A DESCRIPTIVE CATALOGUE OF THE ARABIC, PERSIAN AND URDU MANUSCRIPTS IN THE LIBRARY OF THE UNIVERSITY OF BOMBAY
A DESCRIPTIVE CATALOGUE OF THE ARABIC, PERSIAN AND URDU MANUSCRIPTS IN THE LIBRARY OF THE UNIVERSITY OF BOMBAY

By

Formerly Professor of Persian, Elphinstone College, Bombay, and
Dean of College,
Poona

PRINTED AT THE QAYYIMAH PRESS, BOMBAY
PUBLISHED BY THE UNIVERSITY OF BOMBAY

BOMBAY 1935
# TABLE OF CONTENTS

1. Corrections and Additions ........................................ vi
2. Preface ............................................................... vii
3. List of Works described .......................................... xvi
4. List of the MSS. classified according to subjects ....... xxiii
5. Brief Review of the Collection ................................... xxxii
6. Note on the Technical Details of the Catalogue ......... xxxviii

## I General Remarks:
1. Description 2. Transliteration ...................................

## II Explanation of the System of the Descriptive Notes:
1. Numbers 2. Titles ...................................................
3. Dates 4. References to folios in MSS. ...................... xlii
5. References to other publications ............................ xliii
6. Description of the appearance of MSS. ......................

## III Note on the Indexes:
7. List of the Collections of Manuscripts to which refer-
ences are given in this Catalogue .............................. xliv
8. List of Important Abbreviations .............................. liii
9. Notices of the Manuscripts:
   A Government Collection ...................................... 1
   B University Library Collection ................................ 263

10. Indexes:
    I Titles of Works ............................................. 345
    II Names of Persons .......................................... 385
    III Names of Scribes ......................................... 429
    IV Places of Transcription .................................. 431
    V Dates of Transcription .................................... 432

11. List of Illustrations:
    1. Artistic Binding of Vol. 53 .............................. Frontispiece
    2. Autograph of the Persian Poet Sā'īd, facing p. 124
    3. Autograph of the Persian Poet Zuhārī, ............ 170
Corrections and Additions

p. 3, l. 13 for Khwājā  
rend Khwāja.

p. 30, l. 5 "Gujrātī  
"Gujaratī.

p. 43, l. 2 "Ism  
("Isma").

p. 79, l. 24 "Ism  
("Isma").

p. 80, l. 34 "Hāfīz  
"Hāfīz.

p. 115, l. 17 "Muḥammad  
"Muhmūd.

p. 131, l. 12 "This Taḡkīrā was  
After the above notice was written this Taḡkīrā was

p. 154, l. 9 .........  
........

p. 203, l. 5 "Ṣādiq  
"Ṣādiq.

p. 239, ll. 11, 12 "Marātha  
"Marhata.

p. 244, l. 13 "Abu'l-Layḥ  
"Abu'l-Layth.

p. 249, f. note l. 3 "Khabjī  
"Khaljī.

p. 288, l. 21 "دراع الواقیه  
دراع الواقیه.

p. 292, l. 11 "الحكمة الطب  
"الحكمة الطب.

p. 334, l. 7 "Ardeshir Babegan  
Ardashir-e-Bābe-gān.

ll. 8, 10, 12 "Shahpur  
Shāhpūr.

ll. 10, 12 "Ardeshir  
Ardashir.
PREFACE

This catalogue describes the manuscripts which belong to two collections, namely, the Government collection of Arabic, Persian, and Old Urdu manuscripts located at present* in the Library of the Bombay University and the collection of Arabic and Persian manuscripts belonging to the Bombay University itself. The Government collection contains one hundred and fourteen volumes, comprising one hundred and eighty-one books, some of which are merely fragmentary incomplete copies. This collection is, so far as I am aware, the first Government collection of its kind in this Presidency and contains some very rare and valuable manuscripts. The manuscripts in the University collection, which contains only sixty-two volumes, may be divided into two classes, one dealing with purely Muslim literature and the other with purely Zoroastrian. The former contains forty-two works written in the Arabic character and the latter only twenty written in the same character. Besides these latter, there are also a few manuscripts which relate to Zoroastrian literature, but, as they are not written in the Arabic script, they are not included in this catalogue. They have, however, been listed in the Catalogue of the University of Bombay, prepared by Mr. F. K. Banaji, M.A., and published by the University in 1901. Small as the above collections are, they will, it is hoped, form the nucleus of a library which will, in course of time, grow in all respects, as men and money make this possible.

Experience has shown that no research work worthy of the name is possible in any line connected with Muslim history or civilization in this Presidency, without a good collection of

* Since the above was written, the Government of Bombay have very generously transferred their own collection to the University as a permanent loan. Towards the end of last century, the Oriental manuscripts of Dr. Hasgall were also transferred to the University Library by the Director of Public Instruction.
Arabic, Persian, and Urdu manuscripts bearing on the subjects. Happily the Bombay Presidency, which comes within the academic jurisdiction of our University, is still rich, very rich indeed, in Arabic, Persian, and Old Urdu manuscripts*. Many of these priceless treasures of learning and art are fast disappearing, which must be deplored as a national loss. It is time that a resolute endeavour was made to prevent this serious drain upon our literary wealth. To gain this end it is necessary that the manuscripts should be acquired, preserved, catalogued, and published. But no success in this direction is possible unless Government are pleased to lend a helping hand in that liberal spirit in which they have financed the collection of about twenty-three thousand Sanscrit manuscripts, now deposited in the Bhandarkar Oriental Research Institute, Poona. With a view to making a small beginning in the direction indicated above,

* It is generally believed that good valuable Arabic and Persian manuscripts do not exist in this Presidency. This belief seems to be due to the fact that the Muslims of the Bombay Presidency are very backward in point of education as compared with their co-religionists of the Punjab and the United Provinces. But a reference to history will show that the belief has no foundation in fact. There were in the past at least four independent Muslim kingdoms in this Presidency, which had their capitals at Hyderabad (Send), Ahmedabad (Gujarat), Ahmednagar, and Bijapur (Deccan). At each of these centres Arabic and Persian learning received perpétual encouragement, and poets and scholars were held in high esteem. Libraries, which contained thousands of valuable manuscripts, were maintained by kings, nobles, divines, and other scholars. Though many of these manuscripts have left their Indian homes and migrated to Europe, a large number of good manuscripts are still to be found, preserved more or less carefully, in almost every large town of our Presidency. The present collection is made up of contributions received from only four places in the Deccan. How rich the Deccan was at one time in these literary treasures is evident from the following remark made by M. Ivanow in the preface to his Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal, Calcutta, 1924, page X: "It is also remarkable that in this collection", which is, to quote M. Ivanow, "one of the largest and most interesting collections in India", "a comparatively considerable number of manuscripts dating from the XIIIc.XXVIIc. come not from the empire of the Indian Timurides, but from the Deccan". Leth's Catalogue of Arabic MSS. in the India Office (Lond., 1887), which notices the MSS. of the Library of the 'Aal 'Ali of Bijapur (once located in the 'Aal 'Ali Mahal at Bijapur and subsequently sent to London in 1833), and Stewart's Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore (Camb., 1802) also throw considerable light on the quality and quantity of the literary wealth of the Deccan under the Muslims.

* * *

(عمر مع الصرف)
I formulated a scheme in 1917 for the collection, preservation, and editing of Arabic and Persian manuscripts in our Presidency and submitted it to Government, through the proper channel, for their approval and sanction. "It was mainly through the sympathetic and large-hearted support of Mr. J. G. Covert-ten, i.e.s., c.i.e., then Director of Public Instruction, and "Mr. C. N. Seddon, i.c.s., c.i.e., then Commissioner, C.D., that "the scheme was accepted by Government, and I was enabled "to make a short tour and collect for them a hundred and "fourteen volumes, which embraced a pretty wide range of sub-"jects, such as History, Biography, Prose, Poetry, Sufism, Pro-"sody, Mathematics, Astronomy, Falconry, Archery, Translations "from the Sanscrit, Logic, Metaphysics, etc." (See my article entitled Persian MSS. belonging to the Government Collection now deposited in the Library of the University of Bombay, pub-"lished in JBBRAS, Vol. iv, 1928).

Under orders from Government these manuscripts were de-"posited in the University Library on 9th January, 1928. In August, 1931, the University invited applications for the prepa-"ration of a descriptive catalogue of the collection, and I was selected to do the work. I was also asked to include in the collection to be catalogued the Arabic and Persian manuscripts belonging to the University itself. As I was then a Government servant, I had to apply to Government for their permission to undertake the work. They granted the permission towards the end of May, 1932, that is, only about a fortnight before the long summer vacation came to an end and at a time when the Hindu-Muslim riots were at their height in Bombay. These communal disturbances were of such a serious nature that I could not stay in Bombay for the catalogue work without placing my life in jeopardy. The long vacation of 1932, in which I expected to do a great deal of the work, was thus lost to me owing to circumstances beyond my control. During the College term, my ordinary official duties took up all my time, and I could hardly attend to anything else. I had, therefore, to wait
till the next vacation, which commenced in October, 1932. But when it came, I found that, owing to the time limit imposed by the University, I could only work on the catalogue up to 30th November, 1932, that is, for only a part of the winter vacation. As the end of November was fast approaching and a considerable portion of the work was still left undone, I applied for an extension of the period fixed, fully hoping that I should be able to utilize the whole of the next summer vacation in finishing the work. The University kindly complied with my request and extended the period up to the end of June, 1933. But according to the proverb العبد يخير وإله يقدر ("Man proposes and God disposes"), I was laid up in December, 1932, with a severe attack of sciatica, which made it extremely difficult for me to move about and do my work. Owing to this sudden illness, I went on leave with effect from 17th March, 1933, and practically remained confined to bed for a long time. Bedridden as I was, I managed to carry on the work. In addition to the handicap placed by my prolonged illness upon my efforts to push the work through, I had to contend with a variety of other difficulties, such as want of time, dearth of materials, lack of facilities, and greatly impaired health and energy. But it is a matter for gratification that, in spite of almost insuperable difficulties, I have succeeded in bringing the work to completion. In the peculiar circumstances in which I had to do it, original research on a large scale was out of the question. This is left for those who can afford to spare the time and the energy which work of this kind demands.

In describing the manuscripts I have always had regard to the requirements of the research student and have exerted myself to make the catalogue a book of practical service to him. My chief object being the attainment of the greatest amount of practical utility, superfluity appeared to me preferable to deficiency. With this object in view and in order to conduct the research student as quickly as possible to the object of his search, I have, while giving references to other copies of a work, mentioned first those that are lying nearer home, that is, in
the libraries of Bombay itself. Then are mentioned those that are available at other places in India. These are followed by those in Iran, or to be more exact, in Tehran; and lastly come those in the libraries of Europe. It is hoped that references to manuscripts belonging to the Mullā Fīrūz Library, Bombay, the Jāmo' Masjid Library, Bombay, the Library of the Bombay Branch of the Royal Asiatic Society, the Bhandarkar Oriental Research Institute, Poona, the magnificent State Library at Hyderabad (Deccan), the Subhanallah Library of Aligarh University, the State Library at Rampur (U.P.), and several other libraries will especially prove useful to our students, since no references to them are to be found in any of the existing catalogues of M. Ivanow set before me as a model by the University. Besides the above collections, there are many others in India, of which no catalogues have yet been published. To mention only a few, there are the excellent collections of the Nādwaṭul-‘Ulamā (Lucknow), Mawlānā ‘Abdu’l-Bāri of Farangī Maḥal (Lucknow), Nawwāb Ṣadr Yār Ḥāng Bahādur Mawlānā Ḥabību’r-Raḥmān Khān Shirwānī of Bhīkampūr (Aligarh), His Highness the Nawāb of Bhopāl, and Sir Sālār Jang Bahādur of Hyderabad (Deccan). In our own Presidency there are a number of Arabic, Persian, and Old Urdu manuscripts lying uncatalogued in private and public collections. As soon as I am left a little at leisure, I intend to publish at least hand-lists of them, if not catalogues, in our University Journal.

In accordance with the instructions of the University Syndicate, this catalogue has been modelled, on the lines of M. Ivanow’s catalogues. But I have taken the liberty of making a very slight change in the transliteration of only three letters of the alphabet. The interests of scientific accuracy and practical utility have rendered this departure from the system which is followed in the abovementioned catalogues necessary. The reason for this is explained in the “Note on Technical Details”.

I have steadily kept in view the main purpose of a descriptive catalogue, namely, the delineation of the internal and
external features of the manuscripts. But to meet the requirements of the advanced student, I have not infrequently exceeded the limits set by mere description and added, wherever possible, such information as will be of use to him for higher literary criticism and materially help him in research work. In doing so, I have at times differed from the views expressed or statements made by scholars like Dr. Rieu, Dr. Ethé, Prof. Theodor Nöldeke, Prof. E. G. Browne, Dr. Nicholson, M. Ivanov, and others, whose labours have undoubtedly placed Persian literature under a deep debt of gratitude and from whose writings I have always derived most valuable help and guidance. For example, I may refer to the question of the genuineness of the Dīwān-e-Ibne-Yasamīn (see Vol. 23), supposed to have been "lost" by some of the Eastern and Western scholars, or of the authorship of the Maṣḥara’l-‘Ajā’īb (Vol. 24), attributed by Western scholars to the great Sufi poet ‘Ajṭār, or of the authorship of the "Nawma-e-Khīyālī" (Vol. 12), or of that of Yāsuf Zalaykāhā, which, according to a number of European Orientalists, was composed by the great Firdawsī. In the case of each of the first three books, I have proved from internal evidence that it is impossible to accept the views of the Orientalists, while in the case of the fourth, I have contented myself with merely indicating the source in which the opposite view is not only expressed, but established beyond doubt. It was in cases like these that I did not think it advisable to keep within bounds, and the object aimed at will, it is hoped, be considered a sufficient justification for the transgression.

لذلک پرود حکاکیات درازتر گفت • چنانکو حرف عماکفت موسی اسدرطور

Many of our advanced students and such of the general public as wish to carry on research in Muslim history and literature, especially with reference to the Deccan, do not generally know where collections of Arabic, Persian, and Old Urdu manuscripts exist in India and outside. To furnish them with some information on this point also, I have given in this catalogue a list of those collections to which references are given in this work.
The work of compiling the catalogue was completed and the manuscript of it was ready for the press by the end of June, 1933, but orders for the printing of it could not be placed with Messrs. Shamsuddin and Sons of Bombay till the beginning of January, 1935. During this interval spade-work in connexion with the printing of the catalogue had to be done. After the University had accorded their sanction to the printing and publication of it, the matter that presented the greatest difficulty was to find a press which possessed founts of elegant Persian type and of English type with the required diacritical marks. This difficulty was at last got over by the above firm undertaking to import the best kind of the types required from England and Germany. During this intervening period, fifty-four more manuscripts (including the latest additions to the University Library) were placed in my hands to be described and included in the catalogue, the press-copy of which was, as stated above, ready for publication by the end of June, 1933. While I was working on these additional manuscripts and the sheets of the catalogue were passing through the press, I came across very recent publications—European, Indian, and Persian—bearing on the works and the authors noticed in the catalogue. These have been utilized and the information culled from them has been included in the body of the notices themselves, as it is thought that it will be practically more useful in its present position than if presented in detached footnotes.

I must here gratefully acknowledge the generous help received, from time to time, from Mr. R. V. Sabnis, the expert Librarian of the University, and from his experienced Assistant, Mr. Bhonsale, B.A. These officers are ever ready to make themselves useful to all those who avail themselves of the University Library. But for the help rendered by the veteran Librarian, I should hardly have been able to cope with the work under the depressing conditions mentioned above. My heartiest thanks are also due to my esteemed friend, Khan Saheb S. Bakar Ali, B.E.S. (Retired), from whom I have received much valuable help. He has, from his innate love of learning, always encouraged
me in my literary work. Besides, he has, at great personal inconvenience, gone through the catalogue, in its manuscript form, and made many illuminating suggestions for the improvement of it. He has also very carefully read through the proofs. I also beg to express my very great obligations to the University for their kindness in giving me an opportunity to prepare this Descriptive Catalogue, of about two hundred and fifty manuscripts written in three different languages—Arabic, Persian, and Old Urdu. I am fully aware of its errors and defects; many of those noticed by me have been removed. But in a work of this kind, many must remain undetected. With regard to them I can only repeat what the learned Qāṣī 'Abdu'r-Raḥīm of Baysān, said in reply to the adverse criticism passed upon his writings by the celebrated Arabic stylist and historian, 'Imādud-Dīn al-Kātib of Ḫisabān:

"Verily I have realised one thing, and I do not know whether you have realized it or not. And it is this, that indeed man writeth not anything today, but sayeth, with reference to it, the next day, 'Had this been changed, forsooth, it would have been better; and had that been deleted, verily it would have been the best.' And this is a great lesson and proof positive of the predominance of deficiency over the nature of man."

Circumstanced as I was, I can only say with the poet:

غلام همت آن عارفان باکرم. كي كيک صواب پیشند و صد خطاب پیشند

Before concluding this brief preface, I must offer my cordial thanks to the firm of Messrs. Sharafuddin and Sons, the well-known Arabic Booksellers and Proprietors of the Qayyimalā Press, Bombay. They have generously and cheerfully given me
much valuable advice on all matters connected with the printing of the catalogue. Though they were hard pressed for time and had to struggle with difficulties inherent in Oriental typography, they have succeeded remarkably well in executing the work. The expert advice given by Mr. Muhammad Abbamiyan, formerly Manager of the Hilal Press, Bombay, has helped greatly in improving the general get-up of the catalogue. I am grateful to him also. This magnum opus of the firm is a marvel of excellence. The Persian type, which was imported from Germany, is the best available in Bombay. The English type, with the required diacritical marks, was obtained from England. The University authorities desired that good paper of Indian manufacture should be used. Accordingly the best Featherweight paper of Bengal was selected. It shows clearness of impression which leaves hardly anything to be desired. This production of the firm will, it is confidently hoped, redound greatly to their credit.

Note  مطبوع تویر روپ ورق دیدم وگفت و سالا نبله صاحب نظرات خواهند پورد

SHAIKH 'ABDU'L-ḲĀDIR.

Poona, April, 1935.
List of Works described in this Catalogue

<table>
<thead>
<tr>
<th>Government Collection</th>
<th>Vol.</th>
<th>Bk.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10</td>
<td>18</td>
<td>رياض الانتشار</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>19</td>
<td>ليلاوى</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>20</td>
<td>&quot;نامة خيالات&quot;</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td></td>
<td>انتخاب ازمنخب حديثه</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>22</td>
<td>قصائد مشري</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>23</td>
<td>منفتاح شكار</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>24</td>
<td>ديوان راهب</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>26</td>
<td>تحتفه ساي</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>27</td>
<td>اثجار و اثمار</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td></td>
<td>صرح حلال</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>29</td>
<td>وقائع حكم عيان عال</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>31</td>
<td>زهد الارواح</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>32</td>
<td>زاد المسافرين</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>33</td>
<td>ديوان كمال خجندي</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>34</td>
<td>ديوان ابن مرين</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>35</td>
<td>مظهر العجاب</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>36</td>
<td>هشت بهشت</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>هفت القافم</td>
<td>67</td>
</tr>
<tr>
<td>Vol.</td>
<td>bk.</td>
<td>Title</td>
<td>Pages</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-----</td>
<td>------------------------------------------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>37</td>
<td>ديوان نصرت</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td></td>
<td>ديوان عقی</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>39</td>
<td>مقتبسب شاهنوازیان'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>40</td>
<td>انتخاب مشروی</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>41</td>
<td>عروس عرفان</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>42</td>
<td>مرآة الحدقین</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td></td>
<td>وجود نامه</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td></td>
<td>علی نامه</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>لورک و مینا</td>
<td>117</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>تمیل آدمی و دنیا</td>
<td>66</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td></td>
<td>شفاعت نامه</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>48</td>
<td>شرح مختصر الطحاوی</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>جواب</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>49</td>
<td>شرح حسن جلی بر شرح</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>الی نامه</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>50</td>
<td>عفائد النسی</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>قدیر نامه</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>51</td>
<td>کلیات صائب</td>
<td>124</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>حبعت نامه</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>52</td>
<td>دیوان آرزو</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>زاد المافین</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>71</td>
<td>شرح کبری از عصام</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>72</td>
<td>بند نامه سعید</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(كره = كرشما)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>73</td>
<td>حسن و دل</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>74</td>
<td>مجموعه جفیري</td>
<td>145</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>75</td>
<td>نظم بران دکی</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>76</td>
<td>خزن شرعی</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>77</td>
<td>مرآة الحسن</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>78</td>
<td>رساله مرآة الحقائق</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td></td>
<td>رساله رموزات</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td></td>
<td>رساله كشف الازکار</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td></td>
<td>رساله هدادی الطرقی</td>
<td>136</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td></td>
<td>مرآة الحقائق</td>
<td>137</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td></td>
<td>بهارستان</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td></td>
<td>صد میدان</td>
<td>139</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td></td>
<td>واردات</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td></td>
<td>کنز السالکین</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td></td>
<td>پردا حجابی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td></td>
<td>دربی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td></td>
<td>الی نامه</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td></td>
<td>کنلر نامه</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>محبت نامه</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td></td>
<td>زاد المافین</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td></td>
<td>شرح کبری از ایب ایلیا</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td></td>
<td>بند نامه سعید</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td></td>
<td>حسن و دل</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td></td>
<td>مجموعه جفیري</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td></td>
<td>خزن شرعی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>77</td>
<td></td>
<td>مرآة الحسن</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78</td>
<td></td>
<td>رساله مرآة الحقائق</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79</td>
<td></td>
<td>رساله مرآة الحقائق</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vol.</td>
<td>Br.</td>
<td>Title</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>رسالة سوال وجواب</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>79</td>
<td>عطار</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td></td>
<td>آثار</td>
<td>101</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td></td>
<td>إشارات السوئي</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td></td>
<td>طرطب النجاس</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td></td>
<td>ديوان برهمين</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td></td>
<td>آثار</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td></td>
<td>ردائمة عطار</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td></td>
<td>نظم كاعزة</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td></td>
<td>أنواع</td>
<td>108</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td></td>
<td>أكبر ناقة صيد</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td></td>
<td>ناصح</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>91</td>
<td>ديوان ناصر علي</td>
<td>111</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td></td>
<td>ديوان ظبيري</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td></td>
<td>ديوان ظبيري</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>95</td>
<td>تاريخ النه</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>96</td>
<td></td>
<td>ديوان آصفي</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td></td>
<td>راماهين</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td></td>
<td>ديوان جلال الإسر</td>
<td>117</td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>90</td>
<td>ديوان ناصر علي</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td></td>
<td>مفتاح الابراز</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>102</td>
<td></td>
<td>رساله صوفي</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>103</td>
<td></td>
<td>خير الإبان</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>104</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>123</td>
<td></td>
</tr>
<tr>
<td>106</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>124</td>
<td></td>
</tr>
<tr>
<td>107</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>108</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>128</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>115</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>133</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>118</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>136</td>
<td></td>
</tr>
<tr>
<td>119</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>137</td>
<td></td>
</tr>
<tr>
<td>120</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>139</td>
<td></td>
</tr>
<tr>
<td>122</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>124</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>142</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>126</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>127</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>145</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>129</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>147</td>
<td></td>
</tr>
<tr>
<td>130</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td>131</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>132</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>133</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>134</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td>135</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>137</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>138</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>139</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>140</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>159</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>160</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>161</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>163</td>
<td></td>
</tr>
<tr>
<td>146</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>164</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>165</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>166</td>
<td></td>
</tr>
<tr>
<td>149</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>167</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>168</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>169</td>
<td></td>
</tr>
<tr>
<td>152</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>170</td>
<td></td>
</tr>
<tr>
<td>153</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>154</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>172</td>
<td></td>
</tr>
<tr>
<td>155</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>156</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>174</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>158</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>176</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>177</td>
<td></td>
</tr>
<tr>
<td>160</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>161</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>179</td>
<td></td>
</tr>
<tr>
<td>162</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>163</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>182</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>183</td>
<td></td>
</tr>
<tr>
<td>166</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>184</td>
<td></td>
</tr>
<tr>
<td>167</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>185</td>
<td></td>
</tr>
<tr>
<td>168</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>186</td>
<td></td>
</tr>
<tr>
<td>169</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>170</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>188</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>172</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>190</td>
<td></td>
</tr>
<tr>
<td>173</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>191</td>
<td></td>
</tr>
<tr>
<td>174</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>192</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>193</td>
<td></td>
</tr>
<tr>
<td>176</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>177</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>195</td>
<td></td>
</tr>
<tr>
<td>178</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>196</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>197</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>198</td>
<td></td>
</tr>
<tr>
<td>181</td>
<td></td>
<td>رساله جام جهان نما</td>
<td>199</td>
<td></td>
</tr>
<tr>
<td>Vol.</td>
<td>Br.</td>
<td>Title</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>72, 122</td>
<td>700</td>
<td>سرو آزاد</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>73, 123</td>
<td></td>
<td>قصيدة برده و منظومة</td>
<td>203</td>
<td></td>
</tr>
<tr>
<td>74, 124</td>
<td>855</td>
<td>جوهر خسّه</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>75, 127</td>
<td>866</td>
<td>کیفیت چگه کابل</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>76, 128</td>
<td>877</td>
<td>لطایف و ظرافی</td>
<td>147</td>
<td></td>
</tr>
<tr>
<td></td>
<td>888</td>
<td>در الفالس</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td></td>
<td>899</td>
<td>لطایف فیاضی</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td></td>
<td>900</td>
<td>عین الماشقین</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td></td>
<td>911</td>
<td>اجوبة میری</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>77, 130</td>
<td>232</td>
<td>دیوان سالک یزدی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>78, 131</td>
<td></td>
<td>انتخاب</td>
<td>214</td>
<td></td>
</tr>
<tr>
<td>79, 132</td>
<td>233</td>
<td>دیوان هنردو، انتخاب</td>
<td>215</td>
<td></td>
</tr>
<tr>
<td></td>
<td>234</td>
<td>دیوان جلال اسیر</td>
<td>216</td>
<td></td>
</tr>
<tr>
<td></td>
<td>235</td>
<td>انتخاب</td>
<td>217</td>
<td></td>
</tr>
<tr>
<td>80, 135</td>
<td>236</td>
<td>موسی الاحباب</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td></td>
<td>156</td>
<td>جماعت میرزا مبینخان</td>
<td>219</td>
<td></td>
</tr>
<tr>
<td>81, 136</td>
<td></td>
<td>یاض سنوات</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>82, 137</td>
<td>237</td>
<td>تعداد سلسلة افغانان</td>
<td>221</td>
<td></td>
</tr>
<tr>
<td>83, 138</td>
<td>158</td>
<td>احوال مریخه</td>
<td>222</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>سوایی</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>84, 141</td>
<td>159</td>
<td>دیوان احمد جام</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>85, 142</td>
<td>238</td>
<td>زاد المسافرین</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>86, 143</td>
<td>160</td>
<td>کفر</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td>87, 144</td>
<td>161</td>
<td>لطایف معنوی</td>
<td>227</td>
<td></td>
</tr>
<tr>
<td>88, 145</td>
<td>162</td>
<td>240</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vol.</td>
<td>bk.</td>
<td>Title</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>--------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>163</td>
<td>رسالة تیر اندازی</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>164</td>
<td>عصر الفضور</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>102</td>
<td>165</td>
<td>شرح وقاية</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>103</td>
<td>166</td>
<td>بستان الاعرفین</td>
<td>244</td>
<td></td>
</tr>
<tr>
<td>104</td>
<td>167</td>
<td>ده مجلس</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>168</td>
<td>دیوان هندو</td>
<td>246</td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>169</td>
<td>کلیات الوری</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>170</td>
<td>خریدنة الإعداد</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>108</td>
<td>171</td>
<td>تعفة العراقین</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td>172</td>
<td>شرح حکمة المین</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>173</td>
<td>محمود و ایاذ</td>
<td>253</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>174</td>
<td>حیدقة سناق</td>
<td>254</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>175</td>
<td>مطول</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td>176</td>
<td>تیمور نامه از هاتیک</td>
<td>256</td>
<td></td>
</tr>
<tr>
<td></td>
<td>177</td>
<td>لیل و بیجون</td>
<td>257</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>178</td>
<td>رسالة قویشی</td>
<td>258</td>
<td></td>
</tr>
<tr>
<td></td>
<td>179</td>
<td>تشریح الافلاک</td>
<td>259</td>
<td></td>
</tr>
<tr>
<td></td>
<td>180</td>
<td>الملخص</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>181</td>
<td>تعفة الاستاد</td>
<td>260</td>
<td></td>
</tr>
</tbody>
</table>

**University Library Collection.**

<table>
<thead>
<tr>
<th>Vol.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>مرساة احمدی</td>
<td>263</td>
</tr>
<tr>
<td>II</td>
<td>واقعات باری</td>
<td>265</td>
</tr>
<tr>
<td>III</td>
<td>تفسیر حسینی</td>
<td>266</td>
</tr>
<tr>
<td>IV</td>
<td>متنخ شاهنامه (شمرکی)</td>
<td>267</td>
</tr>
<tr>
<td>V</td>
<td>فرهنگ جهانگیری</td>
<td>268</td>
</tr>
<tr>
<td>VI</td>
<td>تاریخ احمد شاه دراق</td>
<td>269</td>
</tr>
<tr>
<td>VII</td>
<td>شرح سکندر نامه</td>
<td>271</td>
</tr>
<tr>
<td>VIII</td>
<td>مصباح الظلم</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>لیلاوق</td>
<td>272</td>
</tr>
<tr>
<td>X</td>
<td>قصائد عرف و منطق</td>
<td>273</td>
</tr>
<tr>
<td>XI</td>
<td>الطیر</td>
<td></td>
</tr>
<tr>
<td>XII</td>
<td>تذكرة الشعراء</td>
<td>274</td>
</tr>
<tr>
<td>XIII</td>
<td>سنگهانس بیسی</td>
<td>276</td>
</tr>
<tr>
<td>XIV</td>
<td>نل دومن</td>
<td>277</td>
</tr>
<tr>
<td>XV</td>
<td>منشیات طنرا</td>
<td>279</td>
</tr>
<tr>
<td>XVI</td>
<td>عیار دانش</td>
<td>280</td>
</tr>
<tr>
<td>XVII</td>
<td>اخوان الصفا</td>
<td>281</td>
</tr>
<tr>
<td>XVIII</td>
<td>کتاب الاختلاج</td>
<td>282</td>
</tr>
<tr>
<td></td>
<td>دستان رستم و اکران</td>
<td></td>
</tr>
<tr>
<td></td>
<td>دیو و اسفندیار</td>
<td></td>
</tr>
<tr>
<td>XIX</td>
<td>اسفندیار نامه</td>
<td>286</td>
</tr>
<tr>
<td>XX</td>
<td>دستان رستم و اسفندیار</td>
<td></td>
</tr>
<tr>
<td>XXI</td>
<td>بهمن نامه</td>
<td>287</td>
</tr>
<tr>
<td>XXII</td>
<td>ظفر نامه یا داشتامة</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ایوزرجهن</td>
<td></td>
</tr>
<tr>
<td>Volume</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>XXIII</td>
<td>دروایه الیه</td>
<td>288</td>
</tr>
<tr>
<td>XXIV</td>
<td>فرودیه طفرا</td>
<td>290</td>
</tr>
<tr>
<td>XXV</td>
<td>قرآن نامه</td>
<td>291</td>
</tr>
<tr>
<td>XXVI</td>
<td>فلسطین</td>
<td>292</td>
</tr>
<tr>
<td>XXVII</td>
<td>الحکمة العلوی</td>
<td>293</td>
</tr>
<tr>
<td>XXVIII</td>
<td>جوابنگی نامه</td>
<td>294</td>
</tr>
<tr>
<td>XXIX</td>
<td>داستان کاموس کاشاق</td>
<td>295</td>
</tr>
<tr>
<td>XXX</td>
<td>داستان کاوس</td>
<td>296</td>
</tr>
<tr>
<td>XXXI</td>
<td>کاوس نامه</td>
<td>297</td>
</tr>
<tr>
<td>XXXII</td>
<td>پیگودیتا</td>
<td>298</td>
</tr>
<tr>
<td>XXXIII</td>
<td>پید نامه سعیدی</td>
<td>299</td>
</tr>
<tr>
<td>XXXIV</td>
<td>داستان رستم واسفندیار</td>
<td>300</td>
</tr>
<tr>
<td>XXXV</td>
<td>سکندر نامه</td>
<td>301</td>
</tr>
<tr>
<td>XXXVI</td>
<td>شاهنامه</td>
<td>302</td>
</tr>
<tr>
<td>XXXVII</td>
<td>شاهنامه</td>
<td>303</td>
</tr>
<tr>
<td>XXXVIII</td>
<td>شاهنامه بختاورخالی</td>
<td>304</td>
</tr>
<tr>
<td>XXXIX</td>
<td>سهاب نامه</td>
<td>305</td>
</tr>
<tr>
<td>XL</td>
<td>تاج نامه نوشیروان</td>
<td>306</td>
</tr>
<tr>
<td>XLI</td>
<td>اختصار کنز اللفه العریع</td>
<td>307</td>
</tr>
<tr>
<td>XLIID</td>
<td>تحقیق الاحرار</td>
<td>308</td>
</tr>
<tr>
<td>Zoroastrian Literature.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>XLIIE</td>
<td>آخرین شش کیفار</td>
<td>309</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Volume</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XLVII</td>
<td>قصه سنگ</td>
<td>310</td>
</tr>
<tr>
<td>XLVIII</td>
<td>مجموعه مشتمل بر</td>
<td>311</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Volume</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XLIIV</td>
<td>رساله درباب پرهیز</td>
<td>312</td>
</tr>
<tr>
<td>XLIIV</td>
<td>نس وا افریگیان رینوان</td>
<td>313</td>
</tr>
<tr>
<td>XLV</td>
<td>دعائی نتکح</td>
<td>314</td>
</tr>
<tr>
<td>XLVI</td>
<td>مجموعه مشتمل بر</td>
<td>315</td>
</tr>
</tbody>
</table>

1. قصه دختر موبد به خرس دادن | 316  |
2. پرستش زرتنست به نیکی کارها | 317  |
3. یان نفیلات | 318  |
4. گذاردن | 319  |
5. قصه درویش وگنج زر | 320  |
6. روايت برزو | 321  |
7. زرتنست نامه | 322  |
8. پرستش نوشیروان | 323  |
9. پرستش زرتنست | 324  |
10. پرستش نوشیروان | 325  |
11. پرستش نوشیروان | 326  |
12. پرستش نوشیروان | 327  |
<table>
<thead>
<tr>
<th>Volume</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>نظما در صفت</td>
<td>322</td>
</tr>
<tr>
<td></td>
<td>چماسب ولاپی</td>
<td></td>
</tr>
<tr>
<td>(2)</td>
<td>پرسش از حقیقت‌های دین و دنیا</td>
<td>323</td>
</tr>
<tr>
<td>(3)</td>
<td>ایات دعاءا از پرستش نک نامی جی پرست</td>
<td></td>
</tr>
<tr>
<td>(4)</td>
<td>صفت سی و سه فرشته</td>
<td></td>
</tr>
<tr>
<td>XLIX</td>
<td>پرست ایرانی</td>
<td>324</td>
</tr>
<tr>
<td>L</td>
<td>پرست ایرانی</td>
<td></td>
</tr>
<tr>
<td>LI</td>
<td>روایت داراب هورمزدار</td>
<td>329</td>
</tr>
<tr>
<td>LII</td>
<td>روایت هفتاد و هشت زرتشت نامه و روایت استخبر و هشت پرست</td>
<td>331</td>
</tr>
<tr>
<td>LIII</td>
<td>واسخ</td>
<td></td>
</tr>
<tr>
<td>LIV</td>
<td>روایت دینی</td>
<td>332</td>
</tr>
<tr>
<td></td>
<td>احوال صبر و شکب</td>
<td>333</td>
</tr>
<tr>
<td>LV</td>
<td>آدریان</td>
<td></td>
</tr>
<tr>
<td>LVI</td>
<td>صد در بحر رمل</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>صد در بحر طويل</td>
<td>336</td>
</tr>
<tr>
<td></td>
<td>وداستان جگد رستم</td>
<td></td>
</tr>
<tr>
<td>LVII</td>
<td>با استندار</td>
<td></td>
</tr>
<tr>
<td>LVIII</td>
<td>صد در فظم</td>
<td>337</td>
</tr>
<tr>
<td>LIX</td>
<td>صد در فظم</td>
<td>338</td>
</tr>
<tr>
<td>LX</td>
<td>وصف امشافندان و غیره</td>
<td>340</td>
</tr>
<tr>
<td></td>
<td>تاثیر علما زدن و سمن</td>
<td></td>
</tr>
<tr>
<td>LXI</td>
<td>کلاغ</td>
<td></td>
</tr>
<tr>
<td>LXII</td>
<td>اردویراف نامه</td>
<td>341</td>
</tr>
</tbody>
</table>
List of the Manuscripts classified according to subjects

<table>
<thead>
<tr>
<th>Religion:</th>
<th>Religion, (Contd.):</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Page</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td><strong>Commentaries on the Qur'an:</strong></td>
<td><strong>Theology and Law:</strong></td>
</tr>
<tr>
<td>266</td>
<td>تقسيم حسني</td>
</tr>
<tr>
<td>161</td>
<td>تقسيم الكواشی</td>
</tr>
<tr>
<td><strong>Traditions, Moral Precepts, etc.:</strong></td>
<td>118</td>
</tr>
<tr>
<td>244</td>
<td>بستان العارفين</td>
</tr>
<tr>
<td></td>
<td>پند نامه سعدی (کریمی)</td>
</tr>
<tr>
<td>132, 295</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>پند نامه عطار</td>
</tr>
<tr>
<td>129</td>
<td>تعقة نصائح</td>
</tr>
<tr>
<td>287</td>
<td>دانشناه ابوزرجهم</td>
</tr>
<tr>
<td>288</td>
<td>دروو الواهی</td>
</tr>
<tr>
<td>219</td>
<td>سبیمات</td>
</tr>
<tr>
<td>219</td>
<td>شرف العلایم</td>
</tr>
<tr>
<td>118</td>
<td>شقاعت نامه</td>
</tr>
<tr>
<td></td>
<td>ظفر نامه</td>
</tr>
<tr>
<td><strong>See</strong></td>
<td>دانشناه ابوزرجهم</td>
</tr>
<tr>
<td><strong>Controversy:</strong></td>
<td>35</td>
</tr>
<tr>
<td>سرشنک مشرکان کفر</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Title</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>187</td>
<td>يند نامة عطار</td>
</tr>
<tr>
<td>19</td>
<td>بنجهيج باجا</td>
</tr>
<tr>
<td>133</td>
<td>تتابع الحقائق</td>
</tr>
<tr>
<td>314</td>
<td>تفحة الإحرار</td>
</tr>
<tr>
<td>117</td>
<td>تعلم آدم و دنيا</td>
</tr>
<tr>
<td>181</td>
<td>جام جهان اب شمال</td>
</tr>
<tr>
<td>227</td>
<td>جوابه خصمه</td>
</tr>
<tr>
<td>253</td>
<td>حديقة سنبل</td>
</tr>
<tr>
<td></td>
<td>حديقة سنبل، انتخاب</td>
</tr>
<tr>
<td>35</td>
<td>ازمنخب</td>
</tr>
<tr>
<td>145</td>
<td>حسن و دل</td>
</tr>
<tr>
<td>229</td>
<td>در الجبال</td>
</tr>
<tr>
<td>209</td>
<td>رياضات أبو سعيد أبو الخير</td>
</tr>
<tr>
<td></td>
<td>رسالة جام جهان اب شمال</td>
</tr>
<tr>
<td></td>
<td>See جام جهان اب شمال</td>
</tr>
<tr>
<td>134</td>
<td>رسالة رموزات</td>
</tr>
<tr>
<td>210</td>
<td>رسالة روح وحسن وعشق</td>
</tr>
<tr>
<td>180</td>
<td>رسالة صوفيه</td>
</tr>
<tr>
<td>218</td>
<td>رسالة عين الفتنة همداي</td>
</tr>
<tr>
<td>135</td>
<td>رسالة كشف الذاكر</td>
</tr>
<tr>
<td>134</td>
<td>رسالة مولى الحقائق</td>
</tr>
<tr>
<td>136</td>
<td>رسالة هدايت الطريق</td>
</tr>
<tr>
<td>188</td>
<td>رسائل عدل الله انصارى</td>
</tr>
</tbody>
</table>
### Sufiism, (Contd.):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>226</td>
<td>عفّل العارفين</td>
</tr>
<tr>
<td>136</td>
<td>مرآة الحقائق</td>
</tr>
<tr>
<td>60</td>
<td>مرآة المحققين</td>
</tr>
<tr>
<td>179</td>
<td>مفاتيح الإنجاز</td>
</tr>
<tr>
<td>160</td>
<td>مقصد الأقصى</td>
</tr>
<tr>
<td>273</td>
<td>منطقة الطير</td>
</tr>
<tr>
<td>51</td>
<td>نزهة الأرواح</td>
</tr>
<tr>
<td>218</td>
<td>نشاط العشق</td>
</tr>
<tr>
<td>139</td>
<td>واردات</td>
</tr>
<tr>
<td></td>
<td>هدايت الطريق، رساله</td>
</tr>
</tbody>
</table>

See

### History, (Contd.):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>239</td>
<td>احوال مرحلة سيواجي</td>
</tr>
<tr>
<td>212</td>
<td>انتخاب إز آرايش عفّل</td>
</tr>
<tr>
<td>237</td>
<td>ياض سنوات</td>
</tr>
<tr>
<td>27</td>
<td>تاريخ فرشته</td>
</tr>
<tr>
<td>208</td>
<td>جنگ نامه عالم کیور با دارا</td>
</tr>
<tr>
<td>234</td>
<td>مجموعة مرزا مهدی خان</td>
</tr>
<tr>
<td>263</td>
<td>مرآة احمد</td>
</tr>
<tr>
<td>265</td>
<td>واقعات بابری</td>
</tr>
</tbody>
</table>

#### India:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>299, 310</td>
<td>شاهنامه فردوسی</td>
</tr>
<tr>
<td>311</td>
<td>شاهنامه، متنخب خانوادای</td>
</tr>
<tr>
<td>267</td>
<td>شاهنامه، متنخب خانوادای</td>
</tr>
</tbody>
</table>

#### Persia:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>256</td>
<td>تیمور نامه هانی</td>
</tr>
</tbody>
</table>

#### Turkey:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>65</td>
<td>هشت پیشت</td>
</tr>
</tbody>
</table>

### Historical Documents:

#### Letters:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>رياض الانتظار</td>
</tr>
<tr>
<td>223</td>
<td>فرمان جهانگیر</td>
</tr>
<tr>
<td>230</td>
<td>لفیة قیاصی</td>
</tr>
<tr>
<td>222</td>
<td>مجموعة خطوط لشکری وغیره</td>
</tr>
<tr>
<td>Historical Documents, (Contd.):</td>
<td>Romances &amp; Tales:</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td><strong>Page</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>198</td>
<td>در المجالس</td>
</tr>
<tr>
<td>منشات أبي الفتح كيلاني</td>
<td>229</td>
</tr>
<tr>
<td>110</td>
<td>سنگهاسن بیتیی</td>
</tr>
<tr>
<td>منشات شاموئران</td>
<td>276</td>
</tr>
<tr>
<td>279</td>
<td>سوز و کددار</td>
</tr>
<tr>
<td>منشات طفرنا</td>
<td>206</td>
</tr>
<tr>
<td>22</td>
<td>طرب المجالس</td>
</tr>
<tr>
<td>نسخه عالمگیری</td>
<td>184</td>
</tr>
<tr>
<td><strong>Chronicles:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>48</td>
<td>عیار دانش</td>
</tr>
<tr>
<td>وقائع تعمت عالی</td>
<td>281</td>
</tr>
<tr>
<td><strong>Biography:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td><em>The Prophet and his Successors:</em></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>18</td>
<td>قصة حاتم طاقی</td>
</tr>
<tr>
<td>مطالع الیوار</td>
<td>212</td>
</tr>
<tr>
<td>245</td>
<td>لطفاف و ظرافف</td>
</tr>
<tr>
<td>دم مجلس</td>
<td>229</td>
</tr>
<tr>
<td><strong>Saints:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>181</td>
<td>نفرین پیران</td>
</tr>
<tr>
<td>غير الإنسان</td>
<td>161</td>
</tr>
<tr>
<td><em>Alawi:</em></td>
<td>ریاض الانتہا</td>
</tr>
<tr>
<td>178</td>
<td>میرحدار</td>
</tr>
<tr>
<td>المشروع الیوار</td>
<td>29</td>
</tr>
<tr>
<td><strong>Persian Poets:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>41</td>
<td>سحر خلال</td>
</tr>
<tr>
<td>حمیا سامی</td>
<td>47</td>
</tr>
<tr>
<td>274</td>
<td>طرب المجالس</td>
</tr>
<tr>
<td>ذكریه الشماراء دولتشاهی</td>
<td>184</td>
</tr>
<tr>
<td>200</td>
<td>فردوسیه طفران</td>
</tr>
<tr>
<td>سرو آزاد</td>
<td>290</td>
</tr>
<tr>
<td>67</td>
<td>کلستان سعدی</td>
</tr>
<tr>
<td>هفت اقلیم</td>
<td>291</td>
</tr>
<tr>
<td><strong>Rekhta Poets:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>150</td>
<td>منشات ایوب الفتح کیلانا</td>
</tr>
<tr>
<td>مخزن شعرزاد</td>
<td>193</td>
</tr>
<tr>
<td>279</td>
<td>منشات طفرنا</td>
</tr>
<tr>
<td><strong>Nobles:</strong></td>
<td><strong>Title</strong></td>
</tr>
<tr>
<td>148</td>
<td>نزهه الملک</td>
</tr>
<tr>
<td>مجموعه جعفری</td>
<td>48</td>
</tr>
<tr>
<td>وقائع تعمت عالی</td>
<td></td>
</tr>
</tbody>
</table>
### Poetics & Rhetoric:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>أنيس العشاق</td>
</tr>
<tr>
<td>16</td>
<td>تغفة الشعراء</td>
</tr>
<tr>
<td>7</td>
<td>حديث الحقائق</td>
</tr>
<tr>
<td>3</td>
<td>رسالة در علم قوافي</td>
</tr>
<tr>
<td>2</td>
<td>رسالة در قافيه</td>
</tr>
<tr>
<td>6</td>
<td>رسالة عروض سبي</td>
</tr>
<tr>
<td>17</td>
<td>رسالة في فن العروض</td>
</tr>
<tr>
<td>15</td>
<td>قصيدة مصنع</td>
</tr>
<tr>
<td>9</td>
<td>قصيدة مصنوعه</td>
</tr>
<tr>
<td>255</td>
<td>نطول</td>
</tr>
</tbody>
</table>

### Logogriphs:

| 26   | شرح رسالة معا |

### Poetry:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>286</td>
<td>استفديران نامه</td>
</tr>
<tr>
<td>35</td>
<td>انتخاب من منتخب حديثه</td>
</tr>
<tr>
<td>113</td>
<td>انتخاب منتوئ معنوي</td>
</tr>
<tr>
<td>287</td>
<td>بمن نامه</td>
</tr>
<tr>
<td>192</td>
<td>يضاف غزوات</td>
</tr>
<tr>
<td>19</td>
<td>بمنى بياوا</td>
</tr>
<tr>
<td>132, 295</td>
<td>پند نامه سعدی (کرما)</td>
</tr>
<tr>
<td>35</td>
<td>انتخاب من منتخب</td>
</tr>
<tr>
<td>145</td>
<td>حسن و دل</td>
</tr>
<tr>
<td>286, 295</td>
<td>داستان رستم و استفديران</td>
</tr>
<tr>
<td>285</td>
<td>داستان رستم و آکران دیور</td>
</tr>
<tr>
<td>293</td>
<td>داستان کاموس کشاق</td>
</tr>
<tr>
<td>294</td>
<td>داستان کاؤس</td>
</tr>
<tr>
<td>127</td>
<td>دیران آرزو</td>
</tr>
<tr>
<td>Page</td>
<td>Title</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>196</td>
<td>ديوان آصفی</td>
</tr>
<tr>
<td>54</td>
<td>ديوان ابن ملیم</td>
</tr>
<tr>
<td>224</td>
<td>ديوان احمد جام</td>
</tr>
<tr>
<td>165</td>
<td>ديوان پرهم</td>
</tr>
<tr>
<td>197</td>
<td>ديوان جلال اسیر</td>
</tr>
<tr>
<td>233</td>
<td>ديوان جلال اسیر، انتخاب</td>
</tr>
<tr>
<td></td>
<td>ديوان حافظ، شرح بیت از</td>
</tr>
<tr>
<td>See</td>
<td>شرح ديوان را هب</td>
</tr>
<tr>
<td>40</td>
<td>ديوان سالک یزدی، انتخاب</td>
</tr>
<tr>
<td>232</td>
<td>ديوان سلان ساوجی</td>
</tr>
<tr>
<td>199</td>
<td>ديوان صائب</td>
</tr>
<tr>
<td>124</td>
<td>ديوان صائب</td>
</tr>
<tr>
<td></td>
<td>ديوان ظهوري</td>
</tr>
<tr>
<td>170, 193</td>
<td>ديوان عبدالرزاق</td>
</tr>
<tr>
<td>110, 169</td>
<td>ديوان غی</td>
</tr>
<tr>
<td>54</td>
<td>ديوان کمال خجندی</td>
</tr>
<tr>
<td>233</td>
<td>ديوان لذی، انتخاب</td>
</tr>
<tr>
<td>188</td>
<td>ديوان محمود و ایاز</td>
</tr>
<tr>
<td>109</td>
<td>ديوان ناصری</td>
</tr>
<tr>
<td>Page</td>
<td>Title</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>294</td>
<td>كاؤس نامه</td>
</tr>
<tr>
<td>132, 295</td>
<td>كریما</td>
</tr>
<tr>
<td>248</td>
<td>کلیات اتوفر</td>
</tr>
<tr>
<td>199</td>
<td>کلیات سلیمان</td>
</tr>
<tr>
<td>124</td>
<td>کلیات صائبا</td>
</tr>
<tr>
<td>167</td>
<td>کلشان توهج</td>
</tr>
<tr>
<td>162</td>
<td>کلشان راز</td>
</tr>
<tr>
<td>226</td>
<td>See</td>
</tr>
<tr>
<td>117</td>
<td>گل و مل از بهجی</td>
</tr>
<tr>
<td>176</td>
<td>گوی و چگونه = حال نامه</td>
</tr>
<tr>
<td>257</td>
<td>لیل و جنون هانی</td>
</tr>
<tr>
<td>209</td>
<td>See</td>
</tr>
<tr>
<td>200</td>
<td>مشنوی سراپای میری</td>
</tr>
<tr>
<td>253</td>
<td>مشنوی محمود و ایاز</td>
</tr>
<tr>
<td>154</td>
<td>مشنوی مرآة الحسن</td>
</tr>
<tr>
<td>113</td>
<td>مشنوی منعوی، انتخاب</td>
</tr>
<tr>
<td>113</td>
<td>See</td>
</tr>
<tr>
<td>210</td>
<td>مشنوی منعوی، شرح</td>
</tr>
<tr>
<td>210</td>
<td>مشنوی ملا بزی</td>
</tr>
<tr>
<td>226</td>
<td>عقل العارفین</td>
</tr>
<tr>
<td>208</td>
<td>مریض از عمامت</td>
</tr>
<tr>
<td>210</td>
<td>مستزاد از شمس تبریز</td>
</tr>
</tbody>
</table>

Poetry, (Contd.):
Poetry. (Contd.):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>مظهر العجبين</td>
</tr>
<tr>
<td>116</td>
<td>معراج نامه</td>
</tr>
<tr>
<td>273</td>
<td>منطق الطير</td>
</tr>
<tr>
<td>203</td>
<td>منظومة برد</td>
</tr>
<tr>
<td>116</td>
<td>معراج نامه</td>
</tr>
<tr>
<td>224</td>
<td>موسف الاحباب</td>
</tr>
<tr>
<td>188</td>
<td>نظم كاذب</td>
</tr>
<tr>
<td>278</td>
<td>ل دم فضیی</td>
</tr>
</tbody>
</table>

Mental Sciences and Lexicography:

<table>
<thead>
<tr>
<th>Philosophy:</th>
</tr>
</thead>
<tbody>
<tr>
<td>283</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Logic:</th>
</tr>
</thead>
<tbody>
<tr>
<td>144</td>
</tr>
<tr>
<td>208</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Metaphysics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>214</td>
</tr>
<tr>
<td>252</td>
</tr>
</tbody>
</table>

Mental Sciences and Lexicography. (Contd.):

<table>
<thead>
<tr>
<th>Mathematics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>249</td>
</tr>
<tr>
<td>30, 272</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Astrology:</th>
</tr>
</thead>
<tbody>
<tr>
<td>42</td>
</tr>
<tr>
<td>224</td>
</tr>
<tr>
<td>223</td>
</tr>
<tr>
<td>160</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Astronomy:</th>
</tr>
</thead>
<tbody>
<tr>
<td>260</td>
</tr>
<tr>
<td>258</td>
</tr>
<tr>
<td>257</td>
</tr>
<tr>
<td>259</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Medicine:</th>
</tr>
</thead>
<tbody>
<tr>
<td>191</td>
</tr>
<tr>
<td>292</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lexicography:</th>
</tr>
</thead>
<tbody>
<tr>
<td>313</td>
</tr>
<tr>
<td>191</td>
</tr>
<tr>
<td>208</td>
</tr>
<tr>
<td>25</td>
</tr>
</tbody>
</table>

Arts and Sports:

<table>
<thead>
<tr>
<th>Archery:</th>
</tr>
</thead>
<tbody>
<tr>
<td>241</td>
</tr>
</tbody>
</table>

### Arts and Sports, (Contd.):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td>مفتاح شكار</td>
</tr>
</tbody>
</table>

### Divination:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>340</td>
<td>تأثير صن فلاتع</td>
</tr>
<tr>
<td>340</td>
<td>تأثير عطش زدن</td>
</tr>
<tr>
<td>160</td>
<td>فلالمة</td>
</tr>
<tr>
<td>285</td>
<td>كتاب الاختلاج</td>
</tr>
</tbody>
</table>

### Translations from Sanscrit:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>294</td>
<td>يهود كيتا</td>
</tr>
<tr>
<td>196</td>
<td>رامائين</td>
</tr>
<tr>
<td>276</td>
<td>سكهايان ببسي</td>
</tr>
<tr>
<td>30, 272</td>
<td>إيلاتوتي</td>
</tr>
<tr>
<td>134</td>
<td>مرآة الحقائق</td>
</tr>
<tr>
<td>174</td>
<td>مفرح القلوب</td>
</tr>
</tbody>
</table>

### Books in the Arabic Language:

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>313</td>
<td>اختصار كنز اللغة العريه</td>
</tr>
<tr>
<td>283</td>
<td>أخوان الصفا</td>
</tr>
<tr>
<td>157</td>
<td>اسرار الوعي</td>
</tr>
<tr>
<td>191</td>
<td>بحر الجوهر</td>
</tr>
<tr>
<td>244</td>
<td>بستان المارفیين</td>
</tr>
<tr>
<td>258</td>
<td>تشریح الافقیک</td>
</tr>
<tr>
<td>161</td>
<td>تفسير الكواشي</td>
</tr>
<tr>
<td>214</td>
<td>حافظ عبد العلي</td>
</tr>
<tr>
<td>292</td>
<td>حکمت الطب</td>
</tr>
<tr>
<td>288</td>
<td>الدروى الواقیه</td>
</tr>
<tr>
<td>219</td>
<td>سبعیات</td>
</tr>
<tr>
<td>122</td>
<td>شرح حسن جلی</td>
</tr>
<tr>
<td>252</td>
<td>شرح حکمت المین</td>
</tr>
<tr>
<td>118</td>
<td>شرح مختصر الطهاری</td>
</tr>
<tr>
<td>219</td>
<td>شرف المیل</td>
</tr>
<tr>
<td>181</td>
<td>ضیار الانسان</td>
</tr>
<tr>
<td>242</td>
<td>قدوری</td>
</tr>
<tr>
<td>203</td>
<td>قصیدة الیبرد</td>
</tr>
<tr>
<td>178</td>
<td>الشعر المروی</td>
</tr>
<tr>
<td>255</td>
<td>مطرود</td>
</tr>
<tr>
<td>259</td>
<td>الملخص</td>
</tr>
</tbody>
</table>

### Books in Hindustani (end of the XVIIIth and beginning of the XIXth Century):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>212</td>
<td>انتخاب آراشی محقق</td>
</tr>
</tbody>
</table>

### Books in Dakhni (Old Urdu, from the Middle of the XVIIth to the Middle of the XVIIIth Century):

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>یمیجی باجا</td>
</tr>
<tr>
<td>133</td>
<td>ناج الحقایق</td>
</tr>
<tr>
<td>117</td>
<td>تمتل آدمی و دنیا</td>
</tr>
<tr>
<td>116</td>
<td>بحار نامه علی با جنی رعد</td>
</tr>
<tr>
<td>224</td>
<td>رساله در کیفیت بروج</td>
</tr>
<tr>
<td>118</td>
<td>شفاعت نامه</td>
</tr>
<tr>
<td>Zoroastrian Literature</td>
<td>Zorstrn. Lit. (Contd.):</td>
</tr>
<tr>
<td>------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td></td>
<td>Page</td>
</tr>
<tr>
<td></td>
<td>322</td>
</tr>
<tr>
<td></td>
<td>318</td>
</tr>
<tr>
<td></td>
<td>331</td>
</tr>
<tr>
<td></td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>335</td>
</tr>
<tr>
<td></td>
<td>338</td>
</tr>
<tr>
<td></td>
<td>323</td>
</tr>
<tr>
<td></td>
<td>339</td>
</tr>
<tr>
<td></td>
<td>316</td>
</tr>
<tr>
<td></td>
<td>317</td>
</tr>
<tr>
<td></td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>339</td>
</tr>
<tr>
<td></td>
<td>324</td>
</tr>
<tr>
<td></td>
<td>322</td>
</tr>
<tr>
<td></td>
<td>339</td>
</tr>
</tbody>
</table>
Brief Review of the Collection

The 114 volumes in the Government Collection comprise in all 181 works, of which 152 are in Persian, 17 in Arabic, 11 in Dakhni or Old Urdu (from the middle of the XVIIth to the middle of the XVIIIth century), and only one in Hindustani (end of the XVIIIth and beginning of the XIXth century). The University Collection consists of 62 volumes, of which 4 are in Arabic and 58 in Persian (including 20 on Zoroastrian literature). Of these, the following interesting autographs and valuable manuscripts deserve special mention:

1. حسن ودل A fine autograph copy of an unpublished allegorical love-poem by حسن ودل, a prince of the West and son of عقل, the ruler of the realm of حسن ودل, and of عقل, a princess of the East and daughter of عقل, dwelling in the city of دیدار (Vol. 41).

2. غنون شعراء An autograph copy of a Persian Taṣkira of the Urdu poets of Gujarat, by Qâgi Nūru’d-Dīn Ḥusayn Khān Fā’eq of Broach, in which it is stated that Walt, the Father of Urdu poetry, belonged to Ahmedabad and that he was buried in that town somewhere between the shrine of Mūsā Sohāg and the Shāhī Bāgh. The Taṣkira was locked into by the Delhi poet Ghâlib. Its first notice published in my article in the JBBRAS vol. iv, 1923, drew the attention of Mawlawi ‘Abdul-Ḥaqi, Secretary, Anjuman-e-Taraqqi-e-Urdu, Aurangabad, to its existence. He, later on, utilized it along with another copy from Broach, for an edition of it, which was printed at the Jamia Press, Delhi, 1933 (Vol. 43).

3. تحقیق الاستاد An autograph copy of a small unpublished Persian treatise by Abūl-Qāsim al’ās Buqrāt-e-Samarqandī,
on how to determine the سلّمة، i.e., the direction towards which the Muslims turn their faces in prayer (Vol. 114, Book No. 181).

4. كليات صائب A fine copy of the Poetical works of the great poet Mīrzā Muḥammad Ṣaʿīd, made during the lifetime of the poet. It contains five ḡazals in his autograph (Vol. 34).

5. ديوان ظهوري A valuable copy of the Poetical works of Nūru’d-Dīn Ṣahāvī, the famous court-poet of Bijapur, made during the lifetime of the poet and completely revised by him. It contains a few ṣaḥīḥiyāt and ḡazals in his own handwriting (Vol. 50).

6. روايات داراب هورمزيار A very valuable autograph copy of the famous Zoroastrian Bēstāyats of Dastūr Dārāb Sanjānā. This MS. remained for about fifteen years, from 1882 to 1896, in the possession of Dr. West, who has appended to it, in his own clear hand, a very valuable note and an exhaustive list of contents (Vol. LI).

7. انجار وأغا A fine and complete copy of this very rare and unpublished Persian work on Astrology by ‘Alī, the Astrologer of Bokhara (Vol. 17).

8. المسرح المروي A valuable copy, made from the original autograph of the author, Jamālū’d-Dīn Abū‘Alawī Muḥammad ash-Shīlī. It contains short biographical notices of the descendants of ‘Alī, the Fourth Khalīfa, particularly of those who settled in the province of Hadramawt. It also gives notices of the ‘Alawīs of Surat, Broach, Hyderabad, and Bijapur (Vol. 54).

9. شجرة سامي A fine and complete copy of the well-known Taṣḥīra of Persian poets, by the Persian prince Sām Mīrzā. It was greatly valued by the late lamented Professor Browne, who said about it (Lit. Hist. Pers., iv., p. 25), that it urgently needed publication. Acting on this
hint M. Iqbal Hussayn, M.A., B.L., recently edited it on behalf of the University of Patna (Vol. 16).

10. عفت أقام A portion (containing 593 notices) of the rare, unpublished, and voluminous geographical and biographical work of Amin-e-Razi (Vol. 26).


12. تفسير الكواني A fine, clearly written MS. of the rare Arabic commentary on the Qur'an, by Kawâshi (Vol. 47).

13. تفسير حسين A beautifully and carefully written MS. of the famous Persian commentary on the Qur'an, by Husayn al-Wâ'ez al-Kashefi (Vol. III).

14. مفاتيح الإيجاز A carefully written copy of the large and comprehensive commentary on Shabistari's Gulzâm-e-Râz, by Lâhiji (Vol. 55).

15. شرح مختصر المحاوي A very rare, precious, and unpublished commentary on Ta'âawi’s Mulkatâser by Abu Nasr Ahmad al-Ishbâbî. It deals with the Hanafi Law. The copy once belonged to the Royal Library of the 'Adil-Shâhs of Bijapur (Vol. 32).


17. تاريخ اللف A portion of the very valuable, rare, and voluminous historical work produced by the order of Akbar, which still remains unpublished (Vol. 51).
18. The unpublished correspondence of Awrangzeb, carried on when, as a Prince, he governed the Deccan. Copies of this collection of letters are very rare (Vol. 5).

19. A portion of Būlāšī’s rare, unpublished, and very valuable Persian history of the first eight Turkish Sultān s of the House of Usmān (Vol. 25).

20. A fine copy of the still unpublished political and private letters of considerable historical importance of Mahmūd-e-Gāwān, the great prime minister of the Bahmanids (Vol. 10).

21. An incomplete copy of the very rare and unpublished collection of political and private letters of historical importance of Shāh Nawāz Khān, the renowned minister of the Nizams of Hyderabad (Vol. 28).

22. A copy of the very rare and hitherto unpublished gāzal-i-yāst (not the waqf-i-yāst) of Ibne-Yāmān. The dāstān is generally taken to be lost (Vol. 23).

23. See under Autographs above.

24. This volume (49) presents a very beautiful specimen of the art of calligraphy.


27. A clearly written copy of the artifice-poem by Qiwām, brother of Niẓām-i-Ganjwāl. This poem was published and translated by the late Professor Browne in his Līt. Hūst. Pers., vol. ii. Our MS. not only gives better and more correct readings of several
verses, but it also solves those difficulties which the late Professor could not get over (Vol. 1, Book No. 7).

28. قصيدة مصنوعة A fine and very carefully written copy of Salmān's celebrated artifice-poem (Vol. 1, Book No. 5).

29. كليات صائب See under Autographs above.

30. کوری و چوگان An exquisite copy of the unpublished allegorical poem Ḥal Nāma or Gsū o Chasgān by Maḥmūd 'Arifī. This M.S. presents a very beautiful specimen of high class غنائی, صماؤل, خطاکی, and غنائی (Vol. 53).

31. آمیار الإسرار A very clearly transcribed copy of Sufiistic Discourses by the great Muslim saint of the Deccan, Khwāja Banda Nawāz Gesū-darās of Gulbarga. Copies of this work are not common (Vol. 45).

32. جوهر خسی A very interesting and instructive work describing the various kinds of گیار, practised by the Ṣaḥṭāriyya order of Sufis (Vol. 85).

33. روائع A very rare and unpublished imitation of Jāmīs' famous sufiistic work entitled Lusūṭī (Vol. 59).

34. عروس عرفان A very rare, valuable, and unpublished work on Sufism by Qāgī Maḥmūd Baḥrī (Vol. 30).

35. سوالات حسینی The famous questions of Fakhruš-Sadāt-e-Ḥusaynī, which Maḥmūd-e-Shabistārī answered in his Gulsān-e-Rāz. This list of the questions contains more lines than are generally found either in the copies of the Gulsān or in the commentaries on it (Vol. 58).
Note on the Technical Details of the Catalogue

I General Remarks

1. Description. Each independent work, whether it forms a separate volume, is bound up with other works, or is written on the margins of the pages of another work, is described and numbered separately. The number of the volume, according to which it stands on the shelf of the library, is left undisturbed. All kinds of scraps, which need no separate treatment, have been separately noticed.

2. Transliteration. The transliteration system is practically the same as in M. Ivanow's catalogue, with the exception of the following particulars, required by the considerations of scientific accuracy, simplification, and actual pronunciation:

(i) The letters خ, ن, in Arabic and the letters خ in Persian and Urdu are indicated in M. Ivanow's catalogues by 'i'. For example, قہر (Ar.) = 'Sharh-i-Tahdhib-i-Kalām'; دیوان خانہ (Per.) = 'Divān-i-Hāfiẓ'; دیوان ریختہ (Urdu) = 'Zabān-i-Rīkhta'. Inasmuch as transliteration is a phonetic representation of the actual pronunciation, I have ventured to differ from M. Ivanow with regard to Persian and Urdu languages, in both of which the actual pronunciation of the خ is, in my opinion, represented better by an 'e' than by an 'i'. For example دیوان خانہ = 'Divān-e-Hāfiẓ'; and دیوان ریختہ = 'Zabān-e-Rīkhta'.

(ii) The letters خ, ن, and خ have been given one and the same transliteration-value by M. Ivanow, whether they occur in Arabic, Persian, or Urdu words, viz., 'th', 'dh', and 't' respectively. For example خمیره (Ar.) = 'Thamārat'; and دیوان تناقل (Per.) = 'Divān-i-Thanāl'; and خانم حسین (Urdu) = 'Martkiyya-i-Ḥusayn'. On the principle that the actual
pronunciation should be represented phonetically in transliteration, I have given these letters different transliteration values according as they occur in Persian or Urdu words, e.g., مراة in Persian is transliterated as 'Ṣamarat;' and ہی in Urdu, as 'Margiya'. The letters ی and د are expressed in Arabic by 'dh' and 'd' (as in M. Ivanow's Catalogues); but in Persian and Urdu by 'z' and 's' respectively, because their actual pronunciation in the two last languages is, I venture to think, better represented by 'x' (with a suitable diacritical sign) than by 'dh' and 'd'. It is for this reason that ی and د are not transliterated, where they occur in Persian and Urdu MSS., as 'Ṭadhkira' and 'Qādī', but as 'Ṭagkira' and 'Qāgl' respectively. It may not be out of place to quote here the following observations of the great Arabic grammarian, Dr. W. Wright (A Grammar of the Arabic Language, pp. 5 and 6, 3rd ed., 1933): '‘ّ' is pronounced like the Greek θ, or th in thing. The Turks '‘ and Persians usually convert it into the sound  ז, as in 'sing. ی is sounded like the ʊ of the modern Greeks, or th in that, with. The Turks and Persians usually convert it into x. د is an aspirated d, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like th in this). The Turks and Persians usually pronounce it like x'.

Dr. Steingass in his Persian-English Dictionary transliterates ّ by द, and with reference to the pronunciation of ی says, '‘the Persians make but little, if any, difference between it and भ, and accordingly call it also भि “Thākīs.” As regards द he observes that it is pronounced in Persian very much like ज, while in Arabic the pronunciation inclines towards ।. The New Persian-English Dictionary by S. Haïm published at Tehran transliterates the three letters by 's' and 'x'.

(iii) The Urdu compound letters, viz., ٹ, ڈ, ڈ, and ڈ are expressed by M. Ivanow as 't'ह', 'd'ह', 'k'ह', and 'g'ह' (to
distinguish them from ‘th’ = چ, ‘dh’ = ی, ‘kh’ = خ, and ‘gh’ = گ respectively). But as each of these is a compound letter, I have preferred to indicate their pronunciation by ‘th’, ‘dh’, ‘kh’ and ‘gh’. For example دکر is not expressed as ‘Dakhni’, but as ‘Dakhni’.

(iv) Names of places in India are spelt in accordance with the Post and Telegraph Guide.

3. Vocalization. As regards vocalization M. Ivanow says that it “is given (in his catalogues) according to the usages of standard Persian, spoken in Persia”*. He further remarks: “In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be given such as: Bahár (بُحَر) instead of the correct بحَر or بَحَر etc.”†. Accordingly he vocalizes جارستان as Bihärastán (IvASB, No. 612); بِتَان as Bītān (IvASB, p. 607); حَل ابیات as Hill-i-Abyat (IvASB, No. 1260, 5); حسن گلو سود as Huṣn-i-Galawās; (IvASB, No. 924, 6); لَدَدَبَات as Laddādhat (IvASB, No. 1611). The New Persian-English Dictionary by S. Haím published at Tehran vocalizes the first three words as ‘Baharestan’, ‘Bayan’, and ‘Hall’. Such distinguished scholars of Persian as Professor Browne and Professor Nicholson, noted for the accuracy of their vocalization, have deliberately vocalized the abovementioned words as ‘Bahāristān’, ‘Bāyān’, ‘Hāl’, ‘Gulā’, and ‘Laddūrāt’. I have ventured to follow these authorities. If I err at all, I err in good company.

4. System of Transliteration. The following is the system of transliteration followed in this catalogue:—

| 1 | a, i, u, (ā) |
| b | p |
| 7 | t |

*IvASB p. xxvi.
†Ibid p. xxvi., footnote 2.
<table>
<thead>
<tr>
<th>Arabic/Script</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ث (in Arabic)</td>
<td>q, k</td>
</tr>
<tr>
<td>س (in Persian and Urdu)</td>
<td>k</td>
</tr>
<tr>
<td>ش</td>
<td>g</td>
</tr>
<tr>
<td>ح</td>
<td>l</td>
</tr>
<tr>
<td>خ</td>
<td>m</td>
</tr>
<tr>
<td>د</td>
<td>n</td>
</tr>
<tr>
<td>ذ</td>
<td>w, u, o, (ū)</td>
</tr>
<tr>
<td>ر</td>
<td>h</td>
</tr>
<tr>
<td>ز</td>
<td>ا (mā'rūf)</td>
</tr>
<tr>
<td>ض</td>
<td>ھ (majhūl)</td>
</tr>
<tr>
<td>ط</td>
<td>ی</td>
</tr>
<tr>
<td>ئ</td>
<td>ا</td>
</tr>
<tr>
<td>غ</td>
<td>ف</td>
</tr>
</tbody>
</table>

Note. As ھ has got (at least in classical Persian and in Urdu) two different and distinct sounds, viz., the mā'rūf and the majhūl, it has been given two different transliteration values as shown above.

Note. In quotations from old MSS., in which س, ج, & ض are not distinguished from س, گ, & ض, the old orthography has been followed; but in transliteration their actual pronunciation is given.
II Explanation of the System of the Descriptive Notes

1. **Numbers.** The volume number shows the place which it occupies on the shelf of the Library. The other numbers indicate works separately noticed.

2. **Titles.** Generally where no definite title could be ascertained, a provisional designation has been given in single or double inverted commas.

3. **Dates:**
   
   (a) The dates of the reigns of rulers are, as a rule, given in accordance with those found in *The Muhammadan Dynasties* by St. Lane-Poole, Westmin., 1894.

   (b) Where dates according to the Muslim era are given with their equivalents in Christian era, the former stand first and the latter second. The abbreviations A.H. and A.D. are generally omitted.

   (c) For converting Muslim dates, days, and months into their Christian equivalents, I have generally used Pillai’s *Indian Epimization*.

   (d) Hijri years are converted into their Christian equivalents in accordance with the *Comparative Table* given in Stanley Lane-Poole’s *Coins of the Muhammadan States of India in the British Museum*, edited by R. Stuart Poole, LL.D., Lond., 1855., or the *Comparative Tables of Muhammadan and Christian Dates* by Sir Wolseley Haig, Lond., 1932.

   (e) In converting the Yazdijardi years (A.Y.), I have generally followed McCudden’s *Oriental Eras*, Bombay, 1846.

4. **References to folios in MSS.** On this point I entirely agree with M. Ivanow, and whatever I have to say about it is better said in his own words: “The shortness of time allotted “for the work rendered it out of the question to undertake the “arduous task of numbering folios and verifying their proper “order in . . . . . volumes of MSS., as a mere appendix to my “other duties as a cataloguer. Although pressing necessity
forced me to number personally the folios in several volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS. In consequence the folio number is sometimes not shown in the descriptive notes; in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes."

5. **References to other publications.** References are given to general works on Persian, Arabic, and Urdu Literatures, and to the catalogues of Persian, Arabic, and Hindustani MSS., "in different libraries, in so far as locally accessible. The catalogues of Indian libraries are mentioned separately (and first) in order to show immediately what other copies are within the reach of residents of India."† As regards critical editions, translations, and other particulars, "the information given here is often based on earlier catalogues and other sources. Whenever possible references are given to Oriental editions."

† Not only was the Catalogue of Persian printed books in the British Museum, by E. Edwards, 1922, drawn upon, but later lists of Indian booksellers in Hyderabad, Lucknow, Cawnpore, Lahore, and other places were also made use of.

6. **Description of the appearance of MSS.** I have followed the same lines as M. Ivanow. "All information concerning the external appearance of the MSS. is arranged in a strictly uniform order as follows:

(1) Number of folios (F.), whenever it is known.

(2) The measurements of a page (S) in inches. "First the size of the paper and secondly of the place occupied by the text on a page.

(3) Number of lines (II) on a page.

(4) Quality of paper (pap.) mostly only distinguished as Oriental (Or.) or European (Eur.).

(5) General type of the handwriting.

* I, 26, p. xii, xii. † Ibid. p. xxx. ‡ Ibid.
"(6) The state of preservation of the MS.
"(7) Illustrations mentioned if found in the MS.

III Note on the Indexes

1. Titles of works. Following the example of standard catalogues (such as those of the British Museum, the Bodleian Library, and the Catalogue of Prof. Browne's MSS., ed. by Prof. Nicholson) and believing it to be practically more useful, I have given the titles of works in Arabic characters, arranged them alphabetically, and given references to the pages of the Catalogue. The principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

2. Names of Persons. For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, Aβα Zαr and Iβn-e-Stn are shown respectively under Z and S and not under A and I, and Jalāl-e-Dīn precedes Jalāl-e-Farahān. Here also the principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

3. Index of subjects. As the purpose of this index is practically served by the List of Works classified according to Subjects, given above, it is not separately given.

4. Indexes of Scribes and Places of transcription. Names which are not clearly legible in the manuscripts are not included in these indexes.

*PASB p. xxxi.
List of the Collections of Manuscripts (Persian, Arabic, and Hindustani) to which references are given in this Catalogue

Those Collections to which no reference is made in any of M. Ivanow's Catalogues (of Persian MSS. at Calcutta) are marked with an asterisk. Those marked with a dagger are collections of Arabic or Hindustani MSS. and as such are excluded from M. Ivanow's Catalogues, because these latter deal with Persian MSS. only.

☆ 1 Bombay (MF). The finest and the largest public library of Arabic, Persian, Hindustāni, and Turkish MSS. in our Presidency. A catalogue raisonne of it was prepared by Mr. E. Behatsek and published in Bombay in 1873.


☆ 4 Bombay (JMB). The Jâme' Masjid Library. A Catalogue (in Urdu) of the MSS. and printed books in Arabic, Persian, and Urdu languages belonging to the Madrassa-Muḥammadiyya attached to the mosque, Bombay, 1341/1922.

☆ 5 Bombay (BBRAS). The Bombay Branch of the Royal Asiatic Society. A Descriptive List of the Arabic, Per-
sian and Urdu MSS. belonging to it, by Mr. A. A. A. Fyzee, B.A. (Cantab), Barrister-at-Law, was published in the Journal of the Society for the year 1927.

6 Bombay (PWM or PrWM). The Prince of Wales Museum of Western India. A List of the Arabic, Persian, and Urdu MSS. contained in it, kindly supplied, at my request, to the University Library, by the Secretary, Mr. J. Jacob.

7 Poona (BORI). The Bhandarkar Oriental Research Institute. A List of the Arabic and Persian MSS. belonging to it was supplied to me, at my request, by Mr. Waqrul Ahamad, M.A., Prof. of Persian, N. Wadia College, Poona.

8 Poona (BISM). The Collection of Persian MSS. in the Bharat Itihasa Samshodhak Mandal.

9 Ahmednagar (AIA. or Anj. Isl. Ahm.). The Anjuman-e-Islam Library. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. Sayyed 'Abdu'r-Ra'uf, M.A., B.T., Headmaster, Urdu Training School for Men, Poona.

10 Bijapur (BM or Bij. Mus.). The Bijapur Museum. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. 'Abdu'l-Khadi J. Bangi, B.A., B.E.E. (Retd.), M.L.C.

11 Satara (SM.). The Government Historical Museum. A List of the Arabic, Persian, and Urdu MSS. and Documents preserved in it and published in the schedule to Government Resolution, General Department, No. 7633 of 1st May, 1930.


13 Hyderabad (Deccan). (Asaf). The magnificent State Library, called the Asafiyya. A catalogue of the Arabic
and Persian MSS. and printed books housed in it, published in two volumes, Hyderabad, 1332-33/1914-15.

14 Navsari (MRD). The First Dastur Meherji Rana Library. A catalogue of its MSS. (Muslim as well as Zoroastrian) by Mr. B. N. Dhabhar, m.a., Bombay, 1923.

15 Aligarh (MUA). The Subhanullah Oriental Library attached to the Muslim University. A catalogue of its Arabic, Persian, and Urdu MSS. by Sayyed Kamal Husayn, Esq., m.a., published by the University of Aligarh, 1929.


17 Lahore (PU or Punj. Univ.). The Punjab University Library. A List of the MSS. contained in it, made by Sayyed Muhammed 'Abdu'llah, Esqr., m.a., and published in the Oriental College Magazine, Lahore, 1927-32.


24 Calcutta (IvS II). The Library of the Asiatic Society of Bengal. Supplement II to the Catalogue of its Persian MSS. by M. Ivanow, Cal., 1928.


26 Calcutta (Bh). The Buhār Library. A catalogue of the Persian MSS. in it, revised and completed by M. 'Abdu'l-Muqtadīr, Cal., 1921.

† 27 Calcutta [Bh (Ar)]. The Buhār Library. A Catalogue Raisonne of its Arabic MSS. by M. Hidāyat Husayn, Cal., 1923.


36 London [R (Ar) S or RS (Ar)]. The British Museum. Rieu's Supplement to his Catalogue of Arabic MSS., Lond., 1892.


40 London (R Br). The India Office Library. Two Collections of Persian and Arabic MSS. preserved in it, by Ross and Browne, Lond., 1902.


43 Oxford (EB). The Bodleian Library. A Catalogue of its Persian, Turkish, Hindustani, and Pushto MSS. by

44 Cambridge (Br N or Br MSS. ed. Nich.). Professor E. G. Browne’s MSS. A Descriptive Catalogue of the Oriental MSS. belonging to the late Prof. E. G. Browne, prepared by himself and completed and edited by Dr. R. Nicholson, Camb., 1932.


*46 Cambridge (Br Hnd Muh). The University Library. A Hand-list of Muhammadan MSS. belonging to it, by Prof. E. G. Browne, Camb., 1900.

*47 Cambridge (Br Sup Hnd). Libraries of the University and Colleges of Cambridge. A Supplementary Hand-list of the Muhammadan MSS. including all those written in the Arabic character preserved in them, by Prof. E. G. Browne, Camb., 1922.


55 Leipzig (Fleischer). The Collection described in H. Fleischer's Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmiae, 1834.

56 Dresden (Fleischer). The Collection described by H. Fleischer in Catalogus Codicum orientalium bibliotecae regiae Dresdensis, Lipsiae, 1831.


59 Gotha (Gotha). The Collection described by W. Pertsch in his catalogue of Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859.

60 St. Petersburg (Dorn). The Collection described by Dorn in his Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothecque Imperiale Publique de St. Petersbourg, St. Petersbourg, 1852.

61 St. Petersbourg (Ros). The Collection described by Baron V. Rosen in his catalogue of Les Manuscrits Persans, in the Institut des langues orientales, St. Petersbourg, 1886.
62 Uppsala (Torn). The Collection described by Tornberg in his catalogue of the *Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis*, *Upsalae*, 1849.


List of Important Abbreviations

The figures refer to the numbers of collections mentioned in the preceding list.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIA</td>
<td>see No. 9</td>
</tr>
<tr>
<td>Asaf</td>
<td>13</td>
</tr>
<tr>
<td>Aum</td>
<td>53</td>
</tr>
<tr>
<td>BBRAS</td>
<td>26</td>
</tr>
<tr>
<td>Bh</td>
<td>27</td>
</tr>
<tr>
<td>Bh (Ar)</td>
<td>18, 19</td>
</tr>
<tr>
<td>Bib. Ind.</td>
<td>see Edin.</td>
</tr>
<tr>
<td>Bij. Mus.</td>
<td>see BM.</td>
</tr>
<tr>
<td>BISM</td>
<td>see No. 8</td>
</tr>
<tr>
<td>Bk</td>
<td>18, 19</td>
</tr>
<tr>
<td>Bk (Ar)</td>
<td>20</td>
</tr>
<tr>
<td>Bl</td>
<td>50</td>
</tr>
<tr>
<td>Bl (Ar)</td>
<td>51</td>
</tr>
<tr>
<td>Blum</td>
<td>42</td>
</tr>
<tr>
<td>BM</td>
<td>10</td>
</tr>
<tr>
<td>Bodl</td>
<td>Bodleian.</td>
</tr>
<tr>
<td>BORI</td>
<td>see No. 7</td>
</tr>
<tr>
<td>Br</td>
<td>45</td>
</tr>
<tr>
<td>Br Hnd Mus.</td>
<td>46</td>
</tr>
<tr>
<td>Br MSS.</td>
<td>44</td>
</tr>
<tr>
<td>Br N</td>
<td></td>
</tr>
<tr>
<td>Br Sup Hnd</td>
<td>47</td>
</tr>
<tr>
<td>B. U. L.</td>
<td>Bombay University Library.</td>
</tr>
<tr>
<td>Camas</td>
<td>see No. 3</td>
</tr>
<tr>
<td>De Sl</td>
<td>52</td>
</tr>
<tr>
<td>Dorn</td>
<td>60</td>
</tr>
<tr>
<td>DU</td>
<td>see No. 31</td>
</tr>
<tr>
<td>EB</td>
<td>43</td>
</tr>
<tr>
<td>Edin</td>
<td>48</td>
</tr>
<tr>
<td>EE</td>
<td>37</td>
</tr>
<tr>
<td>EIO</td>
<td>39</td>
</tr>
<tr>
<td>EU</td>
<td>see Edin.</td>
</tr>
<tr>
<td>Eur</td>
<td>European (paper).</td>
</tr>
<tr>
<td>F, FF, Folio, Folios</td>
<td></td>
</tr>
<tr>
<td>Fl</td>
<td>see No. 56</td>
</tr>
<tr>
<td>Fleis</td>
<td>see Fleischer.</td>
</tr>
<tr>
<td>Fleischer, Dresden</td>
<td>see No. 56</td>
</tr>
<tr>
<td>Leipzig</td>
<td>55</td>
</tr>
<tr>
<td>Flug</td>
<td>see Fl.</td>
</tr>
<tr>
<td>For. Libr., Foreign Libraries.</td>
<td></td>
</tr>
<tr>
<td>GOLM</td>
<td>see No. 12</td>
</tr>
<tr>
<td>Gotha</td>
<td>59</td>
</tr>
<tr>
<td>Ind. Libr., Indian Libraries.</td>
<td></td>
</tr>
<tr>
<td>IvASB</td>
<td>see No. 21</td>
</tr>
<tr>
<td>IvC</td>
<td>22</td>
</tr>
<tr>
<td>IvS I</td>
<td>23</td>
</tr>
<tr>
<td>IvS II</td>
<td>24</td>
</tr>
<tr>
<td>JASB, Journal of the Asiatic Society of Bengal.</td>
<td></td>
</tr>
<tr>
<td>JBBRAS</td>
<td>Bombay Branch of the Royal Asiatic Society.</td>
</tr>
<tr>
<td>JMB</td>
<td>see No. 4</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>JRAS</td>
<td>Journal of the Royal Asiatic Society of Great Britain and Ireland.</td>
</tr>
<tr>
<td>Kapur</td>
<td>see KS</td>
</tr>
<tr>
<td>Krafft</td>
<td>see No. 58</td>
</tr>
<tr>
<td>KS</td>
<td>16</td>
</tr>
<tr>
<td>Leyden</td>
<td>64</td>
</tr>
<tr>
<td>Lind</td>
<td>49</td>
</tr>
<tr>
<td>ll</td>
<td>Number of lines on a page.</td>
</tr>
<tr>
<td>Loth</td>
<td>see No. 41</td>
</tr>
<tr>
<td>Madr</td>
<td>28</td>
</tr>
<tr>
<td>Mehren</td>
<td>65</td>
</tr>
<tr>
<td>MF</td>
<td>1</td>
</tr>
<tr>
<td>MFB</td>
<td>2</td>
</tr>
<tr>
<td>MFS</td>
<td>2</td>
</tr>
<tr>
<td>Morl</td>
<td>38</td>
</tr>
<tr>
<td>MRD</td>
<td>14</td>
</tr>
<tr>
<td>MUA</td>
<td>15</td>
</tr>
<tr>
<td>Nast</td>
<td>Nasta'liq.</td>
</tr>
<tr>
<td>Or</td>
<td>Oriental (paper).</td>
</tr>
<tr>
<td>pap, paper.</td>
<td></td>
</tr>
<tr>
<td>Pert</td>
<td>see No. 54</td>
</tr>
<tr>
<td>Pr</td>
<td>see Pert.</td>
</tr>
<tr>
<td>PU</td>
<td>see No. 17</td>
</tr>
<tr>
<td>Panj. Univ.</td>
<td>see PU.</td>
</tr>
<tr>
<td>PrWM</td>
<td>see No. 6</td>
</tr>
<tr>
<td>PWM</td>
<td>6</td>
</tr>
<tr>
<td>R</td>
<td>33</td>
</tr>
<tr>
<td>Ram</td>
<td>30</td>
</tr>
<tr>
<td>R (Ar)</td>
<td>35</td>
</tr>
<tr>
<td>R (Ar) S</td>
<td>36</td>
</tr>
<tr>
<td>R Br</td>
<td>40</td>
</tr>
<tr>
<td>Ros</td>
<td>61</td>
</tr>
<tr>
<td>RS</td>
<td>34</td>
</tr>
<tr>
<td>S</td>
<td>Size (length and width of the page of a MS.).</td>
</tr>
<tr>
<td>Shik</td>
<td>Shikasta (handwriting).</td>
</tr>
<tr>
<td>SM</td>
<td>see No. 11</td>
</tr>
<tr>
<td>Spr</td>
<td>25</td>
</tr>
<tr>
<td>St</td>
<td>29</td>
</tr>
<tr>
<td>TM</td>
<td>32</td>
</tr>
<tr>
<td>Torn</td>
<td>62</td>
</tr>
<tr>
<td>UU</td>
<td>63</td>
</tr>
<tr>
<td>Zett</td>
<td>63</td>
</tr>
</tbody>
</table>
GOVERNMENT COLLECTION
of
Arabic, Persian, and Old Urdu Manuscripts Located in the Library of the University of Bombay
MAJMU'A-E-NOH RASĀ'IIL-
E-QĀFIYA WA 'ARÚZ

This is a composite manuscript comprising nine different treatises on Persian Prosody, Rhyme, and Figures of Speech, all bound together in one volume. It extends over 324 pages, of which the following are completely or partially blank: 8, 9, 36, 37, 94, 95, 96, 97, 207, 208, 288, and 289. The following couplets occurring on p. 9 are repeated in the same hand on pp. 95, 177, 203, 207, 213, 299, 297, and 318. There are eight seals, three oval and five roundish, on p. 130. On pp. 174 and 175 a few couplets suitable for (love) letters are given, and on p. 177 is an interesting memorandum note, dated 1074/1664, about which see MS. No. 5 below. On pp. 204-06 is copied a Rosicrucian, alleged to have been given by the Prophet Muḥammad to one Ismā'il b. Muḥammad-e-Miṣrī, who translated it into Persian from the original Arabic inscribed on white silk. In it the Prophet laments the irreligious and pitiable condition to which his followers had been reduced on account of the neglect shown by the rulers and the clergy to their respective duties. He then exhorts Muslims to practise repentance, and to return to the path of righteousness, so that they may obtain salvation. The translator Ismā'il says that he has sent a copy of it to Egypt, another to India, a third to 'Irāq, and a fourth to Khorāsān, for the benefit and guidance of the general public. Pages 209-12 are evidently the last four pages of a treatise on Astrology, which was finished in 1019/1610-11. There is no date of transcrip-
tion at the end of the volume, but since three of the treatises contained in it are dated 1024/1615, and the paper, the writing, and the ink are the same, the age of the MS. may be taken as the first half of the XIC./XVIIc.

A memorandum note on p. 1 verso is dated 1085/1674. In it a former owner, Shaykh 'Ali, says that he presented the volume containing nine treatises on prosody and rhyme to the children of his master, Mirzā Khalīlu'llah, on condition that it should neither be sold nor given to any one as a gift, but that if any person wished to have a copy of it the same be given to him. The same page contains the name of Ja'far 'Ali Khān, the last owner of the MS., who died in Poona a few years ago and who was a lineal descendant of a brother of the famous Ibrāhīm Khān Gārdī, Commander of the Maratha Artillery. Ibrāhīm Khān fought against Aḥmad Shāh-e-Abdālī at Pānipat in 1761 A.D.

The nine treatises contained in the volume are:

1. Risāla dar Qāfiya (رساله در قافيه).

This is a short treatise on Rhyme by the famous poet Jāmī. It is sometimes called Risāla dar Qāfiya [as in IvASB No. 612 (9)] and sometimes Risāla-e-Qaṣafī [as in IvC No. 171, IvS ii No. 969 (12)]. The latter is supported by what Jāmī himself says in the introduction, viz., "إن مبتستر واق بتواءد عل تواقي المقالة المها في علم الفاني". In MUA it is twice referred to as "و اذان الخاص" also.

Mullā Nūru'd-Dīn 'Abdu'r-Rahmān-e-Jāmī was born at Kharjird near Jām in Khorāsān on 23rd Sha'bah, 817/7th Nov. 1414, and died at Herāt on 18th Muḥarram, 898/9th November, 1492. He was "one of the most remarkable geniuses whom "Persia ever produced, for he was at once a great poet, a great "scholar, and a great mystic." For an account of his life and works see Tābīfa-e-Sāmī, Vol. 16, below; Dawlatshāh's Taḵkira; Br. Lit. Hist. Pers. vol. iii; Introduction to N. Lees' edition of Nafaḥātul-Uns, Calcutta, 1859; E. FitzGerald, Notice of
Jāmi’s Life., in his English translation of Salāman wa Abbāl, London, 1879; S. Robinson, Persian Poetry for English Readers, 1883; Rosen, Persian MSS., (where a most detailed account of the priceless autograph of the poet’s Kuliyāt is given and several old errors removed); and Rieu ii pp. 643-650.

Jāmi was greatly admired by Khwāja-e-Jahān Maḥmūd-e-Gāwān, the learned Prime Minister of the Bahmani Sulṭāns of Gulbarga, who invited him to come to the Deccan and give the benefit of his learning and guidance to the people of this country. It is interesting to note that about a century before this, Maḥmūd Shāh, a ruling Sulṭān of the same Bahmani dynasty, had invited another great Persian Poet, the celebrated Khwāja Ḥāfīz of Shīrāz, to the Deccan. The letter of invitation sent by Maḥmūd-e-Gāwān to Jāmi is reproduced in MS. Vol. 10 of this Collection.

This treatise covers pp. 2-7; and begins with:

بعد آز تیم مه موزون تیم کلکیم که قافیه سنجان انجمنی فضاحات به آن نکلک

It was edited and translated by H. Blochmann in his Prosody of the Persians, pp. 75-86, in 1872.

Undated; but for the reasons already mentioned above in the general description of the volume, it belongs in all probability to XIXc/XVIIc.

Other copies: Ind. Libr. BBRAS Persian 4 (viii); a couple of treatises on Qāfīya are mentioned in MF, but the author’s name is not given; JMB No. 2762, appears to be a commentary; MUA p. 46, No. 4; p. 47, Nos. 12, 14, 15; p. 48, Nos. 28, 30, 31; Bk No. 180 (xvi); IvASB No. 612 (9); IvC Nos. 171, 172 (1); IvS ii No. 909 (12). For. Libr. R ii p. 526b; RS No. 191 (iv); EB Nos. 894 (28), 895 (32), 896 (18); Aum p. 121, No. 315, 3; Fl iii p. 543, No. 7.


2. Risāla dar ‘Ilm-e-Qawāfī (رساله در علم قوافی).

This is another treatise on Rhyme in Persian by Amīr Burhānu’d-Dīn ‘Aṭā’ullāh b. Maḥmūd-e-Ḥusaynī, who was born at
Nishāpūr, studied at Herāt, acquired great proficiency in prosody and figures of speech, and died at Mashhad in 939/1533. Referring to this treatise the Emperor Bābur observes in his Memoirs that the chief defect is that the illustrations are drawn from the author's own poems. "He knew the Arabic "Sciences well" (the Turki text of the Memoirs edited by Ilminski, Cazani, 1857, p. 224, has بُرْدَتِي عَرَبَة عَلَيّ فِي); but Khānjhānān's Persian translation reads عَرَبَتِي عَلَيّ فِي; vide MS. No. 2, Univ. Coll. infra) "and also wrote a Persian treatise on Rhyme. The treatise is well done, but it has the defect that he brings it into it, as his examples, couplets of his own and, assuming them to be correct, prefixes to each 'as must be observed in the following couplet by your slave (bānda).......... He wrote another on the curiosities of verse, entitled بَدْائَعُ الصَّنانِع "a well written treatise." (A. Beveridge, sec. ii, p. 285). The last sentence in the above passage is more correctly rendered by the Khānjhānān in Persian as follows: "بَدْائَعُ الصَّنانِع كَمْ يَعِدْهُ امْتِلَّ تَدْمِيِم ابْيَاتِ خَوْرَاتٍ أَتْبُرَّدُهُ دَيْمَرْ آَفِكَ يَبِيِّسُوْ اَرْحَمٍ جَنِيْحَةِ نَزِيْعَ مِنْ بِيَتِيْ تَبْنَّى كُفَّتِيْ لَازِمَ كَرِيْدَهُ (MS. No. 2, Univ. Coll. infra). As stated by the author himself, this Risāla is an extract from the last chapter of his larger work on the Art of Poetry, the Takwīluʿṣ-Ṣināʿat (not Ṣanāʿat as in IvC No. 173; this MS. has a clear ḫāṣa‘a below the first letter of the word), written at the direction of and dedicated to the famous minister مَهِيَتُ عُلَيُّ شَبَب, who died in 906/1501. The work is divided into nine chapters ( embod) corresponding to the nine letters of the Qāfiya, as follows:

(p. 10) حَرِفُ اولُ درْ تَعَرِيفِ قَافِيَه

"دوَمَ "تَعَادَدِ حَرُوفِ قَافِيَه وَيَانِ حَرُوفِ رُوِي وَحَرَفِیَكَ (p. 12) يَبِشُ اَزوُسَت

(p. 17) سُوَمَ "يَانِ حَرَفِیَهُ بَعْدَ اَزِ رَوِیَسَت

(p. 19) چَهَارِمَ "حَرَکَاتِ قَافِیَه

"پَنْجمَ "اِنْوَاعِ رُوِي وَاَوْصَافِ اَنْ اِنْوَاعِ وَالْغَابَ" (p. 23) قَافِیَهُ يَا عَتْیَار اَنْ اَوْصَافِ
Dr. Etbe, while describing the copy in the India Office Library, observes: "in this chapter (i.e., حرف شما در یان انواع قافیه به اعتبار تقاطع) there is "a very interesting discussion on the difference between the خلیفه " عیوب متبلقه قافیه " عیوب متبلقه قافیه " غیر متبلقه قافیه " غیر متبلقه قافیه " " تقیح حاب و ردهف " تقیح حاب و ردهف " The MS. covers pp. 10-35, and has marginal notes.

Beginning:

"..."
(i.e., Jāmī), has clearly stated (see p. 3 of the preceding ‘MS.’) that it is most commendable, nay rather incumbent, that ‘the ma‘rūf and majhūl or بیشین بال راار should not be used in (the ‘rhyme of’) one and the same couplet. In spite of this injunction of his, he himself has made خطوب rhyme with خرب. He seems ‘to have done this deliberately, probably to show that it is not absolutely wrong to do so’. A full and exhaustive account of the nature and the pronunciation of the یاء=majhūl is given in my paper on The Unknown 'Yāsin Persian, published in vol. iii (1922) of the Annals of the Bhandarkar Oriental Research Institute, Poona.

Dated 20th Muharram, 1024/19th Febr., 1615. Our MS. is older than the two in IvC; but later than the one in EIO, which is dated 968/1561.

Other copies: Ind. Lib. JMB No. 2758; Asaf i p. 166, Nos. 247, 251; MUA p. 47, No. 23; IvC Nos. 173, 174. For Libr. Rs Nos. 191 (iii), 192, 421 (iv); EB No. 1402; EIO Nos. 2052–2054.

Pp. 16–25. Sizes and other particulars same as of No. 1 above. Few marginal notes.


A well-known popular treatise on Persian Prosody by Sayfī-e-Bukhārī, surnamed ‘Arūg, “the Prosodist”. Sometimes it is styled میرزا اشعار عروض قافله and even his patronage from a phrase occurring in the very first sentence. He lived at Herāt at the courts of Sultan Abū Sa‘īd (1459–69), the grandfather of Bābur, and Abu’l-Ghāzi Sultan Husayn Mirzā (1473–1506), the patron of Jāmī. He died probably 909/1503–4. In his Memoirs the Emperor Bābur says about him as follows: “He was a Mullā “complete, who in proof of his Mullāship used to give a list “of the books he had read. He put two Ğanatas together, one “being for the use of tradesmen (Harfa-kār), and he also wrote “many fables” (? Khānkhānān in his Persian translation of Bābur’s Chaghtā’l Memoirs says مشل رايمبار كفتခ) “that he wrote “no Masnawī is shown by the following quatrains:
"A Persian Prosody he wrote is at once brief and prolix, brief
"in the sense of omitting things that should be included and
"prolix in the sense that plain and simple matters are detailed
"down to the discripical points, down even to their Arabic
"points. He is said to have been a great drinker, a bad drink-
"er, and a mightily strong-fisted man". (Beveridge, Sec. ii, p.
288). A poem called معود وایاء was composed by Sayfi, of which a
copy is noticed in Edin. No. 296.

Sayfi’s work composed in 896/1490-91 is more full and
detailed than that of Jami and is "one of the best works on
Persian Prosody which we have." It was lithographed at
Cawnpore, 1855, at Calcutta, 1865, and at Lahore; edited by
H. Blochmann, 1867 (text only), 1872 (text and translation);
and translated by G. S. A. Banking, Bombay, 1885. An Urdū
translation of it also was published at Lahore.

Beginning:

الحمد لله الذي جعل علم العروس ميزان الإشعار الح

Dated 8th Safar, 1024/27th February, 1615.

Other copies: Ind. Libr. JMB Nos. 2763, 2764; MUA p. 47
Nos. 9 and 10; Bk Nos. 846, 847; IvC Nos. 172 (2), 179 (1).
For. Libr. R ii p. 525b; RS No. 191 (1); EIO Nos. 2046-48;

Pp. 38-94. Size and other particulars same as those of No. 1 above.

4. حدادیق‌الحقائق ( حدائق الحقائق )

The title, as given in this MS., in the passage quoted
below, is حدادیق الحقائق, the same as mentioned in دعایتالله
Taghira (Browne’s ed., p. 308); but in Rosen, MSS. (Pers., p.
282), it is more correctly given as حقيق الحقائق. In the Kashfu’-Zama, p. 421, it is mentioned as حقيق الحقائق; while in Rieu’s
Suppl. No. 421 v, it is given as حديث الحقائق.

This is a treatise on the Figures of Speech by Hasan b.
Muhammad ash-Shara’f (Sharafu’d-Din) ar-Rami. He was a
learned poet, well versed in the art of poetry, and the poet-laureate of 'Iraq in the days of Shāh Mansūr b. Muṣaffar, the last of the Muṣaffarids, who was killed in 795/1393. He has also written another work entitled اینی اسماعیل, regarding which see MS. No. 6 below. He has also left a دیدار, in which he has displayed his poetic skill. In the days of Dawlātshāh it was not accessible at Samarqand, but was well-known in 'Iraq, Ḥasanbābājan, and Fārs. As Rashīd-e-Wāṭwāṭ's famous book, the Ḥadā'īqū'ís-Sūr, dealing with the same subject, was considered too short, the present work was written by order of Sulṭān Uways b. Ḥasan Shāh-e-Tīkhānī (757–776/1356–1375) to serve the purpose of an explanatory commentary on it. The author says (pp. 98–99):

It is divided into two parts. The first part comprises fifty (short) sections, and the second ten. References to, or quotations from, Rashīd’s work are introduced by the words قول مؤلف in red ink, while the author’s observations by قول منصرف also in red ink.

* As in the quotation on p. مص. of the Intro., to the Persian edition of Rashīd’s Ḥadā’īq by ‘Allābād Ṭālḥā.
Beginning: بعد آز حمد يعبد والصلاة بعد جنين كودم أقل الشعراء. شرف
Dated 21st Jumad. I, 1024/8th June, 1615.

Other copies: For. Libr. EB No. 1340; RS No. 421 v; Rosen No. 101; Krafft, No. 68; Pert. Berl. No. 35;


This is the famous artifice-poem (entitled مصْرِح شَرِب, see ‘Abbās Iqbāl’s Introd. to his ed. of Rashīd-e-Waṭwāt’s حداثة الشعر p. -) by Khwāja Jamālūd-Dīn Salmān, who was born at Sāwa (whence called Sāwajī) in about 700/1300. He received a good education and attracted the notice of Shaykh Ḥasan-e-Buzurg, the Jalā‘ir ruler of ʿIrāq (736-57/1335-56), who when he ascended the throne, raised him to high distinction. He wrote beautiful qaṣīdas in praise of Shaykh Ḥasan, his accomplished queen Dilshād Khātān, and their son, Shaykh Uways. They were composed in imitation of the panegyric poems of Zāhir, Ağīr, Sanā‘t, and Kamāl-e-Iṣfahānī, whom he generally surpassed in subtlety of style and novelty of ideas. He died in 778/1376, leaving behind two maṣna‘uṣās: Firāq-nāma and Jamāhīd-e Khorasān, and a dīnān; but his fame rests chiefly on his qaṣīdas, in which he has fully displayed his skill in the poetic art. For further particulars of his life and works, see Encyc. Islām, Dawlatshāḥ, Shāhru’l-Ajam, esp. ‘Abdu’l-Muqtadīr’s Cat. of Bankipore Or. Publ. Lib., where copious references to Persian and European literature are given and some errors of dates in Rieu and Etche have been corrected. Although the qaṣīda under notice is a panegyric poem in praise of the minister Ghiyāṣu’d-Dīn Māḥmūd, d. 736/1336, (minister to Abū Sa‘īd, the Mongol who ruled from 716-736/1316-35), yet it is really designed to serve the purpose of an illustrative treatise on Persian Prosody and Figures of Speech. And that is the reason why it has been included in this volume, along with other treatises on Prosody and Rhetoric. It is composed in imitation of Sayyed Zulfāqār-e-Shirwānī’s qaṣīda, concerning which Dawlatshāḥ says in his Taṣkīrā (Br. ed. p. 131):
قبل از خواجه سلیمان سناوی کی در صنعت شعر مثل قصیده ذوالفقه
ته گفته است که بجوع صنایع وبیان شعر را شامل باشد و آن قصیده مشتمل
است بر توضیحات و دوافرت و زخارفات، و از هر یک بیت چندین مصارع
وایات ملوان در بیخور مختلفه اخراج ی شور و هر از آن می آید، و خواجه سلیمان
صنعتی چند در قصیده خود زیادت ساخته... واقع قصیده مصنوعه سید
بعضی نوشته حواهد شد تا موداری باشد:

- چمنTower کل صد برق نازه دایر وار
- بهار یاقت بهاری زیاد در گلزار
- نهال جون قد دلبر چهاری شود در رقص
- لسان فاتنی چون بدلان بلاد زار
- إرم وری تناسخ بوستان آید
- خوان خزان چو در آید باغ یاد بهسار

و از هر سه بیت ابن قصیده بثی اخراج می شود باهنار نفق در بیخور مختلفه:

- گل صد برق دلبر وار چون در بوستان آید
- بهاری یاد در گلزار چون یدال خزان آید

In the prose preface Salmān says (pp. 178 and 179):
این قصیده ایست شامل بر صنایع وبیان وادوپر وادوپر وادوپر ومراحل و
ومنتخبات چنانکه شست و جهار بدر وقرب چهاربیست صنعت ودوارپر که
اوران شاندیه که و تفکیک بیخور ازون ملوان کردان مندرج است موشح
پیچشه چند مصنوع که یمن دولت حضرت رفع و سیده منبع علوم امل عام
سلطان الورز. در الامام عیاق البتا و الین عون الحق و منیح المیلی
محمد ضارع الله جلاله بالتأید ذهن حامد کتیرین بندکان سلیمان ابن محمد السناوی
ابداع کرده است اکرچه قصیده بیت: مان مدحت محمد عیاقی. لکن مدخت
While describing the copy in the India Office (No. 1241) Dr. Ethe remarks: "The chief subtlety is, that all the words "of two and two or three and three baits, written in red ink, "form together a new distich usually a mathnawi-bait, and "every bait of this kind represents a different metre and a "different tropical figure; for instance from the first two baits "of the ḱāṣīdah:

صوائی صفات رویت برخیت آب بهار هواى جنی کویت بیخیت مشک تبار
اگر خبر ز صفات قو کلستان دارد گل از خیات رخت جاودان ندارد پار
"there springs this mathnawi-bait in the meter هرچ ہی مسئلاً، "and representing ینت موضع والاشتیقاق:

0 صوائی (صفاقی) صفات رویت صفات کلستان دارد ۰
0 هواى جنی کویت حیات جاودان دارد ۰

"Besides, (1) all the initial letters of the baits give a ƙit'ah "of three distichs, containing a dedication to the Wazir Ghiyāth-
"al-Dīn Muḥammad; (2) from the حصر i.e., specially selected "letters, of the words in all the first hemistichs springs a ƙit'ah "of eight distichs, in which no әlif appears; (3) from the حصر "of the words in all the second hemistichs springs another "ƙit'ah of seven distichs, in which no discritical point appears; "and (4) by another arrangement of select letters, a ghazal of "five distichs is formed." The ghazal of five distichs mentioned "by Dr. Ethe is not found in our MS.

The ḱāṣīdah consists of 158 couplets, from the words of which, "in the manner stated above, 60 distichs and 6 hemistichs are "formed, each of which illustrates a prosodial measure and at "least one figure of speech. In all 64 measures and about 120 "figures of speech (as stated by the author himself) have been

† Correctly given in this MS. as ۃیقادی
‡ The last word is correctly given in this MS. as ۃیقادی
illustrated. Qiṣ'a No. 1 besides illustrating the purpose of indicating the exact number of couplets in the original qaṣida. Inasmuch as it is formed from the initial letters of words occurring at the beginning of all distichs of the original poem, the total number of its letters must correspond with the number of distichs in the original poem. The qiṣ'a comprises 154 letters. The qaṣida ends in a du'ā for the patron, and, as the du'ā is to be followed by Amen, the number 4 corresponding to the number of letters in that word, (formed by the juxtaposition of the initial letters of the words occurring at the beginning of the last four distichs of the qaṣida) must be added to it in order to obtain the number 158.

There is a prose preface (p. 178) to the qaṣida, which begins with:

بعد از حمد ولهاء في قياس حضرت أحادي را كله بوحدان نيتا جميع كتابات

On p. 177, there is a memorandum note, dated 1074/1663-64, which runs as follows:

هذا قصيدة مصنوعة بصстанав وبدائع منسوية على حضرت التخومي ملاذي

اقصح الشعراء العرب والعجم صاحب الطبل والعلم حاي السيف والعلم خواجه

سالم ساويجي كأبا يدي إبن دقير حقيقرا نسبت مومي إليه درست مي

новد واز جانب مادر دختر زادة قطب السالكين خواجه سلطان أحمد

اللم إقفر وارحم جمعا جمعا خرامة محمد واهل بيته الطيبين والطاهرین

المصوصين تخير في تاريخ أواسط شهر رجب 1074

After the publication of Rashîd-e-Wâjwâj’s epoch-making work, the Ḥaḍā'iq, several poets of the VII and VIIIth centuries of the Hijri era, devoted themselves to the development of various kinds of artificial subtilities in their poems and to the composition of قصائد مصنوعة or aritifice-poems. The most famous amongst those who preceded Salmân were (1) Fakhru’d-Din Qiwâmî Muṭarrifî, brother of the great Niẓâmî of Ganja, whose poem goes by the name of

بديع الإشعار في صناع الإشعار

; (2) Sayyed Zu’ilfaṣâr-e-Shirwânî (VIIc/XIIIc), whose qaṣida referred to
above is entitled (3) Badr-e-Jājurmi (d. 687/1288); (4) Sharafa’d-Din Faḍlu’llāh-e-Qarwini, whose poem bears the title of ترعة الإيمار في معرفة بحور الإشمار and (5) Shams-e-Fakhri, author of the qaṣīda called عزون البحور. Amongst those who followed Salmān and imitated him in this respect, the most remarkable is Ahlī of Shārās, (d. 942/1535-36) who wrote a أًمير عل شير, called عزون المواقع فضية مستمره in praise of, containing four different subtleties, viz., (a) certain words taken from two and two and three and three bayts, form together a new magasat-bayt, and every new bayt thus developed represents different meter and a different figure of speech; (b) all the first letters of the bayts formed into words give a qif'a; (c) and (d) from the ḥashw of all the first hemistichs taken together and from the ḥashw of all the second hemistichs taken together are formed two qif'as each of eight couplets. Ahlī wrote another artifice-poem in praise of Sulṭān Ya’qūb consisting of eight subtleties; and yet another in praise of Sulṭān Shāh Ismā‘īl-e-Ṣafawī, also consisting of eight subtleties. For the qaṣīdas of Ahlī see EB No. 1027.

Salmān’s qaṣīda, under notice, contains explanatory marginal notes opposite to the passages which require to be explained. On one side of the resulting couplet the name of the figure of speech contained in it is given and on the other, that of the measure in which it is composed. The letters and words required for various artifices are written in red ink. The qaṣīda was published in Gulistān-e-Masarrat at Cawnpore in 1851.

Undated; but of the same age as other treatises in this volume.

Other copies: Ind. Lībr. GOLM p. 11; IvC No. 228 (1), incomplete copy. For. Lībr. TM No. 643; EIO Nos. 1241, 2882.

Fp. 178-222 Writ. sp. 4° 9 x 5 3/4. No jafsoles. L.L. 14. Other particulars same as of No. 1 above.


By the same Ḥasan b. Muḥammad ash-Sharaf (Sharafu’d-Din b. Muḥammad) ar-Rāmī, who is the author of حدائق المشاقiq, see No. 4 above. Referring to this work, Prof. Browne says
A few words, however, must be added on a work of great utility to students of the erotic poetry of the Persians. I mean the ‘Lover’s Companion’ (Aṣrānād‘-‘Uzāshāq) of Sharaftūl-Dīn Rāmī, who flourished in the latter part of the fourteenth century of our era. This book treats of the similes which may be employed in describing the various features of the beloved, and has been translated and annotated in French by M. Clement Huart, Professor of Persian at the École des Langues Orientales Vivantes (Paris, 1876). It contains nineteen chapters, treating respectively of the hair, the forehead, the eyebrows, the eyes, the eyelashes, the face, the down on the lips and cheeks, the mole or beauty spot, the lips, the teeth, the mouth, the chin, the neck, the bosom, the arm, the fingers, the figure, the waist, and the legs. In each chapter the author first gives the various terms applied by the Arabs and Persians to the part which he is discussing, differentiating them when any difference in meaning exists; then the metaphors used by writers in speaking of them, and the epithets applied to them, the whole copiously illustrated by examples from the poets. Thus the eyebrows (in Persian ʿaḥrās, in Arabic ʿajilāb) may be either joined together above the nose (mattasīl), which is esteemed a great beauty, or separated (mun fasīl), and they are spoken of by the Persian poets by thirteenth metaphors or metaphorical adjectives. Thus they may be compared to crescent moons; bows; rainbows; arches; māhadās; the letter nāw, o; the letter ʿayf, d; the curved head of the mallbat or polo-stick; the dagh or mark of owenership branded on a horse or other domestic animal; and the ʿaḏhār, or royal seal on the letters-patent of beauty. In the case of the hair the number of metaphors and metaphorical adjectives of which the use is sanctioned is much greater: in Persian, according to our author, “these are, properly speaking, sixty; but, since one can make use of a much larger number of terms, the hair is spoken of metaphorically as ‘that which possesses a hundred attributes’”; of which attributes a copious list is appended.” The MS. begins (p. 214) with:

حمد وثنای عالی قی را على حکمها که در مبدع خلق ووجود عاکبانیا
The treatise is dedicated to Shaykh Uways-e-Îlkânî (757–776/1356–1375). The dedication, not found in IvASB No. 337, is present in our copy. Haj. Khal. gives 826/1423 as the date of its composition; but since Sultan Uways, to whom it is dedicated, reigned up to 776/1375, a later date must be incorrect. The treatise was lithographed with حواس الکیاند of Muḥammad Taqī-e-Tabrīzī, Persia, 1279–1283; translated and annotated by Ch. Huart, Bibl. de l'Ecole, Paris, 1875.

This MS. also does not bear any date of transcription.

Other copies: Ind. Libr. JMB p. 406, No. 2667; Bk vol ix, No. 891; St No. 87; IvASB No. 337; IvC No. 170 (where it is called آئین علم اقتصاد); For. Libr. ii p. 814; RS No. 420 (iii), 421 (iii); EB No. 1339 (آئین علم اقتصاد); FI i p. 414; Aumn p. 122; Pert Ber No. 35; EIO No. 2035; Br p. 273, Nos. 413, 414; Lind p. 113.


This is the famous artifice-poem by Qiwâmî, sometimes called قصيدة يديه about which Professor Browne says (Lût, Hist. Pers. ii, p. 47): “The more important of these artifices of the Persian rhetoricians and poets are illustrated in a qaṣīda-i-muṣāamba, ‘artifice-qasīda’, composed by the poet Qiwâmî of Ganja, brother of the celebrated Nîdhâmî of Ganja, who flourished in the twelfth century of our era. This qaṣīda comprises 101 bâyts, or verses, and is given on pp. 198–201 of vol. i of Ziyâ Pâshâ’s Khârâbât.” He then reproduces it “line by line, with prose translation, and running commentary as to the nature of the rhetorical figures which it is intended to illustrate.” Although it is stated here that the qaṣīda consists of 101 bâyts, only 100 are quoted in the book. Our MS. also contains 100 only. Ten couplets numbered 53–62, in the Lût, Hist. Pers., illustrate the figure of speech called Lughâx or riddle, in respect of which Prof. Browne says: “These riddles are generally very obscure, and I regret to say that of the one here given I do not know the
"answer." Our MS. gives the answer. The riddle is on Love ('isāq). Couplet No. 70 illustrates the figure of speech called majzarrad concerning which Prof. Browne remarks that it "is not mentioned in the books at my disposal, and I do not see "wherein its peculiarity consists." Our MS. mentions the name of the figure of speech in such a manner as to explain the peculiarity it consists of. It mentions it as م حر من الآلف i.e., free from the letter ʿalif. No doubt there is an ʿalif in the last word of the first hemistich, viz., ast, but according to the rules of classical orthography, it is not to be written after a sakin letter with which it is generally joined. It is not written in our MS. There is another ʿalif in the last word of the couplet, viz., tar; but because it is the qaṣīya or rhyme-word it does not count just as the rhyme-word does not count in a قصيدة مسح. It is true that ordinary books on Persian Figures of Speech do not mention the Figure majzarrad; but I find that Ashrafu'l-Ishā by Mawlānā Ashraf 'All of Nasīk (formerly Professor of Persian, Elphinstone College, Bombay) explains it under the name of عذوهحرف and gives 28 varieties of it corresponding to the 28 letters of the alphabet, from each of which one letter is excluded. The text of the qaṣīda, as given in our MS., contains some important variants, which are decidedly better than the readings given by Prof. Browne. For these variants and a detailed study of this qaṣīda see my article on it in the JBBRAS for November, 1925.

Each of the figures of speech is written here in red ink facing the couplet which illustrates it.

Beginning: 
محمد يجد بديع ميدعي راك طوطلي ياغ بانع

This treatise also is not dated.

Pp. 290-296. Size, paper, condition, script similar to those of MS. No. 1 above. Writ. ap. 81 x 2.9. No guards. LL. 15 or 16 to a page.

8. Ṭūḥfatu'gh-Sha'arā (تحفة الشعراء).

This rare treatise gives a detailed explanation of the 49 changes (مل) which take place in the various feet of Persian prosody, such as حذف، خیز، نصر، نبض etc; by Ṣafiu'Ilāh b. 'All
of Basṭām and Dihistān. It is dedicated to the minister Shams-u'd-Dīn 'Alī of Basṭām.

Beginning: خُمده حضرت مَصْوَدی را چِلته قدِرته

This treatise also does not bear any date of transcription.


9. Rūṣāla ft Fazn'il 'Arāq (رساله في فن العروض).

This is a short treatise containing 31 qīṣās of four hemistichs each and illustrating 31 prosodical measures. The third hemistich forms the measure and the other three are composed thereon. It is by the famous poet Rashīd-e-Waṭwāq, who flourished at the courts of Ātsīz (535–551/1140–56) and of his son Īl-Arsalān (551–68/1156–1172) and who died, 578/1182. For his life and works, see Br. Litt. Hist. Pers.; Dawlatshāh, and other taṣkīrān. For a critical study, see the Introd. to Rashīd's Ḥadā'īn al-sahr, Tebrān ed. by 'Abbās Iqībāl.

Beginning:

الحمد لله رب العالمين والصلاة والسلام على محمد وآله وسلم. فهذه رسوله في فن

العروض من تصانيف مولانا. العلماء رضي الله عن الذين الوطاعن. رحمه الله

The first qīṣā runs as follows:

(بِحَرَ ِ‏مَشْنِ ِسَالَمَ)

۰ هِرَجٍ مَا كَرَّتَمَ ِ‏اَرْكَانٍ ِ‏مُهَ ِخَوَاهُ يفُحَّمِنِ مَكَذَر

۰ ِبِكُرَانِ ِقَطَعَهُ ِ‏رَمَدَ ِبِكَرَانِ ِ‏اَنَّ ِبِتْرَانِ ِلَْاِزْر

۰ ِمَفَايِعُ ِمَفَايِعُ ِمَفَايِعُ ِمَفَايِعُ

۰ ِزَهَى ِبِدَرْ ِرَدَانِ ِزَهَى ِبِدَرْ ِبِدَرْ ِبِدَرْ

This treatise also is undated.


MAṬÄLE‘UL-ANWĀR (مطالع الأنبور).

So called in IVASB No. 62 and in EIO No. 163, but the title given in this M.S. is مطالعة الأنبور وترجمة الآثار. The name of the author is clearly given on fol. 1b, line 2, as ‘Affif Nūr-e-Kāshānī (Kāshānī). Rieu (iii, p. 1037a) calls him ‘Affif Navā Kāshānī, and his book مطالع الأنبور; while Ette (EB No. 141), ‘Affifah Nūr-e-Kāshānī. In Asaf. (p. 880, No. 57) the author is called ‘Affif Nūr-e-Kāshefi (?). It is a history of the Prophet Muḥammad and his four successors, together with a short account of the Umayyid Khalifate and a chapter on eschatology. It is based on Commentaries of the Qur‘ān, Wāqīdī, Akhbaru‘l-Ākhira, Risāla-e-Imam Manṣūr-e-‘Abhari, ‘Umdatul-Ma‘rīya (Ette has Tamkridu‘l-Ma‘rīya). It is divided into 21 chapters. Chapters i-xvii are devoted to the life of the Prophet; while chap. xviii gives a sketchy account of the four Orthodox Khalifs. While speaking of ‘Abdu’l-lāh b. Saffāh the author says (fol. 72b):

From this it would follow that the book was composed before the extinction of the ‘Abbāsid Khalifate, i.e., before 656/1258; but M. Ivanow states (IVASB No. 62) that it was composed in the Xth century of the Hijri era. On what authority he does so is not stated. Rieu (i, p. 85a) mentions Maṭāle‘ul-Anwār as one of the sources of Ta‘rīkh-e-Muḥammadī by Muḥammad Bihām-ad-Khānī, composed in 842/1438–39. In the first part of this latter work, the author narrates “the history of Muḥammad, the trial and anguish of the grave, the “abode of the soul after death, resurrection and last judgment.” If it is ‘Affif’s Maṭāle‘ul-Anwār, it would follow that it was composed before 842 A.H. After chap. xviii, comes a section on the building of the Ka‘ba (fol. 72b). It is followed by sec-
tions on (f. 77b) (میں آفرنیت, (f. 79b) (قیمت, (f. 80b) غروب داہا الارض, آمدن یاچور وعوجوس, (f. 83b) نزول مبرز عیسی, (f. 81) جلال وغروب آفرنیت, (f. 84) حضر ونفر, (f. 85b) (میں آفرنیت, (f. 84) حضر ونفر, (f. 85b) (میں آفرنیت, (f. 84) حضر ونفر, (f. 85b) (میں آفرنیت, (f. 90) (میں آفرنیت, (f. 94b) (میں آفرنیت, (f. 100) (میں آفرنیت

Beginning: 

الحمد لله ...می کرید بنده بندگان حضرت ربیعی عفیف نور کاسی 

Dated 15th Rajab, 1210/25th January, 1796. Copied by Rafi'ud-Din at the order of 'Ali Mardan Khan Afrasiyab Jang Bahadur, grandfather of Sardar Mir Ahmad 'Ali Khan, retired Deputy Superintendent of Police and First Class Sardar of Poona. The latter is a descendant of the brother of Ibrahim Khan Gardi, the famous Commander of the Maratha Artillery. The Sardar enjoys a respectable position amongst the Muslim gentry of Poona.

Other copies: Ind. Labr. JMB p. 314, No. 1777; Asaf p. 880, No. 57; GOLM p. 14; Bh No. 40; IVASB Nos. 62-64; St p. 25, No. 69. For. Labr. R iii p. 1037; EB Nos. 141, 142; EIO Nos. 163, 164.


Volume 3.

11.

PANCHHI-BACHA (بچہ)

This is a versified Dakhni translation of the famous Persian poem entitled Maftiqu’t-Tejr of Farid’ud-Din ‘Affar. It is generally known as Panchhī-nama, under which title it was published in Bombay in 1812/1895. But on the last page of that edition it is called Bacha Panchhī. In our MS. the name appears more correctly as Panchhī Bacha, which is a literal translation of the Persian title. In the epilogue (مآں) fol. 110b, the poet says:

ناون اسکا مین پنجھی بچا رکھیا ہ یاد کاری خلق عالمکور دیا

The printed Bombay edition omits the last 26 couplets. Moreover its text is generally less correct than that of our MS. The name of the author (not given in the book) appears on
the title-page of the Bombay edition as Wajhu'd-Din, but elsewhere as Wajhu'd-Din. He was an inhabitant of Kurnül and had adopted Wajdi as his takhallus, which is found in the poem itself. The Khâtima opens with the couplet:

شکر [کر] وجدی کپرچه صواب ۰ ختم هوی تویقی حق سون یوکتاب‌

See Urdu-e-Qadiri by Shamsu'llah Qâdiri (pp. 92, 93), where it is stated that besides this poem (called thêre Panjâh-Bachâ (for Bâchâ, Sans. Wâchâ, language) he also translated another sufistic Persian poem also by 'Atâr, viz., Gul o Hormus (also called Khurrav-nâma or Khurrav o Guli), under the title of Tâhfa-e-'Ashiqân, in the year 1153/1740-41. Nasîru’d-Din Hâshimi, however, in his Dakan men Urdu (p. 97) observes that as Tâhfa-e-'Ashiqân was composed in 1015/1606-07, it could not not be the work of Wajdi, but that it was written by another poet of the same takhallus. Hâshimi's remarks appear to have been based on a misunderstanding of the poet. Both Qâdiri and Hâshimi quote this hemistich, but deduce from it different dates: the former deduces 1153/1740-41 from the whole of the hemistich, while the latter 1015/1606-07, from only the last two words of it. The poet's couplet, from which these deductions have been made, runs as follows:

دسی اسکی تاریخ بچکون عیان ۰ بچنہو اسے تتحف عاشقان

Both the writers, however, state that the author of the poem wrote another manuscript called Bagh 'Ala, in 1145/1732-33, which date is yielded by the title itself. The date of composition, as given by Hâshimi, is 1155/1742-43, but that given by Qâdiri is 1146/1733-34. The latter is based on the chronogram given by the poet himself in the Khâtima (fol. 110b), viz., كی عاما کتاب, the numerical value of which is 1146. Bibl. Mory. Gesich. gives 1115, which is the numerical value of the last two words, viz., عاما کتاب only. Blumhardt† gives the name of the author as ضیف (!), in support of which he quotes the following lines:

† Catalogue of Hindustani MSS. in the India Office, 1906, No. 121.
The poem was printed at Bombay in 1280/1863–64; 1312/1894–95; 1319/1901; and at Madras in 1272/1855–56, and 1314/1896–97. The Bombay editions contain modernised or revised spelling and are wanting in a few lines towards the end. The Madras edition of 1272/1855–56 is said to be very correct and to agree with MSS. (see Shamsu'llah Qadir, p. 94). The text of the few extracts given on page 99 of Hāshimi's book, Daḵ交流合作, is found on comparison with our MS. to be corrupt and defective. This MS. once belonged to Mr. 'Adūr-Bahlmān Khān, father of the late Ja'far 'Alī Khān of Poona mentioned in Vol. 2 above.

Dated 2nd Šafar, 1225/9th March, 1810.

Other copies: I nd. Liбр. Asaf p. 1282, No. 64; For. Liбр. Blum (1926), No. 121.


Volume 4.

NUZHATU'L-MULŪK (زهرة الملوك).

In this book, the author Sulaymān Muhammad-e-Bulghārī (fol. 4) narrates a few stories connected with past kings. The stories are embellished with suitable Arabic and Persian poetic quotations. In this MS. the name of the Sulṭān to whom
it is dedicated is left out, evidently with the intention of writing it afterwards in the blank space with red or golden ink. The title is mentioned on fol. 6b. It is divided into 10 chapters, each containing two stories. These stories are related by two beauties سمن بوي in the presence of the king فرع زاد; they illustrate the 10 chapters which treat of (f. 18) the following subjects:

باب أول در فضيل عدل
" دوم " " حلم
" سبم " " شجاعت
" جهار " " تفاقوت
" ينجم " " مزيف حسد
" ششم " " فضيل بسیت
" هفتم " " فضيل امانة
" هشتم " " آنکه اسرار که تواند بود
" نهم " " آنکه خدمت ملک را که لایق باشد
" دهم " " فضیل توکل

Beginning: حد وثنائی که رواج آن (؟) عطر آن جون نتیجای صبح

Kashf. Zaw. mentions an Arabic work of ابرالفرج علینالهسن الزهراً الملك والاعیان (d. 356 A.H.) under the title of al-عیاان* This M.S. bears no date of transcription. The name of the copyist is effaced.


Volume 5.

NUSKHA-E-‘ĂALAMGIRI (نسخة عالمگیری).

This is a collection of Letters (called in the colophon نسخه عالمگیری) belonging to the period of Awrangzub’s Shakhzadagi,

* Pinzgul’s ed., No. 18733. The full title is زمینه الفرد والاعیان البیان الفیهان العینات الدوایل الحبان. It is further stated that the work contains لکافم مستحیت واحیار مستقیف من اخبار الفیهان قدامین وحمیان وشرح العیاان.
that is, before his accession to the throne. They were written for him by his Munshi (Abu'l-Fath) Qabillkhan and revised and corrected by the prince himself. Abu'l-Fath, who received the title of Qabillkhan in the first year of the reign of Awrangzeb, retired from office in the second year and died in the fifth (1072-73/1661-63). Describing another collection of letters belonging to the same period and written by the same Munshi, called داب عاكبکی (collected by Muhammed Sadiq of Ambala, the Munshi of Prince Akbar, the youngest son of Awrangzeb), Mr. Najib Ashraf, M.A., (now Lecturer, Ismail College, Andheri), says in his مقدمه دریافت علمی (pp. 38-41) that a new (hitherto unknown) copy has been discovered by his friend, M. Abū 'Umar Shaleh Yafeeti, (of Hyderabad, Deccan), which contains the letters found in the Ādāb-e-Ilmāghirī, but the number of letters contained in it is very small, the arrangement different, and the introduction entirely different from that of Sadiq's collection. From this he concludes that somebody else has also attempted to collect these letters. Then he quotes a passage from the Introduction, which is exactly the same as that with which our MS. opens (unfortunately the first page or pages of our MS. are lost) and which proves beyond doubt that our MS. is another copy of the same collection as has been found by Yafeeti. In the passage under reference our MS. adds نئه (not found in Yafeeti's copy) after the name of the author قابل خان مرحم ابوالفتح. The addition of the name Thatha is significant, as it shows that the author belonged to that city in Sind. Another quotation from Yafeeti's copy, viz.,

\[\text{جمامة اوراق كما صحاب فن أن را دوست دار وكلام ان قوم را آرزو مند}
\]

\[\text{نست، كلم ملك الكلام دانسته تندين آزان جرايد فرام آورد.}
\]

given on pp. 39 and 40 of Najib Ashraf's book reads more correctly in our MS. as follows:

\[\text{جمامة اوراق كما صحاب فن أنما را دوست دار وكلام ان قوم را آرزو مند}
\]

\[\text{كلام ملك الكلام دانسته الح}}

This collection, as stated by the collector (fol. 1b), is divided
into 9 Maqālas as follows:

1. عرضمشتهای خلافی پناته بجنباب اعلی حضرت
2. (as in N. Ashraf, i.e.) مكتبات تیمگم صاحب وگیره (i.e. مكتبات اورگک)
3. زم بانم تیمگم صاحب، جیان آرا وگیره
4. (i.e. نشتهای اورگک زم بانم امرا وگیره)
5. نشتهای محمد سلطان که جامرا وگیره تگارش یافت (i.e. عرايض قابل خان بجنباب خلیفه الی)
6. عرايض قابل خان بانم اورگک زم (i.e.)
7. عرايض قابل خان به محمد سلطان
8. حسب الامر که قابل خان نوشته
9. القاب وگیره
10. قول نامه که حسب الافلاس محمد مراد پخش

Beginning:

بر شناخت مصدقی این اقوال حال ساعدت استشائ الوضائع بادشاه جیان پناته محمد اورگک زم عالمگیر محی الالوین غازی که قابل خان مرحوم ایوبالفتح نهی در ایام بادشاهزادگی، آتیعیت بموجب امر عالم عالی تگارش نموده ویلم جواهر

Undated; but the day, date, month, and place are given. In the colophon it is called نسخة مالکیه، and it is stated that it was finished on Wednesday, the 21st Ramāgān, in the village of Medak, Șūbah Hyderabad, for Rāi Rāmdās Pandit, by Muḥammad Māh Qādirī.

For Yāfe'is' copy see above.

Volume 6.

14.

MU‘AYYIDU’L-FUZALÄ (مؤيد الفضلاء).

A very valuable Persian-Persian dictionary, in which besides Persian words, Arabic and Turkish words and expressions occurring in classical Persian poets are explained by Shaykh Muḥammad b. Shaykh Lāḏ of Delhi, completed (according to Blochmann, Contributions p. 9), 925/1519. The author undertakes to explain all difficult words and phrases occurring in Firdawsi’s Shāhnāma, Nizāmi’s Poems, Sanā’ī’s Poems, Divans of Khāqānī, Anwārī, Zahirī, Sa’dī, Salmān, Ḥāfiẓ, and ‘Abharī. The work is divided into kītāb, bāb, and faṣīl. The kītābs are arranged alphabetically according to the first letter and the bābs according to the last. Each bāb is sub-divided into three faṣīls; the first is devoted to Arabic words and phrases generally found in the works of Persian poets, the second to Persian and Pahlawi words, and the third to Turkish words.

Our MS. is defective and incomplete. The first three folios and those after the word كربن are written in a different hand and supplied later. The other folios are in clear nasta’līq and enclosed in golden and blue jadisals. The last word explained is مطاوع، and the MS. ends with باب الآخذ فصل في العربي. It once belonged to Mr. ‘Abdu’r-Rahmānkhān, father of the late Ja’far ‘Alīkhān of Poona mentioned in Volume 2 above.

Beginning: مهابد متوافرو ومدلاج متكرئ

The work was lithographed at Lucknow, 1884, and at Cawnpore, 1889.

Other copies: Ind. Libr. MF p. 57 No. 38; BORI No. 39; Assf p. 1462, Nos. 234, 240; Bk ix No. 793; Bh p. 192; IV-ASB No. 1415; IvC 518; MRD p. 93. For. Libr. EIO Nos. 2459–64; EB No. 1720; R ii p. 494; Pert pp. 225–227; Br p. 227.

8 10'1 x 8'8; within jadisals 7'9 x 3'7. LL 23 (in the earlier original portion), 17 (in the later). Ind. Nasif. Os. pap. Cond. good.
15. TA'RİKH-E-AḤMAD SHĀH-E-DURRĀNĪ (تاريخ أحمد شاه دُرارٍي).

This is a history of the famous Afghan King, Aḥmad Shāh-e-Durrānī (the founder of the modern kingdom of Afghānistān, who reigned from 1160-87/1747-73) by Munshi Maḥmūd b. Ibrāhīm al-Ḥusaynī. The author, who enjoyed the company of Mirzā Mahdī Khān, the famous secretary-historian of Nādir Shāh and author of Jahān-gusha-e-Nādir, which was much admired by the Afghan King, was appointed by the latter in 1167/1753-54 to the office of the State Chronicler. He had intended to write an account of His Majesty’s glorious deeds. But before he could do so, he received royal orders to write the present work, which records the history of the reign of the Afghan King. Unfortunately our MS. is incomplete. It begins with the commencement of the rule of the King and comes down to the battle with امل فضانیہ وترکانیہ, which is the last event described here. It ends with the following words:

جمیع از نیگان لجه شجاعت را از میان بھر خون خوار ودریاى آتشبار لسکر نصرت شعار جدا یبرگیده وجدًا ساخته

Practically the account of the invasion of India is wholly wanting in this MS. A list of contents is given in Rieu i, p. 213.

Beginning: For. Libr. R i p. 213b, and iii p. 1054 a X.

3 12; x 7; within jackets 7 3 x 4 2. LL. 13. A beautiful specimen of large bold Nast. Lines enclosed in golden jackets and bohemassāt; wide signature-space is coloured a dull red and surrounded by a faint blue border. Or. pap. Cond. very good.

Volume 8.

16. SHARḤ-E-RISĀL-E-MUʿAMMĀ (شرح رسالة معْمٍا).

This is an extensive but incomplete commentary on Mir Ḥasan-e-Ḥusayni’s treatise on Muʿawwamā or logographa. Mir Ḥu-
saynī of Nishāpūr, the famous writer of mu'ammās, lived at the court of Sultan Ḥusayn Mirzā and died in 904/1498. He had composed his great work entitled Rasa'īl in response to a request of Mir Ḥusaynī opens (see RS p. 127, No. 194). After this the commentary begins with the following words:

The first page is mutilated; a few words towards the end of it are wanting. Names are written and textual couplets overlined in red ink. The last mu'ammās explained is in the name of Ghias. It begins with باعثه دلائ. The MS. ends with the following words:

**Volume 9.**

**TA'RĪKH-E-FIRISHTA (تاریخ فرشته).**

This is the first volume of the famous general history of India, from the oldest times to 1015/1606–07, also called كتاب تاريخ فرشته, composed by Muḥd. Qāsim Hindūshāh of Astarābād, commonly known as Firishta. This work was dedicated to his patron, Ibrāhīm 'Ādil Shāh of Bijapur, (988–1037/1580–1627). The author was born at Astarābād in 960/1552–53. He came to India with his
father, in early life, entered the service of Murtağā Niẓām Shāh of Ahmednagar (972–996/1565–1588), and was appointed captain of the royal guard. But when his patron was murdered, he left Ahmednagar for Bijagur in 999/1589–90, and was patronized by Ibrāhīm 'Ādil Shāh II, (988–1037/1580–1627), who commanded him to write this history. When it was completed it was presented to him in 1015/1606–07. The 'Ādil Shāh sent Firishta on an embassy to Jahāngīr at Lahore. Besides this history, he wrote a medical work entitled دستور الأطباء. For further details of his life and work see BL i Nos. 536–540, Morl pp. 63–68, Bk Nos. 533–39, and Elliot vi. Lithographed in Bombay and Poona, 1831, 32; 2nd ed. Lucknow, 1281/1864–65. The Ta'rīkh was translated into English by J. Briggs in his History of the Rise of the Mahomedan Power in India, 4 Vols., Lond. 1829, (with the exception of the XIIth maqāla, which deals with the Muslim saints of India). Regarding this translation Dr. Rieu remarks: "It is much to be regretted that the incontestable usefulness of General Briggs' valuable work should have been in some measure impaired by a general looseness of translation, occasional inaccuracy in the writing of proper names, and, above all, by frequent and arbitrary omissions." See also Raverty's remarks in the Introd. to his translation of Ṭabāqāt-e-Naširī. Former translations of select portions of the same work are Dow's History of Hindostan, Lond., 1768; J. Scott's History of Dekkan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Miscellany, 1786. The whole work is divided into a Maqaddama, 12 Maqālas, and a Khātima. Our MS. is the first vol., which ends with the death of Akbar, 1014/1605, i.e., with the end of Maqāla II. On fol. 1b, a list is given of the names of the 12 Shi'a Imāms and the عصر میشیر in red ink. On the same page is written in black ink the wellknown tradition of the Prophet concerning the 73 divisions of his followers, together with a Persian translation of it. Fol. 2 contains the names of the martyrs who fell in the battle of Karbala. Sources of the history on fol. 6a and b. Fols. 2–59 and 64 and 65 on blue paper.

Beginning (fol. 2b):


Other copies: Ind. Libr. MF p. 90, Nos. 33–36; BISM Nos. 53–55; AIA; BM No. 15; Bk Nos. 538–39; IVASB Nos. 185–39. For. Libr. R i p. 225 et seq.; EIO Nos. 291–302; EB No. 217; Mowl pp. 63–69; Br Nos. 82–83; Pr Nos. 433, 462–68 Br Sup Hnd Nos. 1100, 1103; Lind p. 224; Edin No. 200; etc.

8 15’2 x 8; within jadwaḥ 9’6 or 9’5 x 5’1. Jādwaḥ of red double ruled lines. LL. 17. Ind. Nat. Europ. pap. Cond. good.

Volume 10.

RIYĀZU’L-INŞA’ (ریاض الانتشام).

This is a collection of Letters, official and private, written by Khwaja Ǧayyám Ḥasan, better known as Khwaja Ḥasan, the celebrated minister of the Bahmani Sultāns. The Khwaja was born in 1405 A.D. at Qāwān (in Gilān), from which he came to be known in India as Qāwān. While returning from a pilgrimage to Mecca, he visited India as a merchant, landed at Dabhol, and proceeded to Bidar, the Bahmanid capital, where he was well received by the reigning Sultān, who appointed him, in course of time, to posts of great responsibility, trust, and power. He established peace and order in Telingana and other parts of the kingdom and conquered the Konkan and Goa. “But the chief service which he rendered to the Bahmanid kingdom was the reform of its administration” (Haig). At last Jealousy brought about his ruin, and he was mercilessly beheaded in 886/1481 by order of Sultān Muḥammadshāh-e-Bahmani (867–887/1463–82). For his life see Encyc. of Islam, where a Bibl. is also given. This collection of elegant letters is sometimes called دروس الانتشام, but here on page 15, it is called رياض الانتشام. It is written in a highflown, artistic style, freely mixed with Arabic quotations from the Qur’ān, the Traditions, and Arabic and Persian Poets, and interspersed with lines of his own composition. Some of the letters are of
historical interest, e.g., the one written to the famous poet Jāmi inviting him to come to the Deccan (pp. 24–29), another to Khwāja ‘Ubaydu’llāh (pp. 29–39), a third to Sultan Muhammad b. Sultan Murād Beg Rūmī (pp. 39–44), a fourth to Sharaifu’d-Dīn ‘Ali-e-Yazdi, a fifth to Maḥmūd Shāh-e-Gujrātī on behalf of the author’s patron Muhammad Shāh-e-Bahmani, and a sixth to the contemporary ruler of Gilān. There are also letters addressed to ministers, the author’s brother, his own son, and other relatives. Besides this collection of letters, he also wrote on Epistolology and elegant prose-composition, with special reference to Rhetoric, Prosody, and Figures of Speech.

Beginning :

يا من توحد يدائها والابداع والإنشاء

On fol. 1a there is a round seal, which reads كبر كتاب من قصص، and below it to the left, the following memorandum note is written:

كتاب إنشاء خواجة جهان جلد فترجم تلا وجدول نفره وخط روش جمع كتابات عامة وإقبال واجلال يهتم وشوكت دسكاه خان عالي شان

Undated. There is no colophon, and so it is difficult to determine whether the volume is complete or not.

Other copies: Ind. Libr. BORI No. 126; Asaf. i p. 126, Nos. 148 and 46; GOLM p. 8; IvASB Nos. 343–345; IvC No. 128. For. Libr. EIO Nos. 2044, 2045; Bl i Nos. 689, 690; EB No. 1349; B p. 983; Fl i pp. 261–264; Dorn C p. 416; Br Sup Hnd. No. 727.

Pt. 257. S 10'2 x 6'2, 5'7 x 3'8. No jodocia. LL 15. Ind. Nast., and somewhat mixed up with Shikasta; a red line drawn over Arabic quotations. Or. pag. Ink is eating into the paper, which shows signs of age. Slightly wormeaten. Cond. good.

Volume 11.

19.

Līlāwati (لیلاوتن).

The Persian translation of Bhāskarāchārya’s celebrated work on Arithmetic and Geometry, made by Faygī by the order
of Akbar in 995/1587 (fol. 2b). Faygi, the poet laureate of Akbar and elder brother of Abu'l-Fazl, was born at Agra in 954/1547–48, and died on the 10th Safar, 1004/5th October, 1595. He was a deep scholar of Arabic, Persian and Sanskrit literatures, and well versed in theology, philosophy, philology, history, epistolography etc. Besides a Dīwān, he is said to have written a hundred books. He had projected a complete parallel to the Khamse of Niğāmī (see Vol. 18, of the Bombay University Collection noticed below). Besides translating Lūlāwārī and the Mahābhārata from Sanskrit, he wrote a Commentary on the Qur'ān, called سراویت الآیات. This as well as his other work, موارد الكلم * contain no dotted letters, and is an imperishable monument to his genius. For his life etc., see مراتع آمال, شعر العامج, دریائ اکبری منثوب التواج, آثن اکبری, (vol. iii, pp. 716–738,) مزار نامه, مزار الكرام (vol. iii, pp. 299–310, from which a passage is translated in Elliot's History of India, vol. v, pp. 544–58; Blochmann's A'tana-e-Akbar, p. 490, etc. A good sketch of his life is given in Bk ii, No. 261. In the preface, after a panegyric on Akbar, Faygi says (fols. 2a and b) that by the order of the Emperor, he translated into Persian the Lūlāwārī from the Hindi (i.e. Sanskrit), composed by Bhāskarachārya (بهاسكاراچارج, fol. 2b), a native of Bādar in the Deccan. The date of the composition of this work, continues Faygi, is not known, but that the Pandit wrote his other work on Astronomy entitled كرن کتوهمل (fol. 2b, line 6) (not كیویک کتوهمل as in Rieu p. 460), in the year 1105 of the Shālīvahān era, (1183 A.D.) wellknown in Hindosthān, i.e., 405 lunar years (not 373 as in Rieu) before the "current year", i.e., the 32nd of the Ilāhī era (995/1587). Weber (Ind. Lét. p. 261) also says that Ḫurāna Kafṣahāla was completed in Šake 1106/1183. M. 'Abdūl Muqtaḍir (Bk xi, No. 1031) calls it كرن کتوهمل (probably after Rieu, which is evidently a mistake for كیویک کتوهمل, the first letter 'b' is part of the preceding expression موسوم به) and assigns to it the date 995/1587, which is a mistake for the date of the completion of Faygi's translation of the Lūlāwārī.

* Manusriāl-Kalam, not Kalam as read by Breckl. ii, p. 412. The full title is موارد الكلم
According to Lassen,† Bhāskarāchārya flourished about 1150 A.D. After the above reference to Bhāskarāchārya, Fāygi mentions what he had heard about the circumstances which led to the composition of the work in the name of the Pandit's daughter, Lilāwati. He adds that the translation was made with the help of expert astronomers from the Deccan and that the Sanskrit technical terms were allowed to remain as they were in the original.

Colebrooke's translation of the original Sanskrit was published in 1817 in London; and its second edition with the addition of notes and the Sanskrit text was issued by H. C. Banerji at Calcutta, 1927. On comparing the Persian manuscript with Mr. Banerji's edition, I find that it ends with the XIth Chapter on the Shadow of a Gnomon. This MS. is, therefore, incomplete, the last two chapters having been left out. In this MS. some examples, diagrams, and a few headings of sections are given in red ink; in other places blank spaces are left for the insertion of similar entries and figures. بدانعنا الفنون, a treatise on Arithmetic, based on the Lilāwati is in the nature of a commentary on it. It is dedicated to the Emperor Awrangzeb and is mentioned in EIO No. 2259 and IvASB No. 1497. The name of the author, as given in the former, is Dharam Narāyān, but in the latter it is mentioned as Mednīmal, son of Dharmāñdās Narāyān. A Persian adaptation entitled ترجمه لیلواط or منفاج المعایب by Qaḍā'ī Ḥasan ibn Ḥusayn Muḥammad by السحيمي is mentioned in MRD.

Beginning:

اول زمانی پادشاهی کوونم و انتهای زمانی از کوونم

Other copies: Ind. Līhr. BUL No. 9; MF p. 37, No. 69; JMB p. 415, No. 2768; Asaf vol. i p. 818, No. 181; MUA p. 21, No. 511 (i); Bk xi No. 1031; IvASB No. 1694. For. Lībr. R ii p. 449; EIO Nos. 1996–2000; R Br p. 116; Pr No. 1084; Līnd p. 116.

Undated. But on the fly leaf an oval seal bears the name of Ḥabbu'-l-Ḥamīd, below which is the remark عرض دیده شد. سبعم شیر و بیگ اثنان سنه. This year is probably the jūla's year of Awrangzeb's reign. If so, the date of the seal would be 1098/1

† Ind. Amb. vol. iv, p. 848; see MF p. 37, No. 69.
1686-97. On fol. 1a, in the left hand corner, is written the title of the book; and at the bottom of the page, a memorandum note says that the MS. once belonged to ‘Abdu’l-lāh, son of Muḥammad Mirak, son of ‘Abdu’l-Ḥamīd (in all probability identical with the name in the seal), and that it came to Ḥamad, son of ‘Abdu’l-lāh, who bestowed it upon his son, Khwājā Muḥammad Mirak, dated 1148/1735-36.


**Volume 12.**

‘Nama-e-Khiyālāt’ (Nama-e Khīyālāt).

Called here Nama Khīyalat, but noticed by Dr. Ethe (EIO No. 1221) under the title of 'Nama-e Khīyalat' and by M. Ivanow (IVC No. 126) under that of ‘Nama-e Khīyalat’. The latter are the words with which the work (both in the copy of M. Ivanow and in this copy, but not in that of the India Office) opens, but which can hardly give it the abovementioned title. The opening sentence runs as follows:

‘Nama-e Khīyalat’ az Menwi Sāḥib ī Kīyalat Surūrī w Menwi Amir Khīsrawī
deharī ‘ibārisī.

Describing the copy in the India Office, Dr. Ethe says: "Letters on Sufic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amir Khurra, forming a sequel to the preceding work on Epistolography, the Nama-e Khīyalat." M. Ivanow observes, in the description of his copy, that it is a short collection of epistolary specimens, chiefly dealing with Sufic matters by the same Amir Khuru. It is also called ‘Nama-e Khīyalat’.

Both the scholars have taken it to be a work of the famous Dehli poet. On a close examination, however, I find that the internal evidence is so strong against that view that it is impossible to attribute it to him. Many of the
"numerous verses" quoted in the Letters are introduced by the names of their authors, such as Rūmī, Niẓāmī, ‘Aṭṭār, Pīr-e-Ansār, Sanā‘ī, and others. But amongst these are also to be found Ḥāfiz (ff. 9b, 11, 13, 15b, and 17), Kātibī (f. 14b), Shāhī-e-Sabzavārī (f. 15b), Hilālī (f. 21b), and Bahram Saqqā-e-Bardawānī (as in the copy in Vol. 46 below), who died 66, 114, 132, 211, and 245 years respectively after Khusraw! In this copy (f. 6b) instead of Bahram, Ṭālib Kalīm is mentioned, who died 336 years after Khusraw! Again, the author advises his son, in a lengthy letter (reproduced in full in the copy in Vol. 46 below, but incomplete here), to read the عيان دانش, which is a wellknown work of Abūl-Faḍl, who died 286 years after Amīr Khusraw!

In addition to the love letters written by the author to his friends, in which he uses technical terms relating to music; the rainy season, the games of chess and گشفس، archery, the names of Indian flowers, etc., there is a letter addressed to one Sayyed Shamsu’d-Dīn, whose advent into the Deccan (? f. 12) is said to have proved very beneficial to the people. There is another letter addressed to one Mián ‘Abdu’l-Shakūr (f. 12). The author says that on receipt of a letter from him, he opened for an omen the copy of Duwān-e-Ḥāfiz which he had before him at the time (f. 13). Another letter on f. 15b refers to the death of an admired friend of the writer, who fell in the ‘assault on Qandahār’. It seems that the work has been compiled by some Shi‘a scholar [for he says that salvation depends upon one’s loving the Aḥl-e-Bayt and that he who loves them is a saint like Bāyazīd, but that he who does not is associated with Yazīd (Bā-Yazīd)], who lived in XI c/XVII c.

Beginning as stated above with:

عنوان نامه خیالات از مشوی صاحب کالات صوری ومنوی امیر خسروی

The MS. is incomplete. The words (occurring in a long letter addressed to his son) with which it ends are:

از برکت این فا در الله نب دست خواهد داد
For the remaining portion of this letter and subsequent makāba, see Vol. 46 below.

Fri. 22–23b contain the concluding portion of a Persian makāba dealing with the Prophet's efforts to obtain salvation for his followers and his daughter's supplication for the same. On f. 23b, lines 2 and 3 run as follows:

گفت م کریم خداوند ای رسول مس دعا قاطمه کردم قبول جهله مامت یا یادهزدم م ازسر لطف کرم بهخشيدهم گرطلب کرید مه خلق جمان گرلا بهخشیدی در یک زمانت

The last couplet is:

هرکی کدوست دار مصطفی است دوستدار چار یار پاسفاست

Not dated.

Other copies: Ind. Libr. Vol. 46, MS. No. 86, below; IvC No. 126. For. Libr. EIO No. 1221.

Fri. 23. 8 9.9 x 5.2, 7.6 x 4. LL. 29 or 18. No jadwals. Or. gap. The style of handwriting employed in the verses at the end is ordinary Nast, while that employed for the Letters is Nast, mixed with Shik. Cond. good.

Volume 13.

21.

INTIKHĀB AZ MUNTAQ KHB-E-HADĪQA (انتخاب از منتبخ حدیقة).

This MS. contains selections (انتخاب) from earlier selections (منتبخ) from Sanā‘ī’s famous poem, the Ḥadīqa, said to have been made by Farīdu’d-Dīn ʿAffār (d. 627/1228). Abū’l-Majd Majdūd b. Ādam Sanā‘ī (born about 464/1071–72) sang the praises of the Ghaznavid Sulṭān Bahrām Shāh (512–547/1118–1153) and the Sāljuqīd Sanjar (511–552/1117–1157), wrote the Ḥadīqa in 525/1131 and six other makāba, and died in all probability in 545/1150–51. For his life and work, see Br. Lit. Hist. Pers., vol. ii; She’ru’l-‘Ajam; EB; EIO; R; and Bk No. 17, where the question of the authorship of the غريب ناشیه, attributed to Sanā‘ī by Dr. Ette, is fully discussed and the
magnificently is correctly attributed to Banā’ī and not to Sanā’ī. Regarding the conflict of dates, see EB and EIO; but the latest contribution to the study of the dates of his birth, death, and composition of the Ḥadīqa is an article in Urdu by the learned Mawlawī Sayyed Sulaymān Nāḏīwī, Director of the Shiblī Academy at A’ẓamgarh, published in the Ma‘ārif of March, 1933. For a life of ‘Aṭṭār, see Vol. 24 below. On folio No. 1 a memorandum note says that it is منتخب حديثة بنال (سنال), and that it consists of 1,001 couplets. It also appears from this note that the MS. once belonged to Muḥammad Amin and that afterwards it became the property of one قبر الله. Some selections consisting of about 1,200 couplets of Sanā’ī’s voluminous Ḥadīqa are attributed to Faridu’d-Dīn ‘Aṭṭār. They are called منتخب حديثه (see Bk Nos. 19 and 20). He is said to have made a subsequent abridgement of this Mustakṣab, consisting of 1,001 couplets included in the MS. under notice. On fol. 2 the author says:

دوستي در كمال سيرت فرد روزي آن منتخب مطالعه كرد [کفت ازب جمله بار برون آر اخابای يراي استحضاار خاطر آن الناس اجاب کرد آزوي اين مختصر برون آورد هست بر وق اسم ذات وصفات عدد آن هزار و يك ایت

Although it is stated here and also on fol. 1a that the MS. consists of 1,001 couplets, yet this MS. actually contains 944 verses only. The Bankipur copy contains about 800 verses. The last couplet here is:

پانصد ویست ویجار وکه زعام پانصد ویست ویجار که تمام

after which there are the catchwords: واید کمر ادوز, from which it is clear that the copy is incomplete. The date 525/1131 is the date of the completion of Sanā’ī’s Ḥadīqa. The blank spaces in the body of the text are meant for the headings of sections, not given here but mentioned in EIO No. 925.

Beginning: حمد بی حد صفات پژمانرا مدد بی قدح ذات سبجان را
Volume 14.

Qaṣa'īd-e-Mashrabī (قصائد مشربي).

The volume bears the title of Divine-Khaqani, but a careful examination has revealed the fact that it is a composite MS., the first part of which consists of qaṣa'id and the second of a maqānāt. Some of the qaṣa'īdas are in imitation of those of Khaqani, and that is probably the reason why the volume has been labelled Divine-Khaqani. On fol. 5 the qaṣida which opens with:

 خوود را باصل خویشی بصد فن در آورم ۱ لوسر به بحر وعلل معدن در آورم

is in imitation of Khaqani's qaṣida, beginning with:

 هر صبح یا صبر پدام در آورم ۲ پگوی چرگرد دل وتن در آورم

On fol. 6b the qaṣida which begins with:

 طبع دل داغ تمان پ تایید بیش ازین ۳ دوش سرم پار سودا پ تایید بیش ازین

is in imitation of Khaqani's poem which opens with the following couplet:

 کوی عشق آمد شد مارنتایید بیش ازین ۴ دامنی تر پردن آنها پ تایید بیش ازین

The poem on fol. 8 commencing with:

 کوی چنگ که کام جانی به بیست کام از لب دلتان به بیست

has for its model Khaqani's qaṣida beginning with:

 هر صبح چنگ جانی به بیست کام از منزل چان نشان به بیست

These qaṣidas are in praise of the Arabian Prophet and his four orthodox companions (fols. 8, 10a, and 10b), which shows that
the poet was a Sunni. The ṣāḥḥallus of the poet is Maḥmūd and is mentioned on

Fol. 3b, last line: كَلَّن مَشْرِقِی کَدْ کَوْهَر فَرْصَت ّزِ دَسَت دَاد

Fol. 5, line 8: مَشْرِقِی وَشِنَّ الاَتْجا دِر حَضْرَتِی آوَرَدِهٔ اَم

Fol. 8, line 12: مَشْرِقِی عَد وَقَا بَا اَل وَأَسْحَاب تَوُ بُسْت

Fol. 10b, line 6: دِر درْکَاه تَوُ مَشْرِقِی رَآ

Fol. 13, line 9: مَشْرِقِی سَر بَعْرِشِی مَسَیُّد

On fols. 13b and 14 there is a poem in praise of the saintly person Khwāja Khāwand Maḥmūd:

خوْاجَة عَالِی نَسَب خاواَند مَحمَود آنَکہ هَست

در چِحَان مَرْفَر مَحْقِلَان رَآ یِهْوا

On fol. 21b, referring to the advent of the same person into Kashmir as his guest, he says:

آَب وَنَاتمَ نَیَسَ جَز خَوْن دل وَلَحَت چَکر

چِهْن کَنَم گِر جَان عَزیْزی بر سَرَم مَیِہان رَسید

عَالِی دَاشْد وَدَر هَر غَانِیة سُوْری دِکر

شِهْریان رَآ تَآ نوید حِضْرَت ایشان رَسید

هَست چَاي شَاْدِمَانِی زَانُکہ در كَشَمیِرِیان

قَطْب حَق بَیرِخَلِیق مرْشد دَورَان رَسید

خوْاجَة والاَکِر خَوْانِد مَحمَود آنَکہ فِیْض

اَز وَجوُدِش ظَاهْر وَبَاطِر مَشْتاقَان رَسید

This Khwāja Khāwand Maḥmūd was an influential Ṣūfī of the Naqshbandī school, who originally belonged to Bukhārā and who, after travelling through Gujarat and Hindostān, went to Kashmir in the days when it was governed by Zafar Khān on behalf of the Moghuls of Delhi (Dehli). The Khwāja is said to have built a khānaqāh and a mosque there and to have died

Beginning: توقيع حمد مطلب اول از خدا و نمک سباست و حمد بکرم خدا ای
The MS. is incomplete. The last line on fol. 21b runs as follows:

- جرح کلی و ایش بر خلیق پیشه است
- پر مانند مفتاح از بن دندان رسید

after which there are the catchwords: ای مانده.

On fol. 22 begins the other part of the MS. as follows:

ای مانده جدا زآستان ی ادام بورطة جدایق

Copies of the qaṣaʿīd seem to be very rare. The qaṣaʿīd of Mashhād (before 1042/1632–33) are quoted in EB No. 1094.

The MS. is not dated.

Ft 29. S 7.2 x 3.7, 4.5 and 4.8 x 3.9 and 3.3. No fadwaful. LL 13. Mss. Or. pap. Stickiness of ink has spoiled the writing on some pages, e.g., on 21b. Blank spaces just before the commencement of the poems are meant for headings. Fol. 1, repaired and mounted. Slightly worm eaten. Cond. fair.

Volume 15.

23.

MIFTĀḤ-E-SHIKĀR (مفتتاح شکار).

The title appears on fol. 2b, lines 10 and 11, as مفتتاح اشکار. It is a short treatise on Falconry by Nūr Muḥammad (fol. 2b, line 1) of مجدلā, and is dedicated to the Emperor Awrangzeb, who is referred to (fol. 2, line 12) as the reigning monarch. The author says (fol. 17) that originally he came from Tabriz, but that for some time past he had been staying in the Punjāb. He wanted to open the book with an account of باد, which the Indians preferred to شکار, while the Turanians gave preference to the latter. But as a friend suggested to him that at the beginning of the book he should first deal with شکار, he had done so. The first chapter, therefore, opens with وصف شکار.
and three chapters are devoted to this bird. Chapter IV is devoted to باد (fol. 22). After dealing with various kinds of hunting birds, he devotes Chapter XVI (fol. 49) to the treatment of their ailments. On fol. 61b there is an ode of حافظ, and there is one by كالمن on fol. 62. On fol. 62b some quatrains and on fol. 63 and 63b a few stray verses are written.

Beginning:

حمد غير عدد من تآذري را سرد كوجود آدم را يكلماني في احسن تقوم زبي
وشكفتاه كردنيد

Dated 25th Rab. II, 1078/4th October, 1667, on which date it was copied by شمسعد-دين مدن. قرائي, son of ماهر-علي خانیب-علی، son of Abbāsī ٠حاشمی.

Pt. 49. 5 5 5 5, 6 3 3 3. Ll. 18. Non-judacula. Ind. Man. Cr. pap. Some folia lightly coloured, slightly wormeaten. Cond. good.

**Volume 16.**

**TUHFA-E-SAMĪ WA DIWĀN-E-RĀHĪB (تغفه سامي وديوان راهب).**

This volume contains two different books, viz., (1) *Dīwān-e-Rāhīb* and (2) *Tuḥfa-e-Samī*.

24. *Dīwān-e-Rāhīb (ديوان راهب).*

The *Dīwān* is a collection of poems by one ‘Ali Beg Rāhīb of Baghdād, who lived as a merchant in India and died at Hyderabad (Deccan). It covers fol. 1b to 24, and begins with

ای كره از حسرت لعل تودر دل تاک را جلوهات در پشت آرد دودمان عالک را

Fols. 25a–30 contain a prose account of Timūr, the writer of which says that it is an abridged account of the Amīr and that, if any one wants to know more details of his career, he should refer to the Ḥadīthu’s-Sīyar. On fol. 31b are found the first three couplets of *Tuḥfa-e-Samī*, which begins on fol. 32b. The title on the label of the cover, namely, دِرَة الْإِناج, is taken from the third couplet at the beginning of the book.
25.  **Tuhfa-e-Sam**

The **Tuhfa** is a biography of Persian poets, who flourished towards the close of the IXc/XVc and during the first half of the Xc/XVIc. Referring to this valuable biography the late Prof. Browne says (Lit. Hist. Pers., vol. iv, p. 26): (it) "is another work which urgently needs publication." The title is mentioned on fol. 35, and the name of the author is given on fol. 33 as ایشن آرامیل الحسن سام. He is no other than Sām Mirzā, son of Shāh Ismā'īl, who was born in 923/1517 and who lived at Herāt from 928–30/1521–22 to 1523–24, as its titular governor. He rebelled in 969/1561–62 against his brother, Shāh Tahmāsp, was put in prison, and, on the accession of Shāh Ismā'īl II, was put to death in 984/1570. See Ḥāfizū's-Siyar, vol. iii, fuzr 4. The author gives a short autobiographical account and quotes his own lines towards the end of the book. The **Tuhfa** may be considered as a continuation of Bahārīstān, the Majālisī-l-'Ushāshāq, and the Tashkira-e-Dustdar-Shahī. The date of composition is not mentioned in the preface; but in the body of the work, on fol. 49b, it is found as 956/1549 (تاساال٣ ۴۸۵۱۴۴) 964 (تاساال٣ ۴۸۴۸۴۴); while in other copies, e.g., in Rieu, it is 957/1550. It is divided into a tarāth, seven saḥīfāt, and a șa'y.

**Saḥīfā No. 1** (fol. 36) deals with Shāh Ismā'īl and his children,

- 2 ("52") with great Sādat and 'Ulamā, in two parts,
- 3 ("82b") Wāriz and other men of pen,
- 4 ("89b") great personages, who occasionally wrote poetry,
- 5 ("109b") Poets, in two mafīla's,
- 6 ("167b") Turkish Poets, and
- 7 ("180b") the Humourists and minor Poets.

Beginning (fol. 32b):

قَدْ أَخْذَتْ كُلْ كَلَامٍ عِنْدِهِ صَفَاتُ الجِلالِ وَالْأَكْرَامِ

On fol. 1a there is a round seal bearing the following legend: الوائى بلال عبد ابنة عبد الله. The seal is repeated on fol. 32 (where the date in it is quite clear, namely, 1007/1598–99) and at the end of the volume also.
Acting on the hint made by Professor Browne regarding the "urgent need of the publication" of the *Tuḥfa*, Mawlānī Iqbal Ḥusayn, m.a., b.i., has recently edited it on behalf of the University of Patna. The publication has been ably reviewed by Mawlānī Sayyed Sulaymān Naḍwī in his monthly, *Ma‘ārif*, for November, 1934. It is stated in the review that the edition is based on two very old MSS. of the book preserved in the Oriental Library at Patna. Both these MSS. were transcribed during the life-time of the author; one is dated 968, i.e., 16 years, and the other 971, i.e., 13 years before his death. The learned reviewer further observes that, if the editor of the *Tuḥfa* had collated other later MSS. also, he would have been able to detect whether any later additions to the text had been made by the author before his death. He also states that other copies of the work exist at the following places: Kabul (dated 972), Hābīb Ganj, Aligarh (988), Lahore (Professor Āzar's copy, 996, and Professor Shafi'i’s copy, 1197), Hyderabad, Deccan, (a defective copy belonging to Ḥakīm Muṣaffār Ḥusayn and another in the library of Nawwāb Sālār Jang Bahādur). Our MS., though not dated, must have been copied before 1007 A.H.


Fr. 120. 8 8.8 x 4.7, 6.8 x 3.1 and 6.8 x 3.3. LL 18, 15, 19. Nast. Or. pap. Slightly worm eaten. Strong leather binding with flap. Cond. good.

Volume 17.

26.

ASHJĀR WA ĀSMĀR (اشرح وأستمر).

This is a very rare and unpublished work on Judicial astrology by علما البتخاري, known as, علما بن محمد بن قاسم الخوارزمي (fol. 7b). It is mentioned in the *Kashfu‘-Zamān* as follows:

الشرح والأستمر في الاحكام, فarsi لعلي شاه محمد بن قاسم الخوارزمي المعروف

بالعلامة البتخاري المتنج, الفه لشمس الدين خواجه محمد
In the introduction the author says that the minister was very kind to him. As the minister's two sons, were desirous of studying astrology, our author was requested to compose a book containing all useful information regarding the science. Though he was old and infirm, he complied with the request. The date of composition is not given in the preface, nor is there a colophon at the end. There are, however, several passages in the book itself which supply us with interesting biographical details. From them we learn not only some particulars of his family, early life, study, acquirements, the vicissitudes of fortune he went through, etc., but we can deduce the date of his birth and of the composition of the book as well. We learn that he was the author of a *Diece* and of an astronomical work entitled *Duglude*, that (fol. 69b) on the morning of 27th Ramazān of the year 602/23rd July, 1204, there appeared in the east a comet as large as a man's head, that smoke rose out of it so that it appeared to be burning, and that it declined every night and finally disappeared in the south-west. We also learn that this heavenly visitor was supposed to forebode evil to the countries over which it passed, namely, Tibet, Turkistān, Khotan, Kāshghar, Farḡāna, Trans-Oxiana, and Khorāsān, that its duration was 85 days, and that in its train followed pestilence, plague, plunder, and pillage, culminating in fights and battles and deaths of princes and kings. Our author further informs us that in 666/1267–68 there occurred a conjunction of two insauspicious planets in the sign of the Cancer (fol. 70), which greatly augmented the misery of the people, that Burāq raided and plundered Khorāsān, but that he was subsequently defeated by Abāqā and that he died later in Trans-Oxiana. We are also informed that Nīshāpur suffered from a severe earthquake shock, which continued to be felt throughout Khorāsān for seven years, in consequence of which “the very bricks of the city shook and separated from one another, and black water came out of the soil,” that the modern city was founded a league farther from the old site, that in 671/1273 Abāqā's army entered Bukhārā
and a general massacre of the old and young took place, and that the survivors were exiled to Khorásán. The author further states (fol. 70b):

In the section dealing with conjunctions (فرائات), after mentioning the conjunctions of the years 623/1226 and 684/1285–86, he refers (fol. 40b) to the historic assemblage of the planets in the mansion of the Libra, which took place in the days of Anwarī, and adds that, judging from subsequent events, especially the irruption of the Moghul hordes and consequent bloodshed, it
appears that the forecast of Anwarî referred rather to a ‘storm of blood’ (ضُرُبَتُ حُمَّة) than to a ‘storm of wind’ (ضُرُبَتُ بَادَّ) and that Chingiz Khân appears to have been born under this historic conjunction, for he was about 60 years of age, when he came to Bukhârâ in 616/1220.

Towards the end of the work, while interpreting his own horoscope (fol. 151), the author gives further particulars of his own life, amongst which he mentions (fol. 152) his journey from Bukhârâ to Turkistân, undertaken to see his father, who had gone thither as a merchant, his arrival at Samarqand, and his meeting a certain Shaykh Ḥusâmud-Dîn, from whom he learnt the art of wrestling and the use of the bow and the arrow, the sword, the shield, the spear, etc. He also mentions his arrival at Shâsh on the frontier of Turkistân, where he waited on Shaykh Bâbâ Mâjin, who was 320 years old and who had a son ‘Abdu’llâh, 6 months old, from an Indian kastak, and another of 19 years, Mâjmûd by name. He refers to his own proficiency in poetry and music, which earns him respect and esteem, wherever he goes, and which enables him to enjoy the company of kings and other great men. Reference is also made to his coming in contact with a celebrated Haflâ, يَبْنُ مُحَمَّدُ (fol. 153), (who induces him to study Mathematics, which later on develops into a study of Astronomy and Astrology), and to his return to Bukhârâ in 659/1261. It was in this year that the Shaykh (Mâjin) died (fol. 154), when his own age was 36. From this statement we can infer that he was born about 623/1226. A few lines further on he says:

جَوَّان بِعَراق رَسِيد بَنِه وُزَلِح بِطَالَع دِرَآمَد آَمَنْ فَرَزَنَد دِر سَيَائِه كَوْه حَاصِل
كَشَّى بَعِي اكِلِآر رُوُزَكار وَأَاذَا نَتَأَشَّرَ جَنِدِه كُوُنَد طَنَبَر
حِجاز رُوُدِّ يَا دِرُكَوَشَ تَشَيَنَد كُوَذِغُفَر كَرَدَه وَكَفَّتِه خُوَدِ كُوُنَد دُورُ زَنَان
بَنَسَتْ تَمَيْن ذَهَِد وَدَرُيّن وَقَتِ سَالُ عَمَرُ بَنَصَيّ وَجَهَارُ رَسِيدُهُ إِسْتَ

It follows, therefore, that the date of composition of the book is about 686–87/1287–88, i.e., about 15 years after the invasion
of Buhārā by Abāqī’s army in 671/1273, as stated above.

The late Prof. Browne owned a copy, in the description of which* ‘the date of the composition’ of the book is given as 1176/1762–63, which is taken, as stated therein, from the last couplet † in the MS. I am inclined to believe that this date, viz., 1176/1762–63, is not that of the composition of the work, but that of the transcription of it.

The book is divided into five parts called ‘trees’ (fol. 9):

شَجَرَةُ اولَى (fol. 9b) ‖ در صفات ومنسوابات بروج وكروك (7 شعبات)
دوم (fol. 38b) ‖ در احكام قرائات وأتصالات (12)
ثالث (fol. 62) ‖ طالع تحويل سال وفضول
واعحول نيكى وبدى سال عالم (6)
رابع (fol. 79) ‖ طالع دايات مولود (17)
بَنُوم (fol. 136b) ‖ اعمال تسيرات (5)

Beginning:

حمد وثنى آفریدکاری را کا افلات دوار ونحوه سواپیر یافرید

On fol. 1 is a tradition in Arabic and on fols. 1b and 2 an extract from the Arabic غنیة الخالیة of ‘Abdu’l-Qādir-e-Jīlānī. On fols. 2b, 3, and 3b, there is an Arabic versified muṣāfāt of ‘Alī. On fols. 4 to 7 is an Arabic extract relating to the performance of religious rites and ceremonies; fol. 162 contains a few Persian couplets.

Other copies: Ind. Libr. MUA p. 22, Nos. 2, 18; p. 23, Nos. 23, 27. For. Libr. TM No. 153; Br N p. 161; Pr No. 342; Lind pp. 115, 129. The copy of the late Prof. Browne is called in the Catal. (ed. by Dr. Nicholson, p. 161) ‖ ترجمه الشعراء في احكام النجوم (1) but on fol. 3b of that copy it is called، انخمر ورامٌ.


* P. 161, A Descrip. Cat. of Or. MSS. belonging to the late E. G. Browne, by E. G. Browne, ed. by R. A. Nicholson, Camb. 1922.
† ابن کتابی را که نوشته علفی زائر، غلب و معبید، ومد و پیام هزار.
SIHR-E-HALAL (صهر حلال).

This is a short treatise containing reflections on moral subjects, such as 'the Praise of Charity', 'the Censure of Miserliness', etc., by Nūru'llāh b. Aḥmad Me'smar (of Lahore). It is written partly in prose and partly in verse, but the most notable feature of the book is that the whole of it is composed in words, none of which contains a single dotted letter of the Persian alphabet. The author's own name, the name of his brother, and that of the king to whom the book is dedicated, as also the words for virtues and vices happen to contain dotted letters. In order to avoid the use of them in accordance with his settled plan, he has had recourse to very ingenious devices. For example, about his own name and those of his brothers, he says (fol. 7b) that he is void احمد معاب and (fol. 8) that his father had three sons. The eldest was called محمد، who was a learned man and the author of treatises on the science of numbers (علم اعداد). The name of the second son consists of two parts, the second of which is ف and the first comprises ملا what is equal in numerical value to 80, which is also the numerical value of لطف الله. In other words his name is لطف الله. The name of the third son also consists of two parts, the second of which is الله, and the first is equal to مطا، i.e., 50، and د، the whole part being equal to تتور. The whole name is therefore، يتور الله. The full name of the author, thus, is يتور الله بن احمد معاب.

His eldest brother, 'Aţāu'llāh, is the author of a versified treatise on arithmetic, mensuration, and algebra called خلاصة راز (R p. 451). He is probably identical with the translator of Bhāskarāchārya's Bṛjagaṇīt, who did the translation in 1044/1634–35 and dedicated it to Shāh Jahān. 'Aţāu'llāh's brother Luţṣu'llāh bore the title کشكل (R p. 451) and was the author of a treatise on arithmetic called خلاصة الغات of Bahān'd-Din-e-'Āmilī (died in 1031/1621–22).
His full name as given in Rieu is لطف الله مينديس ی آستاد احمد معمار لاهوری. He is also said to have made a rhymed abridgment of Dawlat Shāh's Taṣkīva and to have given it the title of آسان سمن. Fā'īṣ-e-Kirmānī had versified the Taṣkīva in the reign of Akbar and raised the seven divisions of the original to ten, while Luṭfūllāh remodelling it added two more and brought up the number to twelve, making them correspond to the twelve چار, on account of which he gave his abridgement the above title (Sprenger's Odes Cæs. pp. 116, 123). Kisanchand Ḥālāt in his تذکره مهینه چاپ (comp. 1136/1723–24) notices Luṭfūllāh’s son Imāmu’d-Dīn known as دیاض ریاضي (“mathematician”) and says that he was a native of Lahore, but that he resided in دیلی (Dehlī) and that he too was a good mathematician, and his books on mathematics were generally used in schools.

The سیتار-e-Ḥalāt is dedicated to ʻĀlamgīr (Awrangzeb). His name contains a dotted letter, which does not fit in with the author’s scheme. It has got to be avoided. The difficulty is got over by means of a سا. The name is indicated as follows: It consists of two parts. The first part is made up of the سر (مراد (ل) دل علم, (ما) دل داد, (ع) عدل سر) and the whole being equal to ۲۰. The second part comprises سر (سگ) and دل (گم) with ۲۰ کچی (10 دل) coming in between. The second part stands for کچی. Thus the two parts together yield ۲۰ کچی.

Beginning:

در اول کلام حمد کرکدر کار آوردم

On fol. 17b is a memorandum note stating that the MS. once belonged to محمد عزیز الله التحفدی and another on fol. 1a saying that its owner is محمد سرایی. The date of composition is given on fol. 8b as follows: سرم خلال دور اول جال آمد، ودرس اوح کال, which gives 1070/1659–60.

Pt. 17. S 8.5 x 6.9, 6.1 or 6.6 x 3.3. No just. II. 15. Clear bold Ind. Nasr. Or. pap. Slightly worn and torn. Cond. fairly good.

Volume 19.

28.

WAQĀYE‘-E-NE‘MATKHĀN-E-ʻALI (وداعی نعمت خان عالی).

This is the well-known satirical account, in prose and verse, of the events (of 8 days) during the siege of Hyderabad.
(Haydarâbâd, Golkonda), by Awrangzâb in the 30th year of his reign, 1097/1685–86. No title is mentioned either on the fly-leaf or in the colophon. But the work is popularly known as واپیف یا، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه، روز نامه (IvASB, and EB), and روز نامه (Asaf.). The author, Mirzâ Muhammad (or Nûr-ud-Dîn Muhammad) of Shîrâz, belonged to a Shîrâz family of medical men. He was born in India, but, at an early age, left India, with his father, for Shîrâz, where he completed his studies, became a pupil of خیامی ورودی, and, returning to India in the reign of Shâh Jahân, entered the service of (Prince) Awrangzâb. At first he wrote poetry under the taḥâfūz of حکم, but as this word bears a striking resemblance to کم (کم), he altered it to عال. In 1104 or 1105/1692–94, he received the title of داروغة باورپیمانه and was appointed جوامع عان. Towards the end of Awrangzâb’s reign on account of his constant attendance upon that monarch, he was given the title of جوامع عان and put in charge of the دانشمند عان. During the fratricidal war which broke out on the death of Awrangzâb, he deposited the state jewels at Gwalior and delivered them to Shâh ‘Alam on his accession to the throne. He was rewarded with the title of دانشمند عان by the king and ordered to write a history of his reign, which goes by the name of Shâhnâmâ or Bâdshâhnâmâ or Bâbadurshâh-nâmâ. He had hardly written an account of the first two years of the reign, when he died either in 1121/1709 and was buried at Hyderabad (as stated in Sârâ-e-Ásâd) or in 1122/1710 in Delhi (as in Rieu). He is the unrivalled master of the art of satire (often coarse) and wit, of which he has given abundant proof in his Waqâyî. Besides this work, he wrote (1) جنگ نامه (an account of the war between Awrangzâb’s sons), (2) کد خندان حسن (4), رسالت در همروحمکا (3), وادار نامه (2), خوان نامه (5), an allegorical love story in prose and verse, (6) A Dawa comprising ghâsals, qasidas, qîfâs, rubâ’iyyât, ta‘rikhs, etc., and (7) some Letters. For copies of his Kulliyyât, see IvASB No. 826, EIO Nos. 1659–71; EB No. 1157.

He also wrote (8) a Commentary on the Qur’an in Persian, which is extremely rare. One volume, containing the first half of the
commentary and owned by Professor Ḥusayn 'Alī Khān (Professor of English, Osmania University, Hyderabad), was kindly shown to me by him in 1932, at Hyderabad (Deccan).

This MS. gives the Waqṣye' or events of eight days in eight sections. The first section does not refer to any date, the second records the events of 13th Rajab, the third of 14th Rajab, the fourth, the fifth, the sixth, and the seventh, those of 14th, 19th, 20th, and 21st Sha'bān respectively, and the eighth section is simply called Waqṣye'-e-Haṣhtum. The copies in the British Museum contain seven sections only, recording the events of 13th, 14th, and 15th Rajab, and also of 17th, 18th, 25th, and 29th Sha'bān. The copy in the India office also contains seven sections and records the events that took place from 14th to 16th Rajab and from 19th to 22nd Sha'bān. The Bodl. copies record the events that took place from 13th Rajab to the 22nd of Sha'bān. The various Indian lithographed editions contain eight sections and record the events of eight days, viz., from the 13th Rajab to the 22nd of Sha'bān; so also does the edition of Otto Rothfeld, B.A., L.C.S. (Cal. 1915), in which the dates of the sections are 14th, 15th, and 17th Rajab, and 14th, 19th, 21st, 25th, and 29th Sha'bān, respectively. Although there is a variation in the dates assigned to the sections in the various copies, yet the text of the sections is the same.

Beginning:

This MS. contains marginal and interlinear glosses and notes. On fols. 1b and 2 are some medical recipes.

The colophon at the end gives the date Tuesday, the 11th Sha'bān, 1225/11th Sept., 1810. Copied at Hyderabad (Deccan) by Ḥusayn 'Alī Khān. The colophon is followed by a few stray lines of poetry and some medical prescriptions.

Other copies: Ind. Liūr. MF iv No. 53; JMB p. 395, No. 2520; BORI No. 69; Asaf i p. 258, Nos. 546, 587; p. 260, Nos. 752, 773; MUA p. 57, No. 954/2; IvASB No. 826 (4); IvC Nos. 111–12, 702; IvS i Nos. 778, 816 (28); Bīj Mus No. 68. For. Liūr. R pp. 268a, 745a iv, 796a ii, 819b i; EB Nos. 1157, 5;
Volume 20.

NUZHATUL-ARWĀH & ZĀDU'L-MUSĀFIRĪN (نزهة الأرواح وزاد المسافرين).

This volume contains two works, (1) Nuzhatul-Arwah and (2) Zādul-Musafīrīn (on the margin), both of admitted excellence and value in Sufic literature, by Rukmūd-Dīn Ḥusayn b. ʿĀlim b. Abīl-Ḥasan al-Ḥusaynī (Ghūrī, Herātī), surnamed Fakhrū's-Sādāt and popularly known as Sayyed Ḥusaynī, celebrated both as a Sufi and poet.


This is written in mixed prose and verse and is divided into 28 chapters, in which the nature and rules of spiritual life (سĩ.After) are explained and illustrated by anecdotes and sayings of holy men, all written in rhymed, balanced sentences full of puns on words and freely spiced with wit and humour. It seems to have been known as Ṣulṭan-Husaynī and is compiled in imitation of Ṣulṭan-Hadi. The author wrote it in 711/1311-12, when he was about 40 years of age. He belonged to Ghūr, but lived at Multān and afterwards mostly at Herāt, where he died. The date of his death varies between 717/1317-18 and 729/1330-29. But all dates prior to the year in which he completed his poem Zādul-Musafīrīn, which is either 729/1320-21 or 729/1328-29, must needs be wrong. A number of commentaries have been written on the Nuzhatul-Arwah, of which two seem to be well-known, namely, one by ʿAbduʾl Wāḥid-e-Bilgrāmī and the other by Ḥāmid (see IvASB Nos. 1191, 1192). Besides the above works Sayyed Ḥusaynī wrote several others, of which Dawlat Shāh (Br. ed. p. 225) mentions the following: مراحل کنی الرمز، را نامہ طرب العمالی، and سِنْن. The Nuzhat was lithographed in Delhi in 1330/1912, with marginal and interlinear glosses and notes. This MS. has a prose preface beginning with:
The beginning of the work as usual is:

بتویقش چو روش دیدم آواز هم چون را هم به نامش کردم آغاز

Other copies: Ind. Libr. MF viii No. 83; Cama No. 169; JMB p. 374, No. 2305; Asaf i pp. 492, 493, Nos. 563, 878; MRD p. 90; IvASB Nos. 1188, 89, 90; IvC No. 421; MUA pp. 12, 13, 15, 16, Nos. 22, 20, 72 and 79 respectively; Bh No. 171. For. Libr. Pr pp. 292-294; EIO Nos. 1821-28; EB Nos. 1255-56 R p. 40; Fl iii, p. 418; Mehren p. 7; Dorn C p. 437; Br. MSS. ed. Nich. p. 41 (9); R Br p. 151; Br Sup Had No. 1304; Lind p. 155.

This MS. was copied on 22nd Z. Qa'da, 1075/27th May, 1665, at Aurangabad by Rustom Beg.


This is a sufiistic manuscript much admired, both as a work on Sufism and as a poem. It has been lithographed in India.

Beginning (on the margin of fol. 1b):

ای پرتر از آنان همه که کفتند ۰ آنان‌که بیدیز یا هفتند

The date of composition given here is 729/1329-29. Though different from the date in the copies of the British Museum, it agrees with that of Sprenger's copy, Oude Caf., p. 430. Forty couplets were originally wanting in this MS., and it would have remained incomplete but for my friend, Mr. Muhammad Roshan of Bombay, who very kindly copied for me the required number of verses within red jadwals on two folios. His kindness has thus enabled me to supply the deficiency. This gentleman is an enthusiastic student of comparative mysticism, especially of Sufism and Vedantism, of which he has made a special study. I am grateful to him for the transcription.

Other copies: Ind. Libr. MF vii No. 52; Asaf p. 1478, No. 86; Bk Nos. 117-118; IvASB No. 557; IvC No. 223; Spr p. 430-31. For. Libr. EIO Nos. 1832-34; EB No. 1259; R p. 608; Pert. Gotha p. 10; Cat. Codd. Or. Lugd. Bat. ii p. 116; Br Sup Hnd No. 732.


Volume 21.

31.

RISĀLĀ-E-MULLĀ ‘ABDUL-IGHAFUR-E-LĀRĪ (رسالة ملا عبد النفور لاري).

The title and the subject are noted on a slip of paper, pasted on fol. 1a, as رسالة ملا عبد النفور لاري در تحقیق وتوضح بعض از افایات سنة الذهب. This short treatise by Mullā ‘Abdu’l-Ighafūr of Lārī, Jāmī’s most eminent pupil, commentator, and biographer, is devoted to an explanation of some couplets of Sūrālsūru’s-Ẓahāb, about the exact interpretation of which doubts were expressed to the then ruling king, who, thereupon, ordered that some disciple of Jāmī should clear up the doubtful points. The Mullā has also written a commentary on the Naṣfuḥat and a most valuable biography of Jāmī. Bābūr notices him in his memoirs. A short account of his life is given in Rashāfat by Kāshīf’s son, where the chronogram of his death, (بگو) یکدینه ی، ينجم رضمان، gives the day, the date, the month, and the year, namely, Sunday, the 5th Shābān 912/21st December, 1506. *

Beginning:

بعد حمد الله والصلاة والسلام على رسول الله محمد وله الاطهار ورحمه الإبرار معروض علاكم ميرساند ققير فيل الطبعه وتحقير الاستطاعة عبد النفور اللاري.

Dated 1st Z. Ḥijja, 925/24th November, 1519; copied by عبدالله الخرزمي.

§ 4.3 x 4.2; within jadwals of golden and blue lines 4.3 x 2.4. LL 11. Fine clear Naṣīr. Or. pap. The first and the last folia. mounted. Cond.: good.

32.

DIWÂN-E-KAMÂL-E-KHUJANDI (دیوان کمال خجندی).

Kamâlûd-Dîn b. Mas'ûd of Khujand (in Trans-Oxiana) was one of the contemporaries of Hâfîz and enjoyed great fame as a saint and poet. He has been noticed in Persian tâqâkîrâs of Poets and by Jâmiî in his Naṣîhât. He migrated to Tabrîz, where Sulṭân Ḥusayn, son of Uways (776-784/1374-82), built for him a khânsâh. In 787/1385 Tuqtamish Khân of Qipchâq attacked Tabrîz and carried off Kamâl, along with other celebrities of the place, to his capital, Sarây. After four years Kamâl returned to Tabrîz, where he died, according to most authorities, in 803/1400-01. Other dates of his death range from 792/1390 to 803/1405-06. His Dîvân has not yet been published, and, according to Prof. Browne, “is not common in MS.” This copy consists of ghâsaliyyât, muqâ'affât, rubâ‘iyyât, and mutâfarrigât.

Beginning (on fol. 1b):

افتحاح سنن أن به كدو كنست اهل كمال به ثاني ملك الملك خداد متعال

Undated; but probably XVIIc.

Other copies: Ind. Libr. Bk Nos. 163-164; Spr p. 454; IvASB Nos. 596, 597. For. Libr. EIO Nos. 1278-1280; EB Nos. 857, 868; RS Nos. 275, 276; R p. 632; Pr No. 854; Aum p. 27; Fl i p. 557; Torn p. 103; Br Sup Hnd Nos. 603-604; Lind p. 169.


Volume 23.

33.

DIWÂN-E-IBN-E-YAMÎN (دیوان ابن يمین).

A copy of the Dîvân (Ghâsaliyyât) of Amîr Fakhru’d-Dîn Maḥmûd b. Amîr Yâminu’d-Dîn Maḥmûd Mustawfî, popu-
larly known as Ibn-e-Yāmīn, of Faryāmad (a three days' journey from Sabzawār), who was a contemporary of Ḥāfīz. Faṣḥī in his Majmā fī his Ḥāfīz. Faṣḥī in his Majmā (comp. 845/1442) says that in the battle of Khwāf, fought on 13th Ṣafar, 743/18th July, 1342, Ibn-e-Yāmīn's diwān was looted and lost (see Br. Lit. Hist. Pers. iii, p. 212). Mīr Khwānūd in his Rauṣat-ū-Safā and 'Abdu'r-Razzāq in his Maṭla'ūn's-Sa'dayn both refer to the loss of the diwān. Rūḍā Qulī Hājī Siyāyat in his Majmā'ūl-Faṣḥā says:

M. Shibāṭī in his Shē'rūl-'Ajam, vol ii., p. 240, observes:

"Ankā diwan sār sār bādarān kē hēgānā mēn pāyaq hākēkā."

Prof. Browne (Lit. Hist. Pers., vol. iii, p. 216) remarks: "Owing "to the loss of his diwān, as described above, it is impossible to "determine with certainty who were his patrons and to whom "his panegyrics were chiefly addressed. Ibn-i-Yāmīn's extant "work consists of his Mughaffā'at or 'Fragments.'" The testi-
mony of these authorities points to the conclusion that the diwān is not extant. So when one sees the MS. of a diwān attributed to Ibn-e-Yāmīn, one is naturally inclined to enquire (1) whether the diwān is genuine and (2), if so, how it has survived the loot.

Regarding the first question, I have no doubt that the MS. is a genuine diwān (ghazalīsīyāt, excluding the muqaffā'at or Fragments) of Ibn-e-Yāmīn. Three couplets of the poet are quoted from Āzād's Yād-e-Bayān in the Shē'rūl-'Ajam, vol. ii, p. 241, viz.,

(1) 

(2) 

(3)
The first of these couplets is also to be found in our MS. on fol. 11b, the second on fol. 16b, and the third on fol. 37b. Moreover the text of the third couplet as quoted above is not correct, the correct reading being that given in our MS.:  

عشق تادر دل آدم نه در آمد نه فعود و باده پرشور نشدتا کر که مسّتّان نه رسید

Everywhere in this MS. the takhallus of Ibn-e-Yamîn is met with. Copies of the diwan also exist in other collections (mentioned below), with which our MS. agrees in important particulars. These considerations leave no room for doubt that the diwan of the poet is extant and that the ghazals contained in our MS. are genuine. But this diwan is not the first (which undoubtedly is lost for good): it is his second diwan, as will be shown presently.

The second query can be briefly answered as follows. The copy of the Cat. des MSS. et Xylographes, p. 358, contains a prose preface, according to which Ibn-e-Yamîn himself compiled the diwan in 756/1355, but this, Dr. Éhé observes (EB No. 790), "is no doubt an error." He further remarks that "if Ibn-i-Yamîn had been still alive at that time, very probably he would have written the introduction himself." The Bankipore copy of the poet's Hâlliyyât also has a prose preface, the anonymous author of which, according to M. 'Abdu'l-Muqtadir, says that the diwan was lost in the battle of Khwâf in 743/1342 and that after ceaseless endeavours he (the preface-writer) succeeded in collecting some of the early poems of Ibn-i-Yamîn, added to them the poet's later composition, and thus arranged and completed the present diwan in the month of Zâlqa' da, 756/1355 (Bk No. 137). M. 'Abdu'l-Muqtadir further remarks: "Evidently there is some error in the statement of the compiler of the Cat. "des MSS. et Xylographes. p. 358, who says that the poet collected his poems in A.H. 756, i.e., A.D. 1355. He seems to have mistaken Ibn-i-Yamîn's friend (who, as mentioned above, really compiled the preface and collected the poet's "diwan in that year) for Ibn-i-Yamîn himself." Evidently Bieu (ii, p. 825), Éhé, and 'Abdu'l-Muqtadir base their con-
clusions on the assumption that the date of the death of Ibn-e-Yamin, as given in some Persian taṣkīrs, is 745/1344-45, and that, therefore, the poet could not have been alive in 756/1355. They have ignored a much later date given in the earliest authority, viz., the Majmal of Faṣḥī (quoted and followed by Prof. Browne, Litt. Hist. Pers., vol. iii, p. 215), viz., 8th Jumādā II, 769/30th Jan., 1369, which is also adopted by I’timād-u-Saltāna in his Mumtażam-e-Nāṣirī and accepted by Rashid-e-Yāsīmī, whose Aḥwāl-e-Ibn-e-Yāmīn (Tehrān, 1303/1885-86) is the latest and the most comprehensive and critical study of the poet’s life and works I am acquainted with. He bases his monograph on the collection of the poet’s works made by Mirzā ‘Ali Akbar Khān Dehkhudā, Editor of the Sār-e-Iṣrāfīl, who, after a great deal of laborious search, collected 8,000 couplets of the poet and brought the diwan to near completion. Rashid-e-Yāsīmī finds that Ibn-e-Yāmīn has written more qaṣīdas than one in praise of Khwāja ‘Ali Mu‘ayyid, the last Sarbadār ruler, who reigned from 766 to 780/1364-65 to 1378-79. He further establishes the facts that Ibn-e-Yāmīn was born probably in 685/1286-87 and lost his father in 722/1322, whom he succeeded in the office of the ṣan’ūn (“Govt. Accountant”), that he lost his dīwān on the 13th Šaṭar, 743/18th July, 1342, in the battle fought between Zaw and Khwāf, that he was captured and taken to Mu‘izzu‘d-Dīn Ḥusayn-e-Kurt, whom he praised in a qīʻa, in which he has referred to the loss of his dīwān, that soon afterwards he began to recover his lost poems partly from memory and partly from the anthologies of his friends, that he added to them whatever he wrote afterwards, and that, in ten years’ time, he completed the (second) dīwān in 753/1352-53. To the latter he himself wrote a preface in 754/1353-54 in which he says:

موجب المرء مشهور بابنه وبشعره با دل گفتم كه بيت
ديرست كه اندیشني آن دارم باز
كر دوار فلک تدارد از كارم باز
كشماز پراگنده عوفته اوينگم
مانند پرنين نظام آرم باز
الفصه بطوللي بني ايند از ازآن كه پيشرگته شده بود
از جراید افضل نامدار

8
He died on Saturday, the 8th Jumâdâ II, 760/30th January, 1368, as stated in the qi'î'a quoted in the Mu'jasal cited in Brown's Lit. Hist. Pers., vol., iii, p. 216. Rashâd-e-Yâsîmî mentions (p. 138) amongst the poet's contemporaries the following persons:

Further he says that the works collected by the Dehkhudâ comprise a vast number of poems, including love-poetry, romantic lyrics, and elegies (9), and also some works of the later period (10).

While describing TM No. 339, 'Y. E'tessami' (11) says:

The Bankipore copy of the Kulliyât contains all these varieties of verse, and M. 'Abdu'l-Muqtâdir gives (p. 206) the names of the persons chiefly praised in the qasidas or referred to in the qi'î'as. For particulars of the poet's life, the best guide is Rashâd-e-Yâsîmî's Ahsâ'î. See also Br. Lit. Hist. Pers., vol. iii; EB; EIO; and Bk.

On fol. 1a are given the lines of Khusraw, Rawnaqi, and another poet, which cap Dâgh 19 from Bâd.

The Dîwân begins with:

The ghâzâls are generally short and of five couplets each, and the tâkhallus, Ibn-e-Yâmin, is met with in the maqṣâ' of almost every ghâzâl. The odes are arranged in the usual alphabetical order of the radif, but the folios are not correctly arranged.
On fol. 9 begins the iradif-e-BA, but on folia 11 and 11b again we find iradif-e-ALIF. The catchword (or rather بیژن), at the bottom of fol. 10b, takes us, for the continuation of the ode, to fol 16. On folia 12–13 there are lines of a magnaest called Majlis-afros: (نام این نسخه مجلس افرزاست). Then on folia 13 and 14b there is another magnaest on the benefits of طلب، which begins with:

طلب کن تا خبر از کنگ باینی. تو این کنگ را به رنگ باینی

On folia 15 and 15b there are quatrains; on fol. 16, again, appear ghazals. The Dīvān comes to an end on fol. 85b; and on folia 86–91b are found couplets which are of a piece with those on folia 12 and 13. It is probable that the lines on folia 12 and 13 are in continuation of the text on fol. 91b; the last line on fol. 91b (written on the margin) runs as follows:

که در صومعه از او کریان گاه جویی ز شوق از جوشان

and the first line on fol. 12 is:

کاه در مدرسه به بخت وجدل گاه در خانه به بیت و غزل

On fol. 13 this magnaest is brought to a close, and in the last but one couplet the title of the poem is written as Majlis-afros.

نسخه دلربای وجانسوز است. نام این نسخه مجلس افرز است.

مهم جان جمله دروشان

After this, there begins another magnaest in the ḥaṣaj hexameter:

طلب کن تا خبر از کنگ باینی. تو این کنگ را به رنگ باینی

which is continued on ff. 13b, 14, and 14b, the last line of which runs as follows:

از نیم کر تو هم خواهی چشیدن تو هم خواهی یک جانی رسیدن

Then come 16 quatrains on ff. 15 and 15b. (Rashīd-e-Yāsīnī's copy contains 16 quatrains, but the Bankipore copy above three hundred!). At the bottom of fol. 15b, there is a manājīf, which begins with:

پاداشا عمر تیه کرده ام خانه اعمال سیه کرده ام
and which appears to have been continued on fol. 92 (the last). A part of the first couplet is missing, but the second runs as follows:

[روی] مکدران زمنی بر عمل: تو که نیاد دل و دیلم خلل

There are 22 couplets on this fol., the last but one containing the ṣaḥḥalus:

ابن یمن کرچه کن حکنده است دهای روزه تغییر است
روی برگاه تو آورده است غفو بکر، لب جمله فقیر او
پیش تو باشاه همه تنانر اور

On fol. 92b, there are a few stray verses and the benefits of a bath (§-§) on week days are mentioned. This is followed by a chronogram on the conquest of Mashhad:

اکر تاریخ فتح او بيقوی زکیل عام مشهدی توان [یافت]

Ibn-e-Yamín has enjoyed unrivalled fame as a ḡīfa writer. His maqāṣda'at are included in several collections. They were published in India and translated into German verse by Schlechta Wassehrd, Vienna, 1852.

No colophon. No date. Probably Xc/XVic. There is an oval seal on f. 31b, which has 1091/1680–81.

Other copies: Ind. Libr. MF p. 137, No. 33; Bk Nos. 137, 133; Spr p. 433. For. Libr. TM Nos. 339, 340; EB Nos. 790, 791; RS Nos. 261; EIO Nos. 1230, 2881.


Volume 24.

34.

MAZHARU’L-'AJĀ'IB (مظاهر العجایب).

This magnatet, as its name indicates, was written for the glorification, or it may even be said, for the deification of 'Ali, the Prophet’s son-in-law, one of whose titles is Mażharu’l-'Ajā’ib. It is generally attributed to the famous Sufi poet, Farīdu’d-Dīn ‘Affār. It is incomprehensible how such scholars
as Dr. Rieu, Dr. Ethé, Mirza Muhammad-e-Qazwini, Prof. Browne, Dr. Nicholson, and M. Ivanow could bring themselves to regard the poem as a genuine composition of the great 'Attār, in spite of overwhelming internal evidence to the contrary. Mirza Muhammad-e-Qazwini's preface to the first volume of 'Attār's Taṣkhirat-ul-Awliyā, edited by Dr. Nicholson, contains, in the words of Prof. Browne (Lit. Hist. Pers., vol. ii, p. 507), "The "best and most critical account of 'Attār which we yet possess." However, as far as this poem is concerned, the above preface is very disappointing. It says (pp. 5 and 6):

\[ \text{The Mirza admits that for one who had perused the Manfīqu'-
\text{Tayr etc. of 'Attār it is a little (?) difficult to believe that the author of the Maṣbhar and of the Manfīq etc. is one and the same. A close and careful study of the Maṣbhar will convince the reader that it is impossible to believe that it is one of 'Attār's poems. The most detailed and scientifically critical study of the poem, with which I am acquainted, is contained in an article on the "Works of 'Attār" by Professor Ḥāfiz Maḥmūd Sherānī, of the Islāmīa College, Lahore, contributed to the January number of the quarterly Urdu, Aurangabad, 1927. Like his other critical articles published in the same quarterly, it is characterized by a patient and laborious search for truth, clear and cogent reasoning, and admirable soundness of judgement. He has advanced at least 19 different incontestable arguments and has proved up to the hilt that the poem is "a big fraud" (انفرز� مظلم) and that it cannot possibly be that of 'Attār.}

\[ \text{Inferior, slipshod style (admitted as such: even by Mirza Muhammad-e-Qazwini), violation of the ordinary rules of grammar, rhyme, and metre, historical blunders, synchronisms, pre-} \]
ponderance of a sectarian bias in favour of 'Ali, and a strong
hatred and severe condemnation of Sunnis in debased and un-
dignified language, forcible assertion that the writer has com-
posed 100 books, though only 16 are mentioned by name, ig-
norance of the fact that the Taṣḥīḥat al-Awaliya is a prose
work, ignorance of the existence of the dīwān, mention of an
imaginary book called Meṣrāj-nāma, the irreconcilable dif-
ference between the spirit of the Jauhānu’s-Zāt and that of the Maṣḥār
(in spite of the fact that they are often mentioned together,
e.g., on fol. 88 here), and the use of the word ‘tuman’ نمن
تومان (cf. ff. 106b and 122b, which, entering Persia with the
Mongols of Chingiz Khan, is first met with in the Jāhāngūrshā-
e-Jawdat as a military term and which later became a revenue
term, e.g., in the Nūṣhā’t-ul-Qulūb of Ḥamdū’llāh Mustawfi, thus
bearing ample testimony to the fact that the Maṣḥār was
composed after the age of ‘Aṭṭār), are some of the points dealt
with by Professor Sherānī, who conclusively proves that the
Maṣḥār could not have been possibly composed by ‘Aṭṭār. But
the strongest proof that he adduces in support of his conclusion
is the reference to Ḥāfiz and Qāsim-e-Anwār, who died about a
century and a half and two centuries respectively after ‘Aṭṭār.

On fol. 82, I find a reference to a book entitled ترل التأريخ. Kashfu’s-Zanān mentions a
بزرل الفاریب فی احادیث سید المرلین
زید حمود الطالبی الفری
by Sidd-ul-Mujaddidul-A’zam. If the book referred to by the author of the
Maṣḥār is identical with the one mentioned in the Kash. Zanān,
then it is undoubtedly a post-‘Aṭṭār work, because its author
died in 911, i.e., more than 275 years after ‘Aṭṭār!

The author of the Maṣḥār mentions his name and the place
to which he belonged on ff. 57b and 58, as follows:
تیب مارا زنند با بوق وكوس
لاجرم کویان (گویای) اسیر آمد
In childhood when he was at Tūn, he was taken seriously ill
and continued to be so for eight months until he was on the
point of death. The kafar and ṯābīt were brought in, his parents
lamented his approaching death, and tore their garments with
grief. When he saw this he became unconscious, and in that state he saw ‘Alī coming to him, offering him comfort, and passing his hand on him, on account of which he was cured of his ailment (f. 203b). After spending fifteen years of his boyhood at Mashhad, he went to Nishāpur and Tūn, but returning to (Nī) Shāpūr he settled there (f. 115). Here were collected a number of Sālikūs, from whom he gathered asrār:

On the next page he gives a list of his works, viz., ختار نامه, دبل نامه, وصله نامه, معرفات نامه, (جوهر الذاهب, جوهر الذاهب, جوهر الذاهب, جوهر الذاهب) and and, مشجر نامه, معمر نامه, and and, "As regards all these works except the first two, Professor Sherānī has proved, in the article referred to above, that it is impossible to accept them as genuine works of ‘Alī, "

On ff. 93 and 205b, the Maḥḍar and his other ‘works’ are praised at great length. A noticeable peculiarity of this poem is that it is composed in two metres, Bahr-e-Ramal and Bahr-e-Hasaj. The Ramal hexameter has been used in the portion extending from the beginning of the poem to verse 1 on f. 113, where the metre is suddenly switched on to Hasaj, with the following verse:

[Prob. اکر از جام او نوشی تو باده، اکر دی تو برد شیخ راه [زاده]]

This metre is employed up to fol. 193b, where the last verse composed in it is:

ولیکن ختم کرد ختم اسمار، که دارم من با اسماری دکر کار

and immediately after in the next couplet is resumed the Ramal hexameter:

یود شیلی را ریاضت در پ้าน، بر طریق اولیا آن زمان

The couplet بار نقل مز شیلی کومیت، سری از اسمار غمی کومیت, with which the Ramal hexameter is restored in Sherānī (Urdu,
January, 1927, p. 34), is found in this MS. on f. 195, where the second half of the couplet reads differently as follows:

雀儿阿斯拉尼 诺里 库米

In this MS. there is again a repetition of the Ramal hexameter 68 couplets before this verse.

Very little is known with certainty about the life of Farīdu'd-Dīn Abū-Ḥāmid Muḥammad b. Ibrāhīm 'Affār, one of the greatest Sufi poets of Persia. Even the date of his death is not definitely known. It oscillates between 689 and 632; but 627/1230 is perhaps the correct date. His surname 'Affār indicates that like his father he was a druggist and followed the calling of a physician. He was born at Nishāpūr, spent a number of years in collecting materials for biographical notices of saints, and wrote both prose and verse. Those works of his about the genuineness of which there is no doubt are, according to Professor Sherānī: تذكرة آسرونية, يند تامه, الي نامه, اسراز نامه, مصباح تامه, مصباح نامه, طرخ الفن, دیوان, خسرو تامه, and عمار نامه (see Urdū, January, 1927, p. 67). For his life and works, besides the Persian tagkūrs, see Browne's Lit. Hist. Pers.; She'rul-'Ājam; R; EIO; Bk; Introduction to Tagkūr. Asvījā, ed. Nicholson; and Prof. M. Sherānī's Articles contributed to the Urdū quarterly entitled Urdū.

Beginning:

آفین جان آفین بر جان جان ۰ زانگه هست او آشکارا و نهان

On fol. 1a is given the title; on fol. 1b the first ten couplets of the poem are supplied by a later hand on a different kind of paper. F. 2b consists of a part of the 'awṣets of the poem mounted on another paper, on which also the first ten couplets of the poem are written in a different and more modern hand. The old MS. begins on f. 3. F. 69b is left blank except for four couplets on the ḥāshiya. The poem ends with:

ختم اینم ترک پاشد در جان ۰ غیر این منفی نکوم در عیان

Other copies: Ind. Libr. MF p. 209, No. 71; IvC No. 204 (6); Bk ii, No. 46; Spr p. 353. For. Libr. R p. 579; EB No.
HASHT BEHISHT (هشت بهشت).

This MS. is an incomplete copy of the seventh ḫafta or daftar of the Hasht Behisht ("Eight paradises"), a very valuable history, in Persian, of the first eight Turkish Sulṭāns of the House of Osman (‘Ugmān). The author, Ḥakīmu’d-Dīn Idrīs b. Ḥusām-u’d-Dīn ʿAll, was a native of Bīlīs (or Bitlis) in Kūrdistān, and for a time State Secretary to the Āq-Qoyūmlu prince, Ya’qūb Beg (884-896/1479-1490). The disturbed state of his country, due to the conquest of it by Shāh Ismā’īl-e-Šafawī, forced him to repair to the court of the Turkish Sulṭān, Bāyazīd, in 907/1501-02, who accorded him a most honourable reception. In the next year the Sulṭān asked him to write a complete history of the House of Osman (‘Ugmān), from its rise in 710/1310-1311 to the year 908/1502-03, and proposed to him as models of composition the standard histories of ʿAṭā Malik-e-Juwainī, Wāṣṣāf, Muʿīn-u’d-Dīn-e-Yazdī, and Shāraf-u’d-Dīn-e-Yazdī. When it was completed in two years and a half, it received, besides the above Persian title, the following in Arabic:

كتاب الصفات النبئية في أخبار القياصره العباسيه

It was completed in 912/1506-07 and supplemented by his son, Abū’l-Faṣl Muḥammad-e-Daftari, who died in 982/1574-75 (see Kāshf-e-Zau). It is a matter for surprise that M. Clément Huart (Encyc. of Islam, ‘Bīlīsī’), referring to this history, says that it is in Persian ‘verse’ (80,000 bāyts). Evidently he has been misled by the word bāyat, which is used to indicate a line not
only of poetry, but of prose also. The author has also dedicated a tafsir to Bāyazīd and written a number of Persian and Arabic qāṣidas and treatises on religious subjects. He was also a favourite of Bāyazīd’s successor Salīm, whom he accompanied in his Persian and Egyptian campaigns. He died at Constantinople in 926/1519.

The Ḥadīt Behṣīšt, being the first Ottoman history, on which all later histories of the Turkish empire are based, is considered of great value. It is also a rare work, only three complete copies of it are known to exist in Europe: (1) in the British Museum, (2) at Upsala, and (3) in the Bodleian. It is divided into eight kathās or daftaras, each of which treats of a separate reign, beginning with the reign of Osmān (‘Usmān) Beg Ghāzī (699–726/1299–1326) and ending with that of Sultān Bāyazīd II (886–918/1481–1512). The seventh kathā treats of the reign of Muhammad II (died 886/1481) and is divided into a maqādāma (dealing with the accession of the Sultān and with the history of other kings who were his contemporaries and of men of learning), a qaḍā (treating of the qualities and virtues of the Sultān and of his armies, conquests, and buildings), two jamaḥs (giving an account of his children, seerās, and generals), and twenty-nine dāstāns, seven of which, forming the maymūnas, describe his wars with Muslims, and another twenty-two forming the maymūnas, his wars with the infidels. Our MS. represents six dāstāns of the former and twenty-two of the latter as follows:

<table>
<thead>
<tr>
<th>Pol.</th>
<th>Th.</th>
<th>dastan</th>
<th>i of the maymūna.</th>
<th>Pol.</th>
<th>1190b.</th>
<th>dastan</th>
<th>xiv of the maymūna.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>14b.</td>
<td></td>
<td></td>
<td></td>
<td>130b.</td>
<td></td>
<td>III</td>
</tr>
<tr>
<td></td>
<td>41b.</td>
<td></td>
<td></td>
<td></td>
<td>133b.</td>
<td></td>
<td>xiv</td>
</tr>
<tr>
<td></td>
<td>65b.</td>
<td></td>
<td></td>
<td></td>
<td>141b.</td>
<td></td>
<td>xvi</td>
</tr>
<tr>
<td></td>
<td>66b.</td>
<td></td>
<td></td>
<td></td>
<td>147b.</td>
<td></td>
<td>xvii</td>
</tr>
<tr>
<td></td>
<td>71b.</td>
<td></td>
<td></td>
<td></td>
<td>152b.</td>
<td></td>
<td>IV</td>
</tr>
<tr>
<td></td>
<td>74.</td>
<td></td>
<td></td>
<td></td>
<td>155b.</td>
<td></td>
<td>xviii</td>
</tr>
<tr>
<td></td>
<td>75b.</td>
<td></td>
<td></td>
<td></td>
<td>161b.</td>
<td></td>
<td>v</td>
</tr>
<tr>
<td></td>
<td>83b.</td>
<td></td>
<td></td>
<td></td>
<td>163b.</td>
<td></td>
<td>VI</td>
</tr>
<tr>
<td></td>
<td>92b.</td>
<td></td>
<td></td>
<td></td>
<td>206b.</td>
<td></td>
<td>VII</td>
</tr>
<tr>
<td></td>
<td>96.</td>
<td></td>
<td>x maymūna.</td>
<td></td>
<td>217b.</td>
<td></td>
<td>xix</td>
</tr>
<tr>
<td></td>
<td>200.</td>
<td></td>
<td>x maymūna.</td>
<td></td>
<td>221b.</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td></td>
<td>205.</td>
<td></td>
<td></td>
<td></td>
<td>235b.</td>
<td></td>
<td>xxi</td>
</tr>
<tr>
<td></td>
<td>114.</td>
<td></td>
<td>xii</td>
<td></td>
<td>249b.</td>
<td></td>
<td>xxii</td>
</tr>
</tbody>
</table>
These are followed by a khāṭima (f. 259b).

Begins:

برکشته بخت کسی کر خورشید

The first few pages are wanting.

Ends with the following words:

في هذا البلو دليل بأنها نموت الايزا قائد ويزيد

The MS. is not dated.

Other copies: Ind. Libr. Bk vi No. 532 (copied from the autograph of Bâdî’i); IvASB No. 211. For. Libr. TM No. 276; Lind p. 146; R pp. 216-219; Morl pp. 142, 143; Pert p. 440; Torn p. 191; EB No. 311; EIO No. 571; Br MSS. ed Nichol. p. 110. A Turkish translation is noticed in FL ii p. 216.


36.

HAFT IQLĪM (هفت آقلم).

The famous geographical and biographical encyclopaedia by Amin Aḥmad-e-Rāzī, which is still unpublished, except for a small portion published in the Bâdî'. Ind., Calcutta, 1918. It was composed after six years' labour according to the chronogram تصنيف امين احمد رازي and completed in 1002/1593-94, which date is also accepted by M. Ivanow. But according to Prof. Browne (Lüt. Hist. Pers., vol. iv, p. 448) it was composed in 1028/1619.

That the composition of the book was continued even after 1002 is proved by internal evidence, such as a reference to the Turkish Sultan Muḥammad III, who ascended the throne in 1003/1595 (see EIO Column 488, No. 1658).

The author belonged to a very respectable family. His father was a kalânfer of Ray and his uncle the wazir of Khorāsān, Yazd, and Iṣfahān. His first cousin was Mirzâ Ghiyās Beg, who afterwards became the famous I'timādu'd-Dawla, the father of Nūrjāhān and wazir of Jahāngīr. The work contains a large number of biographical notices of poets, 'Ulamā', and holy
men. It is arranged geographically and divided in accordance with "the seven climes". The account of each country opens with a short geographical and historical description and contains notices of the celebrated persons who flourished in it from the earliest times to the days of the author. The biographies of poets are usually followed by long extracts from their works. Barbier de Meynard has incorporated much of this "eminently valuable work" in his Dictionnaire Geographique de la Perse, Paris, 1861. There is a complete copy of this great work in the India Office Library, which was copied at Ahmedabad in 1086/1675. It contains 1,560 notices, a full list of which is given in EIO No. 724. Of these notices our MS. contains the following 573 only, viz., those which bear numbers from 985 to 1,558 in Ethé's Catalogue:

P. 1, Extracts from Jalāl-e-Farāhānī's magnum opus.

Tafrish.
P. 2, میر عید الفقی (986) میر ندیسی (987).

Qumm.
P. 9, سعید مصطفی (988). The great Niẓāmī of Ganja. Long extracts from his diwan. P. 9, حکیم یحیی ایتین (989) حکیم تلعل (990). Wrote on the exploits of Sulṭān Ḫūsain Mīrzā (873-911/1466-1506) and also two strife poems: تیم و فقر نعیس و فقر (991). Poet-laureate of Sulṭān Yaʿqūb Beg Āq-Qoyūnlū (883-966/1478-1491); came to India and settled in Gujarāt, where he died. Wrote a diwan of 4,000 bayts.

P. 10, خلیف خ.(992). Shāhīd's sister's son. Ethé remarks that his diwan "is not extant", whereas here it is stated that it is not extant (993-996). Qāẓī ʿAlā of Karahrūd and his two sons, Qāẓī Jahān and Qāẓī Zāde ʿAbd al-Rahmān, are noticed. Dr. Ethé says: "Ḵāṭṭ Jahān was denounced by calumniators as having fomented discontent against Shāh Ẓahmāsp, and consequently arrested, imprisoned, etc., whereas here it is stated:

بعضی شریف و نظم‌های مربوط به شهیریار ایران شاه طلیساب صفیوی رسیدند (i.e., 'Ali)
P. 13 (997). Resided for 30 years in Mashhad. Dr. Ethé observes: “at the time of the accession of Sháh Ibráhím ‘II’ (a mistake for Sháh Ismá‘íl ‘II, as is correctly given here) (984/1576) he came for once to the Persian ‘Irāq; and "wrote a very clever ta’rikh on the date of Táhmasp’s death "and the beginning of his successor’s reign, from which six-teen times the numerical value of 984 can be extracted, viz: "الخ: إبا طبع وقا گستر ما ۹۹۹۹۸۴ کرام دیویس ممکن آن دادر ما" "By counting either all the letters in each hemistiche, or only "those with diacritical points in any two hemisticthes, or again "only those which have no diacritical points in any two "hemisticthes, one obtains invariably the same number 984." The name of the King is clearly given here as Sháh Ismá‘íl. It is further stated that the poet used to go to the capital once every few years to get his ۹۹۸۴ نوین renewed. We also learn that the poet himself hints at the میدم used in the ۹۹۸۴: "و بعد از جدا سال یکبار بواسطة سامان وظیفه خود بدان دیار وارد شده و عاملان خود صورت داده پاز رو سوی مقصدم ی آوردم........ودر کرت اختیار که فرمان فرماغی (فرماقی) بشاه استغیم مقرر کرده جهت امضای فرمان وظیفه خود بعراق نمی‌گذام آن تاریخ جهت شاه مذکور اتیا نمود و باعث افتخار ابا اخ: در صنعت این ویاژ از لطف نکر کش هر مصرف کشته بیگناخ مثل. باانقله زهر دو مصرف وی تقاطع ۹۹۸۴ کردد و دو و دو و جهغ تاریخ جمل." P. 14 (998). Brother of the preceding. Ghazálí-e-Mashhadí’s (d. 980/1672) prosperity attracted him to India, where he died. His ۹۹۸۴ exceeded 12,000 ۹۹۸۴ (Ethé has ۹۹۸۴).
P. 15 (Moorātā Makk, 999). (Malik and his son-in-law, Zuhūrī, were both court-poets of Ibrāhīm ‘Ādil Shāh of Bijapur). At the time of the composition of this work he lived in the Deccan:

أمور ذ در ملک دکن ملک فلک ریاضت وملک ملک قطعی.

Wrote a ساق نامه (1000).

P. 18 (1002). Had Ṣunduzāfārī ("poetic contests") with most poets, such as Ḥāṭīm-e-Kāshī, Wāḥshi-e-Bāfiqī, and others. He wrote a ماغناست, پیدی وجوان, consisting of about 5,000 (Ethē has 4,000) couplets, in Ḥasaj hexameter, a ḏīwān, and a چیش آمد احوال.


Sāwa.

P. 20 (1007). Born on Saturday, 11th Jumādā I, 597 (17th February, 1201); was 9 years and 5 months old, when the امام غریب, ابن رازی, died (606/1210). In philosophy he was a pupil of عبدالرضا بن موسی, a disciple of the امام غریب, whose master was ابن حنیف, a direct pupil of یحیی بن شاپور. He served for some time as Ismā’īlī Wazīr in the fort of Alamūt. He enjoyed the following of the اخلاق ناصری, the Ismā’īlī governor of Quhistān, at whose request he wrote his famous استاد البشیر عقل جادی عشر خواجہ ناصر الدین. (1006). خیبر عیمان غریب (1007).

He was suspected of carrying on secret correspondence with the Khalif of Baghdad and was, therefore, put in prison, from which he was released by Hulâkū Khān in 654/1256. It is said that it was at his instigation that the Khalif was killed. He built an observatory at Marāgha, but before it was completed he died at Baghdad in 672/1274, aged 70 years and 7 days (Ethē, 77 years, 7 months, and 7 days). Amongst his works are شرح الامارات, الاحکام الناصری (a commentary on Bā ‘Ali Sinā’ī’s الامارات, compiled in 644/1246), تجدید الامارات, زیج مافی, دیوکرلک, وдین, (generally known as الامارات), نسق نامه الامارات, and وصوف الامارات (در سرکلک) مبله; he also occasionally composed Persian poetry.


خواجہ سلان
He wrote a discours and two magnas: and of the name of the Prophet and of the Prophet's companions.

P. 71

1010. Boldly preached Truth and prohibited powerful rulers from acting contrary to the Shari'ah. Was put to death in 896/1491.

1011. For about 15 years was in Akbar's court. A poet and tāvīkh-writer. A couple of years before the composition of this book, he went from the Deccan to Lahore, composed a quaṣī in praise of Akbar, but had no opportunity to present it to him, returned to the Deccan, and went to Mecca where he died. He has left a diwan.

P. 27

1012. He has left a diwan.

P. 28

1013. He has left a diwan.

P. 1014. He has left a diwan.

Hamadan, on p. 20.

P. 30

1016. Disciple of Shaykh Ibrahim Asadu'llah; known as Quasi-an (Khoi-Mahmud); died in 525 (Ethé 565/1169-70); buried in Marwar. The great Sufi Shaykh, killed in 533/1138-9.

P. 32

1018. The famous Sufi Shaykh. At an early age he came to Multan, became a disciple of Bahau'd-Din Zakariyya (died 666/1267), married his daughter, became his successor, went to Mecca, and Rām, where he became a pupil of Sadru'd-Din-e-Quniyawī whose lectures he heard and wrote his famous works. He went to Egypt and Damascus, where he died 688/1289.

P. 35

1019. Three times travelled over the whole world and saw 1,400 saints. He is the author of the following works amongst others: (correctly given here), al-Muqaddasat, 2nd ed. (1020, 1021, 1022), Abu Bakr (1023). (Here spelt احتف).
P. 37. (1024). Praised by Ubayd Allah ibn Ahmad, one of the first poets of the school of the 10th century.


P. (1027). One of the most influential poets of the 10th century.

P. (1028). Editor of the famous "Lughat al-Farabi." (1029). 


P. (1031). One of the most celebrated poets of the 10th century.


P. (1033). Son of Ubayd Allah ibn Ahmad.

P. (1034). Contemporary of the famous poet.

P. (1035). Long extracts from his poems.

P. (1036). Wrote extensively on the works of his contemporaries.

P. (1037). Generally wrote in the classical style.

P. (1038). Author of the famous work "Mighrib." (1039).

P. (1040). One of the most influential poets of the 10th century.


P. (1042). One of the most celebrated poets of the 10th century.


P. 55. Ray.

On P. 60, line 12, the author says:

Tehran.


P. (1051). Poet of the famous court.


P. During the invasion of Chingiz Khan, he left Khwārizm, went to Rūm, and enjoyed the company of Jalālū'd-Dīn-e-Rūmī and Shādūr'd-Dīn-e-Qumi-yawī. He died in 654/1256. He is the author of Merāmāt al-Tabā'iyyū and Masā'id al-Tabā'iyyū. He is also known for his works on grammar and lexicography.


P. (1063). The famous poet of Mu'ayyidu'd-Dawla and Fakhru'd-Dawla, the Büyid Amirs.
of Ray. He died in 385/995 or 390/1000. (The latter date, Dr. Ethé observes, cannot be correct, for Fakhrud-Dawla, who died in 387/997, is said here to have gone to see him when he was on his death-bed):

صاحب مرض موت كركراث كشفه... غزت الدولة بعائد رفعته

The famous theologian and scholastic. Born in 543 or 544/1148-1149 in Ray, and died at Herat 606/1209-10. He was a great controversialist. Once at Bokhara he advanced a thousand arguments against the Ash'arite School and a thousand against the Mu'tazilite. He wrote a number of works, such as:

كتاب الابن (6), عمل (5), كتاب الآرئين (4), تأيییة التنوق (3), تذيع اللب (10), تذيع عقيدة (9), مباحث عادية (8), مباحث مدرفية (7), وفیغان (4), إثراء النفس (3), عون النافذ (2), نظير كبير (1).

P. 73, (Muhammad Zakiya (ذکریہا)) (1065). The great physician and author of کتاب منشوری (4), كتاب الاغطاب (3), كتاب الجامع (2), كتاب حاوي (1), dedicated to Abu Sa'leh Mansur bin Ishaq, the nephew (براڈر) (داراه) of Amir Ismai'il-e-Samani (reigned 279-295/892-907). He was at first devoted to the study of Music; but afterwards he studied Medicine under علم ابن الحسين عل بن دین طيري, the author of فرسن الممکة.

P. 75, (Abu Bish Muhammad bin Ahmad al-Nasir dari Ray, 75). A great traditionist and writer of تأریخ on the births and deaths of Ulama. He was a native of Dawlah, a village belonging to Ray, in the 'mofussil' (مفصل) of Tehran. Other places bearing the same name are: (1) in Yaman, called سوق بالوج (Ethé, سوق النفر), (2) near Taf'if, to which belonged the poet
(3) between Makka and Madīna, (4) in Aḥwāz, and (5) a quarter (عائل) of Baghdād. Died 320/932. اغلب المتقدمين المأمون腿ه محمد الغذناي (1067). Correctly called here كَاسِر (Kāser) غَزَّار (Gazār), because his father was a Gāzār سلطان مَهْمَّد غدامس (i.e. Sultān Maḥmūd of Ghazni).

P. 77. is a district (بُروك) of Ray. Some authorities (like 'Awfi) take him to be identical with 'Imādī of Ghazni. "He flourished," says Dr. Ethé, "under Sultān Tughrul III Saljuḳ (A.H. 571-590=A.D. 1176-1194), whom he has eulogised in several "Kaṣīdas." Long extracts from his poems.


P. 104, (1101). Son of the preceding. Qâqî of Ray. Author of Dastur-Âl-Âkhi (on epistolography, according to Dr. Ethé). He was the father of nine sons, all of whom were renowned for learning at Tehrân. They are noticed below. (1103). Eldest son of the preceding. A favourite of Shâh Tahmâsp. Came to Ahmednagar in the Deccan. Returned to Persia and died at Lâr.

P. 105, (1104). Another son of Q. Mas'ûd. Ans Qâqî of Tabriz. Was killed in 988/1571. Dr. Ethé remarks: ""ta'rikh on his death, however, viz., A.H. 987 = A.D. 1579)." The same ta'rikh is given in this MS. also. Inasmuch as the name of the Qâqî is Amîr and not Mir, and the first word of the chronogram, viz., Âh, has an âlîf-e-masudâda, two âlîfs more, if reckoned in the calculation, will remove the deficiency of 2. Amîr Abu'l-Hasan ibn (1105). A third son of Q. Mas'ûd. Authors of Makâlib-Matalûlgânât (glosses on the al-tawârîsh on Logic by Mahmûd b. Abûbakr Urmawi).

P. 106, (except for two lines and a quarter) pp. 107, 108, and 109 are left blank. Notices of the remaining five sons of Qâqî Mas'ûd, viz., Amîr Qâhîr (1107); Amîr Sâmîr (1108), who went to the Deccan; Amîr Abu-al-Hasan Allah (1110); and Amîr Abu'tâbâb (1111) are missing.

P. 110, (1112). (That part of his notice which should have been copied on p. 109 is wanting). The notice here begins with: Amîr Amîr Abu'l-Hasan Allah. From what is stated here it appears that the poet was murdered in 927/1521.
The chronogram on his death by Nāmī, one of his pupils, as given here, viz., \(\text{W}5\) \(\text{T}5\) \(\text{T}5\), gives 925, which, as pointed out by Dr. Ethé, is wrong, the correct date being 930/1524. See notices numbered 1081 and 1112. (If the \(\text{ta'rtkh}\) is read as \(\text{Z5} \text{T5} \text{T5}\), it will yield 930.) Of the poetic compositions of Umādi, those that were in our author’s time are the following: seventeen 
\(\text{qasidas}\), three 
\(\text{ghazals}\), a 
\(\text{dīvān}\) 
\(\text{naṣīhāt}\), some 
\(\text{gīrās}\), and some 
\(\text{ruddāts}\).

P. 112. Son of the preceding. (1113). 
\(\text{T}5\) \(\text{W}5\) \(\text{K}5\) \(\text{M}5\) \(\text{J}5\) \(\text{H}5\) \(\text{A}5\) \(\text{H}5\) \(\text{A}5\) \(\text{R}5\) \(\text{A}5\) \(\text{R}5\).

Wāsir of Khorāsān, Yazd, Iṣfahān, etc. Died in 984/1576–77

P. 114. Son of the preceding. He was an able administrator, (was father of Nūr Jāhān, and acted as Wāsir of Jahāngīr).

P. 115. Another son of Muḥammad Sharif-e-Hijrī. He was well versed in Ṣūfī Ṣāliḥ.

P. 116. Brother of Muḥammad Sharīf, and father of the author of this work. A favourite of Shāh Ṭahmāsp and, for some years, Kālānār of Ray.

P. 117. Son of the preceding. Wrote 
\(\text{qasidas}\), 
\(\text{ghazals}\), and 
\(\text{mugānas}\), an extract from one of which, در صفحت فرحاد, is quoted here. (Dr. Ethé states that he had first the takhlīṣ Farībī, Fīrībī, or Ḵarībī. Here it appears as Shāpīr).


P. 123. Wrote poetry occasionally. (1123). Well versed in Mōlānā’s 
\(\text{muḥāsib}\) (1124). Attached to Umādi. Wrote a 
\(\text{dīvān}\).

P. 124. The author says: بیشتر اروت در خوایه هدایت الله مشترک کفتن اشعار مسلم العلائی می‌پیکرانه. Parodied some verses of the 
\(\text{Shāh-nama, Laylā Majnūn}, \text{etc.}

P. 125. میرزا عل (1127). His


77

takhlíš was خلق (1128). Had poetical contests with Sahmt of Bukhára.

مولاى حاجی (1130) مولاى خوئری (1129) مولاى محمد سبی (125) مولاى حاجی (1132). Dr. Ethé remarks: "a composer of well-measured verses." Here the author says:

شعر موزون هرک هرک زبان نتیجه گیر کلمه که هنگام می‌کند.

Damawand.

P. 127 (1133). Of Shakaráb, in the district of Damáwand. Qázi of Khorásán. Was put to death in 927/1521. His takhlíš was خلق. (At his request Khwándmîr composed the حبيب الحب.

P. 129 (1134). Belonged to آ, a suburb of Damáwand. He and Ḥayratí wrote coarse satires (اعتماد رکیک) against each other. P. 129 (1135). A good poet and physician, whose takhlíš was المشاعر (مولانا قری) شاعری (1136). P. 130 A poet.

Símnan.

P. 131 (1138). The great Sufi saint. Died in 786 A.H.; (but this date, according to Dr. Ethé, is wrong, the correct one being 736/1336).


P. 133 (1146). [Before this, Ethé has "Amīr Yamānī or Yamānī (1146)," who is omitted here]. Amīr Sayyed ʿAllī, an able scholar, was, at the time this book was written, appointed to write (a history of the) Deccan. (نیاتی) (1148). A poet.

Astarābād.

P. 134 (1149). (Qābūs b. Washmīr, ruler of Jurjān, 366–403/976–1012). Wrote several works in Arabic and Persian. Amongst his best known prose works is کا (كان بلاذ (here wrongly written the البلاذ).

P. 135 (1150). Author of سرالمرکز (1150). Author of an ethical work (the famous نیاتی کیازی (1151)].

P. 139. Author of speeches in the presence of Emperor Godolphin. (1155). Sidd al-ukhad in 1364. (1156). Author of speeches in the presence of Emperor Godolphin. (1157). Author of speeches in the presence of Emperor Godolphin. (1158). From which an extract is given here. P. 142. (1159). Author of the magazet. Attached to (1160). (1161). Author of the magazet. Attached to (1162). In 1779-1377, he was appointed professor in the Daru’sh-Shihād of Shirāz. He stayed in Fārs for about ten years and wrote (1) his history on (i.e., Sa’dūd-Din-e-Taftāzānī’s commentary on Jalālūd-Din Muḥammad-e-Qazwīnī’s (1163). In 1780-1387, when Timūr conquered Shirāz, Sayyed Sharīf was ordered to Samarqand, where he lived till the death of Timūr. During this period he had a number of learned disputations (mubāhāt) with Sa’dūd-Din-e-Taftāzānī (died 791 or 792/1389 or 1390). He remained in Trans-Oxiana till the death of Timūr, after which he returned to Shirāz, where he died 816/1413–1414, aged 76. He was born at Taft (in Astarābād) in 740/1339–40. He wrote learned glosses and commentaries on most of the works of ancient and modern authors that were then in vogue. Amongst his famous works are (1) his history, (2) his history, (3) his history, (4) his history, (5) his history, and (6) his history. (Principles of
Jurisprudence", by the author himself, who died 747/1346-47; (wrongly called here Kitab al-Muwaqqaf, a work dealing with theology, by 756/1356); حافظة تجرك تجرك الفيد (8); 685/1276); حافظة تجرك تجرك الفيد (9) (glosses on the same Iṣfahānī's commentary on the astronomy); حافظة تجرك تجرك الفيد (10) (glosses on Ruknī’s commentary on Avicenna’s al-Ishārāt (11); حافظة تجرك تجرك الفيد (12) (glosses on Ruknī’s commentary on Avicenna’s al-Ishārāt (13); حافظة تجرك تجرك الفيد (14); حافظة تجرك تجرك الفيد (15); حافظة تجرك تجرك الفيد (16); حافظة تجرك تجرك الفيد (17); حافظة تجرك تجرك الفيد (18); حافظة تجرك تجرك الفيد (19); حافظة تجرك تجرك الفيد (20); حافظة تجرك تجرك الفيد (21); حافظة تجرك تجرك الفيد (22) (glosses on the commentary, probably of Ibn Hājib’s, on Ibn-e-Ḥājib’s Sharḥ Murtuza’s Aṣlār al-Musta’addī, a commentary on Shī‘a jurisprudence); and حافظة تجرك تجرك الفيد (23). The above particulars of authors and dates are as given in Ethé and based on Loth’s Catalogue of Arabic MSS. in the India Office.

poet, wrote gazīdas in praise of imizer. (According to Ethè he must be different from the imizer mentioned in the Sâlihî and Bâqîbîs, as the author of the magazine mitters.)

P. 146. (1170). Was put to death (930/1523–33); author of two magazines, viz., izers and izers.

P. 147. (1171). Greatly fond of writing (râbadîs).

P. 149. (1172). Went to the Deccan and entered the service of Ibrahim Quṭb Shâh (who died 988/1580); at the time this work was written, he was in the service of Ibrâhîm’s son izer.

P. 150. (1173). A poet, who lived for years in Kâshân.

P. 151. (1174). A poet at the Court of the Sulṭân of the Deccan. (1175). A humorous poet and prose-writer. Author of a prose treatise entitled ‘edia’, in which he has used novel expressions and made puns on words.


Tabaristan.

Mazandaran on P. 159.

P. 160. (1185). A poet, who lived for years in Kâshân.

P. 161. (1186). The famous author of Ta’rikh (-e-Tabâri), the Tafṣir-e-Kabir (i.e., a commentary on Ibn-e-Sinâ’s Qaṣâwa) and (correctly an encyclopaedia of Muslim sciences) like the (of Qâṭbu’d-Dîn-e-Shirâzî). (1187). A poet, who lived for years in Kâshân.

P. 162. (1188). Author of ‘ivers and ivers (a commentary on Ibn-e-Sinâ’s Qaṣâwa) and (correctly an encyclopaedia of Muslim sciences) like the (of Qâṭbu’d-Dîn-e-Shirâzî). (1189). A poet, who lived for years in Kâshân.

Mazandaran (1190). A poet, who lived for years in Kâshân.
A poet who was alive when this work was composed. P. 164. Ṣawā'it (in the metre of Sanā'ī's Ḥadīṯa). Rustamdar (1192). Gilān on P. 165.

P. 166. Ṣayyid al-Dīn Abū al-Qādir. (1195). The founder of the Qādirī order. Born 471 or 481/1078-79 or 1088-89. At the age of 18, i.e., in 488 A.H., he went to Baghdād. Ṣayyid al-Dīn al-Ghāthiyya of Najmud-Dīn-e-Kubrā. (1196).

P. 167. Waẓīr of Ujlâyțū (703-716/1303-1316), and of his successor, Abū Sa'īd. Died 723/1323. Became the governor of the entire domain under the title of Ṣūhāb (1198). The famous Maḥmūd-e-Gāwān, minister of the Bahmanī Sultan Muḥammad Shāh (887-887/1483-1482). He was executed (in 886/1481). Author of a treatise on Ṣahāb (1199). Which, the author says, enjoyed general popularity and renown in his day (1200). For his other work entitled (1201). (See Vol. 10 above). He used to send presents to the learned men of Iran and Khorāsān. Jāmī was also a recipient of such presents and, in return, thanked him in a qaṣīda.


P. 177. حكم دروی (1220). Joined Akbar's court in the year when this book was being written. Mowlana Haji (1221).


P. 179. काल्फ़ (1224). A poet. Qā'īb (1225). An astronomer and poet. Qā'īb (1226). Came to India before this work was written. Qā'īb (1227). A poet. میر حبیب (1228). Came to India a few years before this work was compiled.

Qazwin on P. 180.


poet. 

Abhar.

P. 208 (1284). A Sufi; died 330/941. 

Abhar. P. 203 (1285). 

Wazir of Sultan Arsalan and Sultan Tughril (571-590/1171-1194). 

Wazir of Sultan Tukush (the Khwaruzmshah, 568-596/1172-1200). 

Wazir of Arghun Khan (683-690/1284-1291). 

Author of an arithmetical treatise on Euclid's geometry. 

Lived in the days of Ghazan Khan (694-703/1295-1304). 

P. 210 (1290). A poet. 

P. 211 (1291). A poet. 

P. 212 (1292). A poet. 

Came to India and attached himself to Khankhanan Bayram Khan and, after his death, to Khans-e-A'zam, to whom he dedicated his magana which was in imitation of Ibn-e-Imad's Daud Nama (Ethel). Another magana, which he wrote in the name of Agraf, is entitled Husn Arafat. He died at Agra. 

Zanjan on P. 213. 

P. 214 (1293). A Sufi. 

Prime Minister of Kaykhastun (or Kaykhatun, as his name is generally written), a son of Aqiq Khan. 

P. 215 (1295). 

Brother of the preceding. 

P. 216 (1297). Wrote a gosha in praise of Nasru'd-Din-e-Tusi. 

Sanjas and Subrarrow. 

P. 216 (1298). A Sufi. 

A fine poet. 

The alakein (1299). 

Shah Sebuddin, a contemporary of Baghdad and a contemporary of Shah Sebuddin, a contemporary of Baghdad and a contemporary of Shah Sebuddin, a contemporary of Baghdad and a contemporary of Shah Sebuddin, a contemporary of Baghdad and a contemporary of Shah Sebuddin, a contemporary of Baghdad and a contemporary of Shah Sebuddin, a contemporary of Baghdad and a contemporary.
The great exponent of the philosophy of the mystics and the philosophers, and the
author of *Tehfîm* (jurisprudence), *Tehfîm* (on Sufism). He was put to death in 585/1189. P. 219
(Sultan Fath, 1301). A poet.

*Tārāmī*. P. 219 (1302). His *tākhallûs* was *Tārāmī*. He
was in the service of Ḥumayūn. P. 219 (1303). His *tākhallûs* also was *Tārāmī*. A favourite of Ḥumayūn.

**Sultânīyya** on P. 220.

P. 221 (1304). A contemporary of (Uljäytu) Sultan Muhammad (Khudâ banda, 703–716/1304–1316). At his instance the Sultan embraced the faith of Islam (1305). Came to India in 923/1517; became a friend and favourite of Sultan Burhân Nizām Shâh of Ahmadnagar (911–961/1506–1553). Everyone knows that the spread of Shī'tism in the Deccan was due to his teachings:

[بَلَغَهُ السَّبِيرِ كَثْرَةَ كَثِيرَةَ (شَيْعِ) مَذْهَبِ امْامِهِ دَر.

The title of Nizām Shâh was obtained, through his efforts, from Sultan Bahâdur of Gujarat, (on the assassination of Bahâdur of Gujarat, Mâlik Mahmûd.-) Shâh Tâhir wrote both prose and verse.

**Āzarbâijân** on P. 224.


The famous ṣūfī and poet. Died in 837/1433–34.

A descendant of the descendant of the seventh Imam Musa Kāshīm. Ancestor of the Safawīs. His genealogy is given in full. At Shīrāz he enjoyed the company of Sa‘di. After having profited by the company of a number of Sufis and spiritual guides, he went to Ardabil and established his spiritual authority. He died 635 (Eṭḥā, 735/1335). (His life, teachings, and miracles are described in the Šīrāzī, 360). Son and spiritual successor of the preceding. Šīrāzī, 361. Son and successor of the preceding. Šīrāzī, 362. Son and successor of the preceding. Šīrāzī, 363. Son and successor of the preceding. Šīrāzī, 363. Son and successor of the preceding. Father of Shāh Ismā‘īl, the first independent ruler of the Safawī dynasty.


Khalkhal.


Urdūbad.
P. 267, (1379). Was munāsib‘ī-mamālik. غواجیه حامی بیک (1380). Wazir of Yaktāsh Khān, ruler of Kirmān. میرزا صادقی (1381). Went to the Deccan and became wāqil (chief administrator) of Murtagā Nişānīshāh, but soon lost his position and also his life. P. 268, قاضی محمد (1382). His takbāhidūs was فکری (1383). A poet.

Marāgha.

FIFTH IQLĪM on P. 270.
Its principal towns شماری, شماره, شماره, and شماره (P. 271), and شماره (P. 272)].

P. 271, سلطان şahān حسن آقاجویی از قبیل الحاولای ترکیه. (1385). The famous poet, called شهاب, or, i.e., a substitute for the great Sanā‘ī. He was also known as حسن آقاجویی. He was the creator of a new style in poetry, which was peculiar to him, none of his predecessors having composed like this (عواملی سبب شده‌اند و طرح زنده وی خاص است) بیش از ترکیه کی یکه دو روز نشان نکنه و چنین هم او نامه نباید یاد کند. He wrote generally on عوامل که از مکتبه، and شماره, the ruler of Shirwān, whose pedigree is traced by the Qāgī-e-Baygāwī, in his نظام التراثج, to Bahrām-e-Chūbīn, while Qāgī Aḥmad-e-Ghaffārī, in his تاریخ جهان آرای, carries it back to Anūshirwān. Failing to obtain the Khāqān’s permission to retire, Khāqānī fled to Baylaqān, but was arrested and imprisoned in the fort of Shābrān. After seven months’ imprisonment, he was released on the intercession of the Khāqān’s mother. Thereafter he left for Makka. On his way through the two ‘Irāqs he met a number of scholars and divines whom he has immortalized in his magnaeat, the غفہ المراطین, in which he has described his travels. Returning to Tabriz he died there in 592/1186, and was buried at Surkhāb. Regarding this date of his death, Dr. Ethé observes that it is “a date which is impossible, as Rieu, ii., “p. 559, has conclusively proved; he probably died about
"A.H. 505 (A.D. 1199)." Khāqānī's praises were sung by several poets such as Ahmad Sā'īd, Ahmad al-Din Khālīl, and Ahmad al-Din Khālīl. The author mentions the following successors of Minūchihīr: Mūrāz, Khatūs, from whom the derived their name; Mishk, who died in 774/1372-73; Khān, who died in 784/1382-3; Mūshid, who died in 794/1392-3; Kāfīrīn, who died in 820/1417, the contemporary of Timūr; Sūluq, who died in 867/1562-3; Khān, who was killed in 906/1500-1501 by Shāh Ismā'il-e-Safawī, who died in 907/1501-2; Gā'īl, who died in 908/1502-3; Bābā, known as Shāh ʿAbd al-Rahmān, who died in 930/1524; Khān, who died in 942/1535-36, and Shāh, the last independent ruler of Shirwān, who was taken prisoner by Shāh ʿAbbās in 945 and who died in 946/1539-40. Long extracts from his poems.

P. 286 (1386). Another great gasīda-writer, who, according to ʿAbd al-Rahmān, was teacher of Khāqānī, but ʿAbd al-Rahmān says that both Khāqānī and Falākī were pupils of ʿAbd al-Rahmān. A statement which, Dr. Ethé says, "seems corroborated by some allusions in Khāqānī's elegy on Falākī's death;" but the text of the MS. under notice indicates quite the opposite view: "azīn fāṣela ʿAlāʾnā, kā farāsī kāfī kā bānum mi shūd kā mākānī ʿAlāʾnā, fālākī. The date of his death, as quoted in Ethé, is 577/1181-1182. Long extracts from his poems.

P. 291 (1387). Another great gasīda-writer. Verses from his artifice-poem, titled Qasīda Muntakhab (see Vol. 1, MS. No. 5, above), composed in praise of the minister al-Maṭāhir (as in Dawlatshāh's Taṣkīr, Browne's ed. p. 131, here incorrectly given as Shirwān) of Shirwān, are quoted here. Later on he went to Sulṭān Muḥammad bin Tukush Khwārasmshāh (596-617/1200-1220), who ordered him to versify an account of his exploits in the metre of the Shāhada.


Arran on pp. 295–296.
P. 296. His name was Sheikh Abû al-Maysús (1396). Tiflis on p. 296. Contains many hot springs.

Ganja on p. 296.

Baylaqân on pp. 301–302

P. 310. The famous Sûfî. He was called Kubra, because he was the first Sûfî to be called Kubra, and also because he was the first to be called Mowla Nasiruddin. Amongst his disciples were Mowla Nasiruddin, 'Abdu'r-Razzâq, and the Sûfî Sheikh Abû al-Maysús. He was killed in the Moghul invasion in 618/1221. Wrote rubâ'îs.

A great Šāfe'i lawyer, Qāgī 'Umar bīn Sahlān-e-Sāwājī dedicated to him his Masāʾeb al-Nāmi'ī on philosophy. He was Wastr of Sulṭān Sanjar and was afterwards imprisoned and put to death. P. 317. Wastr of Chingiz Khān and Qqtā'ī Qā'ān and governor of Khatā.

P. 318. Governor of Trans-Oxiana and Turkistān during the reigns of three successors of Chingiz Khān. P. 320. The great Arabic scholar, who belonged to Zamakhshār, a village in Khwārazm. Called Jārullāh ("Neighbour of God") on account of his long residence in Makkā. Amongst his works are: 1. (on Arabic grammar), (2) (on lexicography), (3) (on poetry), (4) (on law and jurisprudence), (5) (on famous sayings), (6) (on proverbs), (7) (on Arabian proverbs), (8) (on law and jurisprudence), (9) , (10) (on prosody), (11) (on prosody), (12) (on prosody), (13) , (14) , (15) , (16) , (17) , (18) , (19) , (20) , and (21) (the celebrated commentary on the Qurān). Born at Zamakhshār in 487/1074–75, and also died there in 538/1143–44. He was a wa'tārīfī.

P. 321. (Here incorrectly stated as (the great grammarian, lawyer, and poet. He was also a wa'tārīfī. He died in 610/1213–14. It is said that more than 700 elegies were composed on his death. Amongst his works are: 1. (on lexicography), and (on the 'Abdu al-Mu'min). P. 321. Nephew of Tābārī (the great historian). Also called (the great historian). He is said to have travelled by heart 100,000 (Arabic) couplets. He died 383/993.

P. 322. A sweet (1410). A sweet (1411). A great Sūfī saint, called . Died in 655 (Ethē, 835/
P. 333. This name is wrongly written on this page. It should be in the place where the name of Malik al-Kalam (Abu Muhammad) is transcribed on p. 334, and that of the latter in the place assigned to Abu 'Abd Allah Muhammad al-Munshi, which should be in the space left blank on p. 335. On account of this misplacement of names, the particulars which should have gone under the caption “Zahiru’d-Din” have been mentioned under “Maleku’l-Kalam ‘Umar” and those of the latter, under “Abu Sa’id Ahmad”. Zahiru’d-Din (or as he is otherwise known; see Kashi. Zaw.) was the author of “Al-Insan Nama” (a revised version of Qanawati’s earlier work), and the title (incorrectly given here as اعراض الياة in the translation) should be in the place where the title ‘Al-Insan Nama’ is, as he is otherwise known; see Kashi. Zaw.) was the author of “Al-Insan Nama” (a revised version of Qanawati’s earlier work), and the title (incorrectly given here as اعراض الياة, the full title being مع مع الامير في جمع الامير) should be in the place where the title “Al-Insan Nama” is.
(as in Rieu and Kasif, Zaid, but incorrectly given here as 
สามเหลี่ยมในสูงสุดของฟัน)

P. 334 (1423). So written here; in Ethé, the name should have been 
transcribed on this page in place of Abú Sa'id Aḥmad. The 
This statement in Ethé that he was the "author of letters (نامه)" does not seem to be borne out by 
the text here: وقثی برسر منبر تذکره می کشید و عیش گرم شده بود و پیوسته گدید 
واشی که دستور رابیر میان دواپور نهادی در آن ایستاد (سی ینا) جمع نامه نیستند 
که دستور رابیرته که روزی خدایی و دعه بتایه این ورایی کفته 
ابن سیمین آدم بن محمد الذهبي (1424). This name should have been 
written in the space left blank on P. 335, line 5. He was 
a poet who lived in the days of 

P. 335 (1425). (In Ethé the title 
is correctly mentioned as 
مسجد الشعراء; so also in the Chaḥār Maqāla, Gibb Memorial Series, p. 46, l. 20). Poetical letters 
passed between him and Mas'ūd bin Sa'd bin Salmān, who 
presented him with a copy of his ādām. Rashīdī was great- 
ly respected at the court of 
سلطان عجرم بن ابراهیم (ruler of Trans-Oxiana, who ascended the throne in 474/1081-82 and 
died soon afterwards, see Qaswini's ہنادکت on the Chaḥār Maqāla, p. 189). Here follows Anecdote No. 19 of the Chaḥār Maqāla, after which extracts from the poet's verses are 
given.

Pp 339 and 340. نظام الایین (i.e., نظامین عروضی) (1426). The name 
is here misplaced. It should have been mentioned on P. 340, 
line 2, in the place where the name of 
عبدالدینالجموهری 
appears; for, the account which follows there is undoubtedly 
that of Nizāmī 'Arūgi of Samarqand (author of the famous 
Chaḥār Maqāla). From what is stated here it follows that 
he was a good magus-writer, that he had composed a few 
manuscripts, and that 
and his works in 
prose [مقدمه من المتن] as on page 
Qaswini's ہنادکت to his edition of the Chaḥār Maqāla, Gibb 
Mem. Ser.)
The critical editor of the Cha‘ār Maqāla, Mirzā Muḥammad-e-Qazwīnī, has clearly proved on pages 3, 4, and 5 of his book that these are not two different books, but two names of one and the same book. An autobiographical extract from the Cha‘ār Maqāla is given here, which is followed by a few ghīṣ as composed by him.

Herāb al-dīn, al-guwi, 342 (1427). The name is wrongly shown here. It should have been written on p. 342, line 2, where that of Mu‘ūz al-dīn is written. This Ḥamīdūd-Dīn is a well-known poet. He had poetical contests with Ḥakīm Sozānī, Mu‘ūz al-dīn (1428). This name, instead of being written in line 2 on this page, should have been written in line 3 from the bottom, where the name ʻājem al-ʻaffāl is transcribed. He was a poet and author of ʻayr al-bayyān (1429). The caption should be read as ʻājem al-ʻaffāl, ʻayr al-bayyān, Shihābūd-Dīn was son of the preceding and a good poet.

Herāb al-dīn, 345 (1430). The rubric caption ʻamās al-kalām ʻayr al-bayyān, ʻayr al-bayyān is wrong, for the poet noticed under it is really Bahā‘u’d-Dīn, who at first lived in Samarqand, but later on went to Nīmroz and Sījīstān, where the ruler Malik Shamsu’d-Dīn honoured him. P. 346, Malik al-kalām ʻayr al-bayyān, ʻayr al-bayyān, 1431. Here again the rubric caption is wrong. Ashraffī was a well-known poet (noticed in the Afshānī and the Ṣay-ma‘u’l-Fuṣūḥ).

Herāb al-dīk, 350 (1432). The rubric caption ʻamm al-kalām, ʻayr al-bayyān, ʻayr al-bayyān should be replaced by ʻamm al-kalām, ʻayr al-bayyān. Abu ‘Alī or ‘Alī Shaṭranjī was a poet of the ʻalā ʻAlī Surāq, and the author of a qasīda, of which the word ʻamm forms the radīf. P. 352, ʻamm al-kalām ʻayr al-bayyān, Mu‘ālanā Jālal al-walāq (1433). The rubric caption ʻamm al-kalām ʻayr al-bayyān is wrongly put for ʻamm al-walāq. Rāhāla was a good poet, at first attached to Sulṭān Bahārāmshāh and then to Ātsis Khwārizmshāh.

P. 354 (1436). Prime Minister of Mirzā Shāh (rūkh). خواجه میرزای افضل (1437). For میرزای افضل 聽,但他 could not complete it. خواجه افضل (1438). For میرزای افضل (as in Ethé). He is the author of میرزای افضل (glosses on the commentary, probably by Qutbūn-d-Dīn-e-Rāzī, on Kātib-e-Qazwīnī's خواجه فضل (1439). The rubric caption should be replaced by خواجه میرزای افضل. He was a great lawyer and Arabic scholar (1440). Instead of the caption میرزای جموهری نشاطی ریاضی (which are really three different names, viz., ریاضی, داکی, and جموهری) the rubric should be میرزای جموهری. This Kamān-d-Dīn was the author of the famous history of the Timūrids, مطلع السعدین :_gap: (1441). For میرزای افضل (as in Ethé, and not نشاطی, as written two lines above). He was a panegyrist of Sulṭān Khalīl b. Mirānshāh. ریاضی (1442). A poet. No caption is assigned to him here. In line 4 on this page ریاضی is evidently meant for جموهری. (1443). His name in the rubric should have been written at least before the words خبر و رفاهی را in line 15 on this page. Was well-versed in Prosody and Rhytne, and had versified at the desire of میرزا قزل شیر (1444). His name is written in line 6 on this page; but it should have been transcribed in line 17 below. He was a poet. میرزا حسین محمد (1445). His name should have been written in the place where that of میرزا ابر اخیر stands. He too was a poet. میرزا ابر اخیر (1446). His name should occupy the place taken by میرزا قزل شیر. M. Abūl-Khayr was a great philosopher, an expert physician, and a good poet. His tākhālid was را (1447). His name should have been written where that of میرزا قزل شیر is copied in red. A great musician and poet. In Akbar's reign he came to India and was given a reward of one hundred thousand (lāc) tankas for a
single qasida. For some time he stayed at Benares and then he went to Agra, where he died on the 2nd of Rabii’us-Sani, 983. Fayzi has composed a very clever ta’riikh of his death, viz.,...  

P. 359 (1448). This name is not mentioned in the MS. but the blank space in line 17 on this page seems to be meant for it. He was called Ḥalwā’ī after his ancestor, Ḥusn al-‘alā‘a Ḥalwā’ī, who was a saint. Mawlānā Sādiq lived in India for some time. He was put in charge of state affairs at Kābul by Muḥammad Ḥakīm Mirzā. After some years he returned to his native town and was alive, when this book was compiled. P. 360 (1449). His name is omitted in the text. Its proper place, however, is indicated by the blank space in line 11. Bāḍī’ī is known as Mawlānā Zāda. Was well read in History and Arabian sciences, علوم غربية (sic) عربية, and sometimes wrote poetry. P. 361 (1450). His name also is omitted in the text. Its proper place is just before the words, "يُدْرِش از مرات بروده", in line 14 on this page. He was a clerk in the service of Sultan Ḥasan Mirzā. Came to India and rose to distinction. Dr. Ethé says about the poet: "he especially excelled in the composition of ta’riikhs, for instance, on the capture of Barwaj (بَرْوَيْج) in Gujarāt by "Mirzā Yān in 977 (A.D. 1569-1570) فتح بروج كرمان", In this statement Dr. Ethé has committed two curious mistakes. Not only has he misread the name of the city as "Barwaj" (for Baroj or Baroch, the modern Broach, in Gujarāt, called in ancient times Bhrigu-kaccha ("the Shore of Bhrigu"), after the founder of the town, and later on written as Bhāru-Kaccha—see Rapson’s Ancient India, p. 172), but has also wrongly taken "yān" to be the personal name of the conqueror of the city, whereas it is simply a plural termination affixed to 'Mirzā'. The ‘Mirzāyān’ refers undoubtedly to the Moghul princes, the Timurides of Delhi, as is clearly indicated in the ta’riikh itself. The text here runs as follows:
In the Shajā'at Firdaud, no specific place is found for the date [Year] Kaka Roravardan. However, in the same author, the date for the appearance of his works is known in 1451. This date is also omitted in the MS. Its proper place is in the last line on this page, immediately before the words, "A monument of the age of Ismail" (Ebn Afeeq). Figārī was a poet.

P. 361, (1452). This name finds no place in the text. Its proper place is just before the words, "A monument of the age of Ismail" (1453). No mention of this name is made in the text. The blank space in line 5 on this page seems to be its proper place. Mir Hāshim was in India at the time when this work was being written. In spite of the use of opium, his memory was so extraordinary that he knew the whole of the Mahābhārata by heart. He was a poet.

Kash. Is situated to the south of Samarkand. It is also known as "šahāb". Amir Khusrav's father originally belonged to it. (1455). Wrongly written here as "šahāb".

P. 362, (1456) A poet. (1457). Son of the preceding, also a poet. (1458). Another son of Khwāja Abu'l-Baraka, and a good poet.

Nasaf. Is situated 18 farsangs to the south of Samarkand.

P. 363, (1459). On his way to Makka he met Khāqānī at Ray. Was a learned man and a poet. (1460). Published a book on the science of the commentaries of the Koran, and wrote poetry occasionally. (1461). Wrongly written here as "Alawī". The well-known writer of qasidas, satires, and facettias. Long extracts from his compositions. (1462). In Ethé he is called "Hashem Jang". A poet contemporary with the same. (1463). He was a great traditionist and author of the famous collect-
tion of traditions called ʿṣūrī. He could write as freely with his left hand as with his right. He was born in 194/810. The date of his death is not mentioned here. As stated in Ethé he died in 256/870. A traditionist. (In Ethé, 1464). A Shāfeʿite lawyer, who died in 385/995, in Kalábād, one of the quarters of Bokhārā. حافظ ابراهيم بن عبد الرحمن بن معين (1466). A traditionist, belonged to the same quarter of Bokhārā as the preceding. جمال الدين عمرو بن أحمد سهير (1467). (In Ethé, مدربة توریه, 1468). Was professor at the Dar al-İhwar in Damascus, where he died in 636/1238–1239. دیویص (1468). The famous poet of the Sāmānīdes.

P. 374. ابی الحسن علی النعیمی, ابراهیم بن عبد الرحمن بن سعد بن شهاب (1469). (In Ethé, 1470). Also a Sāmānīde poet. He was a saintly scholar, who at times wrote poetry.

P. 375. الصدر الكبير برمان الإسلام نظام الملك والدين عمر بن مسعوو (1471). A man of position and contemporary of Arsalānkhān, son of Sulṭān İbrahim (of Ghaznī). At times he wrote poetry.

P. 376. الصدر الانج نظام الملك والدين عمر بن مسعوو (1472). Son of the preceding. A good lawyer and clever mathematician. He had to leave his father's home on account of an unsympathetic step-mother. Occasionally wrote poetry. P. 378. سلطان العامر. صدر الشريعة (1473). A learned man, who wrote verses only occasionally. سلطان العامر. نجمشاه الدين عمرو (1474). The celebrated poet whom Rashīd-e-Waṭwāṭ admired and whose lines he quoted as authority in his Ḥaddīqat-e-Sīhr. ‘Awfi counts him amongst the poets of Āl-e-Saljūq, while Niẓāmī ‘Arūği states that he was the "King of poets" at the court of Khāqān Khīgr b. İbrahim, the ruler of Turkistān and Trans-Oxiana. The author says that probably he was patronized by both the courts. It is stated here that he was the first poet to compose a maglaast (بِرْفُو وَرَذْخا) that could be read in two different metres, Dr. Ethé observes: "the statement, given "here, that 'Am'āk's poem was the first adaptation of the 'biblical story in Persian verse is, of course, wrong, see Ethé, Firdausi's Yūsuf und Zalīkhā, in Verhand. des VII internat.

P. 386, (1475). He was the wonder of Trans-Oxiana, a fine calligraphist, a dextrous player of barbat, and a companion of Sultân Sanjar. One of the old poets (1476). One of the old poets (1477). A poet of the Khwârazmshâhs, who wrote very sweet poetry.


P. 388, (1482). A fine poet, whose father was a Zoroastrian. P. 389, (1484). Though, he was illiterate (1485) he could compose faultless verses. (1486). One of the old poets (1487). A famous Šûfī Shaykh. Amongst his four Kâlidîs or spiritual successors was one named خواجه بحا، الدينه خواجه شرف الدين زکیر. On page 390, the name of خواجه علی رامیتی is written in rubrics, which gives it the appearance of a new notice; but it is not warranted as such by the context, nor is it regarded as a separate notice by Dr. Ethê.

P. 391, (1487). (1488). The kâlidî of the preceding. He was called kalâl, because his father was a kalâl: the people of Bokhârâ call a kalâl a kalâl (means a potter's furnace or kiln: بسته وکاشم, خواجه بحا، الدينه تفکشی. P. 392, (1489). The great Šûfī Shaykh of the Naqshbandî order. He died in 791/1389. خواجه علی الدينه عطار (1490). A companion of the preceding. خواجه محمد پارسا (1491). Son of the preceding.
(1492). Another companion of Khwāja Bahāū'd-Dīn and
author of فصل الخطاب .

died at Balkh in 871/1466–1467. He had three sons: (1)
امیر خواجو سعید , maternal (grandfather) of خواجو سعید شاه (1494), the
author of سه نظام الدین (2) , حبيب السیر , the minister of Badi’u’z-Zamān
میروز (son of Sultān Ḥusayn Mīrzā), and (3) Sayyed Ne’mat-
u’llāh. His name is written here in red, showing
that it is to be taken as a fresh caption ; but Dr. Ethé has
not given it a separate number. Mīr Khwānd is the celeb-
rated author of the great general history, خواجو امیر , روضة العفا
(1495). The son of Mīr Khwānd’s daughter and author of حبيب الله سواری ,
which he dedicated to حبيب السیر . He came to
India, spent some time in the service of Humāyūn and went
to Gujarat, where he died (in 941/1534–35).

A well-known poet, who was a descendant of ‘Alī b. Abī
Ṭālib. He was a favourite of Prince Khalīf Sultān (Mīrān
Shāh’s son, who died in 814/1411). P. 396. (1498).
A poet patronized by Mīrzā Bāyyarā (Sultān Ḥusayn Mīrzā’s
grandfather), not brother, as wrongly stated in this M.S.
مولانا ساتی (1499). An able poet. مولانا میروج (1500). Wrongly
spelt here as میروج . He is the author of the famous treatise
on Persian prosody known as عروض میروج , who died in 909/
1503–1504. See Ethé). He went to Herāt for study and
was patronized by امیر اکبر شیر . He was appointed tutor to
میرزا واصیل , Yasir Farrokh b. Mīrzā Sultān Shāh b. Sultān Amir
e-Salih (1501). A poet.

P. 397 (1502). A descendant of Khwāja ‘Ismāt and
grandson of Khwāja Muḥammad Pārsā. His ancestors were
known for piety and proficiency in law and traditions.
نادری (1503). At first he went to Herāt, where he made friends
with the musician Shāh Muḥammad Surnā’ī (سر نانا ), but
afterwards he broke with him and wandered a good deal.
He visited Balkh, Kulāb, Kābul, Qandahār, and Sind. At
last he was reduced to poverty, in which he ended his life.

Farghana.

P. 400. One of the Abdâls. شيخ عبد سامراء (1510). A friend of the preceding. Noticed in detail in Jâmi’s باب فرغانة. (1511). A great saint. People of the country (Farghana) used to call great spiritual leaders by the title Бâb (شيخ سامراء (1512). A Şûfi and author of قرآ باپ (ال المما). P. 401, میثاق العباد (1513). He was proficient in Ḥanafîte and Shāfe’ite jurisprudence, and author of شرح طوالج (a commentary on Baygâwi’s شرح میثاق, (طوالج/an), شرح میثاق, (طوالج/an). منیائوح الموصل (i.e., Baygâwi’s شرح میثاق, (طوالج/an). منیائوح الموصل.)

Andijan (in the middle of Farghana).

P. 401, میر قربه (1514). His laqâd was سید شمس الدين محمد (1515). A man of a cheerful temperament, fine taste, and great bravery. He exerted himself a great deal in capturing the Hindûs (گرگیش پری در کرکفی). (سید شمس الدين محمد (1516). A grandson of the preceding, and a poet who died young. (سید شمس الدين محمد (1517). An accomplished man, who sometimes wrote poetry. (1518). Well-versed in the art of Prosody and Rhyme. (He is noticed in the Ḥâfiyâ also). قاض عبد السیم (1519). One of the pupils of Moulana Ahmad b. Jund and a descendant of the author of مولانا عبد السیم (1519). He had a good knowledge of the مولانا عبد السیم and the مولانا عبد السیم. At the time of the composition of this work, he was in India acting as the Chief Qâq of the Royal Camp.

Ush, south-east of Andijan.

Quṣṭu’d-Dīn Bakhtyār-e-Kākī, noticed in Maqaṣīa xii of the Ta’rīkh-e-Firūzšā. He died in 633/1235. P. 404. (1521). Lived most of his time in India and was an intimate courtier of Sulṭān Quṣṭu’d-Dīn Aybak (who reigned 602–607/1206–1210).

Marghinān on p. 405.

P. 405 (1523). Born in 511/1117–1118, and died 573/1177–1178. A famous Ḥanafite lawyer and author of the celebrated Ḥādīṣ, than which, as stated here, no clearer work on Ḥanafite law was ever written. ملك الكلام بحکم الدين (1523). A poet. A long qaṣīda of his in praise of Quṣṭu’d-Dīn is quoted.

Iṣfarwah. on p. 408, (In Ethē, Iṣfara or Iṣfarang).


Khujand. on p. 412.


Akhsī (Aḵkhatḵ). P. 416 (1528). The great poet who had many poetical contests with Khāqānī. Long extracts from his poems. (He died in 608/1211–1212).

Shāsh (or Chāch), on p. 421, the modern Tāshqand, also called Banāḵī.

P. 422 (1529). A lawyer, traditionist, poet, and Imām. Dr. Ethē states that he “spread the Ḥanafite law in Transoxania”; whereas the text of the MS. reads: از این که کسی کا اواز نصف فرمندگی وی یوده و ضعف غاصبی را در مانند آن، شیخ ابا یحیی شیرازی و نامان داده. Shaykh Abū ʿĪṣāq of Shīrāz has con-
succeeded to him a long appreciative notice in his نطفاة تفتها. The 'locksmith' was born in 291/941 and died in 330/942.

A Shafe'iite lawyer, who studied under 'Abdu'llah-e-Gazrani, Abu Mansur-e-Tusi, Abu Ishaq-e-Shirazi, and Abu Naqr bin Sahl (here مباح). He dedicated his work on Shafe'i law (تحلیل المفاوضات المشتركة) to the 'Abbasiide Khalifa المظاهری, after whom it is sometimes called المظاهری. He was appointed a professor in the مدرسة نظامه at Baghdaad. He was born in 429/1037-1038, and died in 507/1113-1114.

The famous historian and poet, who, at the order of Sultán Abu Sa'id, wrote his تاریخ ابن کثری, in which he dwelt at length on the genealogies of the rulers of Cathay, the Jews, and the Qaysars (در انساب سلاطین خیابان و اواصل جهود فیاقی، and in مفتاح, the much admired (in India) panegyrist of Sultan Abu Tashqiq (725-752/1325-1351). The author's estimate of his style is as follows: اکریمه شیرش نهایش دقت درد اما آزمونی پیچیده مفهوی تازه و کلیفی کرده.

P. 423. خواجہ ناصر الدين عیسی الله احبار. He is better known as خواجہ ناصر الدين عیسی الله احبار. He was the greatest Shaykh of Turkistan, Farghana, Mawaradun-Nahr (Trans-Oxiana), and Khorasan. His followers ranged from peasants to poets and potentates. Sultan Abu Sa'id was a great believer in him and consulted him in all state affairs. (His detailed biography is given in رفعات من الیباد). The date of his death mentioned here, according to the chronogram found by Dr. Ethé, is 896/1491, which, contrary to all other statements which give 895, is کال شیخ. A contemporary Shaykh of Khwajae-Ahrar. He used to practice what is called ذکر ارک, which is explained here as follows: ذکر ارک, ذکری اسم سے سلک سناج ترک کے در کفتن آواز است اور آواز ارک; درس ارک اور ترک در کفتن آواز مائی آواز ارک دوسر ارک مائی آید.

P. 424. The contemporary Shaykh of Khwajae-Ahrar. He used to practice what is called ذکر ارک, which is explained here as follows: ذکر ارک, ذکری اسم سے سلک سناج ترک کے در کفتن آواز است اور آواز ارک; درس ارک اور ترک در کفتن آواز مائی آواز ارک دوسر ارک مائی آید.

P. 425. Wrote poetry occasionally. (1536). Was one of the 'Ulamâ, and sometimes wrote poetry. (1537). (So called in Ethé, here قاضی مصطفی). Was a disciple of قاسم كامی. SIXTH IQLIM on p. 425.

P. 428. Abū Nuṣr Muḥammad Ṭurākī al-Neṣrī (1538). He is the famous philosopher, known to Europe as Alfarabi. The author states that there have been four perfect philosophers: two pre-Islamic, viz., Ṭurākī and Muḥammad b. Ṭarstūn; and two post-Islamic, viz., Abū al-Ḥusayn Ṭurākī and Abū ʿAlī Ṭurākī. He is called ‘Turkī’, because at first he knew Turkish only and could not understand Arabic at all. Afterwards when he went to Baghdaḏ he learnt it under Abū Bashār b. Yūnus and soon became proficient in it. He read Aristotle’s book two hundred times, and his other work called Ṣāḥaṭ Ṣūbī, forty times. He was a contemporary of the great Waṣiṣr Ṣāḥib Ismāʿīl b. ‘Abbād, and Sayfūd-Dawla (the friend and patron of Muṭanabbi), whose court he visited at Damascus, where he lived for some time. He had great proficiency in Music and Archery. While he was on a journey, he was set upon by thieves, whom he held at bay as long as he had any arrows left in his quiver, but when they were all used up, he was overpowered by them and killed (in 356/966-967).


Jand on p. 430.


Kāshghar on p. 430; Yārkand on p. 431; Khotan on p. 432.

The author gives on pp. 430-434 the boundaries and a geographical description of these three places and refers to the deserts and hillocks of shifting sand, under which several old cities lay buried. On p. 434 he says: Ḥumon āḥawāl al-Salṭanīya kā bāgh dar Ḥumon; tarāzī māḏkūr nisāḥ maʿna maḏkūr ilitation wağab daḏ̄at kā kābī ēnāḏiqi māḏkūr sādād.

Pp. 434-444. Here he gives a somewhat detailed account of the Amīr of Kāshghar, drawing mainly upon the Taʿrīḵ-e-Raḵtīdā. A short summary of it is given below; for more particulars see EIO, columns 496 and 497. Tughluqṭīmūr, the Moghul Khān appointed (1543) Amīr Tulaḵ, the ruler.
of Kāshghar. After his death he was succeeded by one of his four brothers, (1544) Āmīr Lolājī (probably Tolājī, Dr. Ethé has Būlājī, while Erskine, History of India under Bāber and Humāyūn, has Yēlājī). When he died, his son (1545) Āmīr Khaḍāyādī took his place, and ruled over the country with great ability, rising in power and position under his suzerain lord. Towards the end of his life he went on a pilgrimage to Makka and Madīna, at which latter place he died and was buried there. He was succeeded by his son (1546) Āmīr Muḥammad Shāh, who lost Kāshghar and Khotan, which were conquered by Timūr. But his son (1547), Āmīr Sayyed Ālī, regained them. He ruled for twenty-four years and after his death was succeeded by his son (1548) Sātsīs Mirzā (so called in Ethé, but here incorrectly Sānsīr). He died in 869/1464–1465, and after him his younger brother (1549), Muḥammad Ḥayder Mirzā, took the reins of government into his hands, as the two sons of Sātsīs Mirzā, viz., Ābū-Bakr Mirzā and ‘Umar Mirzā, were minors. When Ābū-Bakr grew into a brave and bold man, he collected a number of valiant soldiers and attacked his uncle. The latter was supported by Yūnus Khān, the Lord of Moghnīlistān. A long struggle ensued for the possession of the country of his ancestors, in which after some vicissitudes of fortune, (1550) Ābū-Bakr Mirzā became successful and came into his own. But (1551) Sulṭān Ābā-Saʿīd Khān, the grandson of Yūnus Khān, defeated him and, taking Yārkand, the capital of Kāshghar, in 920/1514, became the virtual ruler of the country. He was an able ruler and possessed various accomplishments. He was not only a fine archer and a high-class calligraphist, but played skilfully on the ḫūndūk (spelt here as ḫūndūk) and ḥīr (or ḫūndūk or ḫūndūk as explained in Persian dictionaries as meaning the musical instrument which is called ḫūndūk in India). He died in 939/1532–1533 and was succeeded by his son (1552) ‘Ābānīr-Rasḥīd Khān. The year of his accession to the throne, as given in this MS. (p. 443), is the same as in Ethé’s copy, viz., 950, in respect of which he says that it “must be a
mistake for 940, as he succeeded his father immediately."

‘Abdu’r-Rashid Khân was a handsome man and an accomplished ruler. At the time of accession, he was twenty-five years old, and his rule lasted for thirty-three years (i.e., according to Dr. Ethé’s computation, till 971/1564). He left thirteen sons, namely, (i) (succeeded his father and was the ruler of Kâshghar, when this work was being written; he too excelled in Archery and Music), (ii) (who came to India and was patronised by Akbar; he died in India, leaving behind him five sons, who were all alive at the time of the composition of this work), (iii) (who also came to India), (iv) (v) (vi) (vii) (viii), (ix) (x) (xi) (xii), (xiii) (1553). A learned man. He is noticed on p. 449. (Pp. 445-448 are left blank). P. 449 (1554).

Rose to be the minister of Sanjar and was praised by Mu‘izzî. He was a disciple of Nâzîm al-dîn Shâ‘ibânî, and went on a pilgrimage to Makka and on his way met the famous Shâfi Shâh Qâsim-e-Anwâr. P. 450 (1555). The famous author of Ta’rîkh-e-Bakhtî. Besides being a good prose-writer and an excellent poet, he was a brave man.

He ruled over Kashmir for seven years. He died in 958/1551. Šâh-e-Husayn Mirzâ. (1558). He was governor of Herât for some time, under Sultân Muhammad Šâh (1557). The famous author of Ta’rîkh-e-Bakhtî. Besides being a good prose-writer and an excellent poet, he was a brave man.

Tarâz on p. 450. A part of the description of it is lost on account of the page having been damaged. A majority of the inhabitants of Tarâz were Muslims, and the place has produced a good many ‘Ulamâ.

Chigil on p. 451. Proverbially known as an abode of the beautiful. Its inhabitants used to worship Canopus (γεωργία), Orion (η), and the Ursa Major (η); they did not con-
sider marriage with their sisters and daughters as incestuous or unlawful.

Khallukh on p. 451. A small community, who married their sisters. No woman was allowed to have more than one husband. Everything that belonged to the husband formed her dowry. The king had no queen, and, if he married one, he was immediately killed.

Tătar on p. 451. A very brave people, who worshipped the Sun. The language that they spoke was different from that of the Turks. They traced their origin to ترک بن یاقوت, whose successor was دیب دیب (is explained here as meaning باقوی, and then کرگ), and then the last had two sons: one of them was called مغرز and the other شاکر, between whom the country was divided. Tătăr Khān’s successors were (Etbé, Baghū Khān), (Ethé, Mafiha Khān), (Etbé, Malvihā Khān), and (Etbé, Malvihā Khān, and ایدو خان, and ایو خان, and اودرو خان). In the reign of the last king the Tătărs and the Moghuls, who had lived so long in peace and harmony, fell out, and in the reign of سوپ خان, the eighth ruler of the Tătărs, “the fire of mischief and hostility (to use the words of the author) blazed so fiercely that it could not be extinguished with the water of peace.”

Rus (RUSSIA) on p. 452. A great people, who wore red hair and had tall statures and fair bodies. Their women were accustomed from childhood to wear ‘bowls’ (حتیا) of gold, silver, or wood, on their breasts to prevent them from becoming too large. Another custom of the country was that the wife of a person possessing one thousand دنیا wore one gold collar (TeX خلا), that of another owning two thousand دنیا, wore two, and so on. In buying or selling merchandise, no scales or weights were used, but only ‘measures’ (یانه). They had a special liking for swine’s flesh (کرخ). The author refers to some strange customs observed by the Russian ruler and winds up the description by saying that the monarch has nothing else to do but to lead a life of perpetual pleasure and enjoyment.
Here ends the MS. The remaining countries mentioned in the work, as specified in Dr. Ethé’s copy, are: کاک (Caucasus), شلموق (Schleswig), روم (Rome), قسنطینه (Constantine), استیجاب (Stettin), ون (Ven), برکشتی (Breslau), and قرمان (near the Caspian gates populated by tall armour-makers). The SEVENTH IQLĪM: "at the furthest end of Maghrib".

The MS. of the Haft Iqlīm opens with a poetical extract beginning with the following line:

[میزد و میکر دن رستخند] هی ته و نا ته فرو ی می فکند

This extract, as we learn from the Taškira-e-Delovatslah (Browne’s edition, pp. 230–231), is from the magnum composed by Jalāl-e-Farāhānī in imitation of Nişāmī’s famous Makhzarun‘l-Asrār. It ends on page 2 of the MS. with the following couplet:

نا تشود زن گر آسآ جلال هنگ نخوری در طلبملک و مال

This anecdote is quoted in the بحع al-Ghara‘ī, ابنکه، ذکرته دولتشاهه (Muntakhab al-Asrār) (see ممکن ناوم).

The last country mentioned is Russia on the last page (452). The MS. ends with the following words:

بغیر از صحبه داشتن و می خوردن و تفاطک کردن سگاری تدارد و مردم نیک

An abridgement of the Haft Iqlīm by فیض الله بن تاریخ جامی, whose takhallus was مه, is noticed in EIO No. 727.

Other copies: ізд. Libr. Bk No. 636; IvASB No. 282; IvC No. 706; Bh No. 100. For. Libr. TM No. 456; R pp. 335–337; RS No. 138; Br p. 188; EB Nos. 416–420; EIO Nos. 724–726; Лінд p. 146.


This *Dwaan* contains the *ghasals* of Muḥammad Naʿīm, who bore the title of Dilawar Khān and the *takhallus* *Nugrat*. His ancestors belonged to Sialkot near Lahore, and his father, Mīr ʿAbduʾl-ʿAzīz, was at first attached to Dārā Shukoh. Afterwards he entered the service of Awrangzib and received from him a mansūb of 2,000 and the title of Dilawar Khān. Muḥammad Naʿīm received his father's title in the reign of Shāh ʿĀlam and came to the Deccan with NiṢāmuʾl-Mulk at the beginning of the reign of Farrukh-Siyar (1713–1719). He was appointed Faujdar of Raichur under Sayyed Ḥusayn ʿAlī Khān and, on the fall of the Sayyeds, remained attached to NiṢāmuʾl-Mulk. He died in 1139/1726–27. He was a fine poet of pleasant ideas and well-versed in the various kinds of poetry (see *Saṭo-e-Ḥazīd*).

Begins:

َالنَّبِي سَرَعَت برَقِي كرَامَت كَنَّ زَيَامَ رَا بَدِيلًا كُرُون نُكَآه يَار راهي دَه يَبِتَم رَا

This copy agrees at the beginning with that of the India Office. The copy in Sprenger and IvASB begins with a different couplet, which is the *maṭla* of the second *ghasal* in this MS. (fol. 2). Probably our copy has more odes than that of the Bengal As. Society. The literary value of this copy is further enhanced by the fact that it contains very useful marginal and interlinear explanatory glosses. It abruptly ends with the following verse on f. 175:

اگرچه از سر مطلب کذشت، آسان لپرست، توان کذشت زگان ودل از برای کی

It bears no date of transcription.

Other copies: *Ind. Libr*. MF p. 142, No. 61; IvASB No. 846 (the copy referred to by Sprenger, p. 525); IvC No. 58 (79). *For. Libr*. EIO No. 1694.

This MS. contains the ghasals of Ghans of Kashmir and also includes his rub'iyyat and mutafarrigat, on ff. 176-227. For particulars of the life of Ghans see Vol. 49 (MS. No 91) below. These odes are written in a hand and on a paper different from those of the Duaan-e-Naqrat. The latter is written in horizontal lines, while the former is copied diagonally.

Begins:

سوژ داغ دل ما دفع نشد آر مرحم (مرهم)
کرم شش زکافور تی کرد کم

This MS. also is not dated.
For other copies, see Vol. 49 below.


Volume 28.

39.

'MUNSHA'AT-E-SHÄHZ-NAWÄZ KHÄN' (منشأت شاهنشاواز خان).

The label Majma'a-e-Khuṣaf ("Collection of Letters") affixed to the volume indicates the nature of its contents, but gives no indication of either the title or the author. The fact that the first pages containing the introduction are wanting in this copy makes it still more difficult to find these particulars. A careful study, however, of the principal persons, places, facts, and dates mentioned in the letters leads one to the conclusion that it is a rare, though unfortunately incomplete, collection of letters written by Nauwāb 'Abdu'r-Razzaq Şamsūmu'd-Dawla Shāhnumāz Khān Shahid-e-Khwāf of Aurangabad, the minister of Niğama'1-Mulk Aṣaf Jāh and Nāṣir Jang, and the famous author of Ma'āṣiru'l-Umsa, a voluminous biographical dictionary of the amirs, naṣībes, nobles, etc., of the Indian Empire under the Timūrids from Akbar onwards. Amongst the principal grounds on which this conclusion is based may be mentioned:
(1) On f. 76b there is an ‘arg-żāhīf submitted to ‘Ālamgīr II (1167-1173/1754-59), in which the writer mentions his name as ‘Abdu’r-Razzāq and thanks the Emperor for his favours and the wūlān (“distinction”) conferred upon him. (2) On f. 30b the writer says that formerly also he was not greater than the Dīwān of Berar (Faqīr Ḭabīr Mūsawī). (3) Two dates are mentioned: 1166 (f. 26b) and 1168 (ff. 10 and 12). (4) Several letters addressed to one Mīr, in one of which, on f. 39, it is stated: “you, who call yourself Āṣād etc.”

صاحب کہ خود را آزاد می تاماند ایہ میں مقید بودن منافق راہ ورسم این طریقے

which at once suggests the name of Mīr (Ghulām-’Ali) Āṣād. These facts exactly fit in with the biography of Shāhnawās Khān, who (1) had received from Shāh ‘Ālam II the distinction of Māḥ Marātī in 1168/1754–55 (Ma’āṣiru’l-’Umara, vol. i, p. 23). (2) He was also appointed Dīwān of the Ṣāba of Berar in 1145/1732–33 and again in 1160/1747 (Ma’āṣiru’l-’Umara, vol. i, p. 19). (3) He was alive in 1168/1754–55 and (4) had in Mīr Ghulām-’Ali Āṣād an admiring friend and secretary and later on a biographer.

Shāhnawās Khān was born in 1111/1700 in a family several members of which had distinguished themselves in the state service of the Moghul Emperors of Delhi. Coming down to the Deccan, he played an active and important part in the quadrangular political game which was then being played between the Niẓām and the French on one side and the British and the Marathas on the other. He was Dīwān to Niẓāmu’l-Mulk and his son Nāṣir Jang and held the Dīwānship under the latter’s son and successor Šalābat Jang also up to 1170/1757–58. Then came his political downfall, for he became involved in a plot, with which M. Bussy was explicitly charged and which he joined in Ramgān, 1171/1758, when he was murdered at Aurangabad. His great work, the Ma’āṣiru’l-’Umara, was lost in the confusion consequent upon his murder, but his admiring secretary and friend, the abovementioned Mīr Ghulām-’Ali Āṣād, collect-
ed its parts together, arranged them in their proper order, and added to it a detailed biography of its author. It was later on revised by Shāhnawāz Khān’s son, ‘Abdu’ll-Ḥayy, who was appointed to his father’s office in 1172/1763-59. This revised edition was published in the Biāl. Ind. Calcutta. In the Introduction containing the life of the author, Āsād says that he was an unrivalled maʿādī and that in letter-writing his style possessed features peculiar to itself. He regrets that his letters (1, by which word, he says, he has ventured to call this collection) have not been collected. He says (Maʿṣūru’l-Umara, vol. i., p. 36):

منشئ ببدل بود وانشاء او در خطوط نویسی طور عاشی دارد حیف که منشات او جمع تشک-اکر تدوین می یافت جشم ناظران و راکل الجواهر ی کشید.

It is clear from the first line with which our MS. opens that since Āsād made the above remarks, someone has made an attempt to collect the Letters, but that he has only succeeded in making a small collection:

نوشتہ اکرچہ تحریرات بصیار زیاده ازیر ی بجموہ مختصر بوده اما بالفعل هرچه قرام شد ثبت اتاد.

These are the words with which this copy actually begins.

The first letter is an ‘arg-dāšt addressed to Nāṣir Jang at the time when his father was leaving the Deccan. Amongst the letters of interest and historical importance may be mentioned (1) a letter on the death of Āsaf Jāh and the accession of Nāṣir Jang (f. 1), (2) several letters to Bukmu’d-Dawla Bahādur Nāṣir Jang (f. 6-27b, 50b-63b), (3) many more to Mir Ghulām-ʿAli Āsād (f. 28b-49), (4) one to Bāo Bālājī Pandit Pradhan (f. 75), (5) another to the same (f. 67b), (6) one also to Malhārrāo Holkar (f. 68b), and (7) an ‘arg-dāšt to ‘Ālamgīr II (f. 76b). The last letter in the collection (f. 87) is addressed to Quṭbu’d-Dawla Muḥammad Anwar Khān Bahādur.
Undated. The colophon, which is in a different hand, says that the book belonged to Sayyed Shāh Asadʿullāh Muḥammad al-Ḥusaynī of Sirūr. It is dated the 14th Rajab, 1286/20th October, 1869.

Fl. 87. S 8 x 4-4, 6 x 8. No initials, LL. M. Incl. under bold Nat. Gr. brownish pap. Headings in red. Fl. 80-87 bound upside down. Margins of a few pages somewhat worn out. Cond. good.

Volume 29.

40.

INTEKHĀB-E-MĀṢNAWĪ (انتخاب منثور) (أنتخاب منثور).

Rare selections from Rūmī's Maṣnawi made by Darwesh Muḥammad-e-Bukhārī, a disciple of Khwāja ʿUbaydu'llāh Aḥrār. At the desire of his spiritual guide he made these selections about the year 909/1503-04 (f. 2b) and systematically arranged them in 78 chapters, a list of which is given on the three folios preceding the short prose introduction, which begins (on f. 1b) as follows:

الحمد لله رب العالمين والمتعة للمتقين والصواب على رسوله محمد وآله آجمعين

أما بعد حد و درود.............ميكويد اضعف العباد درويش محمد بنغاري

The chapters are called ḍādī. The first ḍādī treats of the praise of God (ḥamā), the second the praise of the Prophet (ṣaʿīd), the third of Abū-Bakr (ṣiḥāf), and so on. The first ḍādī begins with:

أي خدا أي فتيل تو حاجب رواه يا تو ياد هيزيس تود روا

The last ḍādī treats of موت الا يرار and ends with the following verse:

سيف وختجر جون علي ريان أو نورت ونسرتين عدو جان أو

Of the existing selections of the Maṣnawi, the most popular and widely known is the لباب المنثور by Ḥusayn Waṣīg-e-Kāshif (the famous author of the Ansār-e-Suhagi), from which he made a further abridged selection entitled لباب منثور.
Other selections are 
by جواهر اللال , علی أكبر خواجہ by نهیر یحیی مقاتعی 
by سید عبد الفتاح حسینی دریکونت and by a disciple of his, 
or by a disciple of his. 
For a recent classification of the subject-matter of the ماغنؤی 
see the colophon says that the جنتکبود-ماغنؤی was finished 
on 12th Z. Qa’dah, 1263/22nd October, 1847, at Nirmal and 
copied by میرزا موحافصه ‘Ali.

PI. 123. 8x13x3-5 to 5-8, 5-4x3. dd. 15. Good News. Gr. pap. slightly glazed. Headings of selections in red. Margins of some pages slightly worn away. Cond. good.

Volume 30.

41.

‘ARUS-E-‘IRFĀN (عروس عرفان).

This valuable work on Sufism, in Persian prose, by Qâgî, 
Maḥmûd Baḥrî, son of Qâgî Bahru’d-Dîn, known as Qâgî Daryâ, 
of Gogî (near the Fort of Nuṣratâbâd) near Būjâpur, appears 
to be rare in Europe. Very little is known about the author 
except what is gathered from his own works. He tells us (fol. 
7b) that he neither attended any school nor studied under any 
teacher, nor did he travel abroad, but that he remained 
confined to his native place, Gogî. On fol.8b he states that he 
is a disciple of Shaykh Muḥammad Bâqîr Qâdirî, who trained 
him for about 20 years, that the Sufistic topics dealt with 
in the book were always carefully considered by him, and that 
in writing the book he has drawn upon his own experience 
and has not borrowed anything in prose or verse from anyone 
(fol. 9). With pardonable pride he asserts (fol. 96) that he has 
put 200 ornaments (sawar) on the body of this ʿArūs (i.e., has 
dealt with 200 wâkat, or subtle points of Sufism in this book), 
that he has written a book in Dakhnî verse entitled Man Lagan 
(fol. 130), that, at the request of a friend of his, the latter 
was rendered, بطریق ترجمه (ترجمه), into Persian prose entitled ʿArūs-
e-ʿIrфан, and that it was composed in the year 1117/1757-58, 
(fol. 130b), as is evident from the ʿchronogram:

كر بكارينش آزروت بوذ = کامیاب عروس عرفان شو
though at the beginning of the book (fol. 5), the date given is 1116/1756–57. From a passage quoted in the Urdu-e-Qadim by Shamsu’llâh Qâdirî, p. 87, and said to have been taken from the Khâtîma of the 'Araze-e-'Irfân (but not found in this copy), we further learn that the author stayed at the Court of Sikandar 'Âdil Shâh, the last ruler of Bijapur, for a couple of years and that he had composed magnâwts, ghâzâls, râbî’âs, and qaṣîdas in both the Dakhni and Persian languages amounting to about 50,000 verses. From the same source we learn that on the fall of Bijapur (in 1097/1685–86) Bahârî sent to Hyderabad all the valuable presents which Sikandar 'Âdil Shâh had given him, but that robbers made off with them on the way, and that the presents thus lost included the collection of his works also. However a dîwân consisting of ghâzâls, mîrâqî, etc., and a magnâwî entitled Bangûb-nîma have survived (vide an article on Bahârî and his Man Lâgân by Sayyed Muḥammad Ḥâfîz, M.A., in the Allahabad University Studies for December, 1929, and another on the same subject in the issue of the Urdu for April, 1929). Bahârî is said to have died at Gogî (near Wâîfî, a Station on the G. I. P. Ry. on 10th Shawwâl, 1130/15th August, 1718. Every year an 'Urs (fair) is held at his shrine.

Begins:

- یارب این لو باغ را از پاد صرصر دور دار
- صبح و شام از بلان معتوی پر نور دار

In each verse an elegant prose is followed by beautiful verses, in which he adopts Bahârî as his takhâllîs.

Undated. On the last fol. 131 and 131b, are a few stray verses in Dakhni written in different hands. On fols. 1 and 2, is an incomplete small Persian treatise on Sufism. Fol. 4 contains a few Persian stray lines.

Other copies: IVASB Nos. 1283, 1284 (incomplete copies).

Pl. 231. 5 8-2×4-3, 8-6×2. Number of lines to the page not fixed, generally 19. Enl. elegant Nazi. Or. pap. Cond. good.
MAJMŪ‘A-E-MAŠNAWIYYAT

This is a composite MS. comprising the following six short 
masnawis, all in Dakhnī verse and in one and the same metre, 
the Mutagāriā.

42. Meʿraj-Nāma (میراج نامه).

This masnāwī deals with the Meʿraj of the Prophet and may 
be called Meʿraj-nāma. It begins with:
الله تور قادره، سینسارکا، تن آدہریہ سپ نرادہرکا

It covers ff. 1b–12. It was completed on 26th Rajab (year not 
mentioned). Copied on Thursday, 11th Shawwāl, 1188/16th 
December, 1774, at the port of Melāpur.

43. Wujūd-Nāma (وجود نامه).

This masnāwī contains a dialogue between Wujūd and Jinn, 
beginning with:
ایس حکم تے پاک پروردار و وجود هو جوئ کوں ملائیک لیار

It extends over ff. 12b–13b and ends with the following couplet:
کب سی ہے کیا عرص سن ای امصل و قیامت مین پمھیکا دونون کو میل

From this verse it may be inferred that its author was Shaykh 
Maḥmūd.

44. ‘Alī-Nama (علي نامه).

This masnāwī may be called جنگنامہ علی با جن دعہ or علی نامہ. Its author’s name is Ādam and his laqūb Manṣūr. He says (fol. 26b) that the original was in Persian, which he rendered into Dakhnī verse in Ṭamasq, 1096/July–August, 1685, in the reign of Abuʾl-Ḥasan Bāḍshāh, otherwise called Ḥasan Quṭb Shāh. This monarch is undoubtedly the same as Abuʾl-Ḥasan Tānā
Shāh, the last ruler of Golconda, who reigned from 1083 to 1098/1672 to 87. The maganañ is deals with 'Ali's combats with the 'Jinnee' dwelling at the bottom of the well called ّمَّامُمُ نَّمَّمُ in Arabia. Begins:

اول مین کرون بسم الله کا یان ؛ کیاہے آلہی یان سب عیار.

The last couplet (fol. 27) in which the laqad and the name of the author are mentioned runs as follows:

لقب دی کہی میںکون منصور کر ہوی تام میرا ہے آدم کنار

Copied on Monday, 22nd Shawwal, 1188/26th December, 1774, at the port of Melāpur (بندور میلکور).

45. Lorak wa Maynā (اورک و مینا).

This is a romantic love story of a Prince called Lorak and a Princess named Maynā, compiled by Mahdawi (fol. 49). It covers ff. 27b-49. Some space is left at the beginning of each section probably for the headings to be written in rubrics.

It begins:

سناہون کہ یک شہر کا تاجدار ؛ دھری مال هوش ملکت بیشمار

46. Tāmsīl-e-Ādāmi wa Dunyā (تمیل آدمی و دنیا).

This is a short two-page maganañ covering ff. 49b-50b. It gives a versified Dakhni version of the well-known allegory of the traveller (man) who, being pursued by a tiger (death), ascends a tree (life), the roots of which are being continuously gnawed by two rats, one white (day) and the other black (night), growing by the side of a well, at the bottom of which sits a gaping dragon (grave). Above the man is hanging a honeycomb (the world, the source of all sweet pleasures), from which honey trickles down. The traveller tastes it and forgets all the dangers with which he is surrounded. Meanwhile the rats, who are constantly at work, have cut through the roots of the tree; and the man drops down into the mouth of the gaping dragon which thus becomes his grave.
Begins:

47. Shaf‘at-Nāma (شفاعت نامه).

This poem covers ff. 50b–67b, i.e., to the end of the volume. It describes how the Arabian Prophet goes out in a wilderness, cries, and prays for the salvation of his followers and secures it. The author’s name is not given.

Begins:

حكایات جعفريفیک سنو درمیشد و سفر پر کهول دلکی فلکیکی ند

Copied on Tuesday, 5th (15th) Z. Qa‘da, 1188. The 5th of the month was a Saturday and the 15th a Tuesday. As is twice clearly mentioned here, the date يتمح (6th) should be يتمح (15th), which corresponds to 17th January, 1775. It was transcribed at the fort of Melāpur by order of the exalted Lady, wife of Nawwāb Khayru’d-Dīn Khān Şamsāmu’d-Dawlah Bahādur Šafar Jang:

حسب الامر جليل القدر معل عاليه تواب خير الدين خان صحاص الدولة بهادر ظفر جنجک

The name of the copyist is given as Ghiyāṣ.

48.

SHARHU MUKHTASAR-ITT-TAHAWI (شرح مختصر الطحاوي).

This valuable MS. once belonged to the Royal Library of Sultan Muḥammad ‘Ādil Shāh of Bijapur, whose seal it bears on the fly-leaf. Unfortunately the first few pages are missing. It was difficult, therefore, to determine either the exact title of the work or the name of the author. On the fly-leaf and at the end of the MS., it is referred to as شرح مختصر الطحاوي. This may mean either a Commentary by Ṭahāwi or on a work of Ṭahāwi. It cannot be a commentary by Ṭahāwi, because
no such book is attributed to him by his biographers, and also because in the body of the book itself one often comes across such expressions as ذكر الطهارى ماهما (fol. 1b), رواه الطهارى عنه (fol. 64), etc. It is, therefore, undoubtedly a work written by some one else, but, until some time ago, it was difficult to determine who it was that wrote it, because the relevant books on Ṭahāwî were not locally accessible. A reference was, therefore, made, through Mawlâwî Sayyed Sulaymân Nadwî and Nawwâb Şâdr Yâr Jang Mawlâwî Ḥabîb Raḥmân Sherwânî of Ḥabîb Ganj, Aligarh, to Mawlânâ Maḥmûd Ḥasan, the learned biographer of Muslim authors, residing at Hyderabad, Deccan. After a great deal of search he was able to conclude that the work was a Commentary by (Fluegel) ʿAbd al-Nâsir Ahmad b. Ṭahir al-Mâjâlî (died 1087-1088) on Ṭahâwî’s Mukhtasar. He based his conclusion on the following data: (1) Qarnâshî’s statements in his al-Jawâhirî l-Mudīyya, (2) Ḥâjjî Khalîfa’s remarks in his Kawkûb Zânîn, and (3) the statements made on the last page of this MS.* A comparison of these passages leaves no room for doubt that the conclusion is quite correct. I feel deeply obliged to all the three scholars for having helped me to solve this double riddle of the title and authorship of this valuable work.

Abū-Jâʿfar Aḥmad b. Muḥammad at-Ṭahâwî (from Ṭahâ, a village in Upper Egypt), the greatest Ḥanafî lawyer whom Egypt has produced, was born, according to his own statement (quoted in the al-Jawâhirî l-Mudīyya), in 239/853–54. He studied various branches of learning, especially Traditions and

---


أحمد بن مصورة ʿAbd al-Nâsir al-Ḥasanī (p. 127):

أحمد بن مصورة النهوى الطهاري الموتى ʿAbd al-Nâsir al-Ḥasanī (p. 127):

[Further information and references provided asneeded]
Jurisprudence. The latter he studied for a long time under his maternal uncle, Ismāʻil b. Yahyā al-Muzani, a celebrated Shafeʻi jurist and himself a pupil of Imām Shafeʻi. On account of a difference of opinion on some principles of jurisprudence, he renounced the Shafeʻi school and became a follower of the Ḥanafi. He prosecuted the study of the Ḥanafi jurisprudence under Abū-Maʻṣūm Abū-Hamīd, the Ḥanafi Chief Justice of Syria. He soon became an authority on the subject and wrote a number of books on Traditions and Law. He died in 321/933. For an account of his life and works see al-Jannāshiru'l-Maṣūma, Tabaqatu'l-Āḥnaf, Brockl., vol. i, p. 173, and Encyclop. of Islam. He composed his Muḥāṣṣār, on the model of Muzani’s Muḥāṣṣār, and

Footnote of the preceding page continued:

Kushya-Jamāla, (France's edition, vol. v, pp. 444 et seq., Notice No. 11618) :

On fol. 129b, the last fol. of the MS. line 1 et seqq. run as follows:

وكان الشيخ الإمام أبي الحسن على ابن أبي بكر رحمه الله فتarkin في شيء وذكراها أخاهم كل عمر وقوام كل دهر إلا أنه لم يعملها في مصنف وإنما في مصنف. وإنayne الشيخ الإمام أحمد بن منصور الطبري المختار يشرح الله عليه جميعها وجمالها، وهو في كل ذلك خليفة في يمده في جمعها بعيداً عن طريقة الإجلاز في كتاب اللبابات. وبعدها في الشفاح. ومضى إلى كتاب اللبابات واستقبل فيه المعاونة والذيل. ورئيظ من كتاب اللبابات، يلقي فيها كل شيء في الكتب. وجعل على الكتاب وفقه ابنه أبو العباس على الحروف تذكره، وعلى المحتجة حفظها ورئيظها (روظها) على تصليف الطحاوي رحمه الله ذكرت peu روايته أولاً وجمع تانيًا........
collected in it a number of legal questions on Ḥanafite jurisprudence and answered them, supporting his answers with quotations from Abū Ḥanīfa and his two disciples. The book became very popular and several scholars wrote commentaries on it. About ten of these commentaries are mentioned in the Kashf. Ẓān. Of these, the one represented by our M.S. is by Ahmad ibn Muntūr al-Ḥusaynī, who died in 460/1067–68.

The M.S. begins abruptly with:

على العمل وإن لم يكن فيه فضل رأس المال

It ends with the following words:

تمنى هذا الكتب شرح طحاوي جلد دوم

below which is written the name, partly rubbed out, of a former owner:_[لا حق]_.

After the last folio the binder has wrongly bound a folio which belongs to some other place. On the title-page, in the right-hand corner at the top, is a round seal of Sulṭān Muḥammad ‘Ādil Shah (1035–70/1626–60) of Bijapur. To the left of the seal, inclining upwards, is the seal—couplet of the seal, which runs as follows:

دارد [[لا منع في حق سراوق]] ٦٠ شاه سلطان محمد غازى

In the left-hand corner at the top is the following note:

شرح طحاوي جزءا في ربيع الثاني سنة ٤١٠ در حيزة تملك راقم در آمد نافع بذل بخط شكسته جلد شرح ملك خاصصاحب

Below the seal is a memorandum note recording the year in which the M.S. was acquired for the Royal Library of Bijapur:

شرح مذكور بتاريخ شهر رمضان المبارك داخل كتابة غة عامه شد باب قاضي خوشحال في سنة اربع و خمسين بعد الآلف (45–44). i.e. 1054/1644

Another memorandum note below this runs as follows:

جمع محل مذكور شد بتاريخ ٢٨ ماه جمادى الثاني سنة ٥٥٥

After this there is a round seal bearing the legend:

مهرم عدم تبديل عبد الرحمن خان
and just below this, a little to the right, is the date, the 23rd Shawwāl, 32. Headings of sections and sub-sections are written in red. On fol. 225 (in the left-hand corner at the top of which is written أجزر, التالله و المشروون), the hand changes and runs on to the end of the MS. On fol. 276, there is a Persian couplet followed by some remarks in Arabic. On the back of this fol. there is a round seal which bears the legend: مIER عدم تنبأ محمد اسمعل, below which is an ‘Aya‘-id, dated the 24th Z. Hijja, year 13.

The MS. is undated. Probably it belongs to the Xth cent. A.H.

Pl. 276. S 9-7×5-9, 7-2×4-2; in later portion 6-3 or 6-5×4. No jadwals. The style of handwriting is what Mawlawi Maqṣūd Ḥasan calls الخط الكرسي الاسم الإبراهيمي. Written in two different hands. Or. pap. of brownish colour. Protected by tissue paper. Cond. good.

Volume 33.

49.

SHARH-E-HASAN.
E-CHALABI

(شرح حسن جليل بر شرح عقائد النسفي)

This is Ḥasan-e-Chalabi’s ḥāshiya (“glosses”) on Taftāzānī’s commentary on Nasafi’s celebrated book entitled ‘Aqa‘-id (“Articles of Faith”). Najmu‘-Dīn Abū-Ḥaṣa‘ Umar an-Nasafī (1068–1142), called Nasafi from his birth-place, Nasaf, in Trans-Oxiana, was the greatest Hanafite teacher of his time. His most famous work is the ‘Aqa‘-id, which is a kind of Muslim catechism. It was published in India several times, and in Europe by Cureton. It was translated into French in the Tableau de L’empire Othoman by M. d’Ohsson, into German by Ziegler, and into English by McDonald.

Sa‘du‘-Dīn Mas‘ūd b. ‘Umar at-Taftāzānī, a celebrated writer on Religion, Logic, Metaphysics, Theology, and Law was born in 722/1322 at Taftāzān, a village near Nasā in Khorāsān, and died at Samarqand in 791/1389. His commentary on Nasafi’s ‘Aqa‘-id was completed in 763/1367 at Khwārazm. Several super-commentaries have been written on it and they are noticed in the Kashfuy’s-Zamān and the Encyc. of Islam.

Ḥasan-e-Chalabi, a famous Turkish scholar, devoted to Law and Theology, died on 14th March, 1604. (See Encyc. of Islam).
Begins (on fol. 2b):

هو الأول قال الشارح النحير في المجل التحرير العالم بالامور

On fol. 1 there is a remark in bold naskh characters, which runs as follows:

در علم كلام يخط نسخ جلد يادنجاني باتريح طلا بابت مولاتا بابته محمد جمع
كتاباته شهد ياريخ 5 جمادي الآخر سنه 1028 جمع سه

Below this are five 'Arq-dda entries, dated respectively the 15th Rabi' II, of the 4th (regnal) year, the 26th Z. Hijja, 5, the 28th Rajab, 41, the 4th Safar, 43, and the 23rd Z. Qa'da, 45. On f. 2, in the middle, there is an oval seal of محمد عبد الكريم الدل،

with the date 1136/1723-24 written in it, above which is the following note:

حسب أمر صدر فرح حضرت آصفجاه هزدم ربيع الثاني سنه 1142 عوض


To the left of the words آصف جاه and running upwards is the remark: نظر (نظر) العبد عبد الله بن زين. At the bottom of the page, in the left-hand corner, is a fine heart-shaped seal bearing the legend مشوك مل المحمد عبد مرزا محمد صاحبه مرزا محمد، below which are the words قابل عان عمان زاده راد. To the right a spherical seal of نادر بن خان. Nearly a half of f. 139b is left blank, but the continuity of the text is not broken. It is continued on the next page in a different hand, which again changes on f. 146 and runs on to four lines on f. 153, after which again a different hand is used and continued up to the end on f. 156b. The MS. ends with the following words:

قان الفضل بيد الله يوتيه من يشاء. والله ذو الفضل العظيم

No colophon or date. Probably XIC./XVIIc. The accession of it to the Royal Library of Sulṭān 'Abdīlshāh is dated the 5th Jumada II., 1028/10th May, 1619.

Ft. 156a. S (in the first part) 5-8×5, 6×3; and (in the latter part) 6-7×5-2 to 7-4 and 7-3×3-7. Ll. 25 in the earlier portion, but more in the later. Naskh in at least three different hands. Or. ppp. Number of pages damaged by worms. Cond. fair.
KULLIYYAT-E-ṢĀ'ĪB (کلیات صائب).

A very valuable copy of the poetical works of Mírzá Muḥammad ‘Alī Ṣā'īb of Tábríz, (the original home of his ancestors, where, according to some, he was born, but, according to others, at Iṣfahán, about 1012/1603) and also of Iṣfahán, where he mostly lived and died. He is usually considered as the greatest of modern Persian poets and is regarded as the creator of a new style. This copy was completed three years before the death of the author and contains five odes in his own handwriting. At an early age, he went to Kábul and became a favourite of the governor, Záfar Khán, through whom he was introduced to the Emperor Sháh Jahán, who conferred upon him the title of Mustá'īdd Khán and the command of one thousand. He stayed in India for some time, went to Kásmír, returned to his native place Iṣfahán, where he was appointed poet-laureate by Sháh 'Abbás II (1052–1077/1642–66), and died, according to good authorities, in 1088/1677–78. Other dates of his death range from 1080/1679–70 to 1089/1678; but 1088/1677–78 seems to me to be the most reliable. Our M.S. is dated 1085/1674–75 and contains five odes written by Ṣā'īb himself. Evidently, therefore, he was alive in all probability in 1085/1674–75; for this reason all earlier dates of his death are open to objection. For his life and works see She'ru'l-‘Ājam, Br. Lit. Hist. Pers. vol. iv, Majma’u'l-Fuṣahā, Taṣkira-e-Naṣrābādī, Taṣkira-e-Sarkhush, Riyādu’l-Shu’arā, Átashkādah, Bk vol. iii No. 341, R ii, p. 263, EB Nos. 1131–37, EIO Nos. 1606–1623, Pert p. 930, Spr pp. 112–151, 384, Ouseley p. 227, Fl i p. 597, Aum p. 38, Torenberg p. 110, and Encyc. of Islám. Some of his poems have been translated into German by Tholuck, Blutheussammlung p. 288 sq. His dikwás was lithographed at Lucknow in 1293/1875–76. A selection from it was also published at Lucknow, 1264/1847–48. Some selections from the dikwás, arranged under different headings, are entitled (1) Waj‘ūb’l-
"Hūf" (made by one Darwish ‘Āmila of Balkh, who visited Šaʿīb at Iṣfahān and obtained from him a copy of his diwan), (2) Mīrāfūl-Jamāl, and (3) Mīrāfūl-Khīyāl. For these selections see R. p. 694; EIO No. 1618. The contents of this volume are:

Fol. 1b–11, qāṣidas, beginning with:

- ای سواد عتیرین قامت سویدای زمین
- مغر خالک از نگه گم شکری لاست نافه جنین

Fol. 11–13b, a maznāyat, beginning with:

برا زنده ناج و دخه و کلaha خدیو جوانبخخت عباس شاه

The date of composition 1079/1668–69, as given by Etbé, is not found here.

Fol. 14, blank, contains two effaced seals, one round and large and the other square and small.

Fol. 14b, the diwāns of gāhāls, arranged in alphabetical order, beginning with:

- اکرته مید یسم الله ورودی ناج عنوان تجا
- تکشی تاقیامت نو خاط شیرازه دیوانها

The diwān ends on f. 374.

On the margins of ff. 373b and 374, five odes have been written by Šaʿīb himself. They are introduced with the remark راله. The style of handwriting is the same as that reproduced in Br. Lit. Hist. Pers. vol. iv, plate viii. The three odes, on the margin of f. 373b, begin as follows:

1. داغ عشق از سیبین روشن برست آدم مرا
2. دامن خورشید ازین روزن برست آدم مرا
3. تند خو یا خلیق مهر را کین کردنست
   آفرین را در دهان خلیق نفرین کردنست
   نمت الواح دنیا مانی درد مرس
   خون فاسد در بدن آهن ریای نفتست
The two odes on the margin of f. 374 begin with:

(4)  0 بقدر درد اکری ساختم دل از فغان عالی
  0 جکر که زمین ی شد زدواب آود کان عالی
(5)  0 خوش آنگی که زخود با خیر تنی باشد
  0 که آه بی آرارات بی اثر تنی باشد

These autograph odes are written in different ink and in a style of handwriting different from that of the dīwān. Šā'īb evidently used a very fine pen and very black ink.

Fol. 374b is blank; so is also fol. 375a except for a round seal bearing the legend قادر بار خان قنطوری پادشاه محمد شاه غازی and the date 1141/1738–29. This seal is repeated on f. 386 and f. 445 (where the date is quite clear).

Fol. 375b, mafāle‘ (“opening couplets”) arranged in alphabetical order, begin with:

زند غوشه بپکه در تن عاکی روان ما 0 کرداد وقته زمین آسان ی ما

Fol. 386b is blank.

Fol. 386 bears the round seal of قادر بار خان.

Fol. 386b, mutafarrīgāt, arranged in alphabetical order, begin with:

0 مکن بی پهپه یارب از قول دل پاپینم را
0 بژرچ هجم خویان آب دیه تیغ زبانم را

Fol. 444b is blank. Fol. 445 contains the round seal of قادر بار خان.

On fol. 445b are farādīyāt, arranged in alphabetical order and beginning with:

ز وحدتست جهان وجود پا بر جا 0 که بی علم نشود مستقیم لشکرا

The colophon on fol. 450 runs as follows:

پاترخت پنجم شهر ذی حجه الحرام ستمائوتون و خمس بعد ألف نوشتة شد حره

الابع محمد ربيع ابن حاجی ببخوردا اصفهانی
It is clear that this copy was completed by Muhammad Rabi’ b. Hājī Barkhurdār-e-Iṣṭahānī on 5th Z. Ḥijja, 1085/20th Febr., 1675. Since it contains, as stated above, five odes written by the poet himself, it follows that he was, in all probability, alive in 1085/1674-75 and that he could not have died in 1089/1678-79, as stated by some writers. The date of his death 1088/1677-78 is very probably correct. If so, this copy of the ḵulliyat was finished about three years before the death of the poet. A comparison with the Bankipore copy, said to have been finished ten (probably eighteen) years before the poet’s death, may yield interesting results.

Other copies: Ind. Libr. MF vii No. 66; AIA; BISM No. 32; Asaf i p. 726, Nos. 164, 377, 378, 405, 444, 472; MUA p. 33, Nos. 34-36, p. 36, No. 73; Kapur Or Coll Mag for Aug. 1927; PU Or Coll Mag for Nov. 1928; Bh Nos. 402, 404; Bk Nos. 341-349; IvASB Nos. 783-785; IvC Nos. 274, 741, 742; IvS i No. 807. For. Libr. R p. 693 et seq.; EB Nos. 1131-1137; EIO Nos. 1606-1623; Br pp. 296-300; RS Nos. 328-329; Pr p. 930; Aum p. 33; Fi i p. 507; Dorn C p. 308; Torn p. 110; R Br pp. 45, 106; Br Sup Hnd Nos. 566-571.

Pt. 451. S 9-1×3-2, 8-3×3-8 (including the ḵāṭīṣa) and 6×3-8 (the same within the inner fards). Major of 17 lines. Verses in the same as well as the ḵāṭīṣa, enclosed within fine golden fards. Gr. pap. Pers. Naf. with Shajīya. Fol. 1b mounted, fine golden ‘awāsak of ṣafawi period, top and bottom portions of margin destroyed. Cond. good.

Volume 35.

51.

DIWĀN-E-ĀRZŪ (ديوان آرزو).

Odes of Sirājū’d-Dīn ‘Alī Khān, with the ṭakhallus Ārzū, who was related by descent to the saints Naṣīru’d-Dīn Charāgh-e-Delhī and Muhammad Ghawṣ of Gwalior. He was born at Agra in 1101/1690-91 and was patronised by Rāja Anandrān Makhālīṣ, Najmu’d-Dawla, and Sālār Jang. Through Sālār Jang’s influence he received a monthly allowance of Rs. 330 from Shujā’u’d-Dawla at Lucknow. He died on 23rd Rabi’ II, 1169/26th January, 1756, at Lucknow, but was subsequently buried
at Shāhjahānābād. He was one of the most eminent authors of his age. Amongst his works are:

**Commentaries:**
1. خیابان, a commentary on Sa'di’s کلستان;
2. ضیاء الرزاق, a commentary on Nizāmī’s تکندر نامه;
3. دانشکویره زاد, a commentary on ʿUrfi’s فعال;
4. شرح عتیرت سماق, in Persian.

**Poetics:**
5. موهب عظمي, on Rhetoric (علم معارف);
6. عمل غیره, on Rhetoric (علم بهار);
7. سراج ومهاج, on comparative estimate of Persian poets;
8. سراج نیخ, a reply to the adverse criticism made by Mullâ Abu'l-Barakât معرف of the poetry of some modern Persian poets;
9. تلایه شفاّشین, a criticism of Shaykh ʿAlī Haṣṣa's poetry;
10. معيار الإفكار, on Persian grammar.

**Lexicography:**
11. سراج القَنات, completed in 1147 A.H. In this popular dictionary the author explains the words and idioms used in the poems of شعراء منتخبین, and points out the mistakes committed in the برمان قاطع;
12. جراح مداينة, in this work, the words and expressions used by the شعراء مناخرين are explained;
13. نواذير الانتهاظ, a revised and corrected version of ʿAbdu'l-Wâse' Hansawi’s غرايب القنات, which gives Persian synonyms for Hindī words.

**Poems:**
14. سوز وگداز, in imitation of the جوش وعمران of Mullâ Naw'î of Khábūshān;
15. سوز وساز, a parallel to the عموذ وآیاز of Mullâ Zulâli of Khansār;
16. دعای, in imitation of the ساق نامه of Zuhūrī;
17. قصای رضدر, a parallel to the نسایة بیر of Mullâ Muḥammad Qulī Saʿīd;
18. گلزار غیارال, in which the festival of Holī is described;
19. دیوان, consisting of گسالیگیت, گاسّید, and ربلیگیت;
Biography:

(20) مجموع أشعاره)

a biography of Persian poets, composed in 1164 A.H., and generally based on Taqī-e-Awḥadī’s 
and Tāhir-e-Naṣrābādī’s.

The above list is taken from the قاموس الإسلام of Ḥākim Shams-

su’llāh Qādīrī, Hyderabad, 1935. For Jā‘a’s life and works see 

Khatūna-e-‘Āmers, Spr. p. 132; G. de Tassy’s Léter. i, p. 69; 

Blochmann’s A‘īs-e-Akhbār, pp. 25–28; Ouseley’s Notices, p. 180; 

Bk No. 390; and the abovementioned Qāmūs al-A‘lām.

Begins:

بيسکم بود جز شکست توبه دیکر کار ما خنده دارد موج ی دانم پر استغفار ما

Verses on fols. 1–3b and on fols. 117–120b, in two columns of 
diagonal lines, the interspace also being covered with lines written 
at right angles to the horizontal lines at the top and at bottom. 
These ghazals often consist of a few couplets only. The whole 
volume looks like a collection of select verses. It ends abruptly 
with the following couplet:

تیمیزید فروغ عاریت ارباب بیش را ه زنور خوشتی در عاشقة جستم است مهاتی

The MS. is not dated.

Other copies: Ind. Libr. Bk No. 390; IVC Nos. 295, 296.

Front. 181. 4 5 × 4, 6 7 3 9. LL. 15. Ind. Sākh. Or. pop. A few pages wormeaten and 
affected by damp. Cond. fair.

Volume 36.

MAJMU'A (مجموعه).

This volume contains ten treatises, seven in Persian and 
three in Dakhni, as follows:

52. Twâha-e-Naṣa'ī (تحفه نسائی).

This long Persian poem in the Rajaz octameter, with the 
letter used as rdct, treats, in 45 sections, of various religious 
observances and ethical subjects, such as the Unity of God, the 
Articles of Faith, Ablutions, Prayers, Legal Alms, Fasting, Pil-
grimage, Reading of the Qur'an, Contentment, Marriage, Charity, Lawful and Forbidden Food, etc. Its title appears in the body of the poem as Twāṣīatu-Naṣr'ād. The author gives his name as Yūsuf and says that he wrote the poem for the benefit of his son, Abu'il-Fatḥ by name:

0 كریم همی يوسف گدا در وعظ عطیه چند را
0 از پهر خلف خوش لقا بالفتح آن نور البصر

He further says that his spiritual guide was Shaykh Mahmūd (in the heading of the section called here مصدر شیخ المنشی ومعمر عبد محمد) and that the poem, comprising 786 couplets, was completed on 10th Rabi' II, 795/23rd February, 1393. As regards the number of couplets, our copy agrees with that of the India Office (EIO No. 1276). Other copies have a smaller number; for example, Bk No. 162 has 781; IvASB No. 592 has 785; others have 781, 775, 771, etc.

Regarding the date of composition, our copy agrees with the two noticed in EIO, the one in Bk and the other in IvASB. But the St. Petersburg copy has 752/1351. With reference to this, Dr. Ethé (EIO No. 1276) observes: "It is hard to say "which of the two is the correct one; if the Shaikh Naṣīr-"aldīn Mahmūd is really identical with the great Shaikh of "the Chishtī order, Naṣīr-aldīn Mahmūd Chīrāgh of Dihli who "died 757 = 1356 A.D., 752 has decidedly the better chance." The same view is held by M. 'Abdū'll-Muqtadīr (Bk No. 162) and M. Ivanow (IvASB No. 592). I am afraid 752 has no chance at all; because the saint, eulogised in the poem (and identified by the author of the حیات حنفیّہ, Bk No. 162, and by S. Imāmu'd-Dīn Ahmad of Nasik, in his كتاب الأوراقيات, p. 15, printed in Dehli, 1322 A.H., with the famous saint of Dehli who died in 757/1356), is spoken of as having been dead:

0 او کریم شیخ مقطدا او را جبائن مقدی
0 گشتشع اسمی سالکان چون رفت آن صاحب نظر

Evidently, therefore, the poem must have been composed after the death of the saint, i.e., after 757/1356. The Bombay Litho-
graphed edition, the MS. copy in Asaf, the three copies in JMB, and other copies have each 795/1393, which, therefore, seems to be very probable.

M. ‘Abdu’l-Muqtadîr (Bk No. 162) remarks: “Not much is known about the author of this poem; Haj. Khal., W. Pertsch, Dr. Ethé, and others have failed to identify him. Faqîr Muhammad, a modern Indian biographer of the Ḥanafite Ḥulmîs, in his Hist. [Handlist] Ḥuffîs, alone gives a very meagre account of the present author.” The author of the  ={یکرات} الإرلیا mentioned above identifies him with Shâh Râjû Qattâl Ḥusaynî, whose name, he says, was Sayyed Yusuf Râjû b. S. ‘Alî, who was a disciple and successor of the famous saint Naṣîrû’d-Dîn Muḥammad Charâgh of Dehli and who composed the etc. The colophon of our MS. reads: تنبیه الكتاب بیمن الملك الوهاب (On the margin شیخ الشیخ شیخ ملک راجو (حصرت سید راجو (غداره تعال The copy in Asaf (vol. i, p. 408, No. 173/1) is also attributed to Shâh Râjû Qattâl Ḥusaynî, and the date of composition given therein is also 795/1393. The date of the death of S. Râjû, as given in the  ={یکرات} الإرلیا, as well as in IvASB No. 285/5, is 731/1331, but the letter in No. 890 gives it as 827/1424! Beale’s Or. Biogr. Dict. says that Râjû Qattâl wrote Tuḥfatu’n-Nâṣîyeh and died in 806/1403.

Begins:

Отмінять یکمین یک عید من خالق (خلقه) جن وبشر

كرده معلاق آختمان، هم اختراق نُس و قر

A commentary entitled by مولوی محمد بن غلام محمد ہدایۃ الروایۃ is mentioned in JMB p. 375, No. 2311. Sayyed Shamsu’llâh Qadiri, in his Ūrdu-Qadîm (pp. 67–68, Lucknow, 1930), says that the Tuḥfa was composed in 795/1393 by Sayyed Yusuf Dehlawi, a disciple of Khwāja Naṣîrû’d-Dîn Charâgh of Dehli for his own son, Şadur’d-Dîn Abu’l-Fatḥ, and that Mulla Quṭbî, a contemporary of Sulṭân ‘Abdullâh Quṭb Shâh (1035–1088 A.H./1625–26–1672–73), translated it into Dakhni verse, in the metre and rhyme of the original, in 1045/1635–36. For an account of the author, he refers to the غریبة الإسفیا, vol i, p. 366, and
the, p. 256, and points out that the date of his death, as given in these books, viz., 774 A.H., is wrong, for the Tuf/fa was composed about 21 years later, i.e., in 795/1393.

Undated. The colophon gives the copyist’s name as یاک بیابان. After the poem, about two pages and a half are devoted to a few formulae for making ‘Ud-sticks and scented oils.

Other copies: Ind. Libr. MF p. 129, No. 11 (where no date is mentioned); JMB p. 351, Nos. 2084–2086; Asaf, vol. i, p. 408, No. 173/1; Bk No. 162; IvASB Nos. 592–94; IvS i, No. 801. Dorn C. p. 440; EIO No. 1276–77; Pr. pp. 124–25; RBr p. 122.

Lithographed in Bombay 1283/1866–67 and 1312/1894.


53. Pand-Nama ya Kartma (پند نامه یا کریما).

This is the world-famous Kartma of Sa’di.

Begins as usual with:

کریما پخش‌ای بر حال ما

After the poem, an Arabi̇c tradition, and on the next page, a medical recipe and the formula are given.

It bears no date of transcription.

Size same as that of No. 52 above, writ. ap. 7-4. LL 15. Ind. Nast. Or. pap. Retouched by worms. Cond. bad.

54. Faqr-Nama (فقر نامه).

A very short Persian prose treatise on Faqr, consisting of two pages only.

Begins:

سوال اکر ترا برند که اول فقر جیست و آخر فقر جیست

This treatise is not dated.

Size of paper same as that of No. 52, writ. ap. 8-5×3-2, 42 lines in all. Ind. Nast. different from that of the two preceding MSS. Or. pap. Cond. better than that of the preceding ones.

Followed, on the next page, by a Persian ode attributed to Faygi and beginning with:
The next page contains a recipe for the preparation of ink, which is followed (on the next page) by a versified anecdote in Persian relating to Ibrāhīm-e-Adham and the Arab who was looking for his lost camel on the roof of the former's palace.

Begins:

شئید هست که ابراهیم ادهم ۰ چهل تخت دولت خفته خورم

55. A Dakhni poem of 14 couplets only, beginning with:

کتاوه سنوان حقيقة شناس ۰ که انسان كا چار سوہور پچاس (تن)

and referring to خدا، نفس، دل، علی، خدا، نفس، دل، etc., in terms of their abjad-value. Neither the name of the poem nor that of the author is mentioned.

56. Taj'ul-Haqaq 'eq (تاج الحقائق).

This is a prose work in Dakhni language, dealing with the moral and spiritual discipline of man, composed by Wajīhū'l-Dīn Wajhū, the famous author of Sabras (a sufistic prose work in the Dakhni language recently edited by M. 'Abdu'l-Haqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad, 1932). Wajhū was a court poet of 'Abdu'llāh Qulī Qūb Shāh (1035–1083/1625–26 to 1672–73). (See Urdū-e-Qadīm, p. 108; and also Introduction to Sabras, edited by 'Abdu'l-Haqq). M. 'Abdu'l-Haqq, in his Introduction to Sabras (p. 5), says that Wajhū's other book, Taj'ul-Haqq'eq, treats of sufistic and moral subjects and in several respects resembles Sabras.

Begins:

کلام مولانا وحی الدین محمد اللیم صل ال اخ تاج الحقائق رواج الحقائق سراح

Sections begin with the words اود طالب، written in red ink.

The colophon gives the day, date, and month of transcription and also the name of the copyist, but not the year. It was copied by Jān Muḥammad Maḥramī (مریم) Chishti, on Tuesday,
the 6th of Rabī' I. This copyist has also copied other treatises in this volume.

Size same as of No. 52 above, writ. sp. 7 x 3-9. LL 10. Ind. Nastā. The letter چ is written as چ. Or. pag. Borders of pages repaired. Cond. fair.


This is an abridged Persian translation of the Bhagavad-Gītā, with Muslim comments, by 'Abdu'r-Rahmān b. 'Abdu'r-Rasāl 'Abbāsī al-'Alawī al-Chishti. The author belongs to a family of Chishti Shaykhs of Radawwī, Oudh; but he lived mostly in the village of Dhanītī on the river Gomati (Lucknow). He wrote four other books, each of which begins with the word ملة الاعتقادات (1), a translation from the original Sanskrit dealing with the Hindu cosmogony in the form of a dialogue between Mahādeva and Pārwatī, with Muslim comments; (2) ملة مداريه, a life of Sayyed Badi'u'd-Dīn Shāh Madār, the patron saint of Indian jugglers; (3) ملة الاسرار, lives of famous Chishti Shaykhs; and (4) ملة مخصوصة, a life of Sālār Mas'ūd-e-Ghāzi. The author is said to have died in 1094/1681.

Begins:

هو الأول هو الآخر هو الظاهر هو الباطن وهو بكل شيء علیم هو الأول يعني كنت كنت كنت كنت

Copied by the abovementioned Jān Muḥammad on Monday, the 6th Z. Qa'da, year not given. There is a copy in R iii, p. 1034 b.

At the end of the last page, the Gādīr Māntra is stated in a manner favourable to Islām. On the back of the last page of this treatise in the right-hand corner at the top is an oval rubber stamp bearing the following name in Persian and English characters: "Sayyed Shamsu'd-Dīn Shah Abdullah Husayni Qadiri Shattari Khatib, Bijapuri."

Size same as of No. 52 above, writ. sp. 7 x 3-9. LL 10. Ind. Nast. Cond. fair.

58. Risāla-e-Rumūz (رسالة رموزات).
divided into a hundred Rūmāz or 'mysteries'. See IVc No. 444 (3), where it is stated that "It may belong to the authorship of Dara Shikuh." It agrees with our copy at the beginning; but it contains 45 Rūmāz only, whereas our copy contains a hundred. IVASB No. 1340 has 100 Rūmāz. The name of the author and the date of composition are not given.

Same as of No. 52 above, wr. sig. 8-3×4-3. II. 20-33. Ind. Nash. Mixed with black. Edges repaired.


This is a short poem in the Dakhni language dealing with the various kinds of ṣikr, such as ṣikr, ṣikr, ṣikr, ṣikr, etc., composed by Shāh Sharīf.

Begins:

اول ایم رحیم بہو کہ رحم حیویں خو تاریک
Some lines and hemistichs are in Persian. Towards the end of the poem the Saint Shāh Burhānu'd-Dīn of Bijapur is mentioned as living at the time:

تو آسان بہرائ کی دار اپر گلو سالگان کی جو ہے رامبر ایسی خاص مرشدہ ایو اس زمان ہو ایسی اللہ ہی دی آخر زمان مقام ہی او نواکا یچچو کر ہو نشانو ہی گنبد کے شبہو کر

A little later the author says that the original of the poem was composed in Persian by Shaykh Maḥmūd, which was rendered into Dakhni verse by himself:

کیہ شیخ محمود اول فارسی ہو شریف صاف دکھنی کی آری
The author refers to Shāh Burhānu'd-Dīn's son, Shāh Amin, as the living saint.

حقیقت مین هادی الی حق و جان هی ظالم محمد امین الامارات

Ends:

بہرح محمد علی فاطمہ ہو شریف کاتون کر خیرسون غانتہ

This treatise also bears no date.

Same as of No. 52 above, wr. sig. 7-3×4. II. 19. Ind. Nash. Cond. fair. On the back of the first folio in the left-hand corner at the top is the abovementioned rubber stamp.

This is a Sufistic treatise in Persian prose in the form of question and answer compiled by the great Delhi Saint, Nişāmu'd-Dīn Aḥmad-e-Badāyūnī (Nişāmu'd-Dīn Awliyā). It appears that they were collected by Maḥmūd as-Sa'id Naṣīr u'l-Ḥasan al-Kawṣālī (الکوشری), as stated at the beginning.

Begins:

الحمد لله الذي خلق السموات والأرض الح قال عبد الضعيف خادم الفقرا

محمد السعيد نصير الحسن الكوشری رحمة الله عليه اعلم بأن هذا السلاك هدایة

the پرها الحقيقه وأسمه سلاك المصباح.......ابن رسله را هدایت

الطريقه و پرها الحقيقه از زبان در بار کوهر تثار ملك المشای الحدق و الشرع

و الذين سلطان نظام الذين احمد داؤدی رحمة الله عليه النقران سوال اکر

و تراپسند روهد جیست جواب يک که کوهريست قايم بخود و جسم قايم باو

Copied by the same Jān Muḥammad on Monday, the 20th Rajab.

See the same as of No. 52 above, writ. sp. 8 x 8 x 8. L. 20. Ind. Nat. Cond. fols.


A Persian prose treatise dealing with the knowledge of God and the Soul (در بيان معرفت نفس و علم عدالتانی) and is divided into the following seven chapters, the headings of which are more correctly given in our MS. than in IVc No. 462 (7):

(1) در بيان نفس طبيعي و نفس نبائي (بيان نفس طبيعي و نفس نبائي)

(2) آقریش موجودات

(3) يان واجب و مکان و معت

(4) حکمت آقریش آدم چه بود

(5) میدان و معاد ام
(6) در تطبيق آفاق بزرك با آفاق كوجچك
(7) " " " " واقس

Begins: حمد به حضرت ذالجلال را كي آثار قدرت او در عالم:

In the colophon of IvC No. 462 (7) it is attributed to Naṣīr-
ud-Dīn-e-Ṭūsī, while in this MS. it is attributed to
Sheikh Nāṣir al-Dīn Shams al-Dīn al- Ṣadr (؟ شمس). While describing the copy in the library of
the Majlis at Tehrān (TM No. 143), 'Y. Etessami' says:

"مؤلف معلوم نجد بعض آثار آریک شیخ شمس دانه اند.

Copied by the same Jān Muḥammad Maḥrām Chishti. No
date. In the right-hand corner at the bottom of the last folio
is the same rubber stamp. The next two pages contain the
Gaštrī Manusia and a short account of the legend of Karna and
Arjun's winning Drawpadi.

Other copies: Ind. Libr. MF p. 122 No. 16; IvASB No.
1345 (2); IvC Nos. 462 (7), 672 (2). For. Libr. TM No. 143;
Lind p. 188.

Same same as of No. 32 above, writ. sp. 7·6×3·7. LL 15. Ind. Nast. Reticulated by
worms.

Volume 37.


This is a short commentary on Sa‘dī’s Gulūstān, by Mīr
Nūra’llāh-e-Aḥrāfī, whose name occurs on f. 1b. He also wrote
a commentary on Rūmī’s Ma‘naṣīt. He flourished in the sec-
ond half of XIc/XVIIc.

Begins:

منای خداوند بر جل که زبان کویان (گویا) را بیان کرد دانانا سایت

Ends:

تمت بعضاً الملك المنان مسیب به بہارستان شرح کلمات تصنیف میر نور الله

دهلوی عليه رحیم و الغفران

dated; but the date is damaged by a lacuna.

Other copies: Ind. Libr. IvASB No. 540; Spr pp. 550–551;
IvC No. 215. For. Libr. EIO No. 1181.

S 3·5×5·5, 5·6×3·5. LL 27. Ind. Nast. Or. pap. Original text over-lined in red. Stray
marginal notes. Worm-eaten. Cond. fair.
A collection of Sufistic tracts ascribed to Shaykh 'Abdu'll-lah-e-Anṣāri of Herāt, one of the oldest and most famous Persian mystics called Pir-e-Anṣār (descended from the Prophet's companion Abū Ayyūb-e-Anṣārī) or Pir-e-Hirī or Pir-e-Herāt, b. 396/1006, d. 481/1088. For particulars of his life and works see Jāmi's Naṣīḥat. A long list of authoritative sources for his life is given by M. Ivanow in IvASB No. 234. See also Browne's Lit. Hist. Pers., vol. ii, pp. 246, 269–270. These tracts seem to be rare except for one or two, which are somewhat common. They are not mentioned in the list of Anṣāri's works given by Ethé, Browne, or Ivanow. Several portions of Ḥašt-nāma and Parda-e-ḥujjāb, as given here, are found, with slight additions, alterations, or emendations, in the treatise called Aṣma'ar'e-Tābīqī, ascribed to the author and printed in Bombay in 1313/1896–96, which includes his famous Muntasīf also. But the authenticity of several portions of the printed book, such as those in which lines of Sa'dī and Ḥāfīz are quoted, is open to serious objection. The following works are ascribed to him by Browne and Ethé: \(\text{روضة} \ (4) \ \text{رسالة} \ (5) \ \text{كتاب} \ (6) \ \text{كتاب} \ (7) \ \text{كتاب} \ (8)\). These are titled \(\text{Bān} \ (4) \ \text{أباد} \ (5) \ \text{أباد} \ (7) \ \text{أباد} \ (8)\).

63. \(\text{صد} \ \text{میدان} \ (4) \ \text{میدان} \ (5) \ \text{میدان} \ (7) \ \text{میدان} \ (8)\)

These hundred میدان comprise the 1,000 واثب and 1,000 کبیر and دسته and 1,000 and 1,000 آتش. On f. 2b it is stated:
The first waydān treats of ْنَبِيُّ (ff. 2b. and 3, 17 lines only); the second of مَوَتَّ (f. 3, 12 lines); the third of مَوَتُ (ff. 3 and 3b., 19 lines); the fourth of رَفَوْتَ (ff. 3b., and 4, 14 lines); the fifth of اَرَادُ (f. 4 and 4b., 20 lines), and so on. The ninety-ninth waydān deals with مَعَ (ff. 29 and 29b., 18 lines); the hundredth with مَعَ (f. 29b, 7 lines), and the hundred and first with مَعَ (f. 29b, 4 lines). At the end is the following remark:

ٍمَعَ مُحَمَّدَ وَكُلُّ كِتَابٍ مَعَ مَدِينٍ مَنْ يَلْعَبْ بَيْنَ يَدَيْ عِبَادِ اللّهِ

**64. Waridāt (واردات).**

A prose treatise beginning with:

الحمد لله رب العالمين و الصلاة على محمد و آله اجمعين اما بعد بانكى اول جزيرة برسالك واجبست اعتقاد اهل حقيقة

It consists of short clauses, which at first are introduced by the word بِكَفَهُ and later on by کِتَابِ، both of which are written in red.

**65. Kanuru's-Salikta (كنوز السالكين).**

A sufistic tract in prose and verse.

Begins, on fol. 35, with:

حمد بِالله رَبِّي رَبِّي فِي عِينِ بِمَدِينَة مَالِي راَكِتُ عِينَ بِدوة دَامَةَ رَمْدَت

And on f. 36, the name of the author, the title of the tract, and its divisions are given as follows:
Prose passages are interspersed with odes (in which the takhallus used is either تکالح or تکالح انصاری), quatrains, and couplets. On ff. 51 and 52 is a fine ode in praise of Darwishes with the radif of دارویشانه, which probably served as a model for the famous ode of حافظ, ending in the same radif.

Pp. 35-36b. Other particulars of size, paper, style of handwriting, etc., same as of No. 63 above.

66. Parda-e-Hujāb, Haqīqat-e-Imān

(پرده حجاب، حقیقت ایمان).

Another prose sufiastic tract beginning, on f. 57, with:

It consists of short rhymed prose clauses containing the author’s supplications to God. Each clause begins with the word اسم, written in red ink and interspersed with lines of poetry.

Ends:

Pp. 37-37b. Particulars of size, paper, style of handwriting, etc., same as of No. 63 above.

67. Risāla-as-Su‘al as Dil az Jān Jawāb

(رسالة سؤال إز دل از جان جواب).

This is also a small sufiastic tract beginning, on f. 68, with the following:
Consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word صلّاینَه.

Pl. 65-70b. Particulars of size, paper, handwriting, etc., same as of No. 63 above. L.L. 22.

68. *Ilaht-Nama* (الْحَجَّةُ نَامَهُ).

A small suffistic tract beginning, on f. 71, as follows:

"اللهُ الَّذِي رَبَّ العَالَمِينَ الخَيْرُ آيَ كُرْمِي کَي بَشَّرَتْ عَطَائَيْنَ وَعِيَّيْنَ حَكْمِي کَي بَشَّرَتْ خَطَايَا الخَبَرَاتِ"

Consists of small short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word صلّاینَه.

Pl. 71-74. Other particulars of size, handwriting, paper, etc., same as of No. 63 above.

69. *Qalandar-Nama* (قَلَانْدَرُ نَامَهُ).

A small suffistic tract beginning, on f. 74, as follows:

"سُيُبُوسَ وَسُبْتَ اْیِ نَحْوَانِدَیْ رَكآک آفِرَیدِکَارَ زِمَینَ وزَمَانَسِتِ الحَّیَاتِ" The author says that, while he was sitting in his school, a certain Qalandar, "an Alexander of the realm of contentment", clad in felt, came in, and reprimanded those proud scholars who through ignorance hurled taunts at Sufis. On hearing him, the scholars put down their books and began to listen to his speech, in which he displayed to them all his stock of learning. When his speech was over, he left them and went his way followed only by the author. On reaching a certain mountain, he suddenly cast a glance at the author, who placed his head at his feet and with tears in his eyes, entreated him to give him a
piece of advice, which was done. The substance of this advice is reported in brief in the Qâlandâr-nâma.

Fif. 74-77. Particulars of size and paper same as of No. 63 above, except the number of lines which are 24-25. Written in a bolder hand and in darker ink.

70. Maḥabbät-Nâma (محبت تاء‌ه).
Another sufistic tract, which begins on f. 77, as follows:

الحمد لله على تعميه والصلاة على خير خلقه محمد وآلهة قال الشيخ الإمام عبد الله بن جابر الأنصاري رحمة الله عليه أنجب عبارات واشارت است از تفرقه وحكايتست وانج جمع است از ورآي فقط ومع است

It is divided into the following twenty-eight sections or short paragraphs (khab): 

ماندة منصور انا الحق كوارث

Ends:

در هر کبیجی هزار سر برسر دار

At the end, there are three small oval illegible seals, below which is a memorandum note saying that the volume consists of 220 pages and belongs to Khwâja Ḥusâmu'd-Din-e-Gilânî.

Fif. 77-78. Size and other particulars generally the same as of No. 63 above. LL 25 to the page, written in a bolder hand and in darker ink.

Volume 39.

71.

Zâdûl-Mûsâfrîn (زاو المسافرين).

This is another copy of Sayyed Ḥusayni's sufistic manual. For a life of the author etc., see Vol. 20 above, where references to other copies also are given. This copy begins on f. 1b. as follows:

ای اول تو ورای اول ۰ حیان تو اتیای مرسل
The printed Nawalkishore edition omits the first five couplets of this copy. The M.S. ends on fol. 54 with the following couplet (also omitted in the Nawalkishore printed edition):

در هفضه ویست ونه زهیرت ۶ کشت آخرين كتاب قمعت

Here also the date of completion is 729/1328-9.
On f. 54b is the colophon, which runs as follows:

تمت تمام شدن كتاب زاد المسافرين تاريخ دم شهرذي القعده سنة 1082 فتير حقير ضعيف عصمت الله كسمي غفر الله ذنوبه

This is followed by a couple of verses and a medical recipe. It was copied by 'Iṣmatu'llah Kashmi on 10th Z. Qa'da, 1082/18th Febr., 1672.


Volume 40.

SHARH-E-KUBRA (شرح كبرى).

This volume contains two rare Persian commentaries, one by Mullā 'Isām and the other by Abūl-Baqā, on the famous textbook of logic called the Kūbra by Sayyed Sharif of Jurjān, a theologian and philosopher, who was born, 740/1339, near Astarābād. Sayyed Sharif studied in Cairo and, returning to Persia, attached himself to the court of Shāh Shujā' at Shīrāz. When Timur took the city in 789/1387, he was transported to Samargand, where he spent his time in teaching and in literary disputations with the famous theologian Sa'du'd-Dīn-e-Taftāzānī (d. 791/1388). He returned to Shīrāz and died in 816/1413, after having written a number of philosophical, legal, and astronomical works (see Encyc. of Islam).
The first of the above commentaries is by Ibrāhīm b. Muḥammad ‘Arab Shāh of Isfārāyān, better known as Ḫūmām al-dīn (f. 3b) or Ḫūmām al-mū."ma. Begin (f. 3b):

It is noticed in Ḫāṣf's Zawā'i, where it is stated that Mīr Abūl-Fatḥ wrote glosses (اَحَجَّ ) in Persian on this commentary. On f. 2 are found the titles of the two commentaries under notice and an unintelligible round seal. On f. 2b. there is a memorandum note, which says that it was purchased by Muḥammad Najmu'd-Dīn at Hyderabad for one rupee on 5th Muḥarram, 1151/14th April, 1738. Below this note, there is an oval seal of the same Muḥammad Najmu'd-Dīn-e-Qādirī.

On f. 3 are three seals, the one in the left-hand top corner is the same as mentioned above, the one below it is indistinct, and the third, a small square one, in the middle at the top, bears the legend Iskālās. The whole of this page is scribbled over with memoranda, four of which contain the title of the commentary.

There is a copy of this commentary in MUA, p. 3, No. 1/160.

Pr. 49. § 3-4-4, 5-3-9 to 3-4. Ne jadwa. L.L. 23-35. Small Nast. Inclining to Ḫāṣf. Or. brownish pap. Cond. good.

This is the second of the abovementioned commentaries. It is by Mīr Abūl-BAQĀ b. 'Abdu'l-Baqī al-Ḥusaynī, who dedicated it to the Emperor Humāyūn. It is also noticed in Ḫāṣf's Zawā'i.

Begin with:

Rieu p. 448 mentions a commentary on the Khawāṣ with the remark "contains neither title nor author's name". It is no doubt Abūl-BAQĀ's commentary, for the words with which that MS. opens, namely,
The name and the takhallus of the author are mentioned in the colophon (f. 79) as محمد داود املحی. The takhallus املحی (wrongly printed as ایلی in my article in JBBRAS vol. iv, 1928, and copied as such by M. ‘Abdu’l-Ḥaqq in his Introduction (p. 10) to his edition of Sa'dus, Aurangabad, 1932) has also been mentioned on f. 8b, line 13:

به عنوانی بر املحی ب حساب بر روی حساب کتاب و ثواب

It is repeated on f. 11, line 5:

ولی املحی با پرشان دل سری بر زگودای پ حاملی
and again on f. 72, line 2:

يا املحی عاشق بیشه کن
ز افغانی اش خالی اندیشه کن

One night, the poet tells us, he felt an ardent desire for عشق and معشوق. These in symbolical language stand for Divine Love and God respectively, as he himself says:

میثم عشق ومعشوق من ذو الجلال

He felt impelled to listen to a love story and to reproduce it in his own verse:

یاضمانه عشق جانم کشید ۰ که بیوشت ویاز کویم جدید

Although there is many a versified love story told by several subtle poets, which deals with several aspects of love, yet, as he puts it, مطلق is going to narrate a very wonderful tale in a novel style, free from all conventionalities:

بی هست منظوم افاتها ۰ بلطف عیارت چو در دانها
زهر کنی شن گرم در اطلار عشق ۰ بطرزی که یاپید آثار عشق
ولی اللمحی با بریانیت دل ۰ سری پرز سودای بن حاصلي
بری از تکلف بطرز غربی ۰ ادا میکند قصة بن عجب

Then follows the story of محمد, a prince of the West, son of عاقب, and ruler of the realm of بدن, and حسن, a princess of the East and daughter of محمد، who lives in the city of اکبرار. Hearing of each other’s beauty and happening to see each other’s likeness, they fall in love one with the other. Negotiations, exchange of love-letters, meetings of the lovers, their trials, separation, and ultimate union by marriage follow each other in rapid succession. This is a very elaborate allegory of the human soul exerting itself in search of spiritual beauty. Although the author does not indicate his source, it is evidently no other than the Persian poem داستان عشاق by Yahyā b. Sibak Fattahi d. 852/1448 (which enjoys an honourable position in Persian, Turkish, European, and Indian literatures), or its prose abridgement called حماره دل. The latter was translated twice into English by
A. Browne Dublin (1801), and by W. Price (1821), and in German by R. Dvorak (1889). Adaptations in Turkish prose by Lâme't (d. 1531) and Ahi (d. 1517), in Turkish poetry by Walt and Sûçgâ, and in Persian prose by Bedûl in India (1695/1684) are mentioned in the introduction to Greenshield’s edition of the Darâs-e-'Ushâhâq (1926). A Dakhnî prose version entitled Sahras was made by Wâjî at the desire of ‘Abdu'llah Qâgh Shâh (reigned from 1035 to 1083/1625-26 to 1672-73). The latter was edited recently (1992) by Mawlâf ‘Abdu’l-Ḥaqq, Secretary, Anjuman-e-Taraqqi-e-Urfû, Aurangabad. In the time of Wâjî, but earlier than Bedûl, our author, Muḥammad Dâ’ûd Amlâh, produced this versified Persian version.

Unfortunately the first two folios of our MS. are wanting. It opens (f. 3) with the following couplet:

\[ \text{تن علک زو کشت آدم بچان} \text{ باخمن الله کشوده زیاری.} \]

It belongs evidently to the hawd-portion of the poem; for on f. 5 is the wa’t of the Prophet, and on ff. 6–8b, the praise of the four Companions of the Prophet and of the Imâms, Ḥasan and Ḥusayn. The actual story begins on f. 11 and runs on to f. 72b, where it ends with the following lines:

\[ \text{یکو حمدنا کا این کفت وکو} \text{ سرحد اتمام آورد رو} \text{دل و حسن کشتند از عشق شاد} \text{ کرتشند از هم کال مراراد} \text{نتاج از ایشان بی حاصلت} \text{شناسد کی کو بیچ و اصلت} \text{یکی زان، نتاج بود این کتاب} \text{یک حسن و داش نام شد از صواب} \]

Immediately after this comes the following passage, in which the date of completion of the poem (1054/1644) is given:

\[ \text{زیچی پنی زکی در شیار} \text{ کشته هزارست و پنجاه و چار} \text{ک ترکیب این نظام ترتیب دید} \text{یک داستان با آخر رسد} \]

This is followed by a short section headed مناسبات در طلب مفقرت, which ends on f. 79, with the following lines:
A biographical account of Nawwāb Mīrzā Mahdī 'Alī Khān Bahādur Ḥīshmat Jang-e-Khorāsānī, a Persian nobleman belonging to an ancient and respectable family of Khorāsān. He was born on 23rd Bābī I, 1168/7th January, 1755. His father, Mīrzā Muḥammad Šādiq Khān, was Ḥakim Bābī to the Persian court after the murder of Nādīr Shāh. He was sent to Turkey as Persian Ambassador by Shāh Rukh Mīrzā, grandson of Nādīr Shāh. After visiting the holy places in Arabia and being invited by

he came to India, landed at Surat in 1193/1779, went to Shahjahanabad in 1196/1781, and proceeded, on the death of the Nawwāb, to Azimabad in 1198/1783-84, where he entered the service of the East India Company. He was appointed to a post in the Customs and Revenue Department at Ghazipur, and became a friend of J. Duncan, then Collector of Benares, who later, on becoming Governor of Bombay, called him to Bombay and sent
him on a political mission to the court of the Persian Monarch, 
Fath 'Ali Shah Qajar. He rendered valuable services to the 
British East India Company, especially when the British were 
trying to expel the French from Egypt and the East. In appreci-
ation of them he received from the Marquis of Wellesley a 
pension, and died on 17th Rabi' II, 1219/5th July, 1804. The 
author of the Majmu'a is the Mirza's grandson, Mirza 
Mohammad Ja'far, son of Mirza Muhammad Khan, better known as 
Muhammad Jan (p. 1), who has called the book 
"Album of Sunnah, after 
his own name (p. 2). It is divided into ten chapters as follows:

فصل اول در احوال عادیان و ج废弃جعی بینان بهادر حشمت جنک
و وقوع قتل نادرشاه و واقعات بعد از آن

" دوم " نواب مهیبی علی عان

" سوم " ورود نواب معظم الیه به بندر سورت و روایه شدن آن آن

" چهارم " ورود نواب معظم الیه به بندر معموره بمبئی و سنند وکالت عتار

" پنجم " روانکی نواب معظم الیه بدار الخلافة طهران و بارینان در

" ششم " ورود معموره بمبئی و رسیدن یکی به دوام کورن بهادروروانکی

" هفتم " روانکی به بمبئی استعفا خواستن و تمامید ذکر آن به مناسب نیمود

و فقراتی جدید از متنخات کتاب دیستان المناهب
A valuable autograph copy of an unpublished Taṣḥīra ("Memoirs") of Rekhta (early Urdu) poets of Gujarat, written in Persian by Qāsī Nūrū’d-Dīn Ḥūsayn b. Qāsī Sayyed Ahmad Ḥūsayn Raṣawī Shīrāzī Fā’eq of Broach and completed in 1268/1851-52. It opens with a Persian prose preface written in an ornate style (headed by a caption in red ink, viz., "فرغت نهادی از نفیت خرائی این سفینه", by the author’s friend, Mīr Kamālū’d-Dīn Ḥūsayn Kāsimī, noticed in the Taṣḥīra below, f. 51b), which begins as follows:

In this preface the writer Kāsimī bestows high praise on the
Takhtira and on the author's learning, style, and good taste in making the selection. This is followed by the author's introduction (dīdāna), which begins on f. 7 with the following words:

أولى تترين ستنى كا يغاضو بلغات يبان سختورى

The author says that he wrote the memoirs at the desire of two friends of his, viz., Mīr 'Abdās 'Ali Shāneq and Mīr Ḥaydar Šāheb Mā'īl, and named it Makhzan-e-Sha'arā (f. 8b). It contains very brief notices of 109 poets, including the poetess, Ḥijārā (f. 22b), who wrote poetry in Rehāta or Old Urdu. These notices are followed by brief extracts from the works of the poets. The notices are arranged in the alphabetical order of the takhallus. This latter is written in red ink. The following poets have been noticed:


احسن، محمد حسین احسان، محمد احسان عرف پیامر میان اچراً بید احمد احمدی ایستاً میر احمد چھوڑ
صاحب پندا، احمد میان محمد خیلت، عبدالرحمن ہان عرف سیدر میان احقر، پر ارخ اعل
نام اضف عرف گیلیب، غلام قادر جماد، شیخ بیادر ایستاً عرف شیخ میان

f. 18.  f. 18b.  f. do.  f. do.  f. 20.  f. do.  f. 20b.  f. do.  f. do.  f. do.  f. do.  f. 21.  f. do.  f. 21b.  f. do.  f. do.  f. do.  f. 22.  f. 22b.  f. do.  f. do.  f. do.  f. do.  f. do.  }

اعظم، عبد الکریم سورد جولان، شیخ غلام شاه جوش، بید عبدالرحم سراد، شیخ جامد حجاب، عبودی بکشمیر
Wali (No. 107) is the famous poet of the Deccan, who is generally regarded as the father of Urdu poetry and about whose birthplace there is a difference of opinion amongst scholars. Here it is stated that he was born and buried at Ahmedabad. It is further stated (in a different hand) that he died at Ahmedabad in the earlier part of the reign of Muhammad Shah and that his grave is located between the shrine of Musa Sohag and Shahi Bagh. The author adds that Mir Tazî Mir was wrong in supposing in his Taṣkîrah that Wali belonged to Aurangabad.

The date of completion of the Taṣkîrah is given in the chronomagmatic title Makhzan-e-Sha‘arâ (1268/1851-52); but this copy was finished on Friday, 16th Shawwal, 1270/July, 1854 (according to Pillai, the 16th Shawwal was a Wednesday,) at Broach. The colophon adds (f. 68b), 

وَمَعْطِبٌ ْمِهِ مُعْمَّوُبٌ عَلِيَّمْانٍ

from which it is clear that this is an autograph copy written by the author himself.

On completion, the Taṣkîrah was sent to Mirzâ Asadullâh Khan Ghâlib, the famous poet of Delhi, whose reply to the author is copied on the margin of the last page (f. 68b). It runs as follows:

مَكَّمِ ْمَكَّمِ حَضْرَتْ قَاضِي مُحمَّد نُورُ الدَّين حسِينَ غانِبِادِر ِكَي خَدَمَتْ مِنْ

عَرْضُ ْهُوَ ِبَرْخُوُدَارَ مِرْزا شَهِبُ الدَّين غانِبِادِرِنَّ ِّيِ إِجْزَا بِجُوُدِّ ِدِيَّةٌ

فَنُظَّمَ ْبِمَيْنِ ْبِالْكُلِّ قَطْعُ نَظَرَ كَي كَامِلِ صَاحِبٌ كَي ِشَرِّ ِجُوُأَثْرَ مِنْ ِبِهِ
This *Tagkira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdû, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawî 'Abdu'l-Haqq. This edition was prepared (see p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qâgî Nûru'd-Dîn Husayn of Broach.

**77. Mir'âtul-Husn (مرآة الخسن).**

The above *Tagkira* is followed by a Persian manuscript entitled, *Mir'âtul-Husn*, by Qâgî Nîşâmu'd-Dîn Khân Fa'eq. The poem begins (f. 69) with:

زیمهم الله خوش ابرو هر کتاب است ۷۷ که موج آبیِر هو. خاطف است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراویه) and ends on f. 84 with the following verse, which contains the takhallus of the author:

مرا در عشق حقیق از همه کن ۷۷ وصال من بهسین خانم کن.

This manuscript was copied by the author and copyist of the *Tagkira* on 21st Shawwâl, 1270/17th July, 1854, at Broach. This Fa'eq is noticed on ff. 84b and 85 here, and also in the *Khatima* of the famous history of Gujarat, *Mir'ât-e-Ahmadî*, from which a suitable extract is given in the *Tagkira*. 

This *Tagkira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdû, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawî 'Abdu'l-Haqq. This edition was prepared (see p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qâgî Nûru'd-Dîn Husayn of Broach.

**77. Mir'âtul-Husn (مرآة الخسن).**

The above *Tagkira* is followed by a Persian manuscript entitled, *Mir'âtul-Husn*, by Qâgî Nîşâmu'd-Dîn Khân Fa'eq. The poem begins (f. 69) with:

زیمهم الله خوش ابرو هر کتاب است ۷۷ که موج آبیِر هو. خاطف است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراویه) and ends on f. 84 with the following verse, which contains the takhallus of the author:

مرا در عشق حقیق از همه کن ۷۷ وصال من بهسین خانم کن.

This manuscript was copied by the author and copyist of the *Tagkira* on 21st Shawwâl, 1270/17th July, 1854, at Broach. This Fa'eq is noticed on ff. 84b and 85 here, and also in the *Khatima* of the famous history of Gujarat, *Mir'ât-e-Ahmadî*, from which a suitable extract is given in the *Tagkira*. 

This *Tagkira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdû, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawî 'Abdu'l-Haqq. This edition was prepared (see p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qâgî Nûru'd-Dîn Husayn of Broach.

**77. Mir'âtul-Husn (مرآة الخسن).**

The above *Tagkira* is followed by a Persian manuscript entitled, *Mir'âtul-Husn*, by Qâgî Nîşâmu'd-Dîn Khân Fa'eq. The poem begins (f. 69) with:

زیمهم الله خوش ابرو هر کتاب است ۷۷ که موج آبیِر هو. خاطف است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراویه) and ends on f. 84 with the following verse, which contains the takhallus of the author:

مرا در عشق حقیق از همه کن ۷۷ وصال من بهسین خانم کن.

This manuscript was copied by the author and copyist of the *Tagkira* on 21st Shawwâl, 1270/17th July, 1854, at Broach. This Fa'eq is noticed on ff. 84b and 85 here, and also in the *Khatima* of the famous history of Gujarat, *Mir'ât-e-Ahmadî*, from which a suitable extract is given in the *Tagkira*. 

This *Tagkira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdû, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawî 'Abdu'l-Haqq. This edition was prepared (see p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qâgî Nûru'd-Dîn Husayn of Broach.

**77. Mir'âtul-Husn (مرآة الخسن).**

The above *Tagkira* is followed by a Persian manuscript entitled, *Mir'âtul-Husn*, by Qâgî Nîşâmu'd-Dîn Khân Fa'eq. The poem begins (f. 69) with:

زیمهم الله خوش ابرو هر کتاب است ۷۷ که موج آبیِر هو. خاطف است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراویه) and ends on f. 84 with the following verse, which contains the takhallus of the author:

مرا در عشق حقیق از همه کن ۷۷ وصال من بهسین خانم کن.

This manuscript was copied by the author and copyist of the *Tagkira* on 21st Shawwâl, 1270/17th July, 1854, at Broach. This Fa'eq is noticed on ff. 84b and 85 here, and also in the *Khatima* of the famous history of Gujarat, *Mir'ât-e-Ahmadî*, from which a suitable extract is given in the *Tagkira*. 

This *Tagkira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdû, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawî 'Abdu'l-Haqq. This edition was prepared (see p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qâgî Nûru'd-Dîn Husayn of Broach.

**77. Mir'âtul-Husn (مرآة الخسن).**

The above *Tagkira* is followed by a Persian manuscript entitled, *Mir'âtul-Husn*, by Qâgî Nîşâmu'd-Dîn Khân Fa'eq. The poem begins (f. 69) with:

زیمهم الله خوش ابرو هر کتاب است ۷۷ که موج آبیِر هو. خاطف است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراویه) and ends on f. 84 with the following verse, which contains the takhallus of the author:

مرا در عشق حقیق از همه کن ۷۷ وصال من بهسین خانم کن.
In 1151/1738-39, he was appointed Qāzī of Ahmedabad. He died in 1165/1751-52.


The abovementioned *magānawī*, *Mir'āth-e-Hūsun*, is followed by another Persian *magānawī*, dealing with the same subject (سراپ) by the poetess *Mehrī*. It begins on f. 87 as follows:

اِی یتِ جابهِ شیرین حرکات ۰ جَلْوَة نازِ تِوَ جَوُن آب حیات

and ends on f. 92 with the following verses, which contain the *fakhalluš* of the poetess:

روز و شب مهری بی تاب و توان ۰ کرده نام خوش تو ورد زبان آدم همچون پری حورا (هکذا) ۰ که بدنیات فرستاده ترا

This poem also was copied by the author and copyist of the *Taškira* on 22nd Shawwal, 1270/18th July, 1854. After the colophon, he gives a short account of the poetess, in which he says that she was a Persian beauty brought up and patronized by Nūr Jahān, the queen of Jahāngīr. She was afterwards married to her admirer, Ḥakīm Khwāja Mahram 'Alī (f. 92).

A copy of this poem, entitled *Sarāpā-e-Mehrī*, is noticed by Pertsch in his Berlin catalogue, No. 674,9.

*FF. 92.* S 10-6×6-3, 7-9×4-2. I. 13. Ruled red border lines. Thin but strong Europ. pap. Ind. Nast. Ink is seeping into the paper. The matter on the margins seems to have been added later. Cond. good.

**Volume 44.**

MAJMU‘A (مجموعه).

This volume contains the following four treatises:

79. "*Risāla-e-Su‘al wa Jāsād-e-‘Affār*.

رسالَة سوال و جواب عطار (رسالَة سوال و جواب عطار).

Though the title of this small poem (ff. 1b-25b) gives verisimilitude to its being an independent poem of ‘Affār, yet
it is impossible to believe that it was composed by the great Sufi poet. It is nothing more than a portion of the Maṣḥār al-'Aḍāb, the question of the authorship of which has been discussed above in Vol. 24, where it is pointed out that that book also has been wrongly attributed to ʿAṭṭār.

Begins (f. 1b):

This passage is found on f. 149b of the Maṣḥār (Vol. 24 above). It is stated that a certain Pir asked ʿAṭṭār a number of questions (about 30), which he answered. The couplet No. 13, on f. 2b, in this manuscript, which refers to this matter, is incorrect and prosodically defective:

In the Maṣḥār (f. 150) it reads as follows:

The sequence of lines here is not the same as in the Maṣḥār, where, moreover, couplets often present slight textual alterations.

A former owner of the MS. has written in pencil the following remark on the margin at the commencement of the poem:

Another remark also written in pencil by the same writer is found on the margin of f. 8b., against the couplet:

*P* 25. 3 *S* 8-9 × 3-6, 4-1 × 9-3. Pages of different sizes all repaired. L5 14-10. Naḵḵ, Or. pag. Cond. good.
80. *Asrāru'l-Walīy* (آسرا الرولي).  

This Arabic tract begins on f. 27b as follows:

قال الشيخ الإمام الأجل الزاهد أبو محمد علي البلخى في قرات

After the asnād, it is said that, as reported by ‘All, the Prophet asked God, the Almighty, "What act was the most excellent (الي الأجل)"?" He received a rather lengthy reply, which is reported here, each part of it being introduced by the words بآخذ, written in gold.

The colophon (f. 36b) gives the title mentioned above, the name of the copyist, Shaykh Maḥmūd, and the date, end of Ṣafar, 859/Febr., 1455. F. 26 is blank; on f. 27 is an oblong octagonal seal of Muḥammad Qaṭbu'd-Dīn al-Ḥusaynī.

Pl. 27-36b. Size of page same as of the above MS. : width, sq. 4 4 x 1 7 within golden frame. LL. 11. Very beautiful Persian Nast. Or. thick brownish pap., slightly serrated, mounted. In spite of age, condition good.

81. *Laua'me* (لوعام).  

An incomplete copy of Jāmi’s extensive commentary on the famous Qatada-e-Khamrīya of Ibnul-Farīḍ (d. 632/1235) ending in mām. Jāmi himself describes it as follows:

شرح القائد و عبارات و حكایة زمن و اثارات قصيدة ميماء  

It was composed in 875/1470, as expressed by the last words, تبر صفر, of the concluding line (f. 73). Nearly the first half of the book, containing introductory matter, is missing.

Begins abruptly (f. 42) as follows:

يكانان ك و دور ماند و از نظر ناعمران مستور [رباعي] دی شاه رد آن  

Mām غرف كيسو را

which agrees with line 17, p. 128, of the edition printed in Constantinople, 1309/1891-92. The Arabic couplets of Ibnul-Farīḍ are copied in red ink.

Dated 974/1566-67.
Other copies: *Isd. Libr. MUA* p. 17, No. 97; *Bk* No. 181 (7); *IvASB* No. 612 (30). *For. Libr. EIO* Nos. 1357 (16), 1358 (1); *EB* Nos. 894 (12) and 895 (6); *Pert* p. 292; *R* p. 808, 828.


A full explanatory note on the following couplet of Hāfiz:

يبر ما كفت خطأ بر قلم صنع ترفه، خانه ب نظر پالک خطأ پوشش پاد

Begins on f. 73b:

یک که از آن پر می‌آمیزد آگاهی که می‌گوید که بمیانی یک بیت از

اشعار لسان وقت حافظ شیرازی

It is unfortunately incomplete and abruptly breaks off with the following words on f. 75:

لیکن چنان‌چه اشارت بآن رفت مشتمل بر حکم دقیقه مصالح


Volume 45.

83. *Asmārul-Asrār* (أسرار الأسرار).

These *Asmār* or ‘Night Discourses’ contain *Asrār*, that is, Mystical Interpretations of the Quranic verses and Traditions, by the greatest Muslim saint of the Deccan, Khwāja Banda Nawāz Ṣadrū’d-Dīn Ābu’l-Fath Sayyed Muhammad-e-Husaynī, better known as Gīsā-Darāz (“having long locks”). He was born in Delhi on 4th Rajab, 720/10th August, 1320, (though the date usually given is 721/1321), where he became the most famous disciple and khāliṣa of the Delhi saint Naṣīru’d-Dīn Mahmūd Charāgh (d. 18th Ramazān, 757/14th September, 1356). On the death of the latter he went to Gujarat,
where he stayed for a long time with Khwāja Ruknud-Dīn Kau-e-Shakar ("sugar mine"), came to the Deccan, settled at Gulbargah in 815/1412-13, was highly respected by the Bah-
manī Sulṭān, Ferozshāh and Aḥmadshāh, and died on 16th Z. Qaʿda, 825/1st November, 1423, aged 105 lunar years. He
was buried in a magnificent mausoleum at Gulbargah. He
wrote a number of books, of which the most famous are 
عَالِمَةُ العَمَلِ، 
اجْتِيَالُ الْكِتَابِ، الْحَجَّاجُ لِلْمَجْمَعِ، and
جَوَاحُ إلى المَلِكِ، and اسْتِقْامَةُ الصِّرْعِ، بِطِيرِ الخَلْقِ، وَرَجُلُ العَاطِفِين.
See Ferishta, vol. i, and the Akhbār āl Akhkār. M. Ivanow
(No. 1219, 3) says that the Asmar is divided into 115 samaars.
It is true that some MSS. do give this number, but in view of the
remarks made by the author at the beginning of the book that it
contains as many samaars as the chapters of the Qurān, i.e., 114,
it is but reasonable to expect 114 discourses only. This apparent
difference, as has been satisfactorily explained by Sayyed ʿAtā Ḥusayn, M.A., in his Introduction to his edition of the Asmaar,
Hyderabad (Deccan), 1350/1931-32, is due to the fact that the
samar No. 74 is, in some MSS., split up (without any justification)
to two separate ones. In our MS. (ff. 163-64) it is not so split
up; therefore, if this MS. had been complete, it would have con-
tained 114 samaars only, as originally designed by the author.

Two of the pages at the beginning are wanting. Begins
abruptly (f. 2) as follows:

كرد دماغ لطيف سبک شد کران سکی یاد هوا وفت

which agrees with line 8, p. 3, of the printed edition mentioned
above. It ends with the following words of 112th samar (line
19, p. 341, of the printed edition):

ما سلک من سلک فيها الا بلغ المنزل وفاذ المال مع ذلك لا يرجعون

Other copies: Ind. Litbr. IVASB Nos. 1219 (3), 1220.
For. Litbr. EIO No. 1861. Other private copies are mentioned in the Introduction to the Printed edition referred to above.

84. Maqṣūd-e-Āqṣā (مقصد اقصى).

On principles of Sufism, by 'Azīz b. Muḥammad an Nasaṭ, who wrote a number of books on Sufism such as كتاب التنزيل, كتاب القلب المنير, كتاب السر، etc., and died in 661/1262-63 at Abarqūh. The Maqṣūd-e-Āqṣā forms the basis of E. Palmer's "Oriental Mysticism", Cambridge, 1867. Some Darwishes asked the author a few important questions on the subject of Sufism, such as "Who is the Traveller?", "What is the Way?", "What are the Stations?", "What is the Goal?", "What are Sāhiṭ, Ṭariqṭ, and Ḥaqiqat?", "Who is the Perfect Man?", etc. His answers to these questions form the subject-matter of this book. Begins (f. 2b):

الحمد لله...حني invites Kewd Aṣyafu ʿAbd Allāh b. ʿAbd al-Mu'min

On f. 1 an Arabic Ḥadīth etc., and on f. 2, two seals, the square one of Sayyed Imām u d-Dīn Aḥmad and the oval one (somewhat defaced and repeated on the last page of the MS.) of Sayyed Qutba u d-Dīn Khān Bahādur, bearing the date 1163/1750. The same folio contains a memorandum note of a former owner, Fakhr u d-Dīn ʿAlī, dated 1139(?)/1726-27.

Dated 13th Šafar, 6th Jūlūs year of Bahādur Shāh (1119-1124/1707-1712), i.e., about 1124/1712.

Other copies: Ind. Libr. Asaf i, p. 482, Nos. 779, 846; IvASB Nos. 1179 (2); 1180; IvC No. 414. For. Libr. BL i No. 99; EB Nos. 1250, 1298 (49); Pert No. 6.11; R p. 834; EIO No. 1806; Br Sup Hnd No. 1235. Lithographed in ʿĪān.

8: 8-9×4-7, 7-1×3-3. LL. 27. Red ruled border lines. Or brown pag. Ind. bold and clear

85. Fāl-Nāma (قالانمه).

The MS. has no title, but, as it treats of fals, or methods of taking auguries, it is given the title of قالانمه.
On the back of the last page of the Magraḍ there is a talismanic diagram of eight of the points of the compass, Maskrig, Maghrib, Shimal, Janāb, Bāyeb, Isān, Nāyat, and Aqneq, with instructions for not going out in a particular direction on a particular day. It is followed by six folios of a different paper written over in a different later hand. The first contains an account of the inauspicious days of a lunar month, while the remaining five contain the Fāl-nāma-e-Sihrandar, various amulets, and squares of magical figures to act as charms against disease.

86. "Raq'āt-e-Amār Khusrāw" (quete Amir Khosrow").

This collection of letters is also called Amīr Khosrow (EIO No. 1221) and Ḥaft-i-nāma-e-Samān Khishāi (IvC. No. 126). For the contents and the authorship of this so-called Raq'āt-e-Amār Khusrāw, see Vol. 12 above, where they are fully discussed. In this copy the short prose preface and the first few lines from the maqānaq, Donāvrānī Khīqar Khān, of Khusrāw are wanting.

Begins:

زکاف و نون کو رمز مشکلت آن ہے یکی نقطہ برون داده دلسب آن

The first letter beginning with خمیہیں نامه ہمارہ is found on the next page. A few pages from the middle are also missing. Copied on 19th Z. Hijja, 1181/7th May, 1768 at خسکہ بینیاد (i.e., Aurangabad) by Qalandar Beg.

For other copies see Vol. 12 above.


Volume 47.

87.

TAFSĪRUL KAWĀSHI (تفسیر الكواشي).

The first half of a very rare commentary on the Qur'ān by محمد بن يوسف بن حسن بن رافع بن حسين موفق الدين ابر الباس الموصلي الكواشي
surnamed Kawāshi after a fort in Mōsul (Mawṣil), where he was born. He was a well-known Shāfe‘ite doctor, who, according to Ḥakīf. Ẓaw. died in 680/1281-82.

Begins on f. 3b as follows:

The last chapter commented on is the Sūratul-Kahf, the Eighteenth Chapter. On f. 1b. are some directions for slaughtering an animal (تعليب), f. 2 bears an effaced round seal and contains Tha‘labi’s statement about the number of verses in the Qur’ān. On f. 3 are the title of the book and a short biographical notice of the author taken from the Ṭabaqātul-Mufassirīn. The notice has been written by the copyst of the MS., whose name is mentioned in the colophon as Ibrāhīm b. Zayd b. ‘Ali b. Jaḥāf al-Fāṭimī az-Zaydī, who finished the MS. on Thursday, 12th Sha‘bān, 1099/1688. (The 12th Sha‘bān, according to Pillai, was Saturday, the 2nd June).


Volume 48.


This “Rose-garden of Mystery” is “one of the best and most compendious manuals of the mystical doctrine of the Sufis, and enjoys even at the present day a high reputation.” (Br., Lit. Hist. Pers., iii, p. 146). The author, Shaykh Mahmūd-e-Shabistārī (called after Shabistar, his native place, eight leagues from Tabrīz), tells us in the introduction that in the year 717/1317-18 [though Prof. Browne in his Lit. Hist. Pers., iii, p. 147, and later on in the Cat. of his Pers. MSS., ed. Nicholson, p. 228, gives 710/1311 year, but this seems to be questionable, because the text here (f. 2) as well as in the printed editions, Persian, Indian, and European, uniformly reads گلشن راز], a messenger arrived from Khorßān and read out a letter from a contemporary Sufi [who, though not mentioned here, we learn from other sources, was the celebrated Sayyed Husayn (see Vol. 20 supra)], in which a number of questions dealing with
Sufism were asked. Those who were present at the gathering asked the author (whom they had often heard expounding the subject covered by the above questions) to answer them, and he did so on the spot. These questions, together with answers to them, incidental illustrations, parables, and digressions are contained in this poem, so that it has become, in the words of Prof. Browne, "one of the best manuals of Sufi Theosophy which exist, especially when taken in conjunction with the excellent commentary of *ʿAbdūn-r-Razzāq al-Lāhiji*. (Lit. Hist. Pers., iii, p. 148). These fifteen questions, with the English version of them by Prof. Browne, are as follows:

(1) "As to the nature of thought."

جو چیز ایست آنیج گوشندش تفکر

(f. 3b)

(2) "Why is thought sometimes a sin, sometimes a duty, and what sort of thought is incumbent on the mystic?"

کدامین فکر مارا شرط راهست ؟ چرا که طاعت وکمی کنائست

(f. 4b)

(3) "What am 'I'? What is meant by 'travelling into one's self'?"

کم باشم من مرا از من خیر کن چه معنی دارد آندر خود سفر کن

(f. 9b)

(4) "What is meant by 'the Pilgrim', and what by 'the Perfect man'?"

مسافر چون پودرهو کدامنت، کراگویم که او مرد تمام است

(f. 10b)

(5) "Who is the Gnostic ('Arif) who attains to the Secret of Unity?"

کشید پر سر وحید وافق آخری شناسایی چه آمد عارف آخر

(f. 13)

(6) "If Knower and Known are one pure Essence, What are the inspirations in the handful of dust?"

*Khayr Allāh Abū ʿAbd Allāh Muḥammad bin ʿAbd Allāh al-ʿAllāmī* (died about 912/1506-7) is the author of the *Al-Ḥadīth al-Bahr* (Maidan al-Bahr al-Māʾī), the excellent commentary mentioned by Professor Browne, while *ʿAbbās ibn ʿAbd al-Raqqāk* (died 985/1577), is the author of the *Muḥājir* and flourished during the reign of Aḥmad ibn ʿAbd al-Raqqāk, a noted poet of the time.
(7) “To what point belongs the expression, ‘I am the Truth’?”

(8) “Why call they a creature ‘united’? How can he achieve ‘travelling’ and ‘journey’?”

(9) “What is the union of ‘ Necessary’ and ‘ Contingent’? What are ‘ near’ and ‘ far’, ‘ more’ and ‘ less’?”

(10) “What is the sea whose shore is speech? What is the pearl which is found in its depths?”

(11) “What is that Part which is greater than its Whole? What is the way to find that Part?”

(12) “How are Eternal and Temporal separate? Is this one the World and the other God?”

(13) “What means the mystic by those allegorical expressions of his? What does he indicate by ‘eye’ and ‘lips’? What does he intend by ‘cheek’, ‘curl’, ‘down’, and ‘mole’? (He, to wit, who is in ‘Stations’ and ‘States’.)”
"What meaning attaches to 'Wine', 'Torch', and 'Beauty'? What is assumed in being a haunter of Taverns?"

(15) "Idols, girdles, and Christianity in this discourse are all infidelity; if not, say what they are."

The value of the work can be estimated by the amount of attention bestowed on it by Eastern as well as Western scholars. A large number of commentaries have been written on it. As many as twenty-eight were inspected by Jāmī; but perhaps the most famous is the مفاتيح الإفادات by Muḥammad b. Yāḥyā b. ‘Alī-e-Gilānī-e-Lāhijī-e-Nūrbakhshī, whose takhallus was Āstāt and who died about the year 912/1506-07. This was lithographed in Tehrān in 1301/1883-84. In 1344/1925-26, one Muḥammad Nagīr Šīdīqī Faygābādī published an Urdu translation or adaptation of it, without duly acknowledging his indebtedness to Lāhijī, under the name of Maḥāhad-e-Nāz. He says, in his introduction, that he compiled it in a year and a half. In the last sentence on the last page (p. 413), he merely states that the poem was composed in 717/1317-18 by Shaykh Maḥmūd and that 61 years thereafter in 778 (!) Muḥammad b. Yāḥyā-e-Lāhijī wrote a Persian commentary on it called Maṣfāṭih-e-Ijāz). An abridgement of the maṣfāṭih was made by Muḥammad b. Maḥmūd Dehdār Fārū, who died at Surat in 1016/1607-08 in the reign of the Emperor Jahāngīr, under the name of
(see IvC No. 217). An abridged commentary bearing the same name, Majātīṣūl-Tjār, was published in Bombay in 1312/1894-95 and in Lahore in 1330/1911-12. The Kashf. Zun. mentions three other commentaries: one by مَطْفِرُ الْدِّين عَلَیْهِ شَرَازَی, the third by وَٰلَیُّ عَمَّدِ الدِّينِ حَمَّامُ الدِّينِ بَلَایی (صاحِب شَهِدِ بَلَایی) and the third by رَشِیدُ الْدِّينِ عَمَّدُ اسْفِرائِیل (IvC No. 704). The following commentaries are mentioned in TM No. 666: (1) شَرَحْ نَطِیْمُ (3), شَرَحْ قَلِیْلُ مَنْدَلِیْ مَنْطِقَ (2), شَرَحْ سَیْفِ الْدِّیْنِ عَمَّدُ دَعَامُ (4), and شَرَحْ فَلَاحِ الدِّینِ کَرَیِّل (5), and finally خَرَجَ فَالَّدِینِ عَمَّدُ الْدِّینِ کَرَیِّل (6) and اِبْرَاهِیْم بن عَلی سَیِّبَرَازی.

An anonymous commentary is noticed in EIO No. 1820 and two more in EB Nos. 1261-62. The famous poet 'Ismā'īl Faqīh of Kirmān has composed his مسَبَّح الْبَدْنِیْ in imitation of the Gulshan-e-Rāz. The text of the Gulshan has been lithographed in Persia and India several times. The poem was introduced in Europe by Tholuck in his Sūfiswās in 1821 and was partly translated into German by him in 1825. It was edited and translated into German verse by Hammer-Purgstall, Pesth, 1838. Whinfield also edited it with an English translation and notes, London, 1880; and in 1887 Trübner published The Dialogue of the Gulshan-e-Rāz. For an Ismā'īlī interpretation of the Gulshan-e-Rāz by M. Ivanow, see JBBRAS, Vol. viii, Nos. 1 and 2, 1932.


Begins:

بَلَامَ آنِکَهُ جَانِ را فَقَرَتْ آوْمَخَتۜ ۚ جَرَاعَ دُل بَنُور جَانِ بَر اَفْرَوْخَت

Dated 1321/1903-04.

Other copies: Ind. Libr. MF vii, 127; Asaf (i), p. 464, Nos. 187, 198, 437 and p. 1484, No. 137; Bh No. 484 (i); Bk Nos. 121-122; IVASB Nos. 553, 554; IvC No. 461(1); IvS I, Nos. 854, 876 (18); MUA p. 42, No. 70. For Lib. TM No. 666; EIO Nos. 1814, 1815; EB No. 1260; R ii, p. 608; Pert pp. 827-29;
Another Persian Sufistic magnum? attributed to Akhtar (Muḥammad Akrama'd-Dīn-e-Bukhārī), as indicated by the title written just above the commencement of the poem and as shown clearly by the remark on the margin. The purport of the latter is that the poem was commenced in 1216/1801-02, and finished in 1221/1806-07 in Makka. The remark shows that it was written by ʿAbd ʾal-Karim ʾAbd al-Azīz ʿAbd al-Qādir al-Waqiʿī. As a matter of fact the poem was composed about three centuries ago by one Ibrāhīm Shāhīdī Mawlānī, whose name has been fraudulently struck out by Akhtar in at least two places in this MS. and supplanted by Ghurbatī (Ghurib), vide line 13, f. 32b:

سابقا ابراهيم شاهيدي مولوي از كتاب متوى معنوي

and line 7, f. 34b:

اين كتاب شاهيدي مولوي گشت مفتاح كنوز متوى

In spite of the fact that in these lines the original name, Shāhīdī, has been tampered with, there is enough of the name left to show what it originally was. Though Akhtar has struck off the real author’s name, he has failed to remove the couplet in which the date of the composition of the poem has been given by Shāhīdī. It still remains in tact and bears unimpeachable testimony against the plagiarist:

جونكبا عون خدا كردم تمام گلمشم او را گلمشن توحيد نام
م نوشتم آن زمان تاريخ او بليل كي گلمشن توحيد جو

The last hemistich gives 937/1530-31 as the year in which Shāhīdī wrote the poem. He says that he had selected 600 detached couplets from Rūmī’s Majnūnī, but as they were disconnected, he composed, at the request of a friend, five couplets of his
own, suitable to the subject-matter of each one of Rûmî's, and thus produced a connected whole of 3,000 verses (≈600×5). Another work of his is Tâꭊya-e-Shâhâb, which is a Persian-Turkish vocabulary in verse, composed in 920/1514-15. Herein he tells us that he was a native of Maglah in the province of Mantashah and that his father lived at Brousse, as a Shaykh of the Mawlawi order. Besides these works, he wrote some other magazines and a diwan and died in 957/1550-51.

Begins:

خذلا جمعي ثانى في قياس، في نهاية منته في حد سباق

Not dated.

Other copies: R p. 592-593.

Size of page, width, space, number of lines to a page, style of writing, and quality of paper the same as those of the preceding MS. Copies from Rûmî's magazines are in red.

Volume 49.


Select odas from the dîwân of Shaykh Nâṣir 'Ali (takhallus 'Ali) of Sarhind, a great Sufi and eminent poet, who enjoyed the patronage of Sayf Khân, a distinguished nobleman of Awrangzeb's court at Allahabad. On the latter's death 'Ali went to Bijapur in 1100/1688-89, where he was patronized by ūlfaqâr Khân, son of Āṣaf Khân, another powerful nobleman of the Moghul court, whom he accompanied on his expedition to the Karnatak. Afterwards he returned to Dehli, where he died in 1108/1697 and was buried near the grave of Nizâmu'd-Dîn Awliyâ. See Khizâna-e-'Imarâ, Sarw-e-Āsâd, and Mir'atu'l-Kháyîl.

Begins:

۶ محبت جاده دارد نهان در خلوت دلها
۶ چوتهار سبحم کرم دیده این ره زیر مزالیا

A commentary on this dîwân entitled مفتاح الامامین, by Jahângîr b. Ghulâm-Rasûl Ragawî Ḥusaynî Fawrî and completed in 1183/
1769, is noticed in IVS I No. 808. Another commentary by مُحَمَّد السّمّع, a pupil of Munshi Tekchand Bakar, is noticed in the Or. Coll. Mag. for November, 1928, as belonging to the Punj. Univers. Libr.

The MS. does not bear any date of transcription.

Other copies: Ind. Libr. MFB vii, 13; Asaf i. p. 730, No. 425; MUA pp. 32, 33, 35, and 36, Nos. 22, 31, 60, 65, and 86; Bk iii, No. 363; IVC Nos. 278, 279; Spr p. 329. For. Libr. R ii, p. 606; EB Nos. 1150-52; EIO Nos. 1639-48; Pr No. 963; Br Sup Hnd Nos. 614-616; Lind p. 134, No. 921.

8 4x2-2, 3-8x1-9. Eight couplets per page. Written in beautiful small Nast. in diagonal olong panels enclosed within golden jadesa. Or. br. pag. a beautiful specimen of high class calligraphy and illumination. First pages of this dīwān as well as of the next exquisitely illuminated with fine floral designs in gold. The dīwān is preceded by a few pages of a different kind of paper containing a vocabulary of difficult words (written in red) and explained in Persian. These are followed by some pages of stray Persian verses written in fine Nast. and Shik. Portions of the first few pages wormeaten. Cond. good. Bound up with the next MS.

91. Dīwān-e-Ghanī (دیوان غنی).

Select odes from the dīwān of Muḥammad Ṭāhir, whose takhbals Ghani is a chronogram yielding 1060/1650, the year in which he first began to compose poetry. He was a disciple of Mullā Moḥsin Fānt, much admired by poets like Abū Ṭālib Kāsū, Muḥammad Jān Ḥuṣain, and Šāhī. He wrote a voluminous dīwān and died in 1079/1668-69. See Sarw-e-Āzād and Mir’at’ul-Khiyāl. The dīwān was lithographed at Lucknow.

Begins:

- جنونی کو کہ از قید خرد پیرون کشم پا را
- کمن زہیر بری خویشتن دامان حمرا را


Size and other particulars same as those of the preceding MS. At the end a few pages of whitish oriental paper, on which the same plan of olong diagonal panels within golden jadesa is continued. Cond. good.
Dīwān-e-Zuhūrī (ديوان ظهوري).

A very valuable copy of the dīwān (gūzāds and rubā‘īyyāt) of the famous Persian poet of Bijapur, Zuhūrī, generously presented to this collection on 15th May, 1921, by Mr. Bāqir ʿAlī, then Secretary to the Urdu Textbooks Translation Board, Poona (now retired Deputy Educational Inspector). The value of this MS. lies in the facts that it contains several verses written in the handwriting of the poet himself and that the whole of the dīwān has been revised by him. On the title-page, there is a remark which runs as follows:

دیوان أفضل الشعراء حضرت مولانا ظهوري عليه الرحمة والمنغفره وجا بحا خط

شريف ايشانست واز اول تنآخر بنظر مبارك فيضر ايشان كذئيه

In the middle of the page, the following remark is written twice over از جمله كتب محمد رسول الله ورام علاء زاد عالكبير بإذبها.

Nūrū’d-Dīn Zuhūrī was born at Tūshīz (not Tūshīz), which was in all probability a district and not a town; for the town Tūshīz, once a prosperous city in the middle ages and situated in the north-western corner of فیسنج and south of Nīshāpūr, fell into ruins after the sack of it by Timūr in 783 (1381) and “disappeared from the map.” Even at the present day there exists a district of Tūshīz, but “no town of that name” (Le Strange, Lands of the Eastern Caliphate, p. 354). At an early age, Zuhūrī went to Yazd, where he enjoyed the company of the famous poet Mullā Waḥshi-e-Bāfaqī author of the Khuld-e-bātī. From Yazd he proceeded to Shiraz, where he stayed for seven years as an intimate friend of Darwesh Ḥusayn, who was thoroughly versed in history, poetry, riddles, and calligraphy. In 988/1580 he came to the Deccan and, like Malik-e-Qummi, first settled at Ahmednagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummi, whose daughter
پیش حنکت ازدی ویران مانیا
شیامه نامین زن قدر دریکا
کرد تر رو دفعه تر کردن
در ورزما غزوات از چارا می‌ماند
شایجل و حادثه اخذ بزند
در اواش و در زنجان ولی‌که
کم آمده به دفع زمان بیند
امیدوار بر خو برخواست
خیر کردن که کردن دعوت

Autograph of the Persian poet Žuhārī of Bijapur,
he afterwards married. Both these poets, who often collaborated in literary productions (like Beaumont and Fletcher), were much admired and munificently rewarded by 'Ibrahim 'Adilshah II (988-1037/1578-1627). Besides the diwan, Zuhuri wrote the famous Majma al-Tasawwuf, in imitation of Sa'di's Bustan and dedicated it to Burhan Nizam Shah II of Ahmednagar (990-1003/1591-1604), who sent him elephant-loads of presents. Besides being a gifted poet, he was a master of prose style. Amongst his prose works are the three prefaces known as the Jawwab al-Nahj, so much admired in India, the Jami'a al-Zabarah, and the Jami'a al-Dirasa, all lithographed several times in India. His proficiency in calligraphy was a source of income to him. He earned large sums of money by the sale of the copies which he made of the Rasagats-e-Safa. His shikan style handwriting won the admiration of the author of Ma'asir-e-Tabrezi. Our MS. presents specimens of his nastaqin style. Among his contemporaries may be mentioned the poets Faysal and Nasiri, with whom he used to enter into poetic contests. He died in 1025/1616, according to Azad and several other authorities, though other dates varying from 1024 to 1027 have also been suggested. A pretty full account of his life and works is given by M. 'Abdu'll-Muqtadir in Bk iii, Nos. 284-87. See also Khizana-e-'Amera, Sare-e-Azad, Mir'atu'l-Khiyal, Attashkadah, etc. Like No. 1503 in the India Office Library, our copy consists only of ghazals and ru'sa'iyyat. It opens, like the India Office copy, with:

\[ \text{قَبّا إِفْرَامُ وَاسْتَحْتَ خَوْفٌ وَخُطرَمُ رَا} \]

\[ \text{مَسْتَخْطِفُ خُوْشُ مَحْتَسِبُ شُورُ وَشُرْمَ رَا} \]

The ru'sa'iyyat (also like the India Office copy) begin with:

\[ \text{أَيّ أَزْوُه مَهَّ مُهَّانَ وَمَهَّا يِدَا} \]

Copies of the diwan in other collections are differently arranged. Our copy is certainly more correct and more complete than the diwan printed by Nawal Kishore in 1897. The latter does not contain the ru'sa'iyyat; our copy contains a very large
number of them. Besides, the odes in the printed edition are arranged in the alphabetical order of the \( \text{radif} \)-letters, while in our copy they are not so arranged. Against the ode beginning with:

\[
\begin{align*}
& \text{پیش خدیجک از دل پیمان فیضان بماند} \\
& \text{وز قدام تو قد جوانان کیان بماند}
\end{align*}
\]

there is a remark on the margin, which runs as follows:

\[
\text{این میام غزل از خط شریف ایشانست}
\]

After the first eight \( \text{راودیبیف} \), there is the following remark on the margin:

\[
\text{از اول ریاضی تا اینجا خط شریف حضرت مولانا ظهیری مرحم است}
\]

On the margin against the \( \text{غزال} \) ending with the \( \text{radif} \), there are two couplets, below which this remark occurs:

\[
\text{این دو بیت نیز از خط شریف مرحم است}
\]

Undated; but it undoubtedly belongs to XIc/XVIIc.

Other copies: Ind. Libr. MUA p. 32, Nos. 19 and 21; Bk iii, No. 284; IvASB No. 116; IvC No. 739; Spr p. 880. For. Lib. TM No. 423; R p. 678; EB No. 1076; EIO No. 1530; R Br p. 105, 49.

8 9×8-9, 8-4 or 6-8×8-7 or 8. 5L 43 or 49. No.isedvls. Fine clear Nashī-Nashī. Or. br., pop. soiled by water and damp. Ink eating into the paper. Somewhat worm-eaten. Cond. good.

**Volume 51.**

93.

TA'RĪKH-E-ALFĪ (تاریخ الیفي).

A portion of a most valuable and exceedingly rare general history of the Muslim world in the first millennium after the \( \text{Riḥlat} \) ("Death of the Prophet"). Its name \( \text{Alfī} \) is derived

*For the text and translation of this ode, a facsimile reproduction of 
\( \text{Zuhārī} \)'s handwriting and the significance of the autograph odes in this MS. as well as in Vol. 34 above, see my article on "Two Unique Persian MSS. in the University Library," published in the Journal of the University of Bombay for May, 1934, pt. vi, vol. ii.*
from elf meaning a 'thousand', because it was to end with that year of the Hijra. It begins with the first year of the Rûḥlat or "Death of the Prophet", which occurred in 11 A.H., in consequence of which 10 years have to be added to every subsequent year in order to convert it into the Hijri year. The history is brought down to 997/1589. The arrangement is strictly chronological, and events are recorded from year to year. It was commenced at the command of Akbar in 993/1583 by Mullâ Aḥmad Tatawî (of Thatha in Sind); after his assassination in 996/1588, it was continued by Ja'far Beg Āṣaf Khaṇ. The first two volumes were revised by 'Abdu'l-Qâdir of Badâyûn and the third by Āṣaf Khaṇ. That part of it which deals with Akbar's reign is the most valuable of all. See Šin-e-Akkârî, Muntakhab-sî-Tasa'irikâ, and Ma'âṣiru'l-Uswara.

Mullâ Ḥakîm Aḥmad of Thatha was the son of Naṣru'llâh, the Qâgi of Thatha. He travelled to Persia, studied theology and medicine at Mashhad, Yazd, and Shiraz, stayed for some time at the court of Shâh Ṭahmâsp, visited Karbalâ, Makka, and Jerusalem, and returned to India. After spending some years at the court of Qâṭb Shâh at Golkonda, he went in 989/1581-82 to Akbar's court and was commanded by him to write the present history, which he continued to do until he was murdered on 15th Ṣafar, 996/15th January, 1588.

Thereafter the work of compiling this history was continued by Mirzâ Qiwâmu'd-Dîn Ja'far Beg, entitled Āṣaf Khaṇ, one of the most eminent generals of Akbar and a good poet, whose father was wâvrî to Shâh Ṭahmâsp. He died in 1021/1612-13 after a distinguished career under Jahângîr.

Complete copies of this history are very rare. Our copy also is incomplete and several pages are damaged by large lacunae. The first event described is the night attack by Muḥammad b. Tûmart, the famous Berber Chief of the Muwaḥhîds of Morocco (died 522/1128) on his enemies. The first year mentioned (in red) is 505 of the Rûḥlat (515 A.H./1122-23) on p. 2.

Begins: شده در مقام فرماتيرداری ثابت قدم تر از اول شدن محمد تومرت.
The volume comes down to a little after the death of Shāh Ṭahmāsp, which event is mentioned on p. 1004 (1.6). The chronogram found by Mirzā Jānī and quoted here gives the date and the month, its abjad-value yielding the year: 984/1576. The MS. ends on p. 1008, with the following words:

"Other copies: Ind. Libr. MF iv, 42 (portion); IvASB No. 41 (portion); IvC No. 4 (portion). For. Lib. TM Nos. 222 and 223; Pr. Nos. 417 and 418; Lind. p. 111 (portion); Br Supl Hnd p. 302; R pp. 117–119 (portions); RS No. 424 (portion); EB No. 99 (portion); EIO Nos. 110–118 (portions)."


**Volume 52.**

**MUFARREHU’L-QULŪB (مفرح القلوب):**

A Persian abridged version of the famous store-house of Indian fables, the Hitopadesha ("Salutary Advice"), which, the author says (f. 1b), was in Hindī (i.e., Sanskrit) language and consisted of four stories, viz., (1) मित्रलाभ for मित्र स्वरूप (for मित्र स्वरूप); (2) स्वरूपविनियम for स्वरूपविनियम (for स्वरूपविनियम); (3) विरुद्ध for विरुद्ध (for विरुद्ध); and (4) संधि for संधि (for संधि). The Persian rendering was done by one whose name, as given here, is Tāj Muḥtī Malikī (f. 2); but in other copies, it is variously mentioned as Tāj-al-Ghani (EB No. 1320), Tāj-i-Malikī (EIO No. 1335), Tāju’d-dīn b. Mu’īnu’d-dīn al-Malikī (R), and Tāju’d-dīn Muḥtī al-Malikī (Aum), by the order of his patron, whose name is given here as follows:
M. Ivanow in IvAASB No. 1709 gives the name of the patron after the word ملک شرق الغرب نصر الدولة والدين مقطع شق بدار اديم الله تعالی as Bahā-i-Nādimu’llāh (?), and, in IVZ C No. 685, as Shaykh Bahā'u'llāh Na'imu’llāh, and observes that he cannot be identified. In EB No. 1320, it is stated that the work was "dedicated to Sulṭān Naṣīr al-din wa-aldin, that "is no doubt the emperor Humāyūn, Babar's eldest son, who "ascended the throne of Dīhani 937/1530."

Dr. Ethé (EIO No. 1933) says that he is "a ruler of uncertain "date identified by some as Naṣīr-aldin Humāyūn,.............by "others, like De Sacy, as a prince of Akbar's time." The words, ملک شرق الغرب نصر الدولة والدين مقطع شق بدار اديم الله تعالی, which occur in the Brit. Mus. copy also, have been rendered by Dr. Rieu (p. 757) as "sief holder of Shikk (?) Bihar", in which the word 'Shikk' seems doubtful to him. It is ex-

plained by M. 'Abdu's-Sallām, in his English translation of the Rīṣyāsu's-Sulāfīn, "a standard history of Bengal", as follows (p. 7, note 1): "The words used before Akbar's time to denote fiscal divisions or tracts of the country larger than the Pargana were Shaq, Khattah, etc." Several persons bearing the title of Na-

ṣiru'd-Dīn or Naṣīr u'd-Dīn are mentioned in the above history among the rulers or governors of Bengal, of which Bihar formed a part. The phraseology tends to locate the author and his patron in Bengal. See Notices et Extraits, X, and De Tassy's Littér. Hindousc etc. I. In Blumhardt's Catalogue of Hindustani MSS. in the British Museum, No. 94, it is stated that the ملک شرق الغرب نصر الدولة والدين مقطع شق بدار اديم الله تعالی was composed by the order of the Nawwāb of Behār. For an account of the original and the wanderings of its stories through different countries, see the Preface to C. Wilkins's translation of the Hitopadesha and Keith-Falconer's "Fables of Bīdpari". The author of the Hitopadesha is gene-

rally believed to be Vishnū Sharma. But Dr. Peterson has shown him to be Nārāyan Bhatt. (See Kāle's Pref. Note to his edition of the Hitopadesha). A Gujarati translation of the Mufarreṣu'l-Qulāb is mentioned on p. 142 of MRD. Our copy begins differently from the Bodleian and the Brit. Mus. copies as follows:
It covers all the four chapters of the original and retains the names of animals and places as in the Sanskrit. It was lithographed several times in India. Mr. Bahadur 'Ali Husayni translated it into Hindustani under the title of Akhlaq-e-Hindi, which was published in Calcutta, 1803.

Dated Thursday, 22nd Rajab, 24th Julus of Muhammad Shah, i.e., about 1155/1742-43, (for Muhammad Shah ruled from 1131-1161/1719-1748). Copied by Asad Beg for کورهمورام پنگت, son of Bayaji Pandit, Wakil of the Deshmukhs of Zafarnagar, the home of Daudkhân Panni.

Other copies: Ind. Libr. MF ix, No. 51; MFS ix, No. 6; IvC No. 655. For. Libr. R p. 757; EB No. 1320; EIO Nos. 1983-1986; Pr p. 1033; Aum p. 47; Mehren p. 29; Br Sup Hnd Nos. 1229, 1230; R Br. p. 117.


**Volume 53.**

95.

**HAŁ-NAMA YĀ GUY O CHAWGĀN (حلانامه یاگوی وچوگان).**

An exquisitely executed and highly artistic copy of the allegorical poem called Hał-nama (f. 6) or "G̣uy o Chawgān" ("Ball and Polo-stick") by Maḥmūd ʿArīātī, a celebrated poet sometimes also called ـدان تاب, who lived and died at Herat, 853/1449. He mentions his takhallaṣ in the following couplet on f. 2b:

پی کوه ماهرت مدارم ۰ تا نام بعقاری برا آرم

The "Ball and Polo-stick" are symbols of mystic love. The author tells us that he wrote the poem in the short space of a fortnight, when he was above 50 years of age (f. 22b):

پنجاه کذشت سال عمرم ۰ یک نیمه شکست بال عمرم
and as a reward received a horse and one thousand dinārs. This
poem has greatly influenced Hilâlî's Shâh o Gâdâ. A Turkish
translation of the Ḥâl-nâma by Lâmeť (d. 937-38/1530-32) is
noticed in the Kâshîf. Zum. Besides this poem, 'Ârif also wrote
a treatise on Law and a Dauwart, see Dawlatshâh, vii, 4.

Begins: 

زائن يک که حسب حال کوم ه از صانع ذو الجلال کوم:

A few folios are missing, as is evident from the catchwords
on ff. 5 and 22, in consequence of which, the couplets referring
to the patron, the time occupied in writing the poem, the author’s
reward, and the date of composition are wanting in this copy.
In all there are 436 couplets in the MS. As other copies contain
either 495, 505, or 510 couplets each, it appears that probably
five or six folios have been lost.

This MS. is a beautiful specimen of high class Persian cal-
ligraphic art. The text is written on fine sar-afshâr paper
mounted on thick Dawlatâbâdî frames, which are also richly
sprinkled with gold, each page presenting a different shade of
colour. There are four beautifully executed colour paintings on
ff. 8b (Polo game), 14, 18, and 21. On f. 1, there is an undated
signature in English, which reads as “Sidney I. Churchill,
Tehran”, probably the name of one of its former owners. There
are two dates of ‘Arj-Dakhil, viz., 1105/1694 and 1127/1715.
Moreover, there is a remark in Persian, in which mention is made
of the title, the size of the volume, the kind of paper used,
the margins and borders of pages, the variety of binding, etc.
It runs as follows:

کوی و چیکا قطع وسط کافذ ی افتان حاشیه دولتامابید چسبانیده الوان
افتان بعد مذهب مصور جلد ساغری مشکی کنج وترنح دار طلا پوش از
باب بیش کش حمید خان حاکم که دم جلد بتأخ 18 شریع ربع千里 سنه
610 ه داخل عرض شد

Headings are written in white on a gilt and floral ground. In
the centre of the cover on the outside is a lozenge-shaped tooled
golden floral design with a beautiful antelope in a sitting posture. (see Frontispiece).

Not dated; but from the above remark it appears that it belongs probably to the end of X1e/XVIIe.

Other copies: Ind. Libr. Bh No. 331; Bk ii No. 172; For. Libr. Lind p. 142; EB Nos. 872, 873; R ii p. 639; RS No. 283; Fl i, p. 560; J Aum p. 36; Br p. 365-66; Br Sup Had No. 379.

Fl. 23. S 2.5×5.9, 4.9×2.8 to 2.5 (within jadwals). LL 12. Fine jadwals. Exquisite Persian Mast. Or. br. pap. Particulars of calligraphy and binding are already mentioned above. Cond. good.

Volume 54.

AL-MASHRA’U’L-MURWI (المشرع المعروي).

A valuable copy of short biographical notices of the descendants of ‘Ali, the Fourth Khalifa, particularly of those who settled in the province of Ḥadramawt. It also gives notices of the ‘Alawīs of Surat (e.g., ʿAbd Allāh al-Muqaddasī f. 149), Broach (e.g., f. 198), Hyderabad (e.g., f. 201b), and Bijapur (e.g., f. 176b).

The author’s full name, as given here, is as follows:

جمال الدين أبو علوي محمد بن أبي بكر بن أحمد بن إبن بكر بن عبد الله

الثنى الحضري

He was born at Tarim in Ḥadramawt, in the middle of Sha’bān, 1030/1621, and, after finishing his studies under his father (noticed here f. 174b) and other scholars, he visited India and went to Makka, where he was appointed a teacher in the madrasa. But owing to ill-health, he had to resign his appointment in a few years. He died in 1063/1652. He gives an autobiographical account of himself on ff. 172b–174, where he mentions the following of his works: دعاء في عالم الحب, on which he himself wrote a commentary, which became very popular and was copied by many scholars from Egypt, Yaman, and India; two
long treatises on عبادة في معرفة الأزفل اليوم لعلم المفتيات في عصرنا عصرنا في معرفة المتطرف وعصرنا في معرفة القداسة المطحانة وعملياته سكك المعرفة إلى التالأثرب، a commentary on Ibn-Ḥajar’s تأثرب على ابن خاير’s, a commentary on Suyūṭī’s جمع الجهاعات, a commentary on روأ الإمام’s, a commentary on علم الأشعياء السبتي في المنطقة، a commentary on علم الأشعياء السبتي في المنطقة ("supplement") to نور السافر in اعتبار القرن الحادي عشر of Shaykh ‘Abdu’l-Qādir, etc. Another biographical work entitled đuقة الجواهر وشعر في في القرن الحادي عشر is noticed in Bk xii No. 660.

Begins: عبد الله الذي شرح معارف الموازن صدور أولاية

The whole work is divided into a 무تقدالما, two دارب, and a خاطية. The 무تقدالما deals with the great merit of blood relationship with the Prophet. The first دارب treats of the descendants of ‘Ali, their dispersion in different places, and the settling of Tarīm, while the second gives short notices of the ‘Alawīs arranged alphabetically. The خاطية describes the ceremonies observed in connection with, and the miracles attributed to, the مزغال ("spiritual robes") used amongst the ‘Alawīs of Ḥāḍramawt. This is a complete copy said to have been transcribed from the autograph of the author himself. It is older than the one in Bankipore (Bk xii No. 807). There is a copy in the India Office also, see Loth, p. 206.


Pt. 399, 8 3/4 x 6, 6 3/4 x 4 1/2. No judaica. LL. 25. Inclined Arabic Nashā. Or. br. pap. Interleaved with brown paper. Cond. good.

Volume 55.

MAFĀTIHU’L-I’JĀZ (مفاتيح الإجابة).

The well-known comprehensive commentary on Shabistānī’s Gulkhan-e-Rāz by شيخ شمس الدين عبد يحيى بن علي الجيلاني اللاجيمي, whose تكتل was أمير. He was the principal disciple and ‘Khāṭifa of Sayyed Zaynu’d-Dīn Muhammad Nūr-Bakhsh, the founder of the Nurbakhshi Order of Sufis, who died at Ray in 869/
1464. After the death of his spiritual guide, Lāhījī went to Shiraz and there built a monastery called  sân. He enjoyed the company of the famous philosopher, Jalālu’d-Dīn-e-Dawānī (author of the Akhlāq-e-Jalālī), at whose suggestion, it is said, he wrote the present commentary. He tells us (f. 2b) that he commenced it on 19th Z. Ḥijja, 877/17th May, 1473. It is said that Shāh Ismā’īl-e-Ṣafawī, after taking Shiraz, went and paid his respects to him. He died about 912/1506-07. Besides this work, he has also written some treatises on Sufism and has left a large dīwān. His son was also a poet, whose tākhallus was Fūṣ’t. For a fuller account of Lāhījī, see Ḩujjatul-Ma’mūntu. For Galshan-e-rāz and other commentaries on it, besides the above, see Vol. 48 above.

Begins:  

Dated 1160/1747.

Other copies:  Ḩ. Ḥ. L. 18. 1550. 16. 1688. 286, 674, and 1107; MUA p. 15, No. 63; Bk No. 123; IVASB No. 555; Spr p. 478; For. L. EIO Nos. 1816-19; Pr p. 820; AUM p. 20; Fl iii pp. 426, 427; R Br p. 109.

Fl. 488. 4. 1. 4. 6. 4. 5. 3. No. 299. LL 29. 4. " Running new. Or. pap. Slightly worn. Cond. fair.

Volume 56.

98. Risāla-e-Ṣafīyya (رسالة صوفيہ).

Neither the title nor the name of the author is mentioned in the treatise, but, in accordance with the subject dealt with, it is called Risāla-e-Ṣafīyya.

Begins:  

It is a Persian commentary on an Arabic treatise on Sufism. The original Arabic text is distinguished from the Persian explanation by red and black lines drawn over the former.

Dated 8th Rabī’I, 1292/14th April, 1875. Copied by Sayyed Imāmu’d-Dīn in Bombay.

Fl. 15. 9. 2. 2. 6-2. 7-4. 6. No. 299. LL 29. Ind. clear Nasv. Or. pap. Cond. good.
A short biography in Arabic of the famous saint of Māhim (near Bombay), Makhdūm Faqih ‘Alī, by ʿAbd al-Wahid ibn ʿAbd al-Qadir al-Khujandi. The full title of the book is (QStringArabic). The principal source of information is a certain book of Muḥammad Khāṭib of Kalyān (Kalyan). Begins:

The first chapter discusses the lineage of the saint and his name, Līla al-Ḥajj (Thursday night), 8th Jumāda II, 835/11th Feb., 1432, (according to Pillai the 11th Febr. was a Monday). He was 59 years of age at the time of his death. It is further stated that he was buried on Friday (f. 20) at Māhim in the graveyard in which his mother and other relatives were buried. Ch. II treats of the miracles he had shown before he attained maturity. Ch. III gives an account of the miracles shown thereafter and of his meeting with Khīr and contains also a list of his works (f. 25b-25b):

Dated 17th Muḥarram (Wednesday), 1292/23rd Febr., 1875. According to Pillai 17th Muḥarram, 1292, was a Tuesday.

지정된 Type and size of paper and quality same as above; writ. sp. 4 x 4. LL. 15. Clear bold Naskh. Or. pap.

Begins: حمدِ بن حدود وشكير بعد سراياً (سرائ) ذاى كن وحدت تنش، احديت:

Contains three da'iras or "circles" illustrating some technical terms of Sufism. Immediately after the MS. comes to an end, we find a large da'ira with a diameter measuring 5-7 inches. Dated 27th Sha'ban, 1264/29th July, 1848. Copied by Mir 'Abdulla Hüsayn.

Other copies: Ind. Libr. MUA p. 13, No. 38; p. 17, No. 95; Asaf i, p. 412, No. 473, 869; IvASB Nos. 1299-1302; IvC No. 469(3). For. Libr. R p. 866; EIO Nos. 1927, 2914(4); EB Nos. 1291(4); 1296(16); Bl i No. 163; R Br p. 143.


These are the famous questions of Sayyed Husayni; which Mahmud-e-Shabistani has answered in his Gulshan-e-Raz (see Vol. 48 above). The questions are not generally met with separately. Here they are in a more complete and connected form than in the text of the Gulshan or its commentaries. In this MS. they are in the form in which they were probably asked in the original letter addressed by the author. They consist of the following twenty-eight couplets, twelve of which, marked with an asterisk, are found neither in the printed text of the Gulshan nor in its commentaries:

*Not found in the printed texts of Gulshan-e-Raz or in the printed commentaries thereon.
مسافر چون بود رهرو کدام است کرا گویم که او مرد تمام است
کش دب سر وحید واقع آخر شناسانی(ی) چه باشد. عزار آخر
اگر معروف وعارف ذات پاکت چه سودا در سرایان مشت گاهت
کدام ان نقشه(نقاط ۰۰ گوشه) را نقطه آنا(ان) لاحق
چه گوئی هریزه بود آن رمز مطلق
چرا غفلت را گورند و اصل طریق سیر او چون گشت حاصل
مکرم بینن وزدم خوشی برگشت چگا خور گرد ارد منی توان گشت
واصل مکرم و واچب بهم چیست حديث قرب وبد ویش ونم چیست
چه بحارت آنکه عاشق(نقاطش) ساحل امر

زقر اور چه گوئی می حاصل آمد
صنف چون دارد این گوریان گی کا زد موج این دریا عبارت کن
چب جزو است آنکه او از کل فرونشت طریق جتن آن جزو خونست
چب عالم ماسوا آله است ییشد چون شد حقیقت بود هر یک
ولی ناب درست آنکه این عالسی چب جانی(جاگی) اتصال وانفصالیت
وگر عالم دادار جود (خود) ووجودی دیال گشت هر گفت وشنودی
قدیم وحدث از هم جنون جدا شد که این عالم شد آن دیگر خدا شد
چب خواهد مرد مینی زین عبارت کدادرسون(سی) چشولیابیارت
چب جوید از سر زلف وخط وغال کی کادر مقامات واحوال
شراب وشمع وشاهد را آیا ممنیست چو ایران شدن آخر چه دعویست

بیت و زنارت وترسانی درین گوئی(ی)

همه حق است(کفران ست) ورنگی چیست برگوئی(ی)

چه گوئی کرگراف این جمله گفته؟ نه در وی هیچ تحقیق نفتشند

*Not found in the printed texts of Gohaee-e-Zaha or in the printed commentaries thereon.*
ğ fees 8a Nûsæ ki Bûd Kâr 0 Mâdæn Kûsatersh eân Čez Mûzr Asrân
Kûs æ Kûl Kând eân Meâškâm Râ 0 Târâr eân Kûn Čârâ 0 Dâm Râ
Sûqhâís Čhândí Hûb Hûl Hât 0 Zëhir Āmhlâsh eân Swâl Âst

Fl. 39-39b. These questions are followed by a statement in Arabic, attributed to Pir-e-
Dastâghîr ('Abdu'l Qâdir-e-Jâlî). A Persian paraphrase of the statement written in pencil
and dated 8th Ramaqân, 1311/16th February, 1896, is appended at the end of the MS.

Fl. 41-41b contain some magical formulae against the bite of a rabid dog, a serpent, etc.

102. Ạ'ins-e-Haqd'iq-Numâ (Aâmî Bâhā'î Aâlîn Nâmâ).  

A commentary on the abovementioned Jâm-e-Jâhân-numâ, by Ibrâhîm Shâtârî Jannatâbâdî, a disciple of Muḥammad Kha-
âtîrâd-Dîn al-'Aṭţâr, who says that he composed it at the desire
of some friends of his while at Ahmedabad, and gave it the
above title (f. 45b). It is divided into a maqaddâma (f. 45c)
and four âsâs:

(f. 47b)  

Aâlsw Iâl akâl dwâl Dwâm (Moulâ) wâsâl Máiahâ.  

(f. 48b)  

Dâwâl âwlâl Dîn  

(f. 50 (  

Gîb Hîwât wâhâdât wâhâdât  

(f. 50b)  

Ghâbâr mûlâb Allâh wâkûnh  

The commentary proper begins on f. 53b and contains eight
small and six large da'íras, one of which has a diameter of 9
inches and is full of technical terms of Sufism.

Begins:

Dâted 15th Z. Hîjâra. 1291/23rd January, 1875.

Fl. 44b-134b. Size of paper and quality same as above; writ. sp. 7 × 4. No jadwâls. L.L. 17.
Clear fine Ind. Nat. Cond. good.

Volume 57.

103.  

TARABU'L-MAJÁLIS (Tarâb al-Majâlî).  

A rare sufistic and ethical prose treatise dealing, in the
earlier part, with the creation of man, his superiority to other

*Not found in the printed texts of Galâbâw-e-Râfî or in the printed commentaries thereon.
other creatures (proved by the admissions of other animals, which remind one of the Ikhsān’s-Ṣafā) and, in the latter part, with the important virtues to be gained and the vices to be shunned by a prospective Sufi. It is called here (f. 2 and f. 116) Tarab‘l-Majālıs and is attributed (f. 116) to ʿAbd al-Ḥalim al-Balṭānī. Dawlatshāh (Br ed. p. 225) also calls it Tarab‘l-Majālıs and gives the name of its author as Sayyed ʿUsayn-e-Ḥerātī (i.e., Mir ʿUsaynī Sādāt). Kashf. Zun. also calls it Tarab‘l-Majālıs and attributes it to ʿUsaynī b. ʿHasan b. Sayyed al-ʿUsaynī and says about it:

فارسی مختصری در التصانع والحكم على لسان الوحش والطيور.. وهو على

آخذة أقامت

Rieu (p. 608), however, calls it Tarab‘l-Maḥāsīn. As stated in the Kashf. Zun., our copy also is divided into five qīms (ff. 3 and 4).

Begins abruptly:

مركز أور متجلي شد قول يقدر كمال وحكب في مثل تسوية نفس را آر نفخ

روج برآتام ورسانيد

Dated 10th Ramazān, 25th Julia year of Awrangzeb (1669-1118/1659-1760), i.e., about 1094/1682.

Copied by Nūr Muḥammad, a resident of ʿAğhe in Gujrat. Three small oval seals of a former owner یپناوی دوگاه خواجه نور ان لله, bearing the date 1111/1699.

Other copies: Ind. Libr. MF ix, No. 34. For. Libr. R p. 608; Länd p. 229.


Volume 58.

104. Divan-e-Barhaman (دیوان برهمان).

Lyrical odes of Chandrabhān ‘Barhaman’. Although Dr. Ethé (EIO No. 1574) and M. Ivanow (IvASB No. 762) both
pronounce his ταχαλίς as 'Brahman', yet the poet himself pronounces it, as a rule, in his Dīnās as 'Barhaman'. Compare for example the following couplet:

ماَنَاتُ غَنْشَهُ كَرِیْهُ خَوَشَیْمُ برَهَمنُ ۗ لیکن پرآز نواسِت چو بیلبل زیان ما

The same pronunciation is met with in Ḥāfīz and Ghālib. Ḥāfīz says:

مرَئاَج دَهَر تِبْ نه دَرِین بِلا سَافَطُ ۗ چَکاسِت فَکر حَکَیمی و رای برَهَمنی

Ghālib has:

صبحی کُد در هوا جِهَپیْرْسَتَرَی آگن ۗ چِهِدْ کَلیٰد بِکَهد در دَسَت برَهَمن

Sometimes in the dīnās we come across 'Barhaman' also, e.g.,

زَاتَقَد برَهَمن اکرَتِنْا حدَیْن ۗ چَجیْه صنِدل و زَنَار دِرَکْلو کَافِیَسَت

Chandrabhān was the son of a Brahmin of the Punjab called Dharamdās and was born at Lahore. After studying Persian etc. under Mullā ‘Abdūl-Karīm, he became Secretary to Mullā Shukru’l-lāh-e-Shirāzī, entitled Aqgakhān, who later on became Ważr-e-Kull in the first year of Shāh Jahān’s reign. On the death of his master, he was appointed Ważr-e-Kull, and his duties were to attend on the Emperor on his journeys and to record daily occurrences (رواقع) at the court. In the ‘Amal-e-Saleh, the official history of Shāh Jahān, he is included in the list of eminent poets and prose-writers of the reign. He was sent by Shāh Jahān on a mission to the king of Bijapur. The Prince Dārā Shukoh admired his simple style of prose and poetry. After the death of the prince, to whom he was attached, he retired to Benares and died there according to the Taṣkira-e-Lodi in 1073/1663-63; but other writers place his death in 1068/1657-58.

Besides the Dīnās, he wrote the following works also:

 الوقائع گلدسته، and

 Begins:

ای بر تر از تصور و وهم وکان ما ۗ ای درمیان ما و برون از میان ما
These odes arranged in alphabetical order generally consist of five couplets only. After the dīvān, comes a short stanzas beginning with:

خدای جرم خشتی بی نیازی و خداوند کرم کار سازی

This is followed by rubā’īyyāt beginning, as usual, with:

میارا چه بحال خود شناسی کردی

The MS. does not bear any date of transcription.

Other copies: Ind. Libr. Asaf i, p. 718, No. 453; IvASB No. 762; IvC No. 740; Spr p. 376. For. Libr. R pp. 888 and 1087; EB No. 1123; EIO Nos. 1574 and 1575; R Br p. 158; Br Sup Hnd No. 517; Lind p. 129, No. 584.


105. Dīvān-e-'Abdu’r-Razzāq (دیوان عبد الرازاق).

Lyrical odes of a poet who uses ‘Abd-e-Razzāq as his takhallus.

Begins:

آمد آن ماه آفتاب لقا ۪ یاسمين جهره و سهی بالا

These odes are arranged alphabetically. The peculiarity of this dīvān is that only one ode ending in each of the letters of the radīf is given; and every couplet ends in the same letter as that with which it begins, as is the case with the Dīvān-e-Mahmūd o Ajāz. See MS. No. 106 below.

This MS. also does not bear any date of transcription.

Size of page same as above; writ. sp. within jadwaal, 3-5×1-5. LL. 12-13. Ind. Nast. Or. br. pap. Red and blue border lines. Pages mounted. Cond. good.

106. Pand-Nāma-e-'Affār (پندا نامه عطاف).

The most popular and the best known poem of 'Aţţār. Generally used as a school textbook and therefore found in innumerable copies. Lithographed several times in India, Persia, and Turkey. Edited by J. Hindley, London, 1809; edited and translated into French by De Sacy, 1819; translated into German

Begins:  
| حمد بی حد من خدا ی پا کر  | آنکه ایمان داد مشت  عاکرا |  |

Other copies: \textit{Ind. Libr.} MF vii No. 20; MFS vii No. 25; IvASB Nos. 477 (10) and 480 (2); IvC No. 204 (3). \textit{For. Lib.} EIO No. 1031 (4); EB Nos. 622–23.

Size of page same as that of the above MS.; writ. sp. 3.5 x 2.1. Jedvah. LL 10–12. Ind. Nast. Or. pop. of a bluish and brownish tinge. First page mounted. Four folios of a different paper written in a different hand and later hand, in which some lines are left incomplete. At the end are two affixed seals. Cond. good.

107. \textit{Nağm-e-Kūghāš} (نظم کَعْجْحَاش)

This poem is written by Luṭfa' Allāh Khān Luṭfī in praise of Paper. The word \textit{kūghāš} is used as \textit{radif} in each couplet. The design of the poem appears to be one of stanzas, each consisting of five couplets and the \textit{maqṣa'} containing the \textit{takhallus}, Luṭfī. But this plan has not been strictly carried out. Defective rhymes are used in the stanzas. After 39 verses comes an ode with the word \textit{kūghāš} used as \textit{radif}, and \textit{زمان، حسین}, etc., as \textit{qaṣīya}. This ode also consists of five couplets and the \textit{maqṣa'} contains the \textit{takhallus}, Luṭfī.

Begins:  
| برد نایم چو در فشن کافش  | ثانیا انتظار آری کافش  |

There is a copy of the poem in the Government Historical Museum at Satara.

The MS. under notice is not dated.

Size of page same as that of the preceding MS.; writ. sp. within jadva'. 3.5 x 2.1. LL 9–11. Ind. Nast. Or. brownish pop. Pages mounted. Cond. good.

108. \textit{Dhurūn-e-Mahmūd} (ذیوان محمود)

A very common and popular \textit{dhūrūn}, also known as \textit{ذیوان محمود}, in the \textit{maqṣa'} of each \textit{ghazal} both the names of Mahmūd and Ayāz are used. Another peculiarity of the odes is that each couplet ends in the same letter of the alphabet as that with which it begins, like the \textit{dhūrūn} of 'Abdu'r-Razzāq noticed above.
Begins:

RAWĀ'ITH (روائح).

A very rare copy of the Sufiistic treatise written in imitation of Jāmi’ī’s Rawā’ī, by Shaykh Ya’qūb-e-Sarī b. Ḥasan-e-Kashmiri al-‘Āsimī. No copy is mentioned in Kashf. Zuhūr, Brit. Mus., Bodle., BAS., or Bk. The author (whose name is given on f. 4) says (f. 3b) that he wrote it in imitation of the Rawā’ī. It is a very close imitation of Jāmi’ī’s work.

Begins:

The date of composition is given as 986/1578-79 in the following chronogram at the end of the book:

Below this chronogram there are two oval seals with the following legend, bearing the date of 1211/1796-97. On f. 1, there is a memorandum note, which states that “the MS. was copied by Bābā ‘Abdu’llah b. Bābā Muḥammad Mūrād b. Ḥasan-e-Kanāshī (?) b. Bābā Abūl-Fath b. Bābā Muḥammad Fāgil b. Ḥagrāt Muḥammad Sharif, elder
brother of the author, who is Ya'qūb-e-Sarfī b. Kanāshī (?)

b. 'Alī b. Bāyazīd al-‘Āşimī al-Kashmirī. The above-mentioned copist, 'Abdu'llāh, died in 1201/1786-87. His widow,

Bībī 'Arifīn, daughter of Bābā Muḥammad Maqsūd b. Bābā

Abū'lam-Fath mentioned above, made a present of this copy,

together with the Lānī'ī, etc., to the writer (of the note)
or rather sold it for a price. So the humble writer purchased
it; there is no owner in reality except God." Below this
note is the abovementioned oval seal.


Volume 60.

AKBAR-NĀMA (اکبر نامه).

An epic poem by Mawlawī Ḥamīdū'llāh Kashmirī, who
bore the tākhallus Ḥawūd (vide IVASB No. 889), celebrating
the heroic deeds of Akbar Khān (son of Amīr Dost-Muḥammad Khān
of Afghanistan, 1242-1280/1826-1863) who played a prominent
part in the disastrous Afghan War of 1840-42. One night a friend
of the author asked him to justify his claim that he was an ori-
ginal poet by versifying the heroic deeds of Akbar, the hero, the
'Young lion,' the 'Breaker of Franks' (f. 8):

گو قصہ رزم شیر جوان ، فرگی شکن اکبر پہلوان

Accordingly the author composed the above poem in about
twelve months, in the year 1260/1844 (f. 8):

یمدود دانش یسد اهیام ، ز خبرت یکسال کردم تمام
جنون این تیر فکرت برون شد رشدت ، د زمجرت موائ و بود و شافت

It opens with an account of the hostilities of Shāh Shujā'u'l-
Mulk with Payenda Khān-e-Bārakzā'I. Shāh Shujā' goes to
India, obtains help from the British, and invades Kabul and
Qandahar, but is defeated by Amīr Dost-Muḥammad Khān.
Ranjit Singh sends Sardār Hari Singh, Šūbabdār of Peshawar,
against Amīr Dost-Muḥammad Khān. A battle is fought bet-
ween Hari Singh and Akbar Khān, the hero of the poem. Hari Singh is defeated and killed. The King of England feels sorry for the destruction of the British army and plans the conquest of Kabul. Arrival of Alexander Burns and his murder. Akbar Khān ascends the throne at Kabul. Murder of the 'War Lord' (i.e., Sir William Macnaghten). The British army assembles at Bālā Ḥišār and marches on Kabul. It perishes on account of the severe fall of snow. Political disturbances in Kabul. Dost-Muḥammad is released. His entry into Afghanistan and meeting with Akbar Khān. They return to Kabul, and Dost-Muḥammad Khān ascends the throne.

The first few pages are missing. The first couplet, with which this volume opens, is as follows:

**سَحَابَةٌ مِّيَطٌ وَ جَبَالٌ چُونِ سَحَابٌ ۖ گُرْدُوْرَ عَلِنَّادَرُ اوْ آکَبٌ**

The MS. does not bear any date of transcription.

There is a copy in IvASB No. 889. An account of the expedition to Kabul sent in 1838–1840, in Urūn, entitled جَلْغَةٌ مِّنَ الْحَمِيضَةَ (حَمِيضَةٌ), is noticed in Blum, No. 9.


**Volume 61.**

**BAHRULJAWĀHIR (بَحْرُ الْجَوْاهِرِ).**

An Arabic dictionary of medical terms by محمد ابن يوسف الطبيب الهرمودي (f. 1b), who says that he had compiled it from various works, but that during the political disturbances of Khorāsān, it "became as if it was naught", until he received an order from (f. 2b) ظلُّهُ الدولة والسعادت الدنيا والذين محمد المشتهر ياميز بِيك ووزير to arrange and improve it (بَرَتْرِيشَة وَ تَنْقِيشَةٍ), and he hastened to carry out the order. Here there is a clear indication of the patron's being a taxtīr. The words المشتهر ياميز بِيك وزیر are quite clear. The work is alphabetically arranged and gives the names of drugs and their properties, botanical and anatomical terms, names of
diseases, and even short biographical notices of famous physicians like ابر سیل, ابر علی ابین سیتا, ابو تمر قریبی, ابیر الفرح and ارسطو للالین. Some of the above terms are explained in Persian.

Lithographed in Calcutta, 1830, and later in Bombay also.

Begins: حمد العالم احدي اعالي ذوي الاقفاء تقيق دقائق اللغات العريه

The MS. is not dated; but at the end there is a date detached from the text, viz., 10th Sha'ban, 1110/26th October, 1707. The MS., therefore, cannot be of a later date.

Other copies: Ind. Libr. JMB p. 208, No. 820; Bk xi Nos. 978 and 979; IVS i No. 903; PU. Or Coll Mag for Nov. 1932; Ram p. 469, Nos. 25 and 26. For. Libr. EB No. 1590; Loth Nos. 1024-1026; Br Sup Hnd No. 154(a).

8 6-7 x 4-7, within Jacobins 8 to 5-8 x 3 to 4. LL 17 to 20. Borders ruled in red and blue. A few pages in Nashī and some in Nast. In different hands. Several pages seem to have been added afterwards. Some pages repaired. Cond. good.

Volume 62.

112.

BAYĀZ-E-GHAZALIYYĀT (پیام غزیت).

A collection of select lyrical odes from a number of Persian poets. The first ode is of Hammad-e-Khujandi and the last of Ḥafiz.

Begins:

این چه منزل چه پشت وچه مقام است اینجا

عیش باقی لب ساقی م و جام است اینجا

These odes are arranged alphabetically according to the radif. At the beginning of each ode, the name of the poet by whom it was composed is given in red ink. It also indicates, by the addition of the words در تنبیغ غزیت, that a certain ode is in imitation of a preceding one.

8 6-6 x 4-6, within Jacobins 4-9 x 3-7. LL 11. Margins ruled in yellow and blue. Fīḍeṣṣa space also enclosed with blue lines. Fine Ind. Nest. Ink sticky, therefore interleaved with tissue paper. Two pages entirely damaged by the stickiness of the ink. Or. pap. slightly worm-eaten. Cond. good.
Volume 63.

113.

DIWĀN-E-ZUHŪRĪ (ديوان ظهوري).

Another valuable copy of the lyrical odes of Zuhūrī. In the earlier portion of this copy, there are very useful interlinear and marginal explanatory glosses and notes. For an account of Zuhūrī's life and works, see Vol. 50 above, where references to other copies are also given. The first few pages are missing. Begins abruptly with:

حرف ما حرف است اکر سر در سر آن ی م رود
و
هیچکا طرف نبست انکار از اقرار ما

At the end of the MS. there is a remark written in a different hand which gives the date 25th Shawwāl, 1256/1830.


Volume 64.

114.

DIWĀN-E-ZUHŪRĪ (ديوان ظهوري).

A third copy of the lyrical odes of Zuhūrī. For his life and works, see Vol. 50 above, where references to other copies are also given.

Begins:

آتکه خواهد داشت فردا رحمتش دیوان ما
و
کشت و صفح آتکاب مطلع دیوان ما

These odes are arranged in alphabetical order in accordance with the radīf. This copy is wanting in a few odes at the end. The last couplet with which it ends is:
Volume 65.

Qaṣā'īd-e-ʻUrfī (قصائد عرفي).

These are the qaṣīdās, of Sayyed Muḥammad b. Zaynu’d-Dīn ‘Ali b. Jamāl’s-Dīn-e-Shīrāz with the takhdīl, ʻUrfī, who was born at Shīrāz about 963/1555, where his father was employed in the department of ʻUrfī, i.e., ‘customary law’, from which he is said to have derived his takhdīl. At an early age, he left Persia and came to the Deccan; whence he went north to Fathpūr Sikrī, attached himself first to Fāyṣī, then to Ḥākīm Abū’l-Fathī-e-Gilānī, and, on his death in 997/1588, to the celebrated Khān Khānān. The last, himself an accomplished scholar, appreciated the extraordinary poetical merit of ʻUrfī and introduced him to Akbar, who rewarded him richly. He died at Lahore in 999/1591, when he was only thirty-six years of age. Some years afterwards his bones were taken to Najaf and interred there according to his wish. His fame rests chiefly on his qaṣīdās, in which he has adopted a novel style. Amongst his other works are a diwān, a prose treatise entitled, رسالت، نفسي, a poem ām al-ibkar, عربت الإسرار, and another poem فرحان و شيءين, in imitation of Nisāmī’s Khusrū and Shīrīn. These manuscripts were published under the title of Misladwah by Muḥammad Ibrāhīm in Bombay, in 1346 1927-28.

For ʻUrfī’s life and works, see مراة الهمان, سأتر رحيم, شعر المعم, and سرورآذ, خزانة علماء. The following scholars have written commentaries on his qaṣīdās:
Probably ملا ایب الحکمات متنیر (d. 1054/1644). See EU No. 108 and IvASB No. 366.

His commentary, entitled مفتاح الكتاب, was completed in 1073/1662-63.

أحمد بن عبد الرحمٰن حمّة بوری. His sharìa was published at Calcutta in 1306/1889-89.

His commentary, called طراز معلّق, completed in 1093/1682, was published by Munshi Navalkishore at Lucknow in 1885 A. D.

مولوی عبد المعید غانی بیگی. His sharìa, written in Urdu and called حبب و غریب, was published by Navalkishore at Cawnpore in 1307/1900.

 حاجی علی مؤسی. His commentary, entitled نگار عائتعا فیضی, was completed in 1111/1699-1700 (see EU No. 108).

Five Turkish commentaries are noticed in Fluegel i, pp. 594-95.

A number of his qaṣidas were translated into English, with critical and explanatory notes, by the late Professor Mawlawì Muḥammad ʿAbbās, M.A., of St. Xavier's College, Bombay, and published in 1908.

Begins:

ای متاع درد در بزار جان اندادنے، کوھرہ سود در جہب زبان اندادنے

The qaṣidas were lithographed several times in India. The MS. does not bear any date. The colophon is disfigured. Probably it belongs to XIIIth century A.H.

Other copies: Ind. Libr. MF vii, Nos. 106-107; JMB p. 399, No. 2578; Bk Nos. 253 and 254; IvASB No. 663; Iv8 I No. 816(20); MUA p. 37, Nos. 9 and 111. For. Libr. R p. 698; EB No. 1053; EIO No. 1452; Pr p. 65; Br MSS. ed. Nich. p. 265; Edin No. 107; Br Sup Hnd Nos. 578-581.

8 9-1×5-8, within Jadisols 7-5 to 7-5×3-7 to 3-8. Jadisols of two red and one black lines. LL 15. Ind. Nast. Or. pap. Slightly wormeaten. Cond. good.
DIWAN-E-AṢAṬI (ديوان آصف)

Lyrical odes of Aṣaṭi, son of Khwāja Muqīmu'd-Dīn Ni'matu'llah of Qahistān. His father was for some time seāt or Aṣaf of Sulṭān Abū Sa‘īd Mirzā (855–877/1451–69), and probably the poet derived his takhallus from the office held by his father. He was a pupil of Jāmī and a personal friend of Mīr ‘Ali Shēr and Badī’u’z-Zamān Mirzā, the eldest son of his patron Sulṭān Ḥusayn Mirzā. The date of his death, according to the best authorities, is 923/1517. See Bk No. 219, Ṭatashkada, etc.

Begins: ساز آیاد خداوند. ول ایرانی را ؛ یامده مهر بان یانه. مسالکی را

The odes are followed by rubā‘iyyat.

Other copies: Ind. Libr. MRD p. 88; MUA p. 32, No. 15, p. 33, No. 33, p. 34, No. 43; Bk Nos. 219 and 220; IrASB No. 647 Spr p. 310. For. Libr. EB Nos. 990 and 991; R p. 651; EIO Nos. 1393–97; Pert p. 74; Mehren p. 41; AUM p. 34; Fl i, p. 230; R Br p. 50.

S 9·1×5·8, within jadvals 7·5×3·8. Jadvals of two red lines and one black. LL 17. Ind. Mast. Or. pap. The takhallus in red ink. Ink is sticky. Somewhat wormeaten; repaired with tissue paper. Cond. good.

Volume 67.

117.

RĀMĀYAN (رامایان).

An abridged metrical translation of the Rāmāyan, which is also known as the story of Rāma o Sītā by Shaykh Sa‘du’l-lāh Kayrānawi of Pānipat, whose takhallus was Mastḥ or Mastḥā. In the colophon remark it is سمحا. He is not to be confounded with Ḥakīm Ruknā Mastḥ of Kāshān, to whom the poem has been wrongly ascribed in EIO No. 1572 and in R p. 689. The author flourished in the reign of Jahāngīr, whom he has praised
In the poem, ff. 9-10b. He has also sung the praises of his spiritual guide called here Shaykh Mīr Muḥammad Abū’l-Qāsim (f. 8), but in Ethē, Abū’l-Baqā. On ff. 12-14 occurs the praise of Hindostān. The poem is in imitation of Nizāmi’s Khusrav-e Sārin and also of Amīr Khusrav’s imitation of it. On 3b. he prays to Almighty God and says:

کندان را کرم فرمایتمت باج خسرو [و] جنت نفاذ
کن فض نفاذ، کن جان نو، که خود را باز تنشایم ز خسرو

Begins:

خطر وندا زنام عشق کر مست کا ازبست (مست) فشایم بر جهان دست


S 8-6-5-9, 4-8 to 7-5-8-6 or 4. No falsae. IL 25-19. Ind. inelegant Not. Or. gap. Several pages in the middle of the MS. are written in a different and more elegant hand. Several pages damaged by worms. Cond. fair.

Volume 68.

118.

DIWĀN-E-JALĀL ASĪR (دیوان جلال اسیر)

Lyrical odes of Mirzā Jalāl b. Mirzā Mu’min of Shahrīstān (Isfahān). Though he was a pupil of Faṣḥī of Herāt, he admired Šā’īb greatly and was in turn admired by him. Abū-Ṭalib Kādī also praised him. He was a son-in-law and intimate friend of Shāh ‘Abbās I, and was addicted to drink. He died young in 1049/1639-40. See Sarı-e-Asād, Mīr’atu’l-Khiyal, and Bk iii, No. 303.

Begins:

ای کلکت از بیهار خیال تو سیتنا ۰ برک کل از طراوت روبیت سفیان

Dated Sunday, the 19th Jumādā II, 1100/31st March, 1689.
Copied by Şâleḥ of Shihābu’ddīnūr. An oval seal of a former owner, Shāh Ramāzān wd. Shaykh Nūr Muḥammad Qādirī.

Other copies: Ind. Libr. MF vii 42; BISM No. 80; MRD p. 88; Pun Uni Or Coll Mag for Feb. 1928; IvASB Nos. 737–740; MUA p. 36 No. 72; Bk Nos. 303–304; Bh Nos. 389–390; Spr pp. 342, 343. For. Libr. TM No. 351 (dated 1063); R p. 681; EB Nos. 1096–1100; EIO Nos. 1541–51; R Br p. 51; Br Sup Hnd Nos. 502 and 503; Pr p. 915.

$2½ or 2½×5½, within jaduṣals of double red lines 7½×4–5½, or 7½×3½. LL 13–18 completes to a page, written in diagonal and perpendicular lines in the earlier part of the disde, but further on in horizontal lines generally 10. Ind. Nast. Or. pap. Cond. good.

Volume 69.

119.

DIWĀN-E-NĀṢIR ‘ALĪ (ديوان ناصر علي).

A valuable copy of the lyrical odes of Nāṣir ‘Alī-e-Sarhindi. For his life and works, see Volume 49 above, where references to other copies also are given.

Begins:

۰ در فیض اسی منشین از کشایش نا امید انجا
۰ پرندگ دامت از هر ققل می رود کلید انجا

Dated Thursday, 14th Muḥarram, 8th Julūs Year of Muḥammad Shāh (i.e., about 1139/1726–27), in Gujarat during the Šubadārī of Nawwāb Mubārīzul-Mulk. Copied by Muḥammad Kāẓim b. Akhund ‘Ubaydullāh.

$2½×5½ to 5½, within jaduṣals 7½×3½ or 3½. LL 16 completes to the page. Ind. Nast. Written in diagonal lines, and at the top and bottom in horizontal ones; with marginal glosses. Edges repaired. Or. pap. Cond. good.

Volume 70.

120.

MUNSHA’ĀT-E-ABUL-FATH-E-GILĀNĪ (منشات ابو الفتح غيلاني).

A small collection of Letters (also known as Chaḥār Bāgh) of the famous physician of Akbar’s court, Ḥakīm Abu’l-
Fath-e-Gilani. After the conquest of his country by Shâh Tahmâsp in 974/1566-67, he left it and came to the court of Akbar, where he soon acquired great influence. He patronized 'Urfi and was himself wellknown for his literary taste and scholarship. He died in 997/1588-89. This is not a treatise on epistology, as stated in IvASB No. 351, but a collection of private letters, written by the Ḥakīm to his brother Ḥakīm Humām (died 995/1586-87), to Khān Khānān, to Shâh Fathu'llâh, to Mirzâ Sharaf-e-Jâhân, and to others. Our copy contains thirteen letters.

Begins: چهار باغ دنیا را حضرت حق سبحانه تعالی چنانکه یاد و شاید

Other copies: Ind. Libr. IvASB No. 351; St. p. 90, No. 15. For. Libr. R p. 667, 1090; EIO No. 2063.


Volume 71.

121.

KULLIYYĀT-E-SALMĀN-E-SAWAJI

(کلیات سلیمان ساورجی)

This MS. contains qaṣidas, ghazals, rubā‘iyyāt, etc., of Salmān of Sāwān, who died in 778/1376. For his life, works, etc., see Vol. 1 (5) above. Qaṣidas begin with:

- ۰ هر دل کد در هوای هویت مجال یافته ۰
- ۰ عشقی همتش دو جهان زیر بال یافته ۰

After qaṣidas, qīfās and tarjī‘bāds, come the ghazals. The first ode begins with:

- ۰ اکر حسن تو بکشاد نقب از حیرت دعوی را ۰
- ۰ بکل رضوان پرانتاپیدر فردوس اعلی را ۰

Dated Thursday, 24th Shab‘bān, 1001/16th May, 1593. On the last page a few lines in praise of ‘Ali and a round seal.
Other copies: Ind. Libr. Bk No. 147; Bh Nos. 321-323; IvASB No. 584; Spr p. 555. For. Libr. EIIC Nos. 1237-43; RS Nos. 220 and 265; EB Nos. 807 and 810; Lidd p. 134; Pr WM No. 2.

S 10 x 6-1, within jackets 7 x 4 to 4-3. LL 13. Ind. Nest. Complete containing names of patrons in red. Or. pap. Wormeston; repaired with tissue-paper. Cond. fair.

Volume 72.

122.

SARW-E-ĀZĀD (سرمو آزاد).

This MS. represents a portion of the well-known biography of the Persian poets who flourished after 1000/1592 and who were either born in India or arrived here from other countries (including also short notices of the learned men of Bilgrām, and of a few Hindi poets) by the famous scholar and critic, Mīr Ghulām-ʿAlī Āzād of Bilgrām. After completing his great biographical dictionary of ancient and modern Persian poets called Yadaḵ-e-Beygād (compiled in 1145/1732, and revised in 1148/1735), Āzād thought of writing a book giving short notices of the learned men of Bilgrām. Accordingly he wrote it and divided it into two volumes. Vol. i is called Ṣaʿār al-karam fi taʿrīḵ al-ḵurām and Vol. ii as Šār al-dāra al-ḵurām. The latter comprises two faṣils. Faṣīl i contains biographical notices of 143 Persian poets, who were either born in India or came here from other countries, including an account of the learned men and poets of Bilgrām. Faṣīl ii gives short biographies of eight Hindi or Bhāshā poets.

Of the 143 notices of Persian poets, our MS. contains only 39, 37 being complete and 2 incomplete. In this faṣīlīn, the author gives a pretty long autobiographical account, which is wanting in our copy. The following particulars of his life are taken from it, as given in the edition published by ʿAbduʾl-Ḥān Khan, Hyderabad (Deccan), 1913.

Āzād was a Ḥusaynī Sayyed, whose family originally came from Wāsiṭ. He was born on 25th Ṣafar, 1116/18th June, 1704, and was brought up at Bilgrām. He belonged to the Ḥana-
fiyya School and the Chishtiyya Order. He studied Persian and Arabic under his grandfather and other learned men of Bilgrām, went on a pilgrimage to Makka in 1160/1747-48, and, returning to India, settled at Aurangabad and attached himself to Niẓāmu’d-Dawla Nasir Jang (son of Niẓāmu’ll-Mulk Aṣadjah), whom he accompanied on his expeditions to various places in the Deccan, such as Seringapatam, Burhanpur, and Arcot. At the last place his patron was killed in a battle with the Afghans of the Karnatak, who were assisted by the French, in 1164/1750-51, after which Aṣād returned to Aurangabad. He completed the taṣkīra under notice in 1166/1753.

We learn from other sources that, after having led the life of a scholar and become well versed in the various branches of Islamic learning, he died at Aurangabad in 1200/1786. He was buried at Khuldabād near Daulatabad. He has written numerous books, of which the following are mentioned in the recently published Qawās’il-Attār of Shamsullāh Qādirī of Hyderabad:

Arabic:

1. ِثناء الغزالة, a commentary on the beginning to the end of كتاب النزعة. ِ

2. تأليف الغزالة contains his Arabic qaṣidas and notices of Arabic poets.

3. سير آثار من آثار هندوستان, composed in 1177/1763-64; contains an account of India and her excellence, short notices of Indian ulama and scholars, and a dissertation on Indian (Sanskrit) Rhetoric. This work was published at Bombay in 1299/1881-82.

4. مكاسب العتیر, deals with Adam’s advent into (South) India after his departure from Paradise.

5. مظهر الحركات, an Arabic maganaṭ in Persian style. A copy exists in the Aṣafiyya Library at Hyderabad.

6. دیوان contains more than 3,000 verses. Printed at Hyderabad (Dn.) in 1300/1882-83.
Persian:

7. بیها, a general taškīra of Persian poets, completed in 1148/1735.

8. سروآزا, noticed above.

9. خزاحت عامره, another taškīra, compiled in 1177/1763-64. It deals with those Persian poets who received rich rewards from their patrons. It was printed at Cawnpore in 1871.

10. آثار الكرم, another taškīra of the 'ulama and masha'ikhān of Hindostān, especially of Bilgrām, printed at Agra in 1901.

11. بوخا الاولیا, a taškīra of the saints of Khuldābād. It was printed at Aurangabad in 1300/1882-83.

12. شیره طبهه deals with genealogies of the masha'ikhān of Bilgrām.


15. دیوان, a copy of it exists in the Āṣafiyya.

16. دیوان contains ghazals, qaṣidas, rubāts, and qaṭas.

Begins:

(په شاهنامه) آباد معاوودت تمود و سیو ماه صفر سنه ثلث و ثلاثین وله و الف رخی یالام باق کشید

This is found on p. 150 of the printed edition mentioned above, i.e., in the notice of Mīrzā 'Abdu'l-Qādir Bādī. The poets noticed are the following: قیصر, تصرت, آفتات, آصف, امیرالامرا, سید, بیدل, فضل, دایر, امید, روح, گفته, رابی, نمای, هیرک, گلف, نگار, جریز, عورت, هژیر, دردمند, مظهر, آزمر, حسنی, حضرت, دیده, گلی, گلیم, میر, حبی, عشق, قاچ, هاشم, گرمی, امیداد, افتخار, ایجاد, رسا.

In order to form a critical estimate of the value of Āzād's taškīras, especially the آثار الكرم, it is desirable to read the شرایف غنی, another work dealing with the biographies of eminent Bilgrāmīs,
compiled by Ghulām Ḥasan Siddīqi, another scholar of Bilgrām, who wrote it with the avowed object of correcting what he called the wrong statements made by Āzād. A somewhat defective copy of Siddīqi's work is noticed in IvASB No. 277. An ordinary poet of Bilgrām, Muhammad Šādiq Sukhawat by name, wrote a treatise entitled ʿAfuq al-aʿrād, in which he condemned Āzād's style and poetry. A friend of Āzād, 'Abduʿl-Qādir Samarqandi Dehlawi, wrote a reply to it called تأدب الوكيد في تكبير الصدوق, in which he defended him and answered the false accusations of Šādiq. (See IvASB Nos. 397 and 398).

Other copies: Ind. Libr. Asaf i p. 320, No. 16; Bk viii, No. 697; Spr p. 143. For. Libr. EIO Nos. 683 and 684;


Volume 73.

123.

QASĪDA-E-BURDA (قصيدة بردہ).

and

MANZUMA-E-BURDA (منظومة بردہ).

This is the celebrated Arabic poem, popularly known as the Burda ("Mantle") by شرف الدين إبراهيم عبد الله محمد بن سعيد الابورى صبري, who was born (in Abū ʿSīr, a village in Egypt, whence the name Būṣṭī) on 1st Shawwāl, 608/7th March, 1212, and who died some time between 674 and 697/1295–98. He was buried near the grave of Imām Shāfeʿī. He has composed a number of poems in praise of the Prophet, but the Burda is the most famous of all. Dr. Nicholson (Lit. Hist. Arabs, p. 327) observes: "It is said that he composed the Burda, while suffering from a stroke which paralysed one-half of his body. After praying God to heal him, he began to recite the poem. Presently he fell asleep and dreamed that he saw the Prophet,
"who touched his palsied side and threw his mantle (burda) "over him. 'Then', said Al-Büsfit, 'I awoke and found my-"self able to rise'. However this may be, the Mantle Ode is "held in extraordinary veneration by Muhammadans. Its verses "are often learned by heart and inscribed in golden letters on "the walls of public buildings; and not only is the whole poem "regarded as a charm against evil, but some peculiar magical "power is supposed to reside in each verse separately."

It is generally known as Qasida-e-Burda, but its full title is تکوانک نامه در مسجد خیبر البرهان. No other Arabic poem appears to have attained to such fame. "Over 90 commentaries have been written on "it in Arabic, Persian, Turkish, and Berber languages; the "tahāwus, the tafhālith, and the tashfrīs that have been made "from it are innumerable" (Encycl. of Islam). For the various commentaries see Kāshf. Zun. The original poem was publish- ed several times in Persia, India, and Europe. Amongst the European editions and translations may be mentioned the one by Uri published at Leyden in 1761, with a Latin translation, Rosenzweig's ed. (Vienna, 1824) is accompanied by a German translation and notes. But the best edition is said to be that of Rolfs, Vienna, 1860, with a translation each into Persian, Turkish, and German. A French translation appeared in De Tassy’s Expos. De la Foi in Paris, 1822; and another by Basset in Paris, 1894. There is an English translation by Redhouse (in Clouston’s Arabic Poetry for English Readers, Glasgow, 1881). Another English translation, with the original text and notes, by Mullā Shaykh Faygu’lāhbbā'ī, S.A., late Head-master of the Anjuman-e-Islām High School, Bombay, was printed in Bombay in 1893. Several Urdu translations have also been published in India. JMB p. 239, No. 1068, mentions a commentary entitled قاضي شاهب الدين قاضي هندی by شرح البرهان. Another commentary called مولوي دوالفقار على ديويني by عطر الورد was published at Delhi in 1315/1897-98.

*صريح is dropping half, i.e., three out of six feet of a verse of the metre رجز or شرح.
In this MS. the original Arabic text forms the principal part, and on the margin are two metrical renderings into Persian. Each page contains nine lines or hemistichs. The first, the fifth, and the ninth are in bold large نسخة, with a turn of سلسلة, while the rest are in smaller but elegant نسخة. The central hemistich is written in red ink. The Arabic text is fully vocalised. On the margin there are two verse translations in Persian, one by the famous poet Jâmi and the other by Wazîrî. On the last page there is a remark in red ink, which runs as follows:

- أي وزیری کشت این منظومة برده تمام
- با حقائق پر دفاتر جهل با لفظ علم
- سال تاریخش جو از پیر خرد کردم سوال
- کفت لفظ نظم شد تاریخ نی بیش و نه کم

It follows, therefore, that this Wazîrî completed his verse translation in the year نظم, the numerical value of which is 990/1582-83.

Begins as usual:

آمن: تذکر چهار اینی سلما مرتکب دعوت جهیز من تبلیغه ودیم
- ای زياد صانت پرانت اندر ذی سلم
- اشک چشم آمیخته با خون روان کشتی یهم
- وزیری: ای که کر [یه کردن] از همسایگان ذی سلم
- سبل اشک آمیختی در قرفت ایشان بدم

The text is preceded by a versified Persian introduction beginning with:

- هر که خوانند این قصیده دائم از غم وا رده
- هر چه از توم شود میخوان کای آرا وا دهد

On p. 38, two round seals of
A memorandum note bears the date last day of Jumādā I, 25th Jūlūs Year, i.e., about 1094/1683. It follows, therefore, that the MS. cannot be of a later date.

For different editions of the text, commentaries, and translations see Encycl. of Islām and Kashf. Zun. Ind. Libr. JMB p. 241, Nos. 1090 and 1091; Bh No. 436; MUA p. 118, No. 5; Asaf ii, p. 1248, No. 133; p. 1242, Nos. 26, 45, 48, 79, 128, and 138; IvASB Nos. 989, 990, and 991; IvC No. 350; For. Libr. Fert No. 2275; Loth Nos. 817–822; R Ar. 1079–81; R Br pp. 63 and 76.

Pp. 58. 8 ½ x 4 ½, within junkaala 3 ½ x 2 ½. LL. 9 of the Ar. text; on the margin, sometimes five couples of each of the two posts, sometimes three only. The Ar. text is Naskh. and the Pers. transl. in Nast. Or. br. pap. Central portion of the pages containing the Ar. text is getting detached. Much wormeaten, but repaired with tissue paper. Cond. fair.

Volume 74.

MAJMU‘A (مجمووع).

124: Sos o Gudāz (سوز و جدات).

The volume opens with the following lines:

خط ياعد افروني حسن رخ تست مصحف خط شككت ناباب بود

Immediately after this begins the Sos o Gudāz (ff. 1–20b), a tragic magnum by Mullā Ragā, takhallus Naw‘i, of Khabūshān near Mashhad, who came to India in the days of Akbar and was patronised by prince Dāniyāl and, on his death, by ‘Abdunr-Raḥim Khān Khānān, to whom he has dedicated his Sāqīnāwā. For this and for his qaṣidas, he received a rich reward. He died at Burhanpur in 1019/1610-11. For his life, see Sarv-e-Āsad and Ouseley’s Notices.

This tragic poem was written by the order of prince Dāniyāl. It describes a historical incident, which took place in the days of Akbar. A beautiful young Hindu widow immolated herself on the burning pyre of her dead husband and became a Sadt. The poem is printed at the end of the first volume of the
Akbarnâma, Lucknow, 1284/1867-68. It has been translated into English and published by the late Dr. Kumâr-Swâmî of Ceylon.

Begins:

الله خنده ام را تالکی ده  سر شکم را جکر پرکالکی ده

Other copies: *Ind. Libr.* MUA p. 42, No. 81; Bk No. 272; Spr pp. 516-17; IvASB Nos. 698, 699, 700 and 939. *For. Libr.* EB Nos. 1064-66; Pr Nos. 674 and 928; R p. 551; R Br. pp. 158 and 159.


Ruba‘iyyât (ff. 20b-25b) begin with خواری شرف مد مدام داره باشد, which are followed by threefolios containing a portion of a *magnāwî* which begins with:

ز مر ا هه آن مرغ پشتی  در اندان پریدن بود کتی

(1) This is followed by another short *magnāwî* (ff. 28-29) by Ghâni of Kashmir describing a *hajjâm*. It is incomplete. Begins with:

م را پرتن زباین کفت هر موری  شوم در وصف حجا م میکوی

(2) *Haft-band* (or *Jâm*) of Mullâ Fâgâlî (ff. 30-42) begins with:

سراز خواب گلستان چو پرداشتم  لوای فرست پر افراشم

This is a "rare poem" by Muḥammad or Maḥmûd b. Sulaymân-e-Baghdâdî Fâgâlî, an eminent Turkish poet, died about 970 or 976/1562 or 1568. There is a copy of his *duâts* in R p. 659. The poem is divided into seven *jâms* or "bowls", each of which is followed by a *mânasâra* or "dialogue" in praise of some musical instrument such as the نوز، قانون، مطرپ، نم، ونگ، ورف، and so on.

LL 19. Other particulars same as above.
This is a poem by Ghaus describing the war between ‘Alamgir and his elder brother Dara Shukoh. It occupies ff. 42-58 and begins with:

خدا یا ملک عالم تراست گجان باد شاهی مسلم تراست

On f. 43b, there occurs the takhallus of the poet in the following couplet:

غذی جوون بوصف آن جمان برترست بمقصود باز آمدند بهتر است

LL 13. Other particulars same as those of the preceding.

(1) ترکیب بند اعتقادی (Turkīb Bند اعتقادی). This is a poem by Muḥammad Rafi', elder brother of Nawwāb Wazīr Khān. It occupies ff. 59-64 and begins as follows:

ای از بحار صنع تو خورشید لاله و زین قدرت شپ مشکین غرامت

The bands after the khanāzs contain the namās of the twelve Imāms. The last couplet is as follows:

اینست اعتقاد متین دلیل را یا (با) اهل بیت دست من و دامن شیا

Probably the takhallus of the poet is Mafīm.

Written in Naṣi, mixed with Shīb. LL 13. Other particulars the same as above.

(2) مارجین از مولانا مختاشام (مرتبه از عظمت). This elegy by Mawlānā Muḥtasham (d. 996/1588) covers ff. 65-68b and begins as follows:

. . باز این چه شورشست که در خلق و عالم است

. . باز این چه نوحه و چه غزا و چه ملام است

LL 13. Other particulars the same as above.

(3) هفت بند ملای کاشت (بند اعتقادی). These famous seven strophes by Kamālu'd-Dīn Ḥasan-e-Kaštī (d. cire 720/1320) occupy ff. 68-72 and begin with the following couplet:

السلام ای سایرات خورشید رباب العالمین آسان عروج مکین آتاب داد و دیبن.
A commentary on these "bands" by اشمار الدوحة طباخات اضفان (Lind p. 169).

The other particulars the same as above.

(4) On f. 81 begins a maqāna, called the Maqānati-e-Shams o Parwana (مشنو شم و پروانه), which opens with this couplet:

بود روزی بجمع پروانه در طریق عاشقی پروانه

It ends with the following line:

شمع و پروانه نام منشو (مشنو) گر در سمت سرم با بندنوی

(5) (Ff. 82-83). The questions and answers of مینا ساغر and مینا سوال, by Bedil begin as follows:

شی کرد ساغر زمین سوال که ای از تو روشن دل اهل حال

(6) (Ff. 83b-85b). A qaṣida by Zuhūrī requesting his patron, named here in the heading Mirzā Minū-Chehr, to give him a village.

Begins:

کمی رساند بکرو خانوی کوس صیغه کرد فراشت لوا دنیا شاه زمن

In the course of the poem he says:

چومردن در خدمت میده دهی خوافم که مثل آن جوان یافته در تمام دکن

(Ff. 85b-88b) a few select odes of Jalāl Asrīr,
(Ff. 88b-90) do. Nāṣir ‘Ali,
(Ff. 90b-94) do. Mirzā Šā‘īb,
(Ff. 94b-96b) do. Ghani-e-Kashmīrī,
(Ff. 98-110) do. ‘Izzat, Kāhī, Fānī, Šāleb, Rāsīkh, & others.

(Ff. 110b-115) Raḥīqāyat of Abū-Sa‘īd Abu’l-Khayr.
(Ff. 115-122b) single stray lines.
(Ft. 122b–127b) Bostan-e-Khipal, consisting of verses written by several poets on one and the same subject, using the same rhyming and radd, e.g.,

اکر مانند شی ماند شی دیکر می ماند

(Ft. 127b–129b) musafarreqat.

(Ft. 129b–131b) a few lines in praise of خضرت راحلہ کر شاء بھرمان

(Ft. 131b–133b) a mawarman in praise of the Prophet by Khwāja 'Ismat.

126. Maqamat-e-Mullah Buxmi (منروع مل مبی)

It covers ff. 133b–140b and begins with:

 بعيد تانی صاحیقران کے بیش باد باغ رنگائی

This poem describes how a lover spirited away his beloved from her grave, in which she had managed to get herself buried alive by her husband, when she feigned death. The fraud was exposed by a washer-woman, whose suspicions were aroused when she saw the woman in the house of her lover. She forthwith informed her husband of the fact, and he, on opening the grave, found, to his amazement, that there were no bones in it. He reported the matter to the king, who ordered the guilty pair to be arrested and killed. On ft. 140 we find:

اکرچہ پری کی ان افسانے کا عام است ہے زوال تو تموداری تمام است

The poet likens the wicked neighbour of the story (ماہیہ پری) to نفس, the 'unchaste woman' (میل معاوضہ دیکر نا پارسا) to دیوان, and the 'deceiving old woman' (حیله کر دال) to دیوان, and draws the conclusion:

بکش مسادات نفس زشت خورا ہ مدخ بر خوش ظفر آن حیله را

(Ft. 150–152b) a mustarād by Shams-e-Tabriz.

(Ft. 152b–156b) several mustarāds, ta'rikhs, etc.
(Fl. 196b–197b) praise of ‘Ali by Ṭanā‘ī.
(Fl. 197b–199b) praise of ‘Ali by Ahlī.
(Fl. 199–211) stray verses.
(Fl. 212 to end, i.e., f. 220) prose treatise about روح و غم فصول بالوعش.

Begins:
حمد بِحَدِ إِحْدَىٍ رأَ سَرَايْسُ كَ رُوحٍ رأٍْ مَظِيفٌ عَشْقٌ و عَشْقٍ رأٍْ زِيْورٍ حسن گردنی.

Lower portions of pages are torn off.
(Fl. 220–224) an extract from رسالة پیر عبد الله انصارى beginning with: أي ز دردت یدلان را بوى درمان آمده

Pages are in a dilapidated condition.

Volume 75.

127.

WĀJIBUL-HIFZ (واجب الحفظ).

Select odes of Šā‘īb, for whose life and works see Volume 34 above.

Begins:
أَيْ زِيْوَنِ دِرْحَلْتُ زِيْجِرْ عَلِيْتُ تِرَاهَا سِرْ بِصَحْرَا دَادَةً جَصْمَ خَوْشُ تَخْجِيرْهَا

These odes are alphabetically arranged; but they do not agree with those of the MS. bearing the same title and described in EIO No. 1618. This MS. was finished on Thursday, 11th Shawwāl, 10th Jūlūs year of Muḥammad Shāh, i.e., about 1141/1728-29.

It was copied by Muḥammad Masiḥ. There is an oval seal of Muḥammad Masiḥ-e-Ja‘fari. After these selections a few folios also contain odes of Šā‘īb.

§7-1×4-3, 5-9 to 6×2-9 or 3. Jottings of red and yellow lines. LL. 15. Ind. Nasl. Pages of different shades of colour. Cr. pap. Cond. good.

This is a story of the adventures of Ḥātim of the tribe of Ṭay related in Persian. Ḥātim is not a mythical, but a very historical personage of pre-Islamic times, the last half of VIc and beginning of the VIIc. It is said that "his mausoleum may still be seen at a little village in Yaman called Anwardū" (Edin No. 354). He was a knight and poet and a contemporary of al-ʾīsā ibn ʿAbbās. His ideal generosity and hospitality earned him the title of Jassād. His shiḥba contains verses mostly in praise of generosity and unselfishness. He was glorified in Arabic literature, but in Persian (and through Persian literature in Muslim India) he is the hero of a very popular romance, which is partly represented by this MS. The text of the *Qisṣa* was edited by G. J. Atkinson, Calc., 1818. It was translated into English by Forbes, Lond., 1830. The Persian as well as its Urdu version, the *Āraίsh-e-Mahfīl* by Ḥaydīrī, have been published several times in India.

Begins: 

الخدة.....اما راوی بار اخبار ونا قلارت اطار

The first story is that of جن بار on p. 4.


This is a portion of the *Āraίsh-e-Mahfīl*, which is an Urdu translation by Mir Shēr ʿAllī Afās of Munshi Sujān Bāi’s Persian history of Hindustān entitled خلاصة التواريخ. The author is mis-named Sanjān (by Morley and Sprenger) and Subḥān (by Elliot and Lees.) The خلاصة التواريخ contains an introductory account
of the Hindu traditions, creeds, and castes, a description of the Sútras of Hindustán, and a History of India from the earliest times to the accession of Awrangzeb. It was completed in the 40th year of the reign of the Emperor corresponding to 1107/1695-96. Its contents have been fully stated by Morley, p. 69, and by Elliot, Hist. of Ind., vol. viii, pp. 5-12. Compare N. Lees, JRAS, New Series, vol. iii, p. 423, and R p. 230.

Mr Sher 'Ali Afsãs, a descendant of Imãm Ja'far-e-Sádiq, was born at Delhi. After receiving a good education he entered the service of Nawwãb Mr Ja'far of Patna. After the latter’s deposition he went to Lucknow and thence to Calcutta, where he was appointed Head Munshi in the Hindustani Department of the College of Fort William. When he had completed his Hindustani translation of Sa'dis Gûlistán and revised Sawdã’s Kulliyât etc., he was asked by Mr. Harrington to translate into Urdu the abovementioned Kûlûsâta’t-Tawârîkh. He completed the translation of its first part, as far as the history of the Hindu kings only, in 1806. He did not live to finish the translation of the second part. According to Beale (Oriental Biogr. Dict.), he died in 1806; but, according to Dr. Sprenger (Cat. p. 108), in 1809. The Árâsh-e-Mahbûl was printed several times in India at Calcutta, in 1808, 1848, and 1868; at Lahore in 1867; and at Lucknow in 1870. It was translated by Major H. Court and published at Allahabad in 1871, and again at Calcutta in 1882. See Blumhardt, Cate. Hindust. MSS. Ind. Office, No. 39, and Encycl. of Islam. The MS. opens with an account of the Sútras of ١٤٠ آئیه, آگهی, شاہبھان آئیه، ملتان, لہنہ, گیمرات, اجیس, مالیا, ہادیس, ہار, اویک آئیہ, ہار, کابل, گنما, ہار, لاہور, کابل, گنما, ہار, etc.

Begins:

پے انتخاب کیا کا ہے کتاب آریشی معقل مینے

This is followed by a short magnumât in Urdu entitled تنمہ الجیال by Taqî, and by another poem composed by Sawdã, as a satire on Mirzã Fâkhîr. For particulars of the life of Taqî and Sawdã see Ùb-e-Hayât and Saksenã’s History of Urdu Literature.
Dated 1255/1839-40. Copied by Shaykh Muḥammad Bulāqī, son of 'Abdu'l-Ḥāfiz, an inhabitant of Burhanpur.


Volume 77.

130.

ḤĀSHIYA-E-'ABDU'L-'ALI (حاشية عبد العلي).

The full title is:

حاشية على حاشية الراهذية المتعلقه بشرح المواقف

A very popular Arabic work on metaphysics, consisting of Ḥāshiya ("glosses") by 'Abdu'l-'Ali Baḥrul-'Ulūm on the Ḥāshiya written by Mīr Zāhid on Jurjānī's Sharīḥ or "commentary" on the Maṣāṣiqī composed by 'Agudād-din-al-Ījī, who was a contemporary of Ḥāfiz and who died in 756/1355.

'Agudād-din (called Ījī after Īj, a place in Fārs between Dārābīrū and Nayrūz, where he was born), was a Shāfe'i Lawyer, a Qāṣī, and a Theologian. He wrote a number of books on philosophical, ethical, and religious subjects, but the most celebrated of them all is the Maṣāṣiqī (المواقف في علم الكلام) "Stations", a theological and philosophical work.

A number of commentaries and super-commentaries written on it have been noticed in the Kāshf. Čān. Of all such commentaries the most famous is the one by Sayyed Sharif of Jurjān, about whom see Vol. 40 above. He completed it in 807/1404-05, and dedicated it to Sulṭān Ghiyāṣu'd-Din Pir Muḥammad, grandson of Timūr.

Mīr Muḥammad Zāhid had acquired great fame on account of his writings on logic, theology, and other subjects, in the reign of Shāh Jahān (1037-69/1628-59). This monarch appreciated his merit and appointed him Inspector of Weights and Measures to the Army and afterwards Official News-writer to the Government in Kabul. After Shāh Jahān's death, Awrangzeb
conferred on him a respectable post in Kabul, where he finally settled. He has dedicated his *fasâileh* on Jurjânî's commentary to Awrangzeb (1669–1118/1650–1707).

‘Abdu'l-'Ali Muḥammad b. Niẓāmu'd-Dīn, commonly called Bahā'u'll Ulām, is famous throughout India on account of his learned works, in Arabic and Persian, on logic, theology, jurisprudence, sufism, etc. He was born at Lucknow, where he studied under his father and other Ulama. When he had completed his studies, he was appointed Principal of the State Madrasa at Rampur and afterwards of the Buhār Madrasa in Buhār. He served there for some years and then went to Madras, where he continued to teach till his death in 1236/1810.

The author's name appears on folio 2b as follows:

محمد أبو العباس عبد العلی بن نظام الملا والدین الأنصاری

Begins:

االن اجل تکلام يطلق بالسائر وارفع نظم

Three seals of a former owner, Ḥakīm Jamāhu'd-Dīn, with the inscribed date 1279/1862-63.

Dated Jumādā I, 1242/ December, 1826. Copied by Muḥammad Niẓāmu'd-Dīn b. Muḥammad Ibrāhīm, resident of Madras, by the order of his 'master and teacher', M. Muḥammad Aminu'd-Dīn Khān Šāheb b. Ḥakīm Muḥd. Šādiqgār Khān Šāheb, at Melaāpur (میلانور). A square seal of Muḥammad Šādiq bearing the date, 1272/1855-56, at the end and at the beginning of the MS.

Other copies: *Ind. Lībr.* Bk x No. 548; *Asaf* ii p. 1302 No. 376; *MUA* p. 112 No. 32.

8 11-25; 5, 6, 7, 6-4. *Najdeh* 117. *Ind. Misc.* Or. pap. Wormsela, Pages repaired. Cond. fair.

**Volume 78.**

**IRSHĀDU'T-TĀLĪBĪN (ارشاد الطالبين).**

A rare work on religious, ethical, and sufiistic subjects by the famous Afghan saint and founder of national Afghan
literature, Ākhund Darweza-e-Ningarhārī (from Ningarhār, the name of a tract of country near Jalālābād in Afghanistan), who flourished in the reign of Akbar. The title of the work is given on folio 1b "تام ان رسالت را ارخزش انتقالیان نمایم" as well as in the colophon, where the name of the author occurs as follows:

مولانا العظام شخ الاسلام والمسلمين اخوئذ درویجه تکوهاری

He did much to nullify the influence of the Rawshaniyyas, in the days of Akbar.

He is also the author of عبرن اسلام, a comprehensive work in the Pushtū language, "on the observances, rites, and dogmas of Islamism, according to the Sunnite creed, written for the purpose of guarding his Afghan countrymen against the heresy of a certain heretic or atheist, Bayezid Ansāri, son of ‘Abdullāh of Ḫāndahār, commonly known as Yāsuf Zī, the founder of the Rūshānian sect, who was finally defeated by Akbar’s general Mahāsīnkhān. Comp. on this heretic and his sect Dr. Leyden’s excellent treatise in ‘the Asiatic Researches’, vol. xi. pp. 363–423, entitled ‘On the Rosheniah Sect and its founder, Bayezid Ansari’, and Graf Noer, Kaiser Akbar, vol. ii, pp. 180–219, Leyden, 1885." (EIO No. 2632). See also R p. 39, and IrASB No 1074.

Begins:

حمد ب حذ وثنا بعد سرا وار ذا ق کی تقبل وحدت

It is divided into four chapters as follows:

Chapter I, Faşl 1 ... ... ... ... در توحید
Faşl 2 ... ... ... ... در ذکر ایمان
Faşl 3 ... ... در ذکر وضو و ملایم آن
Faşl 4 ... ... در ذکر نماز

Chapter II, Faşl 1 ... ... ... در توبة
Faşl 2 ... در علامات پیرکامل و ملایم آن
Chapter III, Faṣl 1

Dated Thursday, 27th Rabī‘ I, 1127/22nd March, 1715.

Other copies: Ind. Libr. MUA p. 12 No. 13; a printed copy in Asaf p. 396, No. 988.


Volume 79.


A rare treatise in Persian on the refutation of the doctrine of Ībādī. The name of the author is not given; but he must have been an Indian, for he quotes Hindi verses, e.g.,

بَارَهُ بِرَسِ قَفْيَرٍ كَيْا أَيَّكِ زِیَا بَیَّا
تَکُونُ بَهِی جَوْرِ پَرْکِهِن لاَکِی تَنَا بَیَّا تَنَا بَیَّا

Towards the end of the MS. he says that the treatise owes its existence to the favours of his spiritual guide Shāh Hidāyatullāh.

Begins:

إِلَخْ قَطْعُهَا بَدَانِکَ مُوْحِدَانِ هَمَّهُ اوْسُتُ کُوْرِنَکَانِ أُقْامِ اَنْدُ اَزْمَجْحَهُ

فَهَٰذَ قَمْ درِّی، رَسَالَةٌ یَان وَعِیَان مُیْکِمِ
The seven classes of described are (1) وحدان موحدة (2) موحد ذكر (3) موحد معنى (4) موحد مبني (5) موحد مفصل (6) موحد كلي (7) موحد كلي طبيع. and

8 8-9x4-5, 5-8x2-8. No. jaduwa. LL 13. Ind. clear Nast. Or. br. pap. Cond. good.

133. Nashfu'l-Ishq (نشاط العشق).

A Sufistic treatise sometimes also called كنر غورى, consisting of a detailed commentary on the Ghauqiyya or Risala-e-Ghauqiyya, by عادل الله بن حسن بن عل من الحبيلي الحيلان الحيلان, who uses Malik as his takhallus.

 Begins:

سباس و ستائش مراتن واجب الوقود كا احديت را در وحدت

In the MS. the various statements are introduced by the words قال الله با غوراث الاعظم. The original text is overlined in red.


134. Risala-e-'Aynu'l-Qaswa (رسالة عين القضاء).

A treatise on Sufic theosophy by اب الحماد الله ابن محمد الحماد الله ابن القاضي, surnamed حماد الله, of Hamadan, a disciple of Ahmad-e-Ghazzali, brother of Imam Muhammad-e-Ghazzali. The date of his death, as usually given, is 533/1138-39.

 Begins

لا الله الا هو ودود يحدود بر آن ظهور كا مشهود ذات ومقدر صفات است

Size of pages same as that of the above MS. Writ. sp. 5-7x2-8. No. jaduwa. Ind. clear Nast. Or. br. pap. Cond. good.

This Arabic work by ابر تمیر محمد بن عیاذ الرحمن الیمیان treats of the importance and the various manifestations of the number 7 in groups of seven things. God has 'adorned' seven things with seven other things: (1) the seven Heavens are adorned with the seven planets, (2) the seven Earths with the seven seas, (3) the Fire with the seven hells, (4) the Qur'an with the seven Qur'ān, (5) the human Body with the seven parts, (6) the Age of man with the seven stages, and (7) the Earth with the seven climes. Each of these subjects is further elaborated and dealt with. The book is divided into seven majlisas, which treat of the seven days of the week and the various traditions and memories attached to these seven days. The full title of the work, as given in the *Kashf. Zann*, is السبعات في مواضع الیاوات.

*Begins:*

الخدرة الملك الجیار العزيز الغفار المهمین السیار

*Copied by:*

ملا یازید اخون زاده ولد ملا کل محمد اخون ساکن رجز

*Other copies: Ind. Lîb. JMB p. 193, No. 716; Ram p. 344. For. Lîb. RS (Ar.) No. 753 (viii); De Slane Nos. 1314, 1315, 4597, and 4698.*

8 9×6-5, 6-8×3-9 to 4. No jadvala. LL 13 to 27. Inelegant Nashâ. Or. br. pap.

Cond. good. Bound up with the next MS.


A short Arabic treatise on the excellence of the 'Ulamâ. The author's name is not given.

*Begins abruptly with:*

الاصول في احادیث الرسول والمشکوة وسیمیا بشرف العلماء.
It is divided into four chapters as follows:

Chapter I ... ... ... في فضل التعليم و التعليم و العلم
Chapter II ... ... ... ... في فضل مجلس أهل علم
Chapter III ... ... ... في فضل العلماء
Chapter IV ... ... ... في فضل العلم مع العمل

Copied by the scribe who has transcribed the above MS.

Other copies: A MS. bearing the same title and ascribed to Seyyid Sadiq-edin Seyyid Mian is mentioned in JMB p. 193, No. 720. Another MS., entitled شرف العلم و العلماء, and ascribed to Seyyid Sadiq-edin Seyyid Mian, is also mentioned in the same catalogue on p. 321, No. 1819.

End of pages the same as that of the preceding MS. Writ, ivp. 7×4-7. No fadewafa. LL 23 to 32. Insalgent Nashi. Some pages are affected by damp. Ink sticky. Cond. fair.

Volume 81.

137.

WISA WA RMIN (ویسه و رامین).

The celebrated romantic Persian poem, based on the original Pahlawī and describing the love adventures of Wis or Wisa and Ramin, by Fakhru'd-Din As'ad of Jurjān, who died about 447/1055. The poet composed it at Isfahān about 440/1048-49, at the request of 'Amīdu'd-Dīn Abul Fath-e-Nishapūrī, who governed it for Sulṭān Ṭughril, the founder of the Saljūqid empire. This poem has considerably influenced the compilation of the Khasrase o Shārin of Nizāmi, as regards both the style and the metre. See Bahārisṭān-e-Jāmī and Br. Lis. Hist. Pers., ii, pp. 274-275. Complete copies of the poem are rare. Our copy is also defective. It opens with the following couplet:

*بشِ چوب و چوب تابم* (in the printed ed. تابم)

*چوب یام آید ندارم طبع* (طبعت)
which occurs on page 80 of the edition printed (from a defective copy) in the Bibl. Indica, 1865. The MS. ends with the following verse:

زکرون اختران ناظر که حصن پرمه و استاره بودند

which is given on page 403 of the abovementioned printed edition. This latter comes to an end after eight pages only.

The Royal Asiatic Society of London published in 1914 an English translation by Oliver Wardrop of the Georgian Version of this romance of ancient Persia, under the title of Visramiani, the story of the Loves of Vis and Ramin, Oriental Translation Fund, New Series, Vol. XXIII. The translator observes in the Preface:

"The picture it gives of the life, manners, and morals of a remote age is invaluable. It is a presentment of the attitude of the time towards the most fascinating of all social relations. Of its moral tone the reader will be able to judge. The perjury, treachery, cowardice, and ruggery of the chief characters are mercilessly set forth. The author sometimes shows his contempt for them; he perpetually poses as an ethical teacher; but he is evidently fond of Vis and Ramin, and will not have them blamed, for they are the slaves of relentless Fate in its most forceful form. The modern reader will probably find them less immoral than Tristan and Isolde. The survival of the tale in Persian literature is due to a poetical version of great excellence, the text of which was published at Calcutta in 1864-65 under the title Wis o Ramin: An Ancient Persian Poem by Fakhr al-Din, As'ad al-Astarabadi, al-Fakhri al-Gurgani, Edited by Captain W. Nassen Lees, LL.D., and Munshi Ahmed Ali (in Bibl. Ind., New Series, No. 53). Of this poem a long account was given by K. H. Graf in vol. xxiii., Zeitschrift d. Deutschen Morgenl. Gesellschaft, Leipzig, 1869 (pp. 375-433)

....Not only has the book a value as literature of high quality and as an undoubted antique, but there is reason to believe that it may have had a good deal to do with that development of European romanticism which finds utterance in the songs of the Minnesinger, the lays of the Troubadours, and
the letters of Héloïsé. In N. Ethé’s Essays and Studies, Berlin, 1872 (pp. 295–301), a comparison is drawn between Vis and Ramin and Gottfried von Strassburg’s Tristan und Isolt. Reference may also be made to the monograph published in Moscow, in 1896, by Baron R. R. Stackelberg."

Other copies: Ind. Libr. IvASB No. 429; Spr p. 338. For. Libr. Pr Ncs. 656 and 661; R p. 822; EB No. 522.

A4 8-2×4-9, within sections 5-5 to 5-4×2-7 to 2-9. LL 15. Written between margins ruled in gold and blue. Clear Ind. Mast. Or. pap. Headings in red. Cond. good.

Volume 82.

138.

MAJMŪ‘A-ʾE-KHUṬUT (مجموعة خطوط).

A collection of letters consisting of three parts:

Part I. Letters of one whose name, as can be inferred from the following three statements, appears to be Muḥammad Taqī Lashkari:

(i) On folio 13b in the ‘argāḍāšt to the king, he says:

कर्तवृत्ति उन्हें जाना था दोनों लेखरी जहते जुडीत और तस्वीत बनौले रसाते.

(ii) On folio 14b in a letter addressed to Nawwāb Āṣaf Khān he says:

عَلَصُ صُحِیُّ لَشْکَری بوْسِیْلا عرْض خلاصَ عقیدت

(iii) On folio 16b in a letter of congratulations addressed to Nawwāb ʿIsām Khān he says:

ذَرَّهُ بِی مقدار محمد تقی جھین ضراعة و افتخار

The first letter is addressed to Khān Zāmān, in which he is congratulated on the capture of a fort which could not be reduced by any of the past kings, and is in-
formed that this success could be regarded as 'a precursor of the conquest of Bijapur'. It begins with the following words:

"Бірас می رساند کا این معتقد ارادت کیش"


Part II. Letters of Abu’l-Faḍl. The first letter is addressed to Khān Khānān. It begins as follows:

- همی تدارم چاره فراق نیست چحب
- که هیچ زیرک خود کرده را نداند چار


Part III. Other stray letters. On folio 53 a letter of Shāh Jahān addressed to ‘Ādil Shāh; on folio 53b, his reply to it. In another letter reference is made to Rājpuri by the ‘infidels’; in this letter Dhanā Jādhaw and Rāmchandra are referred to. A third letter refers to Ghiyāṣu’d-Dīn’s ۬کربلا of the fort of Rāmgīr. A letter on folio 60 is addressed to ۬کربلا by one Ghasīrām.

Amongst the remaining letters of some interest is one on folio 6b, which is addressed to Chandrabhān, the poet and Manṣūh of Afgalkhān. On folio 29b there is a copy of the firman of Jahāngīr issued to Prince Shāh Jahān, and folio 30b contains a reply to it in verse.

Other copies: A copy of Jahāngīr’s firman, with a metrical reply to it, is mentioned in R p. 551 (2).

**Volume 83.**

**139. Risāla dar Nujūm (رساله در نجمه).**

An astrological treatise in Persian, defective at the beginning. The author’s name is not given. It begins abruptly:
It appears to deal with the nature of the Zodiacal signs. On folio 2, one reads:

لى لَوْ لَ نُ بَرْنُي سَقِيف رَنْگ بَرْ جَسَارَ مُن سَنَارَ مَن

Dated 2nd Ramagan, 1244/8th March, 1829. Copied by Mir Qamaru’d-Din at مَرْكَبَة مَرْكَبَة (مَرْكَبَة مَرْكَبَة عَلَى عَلَى)

Ft. 18. 2: 8-7×5-6, 6×8-5 to 4. No jaddiesa. L.L. 11. Ind. Shik. Pages of different sizes. Or. br. pap.

140. Risala dar Kayfyyat-e-Burj (رسالة در كيفيّة برج).

Another astrological treatise in Persian and Dakhni. Ft. 29-32 are wrongly bound. The risala begins on folio 33 with the following words:

هَذَا كُفْاَياَ بَرْجَ مِن مَنْازِلِ كَوْاَكِبٍ مُصَلَا مَقَمُ بِر حَلْ

The Kayfyyat of the twelve Zodiacal signs are given. Particulars of each burj begin with a few verses in the Dakhni language, written under a curve, on the two sides of which are inscribed two circles. These are followed by a description of the burj in Persian prose.


Volume 84.

MAJMUA’A (مجوعه).

141. Diwan-e-Ahmad-e-Jam (ديوان أحمد جام).

Lyrical odes of Abê-Nasr Ahmad, usually called جَمَالُ بَلْدَة, born at Nâmaq (whence sometimes called Nâmaq), in the district of Jâm, in 441/1049-50, and died in 536/1141-42. At
the age of twenty-two he became an ascetic and, after spending sixteen years in solitude on a mountain, returned to normal life and again began to mix with people. It is said that under his influence about 60,000 persons repented of their sins and turned to God. Three daughters and fourteen sons survived him and became holy persons and authors. Forty of his disciples have become saints. He wrote about fourteen works, of which the following are well known: مفتاح الجنان, سراج السائرین, and حمار المحقق. For a detailed bibliography of his works, see IVASB No. 245. For his life see Nafaḥat, Hablūn’s-Siyyar, and ʿAtash kissing.

Begins:

كو (گر) ز سیلاب سرخکم قطره ییدا شود
در چیان آز شور آب چشم ما دریا شود

After the dream, there is a maqṣṣaṣt beginning with:

عمر بکنست ما جنین فاقل ۶ تامد آز ما بجر که کن حاصل

This is followed by rubʿiyyāt, beginning with:

رو بر سر سوزی نهان بیشان

Dated 26th Jumādā I, 1256/26th July, 1840. Copied by ʿAbduʾl-Ghaffār during the reign of Muḥammad ʿAlī Shāh.


142. Zaduʾl-Musafirin (زادة المسافرين).

The famous Sufistic poem by Sayyed Ḥusaynī. For particulars of his life and works see Vol. 20 above where references to other copies also are given.

Begins:

آی بر از آن همه که فتد ه آتناک یا نفتند
In this copy the date of composition is given as 720/1323-29.

Size of page same as above. Writ. sp. 5.7 x 2.1. LL 15. Ind. Nast. mixed with Shīk. A few pages have double border lines ruled in red. Three small oval seals. A few folios of recipes and stray lines of poetry.

143. Gul o Mul (گلو مل).

A short maqāna by Sa‘ādat Yār Khān Bahjātī (بختی). Bahjātī is mentioned in IVASB No. 935. He uses his ṭabḥallag as follows:

همان بختیا خروش بکذار گی بکذار خروش و جوش بکذار

The king who is praised in the poem is Jahāngīr (1014-37/1605-28).

Begins:

ای از تو دل می‌خیه در جوش گی از تو صدف که در آغوش

The date of composition, as indicated by the chronogram, is 1024/1615-16:

از خوشدل طرب شکفتگی گی تاریخش ایاگ باده کفتم

Dated 19th Shawwāl, 1064/23rd August, 1654. Copied by Tāj-u’d-Dīn, the scribe who has also copied the Zād al-Maṣāfīn.

Size of page same as above; writ. sp. 5.7 x 2.1. LL 15. Indo. Shīk. Or. pap., wormeaten. Cond. fair.

144. Maḥfūl al-‘Arifīn (محفل المعارفین).

Selections from various prose and poetical works of Sufi authors, such as Rūmī, Sayyed Ḥusaynī, Pir-e-Anṣārī, Bēdil, Jāmī, Ḥusayn-e-Wā’īs, and others. These selections are divided into 30 maḥfūls, according to subjects, such as خل، مبادت، etc.

Begins:

اختصار راسالة محفل المعارفین که متنخب کرده مرقوم شد
On the last folio is a mukhammas on the famous ghazal of Qudsi, beginning with:

SIDY SAHAB WALAK BIN YALI RTEE.TEE)

Size of page same as above; writ. sp. 5-8 to 6X2-2 to 5. No jahmiir. LL. 21-33. Ind. Nast. Or. pap. Cond. good.

Volume 85.

145.

JAWAHIR-E-KHAMSA (JOWAHR KHEH).

Also called Asovad-e-Ghawqiyya. This is a Persian version of a remarkable work said to be originally written in Arabic by Muhammad b. Khaqanu'd-Din (whose full name appears on folio 2 as عمو بن خغايتين بن باردين اين خواجه فريد مطار), popularly known as Shaykh Muhammad Ghawzi of Gwalior. He was a descendant of Khwaja Faridu'd-Din 'Atjahr and is considered as one of the greatest saints of India. He practised asceticism for thirteen years in a jungle at the foot of the Chunur hills. Thence he went to Gwalior and began to lead people to the path of God. He died in 970/1562 and was buried at Gwalior. He says in the preface that he was directed to see خيخ ظهور جاجي حصور (clearly written here as Ḥasūr, but in EIO and Loth as Ḥugūr), from whom he received his spiritual training. The following particulars are also given by him in the preface. He spent over thirteen years in retirement on a certain mountain. At the end of that period, when he met his spiritual guide, he showed him the book in which he had recorded his spiritual experiences. It was much appreciated by him. Afterwards when he went to Gujarat, some persons derived much benefit from it. He was 50 years of age when he wrote the book in 956/1549. He has divided it into five jawahars as follows:

JOWAHR AUL DR.UBAT YABDAN W.TEYR EEAN
" DOWM DR.ZEHD ZAHEDAN " " "
The third jami' is the chief part of the work. It has been largely drawn upon by Herkelots in the compilation of the twenty-ninth chapter of the Qānoon-e-Islām. The fourth jami' deals with the spiritual exercises and practices of the Shaṭṭāriyya order of Sufis, to which the author himself belonged.

The original Arabic is noticed in Kāshf. Zināt, and described at length in Loth on page 185. See also Ram p. 334. An Urdu translation by Mirzā Muḥammad Beg Dehlawi was published in Delhi at the Mujtabā'ī Press in 1348/1929-30.

Other copies: Ind. Libr. Bk xvi No. 1384; IvASB No. 1252; IvS I No. 860. For. Libr. EIO No. 1875; Loth Nos. 671-72.

Pl. 96. S 3-3×5-6, 5-3×3-2. LL 33. Cha'd small Nashk. Or. br. pap. Headings of sections etc. in red. On folio I an oval seal of the sahib al-madīrīn یا رض غریب. Cond. good.

Volume 86.

146.

KAYFIYYAT-E-JANG-E-KĀBUL (کیفیت جنگ کابل).

A short account, in Persian, of the march of the English army on Kabul and the battle of Lahore with the Sikhs, by Sayyed Badru'd-Dīn, a resident of Ahmednagar.

Begins:

احوالات سفر کابل کہ جمیع اکتیلس اول مالک متفوت کرده بعد مسترد تعود

It ends with 21st April, 1845, and the last event mentioned is the attack on Lahore by Muḥammad Akbar Khān.

147.

LATATF WA ZARATF (لطائف و ظراف). 

Witty, humorous, and amusing stories of kings, nobles, saints, scholars, poets, wits, and humorists, who followed various professions and belonged to different classes of society, by سف. son of the famous ملا حسین-ال-فايز-ال-کاشی, author of the أنوار-ال-سما. This صفت died in 939/1532-33. After a year's captivity in Herat, he was released from prison and went to the court of شاه محمد سلطان, the ruler of Gharjistan, for whose amusement he wrote the above work and divided it into 14 chapters. He died shortly after it was completed. The book has been published in Persia, India, and Europe and edited by Schefer in Chresto. Pers. Vol. I, 1883. صفت is the author of the راشدات, which contains biographical notices of the Shaykhs of the ناشبي band. 

Begins: بعد از اداعة (اداع) لطائف تعمدات آل بег

Other copies: Ind. Libr. MF ix No. 44; IvASB No. 297; Bh Nos. 443-44. For. Libr. R pp. 757-58; RS No. 100; EB Nos. 454-57; EIO Nos. 778-79; Lind p. 154.

8 2x4-3, 5x2-3. LL 17. Jeddals of double blue lines; دبوب space also enclosed in single blue border lines. Or, pap, slightly wormeaten. Cond. good.

Volume 88.

148.

DURRU’L-MAJALIS (در المجال). 

Religio-sufistic anecdotes by Saif Zafar (folio 3b). After his name ور حباده is not mentioned here.

Begins: حمد و تعا از عناية للبی بیران عارفان
The list of contents given on folio 4 shows 36 stories in all; but in the book itself the last story on the last folio is numbered 35. The titles of these stories differ considerably from those in EIO. A paraphrase in Dakhni verse by 'Abdu'l-lah Kassim, is noticed in Blum. Ind. Office Cat. No. 158.

Other copies: Ind. Libr. MF ix No. 26; JMB p. 353, No. 2700; Bk No. 1375; IvASB No. 1306. For. Libr. R p. 44; EIO Nos. 1762 and 1882-89; Fl iii p. 444; Aum p. 58; Leyden p. 359; Pert. Berl. page 280; Br Sup Hnd No. 476.

8 7-3×4-7, 3-9 or 4×2-3. No fascicle. Lt. 11. Clear Not. Or. pap. Headings in red. The first and the last folios are of a different paper and written in a different hand. Cond. fair.

Volume 89.

149.

LATIFA-E-FAYYAZI (لطيفة، فياضي).

Letters of Faygi, the poet-laureate of Akbar's Court. Collected and arranged by Nuru'd-Din Muhammed, son of 'Aynaul-Mulk, a physician of Shiraz, who had distinguished himself in Akbar's service. The compiler was Faygi's sister's son. In the perface he says that, while the poems of Faygi were collected by Abu'l-Fagi, his prose compositions had been neglected. He, therefore, collected his letters and gave them the above title, which yields 1035/1625-26 as the year of compilation. For his life and works see Vol. 11 above.

Begins:

يا ازلي الظهور يا ابدي الحفافوق نورك فوق النظر حسنك فوق النسا

These letters are arranged as follows:

لطيفة اول عرائض والا دركة
دوم مفاوضات نضى بشرفا وعلا وعرفة
سوم " " بحكاي معاصر
Volume 90.

150.

'AINU'L-'ASHIQIN (عين الماشقين).

These are 27 letters of Şeyx Nūr al-dīn. They are addressed to various contemporaries, such as Şeyx Mū'īn, Şeyx Māṣālik Şeyx Frād al-dīn, Aḥmad Māfnūr, Ṣūlān Nām al-dīn, and others. The title is given on folio 2.

Begins:

حَمْدِكَ كَيْفَ أَزْدَأَ أَحْصَا فَوْزُ أَيَّدُ وَثَقَائُ كَيْفَ أَزْدَ أَحْصَا يَفْزِيْدَ مِرْعَالِ

S 8·4×4·7, 7·2×3·3. LL. 18-22. Ind. Nast. Quotations in Arabic are overlined in red. A few folios at the end are written on paper of a different kind and size and in a different hand. Cond. good.

Volume 91.

151.

AJWIBA-E-MUNAYRĪ (اجویب مینیری).

A small treatise containing 24 answers to as many questions on Sufistic topics, put to Şarafa'd-Dīn Yaḥyā-e-Munayrī
by Zāhid b. Muḥammad Niẓām and other friends. This Sharaf-
u’d-Dīn Aḥmad, a great Sufi Saint of India, was born in Munayr,
a village in Bihār. He was a disciple of Najību’d-Dīn-e- Fir-
dawṣī. He died in Bihār in the odour of great sanctity in
782/1380. His Maktabat (‘‘letters’’) are famous for the learned
discourses on Sufistic subjects which they contain.

Begins:

ابن اجوره خدمت شيخ اوحد العصر غريب الله هر بجمع علم الدراسه

8 S 5x4-5, 7-3x3-7. ll. 18-21. Ind. Nest. Arabic quotations are overlined in red.
Cond. good.

Volume 92.

MAJMŪ‘A (مجمعه).

152. Īntikhab az Dinān-e-
Sālik-e-Yazdī

‘‘Selections’’ from the lyrical odes of Sālik of Yazd. There
were two Sālik, contemporaries of each other, who flourished
in the reign of Shāh Jahān. One of them belonged to Yazd
and the other to Qazwin. These selections are from the dīnān
of the former, for on folio 2 we find:

تا زرد یکرد رختی ای سالک ضری و نشکن بترشروح صفرای هوس وا

This Sālik, after staying at Shīrāz and Iṣfahān, came to the
Deccan and entered the service of Quṭbshāh of Hyderabad
(Deccan). After some time he went to Shahjahānabad, where,
through the intercession of his fellow-townsman, Shāfī‘a-e-Yazdī,
he was presented at the Court of Shāh Jahān in 1066/1655-
56. He died according to Sprenger (page 554) in 1081/1670-71.
See Sarm-e-Asād and Sprenger, page 554. Copies of his dīnāns
are rare.

Begins:

خشانی که کشانی مبان تنگ آنها خو بسیر در درد صورت فرنگ آنها
153. *Intikhāb az Divān-e-Lāgāt* (انتخاب از دیوان لگات)

'Selections' from the Lyrial odes of Muhammad Afgal, whose *takhallus* was *Lāgāt*. One *Lāgāt* has been noticed in IVS I No. 766 as a poet of the Karnatak. These selections cover two folios only.

Begins:

- زهی در دامن زلف تو یارانِ (ی) توهم‌ها
- در آغوش نگاهت زعفران زار تبسم‌ها

Size of page same as above; writ. sp. 7\(\times\)3–7. No jadsals. LL 23–26, in diagonal and vertical lines. Ind. Nast. Or. pap.

154. *Intikhāb az Divān-e-Hīndā* (انتخاب از دیوان هندو)

A few "selections" of lyrical odes from the *dīwān* of Gopināth Ḥīndā. These cover two folios only. See Vol. 105 below and EIO No. 1559.

Begins:

- مشتری شد هر که از جان کهی و بخانه را
- هر طرف یبد به یبد جاده جابانه را

Size of page same as above; writ. sp. 8\(\times\)3–8. No jadsals. LL 35–42 in diagonal, vertical, and horizontal lines. Ind. Nast. Or. pap. Cond. good.

155. *Intikhāb az Divān-e-Jalāl Aṣūr* (انتخاب از دیوان جلال اسر)

Select lyrical odes from the *dīwān* of Jalāl Aṣūr, about whom see Vol. 68 above, where references to other copies of his *dīwān* are also given.

Begins:

ای کلیه‌ان از بیان خیال تو سینه‌‌ها و برک کل از طراوت نامب سفید‌ها

Size of page same as above; writ. sp. 6\(\times\)3–1. No jadsals. LL 17. Ind. Nast. Or. pap. Cond. good.
Volume 93.

156.

MUNISU’L-AHRĀB (موئس الاحباب).

Consists of ṭabbā’īyyāt or “quatrains” to be quoted in correspondence and letter-writing, composed by one ‘Abdu’llāh. His name occurs in line 8 of the short prose preface in which he says that he wrote it by the order of the King, who is here called Sultan bin Sultan bin Khānān bin Sultan bin Shāhān bin Khānān, and whose name is not mentioned, but only a small space has been left blank apparently for the purpose of writing it. However, some light is thrown on it by the following line:

کیخسرو روزگار شاه آین (این) حسین (prob. Нain)

The author is, no doubt, خواجة شهاب الدين عبد الله بن محمد مروارید, a native of Kirman, who was raised to the rank of Amir by Sultan Husayn Mirza of Khurasan and entrusted with the royal signet after the death of Mirul Shār. He was an excellent poet, who used Bagdād as his faq̄a’lilīs, wrote, besides a diwan, a magāsī called خسرو و خسرو, and died in 922/1516. See R iii p. 1094; Edin No. 331; and Taṣkīra-e-Daulatshahī.

Begins:

ای لطف تو داده شهریاران را تاج شاهان پتوالت چو کدامان عتاج

A complete copy, but not dated.

8 4-4×4-3, 6-5×3-3. Majdulns. LL 12 or 13, but weight of 19 lines. Ind. clas

Volume 94.

157.

MAJMU’A-E-MIRZĀ MAHDĪ KHĀN (مجموعه میرزا مهدی خان).

It is also called جدول پادشاهات نومهی ("Chronological tables of the Indian Timurides"). Although it is stated in
the introductory note that the tables begin with Timūr and end with Shāh ʿĀlam (1119-1124/1707-1742), yet, as a matter of fact, they are brought even up to 1258/1842-43. They give the following particulars of these kings: their names (with those of their fathers and mothers), kunyās, ages, dates of birth, ḥijrī years, their ages, conquests, names of their children, causes of their death, etc. The name of the author is given as follows:

ابو الفاخر نظام الدين عبد هادی الخزائن الصفوي الملقب (په) شاه میرزا و الخاطب پیرزا مهدی خان صفوی

The author, according to Dr. Etché (EIO No. 412), is the same as the famous historian of Nādir Shāh, the author of the درو نادری جهانگیری نادری (see IVS I No. 911). For his life etc., see Rieu i, p. 192.

Begins:

سياس پیچاس سراوار مالک الملك

A few lines below, it is stated that:

این جدولی پسند متحمل از احوال دولت دستیال سلطنت مال حضرت صاحبقران امر تیمور کورکان تا زمان پیادشاعر علیجاه مخفوف رحمة الله ابوبصر سید قطب الدين محمد معظم شاه عالم البلد

The date of completion, as given towards the end, is 1142/1729-30; the chronogram جمعه میرزا مهدی خان, written in red ink, also gives the same year:

تاريخ اتمام ابرس ارقام كه رقوده كلك سيره فام احقر زمان است

جمعه میرزا مهدی خان سنه 1142 هجری

It is quite probable that the tables were brought up to the above date. But the actual list beginning with Timūr comes down to ستین الذين عبد اکبر پادشاه, whose "recent accession to the throne in 1258/1842" is mentioned. The latter entry has, it is evident, been inserted by a later scribe. It is not found in the copy noticed in IVASB No. 167 (where it is called Jadwal-i-

Padshahan-i-Timuri).
This last entry is followed, on the opposite page, by only a list of the names of rulers belonging to the House of Timūr and ending with Muʿīnu’d-Dīn Muḥammad Akbar Bādshāh, who is spoken of as "adorning the throne at present", i.e., in 1263/1847. This is the year in which the MS. was copied.

This list is followed by another containing the titles by which seven of these rulers are mentioned in history after their death. They are as follows:

Bābūr is referred to as .... .... فردوس مکانی
Humāyūn " " .... .... جنت آشیانی
Akbar " " .... .... عرش آشیانی
Jahāngīr " " .... .... جنت مکانی
Shāh Jahān " " .... .... فردوس آشیانی
Awrangzēb " " .... .... خلد منزل
Bahādur Shāh " " .... .... خلد مکان

After these titles are given, on the next and last page, the dates of the death of notabilities amongst the author's contemporaries. The first entry is about the death of علی محمد خان شیخ وعلی محمد شیخ, the ruler of Hyderabad. The date of his death is not clear.

Then the names of rulers of the Nīrāms Shāhl dynasty are mentioned. The last name is that of Ṣalābat Khān, who died 998/1590-90. This is followed by the dates of the foundation of Ahmednagar, Kotla, and some buildings of Hyderabad. The last item refers to Tipū Sultan.

Dated 1263/1847. Copied at جمعه (؟)

BAYĀZ-E-SANAWĀT (比亚ض سنوات).

A mere note-book, which opens with the following words:

خلاصة سنة هجرت أنت

After explaining what is meant by the Ḥijrī, the Faṣlī, and the Jūlās years, it gives a list of 18 kings, beginning with Timūr and ending with Akbar II. It also gives, against the name of each of the kings, the number of years of his reign in the first column, the Ḥijrī year in the second, and the corresponding Faṣlī year in the third. This list is followed by another, a more detailed one, consisting of four columns, which gives for every Jūlās year mentioned in the second column the corresponding Christian year in the first column, the Faṣlī year in the third, and the Ḥijrī year in the fourth.

The last entry is that of the 39th Jūlās year of Akbar II and the years of the other eras corresponding to it are given as follows: 1854 A.C., 1263, A.F., and 1270 A.H.

This is followed by another short list, that of the Bahrai Niẓām Shāhs (of Ahmednagar), beginning with Aḥmad Niẓām Shāh and ending with Bahādur Niẓām Shāh. As in the first list of the Mughal kings mentioned above, so also in this list are given, against the name of each of these rulers, the total number of years of his or her reign in the first column, the Faṣlī year of the commencement of the reign in the second, and the corresponding Ḥijrī year in the third. This short list is followed by another in greater detail, consisting of four columns and giving particulars similar to those in the second, namely, the detailed list of the abovementioned Mughal kings. The last entry is the third regnal year of Chānd Sultān[a] and Bahādur Niẓām Shāh, with the corresponding years of other eras, viz., 1604 A.C., 1003 A.F., and 1007 A.H.
All these tables occupy the right half of the page, the left half having been left blank, apparently for the purpose of writing the principal events of the year.

All these dates are wrong; nor are the years corresponding to them correctly calculated.

After these lists comes a statement about the mode of measuring the different kinds of șax or yard followed by a table of numerals, with their names in Arabic and the numerical symbols used in Siyâq.

88-8x6-3, 6-2x4-2. No.744. Ind. Nest. Or. pop., slightly wormeaten. Cond. good.

Volume 96.

159.

TA'DĀD-E-SILSILA-E-AFGHĀNĀN (تعداد سلسلة أفغانان).

Deals with genealogies of the Afghan tribes. The MS. is so called after the words with which it opens:

باب ششم در تعداد سلسلة أفغانان

It is the VIth Chapter of the کتابخته 9 عین افغانان. On folio 9 it is stated:

عنین ماند کد در باب سلسله پی (۲۷۰-۲۷۰) اختلاف بیبار واقع بود کردن

The Ta'rikh-e-Khan Jahān is a further abridgement of Ni'matullāh's History of the Afghans, which is divided into a waqā'ed, seven bāb, and a kāhitma. Our MS. represents the sixth bāb. See EIO No. 576 and Bk 529.

The author served Jahāngīr as a waqā'ed-nawte for eleven years, and then entered the service of Khān Jahān Lodi (the military commander of Jahāngīr), whom he accompanied on his Deccan campaign. At Malakāpur (in Berar), at the
request of a friend, he commenced the work in 1020/1611 and completed it at Burhanpur on 10th Z. Ḥijja, 1021/22nd January, 1613. It was dedicated to Khān Jahān. Cf. Elliott, Hist. of Ind., v 67; Dorn, Hist. of the Afghans.

Other copies of the Ta'rikh-e-Khān Jahānī: Ind. Libr. Bk No. 529. For. Libr. BL I No. 510; EIO Nos. 576-77; EB Nos. 2025-26; R 210-212; Mor p. 74.


Volume 97.

160.

AḤWĀL-E-MARĀTHA SĪWĀJĪ (احوال مرهوت سيواجي).

The title is a misnomer. Although it is called 'Aḥwāl' of Sīwājī Marāthā, it contains, as a matter of fact, a very brief account of the events that happened from the accession of Bājrāo II to the end of his reign and the settlement on him of a monthly pension of a lac of rupees and permission to reside at Bithūr and Gayā. The author is Mīr Badru'd-Dīn of Chichond (near Ahmednagar).

Begins:

شنة از احوال مرهوت سيواجي راجه سطارت وله راتم اين مقال مير


Volume 98.

161.

SAR SHIKAN-E-MUSHRIKĀN-E-KUFR (سر شكك شركان كفر).

By the same (see Vol. 97 above) Mīr Badru'd-Dīn alias Badēmiyān, a resident of Chichond (near Ahmednagar). He
says that he has given in the treatise an account of the creation of the world, the ages of the Prophets, the followers of Islam, and the worshippers of Idols, having drawn his information from works on Islam, and Pothis, Puranas, and Shastras of the ‘Kāfira’, e.g., Ḥajjatu’l-Hind and Raddīyya-e-Hind (?), so that their deviation from the right path and their irreligiousness may become known to all, and that he has called the sukkān ṣur Shiθkān Kafīr.

Dated Wednesday, 1st Rajab, 1268/21st April, 1852. Finished at Ḍālīr, Ḍaμdākθr.


Volume 99.

162.

LAṬĀIFU’L-MANAWI (لطائف المعنى).

A commentary on the famous Sufistic poem, Rūmī’s magnāwī, by ‘Abdullāh-Laṭīf b. ‘Abdallāh al-‘Abbāsi (died in 1048-49/1638-39), who has compiled a critical edition of the great poem and called it تأليف نسخ. He has also written a special glossary of difficult words occurring in the Magnāwī entitled لطائف الفقات. This latter was dedicated to the Emperor Shāh Jahān. It explains difficult Persian verses and Arabic quotations from the Qur’ān, the Traditions, etc.

Begins: رَبِ اِشْرَحِ لِلْخُقُرِ بِعَضُّ اِيَاتِ مَشْعَلَةٍ فَارِسِيَ وَتَرْجِمَهُ

The commentary on Daftar I runs up to folio 23b; about a third of the Daftar is wanting. The commentary on Daftar II begins on folio 24; about two-thirds of the beginning of this daftar is missing. The commentary on Daftar III (as remarked on folio 1) is entirely absent from this copy. The commentary on Daftar IV is on folios 27b-47b, on Daftar V, on folios 48-71b, and on Daftar VI, on folios 72-90. The com-
mentary was lithographed at Lucknow, 1866, and at Cawnpore, 1876.

The MS. being incomplete is undated; but the following remark on the back of the first page mentions the date 1062/1652:

نَسْخَة صَحِيحَة شَرْفِه منْي نِعَمْ دَفْرُ ازْسَاح مُئِنْي مُولاَنا جَلَالُ الدِّين...رَوَى
بَلَغْتُ اسْتَدَارَن بِهِ تمْلِيْك بَنْدَهُ فَقِيرُ كَنَّاه كَانَ 16 مَدْوَار رَحِمَتُ غَفَّرُ عَلَى الْسَّلَام
وَلَدُ غَفْرَانُ مُرْتِبَت شِيْخُ بِهِارُ بَيْنَ تَارِخٍ 16 رَجِب المِرِجَب سَيْتَ 1062
دَفْرُ سُوَم دَرْكَار اسْتَدَارَن اَسْتَدَارَن اَسْتَدَارَن اَسْتَدَارَن اَسْتَدَارَن اَسْتَدَارَن اَسْتَدَارَن
يَحْوَلَ اللَّهُ وَقُوْهُ

Other copies: Ind. Libr. Asaf i p. 450, Nos. 850, 421, and ii p. 1486, No. 3; Bk No. 74; IvASB No. 507; Spr p. 494. For. Libr. R p. 500; Pert Ber No. 775.


**Volume 100.**

**163.**

**RISĀLA-E-TĪR ANDĀZI (رساله تیر اندازی).**

A small tract on archery, beginning with the following words:

بَدَانِكَ اَنِ الرَّسَالَه اِيْسَت تِير اَنْدَازَى مَشْتَهَى يِرِک مَقْدِمِه وَچِنَار فَصَل

The name of the author is not mentioned. The technical terms of archery are explained and illustrated by quotations from Mawlānā-e-Ṭāhīrī. A complete copy, but not dated.

A treatise entitled رِسَالَة تِير اندازَى اعْمَل شَامِی, belonging to the Punj. Univ. Libr., is mentioned in the Or. Coll. Mag. for Nov., Lahore 1932.

Ft. 5. S 7-4 x 8, 5-1 x 3-1. No faddeca. Le. 13. Clear Ind. Nat. Or. pap. with water-marked lines. Cond. good.
A celebrated work on Hanafite law by Abu'l-Husayn Ahmad b. Muḥammad al-Quḍūrī al-Baghdādī, who died in 428/1036. It contains 12,000 waṣṣāʾīl (“cases”) and is highly esteemed amongst the Ḥanafites, as is evident from the large number of commentaries written on it and mentioned in the Kashf. Zan.

The original Arabic was translated into Persian by Dāmī Duny, and into Urdu by Md. ‘Abdu’l-‘Asīz Jaḥl of Farrukhabad (U.P.). The latter was published in Delhi in 1808. The original Arabic also was printed in Constantinople in 1281/1864-65; in Lahore, 1287/1870-71; in Delhi, 1292/1875-76 and 1305/1887-88; in Bombay, 1303/1885-86; and in Lucknow, 1876.

Dated Jumādā II, 50th Ḥijrī year of Ālangīr, corresponding to 1117/1705-06. Copied by (Qāṣī) Muḥammad Sirāju’d-Dīn Nāgōrī, son of Qāṣī ‘Abdu’l-Malik. Below the colophon is an oval seal of the abovementioned Sirāju’d-Dīn bearing the date 1119/1707-08. Another memorandum note in red ink says that it was collated by Sirāju’d-Dīn of Nāgīrī in the first year of the reign of Shāh ‘Alam at Gāndāpur.

Other copies: Ind. Libr. JMB p. 134, Nos. 387 and 388; Asaf ii p. 1098, No. 424; MUA p. 102, No. 13, p. 104, No. 39; Ram p. 248. For. Libr. RS Ar. 274; Loth 262; Pert 994; Br Br p. 61; Br Sup Hnd Nos. 1167 and 1168.

SHARH-E-WIQÂYA (شرح وقاية).

There are a great many Arabic works on Muslim Law of the Ḥanafite school. One of the well-known of them is بديعة البديع, which is an introduction to the study of the Ḥanafite Law by Shaykh Burhānud-Dīn 'All-e-Marghīnānī (died in 593/1197). He has himself written on it a commentary called مداخل في الفروع, which has been much appreciated, and a number of commentaries have been written on it (for which see Kasāf. Žum.). To enable the law student to study and understand the مداخل well, Imám Burhānud-Shari‘a Maḥmūd b. 'Ubaydu'llah wrote his (شرح وقاية) or دالة الوجوهات. A commentary on it (شرح وقاية) was written by 'Ubaydu'llah b. Mas‘ūd (died in 745/1344-45). This دالة الوجوهات has become extremely popular, on account of its perspicuous explanation, and has been used as a textbook in Indian Madrasas in preference even to the مداخل itself.

Our MS. represents a Persian translation and paraphrase of this Arabic, made by one whose name is clearly written on folio 1b as عبد الحق جمال (in other copies جمال عبد الحق) of Sarhind. He composed the work, by the blessings of his spiritual guide Shaykh Muḥammad Maṣʿūm, in 1076/1665-66 and dedicated it to the Emperor Awrangzeb. It is divided into a number of 8ōs. A list of the 334 8ōs is given in this copy, on the three folios preceding the folio numbered 1. This شرح وقاية (Pers. Vers.) was published in Bombay, 1278/1861-62, and in Delhi, 1283/1866-67. An Urdu translation of it by Wāḥidu‘z-Zamān, under the title of نور البديع, was published at Cawnpore, 1325/1907-08.

Begins:

الحمد لله رب العالمين........بعد هذا ی کوید احتر عباد الله المحق عبد الحق

سجناوال سرهدی
On folio 1 is a circular diagram explaining the length of the shadow cast by the sun in different seasons to enable the question of ۳٣٧٥١٣ to be understood and the time of the midday prayer to be determined.

Other copies: Ind. Libr. Asaf ii p. 1120, No. 56; IvASB No. 1040. For. Libr. EIO Nos. 2590-91.


**Volume 103.**

**BUSTĀNUL-'ĀRIFĪN** (بستان الارفين).

An Arabic work on meditation and moral precepts, based on the Qur'an, the Hadith, and other works dealing with religion, law, theology, sufism, etc., by Abu'l-Layl Naṣr b. Muḥammad b. ʿĪbrāhīm as-Samarkandī, a famous Ḥanafite jurist and traditionist, whom Haart (Hist. of Ar. Lit.) calls "a most prolific polygraph". Brockelmann, Vol. i, p. 196, enumerates eleven works of his. He was born in 290/902-03. The date of his death is variously recorded. It varies between 373/983-84 and 393/1002-03. On folio 1a, two titles are mentioned: one of them, the كتاب بستان تنبيه النافئین, is in a bolder and the other, كتاب تنبیه النافئین, in a smaller hand. The MS. is called Tasmāḥu'l-Ghaflīn, evidently after the former, but the title is misleading. As a matter of fact, it is the other work, viz., a Bustānul-'Ārifīn. These are two different works of one and the same author.

Begins (On f. 3):

١٥٠

According to Kashf. Zum., it consisted of 150 ḏūḥ; the copy in Bk xiii No. 821, comprises 162 ḏūḥ; the Egyptian ed. of 1339/1920-21 has 150 and our MS. 157. A full list of these ḏūḥ is given on fols. 1a-3a.
Dated 1102/1690-91.

Other copies: *Ind. Lābr. JMB* p. 185, No. 672; Bk xiii No. 821. *For. Lābr. Pert Ber* Nos. 8322-23; Ḩr Sup Hud No. 174(a); Bl (Ar.) No. 4810; EE p. 16.

Printed in Egypt in 1289/1872-73 and 1339/1920-21; in Bombay, 1304/1886-87; and in Calcutta, 1868.


**Volume 104.**

**DAH MAJLIS (ده مجلس).**

An elegiac account of the deaths of the Prophet Muḥammad, his daughter Fāṭima, his son-in-law ṢAll, the Imāms Ḥasan and Ḥusayn, and the saintly persons who were martyred in the battle of Karbalā. It is chiefly based on the Ṣawādatu‘sh-Shaḥādat of Kāshīfī (died 910/1505). The name of the author is not given.

Begins:

روايان اخبار جکرسور و تاقلان آثار غرامندرُ قنين آورده

Here the beginning is different from that in IvASB No. 1106.

The 1st majlis refers to the death of the Prophet.

The 2nd do. do. the Prophet's daughter-

The 3rd do. do. ṢAll.

The 4th do. do. Imām Ḥasan.

The 5th do. do. Muslim b. ṢAqlī.

The 6th do. do. the sons of Muslim.

The 7th do. do. Ḥur.

The 8th do. do. ‘Abbas ṢAll, the ṢAldār.

The 9th do. do. ṢAll Akbar.

The 10th do. do. Imām Ḥusayn.

Not dated. Copied by Shewan Şāheb.
Other copies: Ind. Libr. IVASB No. 1106; Bh No. 35. 
For. Libr. EB No. 136; R p. 155.
S 9-2x6, 7-1x3-2 within ruled red border lines. LL 11. Graceful clear Ind. Nast.
Or. pap. First few folios wormeaten. Cond. fair.

Volume 105.

168.

Dīwān-e-Hindū (ديواين هندو).

A rare copy of the qaṣīdas, ghasals, and rubā‘iyyāt of a poet whose fakhrullās was Hindū and about whom Dr. Ethé (EIO No. 1559) says: "no biographical notices of this poet "can be found in the fakhrkiras." He further observes that the poet "is probably identical with the author of an epic poem, ""�ाہس " "بیک " "لہ " "یہ " "س " "تی " "س " "ن " "و " "ر " "س " "ب " "ب " "ب"
composed in Shāh Jahān’s reign, before 1655/1655-
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
"46, and described in Bodleian Cat. No. 1101. He seems also to
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
have written a matḥnaat, خسرو و شیرین, see ib." In the Bodleian
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
Cat. (No. 1101) it is stated that he "lived in Shāh Jahān’s
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
reign. In the introduction (to the matḥnaat) he praises Bābar,
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
"Humsayn, Jahāngīr, Shāhjāhān, and his three sons—the Prin-
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
ces Dārā Shukhāb, Shujā‘, and Aurangzīb."

From this MS., especially from the qaṣīdas (not found in the copy of the India Office), it is evident that the poet lived in the
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
reign of Awrangzeb also. He refers to the 'martyrdom' of
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
Shaykh Mīr, one of the best generals of 'Ālamgīr, who was
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
killed in the battle between the Emperor and Dārā at Ajmer,
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
on Sunday, the 29th Jumādā II, 1069/13th March, 1659, and
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
was buried by the orders of 'Ālamgīr close to the tomb of
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
Khwāja Mu‘īnmū‘-Din Chishti. The poet has composed the
""� " "بیک " "یہ " "س " "تی " "س " "ن " "و " "لہ " "و " "ب " "ب " "ب"
following chronogram:

- جنتش سال شهادت از خرد آمد ہے
- اولیاء روپ کشت و عاقبت رضوان بود

The MS. opens with qaṣīdas, which begin with:

کی دل آسوده شود کرہمہ تن چان کردد ہ دار نے در کرک سر زلف پریشان کردد
He praises the Emperor Awrangzeb in the following line:

- زیب اورنگ و خلافت زینت فرهنگ و فر
- چون سیاان و سکندر بادشاه بحور یر

In another qaṣīḍa he refers to the advent of Islām Khān (Wazir of Shāh Jahān, appointed Governor of the Deccan, where he died on 14th Shawwāl, 1057/2nd November, 1647) in the following lines:

بکشور دکن آمد بهترین جیروت امرِ صف نہا سلسلہ غانم تین دستور
رضا سیم سندش چو در زمین دکن گردید قل طرب ساکنان پیا بور
به پیش دوی صاحبران سیه سالار ہو میان عفون ار باب یقین صدر صدور

In another qaṣīḍa he refers to the defeat inflicted by Mīr Jumla, Mu'āzzam Khān Khān Khānān, the general of Awrangzeb, on Shujā' in Bengal:

- زد چنان آن سرکون را پربل دربیاک کنک
- چون در آب نیل فعود را یاد پینا زده
- شد چوان از سر متعم غان ان نحن عظیم
- از کل رعنتش دیدم طرہ زیبا زده

After the qaṣīḍas there is a waznaat in praise of Prince Awrangzeb, beginning:

محمد آنکه سلطان چنان است ز آغز جوانی پیاوان است
چین پورشہ پافر و فرملہ ہیسوار خلافت زیب ایورنگ

The ghazals begin with:

- مست می دیکست مست (شب) از در دیکست پیرما
- مست گیر میکشان بخشندہ تقصیر ما

This is a parallel to the famous waṣīfa' of Ḥāfīz:

دوش از مسجد سوی مخالیت آمد پیر ما چبست یاران طریقت بعد ازین تدقیر ما
Towards the end there are a few rubā‘iyyāt, beginning with:

اِی دل اکرَت مِرک بِفَراطِ یاَشِد حِد راه اذِل جَهَم تو نَاظِر باَشِد

Other copies: *Ind. Libr.* JMB p. 396, No. 2563; *MUA* p. 34, No. 45 (ghazalīyyāt); No. 51 (Kulliyyāt). *For. Libr.* EIO No. 1659.

8 9×4-9, 6-6×3-4. No. fadels. LL. 17. *Ind. Natl.* Or. pap. a few folios of blue paper; some folios damaged by damp. Somewhat wormeaten. Cond. fair.

Volume 106.

KULLIYYĀT-E-ANWARĪ. (کلیات انوری).

Poetical works, principally qaṣīda, of the famous Persian poet Awḥadu’d-Dīn ‘Alī Ansāri, generally regarded as the greatest qaṣīda-writer of Persia. Born at Mahna, in the district of Khāwarān (from which he had originally taken his taḥkallūs, Khawari, but which he subsequently changed to Ansāri). He was educated in the Manṣūriyya College at Tūs, where he studied the various branches of classical learning, especially astrology. He is said to have written several works on astrology, one of which is known as گنج. He had attached himself to the court of Sulṭān Sanjar (died 552/1154), in praise of whom most of his qaṣīdas are written. The famous prediction regarding the historic conjunction of the seven planets in the sign of the Libra, which took place in 581/1185, proving a failure, he was subjected to great ridicule and humiliation, on account of which he had to go to Nishāpur and then to Balkh, where he died, according to the best authorities, in 585 or 587/1189–91. For his life and works see Br., *Lit. Hist. Pers.* Vol. ii; Ṣhirli’s *She’r va’l-‘Ajām*; Zhukovski’s monograph in Russian on his life and poetry, St. Petersburg, 1883; Ferte, *Journal Asiatique*, 1895; *Encycl. of Islam* I; R. p. 554; Bk No. 25; Taṣkira of Dāwlatshāh; Āṭashtkāda; Khisana-e-‘Amera, etc.
The “fullest and best critical monograph on Anwari”* is that of Professor V. Zhukovski written in Russian and published in St. Petersburg in 1883. It has been considerably utilized by Professor Browne in his *Lit. Hist. Pers.*, Vol. ii, pp. 368–391. “The third chapter of Zhukovski’s book”, says Professor Browne, “discusses the difficulty of Anwari’s verse and the aids for its comprehension, especially two commentaries thereon by Muḥammad b. Dā‘ūd-i-ʿAlawī of Shādābād† (who also commented on Khāqānī’s poems), and Abu‘l-Ḥasan Farāhānī, who flourished in the latter part of the seventeenth century. Of the latter, “who used oral as well as written sources (whereof sixty-eight different works are enumerated), Zhukovski expresses a very high opinion.”‡

The MS. consists of qasīdas, ghazals, and muqaffa‘āt. They are not arranged alphabetically. A few pages at the beginning and at the end are missing. Begins with the following couplet:

جز أو بصنع كارد جوسي إز مريم ً جوز علم كسار زد جو موس زعلق

This verse occurs on p. 239 of the lithographed Nawalkishore ed. of 1898.


Volume 107.

KHĀZĪNATU‘L-A‘DĀD (خزينة الأعداد).

A rare work, which deals with Arithmetic, Algebra, and Practical Geometry and includes towards the end a few astro-

---

†Rather Shādiyābād near Mando, in Malwa, Central India. This commentator flourished in the reign of Nūr al-Dīn Khāhū, the ruler of Malwa, 906–936/1500–1530.
nomical problems, by 'Aṭā‘u'llāh, who says (f. 2) that he wrote it for the benefit of beginners and for the use of persons employed in the various departments, such as Revenue, Finance, Land-tax, Religious duties, Commerce, etc. For his life and works see Vol. 18 above.

Begins:

احذره الذي جعل الشمس ضياء و القمر نورًا قدره منازل........مؤلف ابن رسالة و مدون ابن مقاله المقصر إلى رحمة الله فقير الحيق عطاء الله

It is divided into a muqaddama, two meqāls, ten ābās, one kajkēl, and a kahfa. The title is chronogrammatic; it yields the year of completion, 1178/1764-65. Cf. f. 3b:

ز تاريخ أتماش آكم شوی ۰ چو تام وي آری تو اندر حساب


Volume 108.

171.

TUHFATU'L-IRĀQAYN (تخفیف العراقین).

A well-known Persian poem by افضل الدين بديل إبراهيم بن عل التمام، which was Ibn Ibrahim, while according to others, 'Uṣmān. But he himself says that he was named Badīl (بدیل) by his father:

بدل من آدم اندر جهان ستاق را ۰ ازین سبب پدرم تام من بديل نهاد

In this poem he tells us that his father was a carpenter, his mother a Nestorian Christian converted to Islām and a cook by profession, his grandfather a weaver, and his uncle a medical practitioner. He was born in 500 (1106-07) at Ganja, modern Elizavetpol. He further tells us that he lost his father when he was still a child and that therefore he was brought up and educated by his uncle, who taught him (often with the aid of
the cane) Arabic, Metaphysics, Medicine, and Astronomy. In
the poetic art his teacher was Abu'l-'Alā of Gzanja, who gave
him his daughter in marriage. The father-in-law, who held
the post of poet-laureate at the Court of Shīrwān, further favourd
his son-in-law by introducing him to the King and asking him
to adopt the takhallūs of Khāqān in honour of the reigning
King, Khāqān-e-Kabīr Minūchehr. Afterwards the two poets
became jealous of each other and, falling out, wrote bitter
satires against each other. After the Khāqān's death, his son
Akhtisān (died in 584/1188) patronized the poet, who wrote
brilliant panegyrics in praise of him. In the Twāfa he describes
the pilgrimage he made from Shīrwān to Makka and Madina
and his return journey, with special reference to the two 'Irāq, the
'Iraq-e-'Ajam and the 'Iraq-e-'Arab, through which he passed.
This poem also provides a good deal of material for his
biography. On his return from the pilgrimage, he was impris-
ioned for about seven months and then released. He died at
Tabriz, according to the best authorities, in 595/1198. For his
life and works see Khanykov, Journal Asiatique, 1864 and
1865; Br. Lit. Hist. Pers. Vol. ii; She'ru'l-'Ajam; Khāzāna-e-
'Āmera; Bk No. 32; and R p. 679. Two commentaries on the
poem exist in the Punjab Univ. Libr. as stated in the Oriental
Coll. Mgr. for Febr, 1927.

Begins: المقاله الأولى وهي يسامى براموس الفكري ومجالس الذكر
ماتم نظمار كان غناءك زاي حقة سبب ومهرة عاك

Lithographed several times in India and Persia. After the
heading at the beginning of the poem, there is a small oval
seal with the letters ح س د and the date 1210 (?). The same
seal, but effaced, is repeated at the end of the book.

Other copies: Ind. Libr. MF p. 129, No. 12, p. 187, Nos. 19,
20; Aṣaf p. 1475, No. 98, 107, and 165; Bk Nos. 32 and 33;
IvASB Nos. 461-62; IvC Nos. 197-99; Spr p. 463. For. Libr.
TM No. 326; MRD p. 87; Fi i pp. 506, 608; Pr Nos. 744-46;
Volume 109.

172.

SHARH-E-HIKMATUL-'AYN

This is the celebrated commentary in Arabic by Mirak on the Hikmaatul-'Ayn ("Philosophy of Essence") of Najmu'd-Din 'Ali b. 'Umar al-Qazwini (died 675/1276), a well-known treatise on Metaphysics and Physics. The commentator, Shamsu'd-Din Muhammad b. Mubarak Shab-e-Bukhari, commonly called Mirak, flourished in the VIIIc/XIVc. He says that he has included in the work the entire glosses on the text by Quuthu'd-Din-e-Shirazi (died in 710/1310).

Begins:

اما بعد حمد الله فقول ذوات العقول التوریه

As stated in Loth No. 498, the commentary is divided into two parts. Part I (ف الناحیة العلمیة) consists of four magaaras, viz., ق في الاحکام الجواهر والاعراض (3) في العیال ومنائع (3) في الادوار العامه (1) and ق في اثبات وراجع الوجود (4) Part II (النحایة الاعمالیة) comprises five magaaras, viz., ق في الاحکام (3) في مباحث الفیض (1) في فیض الفیض (3) في مباحث العیال (2) في الاحکام الجسم (1) في النحس الالوانی، و الحیوانیة (5) في المناعر (4) and Q في الاحکام (5) في الاحکام.

The MS. is complete, but not dated. Copied by دوريش محمد بن برق.

Other copies: Ind. Libr. MF p. 117, 6; Bh No. 325. For. Libr. Loth Nos. 498-301 and 583 ii, 503 i, 594 ii; RS Ar. No. 726; Berl. Cat. 5081.

8 11×4-6, 6-3×1-7. No incisions. LL 21. Ind. Nast. Or. pap. worn away. First two folios copied on a different paper and in a later hand. Cond. good.
MAHMUD O'AYAZ (محمود و آیاز).

The best known of the 'septet' or seven Persian magnates (سی‌سات) of Zulâli of Khomsar, north of Isfahan, who flourished in the reign of Shâh 'Abbâs I and was a panegyrist of Mir Muhammed Bâqir Dâmmâd, an influential Sayyed. He died in 1024 or 1025/1615-16, shortly after he had completed the poem in 1024/1615, which was commenced in 1001/1592-93. Besides the above, he has also written the following six poems: سلیمان نامه, ازه و خورشید, میخانه, آذر و سمندر, حسن گلور سوز, and پنام آنکه محمود ش ایاز است. Begins:

Lithographed at Lucknow, 1290/1873-74.

Other copies: Ind. Libr. Bk No. 282; Punj. Univ. Or. Coll. Mag. Febr., 1928; IvASB Nos. 709, 711-14; Bk No. 377; Spr p. 593. For. Libr. R pp. 677a, 678a, 845a; EB Nos. 1081-83; EIO Nos. 1494-98.

6 8-4 x 4-7, 6-6 x 1-6. No Jadwaiz. LL 12-22. A few f. at the beginning in Nast. mixed with Shâh; later on the writing is clear Nast. First few ff. on a different paper and in a different hand, and affected by damp. Or. pap. Wormeaten, but repaired. Cond. good.

Volume 111.

174.

HADIQA-E-SANAT (حیفیة سنات).

The famous sufico-ethical poem of the great Sufi poet, Hakim Sanâ't of Ghazni, whose full name is ابیر محمد مجدود بن آدم سنات. He is highly spoken of by Rumi. He flourished in the reign of Sulṭân Bahram Shâh (511-547/1118-52) of Ghazni, to whom the poem is dedicated. For his life and works, see Br. Lit. Hist. Pers., Vol. ii; Shibli's She'rul-'Ajâm, Taghârus of Dawlatshâh, Āzar, and others; R pp. 549-550; Bk No. 17.
Begins (on folio 1b):

زهی با حمص شاهی گدازن گداپان در بادشاهی

After this it seems that a few folios are missing. Fol. 2 opens with the following words:

On fol. 7, the prose-preface of Khwaja 'Abdul-Latif comes to an end, with the chronogram of its date, دیباژه حدایق غیب, below which the date 1038/1628-29 is written, although the adjad-value of the expression comes to 1039/1629-30. A detailed list of the contents of the poem is given on folios 7b-12b, which is followed by a versified list of the contents. On folios 13-13b is found a prefatory paragraph by 'Abdul-Latif 'Abbasli, referring to his correct edition of the diwana of the poem by San'a'i. Folios 13b-23 contain a copy of the preface written by the poet himself. Folios 23-29 are devoted to دیباژه مختصر بر خرج ایبان and the dedication to the Emperor Shâh Jahân, including the tarikh of completion, viz., 1042/1632-33, composed by Ilâhi.

The poem itself begins on folio 29, as usual, with the following words:

ای درون پور پرون آراز وی خرد تغییر خرد تغییر

The text is accompanied by copious marginal notes and interlinear glosses in a very small hand, followed by a glossary of difficult words explained in Persian.

It was lithographed several times in India. The first âbâb was edited and translated by Stephenson, Bibl. Ind., 1911.


Other copies: Ind. Libr. Pr WM No. 13; MF pp. 133, 134, 23-25; Cama No. 184; BISM No. 45; MUA p. 41, No. 49; Madr p. 79; Asaf i p. 414, Nos. 388, 389, and 497; Punj. Univ. Or. Coll. Mag. Febr., 1927; Bk No. 17; IVASB Nos. 438-444; Spr p. 557. For. Libr. TM No. 652; EB Nos. 528-532; EIO Nos.
014–922; R p. 549a; Br Sup Hnd Nos. 392–394; Pr Nos. 684, 717, and 718; Lind p. 148; Br pp. 294–298.


Volume 112.

175.

MUṬAWWAL (مطول).

A highly esteemed work in Arabic on Rhetoric, by the famous scholar Sa‘du’d-Dīn Mas‘ūd b. ‘Umar-e-Taftāzānī. It is in the nature of an explanatory commentary on the مفتاح المتاح of Muḥammad b. ‘Abdu’r-Rahmān Khaṭīb-e-Dimishqī-e-Qazwīnī, which itself is a short commentary on Sakkākī’s مفتاح العلوم. It is commonly called مطول, sometimes تجريب المطول, and occasionally تجريب المتاح المطول.

Sirāju’d-Dīn Abū-Bakr Yusuf al-Khwārazmī was surnamed Sakkākī (1160–1129 a.d.), because he originally used to work in metals and to engrave dies and make intricate locks. His مفتاح العلوم was the most comprehensive work on rhetoric written up to his time. It was soon superseded by an abridgement and commentary on the third part of it by the خطيب دمياط (died in 739/1338–39, otherwise known as Qazwīnī) under the title of تجريب المتاح, which is a standard work on the subject and has itself in turn become subject of numerous commentaries (see Kashf. Zanūn). Two of these are very popular, viz., the مطول and مختصر المعال, both by Taftāzānī, concerning whom see Volume 33 above.

Our MS. represents the earlier and larger commentary called the Muṭawwal. This and its younger sister “have held sway “in Arabic literature till the present day,” (See Encycl. of Islam). It was completed in 748/1347–48 and dedicated to Mulk al-Dīn ʿAbd al-Ḥasset, Sulṭān of Herāt (732–772/1331–1370). The name of this King occurs here on folio 3b. The MS. is defective; a page or two at the beginning seem to be missing.
Begins: 

This poem was lithographed at Lucknow, 1869, 1896.
Other copies: *Ind. Libr.* Bh Nos. 353 and 354; IvASB Nos. 649–52; Bk No. 225; Madr No. 145; Spr p. 421. *For. Libr.* TM No. 328; EIO Nos. 1410–16; Br 280–82; R p. 652; Lind pp. 146-147; RS Nos. 295 and 305; EB Nos. 996–1016; Pr pp. 888–893; Fl i pp. 581-582; Gotha C p. 107; Leyden C II p. 121; Br Sup Hnd No. 344.

177. Laylá wa Majnūn

On the margin of folio 2 begins an incomplete copy of Hātifī’s other poem, Laylá wa Majnūn. The text is mutilated on this folio, because of its edges having been repaired. At the bottom of the page the Manṣūrī begins as follows:

ای مریم ریش دلکاران ۶ وی چاپه کار خام کاران

The text ends on folio 69 with the following line:

بر حال من فقیر دلریش ۶ رحمت نیامد آی بداندیش

The poem was lithographed at Lucknow, 1862, and edited by Sir William Jones, Calcutta, 1788.

Dated 1052 (?)


---

8 8.2x3.7, 3.1x3.8 within ruled border lines. LL 16. Some folios have no border lines. *Nast.* Or. pag. Fol. 1 copied on different paper and in a different hand. On three preceding folios, a biographical notice of Hātifī. Cond. good.

**Volume 114.**

178. Risāla-e-Qūshjī

An astronomical treatise in Persian by ‘Alī b. Muḥammad al-Qūshjī, i.e., the “falconer” (so called because either he or his father was the falconer of Ulugh Beg). Qūshjī was a famous astronomer and grammarian, who died in 879/1474. He finished
the Zīk-e-Ulug Begī at Samarqand. The Ottoman Sultan Muhammad II (855–866/1451–81) appointed him Professor at the Ayā Sophia in Constantinople. Here he wrote astronomical treatises both in Persian and Arabic. (See Encycl. of Islam, and Rieu p. 456 et seq.). Our MS. represents one of these Persian treatises.

Begins:

إِنْ كُتَابٌ مَشْتَمِلُ دَو مَقْدُومٌ وَ دَو مَقَالَة

مَقْدُومٌ دَرْ مَيَانٍ (يَيْان) آَبَعَه

The treatise, after noticing briefly the subjects of geometry and physics, deals with the heavenly bodies, the figure of the globe, its division into climates, the effect of the various positions of the planets, their volumes, and distances from the sun. Kāthiṣ-e-Rāmī (died in 970/1562) has made a Turkish version of it; and Muṣliḥu’d-Dīn Muḥammad-e-Lārī (died in 979/1571-72) and Shāhmīr (Hibatu’llah) have written Persian commentaries on it. It was published at the Mujtabāi Press in Delhi, 1898.

Other copies: Ind. Libr. MUA p. 22, Nos. 4, 15; Asaf p. 812, No. 142; p. 814, Nos. 150, 151; IvASB No. 1480; IvC No. 571. For Libr. R p. 458; Krafft p. 130; Amin p. 137; EIO Nos. 2240-41; EB Nos. 1534-38; Pert Ber p. 351. Lind p. 121.

Ft. 35. S 10×7, 7×13×9, within golden jadesula, surrounded by red and blue lines. Nājīna's space also enclosed within blue lines. LL 15-36. Clear bold Nast. Or. pap. cream-coloured, and slightly polished. Spaces apparently reserved for diagrams have been left blank. Interleaved with tissue paper. Ornamental 'awda. Cond. good.

179. Tashrib-e-Aflak (تَشْرِیح الافلَک).

An astronomical treatise in Arabic by Bahā’u’d-Dīn-e-‘Āmilī, a native of Jabal ‘Āmil in Syria, (whence his nisba) born in 958/1547 and died in 1031/1622. He was a prominent Shi’a theologian of his time and has written a number of books connected with the Shi’a dogma and jurisprudence. His كتاب عياس and مفتاح الفلاح are well known. His كوكب and the Persian magnates, خير و فکر, are popular. He has also written several mathematical and astronomical treatises. His
The full title of this Arabic treatise on Astronomy is Al-Mulakkhas (المخص). The name of the author is given at the beginning as Maḥmūd b. ʿUmar al-Jaghmīnī, called after Jaghmīnī, or Chaghmīn, a district in Khwārazm, where he was born. He was an astronomer of repute, and his works on the subject still enjoy great popularity. This Al-Mulakkhas or “Compendium” is very much esteemed, and a number of commentaries have been written on it, of which the most famous are those of Qāṣī Zāda-e-Rūmī and Jurjānī. A German translation of the Mulakkhas by Redlof was published in the Zeitscher-der D. Morgenl. Ges, XLVII, 213 et seq. The astronomer probably died in 745/1344-45.

Begins:

The text begins with a mention of a mathematical concept, followed by a quote attributed to God, and then introduces the treatise as a compendium.
Other copies: *Ind. Libr. MF* p. 13 No. 20; *JMB* p. 218, No. 921. Generally it is accompanied by the above mentioned commentary, for which see *JMB* p. 218, No. 918; *Bl* No. 349. For *Libr. RSAr.* 760 and 761; *Loth. Nos.* 751–754, 768; *Slane No.* 2330; *Bl (Ar.) No.* 4945; *R (Ar.)* p. 190; *Lind* p. 44, No. 322.

P. 406-70. Size of page same as the above; writ. sp. 7·5× 4·2. Lb. 15. Other particulars same as those of the above.

181. *Tuhfatul-Ustad* (تَحْفَةُ الْإِسْتَاْدِ).

A Persian treatise giving directions for determining the qibla, the point or direction towards which the Muslims turn their faces while praying. The author, Abu’l-Qasim also known as Buqrat-e-Samarqandi, says that he wrote the treatise on the occasion, dedicated it to his master, Yusuf-e-Qarabaghî, and gave it the abovementioned name:

این بینه که این ابر القاسم المشهور یقراط سرمدی از برای یان سمت substitutes که رسلط ترتیب دهد و این لایق فیم و مدبی نبود نبود باین سبب این را نام نام خندوی استاذی حضرت مولانا یوسف قراگانی مظه رال عالمی رقم زدید گذاردند نی در تعریف گردانید شعر تَحْفَةُ الْإِسْتَاْدِ لقب دادم. تَحْفَةُ بَاسْتَاد فَرْسَادِ شَش

Begins:

حمد مرسعودی رست که مصباح جمع موجودات راجع باوست

This MS. is an autograph, for in the colophon it is stated:

محرر این نسخه ابر القاسم مشهور یقراط سرمدی در سال هزار و سال و و نه (؟) در بلده کابل که عرش پیفتاد و رستیده پود نوشت

P. 71b-77. Size of page the same as above; writ. sp. 7·5× 4. Lb. 15. Other particulars same as the above.
ARABIC AND
PERSIAN MANUSCRIPTS
belonging to the Bombay
University Library
Volumes I–LXII.
The fullest and a most valuable history of Gujarat (as a province of the Mughal Empire) by Mirzā Muḥammad Ḥasan, surnamed 'Alī Muḥammed Khān, "the last of the imperial "dhāwāns" of the province, who held the office from 1746–1755, when the Mughal rule in Gujarat became extinct. It gives the history of the province from 1000 to 1760. The veteran historian, Sir Jadunath Sarkar, in his foreword (pp. vi, vii) to the excellent edition of the Persian text of Part II (edited by Mawlawi Syed Nawab Ali, M.A., formerly Prof. of Persian, The College, Baroda, and sometime Education Member and Director of Public Instruction, Junagadh State, and published in the Gaekwād's Oriental Series, Vol. xxxiv, Baroda, 1927), says, with reference to the merits of the work: "The pre-Mughal portion of the "work is necessarily very concise and derivative. But from the "reign of Akbar onwards, his book is unique among the Per- "sian histories of India inasmuch as the author has incorporated "in it the full texts of a very large number of official letters "and orders of the Imperial Government, e.g., farman, par- "vanshāhs, and dastur-ul-amālīs. Thus the best raw materials of "social and administrative history have been preserved by him "for us. This is specially the case with Aurangzib's strenuously "active reign of half a century. For the half century follow- "ing the death of Aurangzib (in 1707), the Mīrāt gives the "fullest history of the civil wars among the Mughal generals, "the Maratha incursions, and the natural calamities and popular "disorders which attended the fall of the Mughal empire in "that province. In fact, we have no such complete, graphic, "and systematic account of that decline and fall in any of our "provinces.... The narrative history is supplemented by a sec- "ond volume giving a very detailed topographical description "of the official classes, their salaries and duties, and the ad- "ministrative system in general. In short, the Mīrāt-i-Aḥmādī "is the only work of the class after Abul Fazl's justly famous
"Ain-i-Akbari, as a source of accurate information of diverse kinds relating to the Mughal empire."

The whole work consists of Parts I and II, and a Khâtima. Part I and the Khâtima were published by the Fatāhu'l-Karīm Press, Bombay, 1306/1888-89. Part II has been published in the Gaekwad's Oriental Series mentioned above, and the supplement was translated into English, with explanatory notes and appendices, in 1924, by the abovementioned Prof. Sayed Nawab Ali and C. N. Seddon, Esquire, i.c.s., sometime Revenue Minister, Baroda State. About a third of the first part, that is, up to the death of Akbar, was translated by Dr. J. Bird, in his History of Goorerat (Or. Transl. Fund, 1834). See also Bayley's "The Local Muhammadan Dynasties Gujarāt", 1886.

The first part of the Mīr'at-e-Ahmadī was translated into Gujarati by Qāṣī Nizâm-'ud-Din of Ahmedabad in 1913, and the Supplement in 1919. The second part, as published in the Gaekwad Oriental Series, was recently translated into graceful Gujarati by Dāwūn Bahadur K. M. Jhaveri, M.A., LL.B., two khandas or "parts" of which were published by the Gujarati Vernacular Society, Ahmedabad, in 1933-34. It is a valuable contribution of permanent importance to the historical literature of the Gujarati language. An Urdu translation—not very accurate—of a portion of the Mīr'at by M. Raghu'l-Haqq was published some years ago under the title of A'īna-e-Gujaratī.

This MS. contains only two parts. At the end of the second part, it is stated that it was completed on 10th Safar, 1175/10th September, 1761.

Dated Thursday, 10th Posh, Sambat 1881, copied for Brijdās, son of Rangildās of Nāgar, Bishnaw Community, at Junagadh.

A complete copy of the Khān Khānān’s Persian translation of Bābur’s famous Memoirs originally written in Chaghtā’ī Turki. It is sometimes called ترجمه بابر also. The translation was made by Akbar’s order in 998/1689. ‘Abdu’r-Rahim Khān Khānān (b. in 964/1556 and died in 1036/1626), celebrated as a general, was a great patron of learning and literature and was himself well-versed in Arabic, Persian, Turkish, and Hindi. His liberal patronage attracted men of learning from Persia. For his life see Blochmann’s Ā’ta-e-Akbart, Vol. I, pp. 334–339. An English translation of the Wāqe’āt by Leyden and Erskine was published in London in 1826; and an abridged edition of it was also published in London in 1844. Leyden and Erskine’s translation, annotated and revised by Sir L. King, was published in two volumes at Oxford in 1921. Extracts from the Wāqe’āt have been included in Elliot’s History of India, Vol. IV, pp. 221–287. The original Turki text was published by N. Ilminiski at Kazan in 1857. A French translation from the Turki was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge was published in London in two volumes in 1921. Another Persian version made by مرازا ياغرم حسن of Ghazni is noticed in Br Sup Hind No. 1351, and in EB No. 179. A third Persian translation by شيخ الامين خوان, with the takhallus, وقائل, is quoted in EB No. 376 (68). The Turkish text, edited by Beveridge in 1905, was published in the “E. J. W. Gibb Memorial” Series.

Begins: دума رامضان ستة مهما وتمود ونه در ولایت فرغانه يادش الف

Ends: شيخ كورن ينك را كوليار فرستاده شده كوليار را يانشان سپره بعد ورچه كا إز حضور ارشاد خواهد شد مطالبان آن عمل خواهد كرد

Other copies: Ind. Libr. Bk vii No. 549; a fine illuminated copy is preserved in the Alwar Palace Library; IvASB No. 113.
Volume III (B.U.L.)

TAFSIR-E-ḤUSAYNI (تفسير حسينی).

The famous Persian commentary on the Qurʾān, also known as مراهون عليه, by Kamālu'd-Din Ḥusayn Wā'īṣ-e-Kāshifi of Herāt (died in 910/1504). He flourished in the reign of Abu’l-Ghāzi Sultān Ḥusayn (873–911/1468–1505) and was patronized by his minister، himself a learned poet and patron of men of letters. The author was an accomplished scholar and an eloquent preacher. Besides the above work, he has also written Jawāhir'u'T-Tafsir, a more extensive commentary on the Qurʾān, Ansār-e-Suhaylī, Akhlāq-e-Muḥʃiṣ, Makhzanul-Insha, Rawgat-ush-Shukrā, etc. The MS. is divided into two parts.

Part I. In his preface to the work, Kāshīfī says that he undertook to write it for his patron, the abovementioned minister, in 897/1492. At the end there is a quatrain composed by his son, which gives the following clever chronogram of the date, the month, and the year of completion: دوم شهروی شوال which is equal to 899/1494.

Begins: بعد از تمید قواعد عامد الی و تاسیس مباین تاخواقی

This part consists of the first half of the work, from the beginning of the Qurʾān to the eighteenth chapter.

§ 50-65, 8-1 × 3-5, within golden jahezla. LL 27. Ind. Nashā. The original Qurʾānic text is distinguished from the commentary by a red line drawn over the former. Or. br. pap. Oriental strong leather binding. At the end of the MS. on the two sides of the page at bottom, there are two small octagonal seals of Muḥammad ‘Abdu’l-Malik of Tunk, and on the back of the page a memorandum note, which says that the volume was sold by Muḥammad Ṣuhār’l-Iṣlām, son of Muḥammad ‘Abdu’l-Malik mentioned above, to Ṣūfī ‘Abdu’l-Hamīd Khān of Tunk. The amount for which it was sold was noted down, but the writing has been effaced. Three seals of Ṣuhār’l-Iṣlām and four of witnesses. Cond. very good.

Part II contains the remaining half of the commentary and begins with:

كی عصر در مواعیح صوفیان پادیه
Dated 1st Rabî' I, 1128/1716; copied by Muḥammad Shahīd of Muradābād, by the order of Mīrzā Ābdūl-Lāṣīf Khān.

Other copies of the Tafṣīr: Ind. Libr. MF viii 66; JMB p. 305, No. 1706; Anj. Isl. Ahm.; Bīj. Mus. No. 20; Asaf i p. 504, Nos. 257 and 262; Bh Nos. 147-148; IvASB Nos. 959-67; For. Libr. RIO Nos. 2681-2690; R pp. 9-11; RS No. 1; EB Nos. 1805-1808; Fleis. p. 300.

§ 13.1×0, 9-9×5-9, within golden jedwads surrounded by blue lines. LL 13. Fine Ind. Nashī. Or. cream-coloured paper. Original text of the Qurʾān in red. Two octagonal seals of Muḥammad 'Ābdūl-Malik bearing the date 1233/1818-19. On the next page a memorandum note to the effect that the volume was sold for ten rupees by Muḥammad ‘Alīshārī-Lāṣīfī, son of Muḥammad ‘Ābdī-‘Alī Malik (Tutor to the Nawṣāb of Tūnkh), to Muḥammad ‘Alīshārī’s Khān of Tūnkh, on 2nd Rājah, 1234. Two seals of the seller and three of witnesses. Oriental strong leather binding, tooled. Cond. very good.

Volume IV (B. U. L.).

MUNTAKHAB-E-SHĀH-NĀMA ( منتخب شاهنامه).

The well-known prose abridgement of Firdawṣī’s great Shāh-nāma, with extracts from it extending over the period from Gayūmārs to Ardashīr, by Tawakkul Beg, son of Tolak Beg. It is also called تاریخ شاهنامه, تاریخ غالبغا, خلیلخان شاهنامه, and تاریخ شاهنامه. It is stated in the preface that in 1063/1652, Prince Dārā Shukhōb, then governor (فیصل) of Kābul, sent Tawakkul Beg as واقعه دار to Ghaznī, where he made this abridgement at the request of Shamshīr Khān, the Governor.

Begins: حمد نخونان کر گرخت کبریاء واجب لوجود را

It was printed at Calcutta in 1846 and lithographed in Delhi, Cawnpore, and Lucknow. It was translated into English by J. Atkinson in 1832. A metrical Hindustani translation, entitled شاهنامه منشور, by Mūlchānd, poetically surnamed Musasāḥī, is noticed in Blumhardt No. 108. For a later abridged edition of Firdawṣī’s Shāh-nāma, by Bahādur ‘Alī, which is practically a copy of Tawakkul Beg’s Muntakhab with the verses quoted in the Muntakhab omitted, see Vol. XXXVIII below.

Other copies: *Ind. Libr. MF* p. 152, No. 80; *Bk* No. 10; *MRD* p. 97; *DU* p. 3; *BISM* No. 69. *For. Libr. R* p. 539; *EIO* Nos. 884-890; *EB Col.* 453; *Br* p. 290; *RBr* p. 110; *Pert Berl* Nos. 708 and 709; *Edin* No. 270; *Br Sup Hnd* No. 235; *Lind* p. 220; *EU* No. 270.


**Volume V (B.U.L.).**

**FARHANG-E-JAHĀNGĪRĪ (فرهنگ جهانگیری).**

A well-known dictionary of purely Persian words explained in Persian by Jamālu’d-Dīn Ḥusayn Injū b. Fakhru’d-Dīn Ḥasan of Shīrāz, who came to India and entered the service of Akbar in 993-94/1585-86. Jāhāngīr appointed him Governor of Bihār and gave him in 1027/1617 the title of ‘Agudud’-Dawla. He died at Agra some time after 1030/1620. He completed the work in 1017/1608 and dedicated it to Jāhāngīr. It is based on forty-four works on Persian lexicography. For a detailed account of the dictionary see R pp. 496-98 and *Journ. Asiat.*, 1871, pp. 106-24. The copy noticed in the *RBr* "contains copious marginal notes by Sir W. Jones, who writes in the "beginning: "many corrections of this valuable work, and many additions to it, may be found in the *Sirajulloghaḥ* by Siraj-ul-din Árzū, and in the *Majmu’ulloghaḥ.*" The Farkang was lithographed at Lucknow in 1293/1876.

**Begins:**

Ānākā bāralū źiānā haf rul nām āwst
An āmā kūrajī dā leh eyn āzd dā ashārāw āst

Other copies: Ind. Libr. MF pp. 54-55, Nos. 28 and 29; JMB p. 429, Nos. 2933 and 2934; Asaf i p. 1456, No. 263; MUA p. 55, Nos. 9, 10, and 12; Bk ix No. 797; Buh p. 193. For. Libr. R pp. 495-98; Pert Berl pp. 192-97; Aum pp. 105-06; Mehr p. 24; Br. Cam. Cat. pp. 229-30; Rosen Pers. MSS. p. 298; EB Nos. 1734-46; EIO Nos. 2481-93; RBr pp. 18 and 19.

8 29x5-1, 7-5x3-2. No Jadisols. LL 25. Ind. Nasf. Or. pap. Words which are explained are written in red. Some folios affected by damp; some repaired at top. Color fairly good.

Volume VI (B. U. L.).

TA’RĪKH-E-ĀHMAD SHĀH-E-DURRĀNĪ (تاريخ أحمد شاه درانی).

A history of the celebrated Afghan King, Āhmād Shāh-e-Durrānī, by Munshi ‘Abdu’l-Karīm. In the Introduction (f. 4b) the author says: “when I had finished the history of the اللغة، درانی, who, with the assistance of the British, had marched in 1255/1839-40, from Ludhiana to Khorāsān, and, after defeating the rebels, had ascended the throne of his ancestors, I desired to write an account of the Durrānīs and their genealogy, from the beginning of the reign of Āhmād Shāh-e-Durrānī. I, therefore, collected books bearing on the subject and abridged them into the present work. I have also given a brief account of the Chishtī saints and also of the rulers of Tur-kestān, on account of the close proximity of the country to Afghanistan. Mention has also been made of the stages between Peshawar and Herāt. I have chiefly drawn upon the history of Imām’d-Din-e-Ḥusaynī, who had lived for a long time in Afghanistan and brought his work, after a good deal of research (یکال تنفيذ), down to 1212/1797-98, in the reign of Zamān Shāh. From that year onwards whatever I had heard and ascertained from respectable and reliable residents of Kābul, Qandahār, and surrounding places, I have given in brief at the end of the book.”
This Ta'rikh may be regarded as an abridgement of Imāmu’d-Din-e-Hussayni’s work, with some additional matter thrown in. The name of the historian as given in Bk (vi, No. 530) is حسین، but in R (iii, p. 906) it is حسین. Both the words حسین and حسین are correct. Here the name clearly appears as امام الدهن نام حسین نب حساب طرفه. The history comes down to the murder of مکان العبد and his vizir, and the withdrawal of the British troops from Afghanistan. The latest date mentioned is 1264/-1847-48, in which year it is stated that Amīr Dost Muḥammad Khān was alive and was ruling in Kābul.

Begins: علم افرانی دیبور قلم میدان تحریر محبت قهرمانی که جنود

This MS. appears to be a 'press-copy', or it may be a copy of the edition printed at Lucknow in 1266/1849-50. It has a preface written by 'Abdu’r-Rahmān b. Ḥājī Muḥammad Roshan Khān, who says that, after the great fights and battles of ancient kings, the exploits (عیانات) of Aḥmad Shāh-e-Durrānī are most marvellous. He, therefore, hastened to have Munāshī ‘Abdu’l-Karīm’s history of the king published (ff. 3b and 4). Towards the end there is a مامعلہ الفص, in which it is stated that it was printed by the order of ‘Abdu’r-Rahmān Khān b. Ḥājī Muḥammad Roshan Khān and that the copy was made by Ghulām-Murtaqā b. Ghulām-Nabī b. Khān-Muḥammad, on Tuesday, 20th (on the margin مامعلہ) 1914 (i.e., 1274/1857), at Lahore. A lithographed copy of the book entitled تاريخ أحمد is mentioned on p. 68 of the Oriental College Magazine, Lahore, for November, 1927, and is shown there as belonging to the Kapurthala State Library. It was lithographed at Lucknow in 1266/-1849-50.

Other copies: For Liōr. R p. 1054a, xi, and 906b; Br Sup Hnd No. 228.


SHARH-E-SIKANDAR-NAMA (شرح سکندر نامه).

A commentary on the famous ‘Alexander Book’ of Nişâmî of Ganja. The name of the author is not given.

Begins:

خدا گر به عالم، خدا گر به عالم، خدا گر به عالم، خدا گر به عالم

On comparing this MS. with the printed commentaries by محمد کریمی, محمد حسین, and محمد غفاری, I find that it does not agree with any of them. This is a complete copy.


8 11.1 x 6, writ. sp. in the earlier portion 8-3 x 3-7, later on 3-3 x 3-7. No. jadwal. LL. 14-19. Ind. Nat. Or. pap. Somewhat wormeaten, but repaired. Cond. good.

Volume VIII (B.U.L.).

MIŠBAḤU‘-Z-ZULAM (مصباح الظلم).

A religious Shi'a work by Muhammad Hasan b. Muhammad Husayn-e-Damaghâni. In the Introduction he says that, as he was not blessed with a son, who after his death would have prayed for his salvation, he composed the work on the اصول عتقا (of the Shi'as), so that those who would read his book might pray for his salvation. It is divided into a muqaddame, five hudūs, and a khātīme as follows:

باب اول دور معرفت واجب الوجود

" دوم " بيان نبوت و رسالت ائتیا و رسالت و مرتبه عامةيت

" سوم " امامت و خلافت بلا فصل امیر المؤمنين عليه

" چهارم " امامت ائتیا عشرت

" پنجم " معاد جمیعی

" خامس " مراجع جمیعی و بيان مناهب صوفیه
Begins:
الحمد لله الذي خلق الإنسان و علّمه اللّياء...... أما بعد بر إنشاك حضور
الأوالاب عرضه ميدار يدّة جانى محمد حسن ابن محمد حسين دامغالي

The writer is evidently a rabid Shi'a, who delights in abusing Abu-Bakr and 'Umar, as for example, in the section on نبوت و اماله. A peculiarity of the MS. is that at the top of each page is mentioned the مبادئ dealt with and at the bottom the particular subject treated of.

Dated 4th Rabi‘ I, 1263/20th February, 1847. This is the first manuscript or “original draft” written by the author himself. It is, therefore, an autographic copy. The colophon is as follows:

۱۳۶۳ هجري چون مولف در اتمام این کتاب مستعجل بود و این مسوده اول


S 14-4×8-5, 9-7×5-6. No fadwa in. LL 15. Persian MS. Or. pap., margins of several folios contain notes and sometimes the continuation of the text. Headings of sections in red. Slightly wormeaten. Cond. good.

Volume IX (B. U. L.).

LILÀWATI (ليلاوتي).

Another copy of Faygl’s translation of Bhāskarāchārya’s Sanskrit work on Arithmetic etc. For sources of Faygl’s life, the date of the composition of Lilawati, references to other copies, etc., see Vol. 11 (Govt. Coll.) noticed above.

Begins:
اولژتادشامهکویم وهاتکزستايشاليکویم

The MS. ends with the chapter on the Determination of Shadow. It was finished on 16th Rabi‘ II, the 33rd year of the reign of Shah ‘Alam, corresponding to 1206 A.H./13th December, 1791 A.D.

S 6-25×4-5, 4-25×2-5. LL. 12 to 13. Writing on margins also. Ind. Shîh. Some and figures in red. Ind. pap. Wormeaten, but protected with tissue paper.
A composite MS. containing (1) nine qaṣīdas of 'Urfī and (2) an incomplete copy of the Manṣūqṭ-tayr.

(1). Qaṣā'īd-e-'Urfī (قصائد عرفي و منطق الطير).

Nine qaṣīdas (on the first 15 folios) of the famous Persian poet 'Urfī, who died at Lahore in 990/1580. For particulars of his life, works, sources of biography, commentaries, and other copies, see Vol. 65 (Govt. Coll.) noticed above.

Begins:

ئی مشاع درد در پازار چان انتخته

These qaṣīdas are not arranged in alphabetical order.

(2). Manṣūqṭ-tayr (منطق الطير).

A defective and incomplete copy on ff. 16–41 of the celebrated Sufiistic poem of Shaykh Farīdu'd-Dīn Āṭṭār, composed about 588/1187. The Manṣūqṭ-tayr or "Speech of Birds", the most famous of his mystical māṣnawīs, "is an allegorical "poem of something over 4,699 couplets. Its subject is the "quest of the birds for the mythical Simurgh, the birds typifying "the Sufi pilgrims, and the Simurgh, God, the truth" (Br. Lit. Hist. Pers., Vol. II, p. 512). The poem was printed several times in the East. It was published by Garcin de Tassy in Paris in 1857, and a French translation of it by the same appeared in 1863. An excellent English version of the poem, the first of its kind, by Mr. R. P. Masani, M.A., was published in 1924 under the title of "The Conference of Birds." For particulars of the life and works of Āṭṭār, see Vol. 24 (Govt. Coll.). This copy is defective, the first few pages being missing.

Begins:

ور تو آنی خود بپسی آشکار ۔ مدقات از زن در ارد روزگار
As stated in the colophon it was finished on Sunday, 23rd Rabī‘ I, 1004/16th November, 1595, by ‘Ādil Beg (?) at Lahore.

Other copies: Ind. Lib. Asaf. p. 490, Nos. 78, 833, 946; Punj. Univ. Or. Coll. Mag. for May, 1927; Kapurthala State Libr. Or. Coll. Mag. for August, 1927; Bk No. 46 (III), 50, 51; IvASB No. 477 (7), 479 (1), 480 (1); IvC No. 205, 674 (14); Buh No. 300 (iv), 301; Spr p. 354. For. Libr. EIO Nos. 1031 (5), 1043-45; EB Nos. 623 (13), 629-31; Pert pp. 73, 777; R ii pp. 577, 578, 816, 870; Fl i p. 509, 511.


**Volume XI (B.U.L.).**

**TAZKIRATU‘SH-SHU‘ARĀ (تذكرة الشعراء).**

An old copy of the famous "Memoirs of Persian poets" by دانسته، composed in 892/1487 and containing a مقدسه، in which ten Arabic poets are noticed, seven comprising notices and short specimens of the poems of about a hundred and thirty-five Persian poets, and a مکاتبه devoted to an account of six contemporaries of the author. A detailed list of the biographies is given by S. de Sacy in his Notices et Extraits, vol. iv, pp. 220-272. Hammer’s Schöne Red. Pers. and Ouseley’s Biographical Notices of Persian Poets are based on these Memoirs. The text was lithographed at Bombay and Lahore. An excellent critical edition, forming the first volume of his Persian Historical Texts Series, was published by Professor Browne in 1901. The author gives an account of himself حسب ماال مؤلف و سبب تحریر في كتابه in the Introduction to his تأثیر. See also Browne’s Lit. Hist. Pers., vol. iii, pp. 486-437, the Introduction to his edition of the text, and EIO Nos. 656-663. A Turkish translation entitled سفرة الشعراء was published in Constantinople in 1259/1843-44.

This is a somewhat defective copy: about twenty lines at the beginning are missing and the first few pages are mutilated.
These latter have been mounted and the missing text supplied in another hand.

The MS. begins with:

بِنَقْلِ كِتَابِ لا أَحْصَى تَلَاءَ عَلِيُّ

The two folios at the end are in a different and later hand. The greater portion of the book is no doubt of an earlier date. A cursory comparison of this MS. with the text edited by Professor Browne shows that in several places the text of our MS. is decidedly better and more correct. The following quotations will bears out this statement. On p. 93 of Prof. Browne’s edition the last couplet is:

- نَبُودُ يَبِيشُ دَوُ خُوَارِشُ وَ دَوُومُهُ تَارَى تَيْر
- كَمْ بَرَدُ لَمَعْهُ إِذْ خَاطِرَ عَنْتَارِيَ تَيْر

Our MS. fol. 171, gives the verse as follows:

- نَبُودُ يَبِيشُ دَوُ خُوَارِشُ وَ دَوُومُهُ تَارَى تَيْر
- كَمْ بَرَدُ لَمَعْهُ إِذْ خَاطِرَ عَنْتَارِيَ تَيْر

On p. 94 of the European edition, after quoting the *wafla* of a certain *qasida* by *Ugman Mukhtar* and that of Khāqāni’s celebrated *jauzāb* to it, viz.:

- مَبَادِلُ يَبِيرُ تَعْلِيمَتُ وْ مِنْ طَفْلِ زِبَانِ دَانِش
- دُمُ تَلَّمُ سَرُ عَشَرُ وْ سَرَّازِنِ دِبْسَانِش

Dawlatshāh refers to the *jauzāb* of Amir Khusraw of Delhi and says that “nowadays Mawlānā Jāmī is engaged in writing his *jauzāb.*” Professor Browne’s edition does not quote the *wafla* of Jāmī’s *jauzāb,* but our MS. supplies this omission as follows:

- دَلْمُ طَفْلُ نَوْآ مُوْرِزَتُ وْ خَامُوشِيَ دِبْسَانِش
- سِبْقُ نَادِانِ [وَ] دَانَ دَلْمُ طَفْلُ سِبْقُ خَوَاتِش

On p. 97 of Browne’s edition, one reads a couplet of Sanā’ī’s *Hadīqa* as follows:
Our MS. gives it as:

The colophon of Dawlatshāh given in Browne's edition is not found in this copy, in which the text ends with the person, Muḥammad or Fāqīr Muḥammad, who supplied the missing folios towards the end says:

and dates the remark 5th Ramāgān, 1273/1857.

Other copies: Ind. Lūbr. MF vii, No. 15; Asaf p. 318; No. 36; Kapurthala (see Or. Coll. Mag. for August, 1937); IvĀSB No. 218; IvC Nos. 49, 50; Buh No. 90; Bk viii, Nos. 680, 681; Spr. 7, 8. For. Lūbr. R i p. 364; Aum p. 1; Flugel. ii p. 366; Dorn p. 349; EB Nos. 348-350; EIO Nos. 656-663.

Fl. 209. 8 4-4×4-1, 6-5×4-6. No fadseals. LL 17. Ind. Nbr. Ind. pap. Readings of notices in red. Wornseams, but protected with tissue paper. Cond. good.

Volume XII (B. U. L.).

SINGHĀSAN BATTISĪ (سنگهسان بتبیسی).

A Persian version of one of the most interesting and popular collections of Indian tales known in the original Sanskrit as Sinhāsandwātrinhati, i.e., the "Thirty-two stories of the throne." These are said to have been told by the statues (Jar, Sans. pattalā) of thirty-two maidens on a throne, which was alleged to have been discovered by Rājā Bhōj in the eleventh century A.D., when he desired to sit on it. As this MS. does not contain any preface or introduction, it is difficult to find out who the translator is. In the colophon, which gives the date of transcription, neither the name of the translator nor that of the scribe is given.
The MS. begins with: 

This story-book seems to have been extremely popular in India. Besides the Bengali, Maharashtrian, Hindi, and Urdu versions of it, the following eight different Persian versions have also been noticed: (1) Perhaps the oldest version is that which was made by 'Abdu'l-Qâdir Badârînî by the order of Akbar, in 982/1574-75, entitled Kârâd-Afzâ, and revised in 1003/1594-95; (2) another was composed in the same reign by Chaturbhujdàs Kâyath, entitled Shâhnama; (3) in the next reign, that of Jahângîr, Bârimal brought out a third version in 1019/1610; (4) Ibn-e-Harkaran or Bîsab Râi produced another in the reign of Shâbjâhân; (5) during the reign of Awrangzeb, one Kishândâs Bâsudewa of Lahore is reported to have made a fresh recension; (6) another by Chând bîn Mâdhurâm and (7) an anonymous one entitled Gul-Afzâhân are noticed in Mehren, p. 20, and Rieu vol. i, p. 230, respectively; and (8) a modern translation by Mr. A. H. H. with an introduction and notes by Mr. A. B. H. Shad was made in 1845 for Mr. Bayley (Rieu vol. iii, p. 1006). A French translation of a Persian version by Baron Lescallier was published in New York in 1817. The oldest Hindi version in the bâraj bhashâ is that of Sundardîs, who bore the title of Kânt Râi under Shâbjâhân. This was put into Urdu in 1801 by Lalâjî Lal Kâwî and published in Calcutta, Agra, and London. A metrical version by Châman was published at Cawnpore in 1869. A prose version by Rajâ Durgâ Prasâd was brought out at Agra in 1862. For a Hindustani version see EB No. 1824 and Garcin de Tassy's Hist. de la Litér. Hindust., 2nd edition, vol. ii.

According to the colophon our MS. was finished in 1225/1810.

Other copies: Ind. Lébr. Cama p. 171; Bh No. 446; IvASB Nos. 1701, 1702. For. Lébr. EIO No. 1963; R ii, p. 763; Pr pp. 1084, 1085; EU No. 329; Br p. 398.

8 7-5×4-5, 5-7×3-9. Ruled borders of blue and double red lines. LL 15. Or. pap. Headings in red. Cond. good.
The famous Persian maqāna'ī by Faygī (or rather Fayyāğī, as he calls himself here), the poet-laureate of Akbar, dealing with the love romance of Nal and Damayantī, which is regarded as "one of the most beautiful love-stories in the world" (Penzer's Nāl Damayantī). The story is very old and of unknown date and authorship. The oldest and most important version of it is that found in the Mahābhārata. From this version, practically all subsequent Indian translations, adaptations, and abridgements have been made. One of the most important is found in Somdeva's Kathāsaritsāgara (XIIth cent. A.D.), for a summary of which see Penzer's The Ocean of Story, vol. iv, Lond., 1926.

For sources of the life of Faygī see Vols. 11 and 89 (Govt. Coll.) noticed above. An excellent notice of his life and works is given in Bk ii, pp. 202 et seqq. In the year 993/1585, when he was forty years of age, Faygī projected a scheme for writing a complete jawābī to Niṣāmī's Khamsa; but unfortunately he died before he could complete it. He had planned to write (1) مرکز (completed in 993/1585) as a parallel poem to Niṣāmī's ليل و بحولون to نل دم (2); خسرو و شیرین to سیاوان و بلقیس (3); فتوء الامام to مقدم الداع و مقدم (4); همند بیکر to همان کشید (5); and انکر کیما to اکثر کیما. Accordingly Nal Damān is the third poem of the projected quintuple. It was composed in 1003/1594-95. Several editions of it have appeared in Calcutta, Lucknow, and other places. A part of it was printed in Spiegel's Chrestomathia Persica, Leipzig, 1846. Sūrdās (died about 1563), the celebrated Hindi poet, made a Hindi version of it.

Begins: 

ای درتک و پری تو زاغاز ه عشقای نظر بلند پرواز 

Others copies: Ind. Libr. Asaf p. 1492, Nos. 142, 150; Punj. Univer. (see Or. Coll. Mag. for Feb., 1928); IvASB No. 696; Bk ii Nos. 263, 264; Spr p. 402. For. Libr. R ii p. 670;
EB No. 1057; EIO Nos. 1468-78; Pert Berl p. 905; Aum p. 38; Mehren p. 42.

S 10-2x6, 7-8 or 7-6x3-4 or 3-7 within jadwa loss of line and double red lines. ff. 14 to 19. Ind. Nast. two different hands. Or. pap. Some lines incomplete. Blank spaces for headings of sections. Cond. good.

**Volume XIV (B.U.L.).**

MUNSHA'AT-E-ŢUGHRA (منتخبات طغرى).

The prose works of Mullâ Ţughrâ of Mashhad, who came to India and was appointed tutor to Prince Murâd by Shâhjahân. He has praised Murâd in a number of prose treatises known for their highly ornamental and florid style. He travelled with the Prince in the Deccan, and accompanied him on his expedition to Balkh. He finally settled at Kashmir, where he died about 1078/1667, and was buried beside the tomb of Abû Tâlib Kašâw, whom he had satirised. Though a poet of distinction, he is better known as a prose-writer, whose treatises enjoyed wide popularity in India, and were published in several places. He is the author of a voluminous dîstân, in which, and especially in a qaṣîda in praise of Râjâ Jaswant Singh, he has used many Hindi words. For his life see Sâr-e-Âzâd, Bk iii No. 333; EB No. 1389; EIO No. 1586; and R ii p. 742.

Begins: روژگاریست که چشم انتظار این امیدوار در راه تر صد ورود:

The volume contains fourteen risâlas as follows:

(1) (ff 1-28). This risâla begins with:

روژگاریست که چشم انتظار این امید وار

(2) (ff 29-43b). This contains a description of the Spring.

Begins: انوار المدارق طغرى اگر الخ ای جوش دل صراحی: 
(3) منراق الفصاحات. Written in praise of Sayyed Bahadur Khan.

Begins:

(4) منراق الفصاحات طفرا بشر خيال الح از حق حق

عشق وحسن

Begins:

(5) كره قلم. Describes the Rainy season and begins with:

كره قلم خطاب ابن رقم دردنانك طفرات

(6) كله الحن. Complains of the want of liberality in the king and his son and begins with:

كله الحن طفرن حجتي است ادخ دوران جو در ستايش

(7) جلوديه. Describes the accession of Awrangzeb and begins with:

جلوديه طفرن عبارتنل الح اي كوكبات فروع الح

(8) آروم تامه. In praise of Zulali's seven Persian magnates.

Begins:

(9) نظم وش رحور بود الح شكر ناظمي ك

تمية الانشا. In praise of Awrangzeb.

Begins:

(10) طفرن قرى ايا جون بحرن الح سبين ورق زاييمين

وروده. Contains metaphors taken from Music.

Begins:

(11) اين نامه كا آوازه في انشاء دارد الح. نقصه دلتشي ترمم

ثمرة طبي. This risala contains metaphors taken from Medicine.

Begins:
On a famine which prevailed in the Deccan.

Begins:

Most of these treatises were published with marginal notes at Cawnpore in 1871. On ff. 43b, 61b, and the last, the name of the scribe is mentioned as لاه لاجودها پرندر شاکر مولوی أحمد عابد عذار. The colophon gives the date of the copy as سنة 1217 هـ, which stands for 1712.


Volume XV (B.U.L.).

'IYĀR-E-DĀNISH (عبار دانش).

This is a simplified prose version in Persian of the famous Anwār-e-Suhaylī, made by Abu’l-Fagl in 996/1588. In the preface he says that he was ordered by the Emperor Akbar to produce in simple language and easy style an abridged version of Kāshīfī’s Anwār. He did so and restored, on the basis of the older Persian version of Naṣru’llāh, the two introductory chapters which had been omitted by Kāshīfī. Abu. Fagl was born at Agra in 958/1550, studied the various branches of Islamic learning under his learned father, and entering
Government service rose to the position of Prime Minister. He wrote the great history of Akbar entitled Akbarnāma, which comes down to the year 1010/1601, within a year of his death. The Akbarnāma includes in its third volume the famous A‘īn-e-Akhbār. He was assassinated on 4th Rabi‘ I, 1011/12th August, 1602. For an account of his life see Isāhā-e-Abu‘l-Faṣl, or Makātib-e-‘Ālami, daftar iii, in which Abu‘l-Faṣl gives his own autobiography, Blochmann’s translation of the A‘īn-e-Akhbār, and the Dārbār-e-Akhbār. For the original Sanskrit and its various versions in many languages of the world (including Pahlawi, Arabic, and Persian), see Keith-Falconer’s Fables of Bidpai. The date of completion is given by Abu‘l-Faṣl in six different eras, probably with the object of protecting it from the vagaries of copyists. But in spite of this precaution the relentless scribes have played havoc with them. The dates given in EIO No. 767 differ from those of our copy, but are in some respects more correct. As stated in our copy, the work was completed on (i) the Farvardin Day, 19th Tirmāh of the Ilāhī era, 33rd year*, (ii) 22nd Tirmāh of the Jalālī era 1005†, (iii) 14th Âdarmāh-e-qadīmī, 977 of the Yazdē-jardī era, (iv) Sunday, 15th Sha‘bān, 907 A.H.**, (v) 17th Âsār, 1645††, (vi) Rāmi year 899†‡.

The text was lithographed at Lucknow, 1892. An Urdu translation of it is known as Khirad Afrās. On the back of the

---

*Same as in EIO.
†In EIO the year given is 81, which is absurd.
‡Here 977 is wrong. EIO gives 967 or 957. Of course 967 is the correct year, which commenced on 31st October, 1847 (vide McCudden’s Oriental Era, Bombay, 1845).
**Here 907 is evidently an error for 996, correctly given in EIO. But the corresponding Christian date, viz., 10th July, given there is quite wrong. It should be 29th June, 1588, for it is a Sunday, and it corresponds to the Hindu date; whereas 10th July, 1588, is Wednesday (vide Pillai’s Ephemeris).
††Same as in EIO: but the name of the month given by Dr. Rāhê as Aṣpār is not correct. It is undoubtedly Āsār or Āshāā. The Hindu era, though not named, is the Vikram Samvat, then current in Upper India (vide McCudden’s Oriental Era, p. 60, Bombay, 1845).
‡‡This is absurd. EIO gives 1830, which appears to be correct.
last folio of the MS. under notice are four oval seals, bearing
the name یتیف: ہرکا، اللہ رحم and the date 1122/1710-11. On the back
of the first folio are three square seals, which bear the name
بیتیف: ہرمی and the date 1124/1712-13. Below these seals there
is a memorandum note by the same Amir Bakhsh, which gives
the date of the birth of his son, Sikandarkhan, viz., Sunday,
16th Rabi' II, 1228/1813.

As stated in the colophon this copy was made at the in-
stance of Lalā Lachmandas alias Mehta of Kalānur by Harnāth
of Batala, on Monday, 3rd Rajab, 1190/19th Aug., 1776.

Other copies: Ind. Lābr. MF p. 237; Bk viii, Nos. 735-
737; IvASB Nos. 292, 293; Buh No. 445; Madr No. 153. For.
Lābr. EIO Nos. 767-777; EB Nos. 438-440; R ii pp. 766-
767; Aum p. 47; Flügel iii p. 286; Pert Berl. p. 974; R Br
p. 110; Edin No. 340.

§ 21·1·6·6, 7·2·3·9. No judwali. LL. 17. Shōb-Nast. Ind. pap. Cond. good.


IKHWĀNUŠ-ŠAFĀ (أخوان الصفا).

A complete copy of the famous fifty-one treatises, divided
into four volumes (here bound in three) in Arabic, on the
philosophical and scientific learning of the Muslims as it existed
towards the end of the tenth century A.D. These treatises
(rasa’il) were produced by a remarkable society or fraternity
of Encyclopaedic and Philosophical writers, known as the
Ikhwān’s-Šafā or Brethren of Purity. They established them-
severs at Basra, where they “met together quietly and un-
obtrusively in the residence of the head of the society, who
bore the name of Zaid, the son of Rifa‘, and discussed
philosophical and ethical subjects with a catholicity of spirit
and breadth of views difficult to rival even in modern times.
.....They contemned no field of thought; they called ‘flowers
from every meadow’. .......As a result of their labours, they
“gave to the world a general résumé of the knowledge of the
"time in separate treatises, which were collectively known as "رسائل اخوان السما و غنائم الراية"), i.e., 'tractates of the Brethren of Purity and Friends of Sincerity'. These resālas range over every subject of human study—mathematics, including astronomy, physical geography, music, and mechanics; physics, including chemistry, meteorology, and geology, biology, physiology, zoology, botany, logic, grammar, metaphysics, ethics, the doctrine of future life. They form in fact a popular "encyclopaedia of all the sciences and philosophy then extant." (Sayyed Amīr 'Ali's *Spirit of Islam*, pp. 399-400, Calcutta, 1902).

Nearly all these tracts were translated into German by Dieterici, who had drawn a summary of the whole encyclopaedia in his *Philos. der Araber*. An excellent account of the system of the Ikhwān is given by Stanley Lane-Poole in his *Studies in a Mosque*. For a list of the contents of the four volumes see Browne's *Lit. Hist. Pers.*, vol. i, pp. 379-80. A complete edition of the text was printed in Bombay in 1305-06/1887-88. About six years ago, i.e., in 1928, another edition of the work was published in four volumes by Khayru'd-Dīn az-Zarkalī in Egypt, with a foreword by Dr. Ṭāhā Ḥusayn. The end of our copy corresponds to line 15, p. 346, vol. iv, of this Egyptian edition. A brief comparison shows that there are slight differences between the readings of these two copies. The original Arabic text was published at Calcutta also in 1812 and a portion of it was lithographed at Cawnpore and Lucknow. Ikram 'Ali translated a small portion of it into Urdu. A part of it was also published in London. Drs. Forbes and Rice edited the whole of the Urdu translation in London, 1861. J. Platts rendered this Hindustani version into English. An abridged Persian translation of the rasāl'īl, entitled *حکمت*, was made by a man of Khurāsān and dedicated to Sultan Timūr (771-807/1370-1405). See EB No. 1492. A copy of this Persian translation is noticed in MF Brand Dhab. p. 69, No. 1. A Turkish adaptation under the title of *شرف الإنسان* was made by Muhammad b. Ṣūlūk b. Sulamī in 933-34/1526-28. For details of the publication of the various parts and translation into German, see Buhl No. 337.
Begins:

احمد الله وسلام على عباده الذين أصطفى

As stated in the colophon, this MS. was copied by 'Abdu'l-Karim b. Nāṣir Abī Ismā'īl, on Sunday, Z. Qa'da, 1297/1800.


**Volume XVII (B. U. L.).**

KITĀBU'L-IKHTILĀJ (كتاب الاختلاق).

Corresponds to Xa, 1, of Banaji's Catalogue of the Library of the University of Bombay, Bombay, 1901. It is an incomplete and undated treatise of six pages, in Persian, on the significance of the fluttering of the various parts of the human body, such as head, ears, eyebrows, eyes, lips, etc. The author is not mentioned.

Begins: 

بنا از ال کتاب الاختلاق بيني جنيدين اندامباي كتاب الاختلاق بيني اندام بم جنيدين اندامباي اكر ميل افتد ك از جنيدن

A tract entitled is noticed in MF Br and Dhab, p. 70, No. 3, and p. 71, No. 4.

The MS. bears no date of transcription.


**Volume XVIII (B. U. L.).**

DĀSTĀN-E-RUSTAM WA AKWĀN

DĒW WA ISFANDIYĀR

An undated and incomplete extract from Firdawsi's Shāhnāma, relating to the story of Rustam, Dēw-e-Sufed, and
Isfandiyār. It corresponds to Xa, 2, in Banaji's Cat., p. 268. Regarding Firdawsi and his works see Vol. XXXVI (B.U.L.) below.

Begins: چنین تا یادیو ان رسد آگیکه ہ سرا سر جان گن زدیو ان تھی

This couplet occurs in line 13, p. 69, of the lithographed edition of the Shāhnāma, published by Āmozanda ibn-e-Shērmard at Poona, 1913.

The first folio of the MS. is numbered 9 and the last 120, in Gujarati. It ends with the following couplet:

ات از آن ہم ایک ہد شد دلش پر ز درد ہو ز کبایل پر آرم بس دود کرد


ISFANDIYĀR NĀMA (اسفند یار نامه).

An incomplete extract from Firdawsi's Shāhnāma, dealing with the episode of Rustam and Isfandiyār. It corresponds to Xa, 3, of Banaji's Cat., p. 268.

Begins: نفست آفرین را تو پکشای لب ہو ثنای خداوند کو روز و شب

Neither dated nor folioed.


Volume XX (B.U.L.).

DĀSTĀN-E-RUSTAM WA ISFANDIYĀR (داستان رستم و اسفند یار).

Another incomplete extract from the Shāhnāma of Firdawsi, narrating the episode of Rustam and Isfandiyār. It corresponds to Xa, 4, of Banaji's Cat., p. 268.

Begins: پہ بیش است کاری کے دشوارتر ہو زو جان ما پر ز آزار تر
Neither dated nor foliated.


**Volume XXI (B.U.L.).**

**BAHMAN NĀMA (بهمن نامه).**

An incomplete extract from Firdawsi’s Shāhnāma narrating the story of Bahman. It corresponds to Xa, 5, of Banaji’s Cat., p. 268. It is defective, both at the beginning and at the end.

Begins: همان مادرم دخت مهراب بود ۰ کر و کشور هند شاداب بود

This couplet is found on p. 38, vol. iii, of the lithographed edition of the Shāhnāma published by Ānozanda ibu-e-Shermad at Poona, 1913.

Neither dated nor foliated.


**Volume XXII (B.U.L.).**

**ZAFAR-NĀMA YĀ DĀNISH-NĀMA-E-ABŪZARJMEHR (ظفر نامه یا دانش‌نامه ابوزرجمهر).**

This is a booklet of twelve pages, written in Persian and corresponding to Xa, 6, of Banaji’s Cat., p. 268. It is stated in the Introduction that one day Nawshérwán asked his minister, Busurjmehr, to compose for him a book, in excellent style and pleasing language, which would enable one who read it to gain the object of Religion and Life in this world. The minister agreed to carry out the King’s order and asked for a week’s time. Meanwhile he went to Aristotle and informed him of what the king had commanded him to do. Aristotle said, “Very well. Put me questions, and I will answer them”. Thereupon the minister began to ask him question after question, to which
the philosopher gave laconic answers. These questions and answers are embodied in this booklet. On completion it was presented to the king, who appreciated it very much and ordered it to be copied in letters of gold (p. 2). He called it Ẓafar-nāma (p. 3, l. 1.1) and always had it by him.

These questions and answers are undoubtedly the invention of the brain of some Persian Muslim, who has cleverly managed to put them into the mouths of two of the most eminent men of ancient times. Notice the manner in which the book begins: اسم الله الخلد في رب العالمين. Then again on p. 4, one reads the question: "Who is a man of good fortune, (نيك (نكت)؟)" The answer given is: The man of good fortune has three qualifications, by which he can be made out, viz., (i) manliness (جوابيَر), (ii) pleasing address (نيك (نكت)), and (iii) the ability to read the Qur'ān. A couple of traditions ascribed to the Prophet Muhammad are also quoted.

Begins: دانشمنة يواحيم حكم كي در دنيا و دين بكار آيد اکر کي

The MS. bears no date of transcription.


Volume XXIII (B.U.L.).

DURŪ'U'L-WĀQIQIYA (دروع الواقیه).

An Arabic work, the title of which is found in l. 2, fol. 4b, and which deals with the prayers to be offered, the invocations to be made, the fasts to be observed on various days of the month, and the reading of certain chapters of the Qur'ān in certain months. The names of the days are Persian. It is divided into twelve faṣls, enumerated on folios 4b-6b, and is generally based on the prayers offered by the twelve Imāms. It corresponds to Xa, 7, of Banaji's Cat., p. 288, but the author's name given there as Ṭūsī does not agree with what is found in the MS., viz., Ṭā'ūs. The authorship is attributed in the concluding note after the colophon, on fol. 184b, to
The author says on fol. 3b that, when he had composed فلاح المانل في نمواي المانل (on the 'asr al-fay for the day and the night) and other works like جمال الأورث (زمر الربيع) وسمات في صلاة الكبي، he became aware of certain prayers (اهمه)، which were like armours (protecting those who offered them) against dangers and which he has collected here in book form.

Begins:

بسم الله الرحمن الرحيم

The coloured 'اماة bears the title of the work on a yellow background. The red oblong border is divided into small squares, some of which are purposely and designedly left blank. These blank, white squares form Kufic letters, which in the top lines undoubtedly represent the formula بسم الله الرحمن الرحيم.

The colophon (on fol. 184, the two sides of the ماء of which have come out of the جذاب and are detached from it, in spite of the fact that the margins of this folio as well as of the preceding have been repaired) gives the date of transcription and the name of the copyist. The concluding note, which follows, gives the name of the author and also states that the copy was made for the treasury of the Minister (مرونة عصرة، حصره). This copy once belonged to فریدون بن مزین بن كاوس منجم.

Dated 18th ذ. هجري, 1006/12th July, 1598. It was copied by محمد بن حبيب بن تمی Kashf. Zun. (No. 5052, Fluegel's ed.) mentions a work entitled الدروى الوافقة which in the following terms: الدروى الوافقة من الإخطار فما يجعل مثلا كله نظر اول الكل وان الكبار في الادعى إلى الإكرار لبضع الشكرين أو احمد الله جل جلاله الح. It is the same work as the one described above, with this difference that, while there is a في the title given there, it is a clear ج here.

-Fl. 184. 8 7-9x5-3, 5-1x8-1. Jactlent of coloured, ruled lines. ll. 8. Text. Or. pag. Some pages have lacunae. Cond. good.
Volume XXIV (B. U. L.).

FIRDAWSIYYA-E-TUGHRĀ (فردوسية طغرلا).

A description of the indescribable charms and beauties of Kashmir, its beautiful flowers of various hues, delicious fruits, delightful music, pretty buildings, pleasant gardens, especially the مَسْتَغْلَبَ فِي إِخْرَاجِهَا, and the praiseworthy qualities of his royal patron, in highly ornate and rhymed Persian prose and verse, by Mullā Tughrā of Mashhad. Tughrā came to India, was appointed tutor to Prince Murād, settled finally in Kashmir, and died there about 1078/1667. See Vol. XIV (B. U. L.) noticed above.

It corresponds to Xa, 8, of Banaji’s Cat., p. 268.

Begins:

ثناءیہ بہار پیر انتکشت سے ہا بہانےی شیم

The text has a few marginal notes, written in a different hand and different ink. A noticeable peculiarity of the MS. is that it is, so to say, punctuated. The termination of the various rhyming clauses is indicated by the mark ۲۰. The treatise is incomplete and undated. But the first folio, which is quite independent of the treatise, though bound up with it, and which contains a few verses and quatrains in Persian, is dated. One side of it (1a) bears the date, 26th Z. Ḥijja, 1111/3rd June, 1700, and mentions the name of the place where it was copied, viz., Burhanpur. On its reverse (1b) are found the date, 111 (probably 1116/1704-05) and the name of the writer, Ṭahmāsp Bakhtyārī. The Firдавسیییا has been lithographed several times in India.

Other copies: Ind. Libr. IvASB No. 373. For. Libr. EB Nos. 1389, 1390; EIO Nos. 1586-1591; R ii pp. 742-744, 875; R Br p. 112.

Volume XXV (B. U. L.).

FARĀMURZ-NĀMA (فرامرز نامه).

An incomplete copy (defective both at the beginning and the end) of the Farāmurz-nāma, which deals with the episode of Farāmurz, son of Rustam. It is one of the imitations of Firdawsi's Shāhānāma. It corresponds to No. Xa, 9, of Banaji's Cat., p. 268. The first section (f. 2b) of the poem is headed آغاز داستان فرامرس پادشاهی از هندهستان, and the last bears the following title: آمدن کیم هندی پیش فرامرس و اورا بردن یکسر غویش.

The name of the author is not mentioned.

The MS. itself begins with:

ه بنکام کین تیغ اهن کدار (گذاز)

ه بیدش سباست (سیاهست) نیخد هزار

R Br (p. 107) notices a poem entitled فرامرس نامه کلان, which contains 5,455 verses and "differs essentially from the MSS. "in the British Museum (RS Nos. 196, 199), which do not "contain above 1,500 verses." It appears therefore that there are probably two different poems bearing the same title.

This MS. bears neither the date of transcription nor the name of the copyist.

Other copies: Ind. Libr. MFS p. 32; Cama pp. 151, 177; MRD p. 91. For. Libr. RS Nos. 196, 199; EB No. 1978.

Pl. 55. Folios 1, 2, 4, 5, 41, 42, and probably 47 and 48 are wanting. On fols. 26 and 42 is an octagonal seal ofعمیم علی عبد سلطان حسين. 8 8-3×5-4, 5-6×3-5. No jahwels. LL 11. Nast. Or. pap. Somewhat wormeaten. Cond. good.

Volume XXVI (B. U. L.).

GULISTĀN (گلستان).

This is only a portion of the dīvāna ("preface") of Sa'di's famous Gulistān. The formula نماه ۲، which pre-
cedes the ایک، shows that the pages have been copied by a Zoroastrian scribe. Some expressions and the Arabic portions of the introduction are accompanied by an interlinear ungrammatical Urdu translation. It corresponds to No. Xa, 10, of Banaji's Cat., p. 268.

Begins:

The MS. is not dated.


**Volume XXVII (B.U.L.).**

**AL-ḤIKMATU’Ṭ-ṬIBB (الحكمة الطب).**

An Arabic work on medicine, describing diseases and their symptoms and indicating the treatment of them. It is defective both at the beginning and the end. Evidently it belongs to an age later than that of either Avicenna, Muḥammad b. Zakariyya, or the author of al-Kāmil, since all three have been mentioned on fol. 13b. It looks like a commentary on an original text, for certain portions of the text are distinguished from the rest by red lines drawn over them. It corresponds to Xa, 11, of Banaji's Cat., p. 268. The name of the author is not given.

Begins:

The MS. is neither dated nor foliced.


**Volume XXVIII (B.U.L.).**

**JAHĀNGĪR-NĀMA (چهانگیر نامه).**

An incomplete Persian poem in imitation of Firdawsi's Šahānšāma, narrating the legendary story of Jahāngīr, the son of Rustam. The author, whose name is not mentioned, takes
up the story from the point where Rustam kills his son, Sohrāb, as narrated by Firdawsī. Cf. fol. 1b:

After wandering in grief for having killed Sohrāb, Rustam happens to come across a beautiful damsel, Dilnawāz by name, daughter of Masīḥā-ī-Ābid, with whom he falls in love and whom he afterwards marries. The author then describes the various adventures of Rustam with demons and his fights with kings. It begins with:

It corresponds to Xa, 12, of Banaji's Cat., p. 268.

The MS. is neither dated nor foliced.


DĀSTĀN-E-KĀMŪS-E-KĀSHĀNĪ

A complete extract from the Shāh-nāma, containing the story of Kāmūs-e-Kāshānī. It corresponds to Xa, 13, Ban. Cat., p. 268.

Begins:

For Firdawsī's life, works, and other copies of the Shāh-nāma, see Vol. XXXVI (B.U.L.).

It was finished on the day Mehr, in the month of Tir, 1044 A.Y./1674-75. Copied by Hirbad Dārāb b. Hirbad Hormāziyār b. Hirbad Farāmurz b. Hirbad Fāsādīn b. Hirbad Hamjiyār of the family of Sanjāna (نسل سنجان).

Volume XXX (B.U.L.).

DĀSTĀN-E-KĀ’ŪS (داستان کاوس).

Another extract from Firdawsi’s Šāh-nāma containing the legendary history of Kā’ūs. It corresponds to Banaji’s Cat., Xa, 14, p. 268.

Begins: چو کاوس پکرف قکشاه پدره دوآ اورا جمان پنده دند سر بسر

For Firdawsi’s life, works, and other copies of the Šāh-nāma, see Vol. XXXVI (B.U.L.).
The MS. is undated and unfoliated.

S 6×3-3, 4-4×2. No jahāls. L.L. 14-18; three hemistichs to a line. Mast. Or. pap. Cond. good.

Volume XXXI (B.U.L.).

KĀ’ŪS-NĀMA (کاوس نامه).

Another copy of the story of Kā’ūs from Firdawsi’s Šāh-nāma. It corresponds to Xa, 15, of Ban. Cat., p. 268.

Begins: چو کاوس پکرف کاه پدره دوآ اورا جمان پنده دند سر بسر

For Firdawsi’s life, works, and other copies of the Šāh-nāma see Vol. XXXVI (B.U.L.).

Dated the day Khordaḏ in the month of Islāndīrmād, 1024 A.Y./1654-55.

Copied by Hīrbar Izadyar b. Hīrbar Wekjīyū (میکیور) b. Hīrb. Kūkā b. Hīrb. Hamjīyār Sanjānā, This copy was written for Arđawānjiyū (اردوان جیو).


Volume XXXII (B.U.L.).

BHAGWADGĪTĀ (بھگودگیتا).

This is not a part of a Persian translation of the Mahābhārata, as stated on the label affixed to the MS. and inscribed
on the fly-leaf and also entered in Banaji’s Cat., Xa, 16, p. 268. It is a part of a Persian translation of the Bhagavadgītā. On comparing the Persian text with the Marathi prose translation of the original Sanskrit by Shastris Lélè and Mukund (2 vols., Poona, 1918), I find that the portion covered by the Persian MS. extends from the beginning of the tenth skandha to the 89th section (adhyāya), which latter is incomplete. The Persian cannot be said to be a translation of the original, as it only gives a brief summary of the principal events mentioned in each adhyāya.

Begins: هنگامیکه راجه پریمیت نه دفتر از جمله دفتر شری پاکوت

The MS. is neither dated nor folioed.


**Volume XXXIII (B.U.L.).**

**PAND-NĀMA-E-SA‘DI** (پند نامہ سعدی).

An incomplete copy of the well-known Kāvīnā, which is generally attributed to Shaykh Sa‘dī. It corresponds to Ban. Cat., Xa, 17, p. 286.

Begins: کریما به یخدا ی بر حال ما

It does not bear any date of transcription.

§ S 8.4×5, 6×5 to 7.2×3.2 to 8.5. No ja‘far. LL 10 to 11. Nast. Some margins repaired. Slightly wormeaten. Cond. fair.

**Volume XXXIV (B.U.L.).**

**DĀSTĀN-E-RUSTAM WA ISFANDIYĀR** (داستان رستم و اسفندیار).

Another copy of an extract from Firdawsi’s Shāhnāma, containing the episode of Rustam and Isfandiyār. It corresponds to Ban. Cat., Xa, 16, p. 268.

Begins: نغمت آقرين را تو یکشاي ليه... Thumbnail with code and ships...
Dated the day Aṣmān in the month Amardād, year not given. Name of the copyist also not given.

S 4.1:3-3.9, 3-3-3. No jaduca. LL II, three characters to a line. Note. Cr. g. pap. Wormsden. Some margins repelled. Cond. fair.

**Volume XXXV (B. U. L.).**

**SIKANDAR-NĀMA (سکندر نامه).**

An incomplete copy of the famous Alexander-Book by Niṣāmī of Ganja. It begins with:

چو عزم آمد آن کوهر پالک را گاه گنگش کند سکند سک از آن پر کشیده چیلی در جهان

Begins:

For the life and works of Niṣāmī, undoubtedly the greatest romantic poet of Persia, who was born in 535/1140-41 and died probably in 599/1202-03, see the Persian taṣkīras, viz., *دونتسامی*, *غرایه مامرب*, *جمع الفصحا’, ‘آنکیدا’, etc. A reference is also invited to Prof. Browne’s *Lit. Hist. Pers.*, vol. ii, where the information supplied is largely drawn from what he appreciatively describes as “a very careful and scholarly monograph” by Dr. Wilhelm Bacher, published at Leipzig in 1871 and entitled *Niṣāmī’s Leben und Werke* etc. (of which an English translation was published in London in 1873 and reprinted in S. Robinson’s *Persian Poetry for English Readers*, 1883), to Dr. Ethé’s *Die höfische und romantische Poesie der Perser*, Hamburg, 1887, to Ṣāḥib ʿAbder ‘Alī’s *Haft Āṣmān*, Calcutta, 1873, and to M. Shibli’s *She’ru’l-ʿAjaw*. Niṣāmī’s *kāhmasa* or “quintet”, also called *Panj Ganj* or “Five Treasures”, consists of the following *mashawirs*, which are justly regarded as the most charming poems in the language and which have, since their publication, served as inimitable models for a number of later Persian, Turkish, and Indian poets.

*عون الاسرار* (1). It was composed probably in 572 or 573/1176-1178, according to Dr. Ethé (EO No. 972), who considers all other earlier dates, such as 559/1164 (mentioned in
or 561/1165-66 (adopted by Dr. Bacher and Prof. Browne), as wrong. As regards the king to whom it was dedicated, there is similarly a difference of opinion among scholars. While Dr. Bacher and Prof. Browne take him to be Ildigiz, the Atābek of Azerbāijān, other authorities like Ḥāfiz Khālīfa, Amin-e-Rāzi, Dr. Rieu, Āghā Aḥmad ‘Ali, Dr. Ethé, and M. Shibli correctly say that he was Fakhru’d-Din Bahram Shāh of Arzanjan in Rūm. The poem was lithographed in Persia and several times in India, with marginal notes. It was edited by N. Bland, London, 1844. An English translation by J. Hindley is preserved in manuscript in the British Museum. A Persian commentary, entitled ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ.png
There is a general agreement amongst scholars that it was composed in 584/1188 and dedicated to the Shīrwān Shāh. It was lithographed in Persia and several times in India. An English translation of it by J. Atkinson was published in London in the year 1836.

While Dr. Ethé and M. Shiblī give 593/1197 as the date of composition, Dr. Bacher and Prof. Browne give it as 595/1198-99. Regarding the patron to whom it was dedicated, there is a difference of opinion amongst scholars. Dr. Ethé (EO No. 972) is inclined to believe that it was ʿAtābek Nūr al-Dīn Arslān, while, according to Dr. Bacher and Prof. Browne, he was ʿAtābek Nusrat al-Dīn Aḥmad ibn ʿAbd al-Mālik Kūr Arslān. M. Shiblī calls him Sultān Fath al-Dīn Arslān. While Prof. Wilson, who has translated the poem into English, with a Commentary (published by Probsthai), states that he was ʿAlāʾ ad-Dīn Tātur Khwārezm, the ruler of the modern Khanate of Khiva, and not Qizīl Arslān or Nūrūd-Dīn Arslān. The poem was published in Persia and lithographed several times in India. See also F. v. Erdmann, 'Behramgur und die russische Fürstentochter', Kasan, 1844, and also Heft Peiker, Ein romantisches Epos des Nizami Gengei, Herausg. von H. Ritter und J. Rypka, 1934, vol. iii, 'Monografie Arch. Orient., Ceskoslovensky Orient. Ustav'.

Dr. Bacher and Prof. Browne mention 587/1191 as the date of composition, while Dr. Ethé gives 597/1200-01 as a probable date. M. Shiblī gives 599/1202-03. The revised edition of the first part of the poem, known as the Sīkandar-nāmā-e-Barrī, is dedicated to Atābek Nūrātūd-Dīn Abū Bakr Behsh Khá, and the second, known as the Sīkandar-nāmā-e-Bāhīr or Khwāz-nāmā-e-Iṣkandarī, to 'Īzzūd-Dīn Masʿūd I, the Atābek of Mawṣil (Mosul). The latter was edited by Dr. Sprenger, Calcutta, 1852 and 1869. The whole poem was published in Persia and lithographed several times in India, often with marginal notes. The first part was translated into English by W. W. Clarke, London, 1881. Amongst the commentaries written on it may be mentioned the following:
(2) The commentary of Muḥammad Gulhawi (or Ghulwā), published at Lahore, 1908.
(3) Muḥammad Ghufrān’s commentary published also at Lahore, 1887-88.
(4) The commentary of Naṣīrū’d-Dīn b. Sultān Sufyānī al-Qurayshī (JMB, p. 387, No. 2437), published at Cawnpore in 1873.
(5) A very full and useful commentary was written in Urdu by ʿAbdu’l-Majīd Khān under the title of Biyāṣ-e-Taḥqīq and published by Nawalkishore, 1302/1884-85.
(6) A commentary known as Mustaḥḥabush-shurāḥ, by the Scholars of Calcutta, Calc., 1812 and 1825.

An interlinear Urdu prose translation by Munshi Bālāk Rām Gochar was published at Cawnpore in 1313/1895-96. Another Urdu translation in verse of both the parts, that is, 罽ਤ੍ਰੀ and ਬਾਹਤ, by Mawlānī Ghulām Ḥaydār Ḥaydār Gopāmuwī, was published by Nawalkishore in 1295/1878.

Other copies: Ind. Lībr. PrWM No. 6; MF p. 151, Nos. 84, 85; JMB p. 385, Nos. 2419, 2420; BORI Nos. 121; BISM No. 41; AIA 2 copies; SM p. 12, No. 6; BM No. 1; Asaf p. 1478, Nos. 8, 44, 56; p. 1480, Nos. 125, 61, 170, 174; MUA p. 38, No. 13; p. 41, No. 62; IvASb Nos. 466, 467, 473, 474; Spr p. 519; St Nos. 4-13. For. Lībr. R ii pp. 564 et sq., EB Nos. 585-619; EIO No. 972, 981, 985, 1007-1017; Pert p. 67; Fl i p. 503; Mehren p. 34; Cat. Codd. Orient. Lugd. ii p. 109; Torn p. 94; Aum p. 10.


Volume XXXVI (B. U. L.).

SHAḤNĀMA (شام نامہ).

This MS. corresponds to Xa, 20, of Banaji’s Cat., p. 268, and contains a portion of Firdawsi’s famous Shāhānāma, from
the beginning of the poem to the birth of Rustam and the coming of Zal to see him.

Begins:

Firdawsi of Tus, the greatest national epic poet of Persia, was probably born in 323 or 324/934-36*. He developed early a strong taste for epic poetry and versified some dastans, e.g., the beautiful love-tale of Bezan, the Persian hero, and Manneh, the daughter of the Turanian Afrasiyab, "which Chaucer could not have told more charmingly". This tale was originally read out to him, from the Daftar-e-Pasdan, by his wife, at whose express desire he versified it*, about the year 365/975-76. The general approbation with which this performance* was received led him to conceive the bold idea of undertaking the tremendous task of writing the great national poem, the Shahnama. He travelled to Bokhara, Marw, Balkh, and Herat in search of materials for it*, and definitely commenced the versification of it about the year 370/980-81, when he was about 48 years of age*. After devoting thirty or thirty-five years to it, he finished the "first edition" of it in the year 384/994-95, as stated by Bundari (the Arabic translator of the Shahnama), and the "second edition" in 399/999, and dedicated it to Ahmad bin Muhammad bin Abi Bakr of Khanlanjan*, known at present as Khâlanjan, near Ispahan*. The "third or final edition" is generally supposed to have been completed on the 25th day (Ard) of the 12th month (Sipandarmadh), 400 A.H., 25th February, 1010 A.D.* and dedicated to Sultan Mahmud of Ghazni (388-421/998-1030). After staying at the Ghaznavid capital

---


1 Dr. R. A. Nicholson's article, Firdauji: the Poet and His Work (p. 7), contributed to the Firdausi Supplement of the Near East and India, dated the 19th October, 1934.

2 Professor Mahmoud Khân Shârâini's Urdu article (pp. 41-42), published in Part i of the Oriental College Magazine, Lahore, for February, 1930.

3 Ibid., p. 49. 4 Ibid., p. 48. 5 Ibid., p. 52. 6 Ibid., p. 57.

7 Firdausi-name-e-Mehr, p. 541, Nos. 5 and 6, Mehr and Abânâa, 1913 (Solar).

for at least six years", he left it in great disappointment and returned to his native place, Tûs, where he died in 411/1020-21 or 416/1025-26, and was buried in his own garden".

The Persian nation has recently erected over his grave a magnificent mausoleum, as an outward expression of their appreciation of the great services done by him in immortalizing the glory of ancient Irân, which was opened by His Imperial Majesty Regâ Shâh-e-Pahlawi, on Friday, the 15th October, 1934, on the occasion of Firdawsi's millenary. A number of distinguished scholars and orientalists, from all parts of the world, attended the Firdawsi Congress held on the occasion in Tâbrîz and delivered speeches and read critical papers on various subjects connected with Firdawsi and his Shâhnâma. For a brief account of the transactions of this historical Congress as well as for interesting articles on the poet and his poem written by Persian scholars, see Firdawsi-nâma, published by the journal Mehr, Tâbrîz, Nos. 5 and 6, for the months Mehr and Abânamâb, 1313 (Solar). The Firdawsi Supplement to the journal Near East and India, of 18th October, 1934, contains short illustrated articles on Firdawsi, such as "The Life History of Firdausi" by Dr. R. Levy; "Firdausi: the Poet and His Work" by Dr. R. A. Nicholson; "Influence of Firdausi in Persia" by A.-U. Pope; "Persian Literature" by Sir Denison Ross, etc.

A large number of books and magazine articles have been written, both in the East and the West, on Firdawsi and his works. The following are some of the most useful sources of information for the purpose of a critical study of Firdawsi and his works:

I. Life and Works:

1. Autobiographical passages in the Shâhnâma, "exhaustively examined, with admirable patience and acumen, by Pro-

21 Cf. the inscription on Firdawsi's grave-stone in his Jâzâ'irâqâsh, recently opened by His Imperial Majesty Regâ Shâh-e-Pahlawi, on the occasion of the poet's millenary as reproduced in the Shâhnâma-e-Pârâ, published on the occasion, 1313 (Solar), p. 65.
fessor Nöldeke and Dr. Ethé. ......Every serious student of the Shāhānāmā must needs read the *Iranisches Nation-
apos* of the former scholar, the...articles on this subject published by the latter...and the chapters germane to
this topic contained in his *Neupersische Litteratur* in
vol. ii of the *Grundriss der Iranischen Philologie*".* For
these autobiographical passages, see also the excellent
article in Urdu contributed by Professor Maḥmūd Khān
Shērānī to the issue of the Urdu magazine entitled *Urdu,
Aurangabad*, for July 1921, April 1922, January 1923, and
January 1925, and to the *Oriental College Magazine,
Lahore*, for February, 1930.

(2) The "Old Preface" (†مَا Fraction) of the Shāhānāmā. It was
translated by Wallenbourg in his "Notice sur la Shāh-
name", Vienna, 1810. The text was published by Ḥakim
Shamsu'llāh Qādirī in the *Urdu* for April, 1927, Aurang-
abad.

(3) The *Chahār Maqāla* of Niẓāmī-e-ʿArūgī-e-Samarqandī,
"who visited Firdawsī's grave at Tūs in A.D. 1116-17, only
about a century after the poet's death, and embodied the
traditions which he there collected in"† Anecdote XX of
the *Maqāla*. The Persian text of the *Chahār Maqāla* was
published in the Gibb Memorial Series, vol. xi, 1910, and
an English translation of it by Prof. Browne (revised edi-
tion), was also published in the same Series, vol. xi 2, 1921.

(4) The *Dībācha-e-Bāisangḥart*, written in 829/1426. This
was printed in the Introduction to Turner Macan's edi-
tion of the Shāhānāmā and at the beginning of several
lithographed editions of the poem. "See on the rather
fictitious character" of this preface and "the whole
question of the so-called Bāisangḥart recension, the excel-
 lent remarks of M. James Darmesteter in the *Revue
Critique*, October 20, 1890, pp. 216 and 216" (EIO No.
863).

The long Introduction to J. Mohl’s French translation of the Shāhānāma. This was translated into English by Mr. J. D. Khandalvala, Judge of the Varishtha Court, H. H. The Gaekwar’s Service, Baroda, 1898.

Professor Th. Nöldeke’s monumental German monograph entitled Das Iranische Nationalepos, 1896, re-edited, 1920. It was translated into English by Prof. L. Bogdanov and published in the Journal of the K. R. Cama Oriental Institute, Bombay, 1925. An Urdu translation of the German original by Professor Iqbal, M.A., Ph. D., appeared in the Oriental College Magazine, Lahore.


The Taṣḥīrus of Persian Poets, such as the Lubābū’l-Ālābād, the Taṣẖīra-e-Dasaelatshāhī, the Āṭashkāda, the Khizāna-e-Āmera, the Majmu‘u’l-Fuṣāḥa, the Shē’ru’l-Ājam, etc.

Professor Mahmūd Khān Shērānl’s Urdu articles contributed to the Urdu journals, Urdu, Aurangabad, and the Oriental College Magazine, Lahore.

Fīrdoosī-nāma, published in the Persian magazine Mehr, Nos. 5 and 6 for Mehr and Ābānmāh, 1313 (Solar).

II. The Shāhānāma.

(1) Principal Editions:

(i) By Lumsden (only one volume), Calcutta, 1811.

(ii) By Turner Macan, carefully collated with a number of the oldest and best Manuscripts and illustrated by a copious glossary of obsolete words and idioms: with an introduction and life of the author in English and Persian and an appendix; 4 vols., Calcutta, 1829; reproduced in the lithographed texts of Bombay, 1849 and 1856; Cawnpore, 1874; Tehran, 1245/1829-30, and 1257/1850-51.
(iii) By J. Mohl, with a complete prose translation into French; vols. i–vii (Tom. 7 completed by Barbier de Meynard), Paris, 1838–78.

(iv) By Vüllers and Landaur, 3 vols., Leyden, 1877–84.

(v) By Āmūzanda ʻibn-e-Shīrmard (photo-zinc.) Poona, 1912.

(vi) By Muhammad Ramağānī Khāwar, in 5 volumes, Țehrān, 1810/1892–93.

(vii) By Darvish Parvardehīye-Țīrān, Vüllers’s text collated with new MSS., with a Persian translation of the Latin notes, and 100 illustrations, 4 vols., Țehrān, 1934.

(viii) By Mīrzā ‘Abbās Khān Iqbal, a new (projected) edition of Vüllers’s text, revised and collated with fresh MSS. See the Țīrān of 2nd October, 1934.

For other printed and lithographed editions, complete or partial, see columns 248–54 of Edward’s Catalogue of Persian Printed Books in the British Museum, London, 1922.

(2) Chief Translations:

(a) Arabic. By ʻAbd al-lāh bin ʻAbd al-rahmān bin Ṭ Abbott. This prose translation was made between the years 1223–1226 A.D. It has been recently edited with great care and scholarship by the doctor Abd al-rahmān al-ṭaḥṭasī, in two volumes, Cairo, 1932.

(b) German. By Görres, in abridged prose. It extends from the beginning of the history to the death of Rustām. Berlin, 1820.

(c) Do. By Schack, in verse. It extends from Farīdūn to the death of Rustām. Berlin, 1865.

(d) Do. By Ruckert, in verse. It extends as far as Rustām and Sohrab. Berlin, 1890–95.


(g) English. By Champion. Extends from the beginning of the poem to the birth of Rustam. Calc., 1785.


(j) Gujarati*. By M. C. Langdāna (Mansookh), in verse, pts. i-ix, Bombay, 1872-74.


(l) Do. By M. N. Kutār and F. N. Kutār, in prose (the Persian text transliterated into Gujarati, with a Gujarati translation side by side on each page), vols. i-x, Bombay, 1914, etc.

(m) Do. By Dr. D. N. Patel, in prose and verse, Bombay, 1923.


Besides these there are part translations, abridgements, and adaptations in Gujarati. For instance: ‘Shāhnāma up to the beginning of the reign of Mimeocher’, by the late Dr. Šir Jivanji J. Modi, Bombay, 1904; ‘Rustam-nāma according to Shāhnāma’, in prose, by the same, Bombay, 1917; ‘Episodes from the Shāhnāma’, pts. i, ii, in prose and verse, by the same, Bombay, 1906/07; ‘Female Characters in the Shāhnāma’, in prose and verse, by the same, Bombay, 1908; ‘Sankabēp Shāhnāma’

* For these particulars I am indebted to Mr. B. T. Anklewadia, M.A., and Mr. K. B. Punegar, B.A., Librarian of the K. B. Cama Institute, Bombay.
('An Epitome of the Shāhnāma'), in prose and verse, by Dr. D. N. Patel, Bombay, 1915; 'Bezan and Maniš' an opera, based on the Shāhnāma, by K. N. Kābrāj; another by the same, entitled, 'Behrāmgor and Bānār Hoshang'; and a third by the same, called 'Rustam and Sohrāb'.

For other translations, partial or complete, in English, Latin, Russian, Swedish, Dutch, Turkish, Georgian, etc., see Mohi and Sa'id Nafisi's articles published in the Sāl-nāma-e-Pārs, 1314 (Solar), pp. 7-17, and in the Firdausi-nāma-e-Mehr, Nos. 5 and 6, Mehr and Ābānmāh, 1313 (Solar), pp. 468-472.

(3) Special Dictionaries:

(a) Lughat-e-Shāhnāma, by 'Abdu'l-Qādir of Baghda'd, compiled in Turkish in the seventeenth century and edited by Salemano, St. Petersburg, 1895.

(b) Ganj-nāma, with its full title گنج نامه در خلا فات شاهنامه in Persian, by یکی از نامه های سیستانی, completed in 1079/1668 (EIO No. 891).

(c) Professor C. E. Wilson's Contribution to the Lexicography of the Shāhnāma, published in parts in the magazine, Islamic Culture, Hyderabad (Deccan).

(4) Abridgements:

(i) Selections from the Shāhnāma made by the poet Mas'ūd-e-Sa'd-e-Salmān, who died in 525/1131 (EIO No. 882).

(ii) Muntakhab-e-Shāhnāma, by Tawakkul Beg, see Vol. IV (B.U.L.) above. This is an abridgement of the poem and consists of extracts from it, connected by a prose narrative. It was translated into English by J. Atkinson under the title of The Shāhnāma of Firdausi, London, 1832.

Although the *Sākāndara* has been printed and lithographed in various editions both in the East and the West, it is a pity that there does not exist any edition which may be regarded as absolutely correct and thoroughly scientific. There are many old and reliable MSS., carefully preserved in public and private libraries in Europe, America, Persia, Central Asia, Afghanistan, and India, and a mass of valuable information regarding ancient Iran is being daily made available by modern historical, archaeological, and philological research. Until a standard edition of the *Sākāndara*, based entirely on the above materials, is prepared and published on the lines of the excellent edition of its great Indian rival, the *Makābharata*, it is in my opinion impossible to obtain a satisfactory solution of many important problems that hinge on the internal evidence of the poem and of those that are inseparably connected not only with the life-history of the poet and the poem, but with the political, religious, and social life of pre-Islamic Persia and also with the whole range of poetical, especially epic literature of post-Islamic Iran.

III. *Yūsuf Zulaykha*.

This romantic poem is generally regarded by a number of Eastern and Western scholars (such as Lutf ʿAllī Beg ʿAzīrā, Rezā Qull Ḥidāyatī, Āqā-e-Homāʾī, Dr. Rezā Zāda Şafāqī, Dr. Nöldeke, Dr. Ethel, Prof. Browne, Dr. Nicholson, Dr. ʿĀlahišī, p. 97, Bombay ed., 1939/1881-82.

3 Prof. Bogdanov's trans., in the *Journal of the Cama Institute*, No. 6, p. 68, Bombay, 1933.
4 Browne's *Lit. Hist. Iran*, Part III, p. 147. 7 Ibid.
5 Ferdousī Supplement (p. 6) of the *Near East and India* of 18th October, 1934.
Levy', and M. Ivanow*) as a genuine composition of Firdawst, written by him about the year 335 or 396/995-96, or between 400/1009-10 and 411/1020-21, and dedicated to "one of the princes of the House of Buwayh, Bahā'u'd-Dawla, or his son Sulṭānu'd-Dawla, who succeeded him in A.H. 1012, as Nöldeke thinks; Majdu'd-Dawla Abū Ṭālib Rustam, as Ethé seems to believe." Dr. Ethé made a special study of the poem, and the results of it were published in the Acts of the Seventh International Congress of Orientalists, Semitic Section, Vienna, 1899. He also published a critical edition of a portion of it in the Annedotata Oxoniensæ, Aryan Series II.Schlechta Waseh-herd translated the poem into German, Wien, 1889. It was lithographed in India (several times) and in Persia (Dāru'ī-Funūn-e-Ṭebhrān, 1299/1881-82). This generally accepted view has found its way even into the inscription* on the gravestone of the poet in the Ārāmāštā recently erected by the Persian nation on the occasion of the poet's millenary.

The fact is that the poem has nothing to do with the author of the Šahānāma. Dr. Rēgā Zhāda Shafaq in the remarks made at the beginning of his article ٧٧ رضوئ و زلخائی فردوسی، which he contributed to the Firdawst-nāma-e-Mehr (pp. 587-592) observes:

دانتنگدان در مقایسه يوسف و زلخائی فردوسی با شاهنامه ملاحظات عقاید کوتکان اظهار نموده حتی بعضیا در انساب آن بفردوسی اظهار ترائید کرده اند

But he does not state who those بحیا are, or on what grounds they have denied the connexion of the poem with Firdawst.

---

1 Firdawst Supplement of The Near East and India of 12th October, 1954, p. 4.
2 IrABB No. 625.

افین مکان نظر به پیش قرائ و امارات بقیه قربی مدقق حکم ابولقاض فردوسی نافذ و گفتگو قهرمان و دانستان يوسف و زلخائی که در تیمی اول ماه جهان هری در قربی گاز واقع در جنوب غرب طوس ولادت و ظاهر که هزار میلورد بیا هزار میلورد یا هزار میلورد بیا هزار میلورد قربی در طوس وقات باکر و چون جهل و غرتنگی عوام طاعون، لند که اورا در قربستان بعثی یسیارند در این مکان که یالغ رحس ار بوده است مدقق فرودیده، بهائیه پاترس صفحه هو
Whatever these arguments or grounds may be, they cannot be stronger than those advanced by Professor Maḥmūd Khān Shērānī, in an Urdu article contributed by him to the Urdu of Aurangabad for April, 1922. With characteristic patience he has made a diligent search for external and internal evidence on the question and has been forced to the conclusion that the two poems, Shāhānāma and Yūsuf Zulaykha, were written by two different poets, who belonged to two different periods and lived in two different countries. He has advanced eleven strong arguments in support of this view. According to him Yūsuf Zulaykha was composed in the first half of the sixth century of the Hijri era, i.e., more than a century after the death of Firdawsi, and somewhere in Trans-Oxiana.

IV. Other Poems. For Firdawsi's other fragmentary poems, such as Ghazalīyyat, Rubā‘īyyat, Muqaddas‘at, and Qasid, collected with diligent care from a number of taqāiras by Dr. Ethé, see his articles Firdausi als Lyriker in the Münch. Sitzungsberichte for 1872 (pp. 275–304) and 1873 (pp. 623–653).

V. Satire. Regarding the famous or infamous Satire, it is enough, I think, to point out that Nizāmī-e-'Arūsī-e-Samarqandī, the oldest Persian writer who has written about it, says: "Firdawsi wrote a satire of a hundred couplets on Sultān Maḥmūd in the Preface, and read it to Shahriyār saying, 'I will dedicate this book to you instead of to Sultān Maḥmūd, for this book deals with the legends and deeds of your forbears'. .......Shahriyār treated him with honour.....and said, 'O Master......let the Shāhānāma stand in his (Maḥmūd's) name, and give me the satire which you have written on him, that I may expunge it, and give you some little recompense'. .......And next day he sent Firdawsi 100,000 dīrham, saying, 'I buy each couplet at a thousand dīrham, give me those hundred couplets, and be reconciled to Maḥmūd.' So Firdawsi sent these hundred verses, and he ordered them to be expunged; and Firdawsi also destroyed his rough copy of them, so that this satire was
done away with and only these six verses of it remained.” In a footnote Professor Browne remarks: “This is a remarkable statement, and if true, would involve the assumption that the well-known satire, as we have it, is spurious.” Again, Dr. Nicholson, one of the profoundest living Persian and Arabic scholars, observes: “The text (of the satire) as we have it runs to a hundred verses; much of it has been proved, I think, to be a cento pieced together from verses which occur in different parts of the Shāh-nāma.” The soundest Indian critic of Firdawsi and his Shāhnāma, Prof. Maḥmūd Khān Shērānī, after fully going into the whole question, has thoroughly exposed the spurious nature of the satire in his contribution to the magazine Urdu. It may be mentioned here that the number of verses of the so-called ‘satire’ varies in different books and MSS. from six to a hundred and sixty!

This MS. corresponds to Xa, 20, of Ban. Cat., p. 268.

Other copies of the Shāhnāma: MSS. of the poem are innumerable. Every good collection of Persian MSS. contains as a rule a copy or two. Ind. Libr. PrWM No. 18, three magnificent illustrated copies; BBRAS pp. 10-11; MF pp. 152-53, Nos. 90-95; BORI No. 117; BISM Nos. 6-8; Bh Nos. 276-77; Bk Nos. 1-9; Spr pp. 405-07; IvASB Nos. 421-22. For. Libr. EIO Nos. 860-92; 2558, 2559, 2992; Br Nos. 196-99; EB Nos. 493-503; R pp. 533-39; RS Nos. 195-99, 263; Pr pp. 732 sq.; Aum p. 6.


Volume XXXVII (B. U. L.).

SHĀHNĀMA (شاهنامه).

Another portion of Firdawsi’s Shāhnāma, from the battle of Yāzdahrukh, fought for avenging the murder of Siyāwush,
to Bézan's coming to Kay-Khusraw with Gustaham. The MS. corresponds to Xa, 21, of Ban. Cat., p. 268. It ends with the praise of Sultan Mahmud. The last folio is cut in two horizontally, one part being pasted on to a piece of blank paper.

Begins:

آفاق داستان یزده رخ الح
جو از کار سوسن بیدامختم هز کورده و پیران سخن ساخته

For Firdawsi, his works, and other copies of the Shāhnāma see the preceding number.

8 7×5, 6×3×7. No. 15 a page, four hemistichs to a line. Headings in red. Ind. Mat. Or. pap. Some pages have lacunae and holes made by worms. Cond. fair.

Volume XXXVIII (B.U.L.)

"SHĀHNĀMA-E-BAKHT-
ĀWAR KHĀNÍ"

This is an incomplete abridged prose version of Firdawsi's Shāhnāma, made by Bahādur 'Ali, son of Ilāhverdi Khān 'Ālamgīr Shāhi. It is called Shāhnāma-e-Bakhtar Khāni by Rieu (iii, p. 1087b), but that title is not found in this MS. in the prefatory remarks. According to this Ilāhverdi Khān died in 1079/1668-69. On fol. 39, which begins with:

و رسته منبجه حضرت نبوی خايم الامامیہ، the author, who calls himself

بادر علی وردی خان عالمگیر شاهی عرف جمعیر ابن الله وردی خان کلان قوم

سلجوق,

says:

چون بعضی اوقات حیات عارقی پمتالعہ كتاب شاهنامه فردوسی صرف

می شد بقدر دریافت بر نوادر معنی و مطالب آن اطلاع حاصل می کشت

بختراز کذششت اکر عرايض مضامین و حاوالہ آنیا بیور متنوع آرائیها در

علت اختصار و ایجاد جلوه کر ساخته آید شایید - چنانکہ بیتا ایلی در سال

یست و نتیج از جلوس میانت ماتوس حضرت آسانی چان پادشاه حق آکاہ

ابو المظفر محمد اورنگ زیب بہادر عالم کیر پادشاه گازی
On comparing this work with the of Tawakkul Beg [vide Vol. IV (B.U.L.) above], I find that this is but a clever copy of it with very immaterial alterations, and with the original verses of Firdawsi quoted in the omitted altogether.

It corresponds to No. Xa, 22, of Banaji's Catal., p. 269. It is defective both at the beginning and at the end.

Begins: پتان میداشت چون ناپا افرازیاب معه سکر و ختم نزد

Ends: شکر خدا که شب من از دست او خلاص شدم

The MS. is undated and unfoliated.

Other copies: For. Lbr. R iii p. 1037b.


Volume XXXIX (B.U.L.).

SOHRĀB-NĀMA (سراب نامه).

An incomplete copy of the episode of Sohrāb and Rustam from the Shāhānāma, from its commencement to the birth of Farākūrūz, son of Rustam. It corresponds to Xa, 23, of Ban. Cat., p. 269.

For Firdawsi and his works see Vol. XXXVI (B.U.L.) above. The MS. begins:

کنون رزم سهراب و رستم پلو دیکره (دکره) شنیدن یا هم شنو

Volume XL (B.U.L.).

TĀJ-NĀMA-E-NAWSHER-WĀN-E-'ĀDIL

This is a small composite MS., corresponding to Xa, 24, of Ban. Cat., p. 269. One portion of it contains what is called in Banaji's Cat., Tāj Nāma Nūshīrwan, and which begins with:

یکی پادشاه برنوشیروان چاندار و یدار و نوش روان

It extends over 11 folios. The other portion does not contain "a portion of the History of Iskandar", as stated in the label affixed to the MS. It is part of a poem on moral precepts written in the metre "" in which the writer, who is evidently some Zoroastrian scholar (Cf. the Pahlawi heading and 1. 3, on fol. 22: يدآ نم اکا اردو اول و ... وصه ام و خردا ... (کردم آرما ف""), draws upon his knowledge of Alexander and Nawshepherd to illustrate his moral precepts. This second portion of the MS. begins on fol. 11b with:

شندتم که اسکندر که مرهع یاهی که ماند از عمر پرک

and goes up to the end on fol. 22.

The MS. does not bear any date of transcription.

Pl. 33, 4. 4-7×6, 3-3×2-6. No fadawala. II. 11. Ind. Nat. Cr. pap. Damaged by worms and portions of pages completely destroyed. Cond. not good.

Volume XLI (B.U.L.).

IKHTIŠĀRU-KANZIL-LU-GHATTIL-'ARABIYYA

An Arabic-Latin Thesaurus, abridged from the original of A. Giggeo (published in 1632, as stated in Banaji's Cat., Xa, 25.), by Father Amato Chezaud, S. J. The words here are not arranged according to the alphabetical order of the root, as is generally done in Arabic lexicons, but they are grouped together, each group being arranged in the alphabetical
order of the first two letters of each word forming it. For example, the derivatives of لائف , لف , لف , لف , لف , لف , لف , لف , etc., are all grouped together under لف.

Begins: Candido Lactri admonitio.

Letter ی , ی , ی heuo.

Dated (as stated in Banaji’s Cat., Xa, 25,) Aleppo, 1638.


Volume XLII (B. U. L.).

TUHFATUL-AHRAR (تخفیة الأحرار).

The well-known poem of Jāmī written as a parallel to Amir Khusraw’s مطلع الأحرار, which itself is a parallel to Nizāmi’s غنون الأحرار. It corresponds to Xa, 26, Ban. Cat. For sources of the life etc. of Jāmī, see MS. Vol. No. 1 (1) (Govt. Coll.) above. This is a defective MS.; a couple of pages at the beginning are missing.

Begins:

جذ ن عيزير ن یرن خم یز زام الكتاب

The poem was composed in 888/1481. It was lithographed several times in India; and was edited by Falconer, Lond., 1848. A commentary in Persian by Muḥammad Ghulawí was published at Lahore in 1302/1884-85. An interlinear Urdu translation by Jān Muḥammad Chawhān was also published at Lahore in 1928. The MS. bears no date of transcription.

Other copies: Ind. Libr. JMB p. 350, No. 2081; MF p. 187, No. 21; BISM No. 27; Asaf p. 1476, No. 180; IvASB Nos. 612 (19); 613, 614, 616-618; Bh 341, 342, 349; Bk 180, 182-83, 188-90. For. Libr. TM No. 325; RIO Nos. 1300 (4), 1317, 1318, 1330-37; EB Nos. 904-901, 933-939; R pp. 645-648; Aum 31; Pr Nos. 876-877, 893, 884.

Zoroastrian Literature.

Volume XLIII (B.U.L.).

ÄFİRİN-E-SHASH GAHANBĀR (آفرین شش گاهنبر).

This small MS. is in the Pazand language, with a few Avesta formulae, all written in Persian (Semitic) characters in black and red. Its subject is the Prayers connected with the Six Gahanbārs (or Gāhanbārs), i.e., the six periods of the year in which, according to the cosmogony of ancient Persians, Almighty God created the world. For a description of its ritual etc., see Daraş Hormasyar’s Risāyat by M. R. Unvala, vol. i, pp. 357 et seq., and pp. 426 et seq. See also The Persian Risāyats of Hormasyar Framaz and Others, Their Version and Notes, by B. N. Dhabhar, Bombay, 1932, p. 313. It corresponds to X, 2, Ban. Cat., p. 266.

Begins: آفرین کتابه با متعی ی نویسم هما زور هما اشوید هموکافه
با همه اشوباد ییین در ثواب همه اشوب هم شریک باد

For other copies see MFS p. 4 and MRD pp. 21, 24, 110, 113, etc.


Volume XLIV (B.U.L.).

RISĀLA DAR BĀB-E-PARHĒZ-E-NASĀ (رساله در باب پرهیز نسا).

and

AFİRÎNGAN-E-RAPITWĀN (افرینگان رپتوان).

This volume, corresponding to X, 3, of Ban. Cat., p. 266, contains the following two small MSS.:

(1) Risāla dar Bāb-e-Parhēz-e-Nasā, i.e., “Treatise about removing a dead body or dead matter to a dakhma and the
disposal of it there". It is in Persian and begins as follows:

Concerning the nasa and all about it, see Dhabhār's Persian Rivayats etc., Bombay, 1932.

(2) The other MS. is the Afirīgān-e-Rapīthānān written in Pāzand characters. Concerning these Afirīgāns also, see Dhabhār's excellent Persian Rivayats.

For other copies see MFS p. 3 and MRD pp. 23, 24, 134.

**Volume XLV (B.U.L.).**

**DU‘A-E-NIKĀH (دعاء نکاح).**

This small MS., corresponding to X, 4, of Ban. Cat., p. 266, contains Prayers to be recited when marriage ceremonies are performed. It is in Pāzand (Persian), Avesta, and Sanskrit characters. It is incomplete.

Begins:

اَنْبِبِ آَمُوْلُسْتُوُ دارِيْدِ يِه وَرْضِتُهُ سَرَوَارِ يِدَ مُنْظَن

For other copies see MFS pp. 4, 5; and MRD pp. 110, 32, 48, 58.

**Volume XLVI (B.U.L.).**

**MAJMŪ‘A (مجموعه).**

This is a composite MS. corresponding to Xa, 8, of Ban. Cat., p. 266, and consisting of the following eleven smaller MSS.:

1. **Fl. 1-10. Qīṣa-e-Dukhtar-e-Mobad ba Khīrs Dādan (قصة دختر موبد به خیرس ددان).**

A short Persian poem in Hāsaj hexameter, narrating the story of a Mobad, who being tired of having waited long for
a suitor for his daughter, determines one day to marry her even to a bear, if he comes along to espouse her. The next day a bear actually comes up to him, and he gives her away to him in marriage. The brute takes her to his residence in distant woods. At the end of a year the father becomes anxious to see his daughter and starts in quest of her. On his way to her abode, he sees some strange and marvellous things. At last he meets her and is delighted to learn from her that she is quite happy in the company of her husband, who turns out to be a good religious man, well-versed in the religious lore of the Zoroastrians. He is further delighted to learn from his son-in-law the moral significance of the strange sights he had seen on his way to him. The story was originally in prose (see fol. 10). It is stated that the incident had actually taken place in the days of king Nawsherwân.

Begins: حدیث کویم از لطف جاندار ۰ کنم یا مردمان یک قصه اظهار.


Another short Persian poem in the Mutagârâb metre, containing some questions which were put by Zoroaster to God and the answers given by Him.

Begins: یاد کلار زرتشت پرتش کفر ۰ یماند اندر آن پاسخ دین شکفت.

3. Fl. 12-21a, Bayân-e-Fargiyyat Gusar Dan (یان فرضیات گزاردن).

Another Persian poem in Hasaj hexameter, based on a Pazand original and dealing with the observance of Positive duties in Zoroastrianism.

Begins: پنام مهر ایزد این بکویم ۰ براه دین یزدانی به یویم.


Another Persian poem in the same Hasaj hexameter, consisting of 29 couplets and narrating the story of a beggar,
who came by a Treasure and lost it on account of procrastination.


A prose fragment in Persian from the Rewâyat of Dastur Barzû Kâmdin, consisting of a few questions on religious matters and answers to them. Regarding this Barzû, see Dhabhar's Persian Rewâyats, p. 610.

Begins: پرستش اکر کسی کوئید همان دوده


No title is given here, but in Banaji's Catalogue it is called Zarfasht-nâma. This poem written in Hašaj hexameter is different from the one noticed below (Vol. LIII) and bearing the same title, but composed in the Mutâqâriâb metre attributed by Rück and Ebâ to Zarfasht bin Bahram bin Pâsdû. The same person is the author of this poem also. His name occurs here in the second couplet as follows:

کون زرفش بن بهرام پژدو یاور شرح حال این قصه پرکو بنام ایذاده...کیهان...کردم روان بر دین عنوان

Begins: پسخه در دیسیان یاقیم من

Its original model was probably in prose, for in the third couplet it is stated:

 Jahor swi نظم این شتاققم من...پسخه در دیسیان یاقیم من

On ft. 36b, 37, and 38, it is stated that when the religion of Zoroaster spread far and wide and its fame reached the ears of an Indian sage, named Changaranghâch (منکرندکباره), he became much disturbed in mind and wrote a strong letter to the Persian king, Shâh Gushtâsp, denouncing the new religion. Subsequently he was invited to the Persian court, where his conversion to Zoroastrianism took place. From this it follows that what is generally known as Changaranghâch-
nāma and separately named in Banaji's Catalogue and also in MFS (p. xxiii) and in EB No. 1951, is not a separate compilation, but part and parcel of this poem. Cf. the following lines (ff. 36b–38):

After this some space for the heading is left blank, which is followed by the abovementioned letter, which begins as follows:

This very couplet is given as the opening couplet of the noticed in EB No. 1951.


See No. (6) above. Other copies: MFS p. xxiii No. 7; Cama pp. 150 and 175; MRD p. 34. A Gujarati translation is mentioned in the same catalogue on pp. 138, 140.

8. Ff. 54–65b. A prose fragment (imperfect both at the beginning and the end) of the Pazand version of the Bundelkhand, in modern Persian characters.

Begins:

9. Ff. 65b–68. A prose fragment from a Persian Rīvāyat in Persian characters, beginning with:

11. Pt. 72-73. Purush-e-Nawsherwan as Mobadān dar Pand wa Naṣḥat

An incomplete poem about Nawsherwan's asking the Mobads to give him counsel and advice.

Begins: سَطَرَفْيِ رَوَائِ (راوی) فَرْخ نَزَادَه، در نَنْدَانِه، قَرْدِ يَاد

On f. 74 there are a few stray couplets with the name of their writer, viz.,


QIṢṢA-E-SANJÂN (قصة سنجان).

This is the well-known traditional story in Persian verse (about 864 lines) of the Flight of the ancestors of the Indian Parsis from Persia after its conquest by the Arabs, their adventures in the mountainous districts of Iran, their arrival in India, and their final settlement, as refugees, at Sanjan in 992 Vikram Samvat=936 A.C., when the country was ruled over by Jādī Rānā, i.e., Vajjadādēva, one of the kind-hearted and tolerant Sīlhārā rulers of Thana. The poem itself, characterised by Professor Hodivalā as "indispensable to all students of the early history of Indian Parsis", was completed on the day Khordād in the month of Farvardin, in the year 969 A.Y./1600 A.C., by Bahman s/o Kaykobād s/o Ormazdyār Sanjānī, who belonged to a learned family of the Zoroastrian priests of Nawsari, which has produced a number of Parsi scholars of repute. Cf. the following lines on ff. 64-66:

من آن مسکین که بهمن هست نام 0 پنوری یود رخت و مقام
دکر میدان که بابم کیقبادست 0 دلش در بید ایران شاه شادست
پدر بودش که اورمزدیار دستور 0 مقامش در کرویمان باد پر نور
For a critical study of the question about the date of arrival of the Parsis, a conclusive identification of the Jādi Rānā with Vajjadadeva, the Silhāra King, and an estimate of the general historical value of the "Story", see Professor Hodivala’s Paper entitled Jadi Rana and the Kissah-i-Sanjian, read before the BBRAS in 1913 and published in his Studies in Parsi History in 1920. An English translation of the Qiṣqa by Lient. E. B. Eastwick, made at the suggestion of Dr. Wilson, was published in the first volume of JBBRAS, Bombay, 1844, pp. 167–191. This English translation was made from an incorrect MS. It could not, therefore, be free from errors. A more correct version in Gujarati was published by Dastur F. A. Rabadi in 1831. Another rendering of the "Story" by the able historian, Professor Hodivala, in which he has "attempted to adhere as closely to the text as the genius of the two languages and the frequent obscurity and other defects of Bahman’s style would permit", will be found on pp. 94–117 of his abovementioned Studies in Parsi History.

Regarding the fictitious character of this legend, see Mr. J. D. Nadersha’s learned articles contributed to the Journal of the Iranian Association, Bombay, 1917-1918. His candid opinion, expressed, as he says, "regardless of anybody’s frown or favour" is as follows: "Not a single reliable history has been written of the Zoroastrian community after the extermination of the Sassanian Empire. In the absence of such a history the "Parsis believe, without ascertaining the truth, a kissah (legend) ‘written three centuries ago, as a history of their advent to and settlement in India, but by our present historical knowledge ‘derived from other sources, we find this kissah (legend) to be wholly fictitious.’" (The italics are his. See p. 346 of the Journal of the Iranian Association for December, 1917.)
Begins: ينام ايزد دانان سيبحان  ا هردم ی سرايی نكته ازچان

Prof. Behatsek, while describing the copy in the Mulla Firus Library (MF VII, 108), observes that "the language here used does not contain a single Arabic word, and is rather old-fashioned." If he refers to the same work as the MS. under notice, the above statement may be taken for what it is worth. As a matter of fact the poem does contain a number of Arabic words, the seven lines quoted above alone containing no less than eleven. This MS. corresponds to X, 9, of Ban. Cat., p. 266. Dated the day Bahrâm in the month of Khordâd, 1112 A.Y./1742-43.

Copied by Nawsherwân s/o Behdîn Manekji s/o Edalji.


Volume XLVIII (B. U. L.).

MAJMÛ'A (مجموعه).

This composite MS., corresponding to Xa, 11, in Ban. Cat., p. 266, contains the following:


Poems composed by Andhârâ Kershâsp Jâmâsp in praise of Dastur Jâmâsp Welâyatî, who came to India and settled at Surat (ll. 15, 16).

Begins: بناي ايزد پخشانديه اخ ان نظمها از زبان اردهواروكرشاهاب جاماسب اخ بناي خدا ايزدي رستا ۰ زقدرت پاكرد كيني سا

Some questions in Persian prose on religious matters, requiring answers.

Begins: پارسیک بر برای آشمان با آخر آشمان بالا جه جهر است
Ends: این حقیقت را جواب بفرمائید


Some Persian couplets in praise of Jījī Bbā'ī, composed by Kershāsp, whose name occurs in the last couplet.

Begins like 1 above with:


Some Persian couplets written in praise of 33 angels, by the same Kershāsp, who says on fol. 15, line 12, that he has composed 151 poetical pieces: صد و یک بیشتر نه دراهم من.

Begins: یاد از ذکر فظوم ما تو بیشتر ها که تا شادی کی پس تو ببینو

The MS. ends with a few lines in Gujarati characters.

Ff. 11. 8 8 3 4 6, 7 1 3 4 5. No f. 10. LL 19 to 2. Ind. Nast. Or. pap. Edges repaired. Worn on. Cond. fair.

Volume XLIX (B.U.L.)

PATET-E-ĪRĀNĪ (پت ایرانی).

This is an incomplete MS. of the Patet, i.e., 'Penitence Prayers', in the Pāzand language, but written in Persian characters. It corresponds to X, 13, of Ban. Cat., p. 267.

Begins: هرچه آوایت مید آم

About 23 lines at the beginning are missing. The opening words here are found in line 7, fol. 2, of the next copy. On fol.
7 a few questions, the same as those mentioned in Vol. XLVIII, (2), above. Concerning the Patet see Dhabhar’s Persian Risāyat.


Pt. 7. 8 9-7×5-7, 7-6×3-7. No. 500, 75. Ill. 15. Ind. Mss. Or. pap. Some margins repaired. Cond. good.

Volume L (B.U.L.).

PATET-E-IRĀNI (پیت آیرانی).

This is a complete copy of Patet-e-Irāni (‘Penitence Prayers’), in the Pazand language, but written in Persian characters. It corresponds to X, 14, of Ban. Cat., p. 267.

Begins:

اول آیا اهو ویرو

The Patet is followed by a Mundjat addressed to Bahrām Irād, beginning with:

ایا ورهم ازد دادکر چ تو دشن تماد نداری و دیوروزکر


Pt. 7. 8 9-5×5-1, 7 or 7-2×3-7. No. 500, 75. Ill. 15 to 19. Ind. Mss. Or. pap. Margins repaired. Slightly wornesten. Cond. good.


RIWĀYAT-E-DĀRĀB HORMAZYĀR (روایت داراب هورمزيار).

This valuable MS., corresponding to X, 15, Ban. Cat., p. 267, and divided into two volumes, is an autograph of the compiler, Dārāb s/o Hormazyār Sanjana. It consists of what are known amongst the Parsis of India as Risāyat, i.e., “writings which include questions and answers on religious subjects, sent to and received from the Dasturs of Persia by the Parsees of India. As Dr. West says: ‘the Rivāyats, or collections of religious traditions,... contained the replies and information
collected by some special messenger, who had been sent by
some of the chief Parsis in India, to obtain the opinions
of the Parsis in Persia regarding certain particulars of re-
ligious practice, which were duly specified in writing, or to
apply for copies of MSS., which were either unknown or scarce
in India. In later times, the contents of these early Rivā-
yats were classified, according to the subjects they referred
to, and were supplemented by further information and many
details of ritual, by influential Parsis in India, who were usual-
ly Dasturs. The original Rivāyats are generally called by
the names of the messengers, but occasionally by the name of
the chief inquirer. But the later classified Rivāyats are known
by the names of their compilers.”** The present MS. belongs
to the class of Classified Rivāyats and is known by the name
of its compiler. Of the two Classified Rivāyats—Barzo Kam-
din’s and Darab Hormazyar’s—that of Darab’s seems to be a
better compilation. Dr. West says of it that it ‘appears to
be the most complete and most systematically arranged.’†
Although the Persian Rivāyats rank below the Avestā, Pahl-
awi, and Pāzand writings in religious authority, yet their im-
portance, no doubt, is great. “In some matters, where the
Avesta and Pahlawi writings are silent, the Persian Rivayats
have referred to new precepts, but the Indian Parsis have not
accepted all these. For example, the Rivayats say that Ni-
rash (consecrated urine) may be drunk, after the removal of
the clothes. But the present practice does not accept this
precept. To the modern Parsi priests, to eat or drink some-
thing when naked is revolting. So, the opinions given in these
Rivayats are at times erroneous. But, as Milton says: ‘all
opinions, all errors known, read, and collected are of much
service and assistance towards the speedy attainment of what
is truth.’ From this point of view, we may hold that the
Rivayats, though their views may be faulty or erroneous here
and there, have their own importance, even from the point
of view of their errors, exaggerations, or amplifications.”

* Dr. Mody’s Introduction to Darab Hormazyar’s Rivayat, ed. by M. R. Unvala, Bom-
say, 1923, p. 2. † Ibid., p. 19.
"Rivayats require to be systematically studied and some of their contents, which refer to beliefs, dogmas, rituals, manners, and customs, require to be examined and compared with those that are referred to in the earlier Avesta, Pahlavi, and Persian writings. A student will have in this Rivayat of Darab Hormazyar sufficient materials to see how far the present practices and beliefs have changed during these last three or four hundred years."

For the significance of the term Rivâyat (the undoubted Arabic origin of which is, strange to say, disputed by Dr. Modi, who attempts to derive it from the Persian ریواخت), the religious importance of these Persian Rivâyats, the various classes, full notices of the principal collections, the pedigree of the compiler of the present Rivâyat, an account of his autographs, a good descriptive note on this very manuscript (pp. 38–41), a comparative study of the various dates mentioned in the eleven different colophons in it, a critical note on other MSS. of Dârâb Hormasyar's Rûstâyat, etc., the learned Introduction by Dr. Modi to Unvâla's edition of the Rûstâyat (Bombay, 1922, 2 vols.) is invaluable. So also the scholarly English version of the Persian Rivayats of Hormazyar Framarz (the father of Dârâb, our author), with an Introduction and exhaustive Notes, by Ervad B. N. Dhabhar, M.A., published by the K. R. Cama Oriental Institute, Bombay, 1932, is indispensable. A critical study of the Dates of the Persian Rivayats will be found on pp. 276–349 of the Studies in Parsi History, which embody very important results of the wide and deep historical researches made by the indefatigable Professor S. H. Hodivala, Bombay, 1920.

A lithographed edition of the text of this Rûstâyat, principally based on another autograph copy dated later than this, was published, as stated above, by M. R. Unvala, in 2 Vols., Bombay, 1922. Even a cursory comparison of this lithographed

---

* Dr. Modi's Introduction to Darâb Hormasyar's Rûstâyat, ed. by M. R. Unvala, Bombay, 1922; p. 2.
edition with the MS. reveals great divergence in the arrangement of its chapters and contents. This puzzle has been explained by Dr. Modi (p. 40 of the Introduction to the said edition) as follows: "The list of the dates of the 11 colophons (occurring in our MS.)...will be useful to understand, what I say below, viz., that the different portions of the old manuscripts like that of the Bombay University were not written in the order in which we see the folios now bound together in two volumes. It appears from the dates that, as referred to above, the different forms (juz) of this B.U. (i.e., Bombay University MS.), are not bound in the order in which they were written by Dastur Darab Hormuzdyan. The folios 108a to 108b must form the first part."* From a study of the dates given in the colophons of this MS., Dr. Modi concludes that "it appears that Darab took one year 6 months and 9 days to complete this Manuscript."† For about 15 years, from 1882 to 1898, this MS. remained in the possession of Dr. West, who appended to it, in his own hand, a valuable note and a full and exhaustive list of contents of each volume. The note is reproduced here, but the long list is left out, because its congener is already printed on pp. 69-70 of Dr. Modi’s Introduction to Unvala's lithographed edition of the Riwayat. Dr. West says, "This Riwayat was obtained for the Bombay Government at Bharuch by Professor Martin Haug in January 1864, and was shortly afterwards bound in two volumes. Originally, it must have contained 556 folios, each 10½ inches high, 8½ inches wide, and all written 21 lines to the page; but 47 of these folios were lost before 1864, namely, fols. 35-43, 160, 161, 288-307, 428-441, 535, and 540. The contents of folios 160, 161 were recovered, in 1893, from another MS. (W.), formerly belonging to the Rev. Dr. John Wilson of Bombay and now in the library of the Earl of Crawford at Wigan in Lancashire, which is descended from this MS. and was written in 1761-2 by Noshirwan Bahram of Bharuch. W is also an imperfect MS., as 55 of its folios (corresponding to fols. 65-107 of

---

* Dr. Modi’s Introduction to Darab Hormuzdyan’s Riwayat, ed. by M. R. Unvala, Bombay, 1928, p. 40. † Ibid. p. 39.
this MS.) have never been written; but all deficiencies of this
MS. can be supplied from W, except the contents of fols. 535
and 540 which must have been lost before 1762.

This MS. itself is probably the original compilation of Darab
Hormazyar Framroz Kiyamu-d-din (or Kawamu-d-din) Kāi-
Kubād Hamjiyar Pādām Sanjanah, and contains eleven colo-
phon s written in his name and varying in date from 20th
April to 21st November, 1679, at which latter date the com-
pilation was completed. His names and dates occur on folios
13a8–10, 30a11–15, 34a(centre), 50b(bottom), 78a(bottom),
106b(bottom), 108a5–6, 198b3–4, 484a4–7, 518b5–8, and 550a–
16–18; the dates of which are six years earlier than that of
Darab’s supposed original Rivayat at Balsar, mentioned in the
Parsi Prakash, p. 16, n. 3.

Other copies of Darab’s Rivayat exist in the Mulla Fīruz
Library, and in that of Dastur Dr. Jamasp Minochiharjū, both
in Bombay; and in some cases the arrangement of the con-
tents varies, as appears from the catalogue of M. F. Library
(Bombay: 1873), pp. 172–178.

The following is an alphabetical list of the authorities quot-
ed in this Rivayat; with their probable dates, so far as has
been ascertained. But for further particulars, regarding these
dates, and about the Zoroastrian era, formerly used in Iran
and dating from the death of Yazdakard in the 20th year of
his reign, see Grundriss der iranischen Philologie, vol. ii, pp.
“125–127, 121, 122.”

Begins: The first vol. begins with a colloquy between Zoroaster
and Ormazd, in Pazand character. The second volume begins
with Gaḥ-e-Ḥāsee in Avesta.

This MS. was commenced on roc Khordād, maḥ Meher, 1047
A.Y./11th May, 1678 A.C., and completed, as stated in the
colophon, at the end of the second volume, on roc Dep Meher,
maḥ Farwardin, 1049 A.Y./21st Nov., 1679, showing that the

* Concerning the dates in this MS. see Dr. Modi’s criticism in his Introduction men-
tioned above.
compiler devoted one year, six months, and nine days to the transcription of it. Of the nine other MSS. of this Riwāyat, the one in the Mulla Firuz Library is described at length by Rehatsek (MF pp. 172–78, No. 1).

Other copies: Ind. Lébr. For the nine MSS. mentioned above see Dr. Modi’s Introduction referred to above. See also MRD pp. 37, 50, 123; Cama p. 148.

Pl. vol. i, 1-227; vol. ii, 306-556; 20 folios from the beginning of the second vol. are missing; but a list of their contents is given by Dr. Wetst; ff. 553, 553-554, contains sketches of two iron pillars or biers, three sketch-plates of a Daubhika, with Gujarati notes. B 10-3 cr-4:x-9, 7-7:x-7. No. jadvaVal. LL 21. Ind. Nest., Fakhrat, Panama, and Avesta, and Gujarati. Writing, black and red. Or. pap. Edges of a few folios repaired. A few mutilated folios remounted. Cond. good.

Volume LII (B.U.L.).

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

It is a complete copy of what is popularly known amongst the Indian Parsees as Itkoter Riwayat, and called in Persian هفتاد و هشت و پاسخ. It consists of the Answers (given in 1142 A.Y./1773 a.C.) to the 78 questions on religious subjects of practical importance, proposed by the Qadmi leaders of the Parsis of Surat to the priests of Yazd and Kirmān. It is written in Persian prose, with a few verses at the beginning. For an explanation of the term Riwayat, its importance, and its classification, see Introduction to Dārāb Hormazdyār’s Riwayat, ed. by Ūnvālā, vol. i, Bombay, 1922. After the praise of God and the Prophet Zarostaer, the Dasturs of Yazd and Kirmān send greetings to those of Surat and Broach, particularly to Dastur Dārāb and Dastur Kā‘ās (the Astrologer and father of the famous scholar Mullā Fīrūz), and inform them that their letter containing religious questions had been received and that the latter had been answered. They hope that the answers will be found satisfactory. Then follow the 78 questions with their answers, covering pp. 8–101. On pp. 102 et seq. Dastur Mārzbān s/o of Dastur Hoshang of Irān (the learned priest who
answered the abovementioned questions* informs the Dasturs and Mobads of India that the Namehad ceremony of Dastārzāda, i.e., son of Dastur Peshotan a/o Dastur Kā'ūs, was performed on the day Dīn-Irād, month Ardā Behesht, 1141 A.Y. = 29th Jumādā II, 1185 A.H. (9th October, 1771 A.C.), = 29th Ḫul-e-Rūmī, 2082 Iskandari, the day being Wednesday.

Begins:  
سر تامه برهم داورکم 0  پدين تام دادرار یاورکم

This Rūmāyat was translated into Gujarati by K. F. Marzabānji, Bombay, 1846 A.D.

Our MS. ends on p. 105, where the colophon gives the date of transcription as follows: Khordād day, Ābān month, 1142 A.Y. = 25th Muḥarram, 1187 A.H., Sunday, 2084 Iskandari = 29th Farwardin-e-Jalālī, 95 (?), Malik Shāhi. The date of this copy is identical with that of MF p. 180, No. 5, viz., Khordād, Ābān, 1142 A.Y., but the year of the corresponding Hijrī date given by Rehatsk, viz., 25th Muḥarram, 1182, is wrong. It should be 1187 (See Mc Cuddin's Oriental Eras, p. 70). The date 25th Muḥarram is correct. It corresponds to Sunday (as mentioned in the colophon of our copy), the 18th April, 1773 A.C. The name of the copyist of our MS. is not mentioned in the colophon. The name زاده رستم, given in the last line on p. 2, is that of the Kāšī or "scribe" of the original letter sent to India. The same name is repeated in the other copy in this Collection noticed below. In MPS, p. xxxix, the name of the "transcriber of the Book" is given as Fūlād bin Rustam. Pages 106 and 107 contain transcriptions in Pahlawi and Persian of the seals and names of Dasturs affixed to the original letter.

The MS. corresponds to X, 15a, Ban. Cat., p. 267.

Other copies: Ind. Libr. MF p. 180, No. 5; MFS p. xxxix; MRD p. 25.


* See MPS p. xxxix.
Volume LIII (B. U. L.)

ZARTUSHT-NĀMA (زهرتشت نامه).

and

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

This is a composite MS. consisting of two Persian books, viz., (1) زهرتشت نامه and (2) روایت هفتاد و هشت, corresponding to X, 31, and X, 16, of Banaji's Catalogue, p. 267.

(1). ZARTUSHT-NĀMA (زهرتشت نامه).

This is also called مولوه دستان (as in the superscription at the beginning of the poem and also in the colophon on fol. 54). It is a poem in the metre of Firdawsī's Shāhnāma, extending over about one thousand and six hundred couplets and dealing with the life and miracles of Zoroaster. From R i, pp. 46, 47, EB No. 1947, and Wilson's "Parsi Religion" (Bombay, 1843, pp. 417-427), we learn that the author of this poem was one دستاننامه که از خوشنویس who followed an earlier poetical version by Kay Kā'ūs (itself a Persian versified translation of a Life of Zoroaster, originally written in Pahlawi) and completed his poem in 647 A.Y./1277-78 A.C. But the lines occurring towards the end of the poem, on which the above information is evidently based, are not to be found in our copy. All that we learn from it is that one Kā'ūs-e-Kay or rather Kay-Kā'ūs (fol. 54b) s/o Kay Khusraw s/o Dārā originally from Ray (fol. 3b), speaking in the first person, says that he was asked by a Mobad to put into Persian verse a certain Pahlawi 'Life of Zoroaster', which he had read with him, that thereafter a Divine messenger سروش appeared to him in a dream and pressed him to undertake the work, and that when he related the dream to his father, Kay Khusraw, the latter further pressed him to do it.

Begins:  صحرا بهنام خداوند جهان 0 باغ وز در آشکار و نهان

The work has been noticed with a list of headings by Hyde in his Hist. religio. vetr. Persa. Dr. Wilson in his Parsi Religion
(Bombay, 1843, pp. 417-427) has given a lengthy review of its contents. At the end of the same volume is appended Eastwick's translation of the whole work (pp. 477-522). See also Anquetil's *Vie de Zoroaster* and *Mujisat-e-Zartushti*, published in Gujarati, by Edalji Darrabji, Bombay, 1840.

Our copy, as stated in the colophon (fol. 54), was finished on the *Rashin* day, *Bahman* month, 1164 A.Y./1794-95, by Mobadzada Tehmulji s/o Dastur Jiwanji s/o Dastur Faridunji.


(2). **RIWĀYAT-E-HAFTĀD WA HASHT PURISH WA PĀSOKH**

Another copy of the work described above No. LII (B.U.L.).

Begins:  
سر نامه برنام داور کم ه بدنی نامه دادر پاور کم

The date of transcription, as given in the colophon, is *Mīrā* day, *Bahman* month, 1163 A.Y./1793-94, and the name of the copyist is the same as that of the above MS., viz., Tehmulji s/o Dastur Jiwanji Bharuch, who wrote it for his own use.


**Volume LIV (B.U.L.).**

**RIWĀYAT-E-DĪNĪ** (روایت دینی).

It is labelled *روایت دینی* and *روایت دین* and treats of sundry matters connected with the Zoroastrian religion. It is written in Persian character and begins with:

حاجی از امکان‌سازدان خواستان اینکه پزشکی پاکی تن مردم از اورمزید
After the ḥajats, mention is made of the various astashespandān and of the various objects on which they preside. This is followed by an account of the nosfts of the Avesta and of the Gahanār, etc. It corresponds probably to X, 17, of Banaji’s Cat., p. 267.

**Volume LV (B.U.L.).**

**AḤWĀL-E-ṢABR WA SHAKÉB-E-ĀDARBĀD**

(احوال صبر و شکب آذربايد)

This is a small Persian poem corresponding to X, 18, of Banaji’s Cat., p. 267, and begins with:

خداوندا بده كام و مرادم
0 کما از لفقت برم من نداد و یارم

The author’s name, Nawsherwan, is mentioned in the last couplet on fol. 4b:

بروز فروردین تو هوان کفعت
0 ز علم زبان این درها سفت

It narrates the story of the pious Ādārbaīd Mahshfend, who remained grateful to God throughout his life and would not possibly think of Him as being the author of Evil. His faith in the goodness of God and his superhuman Patience in trying circumstances and great sufferings remained unshaken even though he was stricken with a severe malady, in which his whole body became full of worms, which went on eating into it for seven years. At last he was miraculously cured. Once, we are told, a shepherd fell in love with his wife, and was after her for three years. He wanted to seduce her, but she was miraculously saved. For a full paraphrase in English of these stories, see Dhābhar’s Persian Resayyats, Bombay, 1932, p. 281. This Ādarbād, who had the reputation of being a very wise ‘dastur’, is stated to have flourished in the fourth century of the Christian era and to be the author of Madegān-e-lak gow, which ‘describes
in detail the peculiar virtues of each day of the Zoroastrian month' (see Karaka's *History of the Parsis*, i, p. 132). According to Dr. Wilson (*Parsi Religion*, p. 13), he was a 'contemporary of Shahpur, the successor of Ardashir Babegan'. If the 'dastar' is supposed to have flourished in the fourth century A.C., he could not have been a contemporary of the successor of Ardashir Babegan; for the latter's son and successor, Shahpur, ruled from 241 to 272 A.D. (see Warner and Warner's *Šahānāma*, vi, p. 294). The monarch who ruled over Persia in the fourth century A.C. was the famous Shahpur-e-Zu'l-Aktāf, who reigned from 309 to 379 A.D. (see Warner and Warner's *Šahānāma*, vi, p. 321). This Shahpur was descended from Ardashir in the fourth, or according to the *Šahānāma*, in the eighth degree. See the abovementioned edition of the *Šahānāma*.


**Volume LVI (B.U.L.).**

**ŠAD DAR (BAḤR-E-RAMAL) (صَدَر دَر بَحْر رِمَل).**

An incomplete and defective copy of a Persian poetical version of the Šad Dar, Naṣr. It is sometimes called Šad Dar, Baḥr-e-Taevatl, i.e., "A Hundred Gates" (of the City of Knowledge of the Zoroastrian Religion), or "Chapters in the Long Metre", viz., چَر رَمَل مَهَن مَعِزَف پَی مَکْنَف. It is called taevatl or "long", simply because it is longer than that of the poetical version known as Šad Dar, Naṣr, which is composed in the *Baḥr-e-Mutagārib*, i.e., the metre of the *Šahānāma*. The present version was made by two persons, viz., (1) Rustam s/o Isfandiyār, whose name occurs as taḵkallās in the last couplet of every one of the first 16 dars, and (2) Behzād s/o Rustam, who completed the remaining portion of the poem (see the next MS.). Between folios numbered 40 and 41, a few folios containing the text of chapters 14, 15, 16, 17, 18, and 19 (portion) are missing. Fol. 17b is blank.
Begins:  

The date of composition of this work is 973 A.Y./1605 A.C., (see Dr. Dhäbhar’s Saddar Nasr and Saddar Bundehesh, Bombay, 1909, p. vi.) The forty-third is the last dar dealt with. It abruptly ends on f. 58 with Deérk ān ān dākūr wu, wūr ān āmākūrī. It corresponds to X, 19, of Banaji’s Cat., p. 267.

This MS. bears no date of transcription.

Other copies: Ind. Libr. MFS p. xxxii; MRD p. 41.

Fl. 58. 8 5·1×5·8, 3·6×3 to 3·8. No fadwa. LL 10, to 12. Ind. Nasr. Or. pap. Blank spaces for headings of sections. Wormeaten. Cond. good.

**Volume LVII (B. U. L.).**

\[\text{ṢAD DAR, BAḤR-E-TAWĪL,} \]
\[\text{WA DĀSTĀN-E-JANG-E-} \]
\[\text{RUSTAM BĀ ISFANDIYAR} \]

This composite MS. corresponding to X, 20, of Banaji’s Cat., p. 267, consists of (1) A portion of Ṣad Dar, Baḥr-e-Tawīl (صد در بحر تأمل و داستان) and (2) A portion of the Dāstān-e-Jang-e-Rustam bā Isfandīyār (داستان جنگ رستم با اصفهانی). Both the extracts are defective at the beginning and the end. The first folio is missing. The MS. begins on f. 2 with the following couplet:

After the praise of Almighty God, the author prays that He may sharpen his poetic intellect so as to enable him to versify the book Ṣad Dar (in prose), containing a hundred chapters which deal with Šabātān Fragments and their interpretations. They were originally collected by three Dasturs from Zend and Pasand books (fol. 3, lines 4, 5, 8, et seq.). On the same folio, in line 10, the names of the three Dasturs are given as follows:

1.  
2.  
3.  

Nām or Dastor bā Ṣabāh Šanīn Pasand Shīrāzī.
This version was made by (1) Rustam s/o Isfandiyār and (2) Behzād s/o Rustam, in 973 A.Y./1605 A.C. (see Dhābhār’s Sad Dar Nāgr, p. vii). Rustam wrote the first 16 chapters, inserting at the end of each chapter his name, Rustam, by way of takhallus, after which he died of snake bite. The remaining portion of the work was composed by Behzād. On fol. 40b, in lines 1 and 2, one reads:

> شَأْنُهُ فِي رَأْيِهِ كَفَتَهُ رَسْمَ اسْفِنْدِيِّر
> > بعد إِمِّا مُقَرَّبَةٍ كَرِيَّةٍ، رَفَتَهُ إِسْمَ اِسْتِفْنِدِيِّر
> > يُسْنُقُبُ فَوَنُقَبُ، بُرْدَةً، مِّنْ مِّلْكِ جِهَان
> > بَاحِطَاشُ كَفَتَهُ إِسْمَ إِسْفِنْدِيِّرَ، تَوْ بِدَان

The metre of the poem is that of a manqūṣ, i.e., each couplet has an independent rhyme of its own. The poem extends from f. 2 to f. 52, after which, 8 folios, beginning with:

> چَنُوْبِ آبٍ ازِبِرْ آتشُ آیدِ شَجَش
> > چَنُوْبِ پَرْهَیُ سُودَ دَیْشَ درَیْش
> > هَمِی جَنَّ مَانَدَ بَرَقُ زِنَغ

and containing an extract from the Shāhnāma, which deals with the episode of Rustam and Isfandiyār and is written in a different hand, different ink, and on different paper, have been inserted. Thereafter the poem, Sad Dar, is continued, with gaps, on 16 folios. Then again the story of Rustam and Isfandiyār is resumed. It covers 8 folios and abruptly comes to an end.

The MS. does not bear any date of transcription.

Other copies: For Sad Dar see the preceding volume; and for Shāhnāma, see Vol. XXXVI (B.U.L.) above.

Pt. 83. 5 5 or 5-2×4, 3-8 or 4×3 (Sad Dar), and 4-8×4, 3-2×3-9 (Shāhnāma). No jahānāla. L. 13 (Sad Dar) and 11 (of three hewistiche each, in the Shāhnāma). Ind. Nest. Or. pap. Worcsteon. Some margins repaired. Cond. good.
This is an incomplete and defective copy of a Persian poetical version of Šad Dar, i.e., "A Hundred Gates or Chapters", dealing with a hundred religious and moral subjects connected with Zoroastrianism. Three learned Dasturs, named Vardast, Medyomâh, and Syâvakhsh, are said to have written the Šad Dar Naẓm (in Persian prose), "at the time of the Arab conquest." Later on two Persian metrical translations of this prose work were made, the one entitled Šad Dar Naẓm and the other Šad Dar Bahš-e-Taustî. The former was composed by Êrân Shâh s/o Malek Shâh of Kermân, in 864 A.Y./900 A.H./1494-95; and the latter by two persons, viz., Rustâm bin Islâmdiyâr andBehzâd, in 973 A.Y./1665. Our MS. represents the former and begins with:

It seems that portions of at least three different copies are bound together. The first eight folios, the paper and writing of which are quite different from the rest, contain the text from the beginning of the poem to about ten chapters and a half. Folios 9 et seqq. are taken from a different copy. The first couplet on fol. 9, viz., روان هم شاه باشد ازیران • بی‌شکند اکتاه در راه درسن, is the fourth couplet on fol. 3, showing that about 44 couplets are missing from the beginning of the second copy. The last couplet on fol. 8b, viz., مک از میان اذ, is the seventh couplet on fol. 16b. At the same time couplets from 3 on fol. 9 to the last but one on fol. 10, i.e., 42 couplets in all found in the second copy, are wanting in the first. These missing couplets have a certain historical importance. They give us the name of the author, Êrân Shâh (f. 19, line 9), and the date of composition of the poem, 864 A.Y./1494-95 (fol. 19, lines 11-13). Folios

† The year given in Dâkhâr's Šad Dar, p. vi, is 1496; but it is not correct. See Professor Hodrâkâ's Studies in Persian History, Bombay, 1930, p. 301. See also B pp. 48-49.
23-36 are again taken from a different copy, of which the remaining folios form a part. The last chapter is the 100th dar, but it is incomplete; only a few couplets appear to be wanting. The last folio, of which a part is lost, ends with:

بي زير و بالاش بنتافتكم ه با مو بير نكته بشکافتم

Dr. Hyde translated the Ṣad Dar Naẓm into Latin in his Historia Religionis Veterum Persarum, A.C. 1700. For further particulars of the Ṣad Dar Naẓm, the Ṣad Dar Bahr-e-Ṭawil, the Ṣad Dar Naẓr, and the Ṣad Dar Bandehāsh (in Persian), see Dhābhār's edition of the last two books, Bombay, 1909. This MS. corresponds to X, 21, of Banaji's Cat., p. 267.

Other copies: Ind. Libr. MFS p. xxxi; MRD pp. 102, 103.

B 7-9×4-4, 5-5×2-9, LL. 16, in the first part; and 8-4×4-8, 5-8×2-7, LL. 15, in the second part. No headings. Ind. Nat. Or. pap. A few headings in red; and blank spaces for the rest. A few folios mounted and repaired. Worm eaten. Cond. fair.

Volume LIX (B.U.L.).

ṢAD DAR NAẒM (صد در نظم).

Another incomplete and defective copy of the Persian poetical version of Ṣad Dar described above.

Begins: بناه خداوند ذات و صفات و خداوند فیض و خدادی بیات

This copy comes down to the end of the 94th dar. It corresponds to X, 22, of Banaji's Cat., p. 267.

Other copies: See the preceding volume.

Bi 7-5×5-8, 5-5×4-8. No headings. LL. 13, these hemistichs to a line. Blank spaces for headings. Or. pap. Ind. Nat. Slightly worm eaten. Cond. good.

Volume LX (B.U.L.).

WAṢF-E-AMSHĀSFANDĀN (وصف امشاسبندان).

This composite MS. corresponding to X, 23, of Banaji's Cat., p. 267, contains the following:

This title appears in the last line on fol. 6b, where it is stated: ثم شم شکیب وصف امشاسفندان. This is an incomplete magnæt, in the metre of Firdawsi's *Shahnama*, i.e., mutaqr̲īb octameter, containing a description and praises of the 33 amshaşfandāns.

Begins: چو بهمن پرکس که یاری کند ه خرد پرش کامکاری کند

This magnæt is probably continued on fol. 6b.

2. Ff. 3-6a. Another fragment of a magnæt, in Hazaj hexameter, beginning with:

ا کر حاجی بود آید بکارت ۰ و کر نوبند نخواهد بود یارت

It contains the stories of حکایت (f. 5), and حکایت (f. 6a). It is probably continued on f. 17.

3. F. 6b. Again some couplets in the mutaqr̲īb metre, probably a continuation of No. 1. At the end of the couplets there is a remark آم شد وصف امشاسفندان.


The fragment of a magnæt in the mutaqr̲īb metre, containing questions put by Zoroaster to Almighty God and His replies.

Begins: دکر یار پرسید زرتشت ذین ۰ کا ای کر کار جهان اقروین

5. Ff. 17-21b. Another fragment of a magnæt, in the Hazaj hexameter, probably a continuation of No. 2 above.

Begins: کمی امال ساد و عدل افون ه ازین ملک چه میرایند بیرون


Begins: دیکر آب من جای یاک پاک است

7. Ff. 24b-25b. Treats of some religious rites observed by Zoroastrian women in India.
8. Fi. 28–33. A question (پاسک) and answer (پاسک) regarding the 'correct' way of making the Darwān (sacred bread) and Frasast, and the symbolism (سپر) of Darwān, with illustrations of the 'Great' Darwān (مغ‌بدو) of 33 dirams in weight, the Frasast (نورسید و) of 31 dirams in weight, the Sun-faced Darwān, the Moon-faced Darwān, etc. The question and the answer are fully translated into English, on pp. 402 and 403, of Dhābbār's Persian Risāyats, Bombay, 1912. The remaining folios also deal with the Darwān, and are written in Avesta.


Volume LXI (B.U.L.).

TAŠIR-E-'ATSAH ZADAN WA SUKHUN-E-KULĀGH (تاکیر عطسه زدن و سخن كلاذ).

This small MS. gives in Persian prose the significance of Sneezing in 24 lines and that of the cry of the Black Crow, in 34 lines. Neither the name of the author nor that of the copyist is given. Nor is the date of transcription mentioned. It begins as follows:

پنام ازد عطسه نهک و به تاکیر نمودار کرده توشته است

اکر بالایی سر عطسه شور پسین بقال است بجای مشرق

Fol. 2 begins with:

پنام هرودس آکاه توانای سخن كلاذ سیاه توشت جایب مشرق مورز کند

دل را شادی حاصل آید

The MS. corresponds to X, 25, of Banaji's Cat., p. 267.

Volume LXII (B.U.L.),

ARDAWIRAF-NAMA (اردوراف نامه).

This MS. corresponding to X, 29, of Banaji’s Cat., p. 267, is an incomplete and defective copy of a Persian poetical version of the Pahlawi Artawiraf-namak, probably based on an earlier Persian prose version. It is said that in the days of Ardashir-e-Babegân, the founder of the Sasanian dynasty (3rd cent. A.D.) “a man of high repute and sanctity named Ardâ Virâf made a journey to heaven and hell by common consent and recounted, in the presence of the king and the whole Zoroastrian populace, what he had seen and heard during his ultramundane journey. A learned scribe committed to writing all that Virâf said, the treatise describing the visions being called after him Arđâ Virâf Nâmeh”*. The original Pahlawi text was published in 1872 by Hoshangji, Haug, and West, under the patronage of the Bombay Government, and a new edition with an Introduction, Notes, Gujarati translation, and a Persian version of Zarthusht Bahram in verse (published for the first time) was brought out by Dastur Kaikhushru J. Asa, Bombay, 1902, to which the reader is referred for information regarding the French translation by Barthelemy, Paris, 1887, and the English translation by Pope, London, 1816. See also Virâf, Adamnan, and Dante by J. J. Modi, Bombay, 1914; Wilson’s Parsi Religion, pp. 435-444; Spiegel’s Tradit. Lit. de Parsen; Anquetil’s Zend Avesta, vol. ii, p. xxxii; and Sachau’s Contributions to the Knowledge of Parsee Literature, JRAS 1870, p. 279 et seq. The Persian version published by Dastur Asa is by Zarthusht bin Bahram, who is said (EIO No. 2819) to have “composed it immediately “after the completion of the Zarthushtnâma (a translation in “Persian verse of the Life of Zoroaster written originally in “Pahlawi) in the year 647 of the Yazdajirdi era (=1277-78).” Although the beginning of our copy is nearly the same as that of Asa’s edition, and the first two couplets on fol. 22, viz.,

* Page II of the Introduction to the Arda Viraf Nameh, the original Pahlawi text with an introd., notes, Guj. transl., etc., by Dastur K. Asa, Bombay, 1902.
and are identical with those on p. 5 of the latter, yet the order of couplets, as well as the text of our copy, differs considerably. The name of the author, Zartusht, occurs on fol. 21b in the following couplet:

کرون زرتشت رودر داستان ییج، میاور تو کوزه در داستان ییج.

Begins: بنام آن خداوند جواندار، ژ دین به یکوی نفر کفتار.

After one more couplet, viz.,

حدیثی کویم از اردای ویراف، کنمش پاپک چوون در صاف.

which does not agree with the second in Asa's edition, there is a blank of about 15 couplets, which extends to fol. 2, where the poem is continued with the following couplet:

فراوان آفریده کر شتاد، زکه افرینده نیاد.

The MS. ends abruptly on fol. 27b, with the following couplet:

یکوید راز دین پاداد رادان، بدو پرکار بنده خلق کیان.

Other copies: Ind. Libr. MFS pp. 172 and 179, Nos. 1, 2; MRD pp. 24, 36, 99, 103. For. Libr. EIO No. 2319; R i pp. 47, 49; EB No. 1950.

INDEXES.
INDEX I
TITLES OF WORKS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

الف
آداب علم الغرب 23
آذرب وسندراز زلالی 253
آراش عفنل از افسوس، انتخب از 212
آراش عفنل از حيدری 212
آسان سنن 48
آسان و زمین، مئوی از شیری 72
آفرين شش غربار 315
آين اکبری 282, 284
آئتا حفایق تما (شرح جام جبان تما) 184
آئتا غجرات 264
ایات دعاها از بهرنیک نای جی حیّ حیّ 323
اجواب المسائل التجاسیه از امام غرب الدين رازی 73
اجواب مینیری 233-231
احوال صبر وشكیب آدریابد 334-333
احوال مرمت سیواجی 239
اختصار کنز اللغة المريه 313-313
أخلاق جلالی 180
أخلاق عسکی 266
أخلاق ناصرى 70
أخلاق هندي 176
إخوان الصفا 283-285, 185
إخوان الصفا ترجمة أردوغلو أكرام على 284
إخوان الصفا ترجمة التكلم 284
إخوان الصفا ترجمة تركي (شرف الاستان) 284
إخوان الصفا ترجمة فارسي (مجلة الحكمة) 284
اردوغلو نامه 342-341
اردوغلو قديم 115
ارشاد الطلابين 215-217
ارشاد النظري از أمام عصر الدين رazi 78
اساس البلاغة از زغشري 91
استجابة البصر از رفيد على مسابي 181
استقامة الشرعية از خواجة بقى 159
اسرار نامه 64
اسرار النقط از سيد علي همداني 71
اسرار الوحي 157
إعصار الأسرار 158
اسفند زغشري 286
إشارات از لائي الدين ايجري 84
إشاعات أمان 46
إفراد الامام 16
أصول رزغشري 91
اعراض الرياضة في اغراض السياسة، اغراض السياسة 86
اعلام النتائج از شهاب الدين سهروردی 84
اغراض السياسة از ظهير الدين، الكتب 92
أغراض الطب 78
افريكان روان 215-316
الأعمال موحدان 217-218
أكبر نامه أبو الغضب 282
أكبر نامه أز حيد 190-191
أكبر نامه أز فيضي 278
أي ذا نامه أز بير انصار 141, 138
أي ذا نامه أز عطار 138, 61
اختيار التجارة از قفيه على مبادر 181
اختيار مختصر 35-36
اختيار مختصر 114, 113
اختيار الكامل 160
انشأ، أمير خير (مانة خيالات)، "مانة خيالات،
انشأ الملك العالم از قفيه على مبادر 181
أتوار الثقوب از بير انصار 138
أتوار سيل 281, 266, 229
انسي العشاق 15
انسي العشاق 13-14
انسي المريد وتماء الجبال از بير انصار 188
اوعد غوثته 227
اوعد فتحه از سيد علي هديدان 71
اوصاف الإشراف از طربي 70
إنجاز مفاتيح الإجهاز 165
ب
بادشاهم از نمت خان عالي 49
باغ جاقزا 20
بجار الحقيقة 225
بجار الجوهر 192-191
See بجار الرائق، تفسير 243
بداية المتى 12
بدائع الامام في صنائع الامام 8
بدائع الصنائع 4
بدائع الفنون (شرح ليلاوتي) 32
بركات الأولياء 131، 130، 128
برهان قاطع
بستانalice 244
布尔ان نامه 63
بندش 319
بكتاب نامه از بحري 115
بوعستان خيال 210
بهادر شاه نامه از تعمت خان عالي 49
بجار باران (شرح مكشندر نامه) از آرزو 128
برستان 137
بهرستان جام 41
بهرجة الاسرار از ابي الحسن همداني 72
هكدپلا 295-294، 134، 287
بهمن نامه 13
یاض سنوات 237
یاض غولیات 192
یان التنزيل 160
یان قرضيات کناردن 317
پیت ایراکی 323-324
پرده حجاب و حقیقت ایمان از پیر انصار 138, 140
پرستش از حقیقت‌های دین و دنیا 323
پرستش زرتشت 339
پرستش زرتشت به نکی کارها 317
پرستش نوشیروان‌رد آموزی در یونان در پند و نصیحت 320
پرستش و پاسخ در پاد درون 340
پنج رقمه طلایی 171
پنجی پا چا (بله پنجی نامه = پاچا پنجه) 20-19
پنجی نامه، پنجی پاچا
پنجی نامه سعدی 295, 292
پنج نامه عطار 188-187, 184, 64
پهلوان نامه 94
پیرو و جوان، مثنوی از غضنفر کره چاری
پیش آمد احوال از غضنفر کره چاری 70
ت
تأثیر علیه زدن و ساخت کلاغ 340
تاج الحقائق برکان دکهی از وجبی 133
تادیب الزندیق در تکذیب الصدیق 203
تاریخ احمد شاه دروایی 26
تاریخ احمد شاه دروایی از منشی عبدالکریم 269-270
تاریخ الفی 173-172
تاریخ باکی 103
تاریخ چنان آرای از قاضی احمد غفاری 88
تاريخ عائشة 238
تاريخ دلوكشا 267
تاريخ رشيدي 104, 207
تاريخ شمسٓ عمان 207
تاريخ طبرى 80
تاريخ فرشه (تارييخ نورسفانه) 27-28
تاريخ كريده 28
تاريخ عمرو 18

See تاريخ نورسفانه فرشه، تاريخ فرشه
تاج نامه توشیروان عادل 313
تجريد 70, 73
تحصين الحق از امام غفر الدين رازى 314
تحفة الاحرار جابى 314
تحفة الاحرار، ترجمة اردو از جان محمد جوهان 314
تحفة الاحرار، شرح از محمد جهلوى 314
تحفة الاستاد 260
تحفة الثورة، از صنی انته بسطامى 16
تحفة العراقين عقان 250-251, 79
تحفة القصاى، از برهم 186
تحفة القدسیه (تارييخ وزراء) 179
تحفة الوزراء، از برهم 186
تحفة سای، 42-44, 40
تحفة شاهی 168
تحفة عاشقان 20
تحفة نصائح 129-132
تحقیق السداد في مذلة الآزاد 203
تدوير يُبرِّر إِمَامُ الدِّينِ أبو القاسم عبد الكريم 82
ذِكرَةُ الأوَّلِيَّة، أَز عَطائِر 64، 61، 62، 79
ذِكرَه إِز نَصِيرُ الدِّينِ طُوسي 70
ذِكرَهُ دِر حَكَّة طُوسي 70
ذِكرَةُ دِوَّانَةُ 276، 274، 48، 41
ذِكرَةُ طَاهِرُ فَصْرَعْنِي 129
ذِكرَةُ عَلِيَّةٍ نَهْدَي 132
ذِهَبِ الدِّلَّالِيَّ التَّحْليَّة لِأَمَامُ غَفْرُ الدِّينِ رَأْيِي 78
See
ترجمة لمعة العراق، لمعة تركيب بد اعتقادي 208
تُسْلِيما القوَانِينَ أَز آرَاد 201
تشريع الإفلاك 259-258، 250
التصريح (شرح تشريع الإفلاك) 250
تعداد سلسلة افتتان 238
تفسير القرآن از حقه على مسابي 181
تفسير الكواشي 162-161
تفسير في السراي أز نجم الدين داهي 72
تفسير حسبي 267-266
تفسير القرآن از فهم خان علي 49
تفسير كير از طبري 80
تفسير كير أز عبد السلام بن محمد 82
تفسير كير أز غفر الدين راَيِي 73
تكيل المتنبِّه 4
تلميح المفتاح 255، 78
تلخيص شرح توضيح 78
تلوينات از شهاب الدين مقتنول 88
تنبيه الجبال از تقي 218
تنبيه الطريق 244
تنبيه الطريق از آرزو 128
تنبيه الطريق از طوسي 70
تنقيح 78
تنقيحات از شبب الدين مقتول 85
تورك بايري 265
توضيح شرح تنقيح 78
تهذيب المنطق از تفتازاني 79
تبلغ و قلم از خواجة مسعود 68
تمرور نامه از هاقي 256

ث
ثمرة الشجرة في احكام نجوم 46

ج
جامع البيان في تأويل القرآن از طبري 80
جامع الدقائق از نجم الدين عمر كاتم 83
جامع عباسي 258
جدول بإدشان تيموري 235, 234
جمال الاسبوع 289
جشيد و خورشيد از سلسلة ساوجي 71, 9
جذك نامه على باجي رعد (يزيان) دكيني 116
جذك نامه از طغي 208
جذك نامه از نعمت خان عالي 49
جوامع الكلم از خواجة بنده نواز 169
جوهر الإسرار شيخ آذري 89
جوهر التفسير از حسين واعظ كاشتني 266
جوهر نسخه 228-227
جوهر الالک 114
جوش و خروش أز آيزورو 128
جوهر الذات 63, 62
جوهر نامه 63
جهان آرا از قاضي احمد غفارى 88
جهانگشای جوینی 62
جهانگشای نادرى 235, 26
جهانگیر نامه 293-292

ش
چراغ هدایت از آيزورو 128
چنگر کمپانه نامه 319
چهار باغ, منشات ابن الفتح
چهار مقاله از فوایر عروضى 302, 94, 93

ح
حاشیه بر ائمات واجب از مولانا حسین 87
حاشیه بر تهذیب از مولانا حسین 87
حاشیه بر حاشیه تهذیب از امیر غثر الدين سیاکی 79
حاشیه بر شرح تهذیب از امیر غثر الدين سیاکی 79
حاشیه بر شرح حکمت العين از مولانا کمال الدين مسعود 90
حاشیه بر شرح شمسی از مولانا قاضى 95
حاشیه بر شرح مطالع مولانا قطب الدين رازى از سید شریف 79
حاشیه بر مطول از میر سید شریف 78
حاشية بر هديه از خواجه عبد الملك 
See حاشية حسن جلبي، شرح
حاشية شرح اشارات از سيد شريف 79
حاشية شرح تجريد از سيد شريف 79
حاشية شرح كشفاف از سيد شريف 78
حاشية شرح خاتم اصول ابن حجاب از سيد شريف 79
حاشية عبد العلي 214-215
حاشية مطالع
حاشية مطالع از امير تاج الدين حسن رازي 75
حاشية مير زاهد 214
حاشية هداية حكيم از امير غفر الدين سياكي 79
حال جدگه کابل 191
See حالة مه، گرم و چوفان
حاوي تفه از شيخ نجم الدين عبد الغفار شاقعي 82
حب السير 100

حداثات انوار في حقائق الامام از امام نظر الدين رازي 73

حقائق الحقائق = حقائق الحدائق = حقائق الحقائق = حديقة الحقائق

7, 13, 18

حداثات حنفيه 130

حداثات السحر 8, 12, 17, 98
See حديقة الحقائق, حدائق الحقائق
See حديقة, انتخاب, انتخاب

حداثة سنائي 275, 253-254, 36, 35, 253
حسن گلو سوز از زلال 253
حسن و دل از املحی 148-149
حسن و عشق از عمت غان عالي 49
حسن يوسف از تدروی اجرای 84
حسنیه آز شیخ عرب الدین آملی 80
حقوق الیکین 166
حقایق الحدایق، حدائق الحقائق 86
حکایات امیر احمد و مسیی 99
حکایات عادم با بادشاه 339
حکایات در شرح دنیا و آخرت 339
حکایات مرد سه دوست 339
حکمه الطب 292
حکمت المعین 90
حکمت عین از شیخ الاله عمر حکیمی 83
حلیه العباد، از المستقابری 103
حواس الحیوان 15
حواسی تاریخ از سید شریف 78
حواسی رضی از سید شریف 79
حواسی شرح حکمة المعین از سید شریف 78
حواسی شرح طوابع الاصحابی از سید شریف 79
حواسی شرح هدایة الحکمی از سید شریف 78
حواسی متوسط از سید شریف 79

خ
علاقه از خوابه یبده نواز 159
خواریا از ضیاء باشا 15
خرود افروز ترجمه عیار دانش 282
خرود افزا 277
خواص عامه از آزاد 202
خويرة الأصفية 131
خويرة الإعداد 249-250
خويرة تامه از عطار 64
خسرو و شيرين از خواجه عبد الله مروارید 234
خسرو و شيرين نظامی 313، 297، 278، 220، 197، 194
خسرو و شيرين از هندو 246
خسرو و کل از عطار 61
خُنِ علا ق 78
خلاصة التواریخ از منشی سمجح رای 212-213
خلاصة الحساب از بهاء الدين عاملي 269، 47
خلاصة راز از عطار الله 47
خلاصة شاهنامه 267
خلد پرین 170
خُسْمَہ نظامی 296، 278، 256، 81
خوان نعیت از نعمت عالی 49
خیابان آرزو (شرح گلستان) 128
د
داستان رستم و استندیار 335، 295، 286
داستان رستم و اکوان دبو و استندیار 285
داستان کاموس کشان 293
داستان كاؤس 294
داستنیمه ابر زرجه 229
درة الناج از قطب الدين شیرازی 80
در رالس 229
در مکون 114
ذ
الدروع الواقيه 289
الدروس الواقعه 288-289
دره نادری 235
دستور الاطباء از فرشته 28
دستور عشاق 147, 146
دستور قاضی از قاضی مسعود رازي 75
دهای نکاح 316
دفتر پاسندا 300
دولر را نخور خان 161
ده مجلس 245
ده نامه ابن عاد 84
دهنامه عازمی 177
دبایه بايستوری 302
دیوان آرزو 129-127
دیوان آزاد 202, 201
دیوان آصفی 196
دیوان ابن میثم 54-60
دیوان ابراهیم 180
دیوان احمد جام 224-225
دیوان اشکی 69
دیوان اوری 25
دیوان بحری 115
دیوان برهم 185-187
دیوان پیانی 234
دیوان القل از زهری 91
دیوان جلال اسیر 197, 233
دیوان حافظ 34, 25
<table>
<thead>
<tr>
<th>شماره</th>
<th>نام شعری</th>
</tr>
</thead>
<tbody>
<tr>
<td>86</td>
<td>دیوان حیدری</td>
</tr>
<tr>
<td>37</td>
<td>دیوان خاقانی</td>
</tr>
<tr>
<td>131</td>
<td>دیوان راجا</td>
</tr>
<tr>
<td>40</td>
<td>دیوان راهب</td>
</tr>
<tr>
<td>01</td>
<td>دیوان الرسائل از زعتری</td>
</tr>
<tr>
<td>232</td>
<td>دیوان سالمه یزدی، انتخاب از</td>
</tr>
<tr>
<td>25</td>
<td>دیوان سعدی</td>
</tr>
<tr>
<td>71</td>
<td>دیوان سیاسی ساریجی</td>
</tr>
<tr>
<td>91</td>
<td>دیوان شیخ اسماعیزاز از زعتری</td>
</tr>
<tr>
<td>68</td>
<td>دیوان شیخ دیده</td>
</tr>
<tr>
<td>126</td>
<td>دیوان صائب</td>
</tr>
<tr>
<td>193, 172</td>
<td>دیوان ظهوری</td>
</tr>
<tr>
<td>98</td>
<td>دیوان تیمور</td>
</tr>
<tr>
<td>187</td>
<td>دیوان عید الرزاق</td>
</tr>
<tr>
<td>25</td>
<td>دیوان عیرضی</td>
</tr>
<tr>
<td>64</td>
<td>دیوان عطار</td>
</tr>
<tr>
<td>43</td>
<td>دیوان علاء المنجم البخاری</td>
</tr>
<tr>
<td>70</td>
<td>دیوان غضنفر کره جاری</td>
</tr>
<tr>
<td>110</td>
<td>دیوان غیاب 169</td>
</tr>
<tr>
<td>31</td>
<td>دیوان فيض 31</td>
</tr>
<tr>
<td>54</td>
<td>دیوان کمال خجنده</td>
</tr>
<tr>
<td>68</td>
<td>دیوان گلخنی</td>
</tr>
<tr>
<td>233</td>
<td>دیوان دیوان لدی، انتخاب از</td>
</tr>
<tr>
<td>188</td>
<td>دیوان محمود</td>
</tr>
<tr>
<td>187</td>
<td>دیوان محمود و ایاز</td>
</tr>
<tr>
<td>93</td>
<td>دیوان محمود سعد سیستان</td>
</tr>
</tbody>
</table>
ديوان ناصر علي 198, 169-168
ديوان نامي 76
ديوان فصِّل 110, 109
ديوان فظائي، مختيارات آ۶
ديوان نعمت عُمان علی 49
ديوان هندو 246, 233

ذَخِيرَة غَوارِمَشَهَمِيّ 78
ذَخِيرَة المُلُوك از سید علی همدانی 71
ذرعه وخورشید 258

ر
رُمَّامین 197-196
الراقض از زغشتری 91
رِباعیات ابو سعید ابو الخیر 200
ریعنات فردوسی 309
ریعن الايرار از زغشتری 91
رساله اقتصاد از رفع الدين ابهری 84
See رساله الی نامه از پیر انصار، الی نامه
See رساله پرده حجاب، پرده حجاب
رساله پیر عبد الله انصاري، پاره از 211
رساله پیر ادیازی 241
رساله چاپ جهان نما 181
رساله جسن آنداز 285
رساله حساب از رفع الدين ابهری 84
رساله در پاب پوره نما 315-316
رسالة در علم بيان از عيد زاكاني 88
رسالة در علم فوق (عطا الله) 3
رسالة در فائدة (جاح) 2
رسالة در معيّ 27
رسالة در كيفيت بروح 224
رسالة در تجوم 22, 1
رسالة در همی حكا از نعمت خان عالی 40
رسالة رمزات 135
رسالة روح وحسن وعشق از فضول 211
رسالة سوال از دل از جان جواب از پی آلفار 141, 188
رسالة سوال وجواب عطار 156-155
رسالة شاهد از شیخ محمد شبستری 166, 85
الرسالة التماسه 95
رسالة صوفي 180
رسالة عروض سبیل 6
رسالة عين الفضاء 218
رسالة در الاستراحب 179
رسالة در علم الجبيب 178
رسالة در علم المفتا بلا آله 179
رسالة در قن المرض از رشد وطواط 17
رسالة در معرق اتفاق المطالع واختلافها 179
رسالة در معرق النفل الخ 179
رسالة في المنطر 179
رسالة قلندار نامه، قلندار نامه
رسالة قرهب 257-258
الرسالة الكبرى في المنطق از سید شرفج 79
رسالة كشف الإذكار، كشف الإذكار
رسالة كنز السالكين، كنز السالكين
رسالة رحبت نهم، رحبت نهم
رسالة مرآة الحقائق، مرآة الحقائق
رسالة ملا عبد الغفور لاري 53
رسالة منظومة رمل آز عزيزي 88
رسالة نفس آز عرفى 194
رسالة رعاية الطريقة، رعاية الطريقة
رسائل اخوان الصفا، اخوان الصفا
رسائل الجوائز آز خسرو 88
رسائل خواجه عبد الله النصارى 142-138
رسائل قانية و عروض 1
рошمات 220, 58, 103
рошمات عين الحيات
رشح النصائح آز شهاب الدين سهروردى 84
رقمات أبو الفضل 223
رقمات أمير خسرو 161
رقمات بريم 186
رواية بزرو 318
رواية زيلوي، زهور از، در باب نسا 319
رواية داراب هورمزيار 324-329
رواية دينى 332-333
رواية فارسي، زهور از 319
رواية هفتاد وهشة 329, 392
روائع 189
روضة الإنشاء (قياس الإنشاء) آز خواجه جبان، رياض الإنشاء
See
روضة الاولياء، از آزاد 202
روضة الشهداء 266، 245
روضة الصفا 100
رأس المسائل از زعترى 91
رياض الانتهاء، از خواجه جهان محمود كاران 81, 30, 29
رياض السلاطين 175

ز
زاد العارفين از اير اقمار 138
زاد المساقرين از يدر حصيني 226، 225، 143، 52, 51, 142
زبده از اير الدين ابراهیم 84
زبده از طوسی 70
318، 319، 321, 332, 341
زوراف شرح معارف از قهی دیلی 181
زهر الربيع از مسیح بن موسی الطائس الحسینی 289
زهر الغیظی 258
زهر ایلخانی از طوسی 83، 70
زهر عبده 44, 43
س
ساق نامة امیدی 76
ساق نامة ظهوری 171، 128
ساق نامة ملتی قطبی 70
ساق نامة نووی 206
سالنامة باپسر 301
سبحة المرجان از آزاد 120
سبص 147، 145، 133
سبيعات از ابو نصير محمد المداني 219
بصير حلال 47-48
سرایی میری 155
سرای السائرین 225
سرای الفقه 268، 128
سرای میر از ارزرو 128
سرای وهاب از ارزرو 128
مارشکن مشکان کفر 239
سروآزاد 200-203
سعادت از پدر 166
سفینه الشعراء 273
سکندر نامه نظامی 299، 298، 296، 278، 266، 256
سکندر نامه نظامی، ترجمه اردوز از قلام حیدر حیدر 299
سکندر نامه نظامی، ترجمه اردوز از منشی بالک رام کری 299
سکندر نامه نظامی، ترجمه انگلیسی 298
سلسلة الذهب، شرح بعض ایات، رساله ملا عبد الغفور لواري 253
سیلانی نامه 278
سیلانی و بلقیس از فیضی 278
سیلانی و بلقیس از مولانا نظام 80
سیام طبیعی 104
سمع الظاهر في جمع الظاهر 92
صفیستان حسین (= تزهه الارواح) 51
سندهات از آزاد 202
سندهات از پدر 88
سندهات از اخبار الدين محمد بکری 92
سنگهاس بیپس 277-276
سنگهاس انس بی‌بی ترجمه اردو از السویه لال کوشی 277
سنگهاس انس بی‌بی ترجمه فارسی از این هرکن 277
سنگهاس انس بی‌بی ترجمه فارسی از بهاری مل 277
سنگهاس انس بی‌بی ترجمه فارسی از جان دِن ماده‌ورام 277
سنگهاس انس بی‌بی ترجمه فارسی از چتر بهج داس کایانه (شاهمه) 277
سنگهاس انس بی‌بی ترجمه فارسی از سید امداد علی وسیم‌های کایانه 277
سنگهاس انس بی‌بی ترجمه فارسی از عید القادر بداوی (خرد افزا) 277
سنگهاس انس بی‌بی ترجمه فارسی از کنن داس پاسودیو 277
سنگهاس انس بی‌بی ترجمه فارسی (قل افشن) 277
سنگهاس انس بی‌بی ترجمه در فرانسیسی 277
سنگهاس انس بی‌بی ترجمه منشور از راجا درگاداس 277
سنگهاس انس بی‌بی ترجمه منظوم از چمن 277
سنگهاس انس بی‌بی ترجمه هندوستانی 277
سنگهاس انس بی‌بی ترجمه هندي از سندر داس 277
سنن این ماجه 92
سواحل الامام از فیض 182
سواحل حسین 31
سوائر الإسلام از رخشی 91
سوژ وسار از آرزو 128
سوژ وگدزا از موعی 206, 128
سهراب نامه 312
سه شریفی 171
سیر الملوک از تعلیل 77
سی نامه 51
سی نیز از جوهري 95
ش

شاهرآمة بختيارالقی 312-311, 306, 299-310
شاهرآمة (ترجمة سگھاسن بیسی) 277

شاهرآمة فردوتی، ترجمه به الین مختلة 306-304
شاهرآمة فردوتی، لفات الفاظ 306
شاهرآمة فردوتی، منتبختات 306
شاهرآمة از نعمت خان علی 177
شاهرآمة از هلالی 177, 80
شاهرآمة طیبی از آزاد 202
شراف عثائی 200

شرح ایات سیویه از زعیری 91
شرح إمام از امام غیر الدین رازی 73
شرح اسیاء الله از سید علی همدانی 71
شرح اشارة از طوسی 70
شرح اشارة از امام غیر الدین رازی 73
شرح القلب از عطار 68, 64
شرح بخاری (العضوی الدرایی) از آزاد 201
شرح تخفیف الاحزار از محمد کهلوی 314
شرح تخفیف العراقی 251
شرح ذکری از سید شریف 79

See

شرح ترشیح الافلاک (التصرف) از امام الدین لاهوری، التصصیر
شرح ترشیح الافلاک از عصمت الله سیارنفوری 259
See

شرح جام جبان نما (الاینیة حقایق نما)، آئینه
شرح جام جبان نما (کنز الفنی) 181
شرح جمع الجوامع از محمد الشافعي 179
شرح حقائق از سيد شريف 79
شرح (حاشيه) حسن جليل بر شرح عقائد النسب 123
شرح حكمة العين از ميرك 252
شرح ديوان ناصر على از اندرمن 160
شرح ديوان ناصر علي (مفتاح الدقيق) 168
شرح رسالة معا 27
شرح رسالة الوجود از حقه على مباي 181
شرح ركي 27
شرح سكدر نامه نظامى 271
شرح سكدر نامه (بيار ياران) 128
شرح سكدر نامه (منتخب الشرح) 299
شرح سكدر نامه از عبد المجيد عيان 271
شرح سكدر نامه از محمد غفران 271
شرح سكدر نامه از محمد غلبي 271
شرح شيمه از قطب الدين رازي 74
شرح صغير از امام الدين ابو القاسم عبد الكريم 82
شرح طوالع از عبد الله العبدي 101
شرح عقائد النسب از تفتائاتى 122
شرح عيون الحكمة از امام غفر الدين رازي 73
شرح غوثه (نشاط العشق) 88
شرح فراش سراجى از سيد شريف 79
شرح النصوص از فقيه على مبايى 181
شرح فصول الحكم از سيد على هدى 71
شرح قصائد النوري از ابو الحسن فراهانى 249
شرح قصائد النوري از محمد بن داوود شايدي 249
شرح قصائد عربي (شکوته راز) از آزارو 128
شرح قصائد عربي از احمد بن عبد الرحيم صوفي 195
شرح قصائد عربي (نور علاء فيض) از راجو علوی 195
شرح قصائد عربي (نور و غريب) از عبد المجيد خان 195
شرح قصائد عربي (طراز مسی) از ملائکه سلطان فارغ 195
شرح قصائد عربي (مفتاح النكات) از میرزا جان 195
شرح قصائد عربي از میر 195
شرح قصائد عربي در تركی 195
شرح قصیده بره (عطر الوردہ) 204
شرح قصیدة بره از مولانا حسین 92
شرح قصیدة خریه از جانی 157
شرح قصیدة خریه از سید علی همداقی 71
شرح کیبری از ابو القاسم 144-145
شرح کیبری از ابو البقا 143-144
شرح کیبری از عثمان 82
شرح کیبری از امام الدين ابو القاسم عبد الكريم 73
شرح کلیات قانون از امام عصر الدين رازی 80
شرح کلیات قانون از محمد بن موحود آملی 128
شرح گلستان (خیابان) 137
شرح گلستان (پارستان) 166
شرح گلشن راز از ابراهیم سیوواری 166
شرح گلشن راز از ادریس بداشی 166
شرح گلشن راز از پاپا محمود فخوزاده 166
شرح گلشن راز از رشید الدين محمود اسفراپی 166
شرح گلشن راز از شجاع الدين کربالی 166
شرح گلشن راز از قاضی حسین میبدی منطق 166
شرح گلشن راز از مظفر الدين على شیرازی 166
شرح كاشن راز (الأمانة الإحظاء) 166
شرح كاشن راز (الإحظاء) 179, 166, 165, 163
شرح كاشن راز (الإحظاء) 162
شرح لباب (بكتاب المعاج في شرح اللباب) 179, 166, 165
شرح هجوم الدين عبد الغفار 82
شرح مئوي روي 241, 240, 137
شرح عبدي إسماعيل 179
شرح عقاب طحاوي 118
شرح عقاب معاني أزآزو 128
شرح عزون الإسرار آز آقحم توي 207
شرح عزون الإسرار آزن الله 297
شرح عزون الإسرار أز شعيب ددر تركي 297
شرح عزون الإسرار (ظهر) الإسراز 297
شرح عزون الإسرار أز محمد البلخى 297
شرح مصباح أز عز الدين العبدي 101
شرح معلومات، زوارف 78
شرح مفتاح أز مسعود شريف 78
شرح مفصل أز امام نفر الدين رازى 78
شرح مقامات حنرئي أز ناصر المطريزي 91
شرح الملخص أز جرجاني 259
شرح الملخص أز قاضي زادة رومي 259
شرح مياج أز عبد الله العبدي 101
شرح مواقع أز جرجاني 214, 241, 101, 79
شرح تور الأزهر (الزهرة) أز فقيه على ميامي 181
شرح وجوه أز امام نفر الدين رازى 73
شرح وقاية 243
شرح هفته تد ماكاشي 209
شرح ياك بيت حافظ 158
شرف العلم والعلاء 220
شرف العلماء 219-220
شرف الإنسان (ت: ترجمة أخوان الصفا) 284
شعة ديدار از زلال 258
شفاعت نامه دکی 118
حقائق الحقائق، حداثة الحقائق 88
حقائق النبهان از زعتری 91
شفا خان (شرح قصائد عرفي) از آرزو 128
شمامة الغلاب از آزاد 201
سمية از تجم الدين عمر كاتبي 83
شم وقرو از خواجه مسعود 68
شع ویروات متوی از ضیویری 72
شهر و شکر 258
شیری و خسرو از هانی 256
صص
الصحاح في القئة از جوهری 104
صحيح بقایی 98
صیفه المشاق از عزیزی 88
صد در بحر رمل (ص: صد در بحر طويل) 335-334-333-332
صد در بدن عش 338
صد در شر 337، 334
صد در نظم 338-337، 334
صد میدان از پیر انصار 139-138
ضر خبير الإنسان 181

See ضر، الزهر، نور الزهر، الضوء الدرازي ( = شرح بنغازى) از آزاد

ضياء العيون 236

ط طيقات المفسرين 162

طبقات صوفية از پیر انصار 138

طبقات قصی 103

طراز معنى، شرح قصائد عرقي 184، 51

طبب المجاس 185

بطولت الانوار از بضاوء 101، 79

ظل

ظرف نامه (= دانشتنامه ابوذرجمهر) 287-288

See ظفر نامه هاتئی (= تیمور نامه)، تیمور نامه

ظرف الإسرار ( = شرح مخزن الإسرار)، شرح

ع

عالم آب از آزو 128
جَعْفِر وَقَرْطَب، شَرِح قِصَائِد عَرَفِي

عَرَس عَرَفَان 15-114
عَرَوْض سَيِّد 100، 6
عَرَوْض قَاَفِهٍ (سَيِّد) 6
عَطْر الْوُرُدُه (سَيِّد) = شَرِح قِصَائِد بَرَدِه، شَرِح
عمَلَة كِبَّرَى أَزَآزَو 128
عِقَائِد النَّسِين 122
عَلَى نَامِه، ذَكَّر 117-116
عَنْوَان نَامَة خَيَالَات، رِقَّات امِّر خَسَرو
عِوارِف المَعَارِف 84
عِيَار دَانِش 283، 81، 34
عين المَشَقِيقين 231
عِيون المتَالِم (عِيون المَسَآئِل) أَزَآزَو امَام غَفْر الفِنْدِين رَازِى 73

غَرَبِيَ اللَّغَات 128
غرَة الكَالِ 90
غرَقَات ازْ بَقَ اوْحَدِي 129
غرَبِي نَامَه 35
غُروَلَان الهَند ازآزآد 202
غُروَلَات فَرُوْبِي 309
غَنِیة الطَّالِبِيْن 46

فَلَانِة 161-160
فلَانِة سَكَنْدَر 161
فح الحَرِيز على كتاب الوُجْز 82
فراغ تأمه از سلام ساوچی 71, 9
فرامرز تأمه 291
فرسوس الحکمة 78
فرسوسی طغرلا 290
فرسوسی نامه مهر 308, 307, 303, 301, 300, 308
فرمان جهانگیر بنام شاه عباس 228
فرهاد وشیروی از عرفه 194
فرهاد وشیروی از نظامی 297
فرهاد جهانگیری 268
فساطه عبرت از آزادو 128
فصل الخطاب از خواجة محمد پارسا 100
فصوص الإخبار از زعتری 91
فرق تأمه 132
فلاح المعالی فی نجاح السائل 289

قی
قابوسنامه 77
قاضیه و عروض، رسائل 1
قاموس الإعلام از حکیم شمس ایران قادیری 201, 129
قانون اسلام 228
القططس از زعتری 91
قصائد عرفی 273, 194, 195
قصائد فردوسی 309
قصائد مشروبی 37
قصبة آلم طاقی 212
قصبة دختر مريد به خروس دادن 316-317
قصة درويش و كنجه زور 318
قصة ستيجان 320-322
قصيدة برد 206-203
قصيدة ن Сан 209
قصيدة مرصع 16
قصيدة مصنع سيد ذوالفقار 89
قصيدة مصنع = قصيدة بديعه از قوام 16
قصيدة مصنع از الهي شيبارون ( = عزار العملي) 13
قصيدة مصنوع از سالم ساوجي ( = صرح مجد) 13
قصا وقدر از ملا محمد قلي سلام 128
قالند نامه از پیر انصار 142, 138

لک
کار نامه برهمان 186
کافیه در قارسی از سید شریف 79
کافیه در النحو 79
کؤس نامه 294
کتاب از هدی ( = مصاحب) از ناصر المطری 91
کتاب اسرار از پیر انصار 138
کتاب الاختلاج 285
کتاب الاربعين از غر الدين رازی 78
کتاب الاقتاف از محمد زکریا 78
کتاب البيان والبرهان از امام غر الدين رازی 78
کتاب الجامع از محمد زکریا 78
کتاب حاوي از محمد زکریا 78
کتاب الزیدة از امام غر الدين رازی 78
كتاب الكشف في حکم آثار الدين ابیری 84
كتاب المغرب از ناصح المطرزی 91
کتاب المواقف - مقایسه
کتاب الهياكل از شهاب الدين مقتول 85
کتاب صد میدان - علی میدان
کتاب واردات - واردات
کشف الحفایظ حسن وعشق از نعمت خان عالی 49
کریما - یک نامه
کشف الازکار پیمان دکهی 135
کشف المحققین 160
کشف شرح ملخص از نظم الدين عمر کاتی 88
کشف الغافلات از فقهی علی مبایی 181
کشکول از آزاد 202
کشکول از سه‌الدین غنی 258
کشف مصوری از محمد زکریا 73
کلیات انوری 248-249
کلیات سلیمان ساروجی 199
کلیات سودا 213
کلیات صابر 127-128
کلید و دمع - ترجمه برایبیان موطفی از افتخار الدين محمد بکری 88
کمال البلاغه از شمس المالالی قابوس 77
کنز الحقائق از پهلوان محمود پوریا 92
کنز الروموز 51
کنز الالکساندر از قبر انسار 139, 138
کنز التحقیق (شرح جام جهان نما)، شرح
لاكتؤف الدريه (قصيده برده)، 228
كيفه چگه کابل

گل
گل افتان (ترجمه سنگهناهن بیس) 277
گلسته از برهم 186
گزار خیال از آرزو 128
گلستان سعدی 291, 213, 51
گلستان مسرت 13
گلشن ابراهيمي، تاريخ فرشته 167
گلشن توحيد
گلشن راز 184, 182, 166, 162-166
گل و مل از بیجی 226
گل و مل از عزیزی 83
گل و هرمز (خسرو تامه=خسرو و گل) 20
گنج نامه (لغت شاهتامه) 306
گوهمر مراد 163
گوى و جوگان از محمدرضا غازی 177-176

ل
لباب از شيخ نجم الدين عبد النگار شافعي 82
لباب المندى 113
لباب التواریخ از امیر میچی 83
لباب مندی 113
لئیه از مولانا صیحی 80
لطافن اللغات 240
لطافن المندی 240-241
طارف و ظراحف 229
لطيفة فياض 230
لفت شاهامه از عبد القادر بغدادى 306
لنز (منعت) 15
لمات عراق 71
لمات عراق، ترجمه از قيه على مباركي 181
لوامع از جامع 157
لوائح جامع 180
لورك و ميناء دكعى 117
ليلاوي 270، 271, 31, 30
ليل و منحن ناظم 298، 278
ليل و منحن از هاشمي 257، 266
ليل و منحن از هلال 80
ليل و منحن از هندو 246
م
مآثر الامراء 110، 112
مآثر الكرام از آزاد 202، 200
مباحث عاديه از امام نغر الدين رازى 78
مباحث مشرقية از امام نغر الدين رازى 73
مشوى تشهبة العراقين 88
مشوى دكروى 84
مشوى جلال الدين روي 240، 113
مشوى جلال فراهاني 108، 68
مشوى جهيري 86
مشوى در صفت فراهاد از خواجه شاهور 76
منشور شعير و برواهة 209
منشور غز كشيري 207
منشور قوسنة از قطران 86
منشور كري و جوكابن از عرقي كان 87
منشور ملا برى 210
منشور مولانا قاسم 81
منشور ماهر و شتري از عصفر 86
منشورات عرقي 194
جلال المشاق 41
جلال النفيتان از مير علي شير 83
بجود (صنعه) 16
جلس أفروز از ابين ميمين 59
بجمع الإيكات از عرقي 194
بجمع الله 268
بجمع التفايز از آرزو 129
بجمع التوادر از نظاملي عروضي 98
بجمع الوزري از پر مه 186
جلجلة ترجمة فارسي اخوان الصفاء 284
بجمعة جمعي 150-148
بجمعه خطوط محمد نقي السكري 222-223
بجمعه مشتريات درزيان ذكى 118-116
بجمعة ميرزا مهديغى 235-234
بجمعه فه رسائل قاثى و عروض 1
بجت نامه از پير انصار 142, 138
تعوف الخرف (صنعه) 16
عورى از امام الدين ابن القاسم عبد الكريم 82
تعمل إمام الغزير الدين رازى 73
معهور إمام الدين أبي هرير 84
معلم البارفين 266
محمود و آيز أز زالى 253, 128
محمود و آيز أز سين 7
ختار نامه 64, 63
مئصتر أز طحاوي 119
مئصتر أز المرق 120
مئصتر القدوري 242
مئصتر المعاني 255
مئصتر المتنى 79
غصن الإسرار نظامي 314, 297-296, 278, 194
غصن الإسلام 216
غصن الإنشاء أز حسيم واعظ كاشق 266
غصن البحور 13
غصن شعار 155-150
غصن المعاني قصيدة مصنوعه أز اهل شيرازي 13
مئائة أحدي 263, 154
مئائة الإسرار 134
مئائة الجمال 125
مئائة الحسن أز فائق 154
مئائة الحقائق 134
مئائة الحقائق ترجمة جام جهنم أز قفيه على ميامي 181
مئائة الخيال 125
مئائة المئوي 114
مئائة الحقائق 137-136
مرآة المفروظات 134
مرآة مدارية 134
مرآة مسعود 134
مرية ازحشي 208
مرصاد العباد ازجمع الدين دايه 72
مركز ادوار ازفيض 278
مسترادر خمس تبريزي 210
مستورتائي از زعترى 91
المشروع المتروى 179-178
مشهد ناز 163
مصارف نصري 91

See = كتاب آز هدى، كتاب مصاح
مصاح الظلام 272-271
مصاح البديه 166
مطالع عاليه از زغد الدين رازي 73
مطالع الاتوار 18
مطالع السعدين ازکمال الدين عبد الزراق 95
مطالع 255
مظهر البركات از آزاد 201
مظهر العبائب 166, 65-60
معلم از امام غزير الدين رازي 73
معجم الحدود از زغدرينى 91
مراجع نهيم 62, 63
مراجع نهيم، دکتر 116
معيار الافكار از آرزوى 128
مغتربه از طوسى 70
فائض الإيجاز (شرح قلقين راز) 180-179, 166, 165, 163, 161, 81

فائض الكلام في مدافع الكرام 13

فائض الجنات 225

فائض الدقائق (شرح ديوان ناصر على) 168

فائض شكر 39-40

فائض الجواب (ترجمة ليلاوي) 32

فائض العلم 255

فائض الفلاح 258

See مفرح التكاثر، شرح قصاد عرفى

مفرح القلب 174-175

مفصل أز زغشري 91

مفيد أز آنوري 248

مقدمة الأدباء أز زغشري 91

مقدمة أفضى أز عزيز النسيم 160

مقدمة أفضى أز مولاتا حسین 92

مقطمtes ابن ميمين 55, 60, 309

مقطمtes فردوسی 232

مكتبات مبری 232

ملخص از امام فیر الین رازی 73

ملخص از محمد جیمهنی 259, 79

الملخص في الهیة 259

مناجات بدرگاه بهرام ایزد 324

مناجات عبد الله الفصیر 138

منازل السالین از خواجه عبد الله الفصیر 138

مناظر الإنشاء 81, 80, 47

منتخب أز لطف الله مهندس 47
منتخب حقيقي، انتخاب از، انتخاب
منتخب شاهنامه از بهادر علي (بختورخانی) 12 311-312, 267, 306
منتخب شاهنامه از توكل يك 312, 306, 267
منتخب شاهنامه از مسود سالمان 306
منشآت آل الفتح يلاني (الهايدار باغ) 199-198
\' منشآت شاهنامه عانق 110-112
منشآت طغرلا 279-281
منطق الطير 273, 219, 61, 64, 19
منظومه بره 206
من لحسن 114, 115
المهاج از زغشي 91
مناجع العباد از شيخ سعد الدين 101
مناجع الوصول از يضاوي 101
موردد الكلم از فيضي 31
مواقفت از عضد الدين الامامي 214, 79
مواهب عليه 266
مولود زرتشت 331-332
موهب عظيم از آرزو 128
مؤيد الفضل 25
مراهچات 307, 294, 278, 31
مهاجات في صلاح المتعب 289
ميخانه از زالاي 253
مروان اشعار (الزروشي) 6
مينا بازار از ظهوری 171
ن
" نامة خیالات " (= انشا. امیر خسرو = عنوان "نامة خیالات") 34-33
نان وحلوا از يباء الدين عاملي 258
نائيد و براهم، مشوي از ضييري 72
نزل السائلين 62
نزهة الابصار في معرفة بحور الادعاء 13
نزهة الارواح 51
نزهة القلوب 83, 62
نزهة الملك 21
نسخة عالميگری 22
نشاط العشق (شرح غوثیه) 218
فصیحت از بیر انصار 138
فظام التواریخ از قاضی یضناوی 88
فظام در زبان دکتی 133
فظام کاغذ 188
نظرها در صفت جاماسب ولایتی 322
تفاوتی معیون (تفاوتی الفنون في عوامل الدين) از محمد بن محمد آل ملی 80
نقاط 101, 104, 53
تعد محصل از طوسی 70
تغییر عانتی یضناوی، شرح قصاص عوفی 88
نقارستان از قاضی احمد غفاری 3
نقل دور 278
نوادر الالفاظ از آرزو 128
نور الازهر از فقهی علی مبایی 181
النور السافر في اخبار القرن العاشر 179
نور البديهی 243
پایه المعقول از غر الدهن رازی 73
نهج الامراء از ابی الحسن همدانی 72
نهر بحر مثنوى 114
و
واجب الخلف 211, 124, 125, 138, 265
وآردة از پیر انصار 139
واقعات بابر 265
واقع و عناصر از فصيح 78
وجود الماشیین از بنده تواز 159
وجود نامه، دکتر 116
وجه التناهی از عزیز 88
وصف امشافتین 339-338
وصلت نامه 68
وقایع نصرت خان عالی (= وقایع حیدرآباد = روز نامه = روز نامه وقایع
ایام حمایه قلعة دار الجھاد حیدرآباد) 50-48
وقایه 243
ویسه ورامین 220-222, 78

همه سلطان محمود از فردوسی 309-310
همه مرزا فاخر از سودا 213
هداهیه از اثر الخداوند ابرهیم 84
هداهیه از ظهیر الدین ابو العلاء 102
هداهیه الحکم 78
هداهیه الرواح شرح تحته کتابخان 131
هداهیه الطريقه، رساله 136
هداهیه في الفروع 243
هشت پیشت (تاریخ) 67-65
هفت آستان 297، 296
هفت اقامت از رازی 67-108
هفت بند ملا فضول 207
هفت بند ملا کاشی 209-208
هفت یکر از نقلی 298، 278
هفت کشور از فیضی 278
هفت منظر از هانی 256
هفتاد و هشتم پرسش و پاسخ 330-329، 332
همه عمره از زغشتری 91
میلاد تامه 63
ی
ید پیا از آزاد 200، 202
یوسف زلیخای عمیق ذیماری 98
یوسف زلیخای فردوسی 307-309
INDEX II

NAMES OF PERSONS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type. For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, Abū-Zur and Ibn-e-Sina are shown respectively under Z and S and not under A and I, and Jalālū'd-Dīn precedes Jalāl-e-Farāhānī.

Abāqā Khān, ..... 83

‘Abbās I, Shāh, ..... 197, 253

II, Shāh, ..... 124, 163

-e-Šafawī, Shāh, ..... 81

Iqbāl, ..... 8, 17

Sayyed ‘Abbās ‘Ali, ..... 152(63)

‘Abdī, Bābā (of Gilān), ..... 82


-‘Axīz s/o ‘Abdu’r-Rāshīd Khān (ruler of Kāshghar), 106

-Bāqī, Mir, ..... 86

-Fattāh-e-Ḥusaynī, ..... 114

-Ghaffār Shāte’ī, Shaykh Najmu’d-Dīn, ..... 82

-Ghafūr (of Lār), Mullā, ..... 53

-Ghanī, (of Hamadān), ..... 72

- Mir (of Tafrish), ..... 68

-Haqq (poet), ..... 80

- Sajawal of Sarhind, ..... 243

-Ḥayy s/o Shāhnawāz Khān, ..... 112

-Kādir, Amir, s/o Q. Mas’ūd of Ray, ..... 75

-Karīm, Imānu’d-Dīn Abu’l-Qāsim, ..... 82

- Khān s/o ‘Abdu’r-Rashīd Khān (ruler of Kāshghar), ..... 106
'Abdu'l-Karīm, Mullā, ..... 186
  * Munshī, ..... 269, 270
  * -Khālid-e-Ghajdawānī, ..... 99
‘Abdu’llāh b. ‘Abdu’l-Karīm, al-Qarashī, (Abū-Żarʿa), 72, 78, 87
  b. ‘Abdu’r-Raḥmān (of Tehrān), ..... 72
  b. Ḥasan Makkī, ..... 218
  b. Muḥammad al-ʿUbaydī, ..... 101
  b. Muḥammad Kharrāz, ..... 72
  b. Muḥammad Marwārīd, Khwāja Shīhābūd-Dīn, 234
  b. Saffāḥ, ..... 18
  *-e-Anṣārī, Khwāja, ..... 34, 138, 211, 226
  *-e-Gāzrūnī, ..... 103
  *-e-Jāmī, Hātīf, see Hātīfī.
Qāgī, b. Qāgī Muḥammad, ..... 74
Quḥ Quṭb Shāh, ..... 133
Quṭb Shāh, Sultān, ..... 131, 147
Sultān s/o ‘Abdu’r-Raḥshīd Khān (ruler of Kāshghar), ..... 106
  * Yaqūnī, Qāgī, ..... 81
‘Abdu’l-Laṭif al-ʿAbbāsī, ..... 240, 254
  * Khan s/o ‘Abdu’r-Raḥshīd Khān (ruler of Kāshghar), ..... 106
  *-Majīd Khān, ..... 195
  *-Malik, Khwāja, ..... 95
  *-Qādir, Amir, s/o Qāgī Masʿud of Ray, ..... 75
  * (of Bādāyūn), ..... 173, 277
  * (of Baghdād, author of Lughat-e-Shāh-nāma), 306
  *-e-Jilānī, Shaykh Muḥyīd-Dīn (founder of the Qādirīyya Order), ..... 46, 81, 84, 184
  * Samarqandī Dehlawī, ..... 203
  * Shaykh Ziyānūd-Dīn Abū-Naṣīb, ..... 84
  * Wahhāb, Mīr, ..... 86
  *-Wāḥīd, Mawlānā, ..... 82
  *-Wāzīr Hānsawī, ..... 128
‘Abdu’r-Raḥīm Khānkhānān, see Khānkhānān.
'Abdu'r-Rahîm Sultan s/o 'Abdu'r-Rashîd Khân (ruler of Kâshghar), 106

... -Raḥmân b. 'Abdu'r-Rasûl 'Abbâsî al-'Alawi al-Chishti, 134
... b. Abî Ḥâtim Ḥanbalî, (of Tâbīrân), 72
...  Qâgî (of Tabrîz), 86
... -Rashîd Khân (ruler of Kâshghar), 105, 106
... -Râgâ, Khwâja, 76
... -Razzâq-e-Lâhijî, 163

'Abdu'sh-Shakûr Miyan, 34

'Abdu's-Salâm, 175
... b. Muḥammad, 82
Abdu's-Šamad, Mawâlnâ, 96
...  Qâgî, 101

'Abîd b. al-Abraș, 212

'Abîd, Ghulâm Zaynu'l-'Abîdîn, 152(62)

'Abîdî (poet), 90

'Abîd Khân (=Qâlîch Khân), see Qâlîch Khân.

Abû 'Abdu'llâh ad-Dârâmî (Traditionist), 92
... b. Ḥâdîd (of Tâbīrân), 72
...  Châwa Pâra (of Hamadân), 71

... 'Alî-e-Jurjâni, 78
... Shaṭrânji, 94
... Stînâ, 70, 104

Bâbân (or Bâyân), Shaykh Abû 'Alî, 82

Bakr, Atâbeg Nuṣratu'd-Dîn, 298
... Baḥîlî (of Tâbīrân), 72
...  e-Shâshî, 114
...  e-Wârâq, 92
... (of Hamadân), 71
... Mîrza (ruler of Kâshghar), 105
... Muḥammad b. 'Abbâs, (=Tâbar Khâz), 91
...  Shaykh, (of Tâbīrân), 72
... (b.) Ṭâhîr, 84

Barakah (of Hamadân), 71

Bashar b. Yûnus, 104
Abū Isḥāq Ibrāhīm b. Yaḥyā, Shaykh, 85
... Injū, Shāh, 83
... (of Kash), 97
... Shaykh, (of Shīrāz), 102, 103
Abūl'-Abbās (of Arrān), 90
... 'Alī-e-Ganjawi, 80, 90, 251
... Baqā b. 'Abdu'll-Bāqī al-Ḥusaynī, Mfr, 143, 144
... Barakšt, Khwāja, 97
... Fatḥ-e-Gūlānī, Ḥakīm, 82, 194, 198-199
... Qābil Khān, Munshi, see Qābilkhān.
... Faqī (minister of Akbar), 31, 34, 223, 230, 281-282
... Muḥammad-e-Daftari, 65
... Ghāzi Sultan Ḥusayn Mirzā, see Ḥusayn Mirzā.
... Ḥasan Bāḏshāh (=Ḥasan Quṭb Shāh), 116
... -e-Farāhānt, 249
... Zāhid, 82
... Ḥusayn b. al-Ḥasaq (?) (of Hamadān), 72
... Khayr 'Īsāq, Mawlāna, 95
... Maʿānī (or Maʿālī) of Ray, 74
... Maškhir-e-Rāzī, 74
... Qāsim b. Samāsh, 92
... -e-Gurgānī, Shaykh, 78
... Ḥakīm, 92
... Shaykh, (of Ray), 75
... Shaykh, (of Tehrān), 72
... Wafā, Khwāja (=Firishta), 91
Abū Manṣūr-e-Ṭūsī, 103
... Naṣr b. Sāf, 103
... -e-Farābī, see Abū Naṣr Muḥammad Turki.
... Muḥammad Turki (=Abū Naṣr-e-Farābī), 104
... Pārē, Khwāja, 100
... Saʾd b. Mašʿūd b. Saʾd b. Salmān, 72
... Saʾid Abuʾl-Khayr, 209
... Khān, Sultan, 105
... Mirzā, Sultan, 86, 103, 196
... (the Mongol), 9, 81
Abū Sa‘īd Sulṭān, (grandfather of Bāber), ...

... s/o 'Abdu‘r-Rashtād Khān (ruler of Kāsh-ghar), ...

... Tāhir, ...

... 'Umar (or 'Umrah), Kamālu’d-Dīn, ...

... Zar‘a, see 'Abdu‘llāh b. 'Abdu‘l-Karīm.

Abūzombieshr, ...

Ādām Manṣūr, ...

Ādarbād, ...

Adham, Mawlānā, ...

... Sulṭān s/o 'Abdu‘r-Rashtād Khān (ruler of Kāsh-ghar), ...

'Aṭīf Navā Kāshānī, see 'Aṭīf Nūr.

... Nūr-e-Kāshānī, ...

Āfifin (poet), ...

Afroz, Mawlānī Muḥammad Sāheb, ...

Afso, Mir Shār ‘Alī, ...

Afštāb (poet), ...

Afghān (poet), ...

Afgalkhān (= Mollā Shukru‘llāh-e-Shirāzī), ...

Afgal Nāmī, Khwāja, ...

'Aḥfī Qarākūlī, ...

... Qāgī, (of Ray), ...

... (of Sāwā), ...

Ahlī, ...

... 13, 211

Aḥmad 'Alī Khān, Sardār Mīr, ...

... (of Ardabil), Mawlānā, ...

... Bābā Sīmāhī (or Sama‘), ...

... b. 'Abdu‘r-Rahīm Ṣafipūrī, ...

... b. Al-Furāt, Abū Mas‘ūd, ...

... b. Manṣūr al-Muṣaffarī (or al-Muṣahharī) al-Isbī-jābī, Abū Naṣr, ...

... b. Mu‘ayyad, Shihābu’d-Dīn, ...

... b. Muḥammad al-Manshūrī, Abū Sa‘īd, ...

... b. Muḥammad aṣ-Ṣūfī, ...
Ahmad b. Muhammad, Ha'fiz Abû Naṣr, b. Muhammad of Khālanjān, ... 98
... e-Ghaffārī, Qāgī, ... 83, 88
... e-Ghazzālī, ... 218
... e-Jām (=Zanda Pil), ... 224, 225
... e-Jand, Mawlānā, ... 101
... e-Juwālgar, Shaykh, ... 101
... e-Lāhijāl, Shaykh, ... 81
... e-Sāwī (poet), ... 89
... Fanāhī, (Fanārī), Shaykh, ... 87
... Ḥājī, Amīr, ... 106
... Khwāja Mīrzā, (father of the author of Haft-Iqâm), 76
... Mawlāna Niẓāmu'd-Dīn, (the astronomer), ... 81
... Mīr Ahmadu'llāh Chotū Şāheb, ... 151(4)
... Niẓām Shāh (of Ahmednagar), ... 237
... Sayyed Ahmad Aḥmadābādī, ... 151(3)
... Sayyed Ahmad Miyān, ... 151(5)
... Shāh, the Bahmanīd, ... 159
... Shāh-e-Abdālī, see Ahmad Shāh-e-Darrānī.
... Shāh-e-Durrānī ... 2, 26, 269, 270
... Tatawī, Mullā, ... 173
Ahnafs (of Hamadān), ... 71
Aḥsarf, ... 151(7)
Aḥsan, Muhammad Ḥusayn, ... 151(1)
‘Ajībī (poet), ... 102
Akbar (the Great), 82, 83, 86, 90, 95, 106, 110, 173, 175, 194, 199, 206, 216, 230, 236, 264, 265, 268, 277, 278, 281
... II, ... 235, 237
... (son of Awrangzeb), ... 23
... Khand s/o Amir Dost-Muhammad Khan, ... 190, 191
... Khan, Muhammad, ... 228
Akhgar, Ragha'd-Dīn, ... 151(9)
Akhf Faraj-e-Zanjānī, ... 84
Akhtar, Ahmad 'Ali Haydarābādī, ... 151(8)
... Muhammad Akramu'd-Dīn, ... 167
Akhtisān, Jalālu'd-Dīn (the Shīrvānshāh), ... 90, 251
<table>
<thead>
<tr>
<th>Entry</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ākif (poet) of Gilān</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>‘Ālā al-Munaẓẓam al-Bukhārī</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>‘Alāk, Shaykh</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Ālamgīr</td>
<td>111, 112</td>
<td></td>
</tr>
<tr>
<td>‘Alān'd-Dawla, Ruknu'd-Dān (the Sufi)</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>-Dān, Ḥakīm</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>- Imām</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>- (of Khwār)</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>- Mawlānā</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>- Shaykh</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>‘Alā’u'l-Mulk (the walīr)</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>Alawī, Ghulām Jilānī</td>
<td>152(67)</td>
<td></td>
</tr>
<tr>
<td>Al-Būṣṭrī, Sharafu’d-Dān (the author of the Ṭaṣāda-</td>
<td>203-204</td>
<td></td>
</tr>
<tr>
<td>Burd)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Al-Ghāṣ’īrī, Abū Yazīd Muḥammad</td>
<td>Muḥammad. 114</td>
<td></td>
</tr>
<tr>
<td>‘Alī Akbar-e-Khwāfī</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>- Aghājī</td>
<td>98</td>
<td></td>
</tr>
<tr>
<td>- Balkhī, Abū Muḥammad</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>- Makkī b. Ṭayfūr al-Bastāmī</td>
<td>305</td>
<td></td>
</tr>
<tr>
<td>- Amīr Sayyed</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>- b. Ḥusayn al-Wā’īṣ, as-Safl</td>
<td>229</td>
<td></td>
</tr>
<tr>
<td>- b. Shihāb b. Muḥammad, Amīr Sayyed, (of Hamādān),</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>- b. Zayn-e-Ṭabarī, Ḥakīm Abu’l-Ḥusayn</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>Al-'Īdrūs, Aḥmad b. 'Abdu'llāh (of Hyderabad),</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>- b. Shaykh (of Broach),</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>- Muḥammad (of Surat),</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>‘Alī Dūsī (or Dūstī), Taqīu’d-Dān</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>-Yazīdī, Sharafu’d-Dān,</td>
<td>30, 65</td>
<td></td>
</tr>
<tr>
<td>Gūl, see 'Alī, Mawlānā</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Ḥakīm</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Khwāja Shamsu’d-Dān</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Makhdūm Faqīḥ (of Mahīm near Bombay),</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>Mardān Khān Afrāsiyāb Jang Bahādur</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Mawlānā (= ‘Alī Gūl)</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Mīr Sayyed Sharafu’d-Dān</td>
<td>78</td>
<td></td>
</tr>
</tbody>
</table>
'Ali, Mîr Shamsu’ddîn (poet), .... 80
  Mîrzâ, ‘Khulqi’, .... 76-77
  Muḥammad Khân, Mîrzâ Muḥammad .Hashân, 263
  Naṣîr (of Sarhind), .... 168, 198, 209
‘Aḥī, Ne’matkhân, see Ne’matkhân.
‘Ali, Râmiñi (or Râmâyânî), .... 99
  Shâh, Amir, (of Ray), .... 75
  Shâh b. Muḥammad b. Qâsim al-Khwarazmi (‘Alâ al-Munajjim al-Bukhârî), .... 42
  Shâh, Khwâja Tâju’d-Dîn, (seazîr of Uljâytû), .... 81
  Shaykh ‘Alî Mehrl, .... 152(64)
  Shér, Amir (the minister), 4, 13, 27, 95, 100, 103, 106, 234, 266
  of Târam, Mawlána, ‘Târamî’, .... 85
Al-Mâstarl, .... 89
Al-Mustâshrrib’illâh, .... 103
‘Amm’âq, Shihâbu’d-Dîn (the famous poet), .... 98
Amato Chezard, S. J., Father, .... 313
‘Amîdû’d-Dîn Abu’l-Fath-e-Nishâpûrî, .... 220
Amin Aḥmad-e-Râzî, .... 67
  Shâh (the saint of Bijapur), .... 135
Aminu’ddîn Dâd (poet), .... 86
  Naṣîr b. ‘Azîzu’d-Dîn, .... 82
Amîr ‘Alî Bâdshâh, .... 90
  ... Shér (the minister), see ‘Alî Shér.
  Beg Wazîr, .... 191
  Kalâl, Sayyed, .... 99
  Khusrav, see Khusrav.
  Khwând Muḥammad, .... 100
  Sayyed Mîr ‘Alî, .... 151(13)
Amîru’l-Umarâ (poet), .... 202
Amîr Yahyâ, .... 83
Amlâhî, Muḥammad Dâ’ud, .... 145-148
Āmûlî, Abu’l-Fath, .... 80
  Muḥammad b. Mahmûd, .... 80
  Shaykh ‘Izzu’ddîn, .... 80
Ananđrām Mukhīṣ, Rāja, 127
Anjum, Sayyed Ahmad ‘Alī, 151(14)
Anāshirwān (the Sāsānian monarch), 88
Anwarī, Awḥaḍu’d-Dīn ‘Alī (poet), 45, 248-249
Āqā Muḥammad, 70
 Ağdas (poet), 202
Ardashir-e-Bābegān, 341
Ardā Virāf, 341
Arghūm Khān, 84
‘Ārif, Maḥmūd, 176
‘Ārif Sulṭān s/o ‘Abdū’r-Rashīd Khān (the ruler of Kāsh-ghar), 106
Aristū, 104
Arsalān Khān, 98
Saljūqī, Sulṭān, 84
‘Arūḡī, Sayfī-e-Bukhārī, see Sayfī.
Ārūsī, Sirāju’d-Dīn ‘Alī Khān, 127-129, 202
Asad Beg, 83
Aṣaf (poet), 202
Aṣaf (poet), 196
Aṣaf Jāḥ Niẓāmu’d-Mulk, 201
‘Khān, Ja’far Beg, 173
Mīrzā Qiwāmu’d-Dīn Ja’far, see Ja’far.
Mawwāb, 222
‘Ashiq, Mawlānā Abu’l-Khayr, see Abu’l-Khayr.
Ashkī of Qumma, Amīr, 69
Ashraf ‘Alī, Mawlāwī (of Nāsik), 16
Jahān-e-Qazwīnī, Mīrzā, 83
Ash-Shīlī, Muḥammad b. Abī Bakr, see Muḥammad.
Aṣīr, (poet), 9
-e-Ākhṣikatī (poet), 102
Aṣrī, see Muḥammad b. Yaḥyā al-Lāhijī.
Aṣrī, Jalāl 197, 209, 233
Aṣṭru’d-Dīn (of Abhar), 84
-e-Ākhṣikatī, 99
-e-Awmānī, 72
'Aṣṣār, Mawlānā Muḥammad (poet), ... ... 86
'Aṣā Malik-e-Juwaynī, ... ... 65
'Aṭā'u'llāb b. Aḥmad Mo'mār, ... ... 47, 250
... b. Maḥmūd-e-Ḥusaynī, Burhānu'd-Did; ... ... 3
... Qāḍī, ... ... 74
Ātsiz Khān, ... ... 107
... Khwārazmshāh, ... ... 17, 94
'Aṭṭār, Farīḍu'd-Did (the famous poet), 19, 20, 34, 35, 36, 60, 61, 62, 63, 64, 155, 156, 187, 188, 227, 273
... Khwāja 'Alā'u'd-Did, ... ... 99
... ... Hasan, ... ... 99
... ... Muḥammad b. Ḵaṭīru'd-Did, see Muḥammad Awrangzeb 'Ālamgīr, 22, 23, 39, 48, 49, 109, 163, 208, 213, 214, 215, 236, 243, 246, 247, 263, 277
Aydū Khān, ... ... 107
'Aynu'l-Quṣūt (of Ḥamadān), ... ... 71, 218
Ayyūb, Khwāja, ... ... 97
Āzād, Ṭīr Ghulām 'Alī, ... ... 111, 112, 200-203
Āẓaf, Iṣrāḥād 'Alī Shāh Sūratī, ... ... 151(11)
Āẓari, Shaykh, ... ... 89
Āẓhar, ... ... 151(10)
'Azīz, Amīr or Mīr (poet), ... ... 83
'Azīzī (poet), ... ... 83
Bābā Kamāl, ... ... 104
... Mājīn, see Mājīn.
Bāb-e-Farghānī, ... ... 101
Bābur, (the Emperor), ... ... 4, 6, 236, 246, 265
Bādir-e-Ḥamadānī, ... ... 72
Bādir (poet), ... ... 86
... i.e. Mawlānāzādā, ... ... 96
Bādir'u'l-Yāman, Ḥakīm, ... ... 45
Badr-e-Chāch (the famous poet), ... ... 103
... -e-Jājurmī, ... ... 13
Badrū'd-Dīn, al-Qiwāmī (of Ray), ... ... 74
... Mīr (of Chichhindh, near Ahmednagar), 228, 239
Baghū Khān, ... ... 107
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bahadur 'Ali Husayni, Mir</td>
<td>176</td>
</tr>
<tr>
<td>s/o Lhahwerdi Khan Alamgar Shahi</td>
<td>311</td>
</tr>
<tr>
<td>Nizam Shah (of Ahmednagar)</td>
<td>237</td>
</tr>
<tr>
<td>Bahadur Shah (the Emperor)</td>
<td>286</td>
</tr>
<tr>
<td>Shaykh Bahadur</td>
<td>151(21)</td>
</tr>
<tr>
<td>Sultan (of Gujarat)</td>
<td>85</td>
</tr>
<tr>
<td>surf Shaykhu Miin</td>
<td>151(22)</td>
</tr>
<tr>
<td>Bahia-e-Bokhari</td>
<td>99</td>
</tr>
<tr>
<td>-i-Nadimu'llah</td>
<td>175</td>
</tr>
<tr>
<td>Bahari of Qumm</td>
<td>70</td>
</tr>
<tr>
<td>Bahar, Munshi Tekchand</td>
<td>169</td>
</tr>
<tr>
<td>Bahau'd-Dawla, Shah Nurbakshhi</td>
<td>74</td>
</tr>
<tr>
<td>-Din</td>
<td>94, 102</td>
</tr>
<tr>
<td>-e-'Amili</td>
<td>258-259</td>
</tr>
<tr>
<td>-e-Zanjani, Qasi</td>
<td>84</td>
</tr>
<tr>
<td>Khwaja</td>
<td>97</td>
</tr>
<tr>
<td>Malikul-Kalam</td>
<td>102</td>
</tr>
<tr>
<td>Mawlana</td>
<td>90</td>
</tr>
<tr>
<td>Naqshband, Khwaja</td>
<td>99, 100</td>
</tr>
<tr>
<td>(poet, of Qazwin)</td>
<td>83</td>
</tr>
<tr>
<td>Zakariyya (of Multan)</td>
<td>71</td>
</tr>
<tr>
<td>Bahjat, Sa'adaat Yar Khan</td>
<td>226</td>
</tr>
<tr>
<td>Bahman s/o Kaykobad Sanjani</td>
<td>320</td>
</tr>
<tr>
<td>Bahrám Beg b. Farrukh Yasár (ruler of Shirwan)</td>
<td>89</td>
</tr>
<tr>
<td>-e-Chubin</td>
<td>88</td>
</tr>
<tr>
<td>Saqqâ-e-Bardawânî</td>
<td>34</td>
</tr>
<tr>
<td>Shah, the Ghaznavid</td>
<td>35, 253</td>
</tr>
<tr>
<td>Sultan</td>
<td>94</td>
</tr>
<tr>
<td>Bahri, Qasi Ma'humud, see Ma'humud</td>
<td></td>
</tr>
<tr>
<td>Bahru'll-Ulum, see 'Abdu'l-'Ali</td>
<td></td>
</tr>
<tr>
<td>Bajirao II</td>
<td>239</td>
</tr>
<tr>
<td>Bakhshshah, Shaykh Ahmad Bakhshu Miin</td>
<td>151(18)</td>
</tr>
<tr>
<td>Bakhtyar, Khwaja Nizamu'd-Din</td>
<td>77</td>
</tr>
<tr>
<td>Baldji Pandit Pradhan</td>
<td>112</td>
</tr>
<tr>
<td>Baligh, Ghulam, Qadir</td>
<td>151(20)</td>
</tr>
<tr>
<td>Bait, see Yalit</td>
<td></td>
</tr>
</tbody>
</table>
Banâ‘l, ... 36
Banâkitî, Fakhrud-Din (historian), ... 103
Bâqî Ahmadâbâdî, ... 151(17)
... Mîr Bâqî ‘Alt Bokhârî, ... 151(16)
Bâqir ‘Alt, Shaykh, ... 170
... Qâdirî, Shaykh Muḥammad, ... 114
Barahman, Chandrabhân, ... 186
Barandâq, Mawlânâ, ... 100
Barzû Kâmdîn, Dastur, ... 318
Bayânî, ‘Abdu’llâh Marwârî, ... 234
Bâyazîd Anšarî ... 216
... the Turkish Sultan, ... 65, 66
Baydâwî, Nâṣîru’d-Dîn ‘Abdu’llâh, ... 70, 88
Bâyrârâ ‘Mirzâ, ... 100
Bayram Khân, Khânkhânân, ... 84, 97
Bâysanghar, Mirzâ, ... 100
Bâzmî (of Hamadân), ... 72
Bâzmî, Mullâ, ... 210
Bêdîl, Mirzâ ‘Abdu’l-Qâdir, ... 147, 202, 226
Bêbosh, Mîr Ramazân ‘Alt, ... 151(24)
Behzâd s/o Rustam (author of Šod-Dur), ... 334, 336, 337
Bêtab, Badru’d-Dîn, ... 151(23)
Bhârimâl, ... 277
Bhôj, Bâjâ, ... 276
Bidîlî (or Bîlistî), see Ḥakímûr’d-Dîn.
Bîlfaqîth, Abû Bakr b. Husayn (of Bijaipur), ... 178
Bîryân, ... 151(19)
Bîsâti, ... 95
Brahman, see Barahman.
Bundârî (Ar. translator of the Shâhânâma), ... 300
Buqrat-e-Samarqandi, Abu’l-Qâsim, ... 280
Bârî, Hâqrat-e-Râz-e-Ilâhi Shâh, ... 210
... Khâwand Shâh, Sayyed, ... 100
... Nîzâm Shâh, Sultan (of Ahmednagar), ... 65, 171
Bûrhanûr’Dîn ‘Alt-e-Marghînânî, ... 243
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burhanu'd-Din, Shah, (Saint of Bijapur)</td>
<td>135</td>
</tr>
<tr>
<td>Buisri, Sharaful-Din, see Al-Buisri</td>
<td>111</td>
</tr>
<tr>
<td>Bussy</td>
<td></td>
</tr>
<tr>
<td>Chaghmishi, see Jaghmishi</td>
<td></td>
</tr>
<tr>
<td>Chahd b. Madhuram</td>
<td>277</td>
</tr>
<tr>
<td>Chandrabhan, Munshi, Bерахман</td>
<td>223</td>
</tr>
<tr>
<td>Chand Sultana (of Ahmednagar)</td>
<td>237</td>
</tr>
<tr>
<td>Changaranghach</td>
<td>318,319</td>
</tr>
<tr>
<td>Chaturbhujdas Kayath</td>
<td>277</td>
</tr>
<tr>
<td>Chezand, Father Amato, S. J.</td>
<td>313</td>
</tr>
<tr>
<td>Chingiz Khan</td>
<td>90,91</td>
</tr>
<tr>
<td>Dabinashmand Khan (=Ne'mat Khan 'Ali), see Muhammad-e-Shirazi</td>
<td></td>
</tr>
<tr>
<td>Daniyal (the prince)</td>
<td>206</td>
</tr>
<tr>
<td>Dagi (the famous poet)</td>
<td>98</td>
</tr>
<tr>
<td>Darab Hormazyar</td>
<td>324-329</td>
</tr>
<tr>
<td>Dar'ah, Shaykh, (of Tebran)</td>
<td>72</td>
</tr>
<tr>
<td>Dar Shukoh</td>
<td>109,186,208,246,267</td>
</tr>
<tr>
<td>Dardmand (poet)</td>
<td>202</td>
</tr>
<tr>
<td>Darwesh 'Amila (of Balkh)</td>
<td>125</td>
</tr>
<tr>
<td>-e-Dihali (or Dihaki), a poet</td>
<td>83</td>
</tr>
<tr>
<td>- Husayn</td>
<td>170</td>
</tr>
<tr>
<td>- Muhammad-e-Bukhari</td>
<td>113</td>
</tr>
<tr>
<td>- Sayyed Darwesh 'Ali</td>
<td>152(40)</td>
</tr>
<tr>
<td>Darweza-e-Ningarburi, Akhund</td>
<td>216</td>
</tr>
<tr>
<td>Da'ud Khan Panni</td>
<td>176</td>
</tr>
<tr>
<td>Dawlat, Hakim, (attached to Akbar's Court)</td>
<td>82</td>
</tr>
<tr>
<td>Dawlat Shab-e-Samarqandi</td>
<td>274</td>
</tr>
<tr>
<td>Daya, see Najmuddin-Din</td>
<td></td>
</tr>
<tr>
<td>Dhanah Jadha,</td>
<td>223</td>
</tr>
<tr>
<td>Dharamdas</td>
<td>186</td>
</tr>
<tr>
<td>Dharam Narayan</td>
<td>32</td>
</tr>
<tr>
<td>Dilir, Sayyed Ibrahim</td>
<td>152(39)</td>
</tr>
<tr>
<td>Dilkash, Hafiz Da'ud</td>
<td>152(38)</td>
</tr>
<tr>
<td>Dilshad Khattun</td>
<td>9</td>
</tr>
<tr>
<td>Dost-Muhammad Khan, Amir (of Afghanistan)</td>
<td>190,191,270</td>
</tr>
</tbody>
</table>
Durgā Prasād, Rājā, ............................. 277
Fā' eq, Qāṣī Nūru'd-Dīn Ḥusayn b. Qāṣī Sayyed Aḥmad
   Ḥusayn Ragawī of Broach, 150-155, 152(72)
Fahīm, Malik Sardār, ......................... 152(78)
Fahımı, Majdū'd-Dīn, ....................... 99
    Mawlānā, .................................. 77
Fā'īzī-e-Kirmānī, (versifier of Dawlatshah's Taškīrā), 48
Fakhru'd-Dīn As'ad-e-Jurfānī, ............ 78, 220-221
    ........................ Bahram Shāh (of Arzanjān), 297
    ........................ -e-Rāzī, Imām, .................. 73
    ........................ Maḥmūd b. Amīr Yaminu'd-Dīn Maḥmūd
              Mustawfi, Amīr, see Ibn-e-Yamin.
Fakhrul-Islām, Abū Bakr Muḥammad b. Aḥmad al-Mustaqṣīr, 103
Fakhrus-Sādāt, see Sayyed Ḥusaynī.
Falaki, Afsāhu'd-Dīn (poet), ............... 89
Fānī (poet), ................................ 209
    Khwāja, ................................ 87
    Muḥammad b. Maḥmūd Dehdār, see Muḥammad.
    Mullā Moḥsin ................................ 169
Faqīh, Bāpā, ................................ 152(77)
    -e-Zāhīd, Shaykh, ......................... 85
Faqīrī (poet), ................................ 87
Faqīr Muḥammad (author of Ḥadā'iq-e-Ḥusnaṣṣyāya), 131
Faraj, Shaykh Bābā, ........................ 85
Farāmurz (ruler of Shirwān), ............... 89
Fārdī (poet), ................................ 87
Farḥat, s/o Nawwāb Ībrāhīm Yaqūṭ Khān, 152(74)
    Sūratī, .................................. 152(75)
Farībī (or Firībī), .......................... 77
Fardū'd-Dīn, Shaykhu'l-Mashā'īkh, ........ 231
Farigh, Mullā Qūṭī'u'd-Dīn, ................ 195
Farrukh-Siyar, .............................. 109
    Yasār b. Khalīl (ruler of Shirwān), 89
Farrukhraz (king), .......................... 22
        b. Farāmurz (ruler of Shirwān), 89
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faṣīḥi (author of Wāmis wa ‘Agra),</td>
<td>78</td>
</tr>
<tr>
<td>(of Āgarbājān),</td>
<td>86</td>
</tr>
<tr>
<td>(of Herat),</td>
<td>197</td>
</tr>
<tr>
<td>Ḳāṭb ‘Alī Shāh Qājār,</td>
<td>149</td>
</tr>
<tr>
<td>Faṭḥu’llāh b. ‘Ugmān,</td>
<td>220</td>
</tr>
<tr>
<td>Mustawfi, Fakhru’d-Dīn,</td>
<td>83</td>
</tr>
<tr>
<td>Shāh,</td>
<td>199</td>
</tr>
<tr>
<td>Faygī (the poet laureate),</td>
<td>30-32, 96, 132, 171, 194, 230, 272, 278</td>
</tr>
<tr>
<td>Faygū’l-lāh Anṣārī Jawnpūrī ‘Himmāt’,</td>
<td>108</td>
</tr>
<tr>
<td>Fāġīl, Mawāliānā,</td>
<td>95</td>
</tr>
<tr>
<td>Shaykh Fāġīl Dosūmiān,</td>
<td>152(71)</td>
</tr>
<tr>
<td>Fāġīl, Mawāliānā,</td>
<td>87</td>
</tr>
<tr>
<td>Shaykh Fāġīl,</td>
<td>152(76)</td>
</tr>
<tr>
<td>Fāġlū’l-lāh-e-Qazwīnī, Shārāfu’d-Dīn,</td>
<td>13</td>
</tr>
<tr>
<td>Khwāja,</td>
<td>95</td>
</tr>
<tr>
<td>(of Khwār),</td>
<td>74</td>
</tr>
<tr>
<td>Ferozshāh, the Bahmanid Sulṭān,</td>
<td>159</td>
</tr>
<tr>
<td>Fīdā Ḥusayn Nabh Bakhsh Bokhārī, Sayyed,</td>
<td>191</td>
</tr>
<tr>
<td>Fīdā’ī (poet, of Gilān),</td>
<td>82</td>
</tr>
<tr>
<td>a/o Aṭārī-e-Lāhijt,</td>
<td>180</td>
</tr>
<tr>
<td>Fīdā, Sayyed Ḥusayn,</td>
<td>152(73)</td>
</tr>
<tr>
<td>Fīǧārī,</td>
<td>97</td>
</tr>
<tr>
<td>Fīkřī Nūrbakḥshī,</td>
<td>74</td>
</tr>
<tr>
<td>(of Ürdūbād),</td>
<td>88</td>
</tr>
<tr>
<td>Firdawṣī (the Great poet),</td>
<td>267, 285, 286, 287, 291, 292, 293, 294, 295, 299-310, 312, 331</td>
</tr>
<tr>
<td>Fīrishta (= Khwāja Ḥabul’-Wafā),</td>
<td>see Abu’l-Wafā.</td>
</tr>
<tr>
<td>Fughānī, Bābā,</td>
<td>81</td>
</tr>
<tr>
<td>Fūrūghī “Aṭṭār,”</td>
<td>83</td>
</tr>
<tr>
<td>Fūzūlī, (author of Rūṣūl-e-Rūḥ wa Ḥusn wa ‘Isḥāq),</td>
<td>211</td>
</tr>
<tr>
<td>Mullā, (author of Ḥaft Jam),</td>
<td>207</td>
</tr>
<tr>
<td>Gēṣṭ-Darāz, see Muḥammad-e-Ḥusaynī.</td>
<td></td>
</tr>
<tr>
<td>Ghafūrī, Mawāliānā,</td>
<td>77</td>
</tr>
<tr>
<td>Ghālīb (the Indian poet),</td>
<td>153, 154, 186, 202</td>
</tr>
<tr>
<td>Sayyed Ḥājī Miān,</td>
<td>152(68)</td>
</tr>
</tbody>
</table>
Ghamgîn, Munshî Farîd Bakhsh, ..... 152(89)
Ghanî (of Kašmîr), ..... 169, 207, 208, 209
  Khwâja Ibrâhîm, ..... 152(70)
Ghâsîrâm, ..... 223
Ghâgâ'îrî, see Al-Ghâgâ'îrî.
Ghazâlî-e-Mashhdâ, ..... 69
Ghâsanfar-e-Karahjârî, ..... 70
  Qâzî, ..... 103
Ghâzân Khân, ..... 84
Ghâzî Beg b. Farrukh Yasâr (ruler of Şîrwân), ..... 89
Ghiyâs, Âqâ, (of Ray), ..... 75
  Beg, Mirzâ (=I'tâmâdu'd-Dawla), ..... 67
Ghiyâsu'd-Dîn Karb Arsalân Âqsanqârî, Sultan, ..... 298
  Khwâja (poet), ..... 86
  Maḥmûd, (Minister to Abû Sa'id the Mongol), ..... 9, 10
  Manşûr-e-Shirâzî, Mir, ..... 181
  Muḥammad, the minister, ..... 74
  Pir Muḥammad, Sultan, ..... 214
Ghulâm Ḥasan Siddîqi, ..... 203
Ghurbâtî, ..... 167
Giggeo A. ..... 313
Girâmî (poet), ..... 202
Godhûrâm Pandît, ..... 176
Gulkhanî of Qumm, (poet), ..... 68
Gulshan (poet), ..... 202
Gurgâmî, Shaykh Abûl-Qâsim, see Abûl-Qâsim.
Gushtâsp (ancestor of Mulûk-e-Gushtâspî and ruler of
  Şîrwân), ..... 89
Hâbibûl-lâh-e-Sâwâji, ..... 100
Hâbibû'r-Râhmân Khân Sherwânt, Nawwâb Şadr Yâr Jang, 119
Hâfîz-e-Tâmîmî (of Hamadân), ..... 72
  Khwâja, ..... 3, 34, 40, 62, 102, 140, 158, 186, 247
  Şâbûnî, ..... 84
Ḥâjî, Mawlânâ, ..... 77
  Muḥammad, Mawlânâ, ..... 95
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḩakīm Khān</td>
<td>97</td>
</tr>
<tr>
<td>Mirzā</td>
<td>96</td>
</tr>
<tr>
<td>Ḩakīmud-Din Idrīs of Bidlīs</td>
<td>65</td>
</tr>
<tr>
<td>Halākt (of Hamadān)</td>
<td>72</td>
</tr>
<tr>
<td>Ḩālatī (of Ḡīlān)</td>
<td>82</td>
</tr>
<tr>
<td>Ḥamdu’llāh-e-Mustawfī</td>
<td>62, 83, 89</td>
</tr>
<tr>
<td>Ḥāmīd, Sayyed ‘Abdu’r-Raḥīm</td>
<td>151(30)</td>
</tr>
<tr>
<td>Ḥamīdud-Din al-Jawhari</td>
<td>93, 94</td>
</tr>
<tr>
<td>Ḥamīdu’llāh Kashmīrī, Ḥamīd</td>
<td>190</td>
</tr>
<tr>
<td>Hamrang, Mīr ‘Āzīzu’llāh</td>
<td>153(108)</td>
</tr>
<tr>
<td>Ḥarīfī (of Sāwa)</td>
<td>71</td>
</tr>
<tr>
<td>Ḥasan, Amir Aminu’d-Din</td>
<td>79</td>
</tr>
<tr>
<td>Ashrafī, Sayyed, Maleku’l-Kalām</td>
<td>94</td>
</tr>
<tr>
<td>b. Aḥmad ‘Aṭṭār, Shaykh Ḥāfīṣ Abū’l-Ulā (of Hamadān)</td>
<td>72</td>
</tr>
<tr>
<td>Beg Shakar Oghlī ‘Muqīmī’</td>
<td>86</td>
</tr>
<tr>
<td>b. Khwāja Muḥammad Tāhir, Qāḍī,</td>
<td>32</td>
</tr>
<tr>
<td>b. Muḥammad ash-Sharaf ar-Rāmī,</td>
<td>7, 13-14</td>
</tr>
<tr>
<td>-e-Buzurg, Shaykh</td>
<td>85</td>
</tr>
<tr>
<td>-e-Chalabī (Turkish theologian),</td>
<td>122</td>
</tr>
<tr>
<td>-e-Dehlawi</td>
<td>102</td>
</tr>
<tr>
<td>Qāḍī (a poet under Akbar)</td>
<td>83</td>
</tr>
<tr>
<td>Sayyed Ḥasan</td>
<td>152(33)</td>
</tr>
<tr>
<td>Wahmī (of Qumm)</td>
<td>70</td>
</tr>
<tr>
<td>Wāḥīd, Sayyed</td>
<td>89</td>
</tr>
<tr>
<td>Ḥāshimi, Khwāja</td>
<td>100</td>
</tr>
<tr>
<td>Sughdī, see Sughdī</td>
<td></td>
</tr>
<tr>
<td>Ḥāshim Muḥtaram, Mīr</td>
<td>97</td>
</tr>
<tr>
<td>Ḥāṭifī, ‘Abdu’l-lāh-e-Jāmī</td>
<td>256, 257</td>
</tr>
<tr>
<td>Ḥātim Beg, Khwāja</td>
<td>88</td>
</tr>
<tr>
<td>-e-Kāshf</td>
<td>70</td>
</tr>
<tr>
<td>-e-Ṭā’ī</td>
<td>212</td>
</tr>
<tr>
<td>Ḥayātī</td>
<td>77</td>
</tr>
<tr>
<td>-e-Gīlānī, Mawlānā</td>
<td>82</td>
</tr>
<tr>
<td>Haybatu’llāh b. Ibrāhīm (of Hamadān)</td>
<td>72</td>
</tr>
<tr>
<td>Ḥaydar Beg Anīs</td>
<td>86</td>
</tr>
</tbody>
</table>
Haydarī (author of Ārāish-e-Maḥfīl), .... 212
  (poet, of Āzarbāijān), .... 86
  (of Hamadān), .... 72
Haqīrī (poet), .... 87
Haqīn (poet), .... 202
  Ghulām Ḥusayn, .... 152(32)
Hidāyatullāh Mushrifī, Khwāja, .... 76
  Shāh, .... 217
Ḥijāb (the poetess), .... 151(31)
Hijrī (of Ḍanjān), .... 101
  Ḡ-Ẓamshehr ġar, .... 70
Hilāl, Mawlānā, .... 83
Hilālī, .... 34, 80
Himmāt, Fāygu'llāh Jawnpūrī, see Fāygu'llāh.
Hindū, Gopināth, .... 233
Ḥisābī, Mawlānā, .... 77
Hooshang (ruler of Shirwān), .... 89
Humām, Ḥakīm, .... 82, 99
  Khwāja, .... 86
Humayūn (the Emperor), .... 85, 100, 144, 236, 246
Ḥusāmī Qarākūlī, .... 92
Ḥusayn ʿAlī Khān, Professor (Osmania University), .... 50
  b. ʿĀlam al-Ḥasanī al-Madāni, Ruknū'd-Dīn Sayyed, 185
Ḥusaynī b. Ḥasan b. Sayyed al-Ḥusaynī, see Ḥusaynī Sayyed.
  Sādāt, Mīr, see Ḥusaynī, Sayyed.
  Sayyed, .... 142, 185, 225, 226
Ḥusayn, Mawlānā, .... 87
  Mawlānā (author of Muṣṣad-e-Aqsā), .... 92
  Mīrzā, Sulṭān Abul-Ghāzī, 6, 27, 68, 74, 90, 95, 96,
  100, 101, 196, 234, 266
  Wāg-e-Kāshīkī, .... 113, 226, 266
Ḥūznī, .... 103
Ibn-e-Furāt, see Ḥāmad.
  e-Ḥājīb, .... 79
  e-Harkaran ( = Bisab Rāi), .... 277
  e-Īsmā'īl al-Ḥasanī Sām, see Sām Mīrzā.
Ibm-e-Khaṭīb (poet), .......................... 90
  -e-Māja, Muḥammad b. Zayn (the traditionist), 82
  -e-Yasīm, .................................. 54-60
Ibrāhīm ('Ādil Shāh II of Bījāpur), .......................... 27, 28, 70, 171
  b. Mīrzā Sulaymān, Mīrzā, ................... 101
  b. Sayyed Muḥammad al-Qādirī al-Ḥusaynī al-
     Maḍānī, ....................................... 181
  b. Sulṭān Muḥammad, Shaykh (ruler of Shirwān), 89
  -e-Adhām, ......................................... 133
  -e-'Irāqī, Shaykh Fakhru'd-Dīn (of Hamaḍān), 71
  Khān Gārdī, ...................................... 2, 19
  Shaṭṭārī Jannatābādī, ............................. 184
  Shaykh, (of Ardašt), ............................ 87
  Shaykh (= Shaykh Shāh, ruler of Shirwān), 89
  (Sulṭān of Ghaznī), ............................... 98
'Idrūs, Aḥmad b. 'Abdu'llāh (of Hyderābād),  see al-'Idrūs.
  b. Shaykh (of Broach),  see al-'Idrūs.
  Muḥammad (of Surat),  see al-'Idrūs.
Iftīkhār (poet), ........................................ 202
Iḥṣān, Muḥammad Iḥṣān 'urf Pyarè Mīn,  ........ 151(2)
Ijād (poet), ........................................... 202
Ijī, 'Agudu'd-Dīn, ..................................... 214
Ikhlās, 'Abdu'r-Raḥmān Khān, ........................ 151(6)
Il Aṛsalān Khwārazmshāh, .......................... 17, 102
Il Khān (successor of Tātār Khān), ................. 107
'Imād Faqīḥ of Kirmān, .............................. 166
'Imādī (of Ghaznī), .................................. 74
  -e-Shahroyārī, (poet), ........................... 74
'Imādu'd-Dīn (of Qazwīn), a poet, .................. 83
Imāmī, .............................................. 87
Imām Ja'dah, Shaykh, ................................ 85
Imāmu'd-Dīn Aḥmad, (of Nasīk), ........................ 130
  -e-Ḥusaynī, ....................................... 269, 270
  ... Rīyāḍt, a/o Lūṭfa'llāh, (the Mathematician
     of Lohār), ................................. 48, 259
Imdād (poet), ........................................ 202
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imdād 'Ali, Sayyed</td>
<td>277</td>
</tr>
<tr>
<td>'Ināyatullāh, Amīr (of Ray)</td>
<td>74</td>
</tr>
<tr>
<td>'Ināyat Zargár</td>
<td>82</td>
</tr>
<tr>
<td>Iqbal, Professor</td>
<td>303</td>
</tr>
<tr>
<td>Iraj (poet)</td>
<td>86</td>
</tr>
<tr>
<td>Irān Shāh s/o Malek Shāh of Kermān</td>
<td>337</td>
</tr>
<tr>
<td>'Īṣām (= 'Īṣāmu'd-Dīn of Isfārāyān), Mulla</td>
<td>143</td>
</tr>
<tr>
<td>'Īṣāmu'd-Dīn i.e. Ibrāhīm b. Muḥammad 'Arab Shāh of Isfārāyān, see 'Īṣām.</td>
<td></td>
</tr>
<tr>
<td>Ištījābī, Aḥmad b. Mansūr, see Aḥmād.</td>
<td></td>
</tr>
<tr>
<td>Iṣfāq b. Ibrāhīm</td>
<td>104</td>
</tr>
<tr>
<td>... Muḥammad Iṣfāq Sūratī</td>
<td>151</td>
</tr>
<tr>
<td>15(15)</td>
<td></td>
</tr>
<tr>
<td>'Iṣhqi (poet)</td>
<td>202</td>
</tr>
<tr>
<td>Islām Khān, Nawwāb</td>
<td>222</td>
</tr>
<tr>
<td>... (minst of Shāh Jahān)</td>
<td>247</td>
</tr>
<tr>
<td>Iṣmā'il b. 'Abbād (Ṣāḥeb-e-Kāft)</td>
<td>72</td>
</tr>
<tr>
<td>... Bakhshī, Mawlānā</td>
<td>83</td>
</tr>
<tr>
<td>... e-Safawī, Shāh</td>
<td>86, 87, 89, 180</td>
</tr>
<tr>
<td>... Sayyed (the physician)</td>
<td>78</td>
</tr>
<tr>
<td>'Īṣmat, Khwāja (the poet)</td>
<td>100, 210</td>
</tr>
<tr>
<td>'Īṣmatu'llāh Sahāranfūrī</td>
<td>259</td>
</tr>
<tr>
<td>'Ītīmādu'd-Dawla, see Mīrzā Ghiyāṣ Beg.</td>
<td></td>
</tr>
<tr>
<td>'Īzzat (poet)</td>
<td>209</td>
</tr>
<tr>
<td>'Īzzu'd-Dīn (poet)</td>
<td>89</td>
</tr>
<tr>
<td>... Mas'ūd I</td>
<td>298</td>
</tr>
<tr>
<td>Jādh Rānā (= Vajjadādeva)</td>
<td>320, 321</td>
</tr>
<tr>
<td>Ja'far b. 'Ali, Abu'l-Faql (of Hamadān)</td>
<td>72</td>
</tr>
<tr>
<td>... e-Ṣādiq, Imām</td>
<td>213</td>
</tr>
<tr>
<td>Ja'far</td>
<td>87</td>
</tr>
<tr>
<td>Ja'far, Khwāja</td>
<td>76</td>
</tr>
<tr>
<td>... Mawlānā (Scribe)</td>
<td>86</td>
</tr>
<tr>
<td>... Mīrzā Qiwāmu'd-Dīn (= Āṣaf Khān)</td>
<td>83</td>
</tr>
<tr>
<td>... Nawwāb Mīr</td>
<td>213</td>
</tr>
<tr>
<td>... Sayyed, s/o Sayyed Muḥammad Nūrbakhsb</td>
<td>74</td>
</tr>
<tr>
<td>Jaghmīnī, Muḥammad b. Umar</td>
<td>79, 259</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Jahāngīr (the Moghul Emperor)</td>
<td>292</td>
</tr>
<tr>
<td>b. Ghulām-Rasūl Fawrī</td>
<td>168</td>
</tr>
<tr>
<td>Jalāl Asrī, Mīrzā, see Asrī</td>
<td>68, 108</td>
</tr>
<tr>
<td>Jalālu’d-Din, Amīr (minister)</td>
<td>90</td>
</tr>
<tr>
<td>Jalālu’d-Din, Amīr (prime minister of Shāh Tāhmāsp)</td>
<td>242</td>
</tr>
<tr>
<td>Jamāl, Mawlānā (poet)</td>
<td>94</td>
</tr>
<tr>
<td>Jamāl Muṭahhar Chālī (or ‘Alī), Shaykh</td>
<td>85</td>
</tr>
<tr>
<td>Rashaq (or Ushaq) al-Quṣnī, see Quṣnī</td>
<td>322</td>
</tr>
<tr>
<td>Jānāb Welāyatī</td>
<td></td>
</tr>
<tr>
<td>Jānī (? or Ḥusāmī Qarākūlī)</td>
<td>91</td>
</tr>
<tr>
<td>Nāru’d-Din ‘Abdu’r-Rahmān (the famous poet)</td>
<td>2-3, 6, 7, 30, 53, 54, 81, 87, 145, 157, 196, 205, 226, 256, 275, 314</td>
</tr>
<tr>
<td>Jaswant Singh, Rājā</td>
<td>279</td>
</tr>
<tr>
<td>Jawhari (poet)</td>
<td>95</td>
</tr>
<tr>
<td>-e-Zargar (poet)</td>
<td>99</td>
</tr>
<tr>
<td>(al-Jawhari), Ismā’il b. Ḥammād (the lexicographer)</td>
<td>104</td>
</tr>
<tr>
<td>Jawlān, Shaykh Ghulām Shāh</td>
<td>151(28)</td>
</tr>
<tr>
<td>Jāzīl</td>
<td>83</td>
</tr>
<tr>
<td>Jhaverī, Diwan Bahadur K. M.</td>
<td>264</td>
</tr>
<tr>
<td>Josh, Sayyed ‘Abdū’r-Rahmān,</td>
<td>151(29)</td>
</tr>
<tr>
<td>Jur’āt (poet)</td>
<td>202</td>
</tr>
<tr>
<td>Jurjānī, Sayyed Shāhīf</td>
<td>214</td>
</tr>
<tr>
<td>Kabāḍjāma, Nuṣratu’d-Din</td>
<td>78</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Kāfi, Mirzā</td>
<td>68</td>
</tr>
<tr>
<td>Kāhī (poet)</td>
<td>209</td>
</tr>
<tr>
<td>Kahmas (of Hamadān)</td>
<td>72</td>
</tr>
<tr>
<td>Kajjī (or Kajba), Shaykh</td>
<td>85</td>
</tr>
<tr>
<td>Kākā</td>
<td>84</td>
</tr>
<tr>
<td>Kalān Khwāja, Amir, Niżāmu’d-Dīn</td>
<td>101</td>
</tr>
<tr>
<td>Kālm (poet)</td>
<td>314, 40, 169, 197, 279</td>
</tr>
<tr>
<td>Kamāl-e-Iṣfahānī,</td>
<td>9, 84</td>
</tr>
<tr>
<td>... -e-Junūd</td>
<td>90</td>
</tr>
<tr>
<td>... -e-Khujandī (poet)</td>
<td>54, 102, 192</td>
</tr>
<tr>
<td>... Shaykh</td>
<td>103</td>
</tr>
<tr>
<td>Kamālu’d-Dīn ‘Abdu’r-Razzāq</td>
<td>95</td>
</tr>
<tr>
<td>... Chalabi Beg</td>
<td>85</td>
</tr>
<tr>
<td>... -e-Zanjān</td>
<td>84</td>
</tr>
<tr>
<td>... Jamālu’l-Kuttāb</td>
<td>99</td>
</tr>
<tr>
<td>... Mawlānā</td>
<td>95</td>
</tr>
<tr>
<td>Kāmil, Mīr Kamālu’d-Dīn Husayn</td>
<td>150, 152(83)</td>
</tr>
<tr>
<td>... Sayyed Mansūr</td>
<td>152(82)</td>
</tr>
<tr>
<td>Kāmīn, ‘Abdu’l-lāh</td>
<td>230</td>
</tr>
<tr>
<td>Kamsar, Munshi ‘Abdu’l-Ḥakīm</td>
<td>152(85)</td>
</tr>
<tr>
<td>Karībī, see Shāpur</td>
<td></td>
</tr>
<tr>
<td>Karīm, Nawwāb ‘Abdu’l-Karīm Yaqūt Khān (of Sāchin)</td>
<td>152(84)</td>
</tr>
<tr>
<td>Karīmu’d-Dīn, Khwāja</td>
<td>94</td>
</tr>
<tr>
<td>Kārkiyā Khān (King of Gilān)</td>
<td>81</td>
</tr>
<tr>
<td>Kāshīfī, Ḥusayn-e-Wā’īs</td>
<td>245</td>
</tr>
<tr>
<td>Kāshi, Mullā Kamālu’d-Dīn Ḥasan</td>
<td>208</td>
</tr>
<tr>
<td>Kaṣīfī (poet)</td>
<td>101</td>
</tr>
<tr>
<td>Kātib-e-Qazwīnī (the philosopher)</td>
<td>95</td>
</tr>
<tr>
<td>Kātib-e-Rūmī</td>
<td>258</td>
</tr>
<tr>
<td>Kātibī (poet)</td>
<td>34, 82, 83</td>
</tr>
<tr>
<td>Kātūs (ruler of Shirwān)</td>
<td>89</td>
</tr>
<tr>
<td>Kawāshī (al-Kawāshī), Ahmad b. Yusuf al-Mawṣili</td>
<td>161, 162</td>
</tr>
<tr>
<td>Kaykā’ūs, Amir ‘Unṣura’l-Ma’ālī</td>
<td>77, 78</td>
</tr>
<tr>
<td>... (of Ray, author of Zartusht-Nāma)</td>
<td>331</td>
</tr>
<tr>
<td>Kaykhātū s/o Abāqā Khān</td>
<td>84</td>
</tr>
<tr>
<td>Kayqobād (ruler of Shirwān)</td>
<td>89</td>
</tr>
</tbody>
</table>
Kāzīm, Muḥammad Kāzīm, .......................... 152(81)

Khāshāsp Jāmīsp, Andhārū, .......................... 322, 323

Khalīl b. Mirānshāh, .......................... 95
  .. b. Shaykh Ibrāhīm, Sultan, (ruler of Shīrwān), 89
  .. Majdūd-Dīn (poet), .......................... 89
  .. Sultan, ........................................ 100

Khālid, Ghulām Aḥmad, .......................... 152(34)

Khān-e-ʿAṭām, .......................... 84
  .. Jahān Lodī, ..................................... 233, 239
  .. Khānān (ʿAbduʾr-Raḥīm Khān), 4, 86, 194, 199, 206, 223, 265

Khānān, Afgalūd-Dīn Badīʿ (poet), 72, 83, 89, 90, 97, 102, 250-251, 275

Khaṭīb-e-Dimishq, see Qazwīnī.

Khāwand Maḥmūd, Khwāja, .......................... 38

Khayruʿd-Dīn az-Zarkali, .......................... 284

Khiyālī, Mawlānā (poet), .......................... 100

Khīrī b. Ibrāhīm, Sultan, .......................... 93, 98

Khīrī, .......................... 83

Khudāydar, Amīr (ruler of Kāshghar), .......................... 105

Khulqī, Amīr Ghiyāṣuʿd-Dīn Muḥammad, see Muḥammad.

Khush-Hāl, Qāṣī, .......................... 121

Khushgār (Bohrī poet of Surat), .......................... 152(37)
  .. Qādir Miān, ......................................... 152(36)
  .. Sayyed Burhānuʿd-Dīn, .................................. 152(35)

Khusrū, Amīr (the Indian poet), 33, 34, 90, 97, 197, 275

Khwāja ʿAlī (traditionist), .......................... 86
  .. Shaykh (of Ardabil), .......................... 87
  .. Aqā Amir (of Hamadan), .......................... 72
  .. ʿArīf-e-Riwpārī, .................................. 99
  .. -e-ʿAḥrār (=Nāṣiruʿd-Dīn ʿUbaydullāh), .......................... 103
  .. -e-Jahān Maḥmūd-e-Gawān, see Maḥmūd.

Khwāja Ghānūs, .......................... 83

Khwāja Ḥāfiz, see Ḥāfiz.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khwāja Kamālu’-Dīn (of Khujand), see Kamāl.</td>
<td>68</td>
</tr>
<tr>
<td>Mas’ūd (of Qumm),</td>
<td>76</td>
</tr>
<tr>
<td>Khwāja jagā, Khwāja,</td>
<td>100</td>
</tr>
<tr>
<td>Khwāja ‘Ubaydū’llāh, see ‘Ubaydū’llāh.</td>
<td>81</td>
</tr>
<tr>
<td>Khwānd Mīr, (the historian),</td>
<td>277</td>
</tr>
<tr>
<td>Kīlāqī, ‘Aynu’z-Zamān Jamālu’-Dīn,</td>
<td>277</td>
</tr>
<tr>
<td>Kishandās Bāsudewa (of Lahore),</td>
<td></td>
</tr>
<tr>
<td>Lālīqī Lāl Kāwī,</td>
<td>78</td>
</tr>
<tr>
<td>Lāmē’ī</td>
<td>152(87)</td>
</tr>
<tr>
<td>Laṣīf, Mīr Shamsu’-Dīn,</td>
<td>88</td>
</tr>
<tr>
<td>Laṣīfū’-Dīn Zākti,</td>
<td></td>
</tr>
<tr>
<td>Laṣqatī, Muḥammad Afgāl,</td>
<td>233</td>
</tr>
<tr>
<td>Laṣqat, Mawlānā Muʾīn, see Muʾīn.</td>
<td></td>
</tr>
<tr>
<td>Luqānā,</td>
<td>104</td>
</tr>
<tr>
<td>Paranda, Shaykh,</td>
<td>101</td>
</tr>
<tr>
<td>Luṣfī, Luṣīfū’llāh Khān,</td>
<td>188</td>
</tr>
<tr>
<td>Mawlānā,</td>
<td>87</td>
</tr>
<tr>
<td>Luṣfī, Munshi Luṣīfū’llāh,</td>
<td>152(86)</td>
</tr>
<tr>
<td>Luṣīfū’llāh b. Aḥmad Me’mār, Maḥandīs,</td>
<td>47, 48</td>
</tr>
<tr>
<td>Mawlānā (of Gīlān),</td>
<td>81</td>
</tr>
<tr>
<td>Maḍār, Sayyed Bādī’-Dīn Shāh,</td>
<td>134</td>
</tr>
<tr>
<td>Maftūn, Amir Šāheb,</td>
<td>163(97)</td>
</tr>
<tr>
<td>Maḥdawi,</td>
<td>117</td>
</tr>
<tr>
<td>Mahdī ‘Alī Khān Bahādur Ḥishmat Jang,</td>
<td>148</td>
</tr>
<tr>
<td>Khān, Mīrzā, see Mīrzā.</td>
<td></td>
</tr>
<tr>
<td>Mahīstī (poetess),</td>
<td>90</td>
</tr>
<tr>
<td>Maḥmūd al-Kawṣatī,</td>
<td>136</td>
</tr>
<tr>
<td>‘Ārifī, see ‘Ārifī.</td>
<td></td>
</tr>
<tr>
<td>aṭ-Ṭālib al-Qarashi, Sayyed,</td>
<td>62</td>
</tr>
<tr>
<td>b. Aḥmad Naṣīrī,</td>
<td>98</td>
</tr>
<tr>
<td>Baḥrī, Qāṣī,</td>
<td>114-115</td>
</tr>
<tr>
<td>Beg Fuṣūnī,</td>
<td>86</td>
</tr>
<tr>
<td>b. Ibrāhīm al-Ḥusaynī,</td>
<td>26</td>
</tr>
<tr>
<td>b. ‘Ubaydu’llāh, Imām Burhān ‘u’sh-Shafi‘a,</td>
<td>243</td>
</tr>
<tr>
<td>b. ‘Usmān Lāmē’ī,</td>
<td>284</td>
</tr>
<tr>
<td>e-Gāwān, Khwāja-e-Jahān,</td>
<td>3, 29, 81</td>
</tr>
</tbody>
</table>
Maḥmūd-e-Shahāstarī, Shaykh, 85, 137, 162, 182
  Ḥasan, Mawlānā, 119, 122
  Mīr (of Gīlān), 82
  Sar Barahna, Mawlānā, 82
  Shāh-e-Gujrātī, 30
  ... the Bahmanid Sulṭān, 3
  Shaykh, 135
  Shaykh, 231
  ... (author of Wujūd Nāma), 116
  Shārānī, Professor Ḥāftg, 61, 62, 63, 64
  Sulṭān (of Ghaznī), 300, 309, 311
  Maḥrām 'Alī, Ḥakīm Khwāja, 155
Mā'īl Sayyed Ḥaydar, 151, 152(88)
Majdī, Amīr Majdū'd-Dīn Ismā'īl, see Majdū'd-Dīn.
Majdū'd-Dīn-e-Baghdādī, Shaykh, 90
  ... e-Karkhā, Mawlānā, 83
  ... Ismā'īl, Amīr, of Ray, (=Majdī), 75
Mājīn, Shaykh Bābā, 45
Majrūb, Mīr Fayyā'gu'd-Dīn, 152(89)
Makhdūm Faqīh 'Alī, see 'Alī.
Makhmūr (poet), 202
Mālek-e-Tūhīsarkānī, 72
Mālhārāo Holkar, 112
Malik-e-Qummt, 70, 170
  ... Maḥmūd (poet), 86
  ... Sa'īd, Mawlānā, 87
Malja Khān, 107
Ma'nawī (poet), 99
Mangū Qā'ān, 83
Manzārī, 97
Manṣūr, Shaykh Muḥammād, 153(99)
Maqsādī (of Sāwa), 71
Maqṣūd Tirgar, Darwesh, 101
Marhūn, Mirzā 'Abdu'llāh, 153(99)
Masani R. P., 273
Mashrabī, 37-39
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mashrabi, (of Hamadan)</td>
<td>72</td>
</tr>
<tr>
<td>Masih, Hakim Rukna</td>
<td>196</td>
</tr>
<tr>
<td>Mir Zu'l-faqar 'Ali</td>
<td>152(92)</td>
</tr>
<tr>
<td>or Masihah, Shaykh Sa'du'llah Kayranawi (of Panipat)</td>
<td>196-197</td>
</tr>
<tr>
<td>Masihu'd-Din 'Isa, Qasim, (of Sawa)</td>
<td>71</td>
</tr>
<tr>
<td>Mastari, see Al-Mastari</td>
<td></td>
</tr>
<tr>
<td>Mas'ud, Amir Fakhru'd-Dawla</td>
<td>78</td>
</tr>
<tr>
<td>.................................</td>
<td></td>
</tr>
<tr>
<td>Najimu'd-Din</td>
<td>81</td>
</tr>
<tr>
<td>e-Razi</td>
<td>74</td>
</tr>
<tr>
<td>e-Sa'd-e-Salmann</td>
<td>72, 93, 306</td>
</tr>
<tr>
<td>Kamalu'd-Din (logician)</td>
<td>90</td>
</tr>
<tr>
<td>Khwaja 'Imadu'd-Din</td>
<td>77</td>
</tr>
<tr>
<td>Mawlana (poet)</td>
<td>90</td>
</tr>
<tr>
<td>Qasim, (of Ray)</td>
<td>75</td>
</tr>
<tr>
<td>Matin (poet)</td>
<td>202</td>
</tr>
<tr>
<td>Matin, see Muhammad Rafi</td>
<td></td>
</tr>
<tr>
<td>Maturidi, Abu Mansur Shaykh</td>
<td>92</td>
</tr>
<tr>
<td>Mawlana, 'Abdu'l-Ghaflar</td>
<td>103</td>
</tr>
<tr>
<td>Maghar (poet)</td>
<td>203</td>
</tr>
<tr>
<td>Madinmal s/o Dharamdas Narayan</td>
<td>32</td>
</tr>
<tr>
<td>Medyumah, Dastur</td>
<td>337</td>
</tr>
<tr>
<td>Mehr (poetess)</td>
<td>155</td>
</tr>
<tr>
<td>Minhaja'u'd-Din b. Mawlana,</td>
<td>145</td>
</tr>
<tr>
<td>Minuchehr, Khagzan-e-Kabir</td>
<td>88, 251</td>
</tr>
<tr>
<td>Mirzah (patron of Zuhuri)</td>
<td>209</td>
</tr>
<tr>
<td>Mir (poet)</td>
<td>202</td>
</tr>
<tr>
<td>'Abdu'l-Ghanif of Tafrish, see 'Abdu'l-Ghanif</td>
<td></td>
</tr>
<tr>
<td>Mirak Kitabi, Mawlana</td>
<td>86</td>
</tr>
<tr>
<td>Shamsu'd-Din Muhammad b. Mubarak Shah-e-Bokhari</td>
<td>78, 252</td>
</tr>
<tr>
<td>Mir 'Ali, Mawlana, (the inventor of the Nasta'liq script)</td>
<td>86</td>
</tr>
<tr>
<td>Shahr, see 'Ali Shahr.</td>
<td></td>
</tr>
<tr>
<td>Dost 'Taramil'</td>
<td>85</td>
</tr>
<tr>
<td>Hasan-e-Husayni</td>
<td>26, 27</td>
</tr>
<tr>
<td>Hujwiri</td>
<td>69</td>
</tr>
</tbody>
</table>
Mîr IÎâhî of Qumm, or Mîr Walehî, 70

Jumla, 247

Khwând (the historian), 100

Mûhâmmed Abu’l-Qásim, Shaykh, 197

Qudsî of Tâfrîsh, see Qudsî.

Qurayshî, 95

Walehî or Mîr IÎâhî of Qumm, 70

Mîrzâ _PLACEHOLDER_ (author of Ta’rîkh-e-Râshdî), 106

Mîr Zâhid, 214-215

Mîrzâ Jân, 195

Mîhdi Khân, 26, 234-235

Pâyanda Hasan (of Ghaznî), 263

Moghul Khân, 107

Mo’mîn, Mîr Mûhâmmed, 80

Mu’ayyad, Shaykh, 104

Mu’âzgam Khân Khân Khâmân, 247

Mufâdâl b. ‘Umâr Abbarî, 78

Mughîs-e-Makhwî (or Mâhî, of Hamadân), 72

Mûhâmmed II, the Ottoman Sultan, 66, 258

III, the Ottoman Sultan, 67

‘Âdil Shâh, 118, 121

Akram al-Madânî, 123

Akramu’d-Dîn Akhtar, see Akhtar.

al-Ghagâ’îrt, Abû Yastâ, 74

‘Alî, Mawłânâ (Shykhu’l-Islâm of Âzarbâjân), 86

Amîr Ghîyâsu’d-Dîn, ‘Khulqî’ (of Damâwand), 77

Sayfîu’d-Dîn, 79

Ta’qîu’d-Dîn, 79

b. ‘Abdu’llâh-e-Awdanî, 98

b. ‘Abdu’r-Rahmân al-Hamadânî, Abû Naṣîr, 219

b. Abî Bakr ash-Shilli, 178-179

b. Imâm-e-Nasafi, 97

b. Âhmad b. [text obscured], Abû Bashar, 73

b. ‘Alî al-Qâffâl, 102

b. Amîr Qumâj, Amîr, 86
Muḥammad Bāqī s/o 'Abdūn-r-Rashīd Khān (the ruler of Kāshghar), ..... 106
Bāqī Dāmād, ..... 253
b. Dā'ēd Shādiyābādī, ..... 249
Beg Dehlawi, Mīrzā, ..... 228
b. Ghulām Muḥammad, Mawlāwī, ..... 131
b. Ismā'īl-ḥi-Bokhārī, (the celebrated traditionist), ..... 97
b. Khālid, Shaykh Nūru'd-Dīn, ..... 82
b. Khaṭīrū'd-Dīn 'Aṭṭār, ..... 184, 227
b. Maḥmūd Dehdār Fānī, ..... 165
b. Muḥammad 'Izzu'd-Dīn al-Maghribī, ..... 181
b. Ṣādru's-Sa'id Sayfu'd-Dīn Aḥmad Shāh, ..... 43
b. Shāh Qāsim, Nūrbakhsbī, Shāh, ..... 74
b. Tughlaq, Sultān, ..... 94, 103
b. Tukush Khwārazmshāh Sultān, ..... 89
b. Tūmāt, ..... 173
b. 'Umar Masʿūd, ..... 98
b. Yūsuf at-Tabīb al-Harawi, ..... 191
-e-Bakrī, Iftikāhāru'd-Dīn (translator of the Kalīla wa Dimna), ..... 83
-e-Ghazzālī, Imām, ..... 218
-e-Ḥusaynī, Khwāja Banda Nawāz Ṣādru'd-Dīn Abūl-Fatḥ Sayyed (=Gēsū-Darāz), 158-159
Firārī (or Ḵarārī), Nūru'd-Dīn (minister of Gilān), ..... 82
Ghawā (of Gwālior), ..... 127, 227
Ḫasan b. Muḥammad Ḥusayn-e-Dāmaghānī, 271-272
Ḫayḍar Mīrzā (ruler of Kāshghar), ..... 105
Ḫusayn, (Calligraphist and poet), ..... 86
Jahān Pahlawān, Atābēg, ..... 297
Kar, Mir, ..... 83
Khaṭīb, Mullā, ..... 181
Muḥammad Khwāja Ghiyāṣu’d-Dīn, (father of Nūr Jāhān), 76
... Shamsu’d-Dīn, 83
... Kurt, Mu’īzru’d-Dīn Aba’l-Ḥusayn, 255
... Ma’ṣūm, Shaykh, 243
... Mawlānā (of Rastamār), 81
... Na’īm, Dīlawar Khān ‘Nuṣrat’, 109
... Naṣīr Siddiqi Faygābādī, 165
... Nūrākhsh, Sayyed, 74
... Pārsā, Khwāja, 99
... Qāsim Hindūshāh Firishta, 27
... Qāsim, Mīr, (of Ray), 74
... Qāṭi, (of Warāmīn), 74
... Rafī Mīr, 208
... Roshan (of Bombay), 52
... Şādīq of Ambālā, 23
... Khān of Khorāsān, 148
... Sāhīrī, Shaykh, 101
... Shāh, Amīr (ruler of Kāshghar), 105
... (the Emperor), 163
... -e-Bahmanī, Sultan, 29, 30, 81,
... Qiwamu’d-Dīn, Nūrākhshī, 74
... Sharīf Izīdī, 84
... Sultan s/o ‘Abdu’r-Rasḥīd Khān (the ruler of Kāshghar), 106
... Sultan, b. Sultan Murād Beg Rūmī, 30
... Shāh, 229
... Tāhir Ghanī, see Ghanī.
... Taqī-e-Tabrīzī, 15
... Lashkarī, 222
... Zakariyyā-e-Rāzī, (the great physician), 73

Muḥibb, Nawwāb Muḥammad Ibrāhīm Khān, Mubārizu’ud-Dawla, 152(91)

Muḥsin, Khwāja Muḥammad, 76
... Muḥtasam, Mawlānā, 208
... Mu’in Mawlānā, ‘Laṣṭat’, 80
... Mu’īnu’d-Dīn (prime minister of Sultan Abū Sa’īd), 88
Mu'īnu'd-Dīn Chishti, Khwāja, .............................................. 246
  ..  .. -e-Sanjari, Khwāja, ........................................... 101
  ..  .. -e-Yazdi, ..................................................... 65
Mu'izzī (poet), ............................................................ 106
Mu'izzu'd-Dīn, Amīr, s/o Q. Maa'ūd of Ray, .................. 75
Mujiru'd-Dīn-e-Baylaqānī, .......................................... 90
Mukārim, Mawlānā, ...................................................... 84
Mukhlīs, Sayyed Ghulām Muḥyiu'd-Dīn, ....................... 152(90)
Mukhtārī, 'Usmān (poet), ........................................... 275
Mullā, Āqā, ................................................................. 83
  ..  .. -e-Kāshī, see Kāshī.
  ..  .. Fakhru'd-Dīn Sūratī, ........................................ 153(96)
Munīr, Ghulām Muḥammad, ........................................... 153(98)
  ..  .. Mullā Abu'l-Barakāt, ...................................... 128, 195
Muntakhabu'd-Dīn (of Sāwa), ........................................ 71
Muṣṭim, Ḥasan Beg, see Ḥasan Beg.
Muqīm, Muḥammad, (poet), .......................................... 80
Murādī, Mīr, ............................................................... 80
Murād, Mawlānā, ........................................................... 83
  .. (Mughal prince), ................................................. 279, 290
Murtaḍā Niẓām Shāh (of Ahmednagar), ......................... 28, 88
Mushtaq, Muḥammad Ḥusayn, ......................................... 153(94)
  ..  .. Shaykh Najmu'd-Dīn Miān Bābā, ......................... 153(95)
Muṣlihu'd-Dīn Muḥammad-e-Lārī, .................................. 258
Mustaṣṣād Khān (=Ṣā'īb), see Ṣā'īb.
Mustaṣṣāhirbī'illāh, see Al-Mustaṣṣāhirbī'illāh.
Mutānabbi, ................................................................. 104
Mugaffar, Imām, .......................................................... 231
Nābigha, ................................................................. 211
Nādān, Shaykh 'Ībadat Ḥusayn, ...................................... 153(100)
Nādir, Mīr Amānu'llāh Sūratī, ..................................... 153(101)
  ..  .. Shāh, ............................................................ 26, 148, 235
Najaf, Khān Āqā, ........................................................... 153(102)
  ..  .. Muḥammad Šafī', ............................................. 153(103)
Najību'd-Dīn-e-Firdawsi, ............................................. 232
Najmu'd-Dīn Dāya, .......................................................... 72
Najmu'd-Din-e-Kubrā,
... 81, 90, 104
  ... -e-Rāzī,
... 90
  ... Mawlānā,
... 231
Nāmī, Khwāja Afgal, see Afgal.
Narāyan Bhatt,
... 175
Nargis-i-Abhari (poet),
... 84
Nasaft, 'Arzū b. Muḥammad,
... 160
  ... Najmu'd-Din Abū-Ḥāfas 'Umar,
... 122
Nāṣīhā, Bābā,
... 81
Nāṣīm (poet),
... 80
Nasīmī of Andujān,
... 145
Nāṣīr 'All-e-Sarhindī, see 'All.
  ... b. Abū'l-Makārīm al-Muṭarrīzī,
... 91
  ... e-Bokhārī (poet),
... 100
Naṣīrī, Nawwāb Aminu'd-Din Ḥusayn Khān (of Baroda),
... 153(104)
  ... Qāṣī Muḥammad,
... 88
Nāṣīr Jang Niẓāmu'd-Dawla,
... 110, 112, 201
Naṣīru'd-Din-e-Tūst, Khwāja,
... 70, 79, 83, 84, 137
  ... Maḥmūd (Charāgh-e-Delhi),
... 127, 130, 131, 158
  ... (Shāfe'i lawyer),
... 91
  ... Shāh, Nawwāb of Behar,
... 175
  ... 'Ubaydu'llāh, the Khwāja-e-Ahrār, see Khwāja.
Naṣīr II, the Samānīd Amir,
... 92
  ... b. Muḥammad as-Samarqandī, Abū'l-Layš,
... 244
Naṣīrullāh b. Mīr Muḥammad Naṣīr Khān (=Ashrafu'd-
Dawla Ṭabāṭabā'ī Islahānī),
... 209
Nāẓīqī, Mawlānā (poet),
... 80
Nawwāb 'All, Mawlānī Sayyed,
... 263, 264
Naw'ī, Mullā (author of Sīr o Gudāz),
... 128, 206
Nawwābwrān,
... 317, 320
  ... (author of Aḥwāl-e-Ṣabr wa ShāKB-e-Ādar-
  ∼bad),
... 333
Naṣīrī,
... 171
Naṣīmī (poet),
... 87
Ne'mat Khān 'Āli (=Mīrzā Muḥammad-e-Shirāzi),
... 48-49
Ne‘matu‘llāh, Sayyed, 100
Nicholson, Dr. R. A., 300, 301, 307, 310
Ni‘matu‘llāh-e-Daylamānī, Ḥakīm, 81
Nişārī, Mawlānā, 88
Niyāzi, 100
Nişāmī ‘Arūgī, 93, 302, 309
... of Ganja, 15, 34, 68, 220, 278, 296-299
Nişām Kalāgh, 84
... Mawlānā (poet), 79-80
Nişāmu‘d-Dīn, 77
... Awwīyā, Khwāja, 94, 135, 168
... b. Sa‘du‘d-Dīn, 84
... Khāmosh, Mawlānā, 106
... Sayyed (minister of Bad‘uzz-Zamān Mīrza), 100
Nişāma’l-Mulk Āṣaf Jāh (of the Deccan), 109, 112
... Khwāja, 76
Nişārī (poet), 87
Nöldeke, 300, 302, 303, 307, 308
Nūr Jahān, 67, 155
... Muḥammad, 39
Nūru‘d-Dīn Arsalān, Atābeg, 298
... Ḥusayn Fa‘eq, (Qāṣī of Broach), see Fa‘eq.
... Muḥammad s/o ‘Aynu‘l-Mulk, 230
... Shaykh, 231
Nūru‘llāh, Amir, (of Ray), 75
... b. Aḥmad Me‘mār (of Lahore), 47
... -e-Aḥrārī, Mīr, 137
... Sayyed, 83
Nuṣrat (poet), 202
... i.e. Muḥammad Na‘īm Dilāwarkhān, see Muḥammad.
Pahlawān Muḥammad Būriyā, 92
Panāhi (of Hamadān), 72
Pīlah (or Bilah) Faqīh (prime minister of Gilān), 81
Pindār (poet, of Rai), 74
Pīr-e-Anšārī, see ‘Abdu‘ullāh-e-Anšārī.
... Muḥammad, Mawlānā, 90
Qābil Khān, Abu’l-Fath, ........................................ 23
Qābūs, Shamsu’ll-Ma’āli, ...................................... 77
Qādir Yār Khān (officer of Muḥammad Shāh Ghāzi), 126
Qā’īl (of Gīlān), ............................................... 82
Qā’īm, Mawlānā, ............................................... 81
Qālí Khān (=‘Ābid Khān, of Hyderabad), ........... 236
Qārī, Mawļānā Imāmu’d-Dīn, .............................. 79
Qāsim b. Shāh Qiwāmu’d-Dīn Nūrbakhshī, .......... 74
  -e-Anwār, Shāh, ........................................... 62, 86, 106
  -e-Kāhī, ..................................................... 96, 103
  Fahmī, Shāh (poet), ...................................... 83
  Shāh, s/o Sayyed Muḥammad Nūrbakhsh, ........... 74
Qaṣṣāb, Shaykh Abu’l-‘Abbās, ............................. 80
  ... Muḥammad, ............................................ 80
Qaṭrān b. Manṣūr (the famous poet), ..................... 86
Qayṣārī (of Hamaḏān), ...................................... 72
Qāqī Beg s/o Qāgī Mas’ūd of Ray, ......................... 75
  Daryā, ........................................................ 114
  Ḥasan b. Khwāja Muḥammad Tāhib, see Ḥasan.,...
  Jahān (of Karabrūd), ..................................... 68
  Niẓāmu’d-Dīn (of Ahmedabad), ........................ 264
  Zāda-e-Karabrūd, ......................................... 68
Qazwīnī, Muḥammad b. ‘Abdu’r-Raḥmān Khaṭīb-e-Dimishqī, 255
  ... Najmu’d-Dīn ‘Ali b. ‘Umar Kāṭibī, .......... 78, 252
Qismatī, (poet), ............................................. 80
Qiwāmī Muṣarrīsī, Fakhru’d-Dīn, (brother of Niẓāmī of
  Ganja), ...................................................... 12, 15
Qizil Arsalān, Atābeg, ....................................... 90, 297
Qubūl (poet), ................................................ 202
Qudīs, Muḥammad Jān, ...................................... 169
  ... of Tafritsh, Mīr, .................................... 68
Qudūrī, Aḥmad b. Muḥammad, .............................. 242
Qumrī, Sīrāj-u’d-Dīn, see Sīrāj-u’d-Dīn.
Quraysh Sultān, s/o ‘Abdu’r-Rashīd Khān (ruler of Kāsh-
  ghar), ..................................................... 106
Qurbī (poet), ................................................ 82
Quršt Mawlānā,  
Qūshjī, 'Allī b. Muḥammad,  
Qūtbī, Jamālū'd-Dīn Ḥusayn Khān,  

Mullā,  
Qūtb, Mullā Qūtbū'd-Dīn Šūratī,  
Shāh, Muḥammad Qulī,  
Qūtbū'd-Dawla Muḥammad Anwar Khān Bahādur,  

-Ahmād-e-Zanjānī,  
'Atīqī (poet),  
Aybak, Sulṭān,  
Bakhtyār, Khwāja (=Bakhtyār-e-Kākī),  
-e-Rāzī (the philosopher),  
-e-Shirāzī,  
Qūṭluq-Khwāja Khālidī, Shaykh Sa'du'd-Dīn,  
Qūtnī, Jamālū'd-Dīn Ṭashāq (?), or Ushaq,  
Raf'at, Sayyed Raḥfatu'llāh Šūratī,  
Raf'ī'u'd-Dīn (of Abhar),  
Rāhīb, 'Allī Beg,  
Rāhīmī,  
Rāhmaṭ, Raḥmatu'llāh,  
Rā'īj (poet),  
Rājū Qattāl Ḥusaynī, Shāh,  
Rakhū,  
Rasā (poet),  
Rashīd-e-Waṭwāt,  
Rashīdī (poet, known as Sayyedu'sh-Shu'arā),  
Rashkī (of Hamsān),  
Rasīkh (poet),  
Rawghānī (poet),  
Rawnaqī (poet),  
Ragā, Amīr Shāh, Nūrbakhshī,  
Khwāja Muḥammad,  
Ragūnū'd-Dīn Bābā, Malik,  
Lālā,  
Ragūnū'l-Haqq,  
Regā Shāh-e-Pahlawī,  

77  
257-258  
152(80)  
131  
152(79)  
80  
112  
84  
86  
102  
101, 102  
74, 95  
252  
82  
83  
152(44)  
84  
40  
101  
152(42)  
202  
131  
152(45)  
202  
8, 12, 17, 98  
93  
72  
209  
80  
101  
74  
76  
83  
90  
264  
301
Riyāšt, 95
Rūdakī, (the famous poet), 92
Rāhānī, Amīr Afsāhū'īl-Kalām, 94
Rūḥī (poet), 203
Rūḥu'llah, Qāgī, 83
Ruknūd-Din Ḥusayn b. Ḍālim, see Sayyed Ḥusaynī. 169
... Kān-e-Shakur, Khwāja, 34, 85, 226, 240, 241
... Mir, (of Ray), 74
Rūmī, Jalālūd-Din, 334, 336, 337
Rustam s/o Isfandiyār (author of Sad Dar), 152(43)
Ruwā, Mir Abdu'llah Beg, 202
Sāēt (poet), 86
Ṣābīrī (poet), 74
Ṣadīd, Qāgī, (of Ray), 82
Ṣadīdu'd-Din (of Qazwīn), 95, 96
Ṣādiq Ḥalwā'ī, Mawlānā, 88
... Mīrzā, 88
... Muḥammad, (of Ambala), see Muḥammad.
Sa'dī, Shaykh, 86, 87, 132, 291, 295
Ṣadrū'd-Din Abu'l-Fatḥ, 131
... Abūnād-e-Zanjānī, Khwāja, 84
... Amir (of Qazwīn), 83
... -e-Qāniyawi, 71, 72
... Ibrāhīm (the prime minister of Mīrzā Shāh Rukh), 95
... Mawlānā, 94
... Mūsā, Shaykh, 87
... Shaykh, 104
Ṣadrū'sh-Shari'a, Ḥakīm, 81
... Sultanu'l-'Ulamā, 98
Sa'dūn'd-Dawla Yahūd (or Nahūd?), 84
... -Din As'ad, 99
... b. Shāhāb, 98
... e-Ḥamawi, 90
... e-Taftāzānī, 122, 143, 255
... Kāfī-e-Bokhārī, 99
Sa'du'd-Din Mas'ūd Dawlatyār, .......... 99
... ... Mawlānā, .......... 106
... ... Shaykh, .......... 101
Sa'du'llāh Kayrānawi Māshā, Shaykh, .......... 196-197
Ṣafā', .......... 101
Ṣafī, 'Alī b. Ḥusayn-e-Wā'ez, see 'Alī.
Ṣafiu'd-Dīn-e-Ardabīlī, i.e. Shaykh Ṣafiu'd-Dīn Abū'l-Fath
Ishāq (the ancestor of the Ṣafawīs), .......... 87
Ṣafiu'd-Dīn, Shāh, Nūrbakhshī, .......... 74
Ṣafiu'llāh b. 'Ali (of Baṣṭām and Dīhistān), .......... 16, 17
Sag-e-Lawand, .......... 84
Ṣaḥbī, Mawlānā (the famous writer of ṭuḥfā'īyyāt), .......... 80
Ṣāḥeb Ismā'īl b. 'Abbād, .......... 104
... Maḥmūd Balwāj, .......... 91
... Nawwāb Ḥāmid Beg, .......... 152(56)
Ṣahwī (poet), .......... 87
Ṣā'īb (poet), .......... 124-125, 169, 197, 209, 211
Ṣa'id Bābwayh or Bābāyeh Rāfī', Imām, .......... 82
... b. Muḥammad (=Mawlānā Jāmālu'd-Dīn-e-Turkis-
tānī, .......... 106
... Sa'du'd-Dīn, .......... 220
Ṣaif Żafar, .......... 229
Ṣā'īl, Mawlānā, .......... 77
Ṣajwandi, Sīrāju'd-Dīn Muḥammad, .......... 79
Ṣakkāk (of Simnān), .......... 77
Ṣakkākī, Sīrāju'd-Dīn, .......... 255
Ṣalābat Jang, .......... 111, 236
Ṣalār Jang, .......... 127
... Khwāja Ghiyāṣu'd-Dīn, .......... 77
Ṣāleḥ (poet), .......... 209
... Nidā'i', .......... 97
Ṣālik (of Qazwīn), .......... 233
... (of Yazd), .......... 232
Ṣalīmī, .......... 162(47)
Ṣalīm, Mullā Muḥammad Qulī, .......... 128
Ṣalmān-e-Ṣānī, see 'Ārifī.
<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salmān-e-Sāwajī, Khwāja Jamālu'd-Dīn</td>
<td>9, 10, 13, 70</td>
</tr>
<tr>
<td>Samākī, Amīr Fakhru'd-Dīn</td>
<td>79</td>
</tr>
<tr>
<td>Sāmīrī (poet)</td>
<td>86</td>
</tr>
<tr>
<td>Samjāh, Ghulām Muḥammad Sūratī</td>
<td>151(48)</td>
</tr>
<tr>
<td>Sām Mirzā, Ibn-e-Ismā'īl al-Ḥasanī</td>
<td>41</td>
</tr>
<tr>
<td>Šanā',</td>
<td>9, 34, 35-36, 88, 211, 253-254, 275</td>
</tr>
<tr>
<td>Šanā, Shaykh Šanā'ullāh</td>
<td>151(27)</td>
</tr>
<tr>
<td>Sanjar, Sūltān</td>
<td>35, 91, 99, 106, 248</td>
</tr>
<tr>
<td>Šan'ullāh, Shaykh</td>
<td>86</td>
</tr>
<tr>
<td>Šarīf (of Sāwa)</td>
<td>71</td>
</tr>
<tr>
<td>Sātsīz Mirzā (ruler of Kāshghar)</td>
<td>105</td>
</tr>
<tr>
<td>Sawdā (the Urdu poet)</td>
<td>213</td>
</tr>
<tr>
<td>Sayf-e-Bukhārī, sūra. 'Arūgī</td>
<td>6, 7, 100</td>
</tr>
<tr>
<td>Sayf Khān</td>
<td>168</td>
</tr>
<tr>
<td>Sayfūn'd-Dawla</td>
<td>104</td>
</tr>
<tr>
<td>-Dīn-e-Bākhrāzī</td>
<td>90</td>
</tr>
<tr>
<td>- Maliku'l-Kalām</td>
<td>102</td>
</tr>
<tr>
<td>Sayfūn'l-Mulāk, Mawlānā, 'Shujā'T</td>
<td>77</td>
</tr>
<tr>
<td>Sayrī, Mawlānā Muḥammad</td>
<td>77</td>
</tr>
<tr>
<td>Sayyed (poet)</td>
<td>202</td>
</tr>
<tr>
<td>'Altī, Amīr (ruler of Kāshghar)</td>
<td>105</td>
</tr>
<tr>
<td>Ḥusaynī, i.e. Raknu'd-Dīn Ḥusayn b. 'Ālīm b. Abu'l-Ḥasan al-Ḥusaynī, surnamed Fakhru's-Sādāt,</td>
<td>51, 162, 182, 184</td>
</tr>
<tr>
<td>Shamsu'd-Dīn</td>
<td>34</td>
</tr>
<tr>
<td>Sharīf-e-Jurjānī, see 'Altī, Mīr Sharīfūn'd-Dīn.</td>
<td>254</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seddon C. N.</td>
<td></td>
</tr>
<tr>
<td>Shabistarī, Shaykh Maḥmūd, see Maḥmūd.</td>
<td>82</td>
</tr>
<tr>
<td>Shādān, Shaykh Abū Bakr</td>
<td></td>
</tr>
<tr>
<td>Shafaq, Dr. Ṭeqā'ī Zāda</td>
<td>307, 308</td>
</tr>
<tr>
<td>Shaffā-e-Yazdī</td>
<td>49, 232</td>
</tr>
<tr>
<td>Shāh 'Alam (the Mughal Emperor)</td>
<td>109, 111, 235</td>
</tr>
<tr>
<td>Shāhidi (of Bilgrām)</td>
<td>202</td>
</tr>
<tr>
<td>- Mawlānī, Ibrāhīm</td>
<td>167</td>
</tr>
<tr>
<td>Shāhidi (poet, of Qumm)</td>
<td>63</td>
</tr>
<tr>
<td>Shāhī-e-Sabzwārī</td>
<td>34</td>
</tr>
</tbody>
</table>
Shāh Ismā‘īl-e-Ṣafawī, 13, 41, 65, 69, 81
" Jahān (the Emperor), 47, 49, 124, 186, 214, 223, 232, 236, 240, 246, 247, 254, 277
" Madâr, see Madâr.
" Mansûr b. Muṣaffar, 8
" Mîr (Hibatu’llâh), 258
" Mîrzâ (=Mîrzâ Mahdî Khân), see Mahdî Khân.
" Muḥammad Sûrâ’î, 100

Shāhnawâz Khân (the minister of Nişâmu’l-Mulk Āṣaf Jâh), 110-111

Shāh Rûkh b. Sultaan Farrukh (ruler of Shirwân), 89
" Sharti, 135
" Shujâ‘ (the Afghan), 190
" Ṭahmâsp (the Safawid), 41, 68, 69

Shâ’îq, Mîr Ghiyâṣu’d-Dîn Sûratî, 152(49)

Shâ’îr (poet), 202

Shakîrî, 99

Shamânl al-Aghraj (or al-A’rajj), 99

Shamsî (of Bokhârâ), 77

Shams-e-Fakhrî, 13
" -e-Ṭabriz, 210
" Ḥâkîm Shamsu’d-Dîn, 152(55)

Shamsheer Khân (governor of Ghaznî), 267

Shamsu’d-Dîn al-Ḥusaynî, 97
" Ḥâkîm (the Ḥâkîmu’l-Mulk, attached to Akbar), 82
" Muḥammad (=Mîr-e-Sar Barahna), 101
" b. ‘Alî, Mawlânî (the spiritual guide of Jalâlu’d-Dîn-e-Rûmî), 85
" Qâgi (prime minister of Shâh Ṭahmâsp), 81
" Ţâbir-e-Sanjâstî, 84
" ‘Ubaydî, 86

Shamsu’l-‘A’immâ Ḥalwâ’î, 96

Shamsu’l-lâh Qâdirî, 131, 201, 302

Shâpûr, Khwâja, (Farîbî, Firîbî, or Ārîbî), 76

Sharaf-e-Jahân, Mîrzâ, 199
Sharafā, ..... ..... ..... ..... 152(51)
Sharafu’d-Dīn 'Ali-e-Yazdī, see 'Ali. ..... ..... 90
  .. -e-Shufurwah, ..... ..... 231-232
  .. Faglı’l-lāh-e-Qazwīnī, see Faglı’l-lāh. ..... 72
  .. Yahyā-e-Munayrī, ..... ..... 152(50)
Sharāfī (of Hama’dān), ..... ..... 86
Sharar, Mirzā Ghulām ‘Ali, ..... ..... 143
Sharīf, ..... ..... 181
    .. -e-Jurjānī, Sayyed, ..... ..... 151, 152(53)
    .. Hijrī, Khwāja Muḥammad, ..... ..... 151(54)
Shawkat Ḥusayn, ..... ..... 151
Shawq, Mir ‘Abbās ‘Ali, ..... ..... 152(55)
Shaydā, Khwāja Sa’d, ..... ..... 9
Shaykh Ḥāsān-e-Buzurg, the Jalā’īr, ..... ..... 246
    .. Mīr, ..... ..... 25
    .. Muḥammad b. Shaykh Lād, ..... ..... 49
    .. Shāh, see Ibrāhīm.
    .. Usmān of Sāwā, ..... ..... 204
    .. Uways, Jalā’īr, see Uways b. Ḥasan.
Shaykhzāda ‘Fidā’t, ..... ..... 81
Shērānī, Professor Maḥmūd Khān, 300, 302, 303, 309, 310
Shihābī ‘Arābī (or Ghazzālī), ..... ..... 102
Shihāb-ud-Dīn ‘Ali, Shaykh, (of Ray), ..... ..... 75
    .. -e-Suhrawardī, Abū Ḥafṣ ‘Umar (the great Ṣāfī), ..... ..... 202
    .. Qāẓī Fāṣil-e-Ḥindi, ..... ..... 246, 247
Shuhrat (poet), ..... ..... 246
Shujā’, ..... ..... 247
Shujā’ī, see Sayf-ul-Mulāk.
Shujā’u’d-Dawla, ..... ..... 127
Shukrullāh-e-Shīrāzī, Mullah, ..... ..... 186
Shillī, Muḥammad b. Abī Bakr, see Ash-Shillī.
Shu’la, Ḥasan Yāwar, ..... ..... 152(52)
Şedīq, M. Sulṭān Muḥammad, ..... ..... 80
Sīkandar ‘Ādil Shāh, ..... ..... 115
Sīmgar, Imām Naṣimā’ud-Dīn, ..... ..... 89
Sîbâhī, 101
Sirāj-ud-Dīn Qumrī, 83
Strāfī, (the Marāthā), 239
Sīw Sahāya Kāyath, 277
Sorâni (poet), 94, 97
Șâfi, 151(57)
  Mawlānâ Muḥammad, 80-81
Sughdī (=Hāshimi), Shaykh, 92
Sujaṅ Rāi, Munshi, 212
Sukhanwar, Muḥammad Šâdīq, 203
Sukthankar V. S. Dr., 307
Sulaymān Muḥammad-e-Bulghârī, 21
  Nadwi, Mawlâwi Sayyêd, 36, 42, 119
  Shâh, (grandson of Sulṭân Mali: Shâh), 99
Sulṭân Ḥaydar (father of Shâh Ismā’îl-e-Şafawi), 87
  Ḥusayn Mirzâ, Abûl-Ghāzî, see Ḥusayn.
    s/o S. Uways, 54
  Junayd, 87
  Muḥammad Rûmî, see Muḥammad.
    Shâh-e-Bahmani, see Muḥammad Shâh.
  Uways, see Uways.
  Ya’qûb (patron of Abîl), 13
Sundar Dâs, 277
Suṇj Khân, 107
Sarûq b. aḍ-Dakhda (of Hamadân), 72
Syâvakshâh, Dastur, 337
Ṭaḥsîn, Abû Ja’far Ibn-e-Jarîr, (the historian), 80
Tabassum, ‘Abdu’l-Karîm Sûrâtî, 151(26)
Ṭâbî (poet), 99
Tadarwi-e-Abbarî, (poet), 84
Taftâzânî, Sa’du’d-Dîn Mas’ûd b. ‘Umar, 79, 122, 143, 255
Taghârîbeg b. Muḥammad (minister of Sanjâr), 106
Ṭâbârîn, Abû-Ja’far Aḥmad b. Muḥammad, 118-121
Ṭâhir-e-Naṣrâba’dî, 129
Ṭâhirî, Mawlânâ, 241
Ṭâhir, Khwâja Muḥammad, s/o Umîdî, 76
Tahir, Shâh,  

...  

74, 85

...  

76

Tähmäsp, Shâh,  

...  

79, 81, 86, 87, 89, 173, 174, 199

Täj-al-Ghani, see Täj Mufti.

Tajarred, 'Abdu'llâh Shâh Sâratçî,  

...  

151 (25)

Täj Mufti Maliki,  

...  

174

Täju'd-Dîn b. M. Maliki, see Täj Mufti.

...  

Hzâran, Amir, s/o Q. Mas'âd (of Ray),  

...  

75

Talammug Husayn, Qâglî,  

...  

114

Tâlib Kalim, see Kalim.

...  

152 (59)

Mîrzâ Mahmûd Beg,  

...  

152 (60)

Shaykh 'Ali,  

...  

116

Tânâ Shâh, Abûl-Hasan  

...  

213

Tâqî (Urdu poet),  

...  

129

-e-Awâdî,  

...  

68

Taqîu'd-Dîn, Ḥakîm (of Qumm),  

...  

"Târamî, Mawlânâ 'Ali, see 'Ali.

"Târamî", Mir Dost, see Mir Dost.

Târîf Dûda,  

...  

96

Târîq (of Sawa),  

...  

71

Tâtâr Khân,  

...  

107

Tâ'ûs, Khwâja Qutbu'd-Dîn,  

...  

77

...  

288, 289

Sâyyed 'Ali b. Mûsâ aṭ-Ṭâ'ûs al-Husaynî,  

...  

267, 306

Tawakkul Beg,  

...  

236

Tawfi (or Tûbâ), poet,  

...  

105

Tawfi, Shaykh Sharafu'd-Dîn,  

...  

104

Tha'alibi, Abû Mansûr,  

...  

87

Tipû Sulṭân,  

...  

220

Tolâji, Amir (ruler of Kâshghar),  

...  

297

Tolak, Amir (ruler of Kâshghar),  

...  

84

Tûbâ (or Tawfi'), Mawlânâ,  

...  

279, 290

Tughluqtîmûr (the Moghul Khân),  

...  

Tughrî, Mullâ (of Mashhad),  

...  

74, 84, 220, 297

Tughrîl, Sulṭân,  

...  

84, 298

Tûsî, Khwâja Naṣîru'd-Dîn, see Naṣîru'd-Dîn.
Ulāyātū, .......... .......... .......... .......... 81, 85
‘Umar b. Mas‘ūd, Tāju’d-Dīn, ...... b. Muḥammad al-Ḥarbābadī (? or Ḥartābadī or Ḥarnābadī), .......... .......... .......... .......... 93
Ummi (poet), .......... .......... .......... .......... 202
Ummīdī, Mawlānā (poet), .......... .......... .......... .......... 75-76
Urdu Khān, .......... .......... .......... .......... 107
‘Uglān, Qāṭī Niṣāmū’Dīn, .......... .......... .......... .......... 83
Uways b. Ḥasan Shāh-e-Ilkhānī, Sultan, (= Shaykh Uways), .......... .......... .......... .......... 8, 9, 15, 85
Vardast, Dastūr, .......... .......... .......... .......... 337
Vishnū Sharmā, .......... .......... .......... .......... 175
Wahid (of Qumm), .......... .......... .......... .......... 68
Wahshi-e-Bāfasī, Mullah, .......... .......... .......... .......... 70, 170
Wajhi (author of Sabras), .......... .......... .......... .......... 147
...... (of Tafrish), Mawlānā, .......... .......... .......... .......... 68
Wajhū’Dīn Wajhi, .......... .......... .......... .......... 133
<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wā'irī (poet),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wāṣīlī (poet),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wāṣīṭī (poet),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>203</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wāṣṣāf,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>65</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wagī', Amīr Zāhīru'd-Dīn Ibrāhīm, (of Ray), see Z̧āhīru'd-Dīn,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wazīrī (poet),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>205</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wūqū'ī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>86</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaḥyā, Amīr, see Amīr.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; b. Śūbāk Fattāḥī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>146</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Khān, Mawlānā, (māzīr of Gīlān),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Maʿād Abū Zakariyyā,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Qāṣī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaktā (poet),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>202</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaktāsh Khān,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yālīst, Ḥakīm (or Yālīst or Bālīst),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>78</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yāminu'd-Dawla, Sulṭān,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>93</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ya'qūb Beg, the Aq-Qoyunlū prince,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>65, 68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; e-Sarfī b. Ḥasan-e-Kashmirī al-ʿĀṣīmī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>189, 190</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Mawlānā,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Ya'qūb ʿAlī Khān,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>153(109)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yazīd b. Ḥārūn, Abū Khālid,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>93</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yūnus Khān (the ruler of Moghulīstān),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>105</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yūsuf (author of Tawāf-e-Naqṣīb),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>130</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yūsuf b. al-Ḥusayn (of Ṭehrān),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; e-Hamadānī, Khwāja,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; e-Qarābāghī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>260</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zafar Khān (governor of Kabul),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>124</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; (governor of Kashmir),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Sayyed Muṣaffar Ḥusayn Bokhārī,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>152(61)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāfaru'd-Dīn, al-Kāfī (of Hamadān),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāhīd b. Muḥammad Niṣām,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>232</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Zaynu'ī-Sāleḥīn,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>242</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāhīk, Mīrzā Abīdu'd-Dīn Beg,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>152(58)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāhīr (of Fārīyāb),</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāhīru'd-Dīn Abī'l-ʿAlā, Shaykh,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>102</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; al-Kuttāb,</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>92</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žahīru’d-Dīn Ibrāhīm, Amīr, (=Wag’t)</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zā’ir (poet)</td>
<td>202</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zākir, Sayyed Maḥmūd</td>
<td>152(41)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zamakhsharī, Maḥmūd b. ‘Umar Jāru’llāh,</td>
<td>91</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zamīrī (poet)</td>
<td>202</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(of Hamadān)</td>
<td>.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žarīfī</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zartesht b. Bahrām b. Pāzdū,</td>
<td>318, 331, 341</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zawqī, Muḥammad Amīn,</td>
<td>80</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zayn Khān</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zaynu’ḍ-Dīn-e-Khwāfī, Mawlānā,</td>
<td>106</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zāfā’ī, Shaykh, see Wafkī.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>179</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zītrak, Sayyed ‘Alawī</td>
<td>152(46)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ziyā (poet)</td>
<td>202</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ziyādu’l-Kabīr (of Hamadān)</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ziyāu’ḍ-Dīn, Shaykh (poet)</td>
<td>85</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žuhūr, Ḥājī Ḥaṣūr or Ḥuγūr, Shaykh,</td>
<td>227</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žuhūrī (poet of Bijapur)</td>
<td>70, 128, 170-171, 193, 209</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Žuhūru’l-Ḥasan</td>
<td>297</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zulāfī of Khonsār,</td>
<td>128, 253</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zu’lfaqār ‘Alī (of Deoband),</td>
<td>204</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-e-Shirwānī</td>
<td>9, 12, 89</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khān s/o Āṣaf Khān,</td>
<td>168</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
INDEX III
NAMES OF Scribes

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

‘Abdu’l-Ghafūr, ..... 141
Karim b. Nāṣir Abī Ismā‘īl, ..... XVI
‘Abdu’llāh Ḥusayn, Mīr, ..... 100
‘Abdu’l-Mu‘min al-Marāzī, ..... 30
‘Abdu’r-Rashīd b. Lāla b. Ṣāleḥ Kashmīrī, ..... 174
Abu’l-Fatḥ, ..... V
‘Ādil Beg (?), ..... X
Al-Ḥurr b. Darwesh Muḥammad b. Bāqī, ..... 172
Amato Cerauḥ, S. J., Father, ..... XLI
Asad Beg, ..... 94
Bābā ‘Abdu’llāh al-‘Āṣimī al-Kashmīrī, ..... 109
Barf Malik (?) b. Munnā Khān, ..... 52
Bāzīd Akhunzāda, Mullā, ..... 185, 186
Bulāqī, Shaykh Muḥammad (of Burhanpur), ..... 129
Buqrāt-e-Samarqandī, Abu’l-Qāsim, ..... 181
Dārbā b. Ḥormāzyār Sanjāna, ..... XXIX, LI
Ghulām Muḥyī’d-Dīn Maṇṣūr, ..... 17
Murtāgā, ..... VI
Harnāth of Batālā, ..... XV
Ibrāhīm b. Zayd b. ‘Alī al-Fāṣimī az-Zaydī, ..... 87
Imām Maṣ‘ūd, Sayyed, ..... 98
‘Īsmatullāh-e-Kashmīrī, ..... 71
Īzidīrā b. Wekjīrān Sanjānā, ..... XXXI
Jān Muḥammad Maḥramī Chishti, ..... 56, 57, 60, 61
Lāla Aṣādha Parshād, ..... XIV
Maḥmūd, Shaykh, ..... 80
Mirzā Muḥammad ‘Ali, ..... 40
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhammad Aminu'd-Din Kagrat</td>
<td>28</td>
</tr>
<tr>
<td>b. Habib b. Tamim</td>
<td>XXIII</td>
</tr>
<tr>
<td>Daud Amlahi</td>
<td>74</td>
</tr>
<tr>
<td>Hasan-e-Damaghani</td>
<td>VIII</td>
</tr>
<tr>
<td>Kazi</td>
<td>119</td>
</tr>
<tr>
<td>Makh Qadir</td>
<td>13</td>
</tr>
<tr>
<td>Masih</td>
<td>127</td>
</tr>
<tr>
<td>Rabii b. Haji Barkhurdar-e-Isfahani</td>
<td>50</td>
</tr>
<tr>
<td>Shahid (of Muradabad)</td>
<td>III</td>
</tr>
<tr>
<td>Mullah Muhammad-e-Kabuli</td>
<td>170</td>
</tr>
<tr>
<td>Nawshwarda s/o Behdun Manekji</td>
<td>XLVII</td>
</tr>
<tr>
<td>Nizamu'd-Din (of Madras), Muhammad</td>
<td>130</td>
</tr>
<tr>
<td>nur Muhammad</td>
<td>103</td>
</tr>
<tr>
<td>Nurud-Din Hussain, Qazi (of Broach)</td>
<td>76, 77, 78</td>
</tr>
<tr>
<td>Qalandar Beg</td>
<td>86</td>
</tr>
<tr>
<td>Qamarud-Din Mir</td>
<td>139</td>
</tr>
<tr>
<td>Qazi Muhammad Sirajud-Din Nagori</td>
<td>164</td>
</tr>
<tr>
<td>Rafiu'd-Din</td>
<td>10</td>
</tr>
<tr>
<td>Rustam Beg</td>
<td>29, 30</td>
</tr>
<tr>
<td>Saleh of Shihabud-Dinpur</td>
<td>118</td>
</tr>
<tr>
<td>Shamsud-Din Muhammad Qurayshi</td>
<td>23</td>
</tr>
<tr>
<td>Shewan Sahib</td>
<td>167</td>
</tr>
<tr>
<td>Tahjudd Din, Shaykh</td>
<td>142, 143</td>
</tr>
<tr>
<td>Tehmukht s/o Dastur Jiwanji</td>
<td>LIII</td>
</tr>
<tr>
<td>'Umar b. 'Abdu'llah al-Hafram</td>
<td>96</td>
</tr>
</tbody>
</table>
INDEX IV
PLACES OF TRANSCRIPTION

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

<table>
<thead>
<tr>
<th>Place</th>
<th>Arabic</th>
<th>Roman</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adamnallī (? Adampalī)</td>
<td></td>
<td></td>
<td>157</td>
</tr>
<tr>
<td>Aleppo</td>
<td></td>
<td></td>
<td>XLI</td>
</tr>
<tr>
<td>Aurangabad</td>
<td></td>
<td></td>
<td>29,30</td>
</tr>
<tr>
<td>Bijapur</td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>Bombay</td>
<td></td>
<td></td>
<td>98</td>
</tr>
<tr>
<td>Broach</td>
<td></td>
<td></td>
<td>76,77,78</td>
</tr>
<tr>
<td>Burhanpur</td>
<td></td>
<td></td>
<td>XXIV</td>
</tr>
<tr>
<td>Dā’īra Ahmednagar</td>
<td></td>
<td></td>
<td>161</td>
</tr>
<tr>
<td>Gāndāpūr</td>
<td></td>
<td></td>
<td>164</td>
</tr>
<tr>
<td>Halāt</td>
<td></td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>Hyderabad (Deccan)</td>
<td></td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Junagadh</td>
<td></td>
<td></td>
<td>I</td>
</tr>
<tr>
<td>Kābāl</td>
<td></td>
<td></td>
<td>181</td>
</tr>
<tr>
<td>Khujasta Būnyād (=Aurangabad)</td>
<td></td>
<td></td>
<td>86</td>
</tr>
<tr>
<td>Labrār</td>
<td></td>
<td></td>
<td>VI, X</td>
</tr>
<tr>
<td>Međak</td>
<td></td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Meḷāpūr</td>
<td></td>
<td></td>
<td>42,44,47,130</td>
</tr>
<tr>
<td>Nājia (in Gujarāt)</td>
<td></td>
<td></td>
<td>103</td>
</tr>
<tr>
<td>Nirmal</td>
<td></td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Shahjahanabad</td>
<td></td>
<td></td>
<td>IV, VII</td>
</tr>
</tbody>
</table>
# INDEX V

**DATES OF TRANSCRIPTION**

The Arabic figures in lighter type refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Library Collection.

<table>
<thead>
<tr>
<th>A.H.</th>
<th>1117</th>
<th>1119</th>
<th>1264</th>
<th>1268</th>
<th>1270</th>
<th>1273</th>
<th>1274</th>
<th>1286</th>
<th>1291</th>
<th>1292</th>
<th>1297</th>
<th>1315</th>
<th>1321</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>859</td>
<td>80</td>
<td>1119</td>
<td>1111</td>
<td>1124</td>
<td>84</td>
<td>1127</td>
<td>131</td>
<td>1128</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>925</td>
<td>31</td>
<td>1124</td>
<td>1111</td>
<td>1127</td>
<td>84</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>974</td>
<td>81</td>
<td>1127</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1001</td>
<td>121</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1004</td>
<td>X</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1006</td>
<td>XXIII</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1024</td>
<td>2, 3, 4</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1054</td>
<td>74</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1064</td>
<td>142, 143</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1070</td>
<td>27</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1075</td>
<td>29, 30</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1078</td>
<td>23</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1082</td>
<td>71</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1085</td>
<td>50</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1093</td>
<td>V</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1094</td>
<td>103</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1095</td>
<td>96</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1099</td>
<td>87</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1100</td>
<td>118</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1102</td>
<td>166</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1106</td>
<td>174</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td>1111</td>
<td>XXIV</td>
<td>1128</td>
<td>1111</td>
<td>1128</td>
<td>131</td>
<td>1139</td>
<td>119</td>
<td>1141</td>
<td>127</td>
<td>1155</td>
<td>94</td>
<td>1163</td>
<td>LIII (2)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1188</td>
<td>86</td>
<td>1188</td>
<td>42, 44, 47</td>
<td>1190</td>
<td>XV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1206</td>
<td>IX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1210</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1224</td>
<td>IV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1225</td>
<td>11, 28, XII</td>
<td>1241</td>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

Printed by Abdus-Samad Shasafudin, at the Qayyimah Press, 264 Bhendi Bazar, Bombay, and published by the University of Bombay.