 163), which is slightly incomplete at the end. Beg. as usual:

حمد ذاتى كى نقطه بایى بسم الله در جميع كتب سماعي ... اما بعد,

فقيربی اندربا شکوة در سنه هزار و پنجاه هجري الغ

Copied towards the end of the xii/xviii c.

Ff. 168; S 8,75 × 6; 6,75 × 4,25; ll 19, within red jadwals. Or. pap., thickness 10=0,53 mm. Ind. nast. and shikasta, index: \( a=3 \); \( b=6 \); \( c=5 \); \( d=2,5 \); \( k=4 \); \( n=3 \) mm. Cond. fairly good, except at the end. Purchased: 19. v. 1927, Calcutta.

1094. Gulzär-i-hāl.  

Gulzār Hall  

III 495.  

A Persian paraphrase of the Bhak′ha translation of the Sanskrit drama, by Krishna Miṣra, called (f.2v) Prabod'ha Chandrodaya. The translator, Banwalidās, or Wali-Rām, with the takhallus Wālī, who at some time served under Dārā Shikūh, completed his work in 1073/1662–3 (f. 2v). See R 1043; EIO 1995; RsBr 195, etc. Cf. IvC 270, 462 (27); IvPS (I) 812 (4). It was lith. in Lucknow, 1877. The present copy is incomplete at the end. It opens with a poetical preamble:

حمد ذاتى را كى اصل ذات هاست، ذات ار در اصل اصل ذات هاست;

Beg. of the prose introduction (f. 2):

روزي از روزهای فصل ببارکه اسباب خورمی (سی) اماده الغ

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

Ff. 40; S 8,5 × 6; 7 × 3,75; ll 15, no jadwals. Or. pap., thickness 10=0,91 mm. Ind. nast., index: \( a=4 \); \( b=7 \); \( c=5 \); \( d=2,5 \); \( k=5 \); \( n=5 \) mm. Cond. not good. Worm-eaten. Purchased: 19. v. 1927, Calcutta.
2. Miscellanies and scraps.

Majmū‘a.

1. (ff. 1v–8v). Ta‘rikh-i-waqfät-i-Muṣṭafā wa diyar buzurgān. Versified chronograms for the dates of the deaths of Muḥammad, the Imams, the founders of the Sunnite orthodox schools of theology, etc. The author’s takhallus does not appear in the text. In a note on f. 1v, which is a kind of preface, the compiler is called Muḥammad Naṣiḥ Ghaţīpūrī, a mufīt to Shāh-ʿĀlam. Beg.

2. (ff. 9v–15). Risāla-i-hudā. A short treatise on the elementary principles of Sufism, in the colophon ascribed to Shāh Ḥāfīz Abū Ishaq Muḥammadī. The date of composition is not given. Obviously a modern work, probably of the end of the xii/xviii c. or beg. of the xiii/xix c. Beg.

3. (ff. 15v–18). Short scrappy notes on prayers, ḥadīths, etc.

Dated (f. 15) the 5th Muḥarram 1233/the 13th Oct. 1820. Occasional notes on the margins.

Fl. 18; S 9.75 × 6.25; 7.5 × 4.5; ll 13, no jadhals. Or. pap., thickness 10=1.03 mm. Bad, dotless Ind. shikasta, index: a=4; b=7; c=6; d=3.5; k=5; n=4 mm. Cond. good. Purchased: 26. xi. 1927, Calcutta.

1096.

Majmū‘a.

A collection of scrappy notes and fragments of works on occult matters, etc.

1. (ff. 1v–20v). Diyyā’u’l-‘uyūn. An incomplete copy of the same tract on the magic powers of various verses, chapters, or isolated letters of the Coran, etc., as described in IvPS (I) 911. It was completed in the beginning of Ramadān 1114/end of Dec. 1702, at Ḥaydarābād, by Muḥammad Ḥādī b. Mīr Mahdī Khān al-Ḥusaynī aṣ-Ṣafawī, Abū’l-Mafākhīr Nīzāmū’d-dīn, surnamed Shāh Mīrzā or Mīrzā Mahdī Khān Ṣafawī (f. 1v), cf. also IvASB 167.
The present copy contains only a portion of the whole work. Beg. as usual.

Stray notes on ff. 1, 12v, 20v; f. 12 is blank.

2. (ff. 21–63). Ādāb wa gawā'id-i-'ilm-i-siyāq. A tract, derived from a treatise by "Shams" (az risāla-i-Shams, as stated in the heading), on the technical terms, and other subjects such as the letters of the alphabet used as numerical symbols, etc., of the 'ilm-i-siyāq. It is not clear whether all separate parts of this fragment belong to the same work, or are derived from different treatises. On f. 24 begins a Maqāla-i-thāniya, although there is no mention of the first maqāla. On ff. 32–56 there is a vocabulary of Arabic words, in alphabetical order according to their last letters. Some of them are used in a special sense.


4. (ff. 70v–77v). A note on physics, dealing with the four 'anāsir, or elements, meteorological matters, etc.; it is not an independent work, but probably a collection of notes. At the end, ff. 75v–76, there are notes on the magic powers of some Coranic verses, and ff. 76v–77v are occupied with a note on photography, on the electric battery, on the cabbala (ghālib wa maghlūb, ascribed to Aristotle).

5. (ff. 78–82). Occult scraps, on the interpretation of dreams, various prayers, the magic powers of some Coranic verses, petition to the hidden Imam, etc.

6. (ff. 82v–86v). Fāl-nāma-i-Ja'far Šādiq. A treatise on divination by the Koran, ascribed, as usula, to Ja'far Šādiq. It is complete, and consists of a magic circle with numbers, and table containing 15 selected verses from several sūras. Beg.

7. (ff. 87–89). Occult scraps and magic prayers.

Item (1) has a note on f. 1v, dated 1238/1822–3. Ff. 21–63 date probably from the middle of the xiii/xiv c. Ff. 64–89 are dated (f. 88v) 1286/1869.

Ff. 89; S 11,75 × 7,25. Number of lines, paper, handwriting, etc. are irregular. Cond. tol. good. Purchased: 19. v. 1927, Calcutta.

1097.

Majmū'a.

A scrap book mostly of magic contents, in prose and verse, in Persian and Arabic, sometimes in Hindustani.
1. (ff. 1–4). Hud-hud-nāma, on the supernatural and medicinal properties of the flesh, etc., of the bird ḥud-ḥud.

2. (ff. 4–31v). Lists of Muḥammad’s wives, children; of prophets, imams, etc.; prayers, in Arabic, with Persian explanations. Medical prescriptions; poetical quotations in Urdu and in Persian; magic counsels, aphrodisiacs, etc.

3. (ff. 32–75v). Prayers, ḥaḍīths, etc., with explanations of their magic powers. At the end several versified notes.


5. (ff. 92–97v). Qiṣṣa-i-Malika-Sultān, a tale about Malika-Sultān, daughter of the king of Rūm. Beg.

Scappy notes on ff. 98–99.

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

Ff. 99; S 8 x 5; 6 x 3,75; lll 13, no jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=4; b=6; c=4; d=2,5; k=6; n=3 mm. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1098. Majmū‘a.

A collection of poetical quotations of religious contents, from different authors (ff. 1–78v); prayers in Arabic, with instructions, in Persian, as to the number of times, etc., they should be recited (ff. 81v–129); more prayers, in Arabic (ff. 136v–151v).

Copied in the beginning of the xiii/xiv c. Marginal notes.

Ff. 151; S 8,25 x 5,75; 6,75 x 3,75; lll 10–11, no jadwals. Or. pap., coloured with green, thickness 10=0,73 mm. Ind. nast., index: a=4; b=10; c=5; d=2,5; k=6; n=4 mm. Cond. tol. good, but paper has become brittle, and will not last long. Purchased: 19. i. 1927, Calcutta.
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