

GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL
LIBRARY

CLASS _____

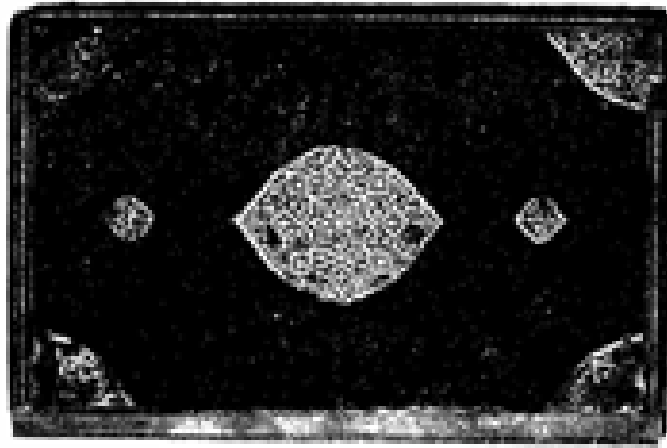
CALL No. **091.4927** **Abd**



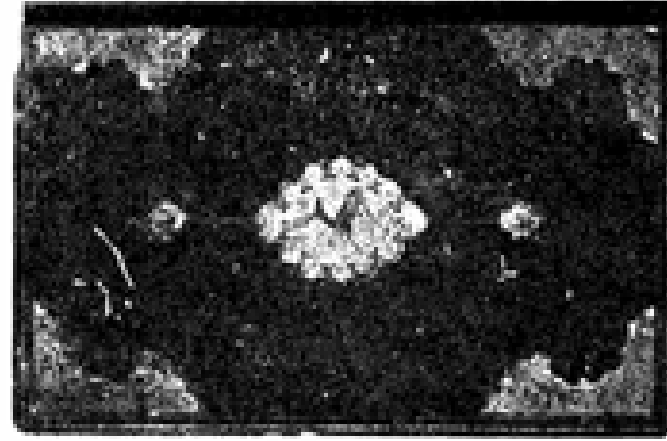


A DESCRIPTIVE
CATALOGUE OF THE ARABIC, PERSIAN
AND URDU MANUSCRIPTS

IN THE LIBRARY
OF THE
UNIVERSITY OF BOMBAY



Doublure



Outside

Artistic binding of Vol. 53, (XII-XIII A.H. XVII-XVIII A.D.).

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

By

KHÂN BAHĀDUR
SHAIKH 'ABDU'L-KĀDIR-E-SARFARĀZ

M.A., I.E.S. (Retd.), F.B.U., F.R.D.A.E.

*Formerly Professor of Persian, Elphinstone
College, Bombay, and
Dacca College,
Poona*



091-4927
Abd

4541

Ref 091-49155
Abd

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

BOMBAY

1935

CENTRAL ARCHAEOLOGICAL
MUSEUM, NEW DELHI
No. 4541
Vol. 7, Pt. 4, Ser. 5
Call No. 091-4923/11d

TABLE OF CONTENTS

	PAGE
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	xxxiii
6. Note on the Technical Details of the Catalogue	xxviii
I GENERAL REMARKS:	"
1. Description 2. Transliteration	"
3. Vocalization 4. System of Transliteration	xi
II EXPLANATION OF THE SYSTEM OF THE DESCRIPTIVE NOTES:	xli
1. Numbers 2. Titles	"
3. Dates 4. References to folios in MSS.	"
5. References to other publications	xliii
6. Description of the appearance of MSS.	"
III NOTE ON THE INDEXES:	xliv
7. List of the Collections of Manuscripts to which references are given in this Catalogue	xlv
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	<i>Frontispiece</i>
2. Autograph of the Persian Poet <i>Ša'ib</i> , facing p. 124	
3. Autograph of the Persian Poet <i>Zaherī</i> , " " 170	170

Corrections and Additions

p. 8, l. 13	for Khwājā	read Khurāja.
p. 30, l. 5	" Gujrātī	" Gujarātī.
p. 43, l. 2	" <i>آد</i>	" <i>آد</i> .
p. 79, l. 24	" <i>ای</i>	" <i>ای</i> .
p. 80, l. 34	" <i>حسب</i>	" <i>حسب</i> .
p. 115, l. 17	" Hāfiṣ	" Hāfiṣ.
p. 131, l. 12	" Muḥammad	" Maḥmūd.
p. 154, l. 9	" This <i>Taḡkira</i> was	" After the above
	.....	notice was writ-
		ten this <i>Taḡkira</i>
		was
p. 203, l. 5	" Ṣādiq	" Ṣādiq.
p. 239, ll. 11, 12	" Marāṭha	" Marhata.
p. 244, l. 13	" Abū'l-Lays	" Abū'l-Layth.
p. 249, f. note l. 3	" Khabī	" Khaljī.
p. 288, l. 21	" <i>دروع الراتب</i>	" <i>الدروع الراتب</i> .
p. 292, l. 11	" <i>الحكمة الطب</i>	" <i>حكمة الطب</i> .
p. 334, l. 7	" Ardeshir Babegan	" Ardashīr-e-Bābegan.
" ll. 8, 10, 12	" Shahpur	" Shāhpūr.
" l. 13	" Ardeshir	" Ardashīr.

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. Haugh 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 Mussulms of the Bombay Presidency are very backward in point of education as compared with their co-religionists of the Panjab 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 (Sind), Ahmedabad (Gujarat), Ahmednagar, and Bijapur (Deccan). At each of these centres Arabic and Persian learning received powerful 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 *Compte Descriptif 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 XII./XVIIc. come not from the empire of the Indian Timurides, but from the Deccan". Loth's *Catalogue of Arabic MSS. in the India Office* (Lond., 1877), which notices the MSS. of the Library of the 'Lili Shahn of Bijapur (now located in the 'Lili Mahal at Bijapur and subsequently sent to London in 1858), and Stewart's *Catalogue of the Oriental Library of the late Tippon Sultan of Mysore* (Camb., 1808) also throw considerable light on the quality and quantity of the literary wealth of the Deccan under the Muslims.

از نقش و نگار در دیوار شکستہ آثار پدید آید صنادید دکن را

(عراق حج لکھری)

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. Gorton, I.R.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 subjects, such as History, Biography, Prose, Poetry, Sufism, Prosody, 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*, published in JBBRAS, Vol. iv, 1928).

Under orders from Government these manuscripts were deposited in the University Library on 9th January, 1928. In August, 1931, the University invited applications for the preparation 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 *ما يقدر الله* ("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 Fitrās Library, Bombay, the Jāme' 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 Nadwatul-'Ulamā (Lucknow), Mawlawi 'Abdu'l-Bāri of Farangi Mahal (Lucknow), Nawwab Šadr Yār Jang Bahādur Mawlawi Ḥabībū'r-Raḥmān Khān Shirwānī of Bhikampur (Aligarh), His Highness the Nawab of Bhopal, and Sir Šālār 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. Éthé, Prof. Theodor Nöldeke, Prof. E. G. Browne, Dr. Nicholson, M. Ivanow, 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 *Diwân-e-Ibn-e-Yamîn* (see Vol. 23), supposed to have been "lost" by some of the Eastern and Western scholars, or of the authorship of the *Maḥarū'l-'Ajamī* (Vol. 24), attributed by Western scholars to the great Sufi poet 'Attâr, or of the authorship of the "*Nama-e-Khiyâlât*" (Vol. 12), or of that of *Yaruf Zulaykhâ*, which, according to a number of European Orientalists, was composed by the great Firdawsî. 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.

لذیٰ بود حکایت درازتر گفتیم • چنانکہ حرف صفا گفت موسیٰ اندر طور

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. Sharafuddin 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 Sahab 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 Qāḡi ‘Abdu’r-Raḥīm of Baysān said in reply to the adverse criticism passed upon his writings by the celebrated Arabic stylist and historian, ‘Imādu’d-Dīn al-Kātib of Iṣfahān:

قد وقع لي شيء وما أدري أوقع لك أم لا، وهو أن الإنسان لا يكتب كتاباً في يومه إلا يقول في غده، لو غُيِّرَ هذا لكان أحسن، ولو تُرِكَ ذلك لكان أولى، وهذه عبرة عظيمة وحجة مستقيمة على استيلاء صفة التقصان على طبيعة الإنسان.

("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 هست آن عارفان با کرم • که یک صواب بینند و صد خطا بپوشند

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 Qayyimaḥ 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.

نقش مطبوع نور روی ورق دیدم و گفتم • سالها قبله صاحب نظران خواهد بود

SHAIKH 'ABDU'L-KÂDIR.

Poona, April, 1935.



List of Works described in this Catalogue

Government Collection.				Vol.	Sh.	Title	Page
				10,	18	رياض الانشاء	29
		مجموعة نه رسائل قافيه	1	11,	19	لبلاوتي	30
1,		و عروض		12,	20	'نامه خيالات'	38
	1	رساله در قافيه	2	13,	21	انتخاب از منتخب حديثه	35
	2	رساله در علم قوافي	3	14,	22	قصائد مشربي	37
	3	رساله عروض سني	6	15,	23	مفتاح شكار	39
	4	حدائق الحقائق	7	16,	24	ديوان راهب	40
	5	قصيده مصنوعه	9		25	تحفة سامي	41
	6	انيس العشاق	13	17,	26	اشجار و اثمار	42
	7	قصيده مصنع	15	18,	27	سحر حلال	47
	8	تحفة الشعراء	16	19,	28	وقايح نعمت خان عال	48
	9	رساله في فن العروض	17	20,	29	نزهة الارواح	51
2,	10	مطالع الانوار	18		30	زاد المسافرين	52
3,	11	پنجهي باجا	19			رساله ملا عبد الغفور	53
4,	12	نزهة الملوك	21	21,	31	لاري	
5,	13	نسخة عالمگیری	22	22,	32	ديوان كمال خجندی	54
6,	14	مؤيد الفضلا	25	23,	33	ديوان ابن يمين	55
7,	15	تاريخ احمد شاه دراني	26	24,	34	مظهر العجائب	60
8,	16	شرح رساله معا	27	25,	35	هشت بهشت	65
9,	17	تاريخ فرشته	27	26,	36	هفت اقليم	67

Vol.	Ek.	Title	Page	Vol.	Ek.	Title	Page
27,	37	دیوان نصرت	109	58		رساله رموزات	134
	38	دیوان غنی	110	59		رساله کشف الازکار	135
28,	39	'مفشنات شاهنوازخان'	"	60		رساله هدایت الطریقه	136
29,	40	انتخاب متوی	113	61		مرآة المحققین	"
30,	41	عروس عرفان	114	37,	62	بهارستان	137
31,	42	'معراج نامه'	116	38,	63	صد میدان	138
	43	'وجود نامه'	"	64		واردات	139
	44	'علی نامه'	"	65		کنز السالکین	"
	45	لورک و مینا	117			پردہ حجاب، حقیقت	140
	46	تمثیل آدمی و دنیا	"	66		ایمان	"
	47	شفاعت نامه	118			رساله سوال از دل از	"
32,	48	شرح مختصر الطحاوی	"	67		جان جواب	"
		شرح حسن جللی بر شرح	122	68		الهی نامه	141
33,	49	عقائد النسفی	"	69		قلندر نامه	"
34,	50	کلیات صائب	124	70		محبت نامه	142
35,	51	دیوان آرزو	127	39,	71	زاد المسافرین	"
36,	52	نعمتہ نصایح	129	40,	72	شرح کبری از عصام	144
		پند نامه سعدی	132		73	شرح کبری از ابو البقا	"
	53	(= کریم)	"	41,	74	حسن و دل	145
	54	ضرر نامه	"	42,	75	مجموعه جعفری	148
	55	نظم بزیان دکنی	133	43,	76	مخزن شعراء	150
	56	تاج الحقائق	"	77		مرآة الحسن	154
	57	رساله مرآة الحقائق	134	78		سراپای مہری	155

Vol.	No.	Title	Page	Vol.	No.	Title	Page
		"رسالة سوال وجواب"	155		100	رسالة جام جهان نما	181
44.	79	عطار			101	سوالات حسینی	182
	80	اسرار الوحي	157		102	آئینه حقایق نما	184
	81	لواع	"	57.	103	طرب المجالس	"
	82	شرح يك بيت حافظ	158	58.	104	ديوان برهن	185
45.	83	اسرار الاسرار	"		106	ديوان عبد الرزاق	187
46.	84	مقصد القصي	160		106	پند نامه عطار	"
	85	قالنامه	"		107	نظم كاغذ	188
	86	"رقعات امير خسرو"	161		108	ديوان محمود	"
47.	87	تفسير الكواشي	162	59.	109	روائع	189
48.	88	گلشن راز	"	60.	110	أكبر نامه حميد	190
	89	گلشن توحيد	167	61.	111	بحر الجواهر	191
49.	90	ديوان ناصر علي	168	62.	112	رياض غزليات	192
	91	ديوان غني	169	63.	113	ديوان ظهري	193
50.	92	ديوان ظهري	170	64.	114	ديوان ظهري	"
51.	93	تاريخ النبي	172	65.	115	قصائد عرفي	194
52.	94	مفرح القلوب	174	66.	116	ديوان آصني	196
		حائنه يا كوي	176	67.	117	راماين	"
53.	95	و چوكان		68.	118	ديوان جلال اسير	197
54.	96	المشرع المشرقي	178	69.	119	ديوان ناصر علي	198
55.	97	مفاتيح الالهام	179			مشتقات ابو الفتح	"
56.	98	رسالة صوفيه	180	70.	120	گیلان	
	99	خمير الانسان	181	71.	121	کليات سلمان ساوجي	199

Vol.	No.	Title	Page	Vol.	No.	Title	Page
72.	122	سر و آزاد	200		144	مخمل العارفین	226
		قصیده برده و منظومه	208	85.	145	جواهر نحه	227
73.	123	برده		86.	146	کیفیت جنگ کابل	228
74.	124	سوز و گداز	206	87.	147	لطایف و ظرایف	229
	125	جنگ نامه از غی	208	88.	148	در المجالس	"
	126	مثنوی ملا یزی	210	89.	149	لطیفه فیاضی	230
75.	127	واجب الحفظ	211	90.	150	عین العاشقین	231
76.	128	قصه ساتم طائی	212	91.	151	اجوبه منبری	"
	129	انتخاب آرایش محفل	"			دیوان سالد یزدی ،	232
77.	130	حاشیه عبد العلی	214	92.	152	انتخاب	
78.	131	ارشاد الطالبین	215		153	دیوان لذی ، انتخاب	233
79.	132	اقسام موحدان	217		154	دیوان هندو ، انتخاب	"
	133	نشاط العشق	218			دیوان جلال اسیر ،	"
	134	رساله عین القضاء	"		155	انتخاب	
80.	135	سبعیات	219	93.	156	مونس الاحباب	234
	136	شرف العلماء	"	94.	157	مجموعه میرزا مهدیخان	"
81.	137	وصیه ورامین	220	95.	158	یاض سنوات	237
82.	138	مجموعه خطوط	222	96.	159	تعداد سلسله افغانان	238
83.	139	رساله در نجوم	223			احوال مرغه	239
	140	رساله در کیفیت بروج	224	97.	160	سیواچی	
84.	141	دیوان احمد جام	"			سرشکن مشرکان	"
	142	زاد المسافرين	225	98.	161	کفر	
	143	کل و مل	226	99.	162	لطایف معنوی	240

Vol.	St.	Title	Page	Volume	Title	Page
100,	163	رساله تیر اندازی	241		متخب شاعنامه	267
101,	164	مختصر القدوری	242	IV	(شمیر خانی)	
102,	165	شرح وقایه	243	V	فرهنگ جهانگیری	268
103,	166	بستان العارفین	244	VI	تاریخ احمد شاه درانی	269
104,	167	ده مجلس	245	VII	شرح سکندر نامه	271
105,	168	دیوان هندو	246	VIII	مصباح الظلم	"
106,	169	کلیات انوری	248	IX	لبلاوی	272
107,	170	خزینة الاعداد	249		قصائد عرفی و منطوق	273
108,	171	تحفة المراقین	250	X	الطیر	
109,	172	شرح حکمة العین	252	XI	تذکرة الشعراء	274
110,	173	عمود و ایاز	253	XII	سنگهاسن بنیسی	276
111,	174	حديقة سنائی	"	XIII	نل دمن	278
112,	175	مطول	255	XIV	منشآت طنرا	279
113,	176	تیمور نامه از هانی	256	XV	عیار دانش	281
	177	لیلی و مجنون	257	XVI	اخوان الصفا	283
114,	178	رساله فوشی	"	XVII	کتاب الاختلاج	285
	179	تشریح الافلاک	258		داستان رسم واکوان	"
	180	الملخص	259	XVIII	دیو و اسفندیار	
	181	تحفة الاستاد	260	XIX	اسفندیار نامه	286
University Library Collection.				XX	داستان رسم و اسفندیار	"
I		مرآة احدى	263	XXI	بهمن نامه	287
II		واقعات باری	265		ظفر نامه یا دانشنامه	"
III		تفسیر حسینی	266	XXII	ابوزرجمهر	

Volume	Title	Page	Volume	Title	Page
XXIII	دروع الراقیه	288		رساله دیوباب پرهیز	315
XXIV	فردوسیة طغرا	290	XLIV	نسا و افرینکان رهنوان	
XXV	فرامرذ نامه	291	XLV	دعای نکاح	316
XXVI	گلستان	"	XLVI	مجموعه مشتمل بر	"
XXVII	الحکمة الطب	292		(۱) قصه دختر موبد	"
XXVIII	جهانگیر نامه	"		به خرس دادن	"
XXIX	داستان کاموس کشانی	293		(۲) پرسش زرتشت	317
XXX	داستان کاؤس	294		به نیکی کارها	"
XXXI	کاؤس نامه	"		(۳) بیان فرضیات	"
XXXII	بهگود گیتا	"		گذاردن	"
XXXIII	پند نامه سعدی	295		(۴) قصه درویش	"
	داستان رستم	"		و گنج زر	"
XXXIV	واسقندپار			(۵) روایت برزو	318
XXXV	سکندر نامه	296		(۶) زرتشت نامه	"
XXXVI	شاهنامه	299		(۷) جنگرنگهاچه نامه	319
XXXVII	شاهنامه	310		(۸) پاره از بندهش	"
XXXVIII	شاهنامه بختاورخانی	311		(۹) پاره از روایت	"
XXXIX	سهراب نامه	312		(۱۰) پاره از روایت	"
	تاج نامه نوشیروان	313		(۱۱) پرسش نوشیروان	320
XL	عادل			از موبدان در	"
XLI	اختصار کنز اللغة العربیه	"		پند و نصیحت	"
XLII	تحفة الاحرار	314			"
Zoroastrian Literature.			XLVII	قصه سنجان	"
XLIII	آفرین شش گنبار	315	XLVIII	مجموعه مشتمل بر	"

Volume	Title	Page	Volume	Title	Page
	(۱) نظم‌ها در صفت	322	LIV	روایت دینی	332
	جاماسپ ولایتی			احوال صبر و شکیب	333
	(۲) پرش از حقیقت‌های	323	LV	آدریاد	
	دین و دنیا		LVI	صد در بحر رمل	334
	(۳) آیات دعاها از بهر	"		صد در بحر طویل	336
	نیک نامی جی جی پانی			و داستان جنگ رستم	
	(۴) صفت سی و سه فرشته	"	LVII	با اسفندیار	
XLIX	پنیت ایرانی	"	LVIII	صد در نظم	337
L	پنیت ایرانی	324	LIX	صد در نظم	338
LI	روایت داراب هورمزیار	"	LX	وصف امشاسفندان و غیره	"
LII	روایت هفتاد و هشت	329		تأثیر عطسه زدن و سخن	340
	زرتشت نامه و روایت	331	LXI	کلاغ	
	هفتاد و هشت پرش		LXII	اردویراف نامه	341
LIII	و پاسخ				



List of the Manuscripts classified according to subjects

Religion :

Page Title
*Commentaries on the
Qur'an:*

266 تفسیر حسینی

161 تفسیر الکوثری

*Traditions, Moral Pre-
cepts, etc.:*

244 بیان العارفین

پند نامه سعدی (= کریم)

182, 295

187 پند نامه عطار

129 تحفة نصائح

287 دانشنامه ابوزرچهر

288 دروع الواقعة

219 سبایات

219 شرف العلماء

118 شفاعت نامه

ظفر نامه،

See دانشنامه ابوزرچهر

Controversy :

239 سرشکن مشرکان کفر

Religion. (Contd.):

Page Title
Theology and Law:

167 اسرار الوسی

122 شرح حسن جلی

118 شرح مختصر الطحاوی

243 شرح وقایع

242 قدوری

See مختصر القدوری، قدوری

271 مصباح الظلم

Sufism :

184 آئینه حقایق نما

231 اجوبة منیری

216 ارشاد الطالبین

168 اسرار الاسرار

217 اقسام موحدان

141 الهی نامه

35 انتخاب از منتخب حدیقه

113 انتخاب مشنوی معنوی

140 پرده حجاب

Sufism, (Contd.):

Page	Title
187	ہند نامہ عطار
19	ہنچھی باجا
133	تاج الحقائق
314	تحفۃ الاحرار
117	تمثیل آدمی و دنیا
181	جام جہان نما
227	جواہر خمہ
253	حدیقہ سنائی
	حدیقہ سنائی ، انتخاب
35	از منتخب
145	حسن و دل
229	در المجالس
209	رباعیات ابو سعید ابو الخیر
	رسالۃ جام جہان نما
See	جام جہان نما
134	رسالۃ رموزات
211	رسالۃ روح و حسن و عشق
180	رسالۃ صوفیہ
218	رسالۃ عین التضاء ہمدانی
135	رسالۃ کشف الازکار
134	رسالۃ مرآۃ الحقائق
136	رسالۃ ہدایت الطریقہ
138	رسائل عد اللہ انصاری

Sufism, (Contd.):

Page	Title
189	روائع
52, 142, 225	زاد المسافرین
	سلسلۃ الذہب ، شرح بعضی
53	ایات از ،
182	سوالات حسینی
140	سوال از دل از جان جواب
155	سوال و جواب عطار
218	شرح غوثیہ
138	صد میدان
114	عروس عرفان
231	عین العاشقین
132	فقر نامہ
141	قلندر نامہ
See	کشف الازکار ، رسالہ
139	کنز السالکین
167	گلشن توحید
162	گلشن راز
	گلشن راز ، شرح ،
See	مفاتیح الانجاز
113	مثنوی معنوی ، انتخاب
	مثنوی معنوی ، شرح ،
See	لطائف المعنوی
142	محبت نامہ

Sufism, (Contd.):

Page	Title
226	محل العارفین
See رساله	مرآة الحقائق ،
136	مرآة المحققین
60	مظهر العجائب
	مفاتیح الالباز = شرح
179	گلشن راز
160	مقصد الاقصی
273	منطق الطیر
61	نزهة الارواح
218	نشاط العشق
139	واردات
See رساله	هدایت الطریقہ ،

History :*General :*

172	تاریخ النبی
	<i>The Prophet & His</i>
	<i>Successors :</i>
18	مطالع الانوار

The Afghans :

190	اکبر نامہ
26, 269	تاریخ احمد شاہ درانی
238	تعداد سلسلہ افغانان
228	کیفیت جنگ کابل

History, (Contd.):

Page	Title
	<i>India :</i>
239	احوال مرہٹہ سبواجی
212	انتخاب از آرایش محل
287	یاض سنوات
27	تاریخ فرشتہ
208	جنگ نامہ عالمگیر بادشاہ
284	مجموعہ مرزا مہدی خان
263	مرآة احمدی
265	واقعات بابری

Persia :

299, 310	شاهنامہ فردوسی
311	شاهنامہ ، منتخب مختار خان
267	شاهنامہ ، منتخب شمشیر خان

Timur :

256	تیمور نامہ حاتنی
-----	------------------

Turkey :

65	ہشت بہشت
----	----------

Historical Documents :*Letters :*

29	ریاض الانشاء
223	فرمان جہانگیر
230	لطیفہ فیاضی
222	مجموعہ خطوط لشکری وغیرہ

Historical Documents, (Contd.):

Page	Title
198	منشآت ابو الفتح گیلانی
110	'منشآت شاهنواز خان'
279	منشآت طنرا
22	نسخة عالمگیری

Chronicles:

48	وقائع نعمت خان عالی
----	---------------------

Biography:*The Prophet and his Successors:*

18	مطالع الانوار
245	ده مجلس

Saints:

181	ضمیر الانسان
-----	--------------

'Alawis:

178	المشرع المروی
-----	---------------

Persian Poets:

41	تحفة سامی
274	تذکرة الشعراء دولتشاهی
200	سرو آزاد
67	هفت اقلیم

Rekhta Poets:

150	غزون شعراء
-----	------------

Nobles:

148	مجموعة جعفری
-----	--------------

Romances & Tales:

Page	Title
229	در المجالس
276	سنگهاسن بیسی
206	سوز و گداز
184	طرب المجالس
281	عیار دانش
212	قصه حاتم طائی
229	لطائف و ظرائف
174	مفرح القلوب
21	نزهة الملوك

Ornate Prose, Poetica, Rhetoric, & Logogriphs:*Ornate Prose:*

161	'رقعات امیر خسرو'
29	رياض الاشارة
47	سحر حلال
184	طرب المجالس
290	فردوسیة طغراء
291	گلستان سعدی
193	منشآت ابو الفتح گیلانی
279	منشآت طنرا
33	'نامه خیالات'
21	نزهة الملوك
48	وقائع نعمت خان عالی

Ornate Prose, Poetics, Rhetoric, & Logogriphs, (Contd.):

Page	Title
<i>Poetics & Rhetoric:</i>	
13	انيس العشاق
16	تحفة الشعراء
7	حديث الحقايق
3	رساله در علم قوافی
2	رساله در قافیه
6	رساله عروض سنی
17	رساله فی فن العروض
16	قصیده مصنوع
9	قصیده مصنوعه
255	مطلول

Logogriphs:

26	شرح رساله معما
----	----------------

Poetry:

286	اسفندیار نامه
35	انتخاب از منتخب حدیقه
113	انتخاب مشوئی معنوی
287	بهمن نامه
192	یاض غزلیات
19	پنجهی باجا
	بند نامه سعدی (= کریم)

132, 295

Poetry, (Contd.):

Page	Title
187	بند نامه عطار
313	تاج نامه نوشیروان عادل
314	تحفة الاحراز
250	تحفة العرائین
129	تحفة نصائح
208	ترکیب بند اعتقادیه از متین
117	تمثیل آدمی و دنیا
256	تیمور نامه از هائی
208	جنگ نامه عالمگیر با دارا
116	جنگ نامه علی با جنی
292	جهانگیر نامه
176	حال نامه = گوی و چوکان
263	حدیقه الحقیقه
	حدیقه الحقیقه، انتخاب
36	از منتخب
145	حسن و دل
	داستان رستم و اسفندیار
286, 295	
285	داستان رستم و اکوان دیو
293	داستان کالموس کشانی
294	داستان کاؤس
127	دیوان آردو

Poetry. (Contd.):

Page	Title
196	دیوان آصفی
54	دیوان ابن یحییٰ
224	دیوان احمد جام
165	دیوان برہمن
197	دیوان جلال اسیر
233	دیوان جلال اسیر، انتخاب
	دیوان حافظ، شرح بیت از،
	See شرح
40	دیوان راہب
232	دیوان سائلک یزدی، انتخاب
199	دیوان سلمان ساوجی
124	دیوان صائب
	دیوان صائب
211	(= واجب الحفظ)
170, 193	دیوان ظہوری
187	دیوان عبدالرزاق
110, 169	دیوان غنی
54	دیوان کمال خجندی
233	دیوان لذقی، انتخاب
188	دیوان محمود و اہل از
168, 198	دیوان ناصر علی
109	دیوان نصرت

Poetry. (Contd.):

Page	Title
246	دیوان ہندو
233	دیوان ہندو، انتخاب
196	راماین
209	رباعیات ابوسعید ابوالخیر
62, 142, 225	زاد المسافرین
165	سراپای مہری
296	سکندر نامہ
	سکندر نامہ، شرح ' شرح
	سلسلۃ الذهب ' شرح بعضی
	ایات از ' شرح
209	سوال و جواب ساغر و مینا
165	سوال و جواب عطار
206	سوز و گداز
312	سہراب نامہ
299, 310	شاهنامہ فردوسی
	شاهنامہ ' منتخب
267	(= شمشیر خانی)
	شاهنامہ، منتخب
311	(= بختاور خانی)
	شرح بعضی ایات سلسلۃ
	الذهب (= رسالہ
	ملاعبد الغفور لاری)

Poetry. (Contd.):

Page	Title
271	شرح سکندر نامه
157	شرح قصیده ابن فارض
137	شرح گلستان (= بهارستان)
	شرح گلشن راز (= مفاتیح
179	الانهار)
	شرح مثنوی معنوی (=
240	لطائف المعنوی)
158	شرح يك بيت حافظ
118	شفاعت نامه
209	شمع و پروانه
See	علی نامه، جنگ نامه علی بابا
192	غزلیات، یاض
291	فرامرز نامه
248	قصاید انوری
194, 273	قصاید عرفی
37	قصاید مشرقی
	قصیده ابن فارض، شرح
See	شرح
203	قصیده برده
	قصیده تحفه نصائح
See	تحفه نصائح
209	قصیده ظهیری

Poetry. (Contd.):

Page	Title
294	کاؤس نامه
132, 295	کریم
248	کلیات انوری
199	کلیات سلمان
124	کلیات صائب
167	گلشن توحید
162	گلشن راز
See	گلشن راز، شرح، شرح
226	گل و مل از بهجتی
176	گوی و چوکان = حال نامه
117	لورک و مینا
257	لیل و مجنون هائقی
See	مثنوی سرابای میری، سراپا
209	مثنوی شمع و پروانه
253	مثنوی محمود و ایلز
154	مثنوی مرآة الحسن
113	مثنوی معنوی، انتخاب
See	مثنوی معنوی، شرح، شرح
210	مثنوی ملا برزی
226	محل العارفین
208	مرثیه از محشم
210	مستزاد از شمس تبریز

Poetry. (Contd.):

Page	Title
60	مظهر العجائب
116	مراج نامہ
273	منطق الطیر
203	منظومہ بردہ
116	مراج نامہ
234	مونس الاحباب
188	نظم کاغذ
278	نل دمن فیضی
	واجب الحفظ (= انتخاب
211	دیوان صائب
116	وجود نامہ
220	ویسہ و رامین
208	ہفت بند ملای کاشی

Mental Sciences and Lexicography:

Philosophy:

283	رسائل اخوان الصفا.
-----	--------------------

Logic:

144	شرح کبریٰ از ابو البقا
144	شرح کبریٰ از عصام

Metaphysics:

214	حاشیہ عبد العلی
262	شرح حکمۃ العین

Mental Sciences and Lexicography. (Contd.):

Page	Title
------	-------

Mathematics:

249	خریۃ الاعداد
30, 272	لبلاوی

Astrology:

42	اشجار و اثمار
224	رسالہ در کیفیت بروج
223	رسالہ در نجوم
160	فائزنامہ

Astronomy:

260	تحفۃ الاستاد
268	تشریح الافلاک
267	رسالۃ قوشچی
269	الملخص

Medicine:

191	بحر الجواهر
292	حکمت الطب

Lexicography:

313	اختصار کثر اللہ العربیہ
191	بحر الجواهر
208	فرہنگ جہانگیری
26	مؤید الفضلا.

Arts and Sports:

Archery:

241	رسالۃ تیر اندازی
-----	------------------

Arts and Sports, (Contd.):

Page	Title
	<i>Falconry :</i>
39	مفتاح شكار

Divination :

340	تاثير سخن كلاخ
340	تاثير عطسه زدن
160	قالنامه
285	كتاب الاختلاج

Translations from Sanscrit :

294	بھگو دھيتا
196	راماين
276	سنگھاسن بيتي
30, 272	ليلات
134	مرآة الحقائق
174	مفرح القلوب

Books in the Arabic Language :

313	اختصار كنز اللغة العربية
283	اخوان الصفا
157	اسرار الوحي
191	بحر الجواهر
244	بستان العارفين
258	تشریح الافلاك
161	تفسير الكواكب
214	حاشية عبد العلي
292	حكمة الطب

Books in the Arabic Language, (Contd.):

Page	Title
288	الدروع الواقية
219	سبعيات
192	شرح حسن جلبي
252	شرح حكمة العين
118	شرح مختصر الطحاوي
219	شرف العلماء
181	خير الانسان
242	قدوري
203	قصيدة البردة
178	المشرح المروي
255	مطول
259	الملخص

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

212	انتخاب آرايش محفل
-----	-------------------

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

19	بنجهن باجا
133	تاج الحقائق
117	تمثيل آدمي و دنيا
116	جنگ نامه علي با جنی رعد
224	رساله در كيفيت بروج
118	شفاعت نامه

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

Page	Title
135	کشف الاذکار
117	لورک و مینا
116	معراج نامہ
133	نظم در زبان دکھنی
116	وجود نامہ

Zoroastrian Literature:

	ایات دعاها از بہر نیک
323	نامن جی جی جان
333	احوال صبر و شکیب آذرباد
341	اردویراف نامہ
315	آفرینگان رہتوان
315	آفرین شش گہنبار
319	بندھش
317	بیان فرضیات گذاردن
323, 334	بتیت ایرانی
323	پرسش از حقیقتہای دین و دنیا
339	پرسش زرتشت
317	پرسش زرتشت بہ نیکی کارها
340	پرسش و پاسخ در باب درون
	پرسش نوشیروان از موبدان
320	درہند و نصیحت
315, 319	پرہیز نما

Zorstrn. Lit., (Contd.):

Page	Title
340	تاہیر سخن کلاغ
340	تاہیر عطشہ زدن
319	چنگر نگاہ نامہ
339	حکایت در شرح دنیا و آخرت
316	دعای نکاح
318	روایت برزو
324	روایت داراب مورمزیر
332	روایت دینی
	روایت ہفتاد و ہشت
329, 332	پرسش و پاسخ
318, 331	زرتشت نامہ
334, 335	صد در بحر رمل
337, 338	صد در نظم
323	صفت سی و سہ فرشتہ
339	قصہ عادم با پادشاہ
316	قصہ دختر موبد و خرس
317	قصہ درویش و گنج زر
320	قصہ سنجان
339	قصہ مرد سہ دوست
324	مناجات بہ درگاہ بہرام ایزد
	نظمها در وصف جاماسب
322	ولایتی
339	وصف امشاسفندان

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 Dakhnī or Old Urdū (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 و دل** A fine autograph copy of an unpublished allegorical love-poem by **عمرو دلازد اعلیٰ**, celebrating the love affairs of **دل**, a prince of the West and son of **عقل**, the ruler of the realm of **بدن**, and of **حسن**, a princess of the East and daughter of **عشق**, dwelling in the city of **بدار** (Vol. 41).
2. **عزیز شعراء** An autograph copy of a Persian *Taḡkira* of the Urdu poets of Gujarat, by **Qāḡi Nūre'd-Dīn Ḥusayn Khān Fa'eq** of Broach, in which it is stated that **Wālī**, the Father of Urdu poetry, belonged to Ahmedabad and that he was buried in that town somewhere between the shrine of **Mūsā Sobhāg** and the **Shāhī Bāgh**. The *Taḡkira* was looked into by the Delhi poet **Ghālib**. Its first notice published in my article in the *JBRRAS* vol. iv, 1928, drew the attention of **Mawlāwī 'Abdu'l-Ḥaqq**, Secretary, **Anjuman-e-Taraqqi-e-Urdū**, 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. **تحفة الاستاد** An autograph copy of a small unpublished Persian treatise by **Abu'l-Qāsim** alias **Buqrāt-e-Samarqandī**,

on how to determine the سمت به , i.e., the direction towards which the Muslims turn their faces in prayer (Vol. 114, Book No. 181).

4. کلیات صائب A fine copy of the Poetical works of the great poet Mirzā Muḥammad Ṣa'īb, made during the lifetime of the poet. It contains five *ghazals* in his autograph (Vol. 34).
5. دیوان ظہری A valuable copy of the Poetical works of Nūru'd-Dīn Zuhārī, the famous court-poet of Bijapur, made during the lifetime of the poet and completely revised by him. It contains a few *rubā'iyyat* and *ghazals* in his own handwriting (Vol. 50).
6. روایت داراب هردمزیار A very valuable autograph copy of the famous Zoroastrian *Resayats* of Dastūr Dārāb Sanjānā. This MS. remained for about fifteen years, from 1882 to 1898, 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. انجمار و انمار A fine and complete copy of this very rare and unpublished Persian work on Astrology by 'Alī, the Astrologer of Bokhara (Vol. 17).
8. المشرع المروی A valuable copy, made from the original autograph of the author, Jamālu'd-Dīn Abū-'Alawī Muḥammad ash-Shillī. It contains short biographical notices of the descendants of 'Alī, the Fourth Khalifa, 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. تحفة سابی A fine and complete copy of the well-known *Taḥkira* of Persian poets, by the Persian prince Sām Mirzā. 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. Iqbāl Husayn, M.A., B.L., recently edited it on behalf of the University of Patna (Vol. 16).

10. **هفت اقلیم** A portion (containing 503 notices) of the rare, unpublished, and voluminous geographical and biographical work of Amīn-e-Rāzī (Vol. 26).
11. **ضمیر الإنسان** A fine copy of a short biography in Arabic of Shaykh Makhdām Faqīh 'Alī of Mahīm (near Bombay), by Sayyid Ibrāhīm al-Madānī (Vol. 56, Book No. 99).
12. **تفسیر الکوائی** A fine, clearly written MS. of the rare Arabic commentary on the Qur'ān, by Kawāshī (Vol. 47).
13. **تفسیر حسینی** A beautifully and carefully written MS. of the famous Persian commentary on the Qur'ān, by Husayn al-Wā'iz al-Kāshifī (Vol. III).
14. **مفاتیح الإعجاز** A carefully written copy of the large and comprehensive commentary on Shabistari's *Gulshan-e-Ras*, by Lāhiḍī (Vol. 55).
15. **شرح مختصر الطحاوی** A very rare, precious, and unpublished commentary on Ṭahāwī's *Mukhtaṣar* by Abū Naṣr Aḥmad al-Isbīḥānī. It deals with the Hanafite Law. The copy once belonged to the Royal Library of the 'Ādil-Shāhs of Bijapur (Vol. 32).
16. **تاریخ احمد شاه درانی** An unpublished history of the famous Afghān invader of India, Aḥmad Shāh-e-Durrānī, by Munshi Maḥmūd b. Ibrāhīm al-Husaynī. Though an incomplete copy, this MS. is remarkable for its calligraphy (Vol. 7).
17. **تاریخ الی** A portion of the very valuable, rare, and voluminous historical work produced by the order of Akbar, which still remains unpublished (Vol. 51).

- 18- نسخهء عالمگیری 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- هشت بهشت A portion of Bidlist's rare, unpublished, and very valuable Persian history of the first eight Turkish Sultāns of the House of Ugmān (Vol. 25).
- 20- ریاض الانس A fine copy of the still unpublished political and private letters of considerable historical importance of Maḥmūd-e-Gāwān, the great prime minister of the Bahmanids (Vol. 10).
- 21- 'مشتات شاهروز خان' 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- دیوان ابن یمن A copy of the very rare and hitherto unpublished *ghazaliyyat* (not the *muqatta'at*) of Ibn-e-Yamīn. The *diwān* is generally taken to be lost (Vol. 23).
- 23- دیوان ظہوری See under Autographs above.
- 24- دیوان ناصر علی and دیوان غنی This volume (49) presents a very beautiful specimen of the art of calligraphy.
- 25- دیوان هندو A copy of the very rare and unpublished *diwān* of Hinda, who flourished in the reigns of Shāh Jahān and Awrangzeb (Vol. 105).
- 26- قصائد مشرقی A copy of the very rare and unpublished *qaṣ'idās* of Mashraqī (Vol. 14).
- 27- قصیدہ مصنع A clearly written copy of the artifice-poem by Qiwāmī, brother of Nizāmī-e-Ganjawī. This poem was published and translated by the late Professor Browne in his *Lit. Hist. 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. قصیدہ مصنوعہ A fine and very carefully written copy of Salmān's celebrated artifice-poem (Vol. 1, Book No. 5).
29. کلیات صائب See under Autographs above.
30. گوی و چوگان An exquisite copy of the unpublished allegorical poem *Hal Nāma* or *Gōy o Chāwgan* by Maḥmūd 'Arif. This MS. presents a very beautiful specimen of high class خطاطی, صائب, and نثر (Vol. 53).
31. اسرار الاسرار A very clearly transcribed copy of Sufistic Discourses by the great Muslim saint of the Deccan, Khwāja Banda Nawās Gesū-darās of Gulbarga. Copies of this work are not common (Vol. 45).
32. جواهر خمسہ A very interesting and instructive work describing the various kinds of *gīvr*, practised by the Shaṭṭāriyya order of Sufis (Vol. 85).
33. روانح A very rare and unpublished imitation of Jāmī's famous sufistic work entitled *Lauṣ'ih* (Vol. 59).
34. عروس عرفان A very rare, valuable, and unpublished work on Sufism by Qāḡi Maḥmūd Bahri (Vol. 30).
35. سوالات حسنی The famous questions of Fakhrus-Sādāt-e-Husaynī, which Maḥmūd-e-Shabistari answered in his *Gulshan-e-Rās*. This list of the questions contains more lines than are generally found either in the copies of the *Gulshan* or in the commentaries on it (Vol. 56).



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 not 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 *kasra* in Arabic and the *kharā* in Persian and Urdu are indicated in M. Ivanow's catalogues by 'i'. For example, شرح کلام (Ar.) = 'Sharh-i-Tahdhīb-i-Kalām'; دیوان حافظ (Per.) = 'Diwān-i-Ḥāfiẓ'; زبان ریخته (Urdu) = 'Zabān-i-Rikhta'. 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 *kasra* is, in my opinion, represented better by an 'e' than by an 'i'. For example دیوان حافظ = 'Diwān-e-Ḥāfiẓ'; and زبان ریخته = 'Zabān-e-Rikhta'.
- (ii) The letters ت, د, and ذ 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 'ḏ' respectively. For example تمرات (Ar.) = 'Thamarāt'; and دیوان تنال (Per.) = 'Diwān-i-Thana'i'; and مرتبه حسنه (Urdu) = 'Marthiyya-i-Husayn'. 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., *سمرات* in Persian is transliterated as 'Samarāt'; and *ماریچیا* in Urdu, as 'Mariyya'. The letters *ذ* and *ظ* are expressed in Arabic by 'dh' and 'ḏ' (as in M. Ivanow's Catalogues); but in Persian and Urdu by 'z' and 'ḡ' respectively, because their actual pronunciation in the two last languages is, I venture to think, better represented by 'z' (with a suitable diacritical sign) than by 'dh' and 'ḏ'. It is for this reason that *ذ* and *ظ* are not transliterated, where they occur in Persian and Urdu MSS., as 'Tadhkira' and 'Qāḏi', but as 'Tagkira' and 'Qāgi' 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): "ذ is pronounced like the Greek θ, or th in *this*. The Turks and Persians usually convert it into the sord s, as in *siag*. ذ is sounded like the ḏ of the modern Greeks, or th in *that*, with. The Turks and Persians usually convert it into s. ظ 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 s".

Dr. Steingass in his *Persian-English Dictionary* transliterates *ذ* by z, and with reference to the pronunciation of *ذ* says, "the Persians make but little, if any, difference between it and *ذ* za, and accordingly call it also za'i *zakhi*." As regards *ظ* he observes that it is pronounced "in Persian very much like z, while in Arabic the pronunciation inclines towards d." The *New Persian-English Dictionary* by S. Hafiz published at Tehran transliterates the three letters by 's' and 'z'.

- (iii) The Urdu compound letters, viz., *تھ*, *دھ*, *کھ*, and *گھ* are expressed by M. Ivanow as 't'h', 'd'h', 'k'h', and 'g'h' (to

distinguish them from 'th' = ت, 'dh' = د, 'kh' = ک, 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 کهن is not expressed as 'Dak'han', 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: Bahār (بهار) instead of the correct bihar or "bahar etc"†. Accordingly he vocalizes بهارستان as *Biharistān* (IvASB, No. 612); بیان as *Biyan* (IvASB, p. 607); محل ایات as *Hill-i-Abyāt* (IvASB, No. 1250, 5); حسن گز سود as *Husn-i-Galsar* (IvASB, No. 924, 6); لیدد as *Lidhdhat* (IvASB, No. 1611). The *New Persian-English Dictionary* by S. Halm 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', 'Bayān', 'Hall', 'Gals', and 'Ladhdhat'. 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:—

ا	a, i, u, (ā)	پ	p
ب	b	ت	t

* IvASB p. xxvii.

† Ibid p. xxvii, footnote 2.

ث	th (in Arabic)	ق	q, k
ط	ṭ (in Persian and Urdu)	ك	k
ت	t	گ	g
ج	j	ل	l
چ	ch	م	m
ح	h	ن	n
خ	kh	و	w, u, o, (ū)
د	d	ہ	h
ذ	{ dh (in Arabic)	ی	{ ī (ma'ruf)
ڈ	{ z (in Persian and Urdu)		{ ē (majhul)
ر	r	.	.
ز	z	ای	ay
ژ	zh	او	au, (aw)
س	s	ع	eh
ش	sh	پ	ph
ص	ṣ	ف	th
ض	{ ḍ (in Arabic)	ظ	zh
	{ z (in Persian and Urdu)	ڄ	jh
ط	ṭ	ڇ	chh
ظ	ẓ	ڊ	dh
ع	'	ڌ	ḍh
غ	gh	ځ	kh
ف	f	ڳ	gh

Note. As *ā* has got (at least in classical Persian and in Urdu) two different and distinct sounds, viz., the *ma'ruf* and the *majhul*, it has been given two different transliteration values as shown above.

Note. In quotations from old MSS., in which *و*, *ع*, & *ڄ* are not distinguished from *و*, *ع*, & *گ*, 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 Ephemeris*.
- (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 Wolsley 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 (Fl), 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 (ll) on a page.
- "(4) Quality of paper (pap.) mostly only distinguished as Oriental (Or.) or European (Eur.).
- "(5) General type of the handwriting.

* *IsAB*, pp. xxix, xxx.

† *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, *Abu Zar* and *Ibn-e-Sina* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalalu'd-Din* precedes *Jalal-e-Farahani*. 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.

* F. A. S. B. p. xxvi.

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, Hindustani, and Turkish MSS. in our Presidency. A catalogue raisonne of it was prepared by Mr. E. Rehatsek and published in Bombay in 1873.
- * 2 **Bombay (MFS or MFB).** A 'Supplementary Catalogue of Arabic, Hindustani, Persian, and Turkish MSS. and Descriptive Catalogue of the Avesta, Pahlavi, Pazend, and Persian MSS.' in the Mulla Firuz Library, compiled by S. A. Brelvi, Esqr., M.A., LL.B., and Ervad B. N. Dhabhar, M.A., Bombay, 1917.
- * 3 **Bombay (Cama).** The K. R. Cama Oriental Institute. A Catalogue of the MSS. belonging to it by Ervad B. N. Dhabhar, Bombay, 1923.
- * 4 **Bombay (JMB).** The Jāme' Masjid Library. A Catalogue (in Urdu) of the MSS. and printed books in Arabic, Persian, and Urdu languages belonging to the Madrasa-i-Muhammadiyya 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 Bhāndārkar Oriental Research Institute. A List of the Arabic and Persian MSS. belonging to it was supplied to me, at my request, by Mr. Waqār Ahmad, M.A., Prof. of Persian, N. Wadia College, Poona.
- * 8 **Poona** (BISM). The Collection of Persian MSS. in the Bhārat Itihāsa Samśhodhak Mandal.
- * 9 **Ahmednagar** (AIA. or Anj. Isl. Ahm.). The Anjuman-e-Islām Library. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. Sayyid 'Abdu'r-Ra'ūf, 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-Ḳādir J. Bāngī, B.A., B.E.S. (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.
- * 12 **Madras** (GOLM). The Government Oriental MSS. Library. An Alphabetical Index of MSS. in it published at Madras in 1893.
- * 13 **Hyderabad** (Deccan). (Asaf). The magnificent State Library, called the Āsafiyya. 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 Rānā Library. A catalogue of its MSS. (Muslim as well as Zoroastrian) by Mr. B. N. Dhabhar, M.A., Bombay, 1923.
- * 15 **Aligarh (MUA).** The Subhānu'llāh Oriental Library attached to the Muslim University. A catalogue of its Arabic, Persian, and Urdu MSS. by Sayyed Kāmil Husayn, Esq., M.A., published by the University of Aligarh, 1929.
- * 16 **Kapurthala (KS or Kapur).** The State Library. A List of its MSS. made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., published in the Oriental College Magazine, Lahore, 1927.
- * 17 **Lahore (PU or Punj. Univ.).** The Punjab University Library. A List of the MSS. contained in it, made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., and published in the Oriental College Magazine, Lahore, 1927-32.
- 18 **Bankipore (Bk).** The splendid Oriental Public Library. Catalogue of its Persian MSS. Vols. I, II, III, VI, and VII, by M. 'Abdu'l-Muqtadir, Cal., 1912-21.
- * 19 **Bankipore (Bk).** The Oriental Public Library. Catalogue of its Persian MSS., Vols. VIII, IX, XI, XIV, XVI, and XVII, by M. 'Abdu'l-Muqtadir, Cal., 1925-30.
- † 20 **Bankipore [Bk (Ar)].** The Oriental Public Library. Catalogue of its Arabic MSS., Vol. IV (by M. 'Aḥimu'd-Dīn), Vols. V, X, XIII, and XIX (by 'Abdu'l-Ḥamīd) and Vols. XII, XV, and XVIII (by M. Mu'īnu'ddīn), Cal., 1910-1933.
- 21 **Calcutta (IvASB).** The Library of the Asiatic Society of Bengal. A Concise Descriptive Catalogue of Persian MSS. belonging to it by M. Ivanow, Cal., 1924.

- 22 Calcutta (IvC). The Library of the Asiatic Society of Bengal. The Curzon Collection. A catalogue of its Persian MSS. by M. Ivanow, Cal., 1926.
- 23 Calcutta (IvS I). The Library of the Asiatic Society of Bengal. Supplement I to the Catalogue of its Persian MSS., by M. Ivanow, Cal., 1927.
- 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.
- 25 Calcutta (Spr). The Libraries of the King of Oudh. A Catalogue of the Arabic, Persian, and Hindustani MSS., by A. Sprenger, Cal., 1854.
- 26 Calcutta (Bh). The Buhār Library. A catalogue of the Persian MSS. in it, revised and completed by M. 'Abdu'l-Muqtadir, Cal., 1921.
- † 27 Calcutta [Bh (Ar)]. The Buhār Library. A Catalogue Raisonné of its Arabic MSS. by M. Hidāyat Husayn, Cal., 1923.
- 28 Calcutta (Madr). The Calcutta Madrasa Library. A Catalogue of its Arabic and Persian MSS. by M. Kamālud-Dīn and 'Abdu'l-Muqtadir, Cal., 1905.
- 29 Calcutta (St). The Oriental Library of the late Tippoo Sulṭān of Mysore. A Descriptive Catalogue thereof by C. Stewart, Cambridge, 1809.
- † 30 Rampur (Ram). The State Library. A Catalogue of its Arabic MSS., Vols. I and II, Rampur, 1902 and 1928.
- * 31 Dacca (DU). The Dacca University Library. Catalogue of the Arabic, Persian, and Urdu MSS. presented to the Dacca University Library in Commemoration of the First Visit to the University of H. E. Lord Irwin of Kirby Underdale, Viceroy and Governor-General of India, by Maulwi Chaudhri Kāzimu'ddīn Aḥmad Siddīqī, Zamindar of Baliadi, in January, 1929.

- * 32 **Tehran (TM).** The Library of the Majlis. A Catalogue of its Arabic and Persian MSS. by Y. Etessami, Tehran, 1933.
- 33 **London (R).** The British Museum. A Catalogue of its Persian MSS. by C. Rien, Vols. I-III., Lond., 1879-83.
- 34 **London (RS).** The British Museum. Rien's Supplement to his Catalogue of Persian MSS., Lond., 1895.
- † 35 **London [R (Ar)].** The British Museum. A Catalogue of its Arabic MSS. by C. Rien, Lond., 1852.
- † 36 **London [R (Ar) S or RS (Ar)].** The British Museum. Rien's Supplement to his Catalogue of Arabic MSS., Lond., 1892.
- † 37 **London (EE).** The British Museum. A Descriptive List of the Arabic MSS. acquired by the Trustees of the British Museum since 1894, by Ellis and Edwards, Lond., 1912.
- 38 **London (Morl).** The Library of the Royal Asiatic Society of Great Britain and Ireland. A Catalogue of its Historical MSS. by Morley, Lond., 1854.
- 39 **London (RIO).** The India Office Library. A Catalogue of its Persian MSS. by Dr. Eshè, Oxford, 1903.
- * 40 **London (R Br).** The India Office Library. Two Collections of Persian and Arabic MSS. preserved in it, by Ross and Browne, Lond., 1902.
- † 41 **London (Loth).** The India Office Library. A Catalogue of its Arabic MSS. by O. Loth, Lond., 1877.
- * 42 **London (Blum).** The British Museum. A Catalogue of the Hindi, Panjabi, and Hindustani MSS. in the Library of the British Museum, by J. F. Blumhardt, Lond., 1899.
- 43 **Oxford (EB).** The Bodleian Library. A Catalogue of its Persian, Turkish, Hindustani, and Pushto MSS. by

Sachau and Ethé, Part I, Oxf., 1889, Part II, Oxf., 1930.

- 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.
- 45 Cambridge** (Br). The University Library. A Catalogue of its Persian MSS. by Prof. E. G. Browne, Camb., 1896.
- * **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.
- * **48 Edinburgh** (EU or Edin). The University Library. A Descriptive Catalogue of the Arabic and Persian MSS. in it, by Mohammed Ashraf ul Hukk, M. B. (Edin.), of Hyderabad, H. Ethé, and Ed. Robertson, Hertford, 1926.
- * **49 Aberdeen** (Lind). Bibliotheca Lindesiana. Hand-list of Oriental Manuscripts, Arabic, Persian, and Turkish, privately printed, Aberdeen University Press, 1898.
- 50 Paris** (Bl). The Bibliothèque Nationale. A Catalogue of the Persian MSS. belonging to it, by E. Blochet, vols. i-ii., Paris, 1905-1915.
- † **51 Paris** [Bl (Ar)]. The Bibliothèque Nationale. Catalogue des Manuscrits Arabes des Nouvelles Acquisitions (1884-1924), par E. Blochet, Paris, 1925.
- † **52 Paris** (De Sl). The Bibliothèque Nationale. Catalogue des MSS. Arabes, par De Slane, Paris, 1883.

- 53 **Munich (Aum).** The State Library. J. Aumer, Die Persischen Handschriften der K. Hof und Staatsbibliothek in Muenchen, München, 1866.
- 54 **Berlin (Pr or Pert).** Die Handschriften Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften. Its Catalogue by W. Pertsch, Berlin, 1868.
- 55 **Leipzig (Fleischer).** The Collection described in H. Fleischer's Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Græmæ, 1834.
- 56 **Dresden (Fleischer).** The Collection described by H. Fleischer in Catalogus Codicum orientalium bibliothecæ regiae Dresdensis, Lipsiae, 1831.
- 57 **Vienna (Fl or Flug).** The Collection described by G. Flugel in his Catalogue of Die Arabischen, Persischen, und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, Vols. I-III, Wien, 1865-1867.
- 58 **Vienna (Krafft).** The Collection described in A. Krafft's catalogue of Die Arabischen, Persischen, und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842.
- 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 Bibliothèque Impériale Publique de St. Pétersbourg, St. Pétersbourg, 1852.
- 61 **St. Petersburg (Ros).** The Collection described by Baron V. Rosen in his catalogue of Les Manuscrits Persans, in the Institut des langues orientales, St. Pétersbourg, 1886.

- 62 Upsala (Torn).** The Collection described by Tornberg in his catalogue of the *Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis*, Upsaliae, 1849.
- * **63 Upsala (UU or Zett).** The Collection described by Zettersteen in his *Catalogue of Die Arabischen, Persischen, Turkischen Handschriften, Der Universitätsbibliothek Zu Upsala*, Upsala, 1930.
- 64 Leyden (Leyden).** The Library of the Academy. *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*, Vols. I-VI, 1861-1877, Lugduni Batavorum.
- 65 Hafni (Mehren).** The Collection described by A. F. Mehren in his *Catalogue of Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis*, Hafniae, 1857.



List of Important Abbreviations

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

AIA, see No. 9	DU, see No. 31
Asaf, " 13	EB, " 43
Aum, " 53	Edin, " 48
BBRAS, " 5	EE, " 37
Bh, " 26	EIO, " 39
Bh (Ar), " 27	EU, see Edin.
Bib. Ind., Bibliotheca Indica, published by the Asiatic Society of Bengal.	Eur, European (paper).
Bij. Mus., see BM.	F, FF, Folio, Folios.
BISM, see No. 8	Fl, see No. 56
Bk, " 18, 19	Fleis, see Fleischer.
Bk (Ar), " 20	Fleischer, Dresden, see No. 56
Bl, " 50	" Leipzig, " 55
Bl (Ar), " 51	Flug, see Fl.
Blum, " 42	For. Libr., Foreign Libraries.
BM, " 10	GOLM, see No. 12
Bodl, Bodleian.	Gotha, " 59
BORI, see No. 7	Ind. Libr., Indian Libraries.
Br, " 45	IvASB, see No. 21
Br Hind Mus, " 46	IvC, " 22
Br MSS, } " 44	IvS I, " 23
Br N, } " 44	IvS II, " 24
Br Sup Hind " 47	JASB, Journal of the Asiatic Society of Bengal.
B. U. L., Bombay University Library.	JBBRAS, Journal of the Bombay Branch of the Royal Asiatic Society.
Cama, see No. 3	JMB, see No. 4
De Si, " 52	
Dorn, " 60	

JRAS, Journal of the Royal
Asiatic Society of Great
Britain and Ireland.

Kapur, see KS.

Kraft, see No. 58

KS, " " 16

Leyden, " " 64

Lind, " " 49

ll, Number of lines on a page.

Lit. Hist. Pers., Literary
History of Persia, by
Prof. E. G. Browne,
Vols. I-IV, Lond.-Camb.

Loth, see No. 41

Madr, " " 28

Mehren, " " 65

MF, " " 1

MFB, " " 2

MFS, " " 2

Mori, " " 38

MRD, " " 14

MUA, " " 15

Nast, Nasta'liq.

Or, Oriental (paper).

pap, paper,

Pert, see No. 54

Pr, see Pert.

PU, see No. 17

Punj. Univ., see PU.

PrWM, see No. 6

PWM, " " 6

R, " " 33

Ram, " " 30

R (Ar), " " 35

R (Ar) S, " " 36

R Br, " " 40

Ros, " " 61

RS, " " 34

S, Size (length and width of
the page of a MS.).

Shik, Shikasta (handwriting).

SM, see No. 11

Spr, " " 25

St, " " 29

TM, " " 32

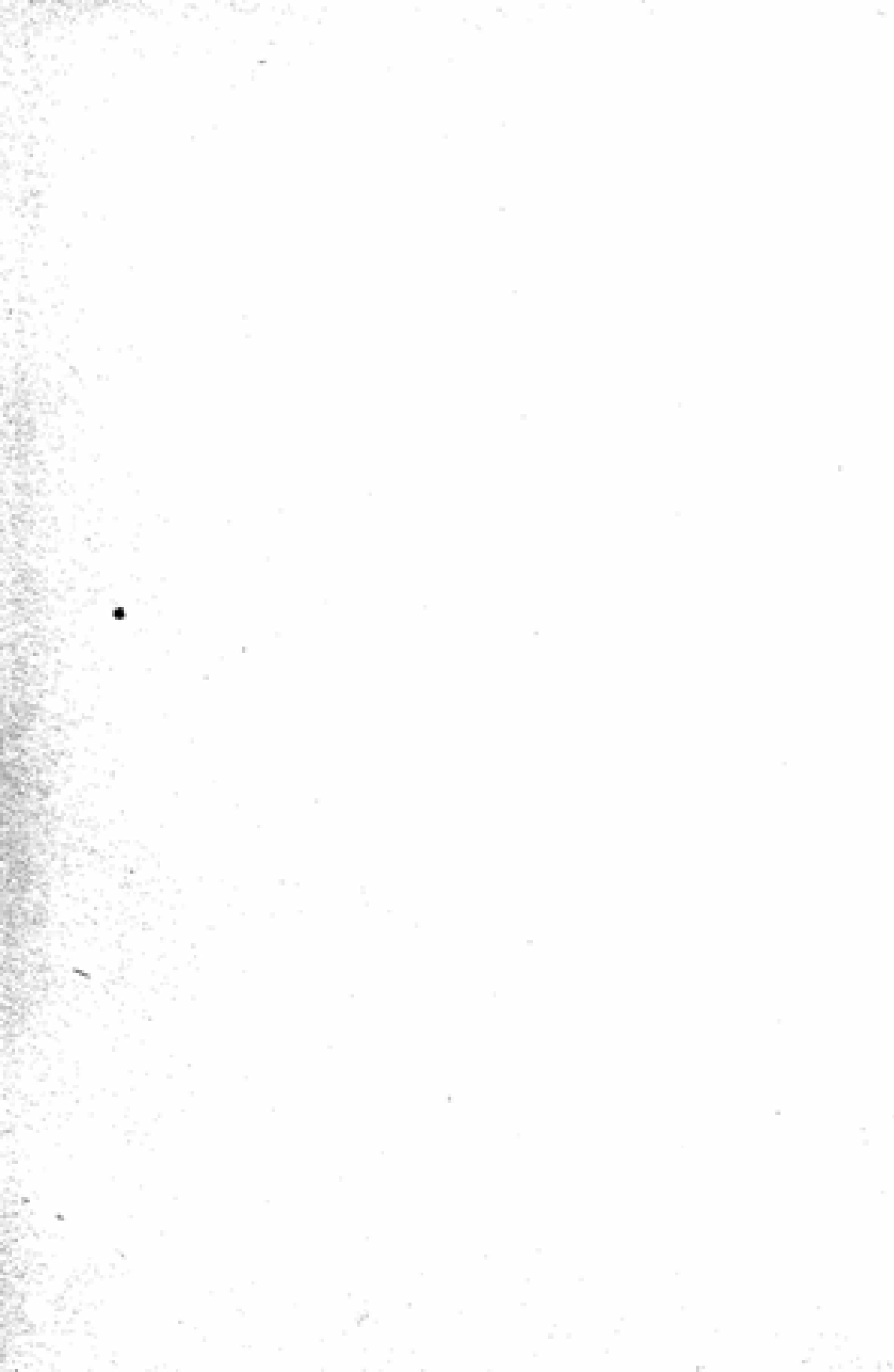
Torn, " " 62

UU, " " 63

Zett, " " 63



GOVERNMENT COLLECTION
of
Arabic, Persian, and Old Urdu
Manuscripts Located in
the Library of the
University of
Bombay



Volume 1.

MAJMU'A-E-NOH RASĀ'IL- (مجموعه نه رسائل قافیه و عروض).
-E-QĀFIYA WA 'ARŪZ.

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

ای دل آخر زیاد موت بنال • نوبت تو رسیده است قحطال (فالحال)
این همه کس بملک جوشیدن (جوشیدند) • عاقبت کرد موت شایب پامال

occurring on p. 9 are repeated in the same hand on pp. 95, 177, 208, 207, 213, 289, 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 *Risālah*, alleged to have been given by the Prophet Muḥammad to one Ismā'il b. Muḥammad-e-Misrī, 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 'Alī, says that he presented the volume containing nine treatises on prosody and rhyme to the children of his master, Mirzā Khallīlāh, 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 'Alī 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 Pānīpat in 1761 A.D.

The nine treatises contained in the volume are:

1. *Risāla dar Qaṣfiya* (رساله در قافیه).

This is a short treatise on Rhyme by the famous poet Jāmi. It is sometimes called *Risāla dar Qaṣfiya* [as in IvASB No. 612 (9)] and sometimes *Risāla-e-Qawāfi* [as in IvC No. 171, IvS ii No. 969 (12)]. The latter is supported by what Jāmi himself says in the introduction, viz., این مختصر است وافی بقواعد علم قوافی. Haḡ. Khal., however, refers to it as الرسالة الروائية في علم القافية. In MUA it is twice referred to as وافی القوافی also.

Mullā Nūre'd-Dīn 'Abdu'r-Raḥmān-e-Jāmi was born at Kharjird near Jām in Khorāsān on 23rd Sha'bān, 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 *Tuḥfa-e-Sāmī*, Vol. 16, below; Dawlatshāh's *Taghira*; Br. Lit. Hist. Pers. vol. iii; Introduction to N. Lees' edition of *Nafahatu'l-Uns*, Calcutta, 1859; E. FitzGerald, Notice of

Jāmi's *Life*., in his English translation of *Salāmāt wa Abādī*, London, 1879; S. Robinson, *Persian Poetry for English Readers*, 1833; Rosen, *Persian MSS.*, (where a most detailed account of the priceless autograph of the poet's *Kulliyat* 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 Bahmanī Sultāns 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 Sultān of the same Bahmanī dynasty, had invited another great Persian Poet, the celebrated Khwāja Ḥāfiẓ 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 از تبیین به موزون ترین کلامی که قافیہ سنجان انجمن فصاحت به آن تکلم

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 XIc/XVIIc.

Other copies: *Ind. Libr.* BBRAS Persian 4 (viii); a couple of treatises on Qāfiya 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); IvASE No. 612 (9); IvC Nos. 171, 172 (1); IvS ii No. 969 (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.

Ps. 2-7. 8 64X43. 64X31. No. Jadsala. LL 12. Next. Tech. terms in red. Or. pap. Cond. good.

2. *Risāla dar 'Ilm-e-Qawāfi* (رسالہ در علم قوافی).

This is another treatise on Rhyme in Persian by Amīr Burhān'u'd-Dīn 'Aṭā'u'llāh b. Maḥmūd-e-Ḥusaynī, who was born at

(p. 26)	حرف ششم در بیان انواع قافیه به اعتبار تقطیع
(p. 28)	هفتم " " " عیوب ملقبه قافیه
(p. 31)	هشتم " " " غیر ملقبه قافیه
(p. 33)	نهم " " " تحقیق حاجب و ردیف

The MS. covers pp. 10-35, and has marginal notes.

Beginning: سہاسو بی قیاس صانی را کہ تأسیس بدایع مصنوعات و نظم

Dr. Etbe, while describing the copy in the India Office Library, observes: "in this chapter (i. e., حرف دوم) there is "a very interesting discussion on the difference between the "ای و واری معروف and the ای و واری مجهول". This discussion is given here on pp. 15 and 16. Its substance is not given by Dr. Etbe; but, as the subject is interesting and instructive to the student who studies the difference in the classical and the modern pronunciations of these letters in Persian, I give here a very brief summary of it: 'The letters واری and ای when 'used as واری are either معروف or مجهول; in the former case, the 'حرف which precedes the واری and the کسرہ which precedes the 'ای are pronounced fully (انتباع) as in برد and دبدہ; whereas in 'the latter, i. e., مجهول, they are not so pronounced, e. g., in رود (as in rode) and بیست (the word written here looks like بیست, but it is evident that the latter is out of the question here; therefore I read it as بیست, Bêst, in the sense 'stand or stop'; *Farhang-e-Anandraj* relying on *Burhan-e-Qāf* clearly explains the meaning and pronunciation of this word as follows: ای و واری مجهول (تخفیف یا بیست باشد کہ امر یا بیستادن است). 'All are agreed that the use of ای و واری مجهول to rhyme with ای و واری معروف is not allowed; for example شیر (shîr, 'milk) cannot be made to rhyme with شیر (shêr, lion); because 'majhul yā's were originally, alif's, which latter become yā's by imāla. Hence it is that majhul yā's are made to rhyme 'with those Arabic words which, in their isolated form, are 'well-known in Persian, as in شکیب and حسیب. The use of واری واری, as in شور and نور, is generally regarded as 'permissible by old poets, but my master, حضرت استادى عظیمى نجف,

'جَامِي' (i.e., Jāmi), has clearly stated (see p. 3 of the preceding 'MS.) that it is most commendable, nay rather incumbent, that 'the ma'raḥ and majḥal رَاو or رَا should not be used in (the 'rhyme of) one and the same couplet. In spite of this injunction 'of his, he himself has made آنروب rhyme with رُوب. 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 Ya-e-majḥal is given in my paper on *The Unknown Yārin Persian*, published in vol. iii (1922) of the *Annals of the Bhandarkar Oriental Research Institute, Poona*.

Dated 20th Muḥarram, 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.

Fp. 15-16. Size and other particulars same as of No. 1 above. Few marginal notes.

3. *Risāla-e-'Arāḡ-e-Sayfī* (رسالۃ عروض سیفی).

A well-known popular treatise on Persian Prosody by Sayfī-e-Bukhārī, surnamed 'Arāḡī, "the Prosodist". Sometimes it is styled عروض قافیہ and even میدان اشعار from a phrase occurring in the very first sentence. He lived at Herāt at the courts of Sulṭān Abū Sa'īd (1459-69), the grandfather of Bābur, and Abū'l-Ghāzī Sulṭān Husayn Mirzā (1473-1506), the patron of Jāmi. 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 *Diwāns* 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'i Memoirs* says *منزل را بسیار گفته* "that he wrote "no *Maqamāt* is shown by the following quatrain:

متوی گرچه سکت شعراست • من غزل فرضی عین میدانم
 پنج یقی که دل پذیر بود • بهتر از خمین میدانم

"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 diacritical points, down even to their Arabic "points. He is said to have been a great drinker, a bad drink- "er, and a mightily strong-flsted man". (Beveridge, Sec. ii, p. 288). A poem called *معمود وایار* 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 Jāmi 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. Ranking, Bombay, 1885. An Urdu translation of it also was published at Lahore.

Beginning: الحمد لله الذي جعل علم العروض ميزان الاشعار الخ

Dated 8th Šafar, 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; Edin. No. 358; *Pert. Berl.* pp. 116, 131, 142, 187.

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

4. *Hadd'iq'u'l-Hadd'iq* (حدائق الحقائق).

The title, as given in this MS., in the passage quoted below, is *حدائق الحقائق*, the same as mentioned in *Dawlatshah's Tadhira* (Browne's ed., p. 308); but in Rosen, MSS. (Pers., p. 282), it is more correctly given as *حقایق الحقایق*. In the *Kashfu'z-Zunna*, p. 421, it is mentioned as *شقائق الحقائق*; while in Bieu's Suppl. No. 421 v, it is given as *حدیقة الحقائق*.

This is a treatise on the Figures of Speech by Ḥasan b. Muḥammed ash-Sharaf (Sharafu'd-Dīn) ar-Rāmi. He was a

learned poet, well versed in the art of poetry, and the poet-laureate of Irāq in the days of Shāh Manṣūr b. Muṣaffar, the last of the Muṣaffarids, who was killed in 795/1393. He has also written another work entitled انیس الحقائق, regarding which see MS. No. 6 below. He has also left a *diwana*, in which he has displayed his poetic skill. In the days of Dawlatshāh it was not accessible at Samarqand, but was well-known in Irāq, Āzarbāijān, and Fārs. As Rashid-e-Wāṭwat's famous book, the *Hada'iq-u-Sihr*, dealing with the same subject, was considered too short, the present work was written by order of Sulṭān Uways b. Hasan Shāh-e-Ilkhāni (757-776/1356-1375) to serve the purpose of an explanatory commentary on it. The author says (pp. 98-99):

در اثنای بنده پروری حضرت سلطنت پناه خلد [الله] ملکہ فرمود کہ
رشید الدین وطواط قصیدہ مرصع در حقایق البحر گفته و مدحای او آنست
کہ از اول تا آخر مرصعت و مقانرت نموده کہ در عرب و عجم کسی چنین
قصیدہ اثنا نکرده است، اکنون بر تعریفی (تعریفی*) کہ او کرده است
چگونہ شاید (چگونہ*) کہ جز مصرع (مصارع*) مطلع مرصع باشد (نباشد*).
بساط حضرت بوسیدہ گفتم کہ حقا کہ نظر دقیق شاه (شاهد*) چنین نکته
تواند بود، و بتصدیق این ایراد از ناقلان خبیر و ناظران (ناظران*) بصیر
استماع افتاده کہ کتاب حقایق بھل است و بہ تفصیل احتیاج دارد، و فرمان
جهان مطاع بشرح مفصل تقاضا یافت، واجب شد نسخہ مشتمل بر امثله اشعار
فارسی کہ درین عهد متداول ست مسنی بہ حقایق الحقایق مزین (مرتب*)
گردانید (گردانیدن*)

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

* As in the quotation on p. ۳۰ of the Introd. to the Persian edition of Rashid's *Hada'iq* by 'Abdūl Iqbal.

Beginning: بعد از حمد یحد والصلوة یحد چنین گوید اقل 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;

Pp. 28-172. S. 49247, 5226. No. *Jadwala*. LL 14. *Neat*. Writing black & red. Or. pap. Cond. good.

5. *Qasida-e-Majma'a* (قصیده مصنوعة).

This is the famous artifice-poem (entitled *مرح برد*, see 'Abbās Iqbāl's *Introd.* to his ed. of *Rashid-e-Waṭwat's* *حداائق الشعر* (مر) by Khwāja Jamālū'd-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 'Irāq (736-57/1335-56), who when he ascended the throne, raised him to high distinction. He wrote beautiful *qasidas* in praise of Shaykh Ḥasan, his accomplished queen Dilshād Khātūn, and their son, Shaykh Uways. They were composed in imitation of the panegyric poems of Zahir, Agir, Sanā'i, and Kamāl-e-Iṣfahānī, whom he generally surpassed in subtlety of style and novelty of ideas. He died in 778/1376, leaving behind two *majmaws*: *Firāq-nāma* and *Jamshīd wa Khurshīd*, and a *diwan*; but his fame rests chiefly on his *qasidas*, in which he has fully displayed his skill in the poetic art. For further particulars of his life and works, see *Encyc. Islām*, *Dawlatshāh*, *Shā'ru'l-'Ajam*, esp. 'Abdu'l-Muqtadir's *Cat. of Benkipore Or. Publ. Lib.*, where copious references to Persian and European literature are given and some errors of dates in Rieu and Etbe have been corrected. Although the *qasida* under notice is a panegyric poem in praise of the minister Ghiyāsu'd-Dīn Maḥmūd, 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 *qasida*, concerning which *Dawlatshāh* says in his *Taghira* (Br. ed. p. 131):

قبل از خواجه سلمان ساوجی کسی در صنعت شعر مثل قصیده ذوالفقار نه گفته است که مجموع صنایع و بدایع شعر را شامل باشد و آن قصیده مشتمل است بر توشیحات و دوائر و زخارفات، و از هر يك بيت چندین مصاربع و آیات ملون در محور مختلفه اخراج می شود و بیرون می آید، و خواجه سلمان صنعتی چند در قصیده خود زیادت ساخته..... و از قصیده مصنوعة سید بعضی نوشته خواهد شد تا نموداری باشد:

- چمن شد از گل صد برگ تازه دلبر وار
- بهار یافت بهاری زیاد در گلزار
- نهال چون قد دلبر چنان شود در رقص
- لسان فاخته چون بیدلان بنالد زار
- ایزم زردی تسلیخ بوستان آید
- خزان خزان چو در آید باغ باد بهار

و از هر سه بیت این قصیده بقی اخراج می شود بدین نسق در محور مختلفه:

- گل صد برگ دلبر وار چون در بوستان آید
- بهاری باد در گلزار چون بیدل خزان آید

In the prose preface Salmān says (pp. 178 and 179):

این قصیده ایست شامل بر صنایع و بدایع و اصول و محور و مزاحفات و منشعبات آن چنانکه شصت و چهار بحر و قریب صدویست صنعت و دوائرسته که اوزان شانزده گانه و تفکیک بحور ازان معلوم گردد دران مندرج است موشع بقطعه چند مصنوع که یمن دولت حضرت رفیع و سده متبع مخدوم اهل عالم سلطان الوزراء فی الامم غیاث الدنیا والدین عون الحق و منبت المسلمین محمد ضاعف الله جلالة بالتائید ذهن حامد کترین بدکان سلمان ابن محمد الساوجی ابداع کرده است اگرچه قصیده بیت: ما ان مدحت محمد بمقاتلیه لکن مدحت

مقالی بمحمد، بران صادق است امید که دران حضرت بسع رضا اصفا افتد
والقصیده هذه فی مصنوعات العروض.

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 *kaṣṭāh*:

صوای^۱ صفوت رویت بریخت آب بهار، هوای جنت کویت بیخت مشک تار
اگر خبر ز صفای تو گلستان دارد، گل از حیای ریخت جاودان ندارد بار
"there springs this mathnawi-bait in the meter سالم
"and representing الترمیع والاشتقاق:

• صوای (صفای) صفوت رویت صفات گلستان دارد •
• هوای جنت کویت حیات جاودان دارد! •

"Besides, (1) all the initial letters of the baits give a *kit'ah* "of three distichs, containing a dedication to the Wazīr Ghiyāth-
"aldīn Muḥammad; (2) from the *حمر* i.e., specially selected
"letters, of the words in all the first hemistichs springs a *kit'ah*
"of eight distichs, in which no *alif* appears; (3) from the *حمر*
"of the words in all the second hemistichs springs another
"*kit'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 *gasida* consists of 158 complete, 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 صفای.

‡ The last word is correctly given in this MS. as ر!.

illustrated. *Qif'a* No. 1 besides illustrating the مرنج serves the purpose of indicating the exact number of couplets in the original *qasida*. 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 *qif'a* comprises 154 letters. The *qasida* ends in a *du'a* for the patron, and, as the *du'a* 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 *qasida*) must be added to it in order to obtain the number 158.

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

بعد از حمد و سپاس بی قیاس حضرت احدی را که بوحدا نیتش جمیع کائنات

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

هذا قصيدة مصنوعة بصنائع و بدایع منسوبة علی حضرت الخدوسی ملاذی
افصح الشعراء العرب والعجم صاحب الطبل والعلم حای السیف والقلم خواجه
سلطان ساوجی که ابا بر پدري این فقیر حقیر را نسبت موی الیه درست می
شود و از جانب مادر دخترزاده قطب السالکین خواجه سلطان احمد.....
المهم اغفر وارحم جمیعا جمیعا بحرمه محمد و اهل بینه الطین والطاهرین
المعصومین تحریر فی تاریخ اواسط شهر رجب ۱۰۷۴

After the publication of Rashid-e-Wajwāt's epoch-making work, the *Hads'iq*, several poets of the VII and VIIIth. centuries of the Hijri era, devoted themselves to the development of various kinds of artificial subtleties in their poems and to the composition of قصائد مصنوعه or artifice-poems. The most famous amongst those who preceded Salmān were (1) Fakhru'd-Dīn Qiwāmī Muṭarrizī, brother of the great Niẓāmī of Ganja, whose poem goes by the name of الاصحاح في صنایع الاشعار; (2) Sayyid Zu'l-Haqq-e-Shirwānī (VIIc/XIIIc), whose *qasida* referred to

above is entitled *مفاتيح الكلام في مداح الكرام*; (3) *Badr-e-Jājarmi* (d. 687/1288); (4) *Sharafu'd-Din Faḡlu'llāh-e-Qarwīnī*, whose poem bears the title of *نزهة الأبحار في معرفة بحور الانتمار* and (5) *Shams-e-Fakhrī*, author of the *qaṣīda* called *عزود البحور*. Amongst those who followed *Salīmān* and imitated him in this respect, the most remarkable is *Ahlī* of *Shīrāz*, (d. 942/1535-36) who wrote a *qaṣīda* called *عزود المائق* in praise of *امير علم شیر*, containing four different subtleties, viz., (a) certain words taken from two and two and three and three *bayts*, form together a new *maqasut-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'il-e-Ṣafāwī*, also consisting of eight subtleties. For the *qaṣīdas* of *Ahlī* see EB No. 1027.

Salīmān'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. Lib.* GOLF p. 11; *IrC* No. 228 (1), incomplete copy. *For. Lib.* TM No. 643; *EIO* Nos. 1241, 2892.

Fp. 373-323 *Writ.* sp. 49 x 29. No *jaḥash*. LL. 14. Other particulars same as of No. 1 above.

6. *Anīs-e-ʿAshāq* (انيس العشاق).

By the same *Hasan b. Muḥammad ash-Sharaf* (*Sharafu'd-Din b. Muḥammad*) *ar-Rāmi*, who is the author of *حدايق الحنايق* see No. 4 above. Referring to this work, Prof. Browne says

(*Lit. Hist. Pers.* vol. ii, p. 83) : "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' (*Asrar-i-'Ushshag*) of Sharafu'd-Din Rāmi, 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 Ecole 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 *abru*, in Arabic *ḥajīb*) may be either joined together above the nose (*munṭasif*), which is esteemed a great beauty, or separated (*munḥasif*), and they are spoken of by the Persian poets by thirteen metaphors or metaphorical adjectives. Thus they may be compared to crescent moons; bows; rainbows; arches; *niḥāsās*; the letter *ḥā*, ه; the letter *Kāf*, ک; the curved head of the mallet or polo-stick; the *daḡh* or mark of ownership branded on a horse or other domestic animal; and the *ṭaghra*, 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 :

حد و ثانی عالمی را علت حکمت که در مبداء خلقت وجود خاکبارا

The treatise is dedicated to Shaykh Uways-e-Irkānī (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 Sulṭān Uways, to whom it is dedicated reigned up to 776/1375, a later date must be incorrect. The treatise was lithographed with حراس الخیران of Muḥammad Taqī-e-Tabrizī, Persia, 1279-1283; translated and annotated by Cl. Huart, *Bibl. de l'École*, 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 انیس الماشق); *For. Libr.* R ii p. 814; RS No. 420 (iii), 421 (iii); EB No. 1339 (انیس الماشق); Fl i p. 414; Aum p. 122; Pers Ber No. 35; EIO No. 2035; Br p. 273, Nos. 413, 414; Länd p. 113.

Sp. 214-227. Size, script, condition, same as of MS. No. 1 above. With sp. 511-54. No folios. LL 14.

7. *Qasida-e-Muṣanna'* (قصیده مصنع).

This is the famous artifice-poem by Qiwāmi, sometimes called قصیده بهجت about which Professor Browne says (*Lit. Hist. Pers.* ii, p. 47): "The more important of these artifices of the Persian rhetoricians and poets are illustrated in a *qasida-i-muṣanna'*, "or 'artifice-qasida', composed by the poet Qiwāmi of Ganja, "brother of the celebrated Nidhāmi of Ganja, who flourished in "the twelfth century of our era. This *qasida* comprises 101 *bayts*, "or verses, and is given on pp. 198-201 of vol. i of Ziyā Pāshā's "Kharābat." 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 *qasida* consists of 101 *bayts*, only 100 are quoted in the book. Our MS. also contains 100 only. Ten couplets numbered 53-62, in the *Lit. Hist. Pers.* illustrate the figure of speech called *Lughaz* 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 ('ishq). Couplet No. 70 illustrates the figure of speech called *majarrad* 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 *مجرد من الالف* i. e., free from the letter *alif*. No doubt there is an *alif* 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 *skin* letter with which it is generally joined. It is not written in our MS. There is another *alif* in the last word of the couplet, viz., *tar*; but because it is the *qāfiya* or rhyme-word it does not count just as the rhyme-word does not count in a *qasida*. It is true that ordinary books on Persian Figures of Speech do not mention the Figure *majarrad*; but I find that *Ashrafu'l-Ishā* by Mawlāwī Ashraf 'Alī of Nasik (formerly Professor of Persian, Elphinstone College, Bombay) explains it under the name of *محذوف الحرف* 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 *qasida*, 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 *qasida* 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: حمد یحیدر بدیع مبدعی را که طوطی باغ بدائع

This treatise also is not dated.

Fp. 220-222. Size, paper, condition, script similar to those of MS. No. 1 above. Writ. ap. 571 x 272. No fadoh. LL. 15 or 16 to a page.

8. *Tahfatu'sh-Shu'ara* (تحفة الشعراء).

This rare treatise gives a detailed explanation of the 49 changes (مطرز) which take place in the various feet of Persian prosody, such as *بحر*, *مصرع*, *غزل* etc; by Şaffi'ullāh b. 'Alī

of Bastām and Dihistān. It is dedicated to the minister Shama-u'd-Dīn 'Alī of Bastām.

Beginning: حمد بن حمد وثای بن حمد حضرت معبودی را جلالت قدرته

This treatise also does not bear any date of transcription.

Fp. 228-229. Size, paper, script, and condition same as of MS. No. 1 above. Writ. sp. 4/3 x 2/3. No fashah. LL 12.

9. *Risāla fi Fanā'il 'Arag* (رساله فی فن العروض).

This is a short treatise containing 31 *qif'as* of four hemistichs each and illustrating 31 prosodial measures. The third hemistich forms the measure and the other three are composed thereon. It is by the famous poet Rashīd-e-Wajwāj, who flourished at the courts of Ātsiz (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. *Lit. Hist. Pers.*; Dawlatshāh, and other *taškīr*s. For a critical study, see the Introd. to Rashīd's *ḥadāiq al-sir*, Tehrān ed. by 'Abbās Iqbāl.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على محمد وآله اجمعين فهذه رسالة في فن العروض من تصانيف مولانا العلامة رشيد الله والدين الوطواط رحمه الله

The first *qif'a* runs as follows:

(بحر هزج مشن سالم)

- هزج را کر تمام ارکان می خواهی ازین مکدر •
- بکیر این قطعه را یاد و بکن این بیت را ازبر •
- مضاعیلن مضاعیلن مضاعیلن مضاعیلن •
- زهی با فرزدانی زهی با داد پیغمبر •

This treatise also is undated.

Other copies: *Ind. Libr.* Bk No. 848 (ii). *For. Libr.* RS No. 191 (11).

Fp. 312-313. Size, paper, script, and condition same as in MS. No. 1 above. Writ. sp. 4/4 x 2/3. No fashah. LL 12.

Volume 2.

10.

MAṬĀLE'U'L-ANWĀR (مطالع الانوار).

So called in IvASB No. 62 and in EIO No. 163, but the title given in this MS. is مطالعة انوار و نزعة الانوار. The name of the author is clearly given on fol. 1b, line 2, as 'Affī Nūr-e-Kāshānī (Kāshānī). Rieu (iii, p. 1037a) calls him 'Affī Navā Kāshānī, and his book مطالع الانوار; while Etbe (EB No. 141), 'Affīsh Nūr-i-Kāshānī. In Asaf. (p. 880, No. 57) the author is called 'Affī 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, *Waqidi*, *Akhḥārū'l-Ākhira*, *Risāla-e-Imām Maṣṣar-e-'Abhari*, *'Umdatul-Ma'rifa* (Etbe has *Tamkhidul-Ma'rifa*). 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 Khalifa. While speaking of 'Abdu'llāh b. Saḥāb the author says (fol. 72b):

خلافة بر عبد الله سفاح داد که نیره (نیره) امیر المومنین عباس بود رضی الله عنه در خانه عباسیان استقامه یافت تا امروز در خانه ایشانست

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 *Maṣāli'ul-Anwār* as one of the sources of *Ta'rikh-e-Muḥammadi* by Muḥammad Bihāmad-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 'Affī's *Maṣāli'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 بیان آخرت (f. 77b), قیامت (f. 79b), خروج دایه الاوحی (f. 80b), آمدن یاجوج و ماجوج (f. 83b), نزول مهتر عیسی (f. 81), دجال و خروج او (f. 84), معانیہ و مجاہدہ و استیاذ (f. 85b), حشر و نشر (f. 84b), خروج دایه (f. 84), تعذیب عرصات مومنان (f. 94b), دوزخ و بل عسراط (f. 90), مومنان از کافران اغ (f. 100).

Beginning: الحمد لله... می گوید بنده بندگان حضرت ربانی عظیم نور کاسانی

Dated 15th Rajab, 1210/25th January, 1796. Copied by Raff'-u'd-Din at the order of 'Ali Mardān Khān Afrāsiyāb Jang Bahādur, grandfather of Sardār Mīr Aḥmad 'Ali Khān, retired Deputy Superintendent of Police and First Class Sardār of Poona. The latter is a descendant of the brother of Ibrāhīm Khān Gārdī, the famous Commander of the Maratha Artillery. The Sardār enjoys a respectable position amongst the Muslim gentry of Poona.

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

Pl. 108. 8 5/8 x 3 3/8, 5 1/8 x 3 3/8. No foliation. LL 12. *Ind. Mus.* Or. pap. Slightly worn-out. Edges of pages repaired. Cond. good.

Volume 3.

11.

PANCHHI-BĀCHĀ (پنجہی باچا).

This is a versified Dakhni translation of the famous Persian poem entitled *Musīqā't-Tayr* of Farīd'ud-Dīn 'Aṭṭār. It is generally known as *Panchhi-nama*, under which title it was published in Bombay in 1312/1895. But on the last page of that edition it is called *Bāchā Panchhi*. In our MS. the name appears more correctly as *Panchhi Bāchā*, which is a literal translation of the Persian title. In the epilogue (ماتم) fol. 110b, the poet says:

تاؤن اسکا مین پنجہی باچا رکھیا . یاد کاری خلق عالمکون دبا

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-Dīn, but elsewhere as Wajihu'd-Dīn. He was an inhabitant of Karnāl and had adopted *Wajid* as his *takhalluṣ*, which is found in the poem itself. The *Khatima* opens with the couplet:

شکر [ک] وجدی کہ بروجہ صواب • ختم ہوق توفیق حق سون ہو کتاب

See *Urdu-e-Qadīm* by Shamsu'llāh Qādirī (pp. 92, 93), where it is stated that besides this poem (called there *Pançhāt-Bāchā* (for *Bāchā*, Sans. *Wāchā*, language) he also translated another sufiistic Persian poem also by 'Attār, viz., *Gul o Hormaz* (also called *Khusraw-nama* or *Khusraw o Gul*), under the title of *Tahfa-e-'Ashiqān*, in the year 1153/1740-41. Naṣīru'd-Dīn Hāshimī, however, in his *Dakan men Urdu* (p. 97) observes that as *Tahfa-e-'Ashiqān* was composed in 1015/1606-07, it could not be the work of *Wajid*, but that it was written by another poet of the same *takhalluṣ*. Hāshimī's remarks appear to have been based on a misunderstanding of the *معرعة تاریخ*, viz., *بجہان امر*. Both Qādirī and Hāshimī 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:

دو اسکی تاریخ بچگون عیان • بجہان امر تحفہ عاشقان

Both the writers, however, state that the author of the *بجہان امر* wrote another manuscript called *باغ جانفرا*, in 1145/1732-33, which date is yielded by the title itself. The date of composition of *بجہان امر*, as given by Hāshimī, is 1155/1742-43, but that given by Qādirī is 1146/1733-34. The latter is based on the chronogram given by the poet himself in the *khatima* (fol. 110b), viz., *کجا عامہ کتاب*, the numerical value of which is 1146. *Bibl. Morg. Gerich.* gives 1115, which is the numerical value of the last two words, viz., *عامہ کتاب* only. Blumhardt† gives the name of the author as ضعیف (!), in support of which he quotes the following lines:

† *Catalogue of Hindustani MSS. in the India Office, 1906, No. 111.*

جی موافق فہم اینی کی ضعیف ہ اس کتاب خاصہ کا نظم شریف
نقد کر دکھنی زبان میں لیکھ آون ہ تارہو دنیا میں میرا ہی ناون (مکنا)

He further says that "it was composed in A.H. 1131 (A.D. 1719), as expressed by the chronogram کتاب خاصا مکنا :

«جب کیا تاریخ کا دل میں حساب ہ تب ہوا میزان میں ہو خاصا کتاب»

Ethe (EIO No. 1031, 5) says: "Two Hindusthānī translations "of the *Manṭik-ālṭair* are preserved in Nos. 2375 and 2817 (the "latter in Dakhnī verses) of the India Office Collection."

Beginning : ای پنچھی پیاری سخن آغاز کر ہ حدسون حق کی بلند آواز کر

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'llāh Qādirī*, p. 94). The text of the few extracts given on page 99 of *Hāshimī's* book, *Dakṣiṇa waṣṭa Urdu*, is found on comparison with our MS. to be corrupt and defective. This MS. once belonged to Mr. 'Adu'r-Raḥmān 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: *Ind. Libr.* Asaf p. 1282, No. 64; *For. Libr.* Blum (1926), No. 121.

Pl. III. 889245, 72225. No. 1282. LL. 17. Ind. Dakṣiṇi Asaf. On. pap. Slightly worn. Cond. good.

Volume 4.

12.

NUZHATU'L-MULUK (نزهة الملوك).

In this book, the author Sulaymān Muḥammad-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 Sultān 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 گلچهر and حسن بوی in the presence of the king فرخ راد; they illustrate the 10 chapters which treat of (f. 18) the following subjects:

- باب اول در فضیلتِ عدل
 " دوم " " " حلم
 " سیوم " " شجاعت
 " چهارم " " سخاوت
 " پنجم " مذمتِ حد
 " ششم " فضیلتِ سیاست
 " هفتم " فضیلتِ امانت
 " هشتم " آنکه محرم اسرار که تواند بود
 " نهم " آنکه خدمت ملوک را که لایق باشد
 " دهم " فضیلتِ توکل

حد و ثنائی که رواج آن (۹) عطر آن جون ستایای صبح Beginning :

ابوالفرج حل بن الحسن * Kashf. Zun. mentions an Arabic work of (d. 356 A.H.) under the title of *نزهة الملوك والاعیان* (d. 356 A.H.) under the title of *الاسمهای الکتاب*

This MS. bears no date of transcription. The name of the copyist is effaced.

PL. 108. 8 5/8 x 4 5/8. No fadoles. LL. 15. Very good clear Nast. Or. pap. Pages somewhat soiled by damp. Cond. good.

Volume 5.

13.

(نسخة عالمگیری) NUSKHA-E-'ĀLAMGĪRĪ.

This is a collection of Letters (called in the colophon *نسخة عالمگیری*) belonging to the period of Awrangzeb's *Shāhshādagī*,

* Finsger's ed., No. 18732. The full title is *زبدة الملوك والاعیان فی اخبار القیاس القیاسات الدوال* *الحسان*. It is further stated that the work contains *اخبار مستطرفة من اخبار القیاس* *الفرمان وحیاتی وشرج اموالین*.

that is, before his accession to the throne. They were written for him by his Munshi (Abu'l-Fath) Qabilkhan and revised and corrected by the prince himself. Abu'l-Fath, who received the title of Qabilkhan 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 *آداب عالمگیری* (collected by Muḥammad Sādiq of Ambāla, the Munshi of Prince Akbar, the youngest son of Awrangzeb), Mr. Najib Ashraf, M.A., (now Lecturer, Ismā'īl College, Andheri), says in his *مقدمة رنجات عالمگیری* (pp. 39-41) that a new (hitherto unknown) copy has been discovered by his friend, M. Abū 'Umar Ṣāleḥ Yāfē'i, (of Hyderabad, Deccan), which contains the letters found in the *Ādāb-e-'Ālamgiri*, but the number of letters contained in it is very small, the arrangement different, and the introduction entirely different from that of Ṣādiq'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 Yāfē'i. In the passage under reference our MS. adds *نہ* (not found in Yāfē'i's copy) after the name of the author *ابوالفتح*. The addition of the name Thatha is significant, as it shows that the author belonged to that city in Sind. Another quotation from Yāfē'i's copy, viz.,

جامعہ اوراق کہ اصحاب فن آن را دوست دار و کلام این قوم را آرزو مند
است، کلام الملوك ملوك الکلام دانسته چندین ازان جراید..... فرام آورده.

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

جامعہ اوراق کہ اصحاب فن انشا را دوست دار و کلام این قوم را آرزو مند
کلام الملوك ملوك الکلام دانسته..... الخ

This collection, as stated by the collector (fol. 1b), is divided

into 9 *Maqalas* as follows:

- (۱) عرضداشتنهای خلایق پناه بجناب اعلیٰ حضرت
(as in N. Asbraf, i.e. عرائض اورنگ زیب بنام شاهجهان)
- (۲) مکتوبات یکم صاحب وغیره (i.e. مکتوبات اورنگ
زیب بنام یکم صاحب، جهان آرا وغیره
(" " ")
- (۳) نشانها (i.e. نشانهای اورنگ زیب بنام امرا وغیره
(" " ")
- (۴) نشانهای محمد سلطان که بامرا وغیره نگارش یافته
(" " ")
- (۵) عرایض قابل خان بجناب خلیفه الهی
(i.e. عرایض قابل خان بنام اورنگ زیب
(" " ")
- (۶) عرایض قابل خان به محمد سلطان
(" " ")
- (۷) حسب الامر که قابل خان نوشته
(" " ")
- (۸) القاب وغیره
(" " ")
- (۹) قول نامه که حسب الاتماس محمد مراد بخش
نگارش یافته
(" " ")

Beginning:

بر شناخت مصداق این اقوال حال سعادت اشتغال مسودات بادشاه جهان پناه
محمد اورنگ زیب عالمگیر محی الدین غازی که قابل خان مرحوم ابوالفتح تهنه
در ایام بادشاهزادگی آنحضرت بموجب امر عالی نگارش نموده و بقلم جواهر
رقم آنحضرت پیرایه اصلاح و حلیه تزئین یافته

Undated; but the day, date, month, and place are given. In the colophon it is called نسخہ عالمگیر, and it is stated that it was finished on Wednesday, the 21st Ramazân, in the village of Medak, Şübâh Hyderabad, for Râi Râmdâs Pandit, by Muḥammad Mâh Qâdiri.

For Yâfe'is' copy see above.

Volume 6.

14.

MU'AYYIDU'L-FUẒALĀ (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 Lāḍ of Delhi, completed (according to Blochmann, *Contributions* p. 9), 925/1519. The author undertakes to explain all difficult words and phrases occurring in Firdawsī's *Shāh-nāma*, Niẓāmī's *Poems*, Sanā'ī's *Poems*, *Dīwāns* of Khāqānī, Anwārī, Zahrī, Sa'dī, Salmān, Ḥāfiẓ, and 'Abhari. The work is divided into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are arranged alphabetically according to the *first* letter and the *bābs* according to the *last*. Each *bāb* is sub-divided into three *faṣls*; 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 *کریخت* are written in a different hand and supplied later. The other folios are in clear *nasta'liq* and enclosed in golden and blue *jadhwa's*. The last word explained is *ملطوط*, and the MS. ends with *نعل فی العربی*. It once belonged to Mr. 'Abd'r-Raḥmānkhān, father of the late Ja'far 'Alīkhān of Poona mentioned in Volume 2 above.

Beginning:

محمد متوافره ومدايح متكافره

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

Other copies: *Ind. Libr.* MF p. 57 No. 38; BORI No. 39; Asaf 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; Port pp. 225-227; Br p. 227.

8 10 1 X 8 6; within *jadhwa's* 7 9 X 5 7. LL 23 (in the earlier original portion), 17 (in the later). *Ind. Mus. Or. pap. Good. good.*

Volume 7.

15.

TA'RIKH-E-AHMAD (تاریخ احمد شاه دُرّانی).
SHĀH-E-DURRĀNĪ

This is a history of the famous Afghān King, Ahmad Shāh-e-Durrānī (the founder of the modern kingdom of Afghānistān, who reigned from 1160-67/1747-73) by Munshī 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 *Jahāngushā-e-Nādirī*, which was much admired by the Afghān 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 Afghān 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 قطاب و زکاب*, which is the last event described here. It ends with the following words:

جمعی از نهنگان لجّه شجاعت را از میان بحر خون خوار و دریای آفتاب لنگر
نصرت شعار جدا برگزیده و جدا ساخت

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: سپاس و ستایش بی قیاس پادشاهی را سزااست که معموره وجود

Other copies: *For. Libr.* B i p. 213b, and iii p. 1064 a X.

S 1211273; within *jadeals* 75243. LL 13. A beautiful specimen of large bold Nast. Lines enclosed in golden *jadeals* and *beinsarāfir*; wide *shloḡha*-space is coloured a dull red and surrounded by a faint blue border. Or. pap. Cond. very good.

Volume 8.

16.

SHARḤ-E-RISĀLA-E-MU'AMMĀ (شرح رساله مأمّا).

This is an extensive but incomplete commentary on Mir Ḥasan-e-Ḥusaynī's treatise on Mu'ammā or logographs. Mir Ḥu-

saynī of Nishāpūr, the famous writer of *mu'ammās*, lived at the court of Sulṭān Ḥusayn Mirzā and died in 904/1498. He had composed his great work entitled *رساله در معانی* at the request of میر علی شیر. A Persian commentary on it called *Sharḥ-e-Rukāt* is mentioned in R ii, p. 650, and EB No. 1356, and another in Bk vol. ix, No. 897, but neither of them begins as our MS. does. The commentator's name is not given in the MS. It begins as follows:

بنام آنکه از تالیف و ترکیب * معانی جهان را داد ترتیب

with which undoubtedly the *Risāla-e-Mu'ammās* of Mir Ḥusaynī opens (see RS p. 127, No. 194). After this the commentary begins with the following words:

ظاهر آن می نماید که لفظ بنام که بمعنی جار و مجرور است متعلق باشد بلفظ
ابتداء میکنم

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 *الحیات*. It begins with *باغسته دلان حکایت فرمودی*. The MS. ends with the following words:

از جزو ثالث معانی قصد کرده شده و حصول

Pl. 283. S 10 X 6 1/2; within *jadwāl* 5 9 X 3 1/2. *Jadwāl* of two red lines and one blue. Ind. Nat. Or. pap. Cond. good.

Volume 9.

17.

TA'RIKH-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 *کلمن* *تاریخ نورسنامه فرشته* and *ایرامی*, composed by Muḥd. Qāsim Hindūshāh of Astarābād, commonly known as *Firishṭa*. This work was dedicated by the author to his patron, Ibrāhīm 'Adil 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 Murtagā Nizām 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 Bijapur 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 Jahāngir at Lahore. Besides this history, he wrote a medical work entitled *دستورالاطباء*. For further details of his life and work see BL i Nos. 536-540, Mori pp. 63-68, Bk Nos. 538-39, and Elliot vi. Lithographed in Bombay and Poona, 1831, 32; 2nd ed. Lucknow, 1281/1864-65. The *Ta'rikh* 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 maqala, 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 *Tabaqat-e-Nasiri*. 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 *Muqaddama*, 12 *Maqalas*, and a *Khatima*. Our MS. is the first vol., which ends with the death of Akbar, 1014/1605, i.e., with the end of *Maqala* II. On fol. 1b, a list is given of the names of the 12 Shi'a Imāms and the *عشرة مبشرين* 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 Karbalā. Sources of the history on fol. 6a and b. Fols. 2-59 and 64 and 65 on blue paper.

* Rieu, *Pers. Cat.* vol. i, pp. 285-292.

پیش وجود همه آیندگان . پیش بقای همه پابندگان : (fol. 2b)

Dated the 20th Z. Qa'd., 1256/13th Janu., 1841. Copied by the order of Sayyed Muḥammad-e-Ḥusaynī at Bijapur by Ghulām Muḥyū'd-Dīn Maṣṣūr.

Other copies: *Ind. Libr.* MF p. 90, Nos. 33-36; BISM Nos. 53-55; AIA; BM No. 15; Bk Nos. 538-39; IvASB Nos. 135-39. *For. Libr.* R i p. 225 et seq; EIO Nos. 291-302; EB No. 217; Morl pp. 63-69; Br Nos. 82-83; Pr Nos. 433, 462-68 Br Sup Hind Nos. 1100, 1103; Lind p. 224; Edin No. 200; etc.

8 13 1/2 x 5; within foldings 9 5/8 x 3 1/2. Foldings of red double ruled lines. LL 17. *Ind. Natl. Europ. pap.* Cond. good.

Volume 10.

18.

RIYĀZU'L-INSHĀ (رياض الانشاء).

This is a collection of Letters, official and private, written by خواجه جهان (خواجه جهان) better known as خواجه محمد گیلانی, the celebrated minister of the Bahmani Sultāns. The Khwāja was born in 1405 A.D. at Qāwān (in Gilān), from which he came to be known in India as Gāwān. 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" (Halg). At last Jealousy brought about his ruin, and he was mercilessly beheaded in 886/1481 by order of Sultān Muḥammadshāh-e-Bahmanī (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 روضة الانشاء, but here on page 15, it is called رياض الانشاء. 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 Sulṭān Muḥammad b. Sulṭān Murād Beg Rūmī (pp. 39-44), a fourth to Sharafu'd-Dīn 'Alī-e-Yazdī, a fifth to Maḥmūd Shāh-e-Gujrātī on behalf of the author's patron Muḥammad Shāh-e-Bahmanī, and a sixth to the contemporary ruler of Gīlān. 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 *منهاج الانشاء* on Epistolography and elegant prose-composition, with special reference to Rhetoric, Prosody, and Figures of Speech.

Beginning: یا من توحید یدایع الابداع والانشاء

On fol. 1a there is a round seal, which reads *کبر گفت دهر مل* *شاهت خان*, and below it to the left, the following memorandum note is written:

کتاب انشاء خواجة جهان جلد باترنج طلا وجدول نقره وخط روشن جمع
کتابخانه عامه اقبال واجلال پناه حشمت وشوکت دستگاه خان عالی شان
سعادت نشان شجاعت خان شده بتاريخ ۲۶ رجب

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; *R* p. 983; *F1* i pp. 261-264; *Dorn C* p. 416; *Br Sup Hnd* No. 727.

Pl. 157. S 10½ x 6½, 5-7 x 3½. No foliole. LL 18. *Ind. Mus.*, and somewhat mixed up with Shikasta; a red line drawn over Arabic quotations. Or. pap. Ink is cutting into the paper, which shows signs of age. Slightly wormeaten. *Cond.* good.

Volume 11.

19.

LILĀWATĪ (لیلاتی).

The Persian translation of Bhāskarāchārya's celebrated work on Arithmetic and Geometry, made by Fayyī by the order

of Akbar in 995/1587 (fol. 2b). Faygi, the poet laureate of Akbar and elder brother of Abu'l-Faḡl, was born at Agra in 954/1547-48, and died on the 10th Šafar, 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 *Duʿadā*, he is said to have written a hundred books. He had projected a complete parallel to the *khaṣṣa* of Niẓāmī (see Vol. 13, of the Bombay University Collection noticed below). Besides translating *Lalāwaṣṭī* and the *Mahābhārata* from Sanskrit, he wrote a Commentary on the Qur-ʿān, called *سوانح الانام*. 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 *مآثر الامراء*, شعر النعمان, *مآثر الامراء*, *مآثر الكرام*, *منتخب التواريخ*, آئين اکبري (vol. iii, pp. 716-738), *مآثر الكرام* (vol. iii, pp. 299-310, from which a passage is translated in Elliot's *History of India*, vol. v, pp. 544-93; Blochmann's *Āṭm-e-Akbarī*, 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 *Lalāwaṣṭī* from the Hindi (i.e. Sanskrit), composed by *Bhāskaraśārya* (بھاسکراचारچ, fol. 2b), a native of Bīdar 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 *کرن کنتومل* (fol. 2b, line 6) (not *کرن کنتومل* as in Rieu p. 450), in the year 1105 of the Shāhivahān era, (1163 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. Lit.* p. 261) also says that *Karava Kutuhala* was completed in Šake 1105/1163. M. ʿAbdu'l Muḡtadir (Bk xi, No. 1031) calls it *کرن کنتومل* (probably after Rieu, which is evidently a mistake for *کرن کنتومل*, the first letter 'b' is part of the preceding expression *به موسوم*) and assigns to it the date 995/1587, which is a mistake for the date of the completion of Faygi's translation of the *Lalāwaṣṭī*.

* *Mawāḍiḥ-i-Kalām*, not *Kalām* as read by Brockl. II, p. 417. The full title is *موارد الكلم*.

According to Lassen,[†] Bhāskarāchārya flourished about 1150 A.D. After the above reference to Bhāskarāchārya, Fayfī mentions what he had heard about the circumstances which led to the composition of the work in the name of the Pandit's daughter, Līlāvati. 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. بدائع الفنون, a treatise on Arithmetic, based on the *Līlāvati* is in the nature of a commentary on it. It is dedicated to the Emperor Awrangzeb and is mentioned in EIO No. 2359 and IvASB No. 1497. The name of the author, as given in the former, is Dharam Narāyan, but in the latter it is mentioned as Mednimal, son of Dharamdās Narāyan. A Persian adaptation entitled ترجمه لیلاتی or مفاتیح المعانی by قاضی حسن ابن خواجه محمد طاهر is mentioned in MRD.

Beginning: اول زتای پادشاهی کریم . وانکه زستانش الهی کریم .

Other copies: *Ind. Libr.* 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. Libr.* R ii p. 449; EIO Nos. 1998-2000; R Br p. 116; Pr No. 1084; Lind p. 115.

Undated. But on the fly leaf an oval seal bears the name of 'Abdu'l-Hamid, below which is the remark عرض دیده شد "سیدم". This year is probably the *julās* year of Awrangzeb's reign. If so, the date of the seal would be 1098/

[†] *Ind. Ant.*, vol. iv, p. 348; see MF p. 37, No. 69.

1686-87. 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'llāh, son of Muḥammad Mīrak, son of 'Abdu'l-Ḥamīd (in all probability identical with the name in the seal), and that it came to Aḥmad, son of 'Abdu'llāh, who bestowed it upon his son, Khwāja Muḥammad Mīrak, dated 1148/1735-36.

PL. 74. 89x125x1, 58x173. LL 13. No jacket. Fine Ind. Nast. Blank spaces left in several places for headings and diagrams or examples. Glazed Ind. paper. Slightly worn at edges. Cond. good.

Volume 12.

20.

'NĀMA-E-KHIYĀLĀT' ('نامه خیالات').

Called here *نامه خیالات*, but noticed by Dr. Ethe (EIO No. 1221) under the title of *انصار امیر خسرو* and by M. Ivanow (IvC No. 126) under that of *عنوان نامه خیالات*. 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:

عنوان نامه خیالات از متوی صاحب کالات صوری و معنوی امیر خسروی
دهلوی یازست

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 Khusrav*, forming "a sequel to the preceding work on *Epistolography*, the *دعائے امیر*." 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 Khusrav*. It is also called "انصار امیر خسرو." 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, Pir-e-Anṣār, Sanā'ī, and others. But amongst these are also to be found Ḥāfiẓ (ff. 9b, 11, 13, 15b, and 17), Kātibī (f. 14b), Shāhī-e-Sabzawārī (f. 15b), Hilālī (f. 21b), and Bahrām 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 Bahrām, Ṭalīb 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 *معارف*, which is a wellknown work of Abu'l-Faḡl, 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 *gasjafa*, 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 Miān 'Abdu'sh-Shakūr (f. 12). The author says that on receipt of a letter from him, he opened for an omen the copy of *Diwān-e-Ḥāfiẓ* 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 Shī'a scholar [for he says that salvation depends upon one's loving the *Ahl-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 کجالات صوری ومعنوی 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 فنا فی الله نیز دست خواهد داد

For the remaining portion of this letter and subsequent *makala*, see Vol. 46 below.

Ff. 22-23b contain the concluding portion of a Persian manuscript 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 می گوید خداوند ای رسول من دعای فاطمه کردم قبول
جمله امت را یامرزیدمش از سر لطف و کرم بخشیدمش
گر طلب کردی همه خلق جهان جمله را بخشیدی در یک زمان

The last couplet is:

هر کسی کو دوست دار مصطفی است دوستدار چار یار باصفاست

Not dated.

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

Ff. 22. 8 9 3 X 5.2, 7.6 X 4. LL 19 or 18. No *jodwala*. Or. pag. The style of hand-writing 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.

INTIKHAB AZ MUNTA-
KHAB-E-HADIQA (انتخاب از منتخب حدیقه).

This MS. contains selections (انتخاب) from earlier selections (منتخب) from Sanā'i's famous poem, the *Hadiqa*, said to have been made by Farīdu'd-Dīn 'Aṭṭār (d. 627/1228). Abu'l-Majd Majdūd b. Ādam Sanā'i (born about 464/1071-72) sang the praises of the Ghaznawid Sultān Bahrām Shāh (512-547/1118-1152) and the Saljūqid Sanjar (511-552/1117-1157), wrote the *Hadiqa* in 525/1131 and six other manuscripts, 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 *ḡarīb-nāma*, attributed to Sanā'i by Dr. Ethe, is fully discussed and the

magnawt is correctly attributed to Banā'i and not to Sanā'i. 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 *Ḥadiqa* is an article in Urdu by the learned Mawlāwī Sayyid Sulaymān Nadwī, Director of the Shibli Academy at A'zamgarh, published in the *Ma'arif* of March, 1933. For a life of 'Aṭṭār, see Vol. 24 below. On folio No. 1 a memorandum note says that it is (سنائی) منتخب حدیقه, 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 قبول الله. Some selections consisting of about 1,200 couplets of Sanā'i's voluminous *Ḥadiqa* are attributed to Farīdu'd-Dīn 'Aṭṭār. They are called منتخب حدیقه (see Bk Nos. 19 and 20). He is said to have made a subsequent abridgement of this *Muntakhab*, consisting of 1,001 couplets included in the MS. under notice. On fol. 2 the author says:

[پیش ازین] داعی از پی سبی . کرده بود از حدیقه منتخبی
[دوستی در کمال] سیرت فرد . روزی آن منتخب مطالعه کرد
[گفت ازین جملہ] باز بیرون آر . انتخابی برای استحضار
خاطر آن القاس اجابت کرد . ازوی این مختصر برون آورد
هست بر وفق اسم ذات وصفات . عدد آن هزار و یک ایات

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 و بیست و چار و یک ز عام . پانصد و بیست و پنج گفته تمام

after which there are the catchwords: *وایده الامر ازور*, from which it is clear that the copy is incomplete. The date 525/1131 is the date of the completion of Sanā'i's *Ḥadiqa*. 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 بزرگوارا . مدح بی قبح ذات سبحان را

Other copies: *Ind. Libr.* Bk No. 20; *IrASB* No. 446; *Spr* p. 353. *For. Libr.* Flug i p. 501; *EB* No. 536; *EIO* No. 925; and *Pert Berl* p. 750.

Pl. 36. 8 FSIAS, 4FSIS. LL 15. Fine Persian Nast. Or. pap. negro-ashida. Some pages are repaired and mounted. Spaces for headings of sections left blank. On fol. 36b some talismanic charms and magical figures; so also on the fly-leaf. Cond. good.

Volume 14.

22.

QAŞĀ'ID-E-MASHRABĪ (قصائد مشربی).

The volume bears the title of *Dihān-e-Khāqānī*, but a careful examination has revealed the fact that it is a composite MS., the first part of which consists of *qaşīd* and the second of a *maymanat*. Some of the *qaşīdas* are in imitation of those of Khāqānī, and that is probably the reason why the volume has been labelled *Dihān-e-Khāqānī*. On fol. 5 the *qaşīda* which opens with:

خود را باصل خویش بصدق در آورم • لولو به بحر ولعل بمعدن در آورم
is in imitation of Khāqānī's *qaşīda*, beginning with:

هر صبح پای صبر بدامن در آورم • پرگار عجز کرد دل وتن در آورم

On fol. 6b the *qaşīda* which begins with:

طبع دل داغ تنها بر تابد پیش ازین • دوش سر هم بار سودا برتابد پیش ازین
is in imitation of Khāqānī's poem which opens with the following couplet:

کوی عشق آمد شد ما برتابد پیش ازین • دامن تر بردن آنها برتابد پیش ازین

The poem on fol. 8 commencing with:

کو بخت که کام جان به یستم • کام از لب دلستان به یستم

has for its model Khāqānī's *qaşīda* beginning with:

هر صبح که نو جهان به یستم • از منزل جان نشان به یستم

These *qaşīdas* 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 *takhalluṣ* of the poet is *Mashrabi* and is mentioned on

Fol. 3b, last line: کین مشربی که کوهر فرصت ز دست داد

Fol. 5, line 8: مشربی وش التجا در حضرت آورده ام

Fol. 8, line 12: مشربی عهد وفا با آل و اصحاب تو بست

Fol. 10b, line 6: در درگاه تو مشربی را

Fol. 13, line 9: مشربی سر بهرش می ساید

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

- خواجه عالی نسب عاوند محمود آنکه هست
- در جهان معرفت صاحب‌الان را پیشوا

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

- آب و نام نیست جز خون دل و لخت جگر
- چون کنم گز جان عزیزی بر سرم مهبان رسید
- عالمی دلشاد و در هر خانه سوری دگر
- شهربان را تا نوید حضرت ایشان رسید
- هست جای شادمانی زانکه در کشمیربان
- قطب حق پیر خلافتی مرشد دوران رسید
- خواجه والا کبر عاوند محمود آنکه فیض
- از وجودش ظاهر و باطن مشتاقان رسید

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 (Dehlī). The Khwāja is said to have built a *khanqāh* and a mosque there and to have died

at Lahore in 1050/1640-41 (*Ta'rikh-e-Kashmir-e-A'zam*, Lahore, 1303 A.H., pp. 138-39), or 1052/1642 (IvASB No. 1275).

Beginning: توفیق حمد میطلبم اول از خدا . و نیکو سباس و حمد بگویم خدا را

The MS. is incomplete. The last line on fol. 31b runs as follows:

• چرخ کا یواب کشایش بر خلائق بسته است •
• بر درت مانند مفتاح از بن دندان رسیده •

after which there are the catchwords: ای مانده.

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

ای مانده جدا ز آسمان • افتاد بورطه جدائی

Copies of the *gaspid* seem to be very rare. The *gaspid* of *Mashrafi* of Mashhad (before 1042/1632-33) are quoted in EB No. 1004.

The MS. is not dated.

Pl 29. 8 1/2 x 3 1/2, 4.5 and 4.8 x 1.9 and 2.3. No foliation. LL 15. Mast. Or. pap. Stickiness of ink has spoiled the writing on some pages, e.g., on 12b. Blank spaces just before the commencement of the poems are meant for headings. Vol. i, repaired and mounted. Slightly worm-eaten. Cond. fair.

Volume 15.

23.

MIFTĀḤ-E-SHIKĀR (مفتاح شکار).

The title appears on fol. 2b, lines 10 and 11, as *مفتاح شکار*. It is a short treatise on Falconry by Nūr Muḥammad (fol. 2b, line 1) of *هندوستان*, and is dedicated to the Emperor Aurangzeb, 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 Panjāb. He wanted to open the book with an account of *شکار*, 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 ڤه (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 Ḥāfiṣ, and there is one by Kalīm on fol. 62. On fol. 62b some quatrains and on fols. 63 and 63b a few stray verses are written.

Beginning :

حمد بی عدد مر قادی را سزد که وجود آدم را بکلهای فی احسن تقویم زیا
و شکفته کرداید

Dated 25th Rab. II, 1078/4th October, 1667, on which date it was copied by Shamsu'd-Dīn Mā. Qurayshī, son of Mehr-'Alī Khaṭīb-e-Multān 'Abbāsī Ḥāshimī.

Pl. 42. 5 5315, 53152. LL 13. No fashala. Imp. Marf. Cr. pap. Some fol. lightly coloured, slightly wormeaten. Cond. good.

Volume 16.

TUHFA-E-SĀMĪ WA (تحفة سامی و دیوان راهب).
DIWĀN-E-RAḤĪB

This volume contains two different books, viz., (1) *Diwān-e-Raḥīb* and (2) *Tuhfa-e-Sāmī*.

24. *Diwān-e-Raḥīb* (دیوان راهب).

The *Diwān* is a collection of poems by one 'Alī Beg *Raḥīb* of Baghdād, who lived as a merchant in India and died at Hyderabad (Deccan). It covers fols. 1b to 24, and begins with

ای کره از حسرت لعل تو در دل تکه را به جلومات در بالش آرد دودمان خاک 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 *Ḥadīṣu's-Siyar*. On fol. 31b are found the first three couplets of *Tuhfa-e-Sāmī*, which begins on fol. 32b. The title on the label of the cover, namely, درة التاج, is taken from the third couplet at the beginning of the book.

25. *Tuhfa-e-Sāmī* (تحفة سامی).

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/XVlc. Referring to this valuable biography the late Prof. Browne says (*Lit. Hist. Pers.*, vol. iv, p. 25): (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 ابن اساميل الحسن سام. He is no other than Sām Mirzā, son of Shāh Ismā'il, 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'il II, was put to death in 984/1570. See *Habibu's-Siyar*, vol. iii, *par* 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 *Bahāristan*, the *Majma'iu'l-'Ushshāq*, and the *Tasfir-e-Dawlat-Shāhī*. 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 (تا سال که من است); while in other copies, e.g., in Rieu, it is 957/1550. It is divided into a *tanbih*, seven *sahifa*s, and a *payl*.

- Sahifa* No. 1 (fol. 36) deals with Shāh Ismā'il and his children,
 " " 2 (" 52) with great *Sadat* and 'Ulama, in two parts,
 " " 3 (" 82b) " Wazirs and other men of pen,
 " " 4 (" 89b) " great personages, who occasionally wrote poetry,
 " " 5 (" 109b) " Poets, in two *mafsa*'s,
 " " 6 (" 167b) " Turkish Poets, and
 " " 7 (" 180b) " the Humourists and minor Poets.

Beginning (fol. 32b): الحمد قبل كل كلام . بصفات الجلال والاكرام

On fol. 1a there is a round seal bearing the following legend: *الواقى بانه محمد ابن محمد*. 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 *Tuhfa*, Mawlāwī Iqbāl Husayn, M.A., B.L., has recently edited it on behalf of the University of Patna. The publication has been ably reviewed by Mawlāwī Sayyid Sulaymān Nadwī in his monthly, *Ma'arif*, 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 *Tuhfa* 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), Ḥabīb Ganj, Aligarh (986), Lahore (Professor Āzar's copy, 996, and Professor Shaif's copy, 1197), Hyderabad, Deccan, (a defective copy belonging to Ḥakīm Muzaḥḥar Husayn and another in the library of Nawwāb Salār Jang Bahādur). Our MS., though not dated, must have been copied before 1007 A.H.

Other copies: *Ind. Libr.* Besides those mentioned above, Bk viii No. 682; IvASB No. 923 (200), a short extract. *For. Libr.* R p. 367-368; RS No. 103; Pr p. 600 sq.; Fl ii p. 367; Lind p. 228; EIO Nos. 665-666. Br Sup Hnd No. 272.

Pl. 120. 8.5 X 4.7, 6.8 X 3.1 and 6.8 X 3.3. LL 14, 15, 19. Nast. Or. pap. Slightly worn-out. Strong leather binding with flap. Cond. good.

Volume 17.

26.

ASHJĀR WA ASMĀR (اشجار و اثمار).

This is a very rare and unpublished work on Judicial astrology by علي شاه بن محمد بن قاسم الخوارزمي, known as علاء النجم البخاري (fol. 7b). It is mentioned in the *Kashf al-Zunān* as follows:

اشجار و الاثمار في الاحكام، فارسي لعلي شاه محمد بن قاسم الخوارزمي المعروف بالعلاء البخاري النجم - الفه لشمس الدين خواجه محمد

In the introduction the author says that the minister شمس الدين سيف الاسلام والمطين عمدة المراك واللاطين محمد بن صدر السيد سيف الدين was very kind to him. As the minister's two sons, سيف الدين احمد شاه and سيف الدين مبارك شاه, 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 *Dwa* and of an astronomical work entitled دع عمدة, that (fol. 69b) on the morning of 27th Ramazân of the year 662/23rd July, 1264, 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, Turkistân, Khotan, Kâshghar, Farghâna, Trans-Oxiana, and Khorâsân, 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 inauspicious planets in the sign of the Cancer (fol. 70), which greatly augmented the misery of the people, that Burâq raided and plundered Khorâsân, but that he was subsequently defeated by Abâqâ and that he died later in Trans-Oxiana. We are also informed that Nishâpur suffered from a severe earthquake shock, which continued to be felt throughout Khorâsân 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 Abâqâ's army entered Bakhârâ

and a general massacre of the old and young took place, and that the survivors were exiled to Khorāsān. The author further states (fol. 70b):

چون خلایق بسیار بود و ضبط نمی توانستند آورد بیشتری از مردم بکشت
و بازگشت و دیگر بار بخارا خوش شد و انبوه، اما آنچه از جیحون بگذرانیده
بودند بچکان و جوانان را بفروختند و باقی را کشته و برهنه سر بزمین ایران
دادند و ازینست که از در خطای تا بخارا خلایق را در ولایت های ایران همه
بخاری میخوانند، اما بعد از آن غارت بزرگ چون مردم جمع شدند در بخارا
سبزه کرت دیگر غارت کردند تا چنان شد که دروی پسر وحوش نمی باشد
و قصیده گفته ایم این حالات را و ذکر غارت و اسیر شدن فرزند خود کرده،
چون او را بعد از دو سال در سیاه کوه بفخردم که بنده شده بود بر روضه
مقدسه امیرالمومنین و امام المتقین علی ابن ابی طالب بردم و قصیده دیگر در مدح
ایشان گفتم و بر سر تربت بخواندم شب آدینه که اصحاب بغداد حاضر بودند
و هر دو قصیده در دیوان اشعار بنده ثبت است و ذکر اسیر و غارت شدن این
پسر در دیباجة زیج عمده که ساخته ام رفته است و ما که در این اقلیم افتاده ایم
و سرکردان مانده سبب اینست و پانزده سال از واقعه غارت بخارا گذشته
است هنوز جمع نمی آئیم و آرام نمی گیریم بکوشه و هر روز و هر لحظه چیزی
بتن و دل می رسد که سبب هزار غم و اندیشه می شود و تمنای مرگ می بریم و
در تدبیر کار خود عاجز مانده. فظم « چیست تدبیر که تدبیر بدست کس نیست »
اللهم احفظنا من هذه الشدائد والبلايا.

In the section dealing with conjunctions (فرمانات), 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 Anwarī referred rather to a 'storm of blood' (طوفان خون) than to a 'storm of wind' (طوفان باد) and that Chingiz Khān appears to have been born under this historic conjunction, for he was about 60 years of age, when he came to Bukhārā 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 Bukhārā to Turkistān, undertaken to see his father, who had gone thither as a merchant, his arrival at Samarqand, and his meeting a certain Shaykh Husāmu'd-Dīn, 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 Shāsh on the frontier of Turkistān, where he waited on Shaykh Bābā Mājīn, who was 320 years old and who had a son 'Abdū'llāh, 6 months old, from an Indian *kamtak*, and another of 19 years, Maḥmūd 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 *Hakīm*, *ابن ابر* (fol. 153), (who induces him to study Mathematics, which later on develops into a study of Astronomy and Astrology), and to his return to Bukhārā in 659/1261. It was in this year that the Shaykh (Mājīn) 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:

چون بمراق رسید بنده وزحل بطالع در آمد آن فرزند در سیاه کوه حاصل
گشت پس ای اکابر روزگار و از آن تاریخ چندانکه جهد می کند بنده تا بسفر
حجاز رود یا در گوشه نشیند که استغفار کرده و گفته خود کند دور زمان
بست نمی دهد و درین وقت سال عمر بیست و چهار رسیده است

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 Bukhārā by Abūqā'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):

- شجرة اول (fol. 9b) در صفات و منسوبات بروج و کواکب (۷ شعبات)
 " دوم (fol. 38b) در احکام قرائات و اتصالات (۱۲ " "
 " ثالث (fol. 62) " " طالع تحویل سال و اصول
 و احوال نیکی و بدی سال عالم (۶ " "
 " رابع (fol. 79) " " طالعهای مولود (۱۷ " "
 " پنجم (fol. 136b) " " اعمال تسیرات (۵ " "

حمد و ثنا آفریدکاری را که افلاک دوار و نجوم سوار یافرید
 Beginning:

On fol. 1 is a tradition in Arabic and on fols. 1b and 2 an extract from the Arabic *فتیة الطالب* of 'Abdu'l-Qādir-e-Jilānī. On fols. 2b, 3, and 3b, there is an Arabic versified *munajjat* 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) *شجرة النجوة في احکام النجوم*; but on fol. 3b of that copy it is called, *انجم و النجوم*.

Pl. 162. 8 3/8 x 5 1/2, 6 x 2 1/2. No jacket. LL 18. Mast. Or. pap. Headings and diagrams in red. Edges repaired. Lacunae and some pages covered with tissue paper. Cond. good.

* P. 161, *A Descrip. Cat. of Or. MSS. belonging to the late E. G. Browne*, by E. G. Browne, ed. R. A. Nicholson, Camb. 1902.

† این کتاب را که نوشت خلق زائر . خلق و غفله و مد و بعد عزاز !

Volume 18.

27.

SIHR-E-ḤALĀL (سحر 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 Ma'mar (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 ره احمد معمار and (fol. 8) that his father had three sons. The eldest was called عطا الله , 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 الله and the first comprises $\text{ل} + \text{ط} +$ what is equal in numerical value to عطا , i.e., 80, which is also the numerical value of ف . In other words his name is لفط الله . The name of the third son also consists of two parts, the second of which is الله , and the first is equal to عطا , i.e., $50 = \text{د}$, and ر and ر , the whole part being equal to نور . The whole name is, therefore, نور الله . The full name of the author, thus, is $\text{نور الله بن احمد معمار}$.

His eldest brother, 'Aṭā'u'llāh, is the author of a versified treatise on arithmetic, mensuration, and algebra called علامه راز (R p. 451). He is probably identical with the translator of Bhāskaračhārya's *Bījaganit*, who did the translation in 1044/1634-35 and dedicated it to Shāh Jahān. 'Aṭā'u'llāh's brother Luṭf'u'llāh bore the *ṭaḥḥallu* مهندس (R p. 451) and was the author of a treatise on arithmetic called منتخب , a translation of the Arabic علامه الحساب of Bahā'u'd-Dīn-e-'Āmilī (died in 1081/1671-72).

His full name as given in Rieu is *لطف الله مهندس ابن استاد احمد سمار* لاهورى. He is also said to have made a rhymed abridgement of Dawlat Shāh's *Taṣkīra* and to have given it the title of *آسان متن*. *Pā'ūt-e-Kirmāni* had versified the *Taṣkīra* in the reign of Akbar and raised the seven divisions of the original to ten, while Luṭfu'llāh remodelling it added two more and brought up the number to twelve, making them correspond to the twelve *ḥuruj*, on account of which he gave his abridgement the above title (Sprenger's *Oude Cat.* pp. 116, 123). Kisānchānd *Ikkīlāṣ* in his *تذکرہ مہنت چار* (comp. 1186/1723-24) notices Luṭfu'llāh's son Imāmu'd-Dīn known as *ریاضی* ("mathematician") and says that he was a native of Lahore, but that he resided in 'Dilly' (Dehli) and that he too was a good mathematician, and his books on mathematics were generally used in schools.

The *Sifr-e-Halāl* is dedicated to 'Ālamgīr (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 *سما*. The name is indicated as follows: It consists of two parts. The first part is made up of the *سر* (م) *سر سراء* and *دل علم*, (ل) *دل داد*, (ع) *عدل*, the whole being equal to *مالم*. The second part comprises *سر گز* (م) and *دل* (ر) with *د* (10=د) coming in between. The second part stands for *گم*. Thus the two parts together yield *مالگم*.

Beginning: *در اول کلام حمد کردگار آوردم*

On fol. 17b is a memorandum note stating that the MS. once belonged to *محمد عزز الله النقشبندی* and another on fol. 1a saying that its owner is *سید مرتضی*. The date of composition is given on fol. 8b as follows: *سر سال درد اعلیٰ حال آمد، و درسی لوح کمال*, which gives 1070/1659-60.

Pl. 17. 8.2.5 x 4.9, 6.1 or 6.4 x 3.3. No folios. LL 15. Clear bold Red. Nast. Or. pap. Slightly worn-out. Cond. fairly good.

Volume 19.

28.

WAQĀYE'-E-NE'MATKHĀN-E-'ĀLĪ (وقایع 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

(Haydarābād, Golconda), by Awrangzeb 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 *Waq'ay-i-Hidrawād*, *روز نامه*, *روز نامه*, *روز نامه*. It is also called *روز نامه*, *روز نامه*, *روز نامه* (IvASB, and EB), and *روز نامه* (Asaf.). The author, Mirzā Muḥammad (or Nūr-u'd-Dīn Muḥammad) of Shīrās, belonged to a Shīrās family of medical men. He was born in India, but, at an early age, left India, with his father, for Shīrās, where he completed his studies, became a pupil of *شیخهای*, and, returning to India in the reign of Shāh Jahān, entered the service of (Prince) Awrangzeb. At first he wrote poetry under the *takhalluṣ* of *حکیم*, but as this word bears a striking resemblance to *هکیم*, he altered it to *حک*. In 1104 or 1105/1692-94, he received the title of *درویش* and was appointed *یار و یار*. Towards the end of Awrangzeb's reign on account of his constant attendance upon that monarch, he was given the title of *مقرب* and put in charge of the *جواهر خان*. During the fratricidal war which broke out on the death of Awrangzeb, he deposited the state jewels at Gwalior and delivered them to Shāh 'Ālam on his accession to the throne. He was rewarded with the title of *دانشمند* by the king and ordered to write a history of his reign, which goes by the name of *Shahnama* or *Badshahnama* or *Bahadurshah-nama*. 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 *Sarw-e-Asad*) or in 1122/1710 in Delhi (as in *Risen*). He is the unrivalled master of the art of satire (often coarse) and wit, of which he has given abundant proof in his *Waq'ay*. Besides this work, he wrote (1) *هنگ نامه* (an account of the war between Awrangzeb's sons), (2) *بهادر شاه نامه*, (3) *رساله در مصروفیتها*, (4) *کدخدای حسن*, (5) *خران نامه*, an allegorical love story in prose and verse, (6) *on Cookery*, (6) A *Diwan* comprising *ghazals*, *gajdas*, *gajdas*, *rubaiyyat*, *ta'rikhs*, etc., and (7) some Letters. For copies of his *Kulliyat*, see IvASB No. 826, EIO Nos. 1659-71; EB No. 1157. He also wrote (8) a Commentary on the Qur'ān in Persian, which is extremely rare. One volume, containing the first half of the

commentary and owned by Professor Husayn 'Alī Khān (Professor of English, Osmania University, Hyderabad), was kindly shown to me by him in 1932, at Hyderabad (Deccan).

This MS. gives the *Waqāye'* 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 *Waqāye'-e-Hashim*. 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: دیگر مدرس کشف صبح در صفة صدق وصف

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 محمد امین الدین کُتُوب. The colophon is followed by a few stray lines of poetry and some medical prescriptions.

Other copies: *Ind. Libr.* 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); Bij Mus No. 68. *For. Libr.* R pp. 268a, 745a iv, 796a ii, 819b i; EB Nos. 1157, 5;

1159, 1; 1160; EIO No. 1659, 2; Edin No. 82; Lind. p. 232, No. 131; R Br p. 47.

8 2x6.1, 6.6 to 7x4. No fadsala. LL 12, 13. Ind. Mast. Cr. pap. Cond. good.

Volume 20.

NUZHATU'L-ARWĀḤ & (نزهة الأرواح وزاد المسافرين)
ZĀDU'L-MUSĀFIRĪN

This volume contains two works, (1) *Nushatu'l-Arwāḥ* and (2) *Zādu'l-Musāfirin* (on the margin), both of admitted excellence and value in Sufic literature, by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī (Ghūrī, Herāt), surnamed *Fakhr-e-Sadat* and popularly known as Sayyid Ḥusaynī, celebrated both as a Sufi and poet.

29. *Nushatu'l-Arwāḥ* (نزهة الأرواح).

This is written in mixed prose and verse and is divided into 28 chapters, in which the nature and rules of spiritual life (سِرَّة) 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 *سبلان حبيب* and is compiled in imitation of *گلستان سعدی*. 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 729/1328-29. But all dates prior to the year in which he completed his poem *Zādu'l-Musāfirin*, which is either 720/1320-21 or 729/1328-29, must needs be wrong. A number of commentaries have been written on the *Nushatu'l-Arwāḥ*, of which two seem to be well-known, namely, one by 'Abdu'l Wāhid-e-Bilgrāmī and the other by Ḥamid (see IVASB Nos. 1191, 1192). Besides the above works Sayyid Ḥusaynī wrote several others, of which Dawlat Shāh (Br. ed. p. 225) mentions the following: *مراط*, *کتب الرموز*, *سنة نامه*, *طرب الهائى*, and *مستغنى*. The *Nushat* was lithographed in Delhi in 1330/1912, with marginal and interlinear glosses and notes. This MS. has a prose preface beginning with:

امیر حسینی (رح) عالم بوده، چنان معلوم می شود که ایشان مرید شیخ بهاء الدین ذکر یا بوده اند و ویرا مصنفات بسیار است بعضی منظوم چون کثر الرموز و زاد المسافرين و مثنوی چون زفة الارواح سبورات (سوالات) منظوم که شیخ محمود شبستری از آن جواب گفته است کلشن راز گویند

The beginning of the work as usual is:

بتوفیقش جو روشن دیدم آواز . سخن را م 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; *IrASB* Nos. 1188, 89, 90; *IrC* No. 421; *MUA* pp. 12, 13, 15, 16; Nos. 22, 28, 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 Rustam Beg.

30. *Zadu'l-Musafirin* (زاد المسافرين).

This is a sufistic magnum 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 برتر از آن همه که گفتند . آتاک بدید یا هفتند

The date of composition given here is 729/1328-29. Though different from the date in the copies of the British Museum, it agrees with that of Sprenger's copy, *Oude Cat.*, 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 *jades* 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.

Dated 11th Z. Qa'da, 1075/16th May, 1665. Copied at Aurangabad, by Rustam Beg.

Other copies: *Ind. Libr.* MF vii No. 53; *Asaf* p. 1478, No. 86; Bk Noa. 117-118; IvASB No. 557; IvC No. 223; Spr p. 430-31. *For. Libr.* EIO Noa. 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.

S 4 X 4.3, 4.5 X 2.2 (exclusive of the *shamsa*). LL 13. *Ind. Nast. Or.* pap. Beautiful old strong leather binding with flap. Cond. good.

Volume 21.

31.

RISĀLA-E-MULLĀ 'ABDU'L-GHAFŪR-E-LĀRĪ (رسالة ملا عبد الغفور لاری).
GHAFŪR-E-LĀRĪ

The title and the subject are noted on a slip of paper, pasted on fol. 1a, as رسالة ملا عبد الغفور لاری در تحقیق و توضیح معنی از ایات سلسله الذهب. This short treatise by Mullā 'Abdu'l-Ghafūr of Lār, Jāmi's most eminent pupil, commentator, and biographer, is devoted to an explanation of some couplets of *Silsilatu's-Zahab*, about the exact interpretation of which doubts were expressed to the then ruling king, who, thereupon, ordered that some disciple of Jāmi should clear up the doubtful points. The Mullā has also written a commentary on the *Nafahat* and a most valuable biography of Jāmi. Bābur notices him in his memoirs. A short account of his life is given in *Rashahat* by Kāshiff's son, where the chronogram of his death, بکدره پنجم دشنه بان, gives the day, the date, the month, and the year, namely, Sunday, the 5th Sha'bān 912/21st December, 1506.*

Beginning:

بسم حمد الله والصلوة والسلام على رسول الله محمد وآله الاطهار وصحبه الابرار
بمرض مخايم ميرساند فقير قليل البضاعة وحفیر الاستطاعة عبد الغفور اللاری

Dated 1st Z. Hija, 925/24th November, 1519; copied by عبد الرحمن المرادی.

S 4.5 X 4.3; within *jadwals* of golden and blue lines 4.3 X 2.4. LL 11. Fine clear *Nast. Or.* pap. The first and the last fol. mounted. Cond. good.

* *Brownson's Ed. Hist. Pers.* vol. III, pp. 458 and 508.

Volume 22.

32.

DĪWĀN-E-KAMĀL-E-KHUIJANDI (دیوان کمال خجندی).

Kamālū'd-Dīn b. Mas'ūd of Khujand (in Trans-Oxiana) was one of the contemporaries of Ḥāfiẓ and enjoyed great fame as a saint and poet. He has been noticed in Persian *taḥṣīras* of Poets and by Jāmi in his *Nafaḥāt*. He migrated to Tabriz, where Sulṭān Ḥusayn, son of Uways (776-784/1374-82), built for him a *khanqāh*. In 787/1385 Tuḡtamish Khān of Qipchāq attacked Tabriz and carried off Kamāl, along with other celebrities of the place, to his capital, Sarāy. After four years Kamāl returned to Tabriz, where he died, according to most authorities, in 803/1400-01. Other dates of his death range from 792/1390 to 808/1405-06. His *Duodn* has not yet been published, and, according to Prof. Browne, "is not common in MS." This copy consists of *ghazaliyyāt*, *mugaffa'āt*, *rubā'iyyāt*, and *mutafarriqāt*.

Beginning (on fol. 1b):

افتاح سخن آن به که کند اهل کمال ۵ به نای ملک الملک خدای 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, 858; 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.

Fl. 197, as stated on fol. 1a. 8 2.3x2.1, 2.5x2.2 LL 15. Mast. Gr. pap. Headings of red-ink in red. Worm-eaten. Cond. fair.

Volume 23.

33.

DĪWĀN-E-IBN-E-YAMĪN (دیوان ابن یمن).

A copy of the *Duodn* (*Ghazaliyyāt*) of Amīr Fakhrū'd-Dīn Maḥmūd b. Amīr Yamīnu'd-Dīn Maḥmūd Mustawfī, popu-

larly known as Ibn-e-Yamīn, of Faryūmad (a three days' journey from Sabzwār), who was a contemporary of Hāfiṣ. Faṣḥī in his *Majmaʿ* (comp. 845/1442) says that in the battle of Khwāf, fought on 13th Ṣafar, 743/18th July, 1342, Ibn-e-Yamīn's *diwān* was looted and lost (see Br. *Lit. Hist. Pers.* iii, p. 212). Mir Khwānd in his *Rawṣatū's-Ṣafa* and 'Abdu'r-Razzāq in his *Maṣle'u's-Sa'dāya* both refer to the loss of the *diwān*. Riqā Qulī *Hidayat* in his *Majma'u'l-Fuṣaḥa* says:

دیوانش در سه ۷۱۳ (سه ۷۱۳) در قتل سر بداران از میان رفت

M. Shibli in his *Shi'ru'l-'Ajam*, vol. ii., p. 240, observes:

انکا دیوان سر بداروں کے ہنگامہ میں ضایع ہو گیا.

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-Yamīn's extant work consists of his *Muqaffa'at* or 'Fragments'." The testimony 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-Yamīn, 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* (*ghazaliyyat*, excluding the *muqaffa'at* or Fragments) of Ibn-e-Yamīn. Three couplets of the poet are quoted from Āzād's *Yad-e-Bayyā* in the *Shi'ru'l-'Ajam*, vol. ii, p. 241, viz.,

- | | |
|---|-----|
| • سر مده ای دیده هر دم اشك غماز مرا • | (1) |
| • تا فلزد قاش پیش مردمان راز مرا • | |
| • ز خود یگانه بودی در ره عشق • | (2) |
| • به آن معشوق طرح آشنای است • | |
| • عشق تا در دل آمد نه در آمد نه نمود • | (3) |
| • مده بر شور نشد تا که بهستان نه رسید • | |

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 تا در دل آدم نه در آمد نه نمود . باد پر شور نشد تا که بهستان نه رسید

Everywhere in this MS. the *takhallus* of Ibn-e-Yamīn 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-Yamīn himself compiled the *diwan* in 756/1355, but this, Dr. Ethé observes (EB No. 790), "is no doubt an error." He further remarks that "if Ibn-i-Yamīn had been still alive at that time, very probably he would have written the introduction himself." The Bankipore copy of the poet's *Kulliyat* 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 Khwāf in 743/1342 and that after ceaseless endeavours he (the preface-writer) succeeded in collecting some of the early poems of Ibn-i-Yamīn, added to them the poet's later composition, and thus arranged and completed the present *diwan* in the month of Zi'lq'ada, 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-Yamīn's friend (who, as mentioned above, really compiled the preface and collected the poet's *diwan* in that year) for Ibn-i-Yamīn himself." Evidently Rieu (ii, p. 825), Ethé, and 'Abdu'l-Muqtadir base their con-

clusions on the assumption that the date of the death of Ibn-e-Yamīn, as given in some Persian *tafsīras*, 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, *Lit. Hist. Pers.*, vol. iii, p. 215), viz., 8th Jumādā II, 769/30th Jan., 1368, which is also adopted by I'timādū's-Saltāna in his *Muntahaw-e-Nasīr* and accepted by Rashīd-e-Yāsīmī, whose *Aḥwāl-e-Ibn-e-Yamīn* (Tehran, 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 'Alī Akbar Khān Dehkhudā, Editor of the *Šar-e-Irāfīl*, who, after a great deal of laborious search, collected 8,000 couplets of the poet and brought the *diwān* to near completion. Rashīd-e-Yāsīmī finds that Ibn-e-Yamīn has written more *qasidas* than one in praise of Khwāja 'Alī 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-Yamīn was born probably in 685/1286-87 and lost his father in 722/1322, whom he succeeded in the office of the *سزور* ("Govt. Accountant"), that he lost his *diwān* on the 13th Šafar, 743/18th July, 1342, in the battle fought between Zāw and Khwāf, that he was captured and taken to Mu'izzū'd-Dīn Ḥusayn-e-Kurt, whom he praised in a *qif'a*, in which he has referred to the loss of his *diwān*, 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) *diwān* in 753/1352-53. To the latter he himself wrote a preface in 754/1353-54 in which he says:

موجب المرء مشغوف بآه و بشعره با دل گفتم که بیت:

دیریت که اندیشه آن دارم باز • کر دور فلک ندارد از کارم باز
کاشعار پراگنده چو هفت اورنگم • مانند پروین بنظام آرم باز
انقص بطولها بینی چند از آن که پیشتر گفته شده بود از جراید افاضل نامدار

وسفاین امائل روزگار التقاط کرده شد، و آنچه بعد از آن اخلاق افتاد بر آن الحاق کرده آمد، و دیوان دیگر چنانکه آید نه چنانکه باید در مسلک کتاب منظم گشت.... و جری ذلك غره شوال به ثلث و خمسين و سبعمائة و الحمد لله... (احوال ابن یمن صفحه ۵۲، ۵۳)

He died on Saturday, the 8th Jumādā II, 760/30th January, 1368, as stated in the *qif'a* quoted in the *Mujmal* cited in Browne's *Lit. Hist. Pers.*, vol., iii, p. 215. Rashid-e-Yāsini mentions (p. 138) amongst the poet's contemporaries the following persons: and , نزاری قهستانی , رکن عائی , اوحیدی مراغی , عبید ذاکانی , حافظ , سلطان قطعات با , قطعات , ترجیعات , قصاید , مقدمة نثری , (۱۵) رباعی , and غزل , (۲) منبری , (۱۵) ماده تاریخ , (۱۵) معما , اصل عربی آنها. Further he says that the works collected by the Dehkhudā comprise a مقدمة نثری , قصاید , ترجیعات , قطعات با , قطعات , (۱۵) رباعی , and غزل , (۲) منبری , (۱۵) ماده تاریخ , (۱۵) معما , اصل عربی آنها. While describing TM No. 339, 'Y. E'tessami' (اعتصامی) says:

نسخه کامل و صحیح دیوان ابن یمن کیاب است و آنچه یافت می شود بواسطه تحریفات و تصرفات با نسخه های دیگر اختلاف بسیار دارد. نسخه ای از کلیات ابن یمن در کتاب خانه عمومی لندن یگراذ موجود است که تصور می شود قبل از ۹۳۱ هجری استنساخ شده و مراسلات ابن یمن را شامل است

The Bankipore copy of the *Kulliyat* contains all these varieties of verse, and M. 'Abdu'l-Muqtadir gives (p. 206) the names of the persons chiefly praised in the *gasidas* or referred to in the *qif'as*. For particulars of the poet's life, the best guide is Rashid-e-Yāsini's *Aḥwāl*. See also Br. *Lit. Hist. Pers.*, vol. iii; EB; EIO; and Bk.

On fol. 1a are given the lines of Khusrāw, Rawnaqī, and another poet, which cap داغ از دامن برید.

The *Dīwan* begins with:

ای خداوند قادر یکتا • منبع کون و عالی اشیا

The *ghazals* are generally short and of five couplets each, and the *takhalluṣ*, *Ibn-e-Yamīn*, is met with in the *maqfa'* of almost every *ghazal*. The odes are arranged in the usual alphabetical order of the *radif*, but the folios are not correctly arranged.

On fol. 9 begins the *radf-e-Bā*, but on fols. 11 and 11b again we find *radf-e-Ālif*. The catchword *بنو* (or rather *بنو*), at the bottom of fol. 10b, takes us, for the continuation of the ode, to fol. 16. On fols. 12-13 there are lines of a *magasat* called *Majlis-afroz*: (نام این نسخه مجلس افروز است). Then on fols. 13 and 14b there is another *magasat* on the benefits of *طلب*, which begins with:

طلب کن تا خبر از کنج یابی • تو کی این کنج را بی رنج یابی

On fols. 15 and 15b there are quatrains; on fol. 16, again, appear *ghazals*. The *Diwan* comes to an end on fol. 85b; and on fols. 86-91b are found couplets which are of a piece with those on fols. 12 and 13. It is probable that the lines on fols. 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:

گاه در صومعه از او کریان • گاه چو می ز شوق او جوشان

and the first line on fol. 12 is:

گاه در مدرسه به بحث وجدل • گاه در خاتمه به بیت وغزل

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

نسخه دلقرب و جانسوز است • نام این نسخه مجلس افروز است

مجلس افروز حضرت ایشان • مرهم جان جمله درویشان

After this, there begins another *magasat* in the *hasaj* hexameter:

طلب کن تا خبر از کنج یابی • تو کی این کنج را بی رنج یابی

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

ازین می کر تو مخواهی چشیدن • تو مخواهی یک جانی رسیدن

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

پادشاه عمر نه 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] مکردان زمن بی عمل . تا که نیابد دل و دینم خلل

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

ابن یمن کرچه که کرده است . روی بدرگاه تو آورده است
عفو بکن جمله تقصیر او . پیش تو باشد همه تدبیر او

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

اگر تاریخ فتح او بچونی . ز قتل عام مشهد می توان [یافت]

Ibn-e-Yamīn has enjoyed unrivalled fame as a *gīf* writer. His *muḡaffa'at* are included in several collections. They were published in India and translated into German verse by Schlechta Wasehrd, Vienna, 1852.

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

Other copies: *Ind. Libr.* MF p. 137, No. 38; Bk Nos. 137, 138; Spr p. 433. *For. Libr.* TM Nos. 339, 340; EB Nos. 790, 791; RS Nos. 261; EIO Nos. 1230, 2881.

Pl. 92. S 7.1 X 4.5, 5 X 3.5. No fadools. The script is of 15 lines, but some pages have more. Independent Mast. Cr. pap. Edges of f. 1 repaired. Some fols. of a Shikhi tinge. Fols. not correctly arranged. Worm-eaten. Cond. fairly good.

Volume 24.

34.

MAZHARU'L-'AJĀ'IB (مظهر العجایب).

This *magnum*, as its name indicates, was written for the glorification, or it may even be said, for the deification of 'Alī, the Prophet's son-in-law, one of whose titles is *Maḡharu'l-'Ajā'ib*. It is generally attributed to the famous Sufi poet, Farīdu'd-Dīn 'Aḡḡar. It is incomprehensible how such scholars

as Dr. Rien, Dr. Ethé, Mirzâ Muhammad-e-Qazwini, Prof. Browne, Dr. Nicholson, and M. Ivanow could bring themselves to regard the poem as a genuine composition of the great 'Attâr, in spite of *overwhelming internal evidence* to the contrary. Mirzâ Muhammad-e-Qazwini's *preface* to the first volume of 'Attâr's *Taḥkiratu'l-Awliyâ*, 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 'Attâr which we yet possess." However, as far as this poem is concerned, the above *preface* is very disappointing. It says (pp. ۶ and ۷):

اشعار این کتاب بالتبہ بسایر اشعار عطار تغلوت واضح دارد در پستی و سستی
وقدری رکاکت و هر کس منطق الطیر والہی نامہ و خسرو و گل و دیوان عطار
را مطالعہ کردہ باشد برای او قدری مشکل است اعتقاد کند کہ صاحب
مظہر العجایب با آنها یکی بودہ است.

The Mirzâ admits that for one who had perused the *Manṣiq'at-Tayr* etc. of 'Attâr it is a little (?) difficult to believe that the author of the *Maḥṣar* and of the *Manṣiq* etc. is one and the same. A close and careful study of the *Maḥṣar* will convince the reader that it is impossible to believe that it is one of 'Attâr'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 'Attâr" by Professor Hâfiẓ Maḥmūd Sherânî, of the Islâmiya College, Lahore, contributed to the January number of the quarterly *Urds*, 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 incontrovertible arguments and has proved up to the hilt that the poem is "a big fraud" (اغتراب عظیم) and that it cannot possibly be that of 'Attâr.

Inferior, slipshod style (admitted as such: even by Mirzâ 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 'Alī, and a strong hatred and severe condemnation of Sunnis in debased and undignified language, forcible assertion that the writer has composed 100 books, though only 16 are mentioned by name, ignorance of the fact that the *Taḡhīratu'l-Asāliḡ* is a prose work, ignorance of the existence of the *dīwān*, mention of an imaginary book called *Me'rāj-nama*, the irreconcilable difference between the spirit of the *Jawāharu's-Zaf* and that of the *Maḡhar* (in spite of the fact that they are often mentioned together, e.g., on fol. 88 here), and the use of the word 'tuman' تومن, تومان (cf. ff. 108b and 122b, which, entering Persia with the Mongols of Chingiz Khān, is first met with in the *Jahāngushah-e-Juwaynī* as a military term and which later became a revenue term, e.g., in the *Nushatu'l-Qulab* of Ḥamdu'llāh Mustawfī, thus bearing ample testimony to the fact that the *Maḡhar* was composed after the age of 'Attār), are some of the points dealt with by Professor Sherānī, who conclusively proves that the *Maḡhar* could not have been possibly composed by 'Attār. But the strongest proof that he adduces in support of his conclusion is the reference to Ḥāfiẓ and Qāsim-e-Anwār, who died about a century and a half and two centuries respectively after 'Attār.

On fol. 82, I find a reference to a book entitled ذل النائر. *Kashf'u's-Zunna* mentions ذل النائر فی احادیث سید المرسلین by سید محمود الطائی القزنی. If the book referred to by the author of the *Maḡhar* is identical with the one mentioned in the *Kash. Zun.*, then it is undoubtedly a post-'Attār work, because its author died in 911, i.e., more than 275 years after 'Attār!

The author of the *Maḡhar* mentions his name and the place to which he belonged on ff. 57b and 58, as follows:

شهر من تونست و نیشاپور و طوس • نوبت مارا ز تند بایوق و کوس
من زیاب علم عطار آمدم • لاجرم کویان (گویای) اسرار آمدم

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 *kafas* and *tabat* 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 Nishāpūr and Tān, but returning to (N) Shāpūr he settled there (f. 115). Here were collected a number of *Saliks*, from whom he gathered *asrār*:

بوقت کودکی تا پانزده سال • بمشهد بوده ام خوشوقت و خوشحال
 ذکر دهم به نیشاپور و تون هم • بآخر کشت شاپورم چو مردم
 بشاپورم بدند خود سالکان جمع • زایشان داشتم اسرارها جمع

On the next page he gives a list of his works, viz. *هزار نامه*, *بلیل نامه*, *وصله نامه*, *معراج نامه*, (*جوهر القادح* prob.), *جوهر امر نامه*, *شرح القلب*, *مظہر*, and *مبلاج نامه*. 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 'Aṣṣār.

On ff. 93 and 205b, the *Maṣḥar* 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-Ramāl* and *Bahr-e-Ḥaraj*. The *Ramāl* 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 *Ḥaraj*, with the following verse:

اگر از جام او نوشی تو باده • نکردی تو بکرد شیخ راه [زاده. Prob.]

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

ولیکن ختم کردم ختم اسرار • که دارم من باسراری ذکر کار

and immediately after in the next couplet is resumed the *Ramāl* hexameter:

بود شبلی را ریاضت در جهان • بر طریق اولیای آن زمان

The couplet *باز غلی هم ز شبلی گویمت • سری از اسرار غیبی گویمت* with which the *Ramāl* hexameter is restored in Sherānī (*Urda*,

January, 1927, p. 34), is found in this MS. on f. 195, where the second half of the couplet reads differently as follows:

نور از اسرار نوری گویمت

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

Very little is known with certainty about the life of Farīdū'd-Dīn Abū-Ḥāmid Muḥammad b. Ibrāhīm 'Aḥḍar, one of the greatest Sufi poets of Persia. Even the date of his death is not definitely known. It oscillates between 599 and 632; but 627/1230 is perhaps the correct date. His surname 'Aḥḍar indicates that like his father he was a druggist and followed the calling of a physician. He was born at Nīshāpūr, 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: *تذکره الاولیاء*, *پند نامه*, *الهی نامه*, *اسرار نامه*, *تلاکیر: آیات*, *معصیت نامه*, *منطق الطیر*, *روح القلب*, *دیوان*, *غریب نامه* (see *Urdu*, January, 1927, p. 67). For his life and works, besides the Persian *taghirs*, see Browne's *Lit. Hist. Pers.*; *She'ru'l-'Ajam*; R; EIO; Bk; Introduction to *Taghīr. Awhiyā*, ed. Nicholson; and Prof. M. Sherānī's *Articles* contributed to the Urdu quarterly entitled *Urdu*.

Beginning:

آفرین جان آفرین بر جان جان • زانکه 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 'awwān 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 *ḥaṣṣiya*. The poem ends with:

ختم اینم ترک باشد در جهان • خیر این معنی نکوم در عیان

Other copies: *Ind. Libr.* MF p. 209, No. 71; *IrC* No. 204 (6); Bk ii, No. 46; *Spr* p. 353. *For. Libr.* R p. 579; EB No.

622, 5; EIO No. 1031 (18); Pr p. 154; Br MSS. ed. Nichol. p. 223; Br Sup Hnd No. 1210.

Fl. 219. 8.9.8 x 6.8; within inner *jadhwa* 5.1 x 2.3; and outer *jadhwa* 7.1 x 3.3. Ll. 14 in the margin, and 14 complete on the *shikha*. Very distinct, clear Nasta. Text enclosed in double golden *jadhwa*, *shikha* also surrounded by golden *jadhwa* and red border lines. Headings of sections in red; some spaces for headings are left blank; portions of some lines, e.g., on f. 50v and 115b, are also left blank. Or. brownish pap. Cond. good.

Volume 25.

35.

HASHT BEHISHT (هشت بهشت).

This MS. is an incomplete copy of the seventh *kafīza* or *daftar* of the *Hasht Behisht* ("Eight paradises"), a very valuable history, in Persian, of the first eight Turkish Sultāns of the House of Osman ('Usmān). The author, Ḥakīmū'd-Dīn Idrīs b. Ḥusāmū'd-Dīn 'Alī, was a native of Bidlis (or Bitlis) in Kurdistan, and for a time State Secretary to the Āq-Qoyūnlū prince, Ya'qūb Beg (894-896/1479-1490). The disturbed state of his country, due to the conquest of it by Shāh Ismā'īl-e-Şafawī, forced him to repair to the court of the Turkish Sultān, Bāyazīd, in 907/1501-02, who accorded him a most honourable reception. In the next year the Sultān asked him to write a complete history of the House of Osman ('Usmān), 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 'Aṭā Malik-e-Juwaynī, Waṣṣafī, Mu'īnu'd-Dīn-e-Yazdī, and Sharafu'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:

کتاب الصفات الالهیه فی اخبار النیاصره العثمانیه

It was completed in 912/1506-07 and supplemented by his son, Abu'l-Faḡl Muhammad-e-Daftari, who died in 982/1574-75 (see *Kashf-e-Zun*). It is a matter for surprise that M. Clément Huart (*Encyc. of Islam*, 'Bidlis'), referring to this history, says that it is in Persian 'verse' (80,000 *bayts*). Evidently he has been misled by the word *bayt*, 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 *qasidas* 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 926/1520.

The *Hasht Behisht*, 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 *kutibas* or *daftars*, each of which treats of a separate reign, beginning with the reign of Osman ('Usmān) Beg Ghāzi (699-726/1299-1326) and ending with that of Sultān Bāyazīd II (886-918/1481-1512). The seventh *kutiba* treats of the reign of Muḥammad II (died 886/1481) and is divided into a *muqaddama* (dealing with the accession of the Sultān and with the history of other kings who were his contemporaries and of men of learning), a *qalb* (treating of the qualities and virtues of the Sultān and of his armies, conquests, and buildings), two *jama'as* (giving an account of his children, *wasirs*, and generals), and twenty-nine *dastans*, seven of which, forming the *maymanas*, describe his wars with Muslims, and another twenty-two forming the *mayasars*, his wars with the infidels. Our MS. represents six *dastans* of the former and twenty-two of the latter as follows:

Fol.	No.	<i>diftān</i>	i of the	<i>maymanas</i> .	Fol.	No.	<i>diftān</i>	xiv of the	<i>maymanas</i> .
..	14b.	..	ii	..	..	150b.	..	iii	..
..	40b.	..	iii	..	..	153.	..	iv	..
..	62b.	..	iv	..	..	161b.	..	xvi	..
..	68b.	..	v	..	..	167.	..	xvii	..
..	71b.	..	vi	..	..	169.	..	iv	..
..	74.	..	viii	..	..	153.	..	xviii	..
..	78b.	..	viii	..	..	161.	..	v	..
..	82b.	..	ix	..	..	163.	..	vi	..
..	92b.	..	x	..	..	206.	..	vii	..
..	96.	..	ii	..	..	217.	..	xix	..
..	100.	..	xi	..	..	221b.	..	xx	..
..	104.	..	xii	..	..	223.	..	xxi	..
..	112.	..	xiii	..	..	249b.	..	xxii	..

These are followed by a *khātima* (f. 259b).

Begins: بر کشته بخت کسی که خورشید

The first few pages are wanting.

Ends with the following words:

فی هذا البلوی دلیل بانها لموت البرایا قاید ویزید

The MS. is not dated.

Other copies: *Ind. Libr.* Bk vi No. 532 (copied from the autograph of Bidlist); *IvASB* No. 211. *For. Libr.* TM No. 276; *Lind* p. 146; *R* pp. 216-219; *Mori* 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 *F1* ii p. 216.

Fl. 208. S 93X6. 7.1238.8. No *jadwālā*. LL 13. *Nov.* Readings of sections and verses of the *Qur'ān* in *ed.* Marginal and interlinear glosses. *Or.* *pag.* *Wormstein.*

Volume 26.

36.

HAFT IQLIM (هفت اقلیم).

The famous geographical and biographical encyclopaedia by Amīn Ahmad-e-Rāzī, which is still unpublished, except for a small portion published in the *Bibl. Ind.*, Calcutta, 1918. It was composed after six years' labour according to the chronogram تصنیف امین احمد رازی and completed in 1002/1593-94, which date is also accepted by M. Ivanow. But according to Prof. Browne (*Lit. 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 Sultān Muḥammad III, who ascended the throne in 1003/1595 (see *EIO* Column 498, No. 1538). The author belonged to a very respectable family. His father was a *kalāntar* of Ray and his uncle the *wastr* of Khorāsān, Yazd, and Isfahān. His first cousin was Mirzā Ghiyāṣ Beg, who afterwards became the famous I'timādū'd-Dawla, the father of Nūrjahān and *wastr* 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 "eminent and extremely valuable work" in his *Dictionnaire Géographique 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 *magasat*.

Tafrish.

P. 2, (985) میر غلامی. P. 3, (986) میر عبد الغنی. P. 3, (987) مولانا رحیمی.

Qumm.

P. 4, (988) شیخ نظامی. The great Niẓāmī of Ganja. Long extracts from his *diwan*. P. 9, (989) حکیم تاج الدین. خواجہ مسعود (990). Wrote on the exploits of Sultān Husayn Mirzā (878-911/1496-1506) and also two strife poems: *نیغ و فم* and *خمس و فم*. P. 10, (991) نسیب. Post-laureate of Sultān Ya'qūb Beg Āq-Qoyūnlū (883-896/1478-1491); came to India and settled in Gujarat, where he died. Wrote a *diwan* of 4,000 *bayts*.

P. 10, (992) گلشنی. Shahīdī's sister's son. Ethé remarks that his *diwan* "is not extant", whereas here it is stated that it is not. P. 11, (993) رحیمی. P. 11, (994-996) قاضی زاده کرمرود. Qāḡī 'Alā of Karahrūd and his two sons, Qāḡī Jahān and قاضی زاده کرمرود are noticed. Dr. Ethé says: "Qāḡī Jahān was "denounced by calumniators as having fomented discontent "against Shāh Tahmasp, and consequently arrested, imprisoned," etc., whereas here it is stated:

بعضی شریر و تمام بعرض شهریار ایران شاه طہاسب صفوی رسانیدند
کہ برادر بزرگ موسوم بقاضی جهان نشیب (نسبت) بشاہ اولیا (i.e., 'Alī)

استخفاف ورزیده و [از] این سخن قلمم سقط شاه مذکور در تلاطم آمده
حسب الحکم اورا مقید و محبوس الخ

P. 13, (997). Resided for 30 years in Mashhad. Dr. Ethé observes: "at the time of the accession of Shāh Ibrāhīm "II" (a mistake for Shāh Ismā'īl 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 Tahmāsp's death "and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz: "الحمد ایا طبع وفا گستر ما . کآمد مه یوسف منش آن دلبر ما" "شاه اسمعیل تام و انصاف بلم . طهاسب منش مه همايون فرما" "By counting *either* all the letters in each hemistich, or only "those with diacritical points in any two hemistichs, or again "only those which have no diacritical points in any two "hemistichs, one obtains invariably the same number 984." The name of the King is clearly given here as Shāh Ismā'īl. It is further stated that the poet used to go to the capital once every few years to get his *scapula* renewed. We also learn that the poet himself hints at the *senne* used in the *rubā'i*:

وبعد از چند سال یکبار بواسطه سامان وظیفه خود بدان دیار وارد شده
ومعاملات خود صورتی داده باز رو سوی مقصد می آورد..... ودر
کرت اخیر که فرمان فرماهی (فرمانی) بشاه اسمعیل مقرر گردیده جهت
امضای فرمان وظیفه خود بفرمانده آمده این تاریخ جهت شاه مذکور
انشا نمود رباعی الحمد ایا الخ: در صنعت این رباعی از لطف نکر . کش
هر مصرع کشته بتاریخ مثل . بانقطه زهر دو مصرع وبی نقطه . کردد
دو و ده و چهار تاریخ حمل.

P. 14, (998). Brother of the preceding. Ghazālī-e-Mashhadī's (d. 980/1572) prosperity attracted him to India, where he died. His *divān* exceeded 12,000 *bayts* (Ethé has 10,000).

- P. 15, مولانا ملک (999). (Malik and his son-in-law, Zuhūrī, were both court-poets of Ibrāhīm 'Ādil Shāh of Bījapur). At the time of the composition of this work he lived in the Deccan:

امروز در ملک دکن ملک فلک ریاضت و ملک ملک قناعت.

Wrote a نامه . P. 17, محمدی خورشید (1000).

- P. 18, آقا محمد (1001). Had *munāzarat* ("poetic contests") with most poets, such as Hātim-e-Kāshī, Wajshī-e-Bāfiqī, and others. He wrote a *magasat*, *یاد و جویان*, consisting of about 5,000 (Ethé has 4,000) couplets, in *haraj* hexameter, a *dhurūn*, and a *پیش آمد احوال*.

- P. 19, محمدی (1004). (Ethé, محمدی, 1003). (1005). حسن و صبی.

Sāwa.

- P. 20, شیخ عبّاس بن جواد (1006). استاد البشر عقلی جادی عشر خواجه نصیر الدین (1007). Born on Saturday, 11th Jumādā I, 597 (17th February, 1201); was 9 years and 5 months old, when امام طهر *امام طهر* died (606/1210). In philosophy he was a pupil of صدر الدین سرخسی, a disciple of فرید الدین داماد, and a direct pupil of ابوعلی سینا. He served for some time as Ismā'īlī *Wazir* in the fort of Alamūt. He enjoyed the favour of ناصر الدین محمد, the Ismā'īlī governor of Qubistān, at whose request he wrote his famous *اخلاق ناصری*. He was suspected of carrying on secret correspondence with the Khalifa of Baghdād and was, therefore, put in prison, from which he was released by Hulākū Khān in 654/1256. It is said that it was at his instigation that the Khalifa المستنصر بالله was killed. He built an observatory at Marāgha, but before it was completed he died at Baghdād in 672/1274, aged 70 years and 7 days (Ethé, 77 years, 7 months, and 7 days). Amongst his works are *شرح اشارات*, *اخلاق ناصری* (a commentary on Bā 'Alī Sīnā's *الاشارات*, compiled in 644/1246), *تحرید* (دخ ابلغان), *دخ علی*, *تذکره در حکمت*, *زبد*, *نقد محفل*, *تفسیر نامه ابلغان*, and *اوصاف الاشراف* (در سلوک), *منجیه*; he also occasionally composed Persian poetry.

- P. 22, خواجه سلطان (1008). Flourished under the Ilkhānī rulers, especially Sultān Uways (757-776/1356-1374). Jāmi says (in *Baharistan*):

در سلاست عبارات ودقت اشارات بی نظیر افتاده اگرچه بسیاری
از معانی استادان خصوص کمال اسمعیل را در اشعار خود ایراد کرده اما
بجل طعن نیست.

فهراتی نامه and مجلید و غور شهید : He wrote a *diwān* and two *maghnawīs*.

P. 25, (1010) قاضی مسیح الدین عیسی. (1009) منتخب الدین. Boldly preached Truth and prohibited powerful rulers from acting contrary to the *Shari'at*. Was put to death in 896/1491.

P. 27, (1011) ملازم این درگاه. (1012) صرف. A poet and *ta'rikh*-writer. A couple of years before the composition of this book, he went from the Deccan to Lahore, composed a *guzida* 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 *diwān*.

P. 28, (1015) حربی. (1014) عہد یر. (1013) مقصدی.

Hamādan, on P. 29.

P. 30, (1016) خواجہ یوسف حمدانی. Disciple of شیخ ابوالحسن شیرازی. his *ghawāḥ* was known as *ghurāsān* [گہبہ]; died in 525 (Ethé 565/1169-70); buried in Marw. (1017) عین القضاة. The great Sufi Shaykh, killed in 533/1138-39.

P. 32, (1018) شیخ طر الدین ابراہیم عراقی. The famous Sufi Shaykh. At an early age he came to Multān, became a disciple of Bahā'u'd-Dīn Zakariyyā (died 666/1267), married his daughter, became his successor, went to Mecca, and Rām, where he became a pupil of Ṣadru'd-Dīn-e-Qūniyawī whose lectures on *ghawāḥ* he heard and wrote his famous *ghawāḥ*. He went to Egypt and Damascus, where he died 688/1289.

P. 35, (1019) امیر سید علی بن قلیاب بن محمد. Three times travelled over the whole world and saw 1,400 saints. He is the author of the following works amongst others : *asrār al-taṣawwuf* (correctly given here), *daḥiqa al-furūq*, *ṭarīq al-taḥdīd*, *ṭarīq al-hikm*, *ṭarīq al-ḥaq*, and *awrād al-taḥdīd*. Died in 786/1385.

P. 36, (1022) ابو عبد اللہ چارہ پازہ. (1021) ابو برکہ. (1020) ابو بکر. (1023). (Here spelt احتف).

- P. 37, (1024). Praised by عالى in his *الحسين بن الحسن* (1025). (P) *أبو الحسين بن الحسن*. Author of *تهجد الاسرار* (Ethé, *تهجد الاسرار*). (1027). *كيس*. *أبو الفضل جعفر*. (1030). *سروق بن الدغدغ*. (1029). *حافظ تيمس*. (1028). (1032). *العميد الاجل سعد الدولة مسعود بن سعد بن سلمان*. (1031). The famous poet of the Ghaznawid court. Left three *diwans*, Persian, Arabic, and Hindi. Long extracts from his poems.
- P. 47, (1032). Son of the preceding.
- P. 48, (1034). Contemporary of ملكشاه. His *diwan* was not متداول in the days of our author.
- P. 49, (1035). Long extracts from his poems.
- P. 53, (1037). *مير منيد هوى* (Ethé, *مير منيد هوى*). (1036). *مير منيد الله بن ابراهيم*. Generally wrote rubā'is.
- P. 55, (1038). Author of the following *Magnawis*: *آسان و زمين* (1038). *خيمري*. (1039). *علاكي*. *ناعميد و بهرام*, and *شعب و بهرام*.
- P. 56, (1042). *عبد الفتى*. (1041). *خواجہ آقا مير*. (1040). *دشک*.
- P. 58, (1045). *فراروى*. (1044). *ليصري*. (1043). *ملکي نوحى سرکاني*. Came to India in the year when this *fatwa* was written.
- P. 59, (1046). *مير محمد انکه* (Ethé *'Anka'*). (1047). *حيدوى*. (1046). *دى*. (1048). *مشرى*. (1049). *بنامى*.

Ray.

On P. 60, line 12, the author says : شهرى که مولود منشا اين فقير است :

Tehran.

- P. 63, (1050). *شيخ العارفين ابو ذكريا (ذكريا)* يحيى معاد.
- P. 64, (1051). *شاهباز گونين قطب وقت يوسف بن الحسين*. Died in 258/872.
- P. 66, (1052). During the invasion of Chingiz Khan he left Khwārazm, went to Rūm, and enjoyed the company of Jalālu'd-Dīn-e-Rūmī and Šadrū'd-Dīn-e-Qunī-yawī. Died in 654/1256. He is the author of *مرصاد العباد* and (1054). *شيخ ابو بكر*. (1053). *ابو بكر بجل*. (P. 67). *تفسير بحر القرائن*. *عبد الله بن عبد الرحمان*. (1056). *ابو عبد الله بن حداد*. (1055). *شيخ ابو القاسم*. (1058). *عبد الله بن محمد غراز*. (1057).
- P. 68, (1060). *ابو محمد عبد الرحمان بن ابي حاتم حنظل*. (1059). *شيخ درغه*. *ابو مسعود احمد بن القرات*. (1061). *دروغه عبد الله بن عبد الكريم القرشي (القرشي)*. (1062). *صاحب كان اسمعيل بن عباد*. (1063). The famous warrior of Mu'ayyidu'd-Dawla and Fakhru'd-Dawla, the Bayid Amirs

of Ray. He died in 385/995 or 390/1000. (The latter date, Dr. Ethé observes, cannot be correct, for Fakhr'd-Dawla, who died in 387/997, is said here to have gone to see him when he was on his death-bed:

(صاحب بمرض موت گرفتار گشته... نظر الدولة بعبادت رفته

P. 71. *الفخار العلاء والتكلمين* امام طرد بن وهو عبد الله محمد بن عمر بن الحسن القرطبي، (1064). The famous theologian and scholastic. Born in 543 or 544/1148-1149 in Ray, and died at Herāt 606/1209-10. He was a great controversialist. Once at Bokhārā 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: (1) *نفس كبر*, (2) *مطالب طالب*, (3) *كتاب البيان*, (4) *محصل*, (5) *كتاب الاربعين*, (6) *نهاية المفقود*, (7) *والقبرعان*, (8) *تذويب الدلائل*, (9) *مباحث عمادية*, (10) *مباحث مقربيه*, (11) *اميرة المسائل*, (12) *ارشاد النظار*, (13) *ميراث النبال*, (14) *مطلع*, (15) *معالم*, (16) *كتاب القرب*, (17) *شرح وجيز*, (18) *شرح مفصل*, (19) *شرح اسماء الله*, (20) *شرح ميراث الحكمة* (not mentioned in Ethé), and (21) *شرح كتابات قانون*. (All of these, Dr. Ethé remarks, are Arabic works; the well-known Persian encyclopaedia, *حدائق الانوار في حقائق الاسرار*, compiled in 574/1179, is not mentioned here). Another Arabic work of his, *الاشادات والتفهيمات* (a commentary on Avicenna's *شرح اشارات*) mentioned in Ethé's copy is omitted here.

P. 73. (1065). The great physician and author of *معدن دكرا* (ذكرى), (1) *كفاية منصورى*, (2) *كتاب الاقطاب*, (3) *كتاب الجامع*, (4) *كتاب حاوى*, dedicated to Abū Šaleh Mansūr bin Ishāq, the nephew (برادر) of Amīr Ismā'il-e-Sāmānī (reigned 279-295/892-907). He was at first devoted to the study of Music; but afterwards he studied Medicine under *ابن طبرى*, the author of *فردوس الحكمة*.

P. 75. (1066). A great traditionist and writer of *ta'rīkh* on the births and deaths of 'Ulamā. He was a native of **Dawlah**, a village belonging to Ray, in the 'mofussil' (منفصل) of Tehrān. Other places bearing the same name are: (1) in Yaman, called *سوق بالرج* (سوق الفرج Ethé), (2) near Ṭā'if, to which belonged the poet

- (3) between Makka and Madīna, (4) in Ahwāz, and (5) a quarter (محلة) of Baghdād. Died 320/932. *أخطل المثلث* من *أبو يزيد محمد الغضائري* (1067). Correctly called here *غضائري*, because his father was a *كاهن* (i.e., *Sultān Maḥmūd of Ghazni*). A panegyrist of *سلطان بن الدولة* (i.e., *Sultān Maḥmūd of Ghazni*).
- P. 77, *پندار* (1068). *أملح الشعراء*. *عمادى الشهبازى* (1069). *شهباز* is a district (بلاک) of Ray. Some authorities (like 'Awfi) take him to be identical with 'Imādī of Ghazni. "He flourished," says Dr. Ethé, "under Sultān Tughrul III Saljūqī (A.H. 571-590=A.D. 1176-1194), whom he has eulogised in several "Kasidas." Long extracts from his poems.
- P. 84, *ملک الکلام فضل الله الخوارى* (1070). *امام الاجل علاء الدين خوارى* (1071). P. 85, *مغیر الشعراء ابو الفاضل* (1072). A contemporary of *أختر الشعراء بدر الدين القوافى* (1073). *سلطان مسعود بن محمد بن ملکشاہ* (1074). A panegyrist of Sultān Mas'ūd of Ghazni. *أبو العالی* (Ethé, 1075). *د. عداى ابو العالی* (Ethé, 1075).
- P. 91, *مولانا قطب الدين* (1076). Wrote *نوح* *شمس* and dedicated it to *سید محمد نور بخش*. *غیاث الدین محمد بن وزیر شید خواجہ رشید* (1077). An influential spiritual guide. Had a large progeny. *سید محمد* (1078). Son of the former. A contemporary of Abu'l-Ghāzi Sultān Husayn Mirzā.
- P. 92, *شاه جا. الدولة* (1079). Son of Sayyed Md. Nūrbakhsh. *شاه قوام الدین محمد بن شاه شمس الدین* (1080). Son of the preceding. *ابن شاه قاسم* (1081).
- P. 94, *شاه صفی الدین محمد* (1082). Brother of the preceding.
- P. 95, *امیر سید محمد ولد شاه قاسم* (1083). *شاه قاسم بن شاه قوام الدین* (1084). *امیر شاه رضا* (1085). A great chess-player.
- P. 97, *فکری* (1086). A Nūrbakhshī. Went to the Deccan in the days of Shāh Tāhir. *قاضی محمد* (1087). A native of Warāmin.
- P. 98, *قاضی عطاء الله* (1088). Brother of the preceding. *علاء الله* (1089). Eldest son of Qāgi Muḥammad.
- P. 99, *قاضی سدید* (1090). Another son of Qāgi Muḥammad. *سید محمد قاسم* (1092). A poet. *دکتر الدین* (1091). A poet.
- P. 101, *امیر عطاء الله* (1094). A superintendent (مستول) of the shrine of 'Abdu'l-'Aẓīm at Ray.

- P. 102, *امير نور الله* (1096). Son of the former. *امير علي شاه* (1095). A *mutasallih* of the above shrine. *امير ظهير الدين ابراهيم* (1097). Another *mutasallih* of the same shrine. His *takhallus* was *امير هند الدين اسمعيل*. *امير محمد* (1098). Son of the preceding; his *takhallus* was *شيخ شهاب الدين علي*. P. 103, *شيخ شهاب الدين علي* (1099). A *mutasallih* of Imām Zāda Abū'l-Ḥasan at Andarimān (a village in the district of Ray). *شيخ ابو القاسم* (1100). Son of the preceding.
- P. 104, *قاضي مسعود* (1102). Son of the preceding. *آقا جهان* (1101). Qāgi of Ray. Author of *دستور قاضي* (on epistolography, according to Dr. Ethé). He was the father of nine sons, all of whom were renowned for learning at Tehrān. They are noticed below. *قاضي بيك* (1103). Eldest son of the preceding. A favourite of Shāh Tahmāsp. Came to Ahmednagar in the Deccan. Returned to Persia and died at Lār.
- P. 105, *امير عبد القادر* (1104). Another son of Q. Mas'ūd. Was Qāgi of Tabriz. Was killed in 989/1581. Dr. Ethé remarks: the "ta'rikh on his death, however, viz., *تاريخ مير عبد القادر*, gives "A.H. 987=A.D. 1579)." The same *ta'rikh* is given in this MS. also. Inasmuch as the name of the Qāgi is Amīr and not Mīr, and the first word of the chronogram, viz., *Āh*, has an *aliḡ-e-mamdada*, two *aliḡ's* more, if reckoned in the calculation, will remove the deficiency of 2. *امير مير* (1105). A third son of Q. Mas'ūd. *امير تاج الدين حسن* (1106). A fourth son of Q. Mas'ūd. Author of *حاشية مطالع* (glosses on the *مطالع الاثر* on Logic by Maḥmūd b. Abūbākr Urmawī).
- P. 106, (except for two lines and a quarter) pp. 107, 108, and 109 are left blank. Notices of the remaining five sons of Qāgi Mas'ūd, viz., *امير جعفر* (1107); *امير قاضي* (1108), who went to the Deccan; *امير زين العابدين* (1109); *امير ضبي الدين علي* (1110); and *امير تواب* (1111) are missing.
- P. 110, *مولانا امير* (1112). (That part of his notice which should have been copied on p. 109 is wanting). The notice here begins with: *امير نعم الله بن اية الله قدس سره*. 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., آ. از خون ناحق من آ., 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 *ta'rikh* is read as آ. از خون ناحق من آ., it will yield 930). Of the poetic compositions of Umīdī, those that were *مشداول* in our author's time are the following: seventeen *gasidas* three *ghazals*, a *ساقی نامه*, some *gīṭas*, and some *rubā'īs*.

- P. 112, خواجه محمد طاهر (1113). Son of the preceding. خواجه محمد (1114). *Wazir* of Khorāsān, Yazd, Iṣfahān, etc. Died in 984/1576-77.
- P. 114, خواجه غیاث الدین محمد (1115). Son of the preceding. He was an able administrator, (was father of Nūr Jahān, and acted as *Wazir* of Jahāngīr).
- P. 115, خواجه محمد طاهر دصمل (1116). Another son of Muḥammad Sharīf-e-Hijrī. He was well versed in علم سیاق.
- P. 116, خواجه میرزا احمد (1117). Brother of Muḥammad Sharīf, and father of the author of this work. A favourite of Shāh Tahmāsp and, for some years, *Kalāntar* of Ray. خواجه خواجگی (1118). Another brother of Muḥammad Sharīf.
- P. 117, خواجه ضایع (1119). Son of the preceding. Wrote *gasidas*, *ghazals*, and *magnawats*, an extract from one of which, *در صفت فرهاد*, is quoted here. (Dr. Ethé states that he had first the *takhalluṣ* Farībī, Firībī, or Ḳarībī. Here it appears as *Shāper*).
- P. 121, خواجه عبد الرحمان (1120). Muḥammad Sharīf's sister's son. Poet and *ta'rikh*-writer. خواجه محمد رضا (1121). Son of the preceding. A poet.
- P. 122, خواجه محمد حسن (1122). Khwāja 'Abdu'r-Ragā's sister's son. A poet.
- P. 123, خواجه نظام الملک (1123). Wrote poetry occasionally. خواجه (1124). Well versed in *سما*. مولانا افضل نامی (1125). Attached to Umīdī. Wrote a *dhudā*.
- P. 124, خواجه عداوت الله مصطفی (1126). The author says: بیشتر اوقات در کشف اشعار مستطوب المانی صحت میکند. Parodied some verses of the *Shāhnāma*, *Laylā Majnūn*, etc. میرزا علی (1127). His

takhalluṣ was خلق مولانا غیس (1128). Had poetical contests with Sahmet of Bukhārā.

- P. 125, مولانا حامی (1130). مولانا غزوری (1129). مولانا محمد حیرى (1131). Dr. Ethé remarks: "a composer of well-measured verses." Here the author says: شعر موزون هرگز بر زبانش نیکداشت مگر کافى که غلط میکرد.

Damāwand.

- P. 127, امیر قیات الدین محمد بن امیر یوسف (1133). Of Shakarāb, in the district of Damāwand. Qāzī of Khorāsān. Was put to death in 927/1521. His *takhalluṣ* was خلق. (At his request Khwāndmīr composed the حبیب السید).
 P. 128, مولانا سایل (1134). Belonged to آ, a suburb of Damāwand. He and Hayratī wrote coarse satires (احامی و کبک) against each other. P. 129, مولانا سیف الملک (1135). A good poet and physician, whose *takhalluṣ* was تمحاضی. P. 130, مولانا غری (1136). A poet.

Simnān.

- P. 131, شیخ العارف دکن الملة والدین علاء الدوله (1137). سکاک (1138). The great Sufi saint. Died in 786 A.H.; (but this date, according to Dr. Ethé, is wrong, the correct one being 786/1336).
 P. 132, خواجه (Ethé, "Dāstī", 1139). ابو البركات لقی الدین علی القدوسی (1140). خواجه (1141). خواجه قیات الدین سالار (1140). خواجه (1143). خواجه قطب الدین طراز (1142). خواجه نظام (1143). خواجه قطب الدین (1144). خواجه (1145).
 P. 133, امیر سید علی (1147). [Before this, Ethé has "Amīr Yamānī or Yamīnī (1146)," who is omitted here]. Amīr Sayyid 'Alī, an able scholar, was, at the time this book was written, appointed to write (a history of the) Deccan. غری (1148). A poet.

Astarābād.

- P. 134, قیس المال نابوس (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 ٤٧ (here wrongly written ٤٨).
 P. 135, امیر منصور المال (1150). ابو منصور نمائی (1151). Author of an ethical work (the famous نابوس نامه), which he wrote for his son.

- P. 137, امير العظم نصر الدين or نصرت الدين كبره جامه (1152). A courtier and poet.
- P. 138, امير الكبير طغرل الدوله مسعود بن نصرت الدين (1153). Son of the preceding. ابو علي جرجاني (1154).
- P. 139, سيد الحكما سيد اسمعيل (1155). شيخ ابو القاسم كمرکاني (1155). Author of *غنى علائق* (الغراض الطب) كتاب الغراض, dedicated to ايل (which, as Dr. Ethé shows, is impossible); *ذخيرة غوارزمشاهي* (which statement, Dr. Ethé says, is wrong; the proper abridgement of the *Zakhrat* is the *غنى علائق*). *حکیم بالیت* (Ethé, *بالیت* or *بالیت*, 1157).
- P. 140, *وہیں ورامین* (1159). طغرل بن اسعد (1158). Author of *لامعی* (1160). from which an extract is given here.
- P. 142, *وامق و عذرا* (1161). Author of the *maymanat* *عنصر العمال کبکاتوس* (1162). In 779/1377-78, he was appointed professor in the Daru'sh-Shifā of Shīrāz. He stayed in Fārs for about ten years and wrote (1) his *حاشیہ* on *منظوم* (i.e., Sa'du'd-Dīn-e-Taftāzānī's commentary on Jalālu'd-Dīn Muḥammad-e-Qazwīnī's *تلفیص*) (المفتاح). In 789/1387, when Timūr conquered Shīrāz, Sayyed Sharīf was ordered to Samarqand, where he lived till the death of Timūr. During this period he had a number of learned disputations (*مباحثات*) with Sa'du'd-Dīn-e-Taftāzānī (died 791 or 792/1389 or 1390). He remained in Trans-Oxiana till the death of Timūr, after which he returned to Shīrāz, where he died 816/1413-1414, aged 76. He was born at طاعون (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 (2) *حاشیہ شرح کشف* (3) *شرح حوائی شرح عداية حکمت میرک* (4) *مفتاح* (glosses on Muḥammad bin Muḥārak Shāh-e-Bukhārī Mirak's commentary on the *عدایة* of *الحکمت* of عمر الجری, who died 663/1265); (5) *حوائی شرح حکمة العین* (glosses on Mirak's commentary on the *حکمة العین* of نعم الدین علی بن عمر کاتب فردوسی, who died in 693/1294); (6) *حوائی توضیح* (the *توضیح* is Taftāzānī's super-commentary on the *توضیح*, which is itself a commentary on his *تنبیح*, "Principles of

Jurisprudence", by the author himself عبيد الله بن مسعود عمري حنفي, who died 747/1346-47); (7) شرح مواقف (wrongly called here (مواقف), a commentary on the كتاب المواقف, a work dealing with theology, by محمد الدين ابي, died 756/1355); (8) حاشية شرح تكملة (glosses on Shamsu'd-Din Mahmūd-e-Iṣfahānī's commentary on the تكملة, Naṣru'd-Din-e-Ṭūsī's compendium of Metaphysics and Muslim faith); (9) حواشي شرح طواع اصفهاني (glosses on the same Iṣfahānī's commentary on the طواع, on theology, by ناصر الدين عبيد الله بيضاوي, who died 685/1285); حاشية بر شرح (11); حاشية بر شرح مظالم مولانا قطب الدين رازی (10); (12) شرح تذكرة (a commentary on Naṣru'd-Din-e-Ṭūsī's تذكرة on astronomy); (13) شرح جفقی (a commentary on the مظالم on astronomy by جفقی or محمد عمر جفقی); حاشية شرح اشارات (14); محمد بن محمد عمر جفقی (glosses on N. Ṭūsī's commentary on Avicenna's اشارات); (15) حواشي في النحو (glosses on Ruknu'd-Din Hasan-e-Astarābādī's commentary on the النحو of Ibn Hājib, who died 646/1248); (16) حواشي في الفقه (glosses on the الفقه of Ibn Hājib, who died 646/1248); (17) حاشية در فارسي, sic فارسي (a commentary in Persian on the فارسي); (18) منطق (i.e., the well-known work on Arabic inflections, منطق, in Persian). All the above works were written at Samarcand. After his return to Shirāz he wrote (20) حاشية شرح مختصر اصول ابن حبيب (glosses on the commentary, probably of محمد الدين ابي, on Ibn-e-Hājib's مختصر المنطق on jurisprudence); and (21) شرح اسراج الدين محمد السجاولدي (a commentary on اسراج الدين محمد, on rights of inheritance). 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.

- P. 144. امير جهان الدين (1163). Prime minister of Shāh Ṭahmāsp. امير امين الدين (1164). Son of the preceding. امير سيف الدين محمد (1165). Brother of the preceding. امير نبي الدين محمد (1166). Son of the preceding. امير طر الدين جاني (1167). Prime minister of Shāh Ṭahmāsp. Author of حاشية مدابة حكمة (see above); حاشية بر حاشية تفتازاني (glosses on the glosses of Taftāzānī's تفتازاني) and حاشية بر شرح تكملة (see above).

P. 145. مولانا نظام (1169). مولانا امام الدين قاري (1168). A famous

- poet, wrote *gastidas* in praise of **اعلى**. (According to Ethé he must be different from the **مولای نظام** mentioned in the **سلیمان و بلقیس** *magasat*, as the author of the *magasat* **آنگند**).
- P. 146, **علاء** (1170). Was put to death (939/1532-33); author of two *magasats*, viz., **ناله و درویش** and **لیل و مجنون**.
- P. 147, **مولای حجاب** (1171). Greatly fond of writing (*rubā'is*).
- P. 149, **میر محمد مومن** (1172). Went to the Deccan and entered the service of **ابراہیم قطب شاہ** (who died 988/1580); at the time this work was written, he was in the service of Ibrāhīm's son **محمد قلی قطب شاہ**.
- P. 150, **مولای سلطان محمد صدیق** (1173). A poet, who lived for years in Kāshān.
- P. 151, **مولای گل** (1174). (Ethé, **عل گل**). A poet at the Court of the Sultāns of the Deccan. **مولای معین** (1175). A humorous poet and prose-writer. Author of a prose treatise entitled **لذہ**, in which he has used novel expressions and made puns on words.
- P. 154, **محمد امین خرقی** (1176). A poet. P. 155, **سید عبد الحق** (1177). A poet. **دروغی** (1179). A poet. Came to India where he died. **مولای ناظمی** (1180). A poet. Died while going back from India. P. 156, **میر محمد الدین علی** (1181). A poet. **محمد مفتح** (1183). A poet. Was in India at the time of the composition of this work. **قسنی** (1184). A poet.

Tabaristan.

Mazandaran on P. 159.

- P. 160, **شیخ محمد قصاب** (1185). **شیخ ابو العباس قصاب** (1186).
- P. 161, **ابو جعفر جریر الطبری** (1187). The famous author of *Ta'rikh* (-e-Tabarī), the *Tafstr-e-Kabir* (i.e., **جامع البیان فی تأویل القرآن**). (He died 310/922). **محمد بن محمود آملی** (1188). Author of **شرح** (a commentary on Ibn-e-Sinā's *Qanun*) and **تنفاس القنون فی مرآة المیوت** (correctly **تنفاس القنون**, an encyclopaedia of Muslim sciences) like the **درة التاج** (of Qutbu'd-Dīn-e-Shirāzī). **شیخ عز الدین آملی** (1189). Author of **حسبہ** (a treatise on the Shi'a faith), dedicated to **حسن صدق** (Ethé, **حسن صدق**), a king of **مازندران** **آملی** (1190). **ابو الفتح آملی** (1190).

- (1191). A poet who was alive when this work was composed.
- P. 164, مولانا قاسمی (1192). Author of a *mapname* (in the metre of Saadī's *Hadiqa*). درفین (1193).
- Rustamdar**, مولانا محمد (1194).
- Gilan** on P. 165.
- P. 166, شیخ عمر الدین عبد القادر (1195). The founder of the Qādiri 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. عین الزمان حال الدین (1196). A *Khaṭṭa* of Najmū'd-Dīn-e-Kubrā.
- P. 167, خواجه تاج الدین علی شاه (1197). *Wazir* of Uljāyṭū (708-716/1303-1316), and of his successor, Abū Sa'īd. Died 723/1323. Built the درشیده at Tabriz. خواجه نجم الدین محمد المصنوع (1198). The famous Maḥmūd-e-Gāwān, minister of the Bahmanī Sulṭān Muḥammad Shāh (867-887/1463-1482). He was executed (in 886/1481). Author of a treatise on *insāf* (منظر الانصاف) which, the author says, enjoyed general popularity and renown in his day (امروز بین المصنوعين). (For his other work entitled رياض الانصاف see Vol. 10 above). He used to send presents to the learned men of Irāq and Khorāsān. Jāmī was also a recipient of such presents and, in return, thanked him in a *qaṣīda*.
- P. 169, امیر نجم الدین مسعود (1199). A favourite of Shāh Ismā'īl-e-Ṣafawī. سلطان یعقوب بابا قنات (1200). Introduced by بابا قنات. P. 170, کار کیا خان (1201). King of Gilān. Drew upon himself the wrath of Shāh 'Abbās-e-Ṣafawī and fled to Kartāk. P. 171, شیخ زاده ندانی (1202). His *takhalluṣ* was *Fidā'i*. Son of شیخ محمد لاهی the author of the *امامزاد* or *مفاتیح الامامزاد* (Shaykh Zāda died 927/1521).
- P. 172, قاضی عبد الله یغینی (1203). Belonged to the Nūrbakshī order, and was nephew of شیخ احمد لاهی. (1204). قاضی یحیی.
- P. 173, مولانا یحیی خان (1205). *Wazir* of Gilān. Died in Qarwān 967/1559-60.
- P. 174, قاضی غفر الدین (1206). Prime Minister under Shāh Tahmāsp. مولانا نظام الدین احمد (1207). A great astronomer. حکیم (1208). A Physician. پیر غفر (1209). Prime Minister of Gilān. حکیم صدر الشریعه (1210). مولانا لطیف الله.

- (1211). حکیم غفر الدین (1212). مولانا محمود سر برهنه (1211). In service of Akbar, who gave him the title of حکیم الملك. نور (1216). مولانا عبد الواحد (1215). حکیم علاء الدین (1214). علی مسیح الدین حکیم (1217). Prime Minister of Gilān. (1218). Brother of the preceding. Attached to Akbar's Court. P. 175. حکیم حمام (1219). Another brother of Nūru'd-Dīn. A good poet. Was also attached to Akbar's Court.
- P. 177, حکیم درانی (1220). Joined Akbar's court in the year when this book was being written. مولانا حیات (1221).
- P. 178, بابا عیدی (1222). A Ṣūfī. Author of some *riśālas* on prosody, rhyme, and riddles (*ma'amma*). حاتی (1223). A calligraphist and poet. فریب (1224). A poet.
- P. 179, ماکفی (? Ethé, 1225). An astronomer and poet. قابل (1226). Came to India before this work was written. فدائی (1227). A poet. عنایت زرگر (1228). میر محمود (1229). Came to India a few years before this work was compiled.
- Qazwīn on P. 180.**
- P. 182, شیخ ابو بکر شادان (1230). A Ṣūfī, who died 531/1136-37. شیخ ملک (1232). شیخ نود الدین محمد بن خالد (1231). A Ṣūfī.
- P. 183, شیخ سعد الدین قنبل (1233). شیخ ابو علی ابو یایان (Ethé, 1234). شیخ شرف الدین طویل (1235). شیخ شرف الدین طویل (1234). قنبلخواجہ (Ethé) قنبلخواجہ خاندی (1236). Fasted thirty years and died 345/956-957. (1238). شیخ نجم الدین عبدالقادر جیلانی, the great traditionist and author of *کتاب السنن*, numbered 1237 in Ethé, is omitted here). Shaykh Najmū'd-Dīn was the author of the *شرح لباب*, *لباب*, and *حاری نقد* (i.e., *کتاب المعجبات*, numbered 1239). A great Mu'tazilite doctor, and author of *تفسیر کبیر* in 300 *جز*. He died in 488/1095. امین الدین نصیر بن عزیز الدین (1240). Under سلطان محمود سیکنجین a *mustawfi* of Irāq.
- P. 184, شرح کبیر (1241). امام الدین ابو القاسم عبد القرم (1241). Author of *شرح کبیر* (commentaries on Ghazālī's work on Shāfi'ite Law, the larger of the two is in twelve volumes and is entitled *کتاب الوجیز علی کتاب الوجیز*, see Ethé), *شرح* (on Shāfi'ite Law), and *تحریر*. امام سعید یابویه (1242). Highly praised by Khāqānī. (1243). *والله*

- کاهی (1244). Naṣīrū'd-Dīn-e-Ṭūsī invited him to Marāgha to assist him in the preparation of his astronomical tables, the *زج الملقاق*. He is the author of the *شمسه*, dedicated to *خواجه* *شمس الدین محمد*, the *کشف*, which is a commentary on the *ملخص* of Imām Fakhr, and the *جامع الہدایہ*.
- P. 185, *افتخار الدین محمد بکری* (1245). Translated the *کلیہ دہشت* into the Moghul tongue (*دیوان موغل*) and the *سندباد نامہ* into Turkish. Mangū Qā'ān gave him the governorship of Qazwin and appointed his brothers governors of Irāq-e-'Ajām, Irāq-e-'Arab, Māzandarān, and Gurjistān. (1246). *ملک رضی الدین بابا*. Abūqā Khān made him governor of *دیہار بکر*. *جمال الدین رشق*. (1248). *قاضی نظام الدین عثمان* (Ethé, *Uskag*, 1247). P. 186, *محمد اللہ مستوفی* (1249). Brother of the preceding. The author of the *تاریخ گریہ*, and of the *نعمہ*. *جہا الدین* (1251). A renowned poet. P. 187, *عباد الدین* (1252). P. 188, *عہدہ دا کاز* (1254). The famous writer of plesantries. Wrote a *رسالہ* on *علم بیان* and dedicated it to *شاہ ابو اسحق احمد* (ruled over Fārs 742-754/1341-1353).
- P. 193, *مولانا محمد الدین کرخی* (1256). *دعوت* (Ethé, *دعوت*, 1256). A poet praised by 'Alī Shēr in his *مجالس النعاس*. *میرزا انور*. *امیر صدر الدین* (1257). P. 195, *میرزا انور* (Ethé, *میرزا انور*, 1259). Came to India and rose to the position of Wazīr under Akbar.
- P. 198, *آقا ملا* (1260). P. 199, *امیر محمد* (1261). Author of *لب القوارخ*. Died 962/1555. P. 200, *قاضی حسن* (1262). *امیر عزیز* (1263). Author of *رسالہ منظومہ دہل* and *صحیفۃ المصداق*, *وجہ القضاۃ*, *مکمل دہل* and *نکاحستان* (1264). P. 201, *قاضی احمد غفاری* (1265). Author of *جہان آرا*. On his return from the Hījās he died at the port of *دہل* in 975/1567-68. *شاہ قاسم قیس* (1266). A poet.
- P. 202, *مولانا غلام* (1267). One of the *املا*. *مولانا اسماعیل بھٹی* (1269). A poet. P. 203, *امیر محمد کر* (1270). A poet. *سید نور اللہ* (1271). A poet. P. 204, *مولانا مراد* (1272). A poet. P. 205, *خواجه* (1274). A poet. *خضر* (1275). A poet. P. 206, *غزوئی عطار* (1276). A poet. *جذری* (1277). A

poet. ۴۷ (1278). A poet. حافظ صابری (1279). A poet. Wrote in the dialect of Qarwin. P. 207, محمد شریف اردی (1280). A poet. سکه لوت (1281). A poet. نظام کلاغ (1292). A poet. مولانا (1283). A poet.

Abhar.

P. 208, کمال الدین ابهر عمره (1284). A Šāfi; died 330/941. کمال الدین ابهر عمره (1285). *Wastr* of Sulṭān Arsalān and Sulṭān Tughril (571-590/1176-1194). نظام الدین بن سعد الدین (1286). *Wastr* of Sulṭān Tukush (the Khwārazmshāh, 568-596/1172-1200). Ethé, *يهود* (1287). *Wastr* of Arghūn Khān (588-690/1284-1291). انور الدین (1288). Author of کتاب الکشف on هندیه, and هدايه, زبدہ, and محصول, اشارات, حکمت (1289). *دفع* الدین, P. 209. Author of a work on Euclid's geometry (القليدس) and a treatise on arithmetic (رساله حساب). Lived in the days of Ghāzān Khān (694-703/1295-1304).

P. 210, جمال الدین (1290). A poet. زرکی (1291). A poet. P. 211, قدوسی (1292). A poet. Came to India and attached himself to Khānkhānān Bayram Khān and, after his death, to Khān-e-A'zam, to whom he dedicated his *magnum* which was in imitation of Ibn-e-'Imād's ده نامه (Ethé, *دہ نامہ*). Another *magnum*, which he wrote in the name of محمدان (برسلف), is entitled حسن برسلف. He died at Agra.

Zanjan on P. 213.

P. 214, غیاث الدین احمد (1293). A Šāfi. غیاث الدین احمد (1294). Prime Minister of Kaykhātūn (or Kaykhātū, as his name is generally written), a son of Abāqā Khān. P. 215, قطب الدین احمد (1295). Brother of the preceding. قاضی بہا الدین (1296). A poet. کمال الدین (1297). Wrote a *gaṣṭa* in praise of Naṣru'd-Dīn-e-Tūsī.

Sanjas and Suhraward.

P. 216, محمد: شیخ ضیاء الدین ابو نجیب عبدالقادر (1298). A Šāfi. الشیخ شیخ ضیاء الدین ابو حفص عمر بن محمد البکری السمرودی (السهروردی) (1299). He was the شیخ القبرخ of Baghdād and a contemporary of شیخ عبدالقادر جیلانی. He was the author of عوارف (i.e., عوارف العارف), رشح القصاص, and التلویح. Born Rajab, 539/1145 and died 632/1234. Kamālu'd-Dīn-e-Iṣfahānī sang his praises.

- P. 218, شیخ شهاب الدین المقتدر البهروردی (1300). The great exponent of the philosophy of the *مصابیان* and the *اشراقیان*. Author of *تنقیحات* (on jurisprudence), *ترویحات*, and *کتاب میاک* (on Sufism). He was put to death in 585/1180. P. 219, *شمس الدین* (1301). A poet.

Tāram.

- P. 219, مولانا علی طارمی (1302). His *takhalluṣ* was *Tāram*. He was in the service of Humāyūn. (1303). His *takhalluṣ* also was *Tāram*. A favourite of Humāyūn.

Sultāniyya on P. 220.

- P. 221, شیخ جمال مظہر جل (1304). (In *Ethā*, جل and جل). A contemporary of (Uljaytā) Sultān Muḥammad (Khudā banda, 703-716/1304-1316). At his instance the Sultān embraced the *مذہب امام* (1306). Came to India in 923/1517; became a friend and favourite of Sultān Burhān Nizām Shāh of Ahmadnagar (911-961/1506-1553). Every one knows that the spread of Shi'ism in the Deccan was due to his teachings:

[بر همه کس ظاهر گفته که شیوہ (شیعوں) مذہب امامیہ در دکن بارشادوی بودہ].

The title of *Nizām Shāh* was obtained, through his efforts, from Sultān Bahādur of Gujarat, (و خطاب نظامشاهی از جانب). Shāh Tāhir wrote both prose and verse.

Āzarbaijān on P. 224.

- P. 227, مولانا شمس الدین محمد بن علی بن ملکخواہ (1306). The spiritual guide of Jalālu'd-Dīn-e-Rūmī. He came to Quniya in 642/1244-45, and met J. Rūmī.
- P. 230, شیخ محمود شبستری (1307). The famous author of the *گلشن* (Ethā), شیخ کج (Ethā, کج, 1308). Shaykhu'l-Islām of Tabriz, in the reigns of Sultān Husayn (sic! Shaykh Hasan-e-Buzurg) and his son Sultān Uways (757-776/1356-1374).
- P. 232, شیخ غنیہ (1310). شیخ بابا فرج (1309). A poet. شیخ ضیاء الدین (1311). شیخ امام جمعدہ (1312). شیخ ابراهیم ابراهیم بن محمد (1311). داعیہ

- (1313). (الوزار). (1314). The famous ṣūfī and poet. Died in 837/1433-34.
- P. 233, حکیم الاجل قطران بن منصور اجل (1315). Another renowned poet. Author of the *maghnat* قوسنامه, dedicated to امیر محمد بن امیر لجاج, the Governor of Balkh. Long extracts from his poems. P. 237, امین الدین داد (1316). A poet. خواجه حمام (1317). The poet who was Sa'dī's contemporary and imitator. P. 239, قطب الدین عقیل (1318). A poet. P. 240, جلال الدین عقیل (1320). A poet. Son of the preceding. عقیق. A poet. Son of Qutb'u'd-Dīn. (Omitted in Ethé). P. 241, مولانا محمد عصار (1321). Author of the *maghnat* مہر و مشتری.
- P. 242, خواجه غیاث الدین (1323). A poet. (1323). Another poet. خس الدین عیسی (1325). A poet. ملک محمود (1324). A poet. مولانا معین الدین (1327). Prime Minister of Sultan Abū Sa'id (Gurgānī, 854-873/1450-1469). (1326). A traditionist. عسک (اجل) (1326). A traditionist. مولانا میر علی (1328). The inventor of the Nasta'liq script (راجع خط نسخ تعلیل). مولانا جعفر (1329). A good scribe. قاضی عبد الرحمن (1331). Chief Qāḡī of Tabriz in the reign of Shāh Ismā'īl (-e-Ṣafawī). میر عبد الوہاب (1330). (1332). شیخ صنع الله. مولانا میرک کنانی (1334). Proficient in (1333). مولانا عبد الصمد. علم تفسیر و معانی و بیان.
- P. 243, شریف (1335). A poet. P. 246, حیدر بیگ انیس (1336). A poet and courtier. P. 247, حسن بیگ شکر اجل (اجل) (1337). A good poet, whose *takhalluṣ* was قطبیس. P. 248, کمال الدین چلبی (1338). A philosopher and poet. P. 250, محمود بیگ فسول (1339). A poet and astronomer. P. 251, مولانا محمد علی (1340). Shaykhu'l-Islām of Āgarbāijān. مولانا محمد حسین (1341). A calligraphist and poet. مولانا تناری (1342). A poet. P. 252, میر عبد القیاس (1343). A poet. Came to India and entered the service of 'Abdu'r-Rahīm Khānkhānān. P. 253, مولانا حیدری (1344). Came to India and was introduced to Akbar. Wrote a *diwān* and a *maghnat* in imitation of Sa'dī's دیوان.
- P. 254, سامری (1345). Son of the preceding. Also a poet. دلفری (1346). A poet. قطبیس (1347). A poet. P. 255, صوری (1348). A poet. مولانا عزت کاکر (1349). A poet. Sang the praises of Shāh Tahmāsp in 130 *gashtas*. Richly rewarded for (a *mag-*

name entitled) *کوی و بویان*. P. 256, *مولانا لطیف* (1350). Son of the preceding. Came to India. In our author's time he was attached to Zayn Khān. *مولانا طوق* (Ethé, طوق, 1351). A poet.

- P. 257 *خواجہ فانی* (1352). Sometimes wrote verses. *حفیدی* (1353). Wrote a few verses. *فقیری* (1354). Wrote a few verses. *سہوی* (1355). A good calligrapher and poet. *نظمی* (1356). A poet. *صنفری* (1357). Knew *علم استخراج و رمل*. Sometimes wrote verses. *ظریفی* (1358). Wrote verses occasionally.

Ardabil on P. 258.

- P. 259, *شیخ صفی الخاق والدین ابو الفتح احمد* (1359). A descendant of the seventh Imām Mūsā Kāzīm. Ancestor of the Šafawīa. His genealogy is given in full. At Shirāz he enjoyed the company of Sa'dī. After having profited by the company of a number of Šūfis and spiritual guides, he went to Ardabil and established his spiritual authority. He died 635 (Ethé, 735/1335). (His life, teachings, and miracles are described in the *مغزۃ الصفی*). P. 260, *شیخ صدر الدین موسیٰ* (1360). Son and spiritual successor of the preceding. *شیخ خواجہ علی* (1361). Son and successor of the preceding. *شیخ ابراهیم* (1362). Son and successor of the preceding. P. 261, *سلطانت حبیب* (1363). Son and successor of the preceding. *سلطانت خیدر* (1363). Son and successor of the preceding. Father of Shāh Ismā'īl, the first independent ruler of the Šafawī dynasty.

- P. 262, *مولانا احمد* (1366). *مولانا حسین* (1365). *شیخ ابو شریعہ* (1367). *خان میرزا* (1368). Wākil of Shāh Tahmāsp and a good lawyer, who sometimes wrote poetry. *نزاری* (1369). A poet. P. 264, *مولانا یعقوب* (1370). A poet, who composed verses in several tongues. *داری* (1371). A poet. *جانی* (1372). A poet. *فردی* (1373). A poet.

Khalkhal.

- P. 265, *مولانا شیخ احمد شامی* (1374). (Ethé has *فانی* and *نزاری*). A Sufi and poet. *مولانا فضل* (1375). Brother of the preceding. A sufi and poet. *مولانا ملک سعید* (1376). A poet. *امامی* (1377). A poet. P. 266, *مولانا حسین* (1378). Author of *حاشیہ بر تہذیب* and *حاشیہ بر الہیات واجبہ*.

Urdubād.

- P. 267, *موردا خان* (1379). Was *munsib* of *l-mamalik*. *موردا خان* (1380). *Wazir* of Yaktish Khān, ruler of Kirmān. *موردا صادق* (1381). Went to the Deccan and became *wakil* (chief administrator) of Murtagā Nizānshāh, but soon lost his position and also his life. P. 268, *قاضي محمد* (1382). His *takhalluṣ* was *نصیری*. *فکری* (1383). A poet.

Marāgha.

- P. 269, *لطیف الدین ذکری* (1384). A poet, attached to the court of Kāshghar.

FIFTH IQLĪM on P. 270.

Its principal towns *شروان* (P. 271), *ارشی*, *باکو*, and *شامی*, and *قنیه* [Ethé, *قنه* (P. 272)].

- P. 271, *سلطان الشعراء حسان المعجم افضل قدین بدلی الخاقانی* (1385). The famous poet, called *بدلی*, i.e., a substitute for the great Sanā'ī. He was also known as *حسان المعجم*. He was the creator of a new style in poetry, which was peculiar to him, none of his predecessors having composed like his (*خاقانی مبدع سخن است و طرز کلام وی خاص است پیش از وی کسی بدین روش نسبی نباشد و چنین موعظه و حکمت و صفت کعبه* (عمر نامه نساخته *خاقان کبر ملک*). He was a favourite panegyrist of *سلطان کبر ملک*, the ruler of Shirwān, whose pedigree is traced by the Qāḡi-e-Baygāwī, in his *نظام التواريخ*, to Bahrām-e-Chūbīn, while Qāḡi Aḥmad-e-Ghaffārī, in his *تاریخ جهان آرای*, carries it back to Anūshīrwān. 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 *magnum*, the *تحفة العرفان*, in which he has described his travels. Returning to Tabriz he died there in 582/1186, and was buried at Surkhāb. Regarding this date of his death, Dr. Ethé observes that it is "a date which is impossible, as Rien, ii., "p. 559, has conclusively proved; he probably died about

"A.H. 595 (A.D. 1199)." Khāqānī's praises were sung by several poets such as محمد بن خلیل, احمد ساری, and ابو الفتح تل. امام نعم الدین سبکسکر. The author mentions the following successors of Minūschīhr: فرخ زاد, گشتاسب, from whom the ملک گشتاسب derived their name, فرامرزد, فرامرزد, who died in 774/1372-73, موشنک, who died in 784/1382-83, شیخ ابراهیم بن سلطان محمد, the contemporary of Timūr, died in 820/1417, سلطان خلیل بن شیخ ابراهیم, who died in 867/1462-63, فرخ یسار بن خلیل, who was killed in 906/1500-1501 by Shāh Ismā'īl-e-Ṣafawī, فرخ یسار, who died in 907/1501-1502, غازی بیگ بن فرخ یسار, who died in 908/1502-1503, شیخ شاه, known as شیخ شاه, who died in 930/1524, سلطان خلیل بن شیخ شاه, who died in 942/1535-1536, and شاه رخ, the last independent ruler of Shirwān, who was taken prisoner by Shāh Tahmāsp in 945 and who died in 946/1539-1540. Long extracts from his poems.

P. 286, انصاح الدین فلکی (1386). Another great *qasida*-writer, who, according to محمد الله مستوفی, was teacher of Khāqānī, but شیخ آذری, in his *جوهر الاسرار*, says that both Khāqānī and Falakī were pupils of ابو الملا گنجوی, a statement which, Dr. Ethé says, "seems corroborated by some allusions in Khāqānī's elegy on Falakī's death;" but the text of the MS. under notice indicates quite the opposite view: ازین نظم عاقلان: که در مرتبه گفت مفهومی می شود که عاقلان شاکرد فلکی بوده باشد. The date of his death, as quoted in Ethé, is 577/1181-1182. Long extracts from his poems.

P. 291, سید ذوالفقار (1387). Another great *qasida*-writer. Verses from his artifice-*peom*, قصیده مصنوع (see Vol. 1, MS. No. 5, above), composed in praise of the minister الامام سترى (as in Dawlatshāh's *Taphira*, Browne's ed. p. 131, here incorrectly given as الامام سترى) of Shirwān, are quoted here. Later on he went to Sulṭān Muḥammad bin Tukush Khwārazmshāh (596-617/1200-1220), who ordered him to versify an account of his exploits in the metre of the *Shahnamā*.

P. 292, عزالدین (1388). A charming poet. P. 295, ابو طاهر (1389). A poet. سید حسن واعظ (1390). A calligraphist and poet.

ابو الفارسی سلطان (1391). A poet of the court of
 (1393). A poet. امیر جلال الدین. A
 master of Amīr 'Alī Bādshāh. مولانا کمال الدین مسعود
 (1394). A logician and author of حاشیه بر شرح حکمت (glosses on
 Mirak's commentary on Qazwīnī's حکمت المعین). مولانا پیر محمد
 (1395). A man of great liberality in the service of Akbar.

Arran on pp. 295-296.

P. 296, احمد بن محمد بن عارون الصوفی (1396). His name was احمد بن عباس.

Tiflis on p. 296. Contains many hot springs.

Ganja on p. 296.

P. 296, شهبودانشاء کبیر جلال (1397). The poet-laureate of ایران. He gave his daughter in marriage
 to Khāqānī. Wrote coarse and indecent satires against Khā-
 qānī. P. 300, ابن خطیب (1398). Exchanged مناظرات with his
 sweetheart مهستی. P. 301, مهستی (1399). Belonged to Ganja.
 Wrote pleasant verses.

Baylaqān on pp. 301-302

P. 302, عمر الدین (محمد الدین) (1400). Court-poet of the Atābegs of
 Āzarbāyjan, especially Qizil Arsalān (582-587/1186-1191).
 Wrote bitter satires against Sharafu'd-Dīn Shufurwah and
 Jamālū'd-Dīn 'Abdu'r-Razzāq. Assassinated in 594/1198.
 Amīr Khusrāw, in the preface to his لغز نامه, regards him as
 superior to Khāqānī and remarks: خاقانی طرز سخن از وی کسب کرده.

Khwarazm on p. 306.

P. 310, قدوة الاولیاء شیخ نعم الدین کبریا (1401). The famous Šūfī. He
 was called Kubrā, because در آوازه جوانی باهر که میبافته و مناظره کردی, and also کاتب آملی, because
 در غلیبات وجد نظرش بر هر که, and also کاتب آملی, because
 افتادی بحرین و لایق رسیدی. Amongst his disciples were
 سیف الدین یا خردی, کمال چندی, وحی الدین حل ۷۷, سعد الدین حموی, بغدادی,
 یا. الدین (Ethā), مولانا یا. الدین, and جمال الدین کبلی, نعم الدین رازی
 (ولد). He was killed in the Moghul invasion in 618/1221.
 Wrote rubā'ī's.

P. 314, شیخ عبد الدین بغدادی (1402). A pupil of the preceding. Kill-
 ed during the invasion of Chingiz Khān in 607 or 616/1210-
 11 or in 1219). Wrote rubā'ī's. P. 316, شیخ علاء الدین (1403).

(1404). A great Shāfi'ī lawyer. Qāṣi 'Umar bīn Sahlān-e-Sāwajī dedicated to him his *معارف نعوى* on philosophy. He was Wazīr of Sulṭān Sanjar and was afterwards imprisoned and put to death. P. 317, صاحب محمود بلراج (1405). Wazīr of Chingiz Khān and Oqtā'i Qā'ān and governor of Khattā.

P. 318, مسعود بیک محمود بلراج (1406). Governor of Trans-Oxiana and Turkistān during the reigns of three successors of Chingiz Khān. P. 320, انتصار الایمان إیر القاسم محمود بن عمر جار الله دهنری (1407). Here إیر القاسم بن محمد. The great Arabic scholar, who belonged to Zamakhshar, a village in Khwārazm. Called Jāru'llāh ("Neighbour of God") on account of his long residence in Makka. Amongst his works are: (1) کتاب منهل (on Arabic grammar), (2) أساس البلاغة (on lexicography), (3) دُرر المناقب (علم فرائض), (4) فصوص الاخبار, (5) ربيع الأبرار (in *fiqh* or jurisprudence), (6) شرح أبيات محبوبه (on Arabian proverbs), (7) سوانح الإسلام, (8) مهم العربيه, (9) مقدمة الآداب (Ethé), (10) اصول, (11) المنهاج, (12) معجم المصنوع, (13) مقدمات (on prosody), (14) شقائق النعمان, (15) دیوان الغزل, (16) دیوان الفصح, (17) دیوان الرسائل, (18) and (19) دیوان الفصح, (20) (the celebrated commentary on the Qur'ān). Born at Zamakhshar in 467/1074-75, and also died there in 538/1143-44. He was a *mu'tasili*.

P. 321, إیر الفتح ناصر بن إیر الکام المظفری (1408). (Here incorrectly stated as المکام المظفرین). A great grammarian, lawyer, and poet. He was also a *mu'tasili*. He died in 610/1213-14. It is said that more than 700 elegies were composed on his death. Amongst his works are: (1) شرح مقامات حمیری, (2) کتاب از حدی (on lexicography), and (3) کتاب از حدی (i.e., the مصباح). P. 321, إیر بکر محمد بن عباس (1409). Nephew of Ṭabarī (the great historian). Also called طبر بنید, because his father was a غورادزی and his mother a طبرستانی. He is said to have learnt by heart 100,000 (Arabic) couplets. He died 383/993.

P. 322, خواجہ ایر الوداد (1410). A sweet مذاکر ملا. Died in 635 (Ethé, 835/). A great Ṣūfī saint, called فرشته. Died in 635 (Ethé, 835/).

1431-32). مولانا حسین (1412). Pupil of the preceding. Author of مفید انصی and شرح بر قصیده برده (a commentary on the famous 'Burda' or 'Mantle-poem' by بو صدی), which was highly appreciated. P. 323, پهلوان محمود بروریا (1413). A saint, wrestler, and author of a Persian work کتبه الحقایق, from which a story is quoted here, in the Hazaj hexameter. جامی (Ethé, حسامی, 1414). A poet. دلال (1415). Was a vendor of vinegar.

Mawarān-n-Nahr and Samarqand on pp. 324-327.

P. 327, امیر القاسم حکیم (1417). Admirer of امیر القاسم بن سنان (1416). P. 327, شیخ سندی (1418). (Ethé, سندی. In the present copy the name is incorrectly given as شیخ سندی). A disciple of امیر بکر ورداق. حافظ ابی عبد الله بن عبد الرحمن بن الفضل بن بهرام الدارمی (1419). (Ethé, ابی الفضل بهرام). A great traditionalist. Born in 181/797 and died at Samarqand in 275/888-889. (Notice of the great scholastic Shaykh Abū Mansūr-e-Māturīdī, bearing No. 1420 in Ethé, is omitted in this MS.). فرید الدین ابی عبد الله محمد الرودکی (1421). The famous 'father of Persian poetry'. Belonged to Rūdāk (or rather Rūdāg), a village near Samarqand. He was born blind. Court-poet of Amīr Naṣr II (not Naṣr, as is incorrectly given here) bin Aḥmad-e-Sāmānī (reigned 301-331/913-942). At the time when this book was written copies of his poems were extremely rare (یا آنکه شعری از حد و حد متجاوز) (بوده اما درین وقت تنها بر حکم قلت از یاقوت اصفهری و کبریته امیر حمزید تراست).

P. 333, ظهیر الدین الکتاب (1422). This name is wrongly written on this page. It should be in the place where the name of امیر سعید احمد بن محمد المنصوری is transcribed on p. 334, and that of the latter in the place assigned to امیر سعید احمد بن محمد المنصوری, 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 "Zahīru'd-Dīn" have been mentioned under "Maleku'l-Kalām 'Umar" and those of the latter, under "Abū Sa'īd Aḥmad". Zahīru'd-Dīn (or ظهیر الدین) as he is otherwise known; see Kashf. Zuh. was the author of سنده نامه (a revised version of Qanāwazī's earlier work), اعراض القیاسه (incorrectly given here as اعراض, the full title being مع الظهور فی جمع الظهور), and اعراض الریاسة فی الاعراض القیاسه.

(as in *Rien and Kashf. Zua.*, but incorrectly given here as *شمع الظهور في جمع الظهور*, *Ethé* has *شمع الظهور في جمع الظهور*).

P. 334, ملك الكلام عمر بن محمد الحيدري (1423). So written here; in *Ethé*, الحيدري يادى or الحيدري يادى. This name should have been transcribed on this page in place of *Abū Sa'id Ahmad*. The ملك الكلام was a *madrikh*, who went from Samarkand to Balkh and settled there. The statement in *Ethé* that he was the "author of letters (*raf'at*)" does not seem to be borne out by the text here: *وَقَدْ بَرَسَ مِنْهُ تَذَكُّرٌ مِى كُفْتُ وَهِنْ كَرَمٍ شَدِيدٍ بُوْد وِى بَرَسْتِه يَادَتِ* : *داشتم كه دستار دابر ميان دوا برو نهادى در آن ايتان (sle atna) جى رفته نيشتم كه دستار دابر تر نه كه روزى خدا نى دعد برخه اين دياى گفت اخ*.

(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 *سلطان بين القرون*.

P. 335, رشيد الشعراء استاد ابو محمد (رشيدى). (In *Ethé* the title is correctly mentioned as *سيد الشعراء*; so also in the *Chahar Maqala*, Gibb Memorial Series, p. 46, l. 20). Poetical letters passed between him and *Mas'ud bin Sa'id bin Salmān*, who presented him with a copy of his *diwan*. *Rashidi* was greatly respected at the court of *سلطان خضر بن ابراهيم* (ruler of Trans-Oxiana, who ascended the throne in 474/1081-82 and died soon afterwards, see *Qarwini's hawadisi* on the *Chahar Maqala*, p. 189). Here follows Anecdote No. 19 of the *Chahar Maqala*, after which extracts from the poet's verses are given.

Pp 339 and 340. نظام الدين (نظامى عروضى). The name is here misplaced. It should have been mentioned on P. 340, line 2, in the place where the name of *عبد الدين الجوهري* appears; for, the account which follows there is undoubtedly that of *Nizami 'Arusi* of Samarkand (author of the famous *Chahar Maqala*). From what is stated here it follows that he was a good *magnumt*-writer, that he had composed a few *magnumts*, and that *چهار مقاله* and *جمع النوادر* are his works in prose [متقدمان صنعت] او در مشهورى از مقدمان صاحب. *Qarwini's* مقدمه to his edition of the *Chahar Maqala*, Gibb Mem. Ser.) است و چند تاليف در آن پرداخته جميع النوادر و چهار مقاله

[در سر (نفر) از مصنفات او است]. (The critical editor of the *Chahār Maqāla*, Mirzā Muḥammad-e-Qazwīnī, has clearly proved on pages ۳, ۴, and ۵ of his مقدمه that these are not two different books, but two names of one and the same book). An autobiographical extract from the *Chahār Maqāla* is given here, which is followed by a few *ghifās* composed by him.

- P. 342, حميد الدين الجورمى (1427). The name is wrongly shown here. It should have been written on p. 342, line 2, where that of مزید الدین is written. This Ḥamīdu'd-Dīn is a well-known poet. He had poetical contests with Ḥakīm Sozani. مزید الدین (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 اجل الافضل is transcribed. He was a poet and author of [نامه]. P. 343, اجل الافضل (1429). The caption should be read as اجل الفخرم بها. الدین instead of اجل الدین. Shihābu'd-Dīn was son of the preceding and a good poet.
- P. 345, ملك الكلام اجل الفخرم بها. الدین (1430). The rubric caption ملك الكلام 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 Nihroz and Sijistān, where the ruler Malīk Shamsu'd-Dīn honoured him. P. 346, ملك الكلام سيد حسن اشرفى (1431). Here again the rubric caption is wrong. Ashrafi was a well-known poet (noticed in the *Ātashkade* and the *Majma'u'l-Fuṣṣah*).
- P. 350, الفصح الكلام اجل الحکاء ابو عل شطرنجى (1432). The rubric caption الفصح الكلام should be replaced by اجل الحکاء. Abū 'Alī or 'Alī Shaṭranjī was a poet of the آل طالق, and the author of a *qaṣīda*, of which the word لکک forms the *radif*. P. 352, الفصح الكلام امير مولانا جالى (1433). The rubric caption امير مولانا جالى is wrongly put for الفصح الكلام. Rahmat was a good poet, at first attached to Sulṭān Bahrāmshāh and then to Ātsiz Khwārazmshāh.
- P. 353, مولانا جالى (1434). Here again the caption in red is wrong. Jamālī was a poet. خواجه کرم الدین (1435). Instead of the heading مولانا جالى it should be خواجه کرم الدین. He was a disciple of سلطان محمد تغلق, on whose death نظام الدین اولیا gave him the title of انوار الملك and made him شيخ الاسلام.

- P. 354, (إبراهيم) مولانا صدر الدين (1436). Prime Minister of Mirzā Shāh (rukh). خواجه مولانا افضل (1437). For خواجه مولانا افضل read خواجه عبد الملك. He wrote حاشيه بر هدايه, but could not complete it. عبد الملك (1438). For خواجه افضل read خواجه فضل (as in Ethé). He is the author of حاشيه بر شرح شبه (glosses on the commentary, probably by Qutb'u'd-Dīn-e-Rāzi, on Kātib-e-Qazwini's الرسالة المنسوبة إليه). خواجه فضل (1439). The rubric caption مولانا فضل كمال الدين should be replaced by خواجه فضل كمال الدين. He was a great lawyer and Arabic scholar (در لغة اير حنيفه) (1440). مولانا كمال الدين عبد الرزاق (كامل و در عربيت ابن حاجب دوم). Instead of the caption نقاشي رياضي جوهرى (which are really three different names, viz., رياضي, رياضي, and جوهرى) the rubric should be مولانا كمال الدين الخ. This Kamāl'u'd-Dīn was the author of the famous history of the Timūrides, مطلع السعدين. رياضي read مير قرائتي (as in Ethé, and not نقاشي, as written two lines above). He was a panegyrist of Sultān Khalīl b. Mirānshāh. رياضي (1442). A poet. No caption is assigned to him here. In line 4 on this page رياضي is evidently meant for رياضي. جوهرى (1443). His name in the rubric should have been written at least before the words عروض و قافيه را in line 15 on this page. Was well-versed in Prosody and Rhyme, and had versified سید قتيبي at the desire of امير علي شير. مير قرائتي (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. مولانا حاجي محمد (1445). His name should have been written in the place where that of مولانا ابو الخير stands. He too was a poet. مولانا ابو الخير (1446). His name should occupy the place taken by مولانا قاسم. M. Abu'l-Khayr was a great philosopher, an expert physician, and a good poet. His takhalluṣ was عاشق. He was a contemporary of Abu'l-Ghāzi Sultān Husayn Mirzā and died in 957, according to the chronogram فوت عاشق.
- P. 355, مولانا قاسم كاسم (1447). His name should have been written where that of مولانا صادق حلوئي 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 (lac) tankas for a

single *qaṣida*. For some time he stayed at Benares and then he went to Agra, where he died on the 2nd of Rabi'us-Sani, 968. Fayṣi has composed a very clever *ta'rikh* of his death, viz., *فهم از ماه ربیع ثانی*.

P. 359, مولانا صادق حلوانی (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 Halwā'i after his ancestor, *شمس الانس حلوانی*, who was a saint. Mawlānā Ṣādiq 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, *بدای* (1449). His name is omitted in the text. Its proper place, however, is indicated by the blank space in line 11. Bad'i is known as *مولانا دای*. Was well read in History and Arabian sciences, [*علوم عربیه* (sic) *عربیہ*], and sometimes wrote poetry. *نزدی دروہ* (1450). His name also is omitted in the text. Its proper place is just before the words, "*پندرش از هرات برده*", in line 14 on this page. He was a clerk in the service of سلطان حسین میرزا. Came to India and rose to distinction. Dr. Ethé says about the poet: "he especially excelled in the composition of *ta'rikhs*, for instance, on the capture of Barwaj (*بروج*) in Gujarāt by "Mirzā Yān in 977 (A.D. 1569-1570), فتح بروج کردند". 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 Timūrides of Delhi, as is clearly indicated in the *ta'rikh* itself. The text here runs as follows:

درحین که مرزایان فتح بروج کردند تاریخ را چنین یافتند—اولاد نمر که

در شجاعت فردند . شد فتح بر جا [ی] که رو آوردند . کردند جو فتح
 بروج از روی سبز . تاریخ شد آنکه فتح بروج کردند .

نگاری (1451). This name is also omitted in the MS. Its proper place is in the last line on this page, immediately before the words, از دهان عید الله (عید الله) جان. Figāri was a poet.

- P. 361, منطری (1452). This name finds no place in the text. Its proper place is just before the words, منظور نظر, in line 2 of this page. He was a favourite of Khānkhānān Bayramkhān. میر هاشم (1453). No mention is made of this name in the text. The blank space in line 5 on this page seems to be its proper place. Mīr 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. (ساخت, a poet, No. 1454 in Ethé is omitted in this MS.)

Kash. Is situated to the south of Samarqand. It is also known as شهر سبز and قبه المصرا. Amīr Khusrāw's father originally belonged to it. ایر اسحق (1455). Wrongly written here as ایر السنی.

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

Nasaf. Is situated 18 *farsangs* to the south of Samarqand.

- P. 363, (1459) صدر الامام شرف الله والدین حسام الامم (محمد بن ابی بکر). On his way to Makka he met Khāqānī at Ray. Was a learned man and a poet. P. 365, شمس الدین الحسن (1460). Was Shaykhū'l-Islām, and wrote poetry occasionally. تاج المصرا محمد بن علی السودی (1461). Wrongly written here as السوری. The well-known writer of *qasidas*, satires, and facetiae. Long extracts from his compositions. حکیم جان (1462). (In Ethé he is called حکیم جنتی). A poet contemporary with the seair.

Bokhara.

- P. 372, شیخ محمد الدین (شیخ الحدیث) ابو عبد الله محمد بن اسمعیل بن ابراهیم (1463). He was a great traditionist and author of the famous collec-

tion of traditions called صحح. 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. (1464). *أبو عاكب يزيد بن عارون*. A traditionist. (1465). *أبو بكر محمد بن عبد الله أروين*. (In Ethé, اردن). A Shāfi'ite lawyer, who died in 385/995, in Kalābād, one of the quarters of Bokhārā. (1466). *حافظ أبو نصر أحمد بن محمد بن حسن*. A traditionist, belonged to the same quarter of Bokhārā as the preceding. (1467). *جمال الدين محمود بن أحمد سري*. (In Ethé, نصري). Was professor at the مدرسة نورية in Damascus, where he died in 636/1238-1239. (1468). The famous poet of the Sāmānides.

- P. 374. *أبو الحسين علي الأفاقي* (1469). (In Ethé, الأفاقي). Also a Sāmānide poet. (1470). *الشيخ الأجل سعد الدين أحمد بن شهاب*. He was a saintly scholar, who at times wrote poetry.
- P. 375. *الصدر الكبير برهان الإسلام تاج الملك والدين عمر بن مسعود* (1471). A man of position and contemporary of Arsalānkhān, son of Sulṭān Ibrāhīm (of Ghazni). At times he wrote poetry.
- P. 376. *الصدر الأجل نظام الملك والدين محمد بن عمر مسعود* (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 العلماء*. (1473). A learned man, who wrote verses only occasionally. (1474). *الأجل شهاب الدين عمنق (ممنق)*. The celebrated poet whom Rashīd-e-Waṭwāṭ admired and whose lines he quoted as authority in his *Hadd'iqus-Sihr*. 'Awfi counts him amongst the poets of Āl-e-Saljūq, while Nizāmī 'Arūfī states that he was the "King of poets" at the court of Khāqān Khizr b. Ibrāhīm, 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 *magnaest* (برسف و دلیخا) that could be read in two different metres, Dr. Ethé observes: "the statement, given here, that 'Am'aḳ's poem was the first adaptation of the "biblical story in Persian verse is, of course, wrong, see Ethé, "Firdausi's Yūsuf und Zaltikhā, in Verhand. des VII internat.

"Orient.-Congress., Semit. Sect., pp. 25 and 33, Wien, 1888)". Long extracts from his poems.

- P. 385, *امير عبد کمال الدين جلال الکتاب* (1475). He was the wonder of Trans-Oxiana, a fine calligraphist, a dextrous player of *barbat*, and a companion of Sultān Sanjar. *معتوی* (1476). One of the old poets (1477). *الاجل سعد الدين شرف الحكا کمال البغاري* (متقدمين). A poet of the Khwārazmshāhs, who wrote very sweet poetry.
- P. 386, *سعد الدين اسعد* (1478). Another poet. P. 387, *سليم غزنوي الارجح* (1479). (In Ethé, *الارجح*). A fine poet, who generally excelled in poetical contests. *جوهري بهاي بخاري* (1480). A poet. *جوهري زرگر* (1481). (the famous poet known as زرگر). Originally of Bokhārā and a contemporary of Asīr-e-Dīn-e-Ākhsikātī. At the request of Sulaymānshāh, the son of Sultān Muḥammad, the son of Sultān Malik Shāh, he wrote a poem entitled *حکایت امير احمد ومهستی*.
- P. 388, *سعد الدين مسعود دولتيار* (1482). A fine poet, whose father was a Zoroastrian. P. 389, *طیعی*. This poet is not mentioned in Ethé, but *دولتی* is noticed instead as No. 1483. *محمد الدين* (1484). Though, he was illiterate (امی) he could compose faultless verses. *شاکری* (1485). One of the old poets (متقدمين). *خواجه عبد الخالق قندری* (1486). A famous Šūfī Shaykh. Amongst his four *Khalīfas* or spiritual successors was one named *خواجه جلال الدين*, whose disciple was *خواجه عارف دیوگری*. On page 390, the name of *خواجه علی دامینی* 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. Ethé.
- P. 391, *خواجه احمد بابا سیاهی* (1487). (In Ethé, *سایسی*). He was a *Khalīfa* of Khwāja 'Alī-e-Rāmīnī (or Rāmītanī or Rāmīyatanī) who was known as *عزیزان کمال* (1488). The *Khalīfa* of the preceding. He was called *kālāl*, because his father was a *دانشگر*: the people of Bokhārā call a *دانشگر* a *kālāl* *جانبیک غشت دلاسه* means a potter's furnace or kiln: *دانشگر* (دانشگر). P. 392, *خواجه جلال الدين نقشبند* (1489). The great Šūfī Shaykh of the Naqshbandī order. He died in 791/1389. *خواجه علاء الدين عطار* (1490). A companion of the preceding. *خواجه محمد پارسا* (1491). Son of the preceding.

(1492). Another companion of Khwāja Bahā'u'd-Dīn and author of *نصل الخطاب*.

- P. 393, *سید برهان* (1493). Son of the preceding. *خواجہ امیر نصر پارسا* (1494). A descendant of Imām Zaynu'l-'Ābidīn. He died at Balkh in 871/1466-1467. He had three sons: (1) *خواجہ میر*, maternal (grandfather) of *امیر خوارند محمد*, the author of *حبيب السور*, (2) *سید نظام الدین*, the minister of Badl'u'z-Zamān Mīrzā (son of Sultān Husayn Mīrzā), and (3) Sayyed Ne'mat-u'llāh. *امیر خوارند محمد*. 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 celebrated author of the great general history, *درة الصفا*. *خوارند امیر* (1495). The son of Mīr Khwānd's daughter and author of *حبيب الله ساری*, which he dedicated to *حبيب الله ساری*. He came to India, spent some time in the service of Humāyūn and went to Gujarāt, where he died (in 941/1534-35).

- P. 394, *خواجہ عصمت* (1496). Author of a *Dwand*. *ناصر بخاری* (1496). A well-known poet, who was a descendant of 'Alī b. Abī Tālib. He was a favourite of Prince Khalīl Sultān (Mīrān Shāh's son, who died in 814/1411). P. 396, *مولانا برتک* (1498). A poet patronized by Mīrzā Bāyqarā (Sultān Husayn Mīrzā's grandfather), not brother, as wrongly stated in this MS. *مولانا خیال* (1499). An able poet. *مولانا سبزی* (1500). Wrongly spelt here as *سبزی*. (He is the author of the famous treatise on Persian prosody known as *مروض سبزی*, who died in 909/1503-1504. See Ethé). He went to Herāt for study and was patronized by *امیر علی شیر*. He was appointed tutor to *میرزا* (1501). A poet. *راصل*. *باباستر بن میرزا سلطان محمود بن سلطان امیر سعید*. P. 397 *خواجہ حاجی* (1502). A descendant of Khwāja 'Ismāt and grandson of Khwāja Muḥammad Pārsā. His ancestors were known for piety and proficiency in law and traditions. *بیازی* (1503). At first he went to Herāt, where he made friends with the musician Shāh Muḥammad Surnā'i (سر ناز), but afterwards he broke with him and wandered a good deal. He visited Balkh, Kulāb, Kābul, Qandahār, and Sīnd. At last he was reduced to poverty, in which he ended his life.

- P. 398, درونق (1504). A poet attached to Mirzā Ibrāhīm b. Mirzā Sulaymān in Badakhshān and died in 964/1557. P. 399, کشوری (1505). A good poet, who earned his livelihood by trade. درویش منصور نادر (1506). A good man, who led a life of renunciation and occasionally wrote verses. مولانا عہدی قراکول (1507). Wrote good verses. درحیمی (1508). Wrote some poetry.

Farghāna.

- P. 400, شیخ احمد جوانگر (1509). One of the Abdāls. (1510). A friend of the preceding. Noticed in detail in Jāmi's نفحات. باب فرغانی (1511). A great saint. People of the country (Farghāna) used to call great spiritual leaders by the title Bāb (شیخ سعد الدین). (اعمل آن دیار مشایخ کیار را باب خوانند ندی). P. 401, عبد اللہ بن منہاج العباد (المنہاج). (1512). He was proficient in Hanafite and Shāfi'ite jurisprudence, and author of شرح طوائف (a commentary on Bayzāwī's الانوار من مطالع الاثمار), شرح مصباح, and منہاج (i.e., Bayzāwī's منہاج الوصول).

Andijān (in the middle of Farghāna).

- P. 401, میر سر پرستہ (1514). His laqab was سر پرستہ. Came to Herāt in the reign of Abu'l-Ghāzi Sulṭān Ḥusayn Mirzā, and for twenty years acted as the matasallih of the shrine of شیخ لقمان پرستہ. P. 402, امیر نظام الدین کان خواجه (1515). A man of a cheerful temperament, fine taste, and great bravery. He exerted himself a great deal in capturing the Hindūs (کوشش وی در گرفتاری). (1516). A grandson of the preceding, and a poet who died young. صفائی (1517). An accomplished man, who sometimes wrote poetry. حمیری (1518). Well-versed in the art of Prosody and Rhyme. (He is noticed in the *Ātashkandah* also). قاضی عبدالسمع (1519). One of the pupils of مولانا احمد جند and a descendant of the author of حاشیہ. He had a good knowledge of the شرح موافق and the مطالع. At the time of the composition of this work, he was in India acting as the Chief Qāḍī of the Royal Camp.

Ush, south-east of Andijān.

- P. 403, خواجه معین الدین بختیار (1520). The *Khalīfa* of شمس الدین. (He is the famous saint known in India as Khwāja

Qutbu'd-Dīn Bakhtyar-e-Kākī, noticed in *Magāla* xii of the *Ta'rikh-e-Firishta*). He died in 633/1235. P. 404, *بہا الدین* (1521). Lived most of his time in India and was an intimate courtier of Sulṭān Qutbu'd-Dīn Aytak (who reigned 602-607/1206-1210).

Marghinān on p. 405.

P. 405, *شیخ ظہیر الدین ابو القلا* (1522). Born in 511/1117-1118, and died 573/1177-1178. A famous Ḥanafite lawyer and author of the celebrated *معدنہ*, than which, as stated here, no clearer work on Ḥanafite law was ever written. *ملک الکلام بہا الدین* (1523). A poet. A long *qaṣida* of his in praise of Qutbu'd-Dīn is quoted.

Isfarwah, on p. 408, (In *Ethé*, *Isfara* or *Isfarang*).

P. 408 *ملک الکلام سیف الدین* (1524). A renowned and powerful poet, who went to the court of Il Arsalān Khwārazm Shāh (551-567/1156-1172). Long extracts from his poems are given here.

Khujand, on p. 412.

P. 412, *شیخ کاز* (1525). The well-known poet. (see Vol. 23 above).

According to Jāmī's estimate given in his *Bahārīstān*, Kamāl closely imitated Ḥasan of Dehli (hence sometimes called "مرد حسن") and surpassed him. He maintained friendly correspondence with Ḥāfiṣ, and both these sweet songsters exchanged odes with each other. Kamāl died in 803/1400-1401.

P. 414, *محبی* (1525). A poet. P. 415, *نہای عراق* (1527). (In *Ethé*, *عراق*). A poet.

Akhsā (*Akhsak*).

P. 415, *انقل التقدیم ابو الدین* (1528). The great poet who had many poetical contests with Khāqānī. Long extracts from his poems. (He died in 608/1211-1212).

Shash (or *Chach*), on p. 421, the modern Tashqand, also called *Banahit*.

P. 422, *محمد بن علی بن اسمعیل القفال* (1529). A lawyer, traditionist, poet, and Imām. Dr. *Ethé* states that he "spread the Ḥanafite law in Transoxania"; whereas the text of the MS. reads: *از فلپا کسی که اول بتصلیف پرداخته وی بود و فقه شافعی را در ماوراء النہر رو نشانی او انتشار داد*. Shaykh Abū Ishāq of Shīrāz has com-

طبقات فنیاً in his secreted to him a long appreciative notice in his طبقات فنیاً. The 'locksmith' was born in 291/904 and died in 330/941-942. ابو بکر محمد بن احمد بن حسین بن عمر المعروف بالمستظهر الملقب بفتح (1530). A Shāfi'ite lawyer, who studied under 'Abdu'l-lah-e-Gāzrūnī, Abū Maṣṣūr-e-Tūsī, Abū Ishāq-e-Shīrāzī, and Abū Naṣr bin Ṣā' (here مصباح). He dedicated his work on Shāfi'ī law (the حلیة العلماء) to the 'Abbāside Khālifa المستظهر بالله, after whom it is sometimes called المستظهری. He was appointed a professor in the مدرسة نظامیه at Baghdād. He was born in 429/1037-1038, and died in 507/1113-1114. طراد بن (1531). The famous historian and poet, who, at the order of Sulṭān Abū Sa'īd, wrote his تاریخ بناکنی, in which he dwelt at length on the genealogies of the rulers of Cathay, the Jews, and the Qayṣars (در انساب سلاطین عظام و احوال یهود و قیصریه). The celebrated بدر جاج (1532). The celebrated (in India) panegyrist of سلطان محمد بن تغلق (725-752/1325-1351). The author's estimate of his style is as follows: اگر چه شعرش نهایت دقت دارد اما از نایب پیچیدگی مفقود از حر و کیفیت گردیده.

P. 423, خواجة ناصر الدین عبید الله (1533). He is better known as خواجة احرار. He was the greatest Shaykh of Turkistān, Farghāna, Māwarā'un-Nahr (Trans-Oxiana), and Khorāsān. His followers ranged from peasants to poets and potentates. Sulṭān Abū Sa'īd was a great believer in him and consulted him in all state affairs. (His detailed biography is given in روضات المحیيات). The date of his death mentioned here, according to the chronogram found by امیر علی شبر, is 896/1491, which, Dr. Ethé observes, is "contrary to all other statements which give 895". (1534). A contemporary Shaykh of Khwāja-e-Ahrār. He used to practise what is called ذکر آره, which is explained here as follows: ذکر آره ذکر آست در سلك مشایخ ترك. كه در گفتن آوازده مثل آوازده آره دوسر از حنجره ذكر بر می آید.

P. 424, عبد الغفار مشهور به مولانا زاده (1535). Wrote poetry occasionally. قاضی نصرت (1536). Was one of the 'Ulamā, and sometimes wrote poetry. حرلی (1537). (So called in Ethé, here قاسم کامی). Was a disciple of (آخرین).

SIXTH IQLĪM on p. 425.

Turkistan on p. 425. **Farab** on p. 428.

P. 428, **ابن نصر محمد تركى** (1538). He is the famous philosopher, **ابن نصر فارابى**, known to Europe as Alfarabius. The author states that there have been four perfect philosophers: two pre-Islamic, viz., **افلاطون** and **ارسطو**; and two post-Islamic, viz., **ابن نصر** and **ابن عربى**. He is called 'Turki', because at first he knew Turkish only and could not understand Arabic at all. Afterwards when he went to Baghdād 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 **مباح طبيعى**, forty times. He was a contemporary of the great **Wazīr Şāhib Ismā'īl b. 'Abbād**, and **Sayfu'd-Dawla** (the friend and patron of **Mutanabbī**), 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).

P. 430, **اصمعیل بن حماد الجوهري** (1539). The famous lexicographer and author of **المصاح فی اللغة** (or rather **المصاح فی اللغة**). **اصمعیل بن ابراهیم** (1540). Another Arabic scholar.

Jand on p. 430.

P. 430, **بابا کمال** (1541). A pupil of **Najmū'd-Dīn Kubrā**. **شیخ مزید** (1542). A disciple of **Shaykh Şadru'd-Dīn**.

Kāshghar on p. 430; **Yarkand** 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: **همین احوال سلاطین کاشغر در هیچ تاریخ مذکور نشده هر آینه واجب دید که محل درینوقت مذکور سازد**.

Pp. 434-444. Here he gives a somewhat detailed account of the Amirs of Kāshghar, drawing mainly upon the **Ta'rikh-e-Rashīdī**. A short summary of it is given below; for more particulars see EIO, columns 496 and 497. **Tughluqtīmūr**, the Moghul Khān appointed (1543) **Amir Tolak**, the ruler

of Kāshghar. After his death he was succeeded by one of his four brothers, (1544) *Amir Lolājī* (probably Tolājī, Dr. Ethé has Balājī, while Erskine, *History of India under Baber and Humayun*, has Tolājī). When he died, his son (1545) *Amir Khudāyād* 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 Madina, at which latter place he died and was buried there. He was succeeded by his son (1546) *Amir Muḥammad Shāh*, who lost Kāshghar and Khotan, which were conquered by Timūr. But his son (1547), *Amir Sayyid 'Alī*, regained them. He ruled for twenty-four years and after his death was succeeded by his son (1548) *Sātsir Mirzā* (so called in Ethé, but here incorrectly Sānsir). He died in 869/1464-1465, and after him his younger brother (1549), *Muḥammad Haydar Mirzā*, took the reins of government into his hands, as the two sons of Sātsir Mirzā, viz., Abū-Bakr Mirzā and 'Umar Mirzā, were minors. When Abū-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 Moghulistān. A long struggle ensued for the possession of the country of his ancestors, in which after some vicissitudes of fortune, (1550) *Abū-Bakr Mirzā* became successful and came into his own. But (1551) *Sulṭān Abū-Sa'īd 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 *ṭār* (spelt here as *تار*) and *ṭār* (تار or تار is explained in Persian dictionaries as meaning the musical instrument which is called *سار* in India). He died in 939/1532-1533 and was succeeded by his son (1552) *'Abdu'r-Rashīd 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 Khān 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) عبداللطيف خان, (ii) عبدالكريم خان (succeeded his father and was the ruler of Kāshghar, when this work was being written; he too excelled in Archery and Music), (iii) عبدالرحيم خان سلطان, (iv) عبدالعزیز, (v) ادم سلطان, (vi) محمد سلطان, (vii) محمد بال, (viii) نورى سلطان (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), (ix) ابو سعيد سلطان, (x) عبدالقادر سلطان, (who also came to India), (xi) الورى سلطان, (xii) عبدالرحيم سلطان, and (xiii) عارف سلطان.

P. 444, جمال الدين و الدين مساعد بن محمد المعروف بمولانا جمال الدين تركستاني (1553). A learned man. He is noticed on p. 449. (Pp. 445-448 are left blank). P. 449, تاجريك بن محمد بن سليمان (1554). Rose to be the minister of Sanjar and was praised by Mu'izzī. مولانا نظام الدين (1555). He was a disciple of مولانا سعد الدين. شيخ زين الدين خرواني and خاموش. He went on a pilgrimage to Makka and on his way met the famous Šūfī Shāh Qāsim-e-Anwār. P. 450, ميرزا حيدر (1556). مولانا علاء الدين (1557). The famous author of *Ta'rikh-e-Rashidi*. Besides being a good prose-writer and an excellent poet, he was a brave man. He ruled over Kashmir for seven years and was killed in 958/1551. امير احمد حاجي (1558). He was governor of Herāt for some time, under Saltān Husayn Mirzā.

Tarāz 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 Tarāz were Muslims, and the place has produced a good many 'Ulamā.

Chigil on p. 451. Proverbially known as an abode of the beautiful. Its inhabitants used to worship Canopus (سپهر), Orion (سپهر), and the Ursa Major (بنات النسر); 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 dowery. The king had no queen, and, if he married one, he was immediately killed.

Tatar 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 یانت, whose successor was قانچ خان, after whom came دیب یاقوی (دیب is explained here as meaning جاء و منصب, and یاقوی as ذرک), and then کرک. The last had two sons: one of them was called آر and the other مرغل, between whom the country was divided. Tātār Khān's successors were یسوعان (Ethé, Baghú Khān), ملجه خان, (Ethé, Malīḥa Khān), ایل خان, السرخان, and ایدر خان. In the reign of the last king the Tātārs and the Moghuls, who had lived so long in peace and harmony, fell out, and in the reign of سورخ خان, the eighth ruler of the Tātārs, "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 were red hair and had tall statures and fair bodies. Their women were accustomed from childhood to wear 'bowls' (حقیبا) 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 dīnārs were one gold collar (خون از طلا), that of another owning two thousand dīnārs, wore two, and so on. In buying or selling merchandise, no scales or weights were used, but only 'measures' (پا). They had a special liking for swine's flesh (گوسه). 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: کبابک, بنراج, رومیه, فلسطينيه, اسفنجاب, خوز, (Schleswig) شلسویگ, (Rome) رومیه, and نیر-رسان (near the Caspian gates peopled by tall armour-makers). The **SEVENTH IQLĪM**: بلنار, ("at the furthest end of Maghrib"), باطن الروم, باطن, مغلاب.

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

[میزد و میکرد پرو ریشخند] . بخت و نا بخت فرو می فکند

This extract, as we learn from the *Taḡhira-e-Dawlatshah* (Browne's edition, pp. 230-231), is from the *magāni* composed by Jalāl-e-Farāhānī in imitation of Nizāmī's famous *Makh-samū'l-Asrar*. It ends on page 2 of the MS. with the following couplet:

نا نشوی پذیر گر آسا جلال . غم نخوری در طلب ملک و مال

This anecdote is quoted in the *ṭāẓir-e-Dawlatshah*, *ṭāẓir-e-Asrar*, and *ṭāẓir-e-Asrar* (see *Asrar*).

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

بنیر از صحبت داشتن و می خوردن و نشاط کردن کاری ندارد
و مردم نیک

An abridgement of the *Haft Iqlīm* by *ṭāẓir-e-Asrar*, whose *takhalluṣ* was *مه*, is noticed in EIO No. 727.

Other copies: *Ind. 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; *Lind* p. 146.

Pp. 452. 8 1/2 x 5 1/2, 9 x 4. No fadoah. LL 21. Next. Headings of notices and geographical names in red. Old pages (fadoah worn-out), with margins ruled in red and blue, repaired and mounted. Cond. good.

Volume 27.

37. *Dīwān-e-Nusrat* (دیوان نصرت).

This *Dīwān* contains the *ghazals* of Muḥammad Na'im, who bore the title of *Dilawar Khān* and the takhalluṣ *Nusrat*. His ancestors belonged to Sialkot near Lahore, and his father, Mīr 'Abdu'l-'Azīz, was at first attached to Dārā Shukoh. Afterwards he entered the service of Awrangzeb and received from him a *mansab* of 2,000 and the title of *Dilawar Khān*. Muḥammad Na'im received his father's title in the reign of Shāh 'Ālam and came to the Deccan with Nizāmu'l-Mulk at the beginning of the reign of Farrukh-Siyar (1713-1719). He was appointed *Faujdar* of Raichur under Sayyid Husayn 'Alī Khān and, on the fall of the Sayyids, remained attached to Nizāmu'l-Mulk. He died in 1189/1796-27. He was a fine poet of pleasant ideas and well-versed in the various kinds of poetry (see *Sarv-e-Asād*).

Begins:

آهی سرعت برق کرامت کی زبایم را به بدلهای چون نگاه بار راهی ده یایم را

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 *mafḥa'* of the second *ghazal* 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 گذشتن آسان نیست به توان گذشت زجان و دل از برای کسی

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). *Fer. Libr.* BIO No. 1694.

Fl. 173. 8 3/4 to 9 3/4 x 4 1/4 to 5, 5 1/2 to 6 x 3. LL. generally 11. No *jadhwa*. Pages of unequal length. *Ind. Nast.* Or. pap. A few pages damaged by worms. Some folios bound upside down. Cond. good. Bound together with the next.

38. *Duodn-e-Ghanī* (دیوان غنی).

This MS. contains the *ghazals* of *Ghanī* of Kashmir and also includes his *rubāʿiyyāt* and *mutafarrīqāt*, on ff. 176-227. For particulars of the life of *Ghanī* see Vol. 49 (MS. No 91) below. These odes are written in a hand and on a paper different from those of the *Duodn-e-Nasrat*. The latter is written in horizontal lines, while the former is copied diagonally.

Begins:

• سوز داغ دل ما دفع نشد از مرجم (مرم) •
• گرمی شمع ز کافور می کردد کم •

This MS. also is not dated.

For other copies, see Vol. 49 below.

Fl. 176-227. Size of page, same as of the preceding. Writ. sp. 7-6 x 3-8. LL 18 complete. Incl. Nast. Or. pap. Cond. good.

Volume 28.

39.

'MUNSHA'ĀT-E-SHĀH-
NAWĀZ KHĀN' ('مثنیات شاهنواز خان').

The label *Majmaʿa-e-Khūṣṣ* ("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 Nawwāz 'Abdu'r-Razzāq Shamsīnu'd-Dawla Shāhnawāz Khān Shāhid-e-Khwāfi of Aurangabad, the minister of Nizāmu'l-Mulk Āṣaf Jāh and Nāṣir Jang, and the famous author of *Maʿāṣiru'l-Umara*, a voluminous biographical dictionary of the *amirs*, *nawwās*, nobles, etc., of the Indian Empire under the *Timūrides* from Akbar onwards. Amongst the principal grounds on which this conclusion is based may be mentioned:

(1) On f. 76b there is an *'arz-šahi* submitted to 'Ālamgir 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 *mirās* ("distinction") conferred upon him. (2) On f. 30b the writer says that formerly also he was not greater than the *Diwān* of Berar (نقدیر پیشتر هم دیوان برار پیشتر نبود). (3) Two dates are mentioned: 1168 (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 *Āsād* etc."

صاحب که خود را آزادی نامند اینهمه مقید بودن متاقی راه و رسم این طریق
است اگر تخلص دیگر قرار یابد بهتر است الخ

which at once suggests the name of Mīr (Ghulām-'Alī) *Āsād*. These facts exactly fit in with the biography of Shāhnawās Khān, who (1) had received from Shāh 'Ālam II the distinction of *Makī Marātib* in 1168/1754-55 (*Ma'asiru'l-Umara*, vol. i, p. 23). (2) He was also appointed *Diwān* of the *Šāhs* of Berar in 1145/1732-33 and again in 1160/1747 (*Ma'asiru'l-Umara*, vol. i, p. 19). (3) He was alive in 1168/1754-55 and (4) had in Mīr Ghulām-'Alī *Āsād* 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 Nizām and the French on one side and the British and the Marathas on the other. He was *Diwān* to Nizām-ud-Daula and his son Nāsir 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 Ramaṣān, 1171/1758, when he was murdered at Aurangabad. His great work, the *Ma'asiru'l-Umara*, was lost in the confusion consequent upon his murder, but his admiring secretary and friend, the abovementioned Mīr Ghulām-'Alī *Āsād*, 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'l-Hayy, who was appointed to his father's office in 1172/1758-59. This revised edition was published in the *Bibl. Ind. Calcutta*. In the Introduction containing the life of the author, Āsād says that he was an unrivalled *manush* and that in letter-writing his style possessed features peculiar to itself. He regrets that his letters (انساب, by which word, he says, he has ventured to call this collection) have not been collected. He says (*Ma'asiru'l-Umara*, vol. i., p. 36):

منشی بی بدل بود وانشاء او در خطوط نویسی طور خاصی دارد حیف که
مشتات او جمع نشد - اگر تدوین می یافت چشم ناظران را کحل الجواهر
می 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:

نوشته اگرچه تحریراتش بسیار زیاده ازین مجموعه مختصر بوده اما بالنعل
هرچه فراهم شد ثبت افتاد.

These are the words with which this copy actually begins.

The first letter is an *'arz-dāsh*t addressed to Nāṣir Jang at the time when his father was leaving the Deccan. Amongst the letterŕ of interest and historical importance may be mentioned (1) a letter on the death of Āṣaf Jāh and the accession of Nāṣir Jang (f. 1), (2) several letters to Ruknu'd-Dawla Bahādur Nāṣir Jang (f. 6-27b, 50b-63b), (3) many more to Mir Ghulām-'Alī Āsād (f. 28b-49), (4) one to Rāo Balāji Pandit Pradhān (f. 75), (5) another to the same (f. 67b), (6) one also to Malhārāo Holkar (f. 68b), and (7) an *'arz-dāsh*t to 'Ālamgir 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 Asadu'llāh Muḥammad al-Husaynī of Sirūr. It is dated the 14th Rajab, 1296/20th October, 1889.

Fl. 87. 8 8-6 × 4-4, 6-4 × 3. No foliation. LL 26. Ind. clear bold Nast. Or. brownish pap. Headings in red. Fl. 80-87 bound upside-down. Margins of a few pages somewhat worn. Cond. good.

Volume 29.

40.

INTEKHĀB-E-MAṢNAWĪ (انتخاب منوی).

Rare selections from Rūmī's *Maṣnawī* made by Darwesh Muḥammad-e-Bukhārī, a disciple of Khwāja 'Ubaydu'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 والمنة للمنفين والصلوة على رسوله محمد وآله اجمعين
اما بعد حمد و درود میگوید احضف العباد درویش محمد بخاری

The chapters are called *bābs*. The first *bāb* treats of the praise of God (*ḥamā*), the second the praise of the Prophet (*na'ī*), the third of Abū-Bakr (*ṣifāt*), and so on. The first *bāb* begins with:

ای خدا ای فضل تو حاجت روا = با تو یاد هیچکس نبود روا

The last *bāb* treats of موت الارباب and ends with the following verse:

سیف و خنجر چون علی ریحان او = زکس و نسرین عدو جان او

Of the existing selections of the *Maṣnawī*, the most popular and widely known is the لباب المنوی by Husayn Wā'il-e-Kāshifī (the famous author of the *Anwār-e-Suhayb*), from which he made a further abridged selection entitled لباب لباب المنوی.

Other selections are *جوامر اللال*, *جل اکبر خواف* by *نهر بحر ملتوی* by *ایمیر بکر شانی*, and *سید عبد الفتاح حسین* by *در مکتوب*, or by a disciple of his. For a recent classification of the subject-matter of the *Maḡnawī* see *تأسیس لیلہ حسین* by *مرآۃ المتوری*, Hyderabad (Dn.), 1352 A.H.

The colophon says that the *Intekhab-e-Maḡnawī* was finished on 12th Z. Qa'da, 1253/22nd October, 1847, at Nirmal and copied by Mirzā Muḥammad 'Alī.

PL 128. 8-9-2x6-5 to 5-8, 5-4x3. LL 18. Good Mast. Or. pap. slightly glazed. Headings of selections in red. Margins of some pages slightly worm-eaten. Cond. good.

Volume 30.

41.

'ARŪS-E-'IRFĀN (عروس عرفان).

This valuable work on Sufism, in Persian prose, by Qāḡī, Maḥmūd Bahārī, son of Qāḡī Bahārū'd-Dīn, known as Qāḡī Daryā, of Gogī (near the Fort of Nuṣratābād) near Bijapur, 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, Gogī. On fol. 8b he states that he is a disciple of Shaykh Muḥammad Bāqir Qādirī, 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 (*zawar*) on the body of this 'Arūs (i.e., has dealt with 200 *ṣikāṭ*, or subtle points of Sufism in this book), that he has written a book in Dakhnī verse entitled *Man Lagan* (fol. 130), that, at the request of a friend of his, the latter was rendered, (*بطریق ترجمہ ترجمہ*), into Persian prose entitled 'Arūs-e-'Irfān, and that it was composed in the year 1117/1757-58, (fol. 130b), as is evident from the chronogram:

گر بتاریخش آرزوت بود . 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 *Urds-e-Qadim* by Shamsu'llāh Qādiri, p. 87, and said to have been taken from the *khātima* of the '*Aras-e-'Irfān* (but not found in this copy), we further learn that the author stayed at the Court of Sikandar 'Ādil Shāh, the last ruler of Bijapur, for a couple of years and that he had composed *maghnawts*, *ghazals*, *rabā'is*, and *qasidas* 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) Bahri sent to Hyderabad all the valuable presents which Sikandar 'Ādil Shāh 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 *diwān* consisting of *ghazliyyāt*, *marāḡi*, etc., and a *maghnawt* entitled *Bangāb-nāma* have survived (vide an article on Bahri and his *Man Lagan* by Sayyed Muḥammad Ḥāfiḡ, M.A., in the Allahabad University Studies for December, 1929, and another on the same subject in the issue of the *Urds* for April, 1929). Bahri is said to have died at Gogi (near Wādi, a Station on the G. I. P. Ry. on 10th Shawwāl, 1130/15th August, 1718. Every year an '*Urs* (fair) is held at his shrine.

Begins:

- یارب این نو باغ را از باد صرصر دور دار •
• صبح و شام از بیلان معنوی پر نور دار •

In each *sewar* elegant prose is followed by beautiful verses, in which he adopts Bahri as his *takhallus*.

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. 121. S 8-2x4-2, 2-4x2. Number of lines to the page not fixed, generally 12. Elegant Mast. Cr. pap. Cond. good.

Volume 31.

MAJMU'A-E-MAṢNAWIYYĀT (مجموعۂ مثنویات).

This is a composite MS. comprising the following six short *maṣnawī*s, all in *Dakḥnī* verse and in one and the same metre, the *Metagariḥ*.

42. *Me'raj-Nama* (معراج نامہ).

This *maṣnawī* deals with the *Me'raj* of the Prophet and may be called *Me'raj-nama*.

It begins with:

الہی تون قادر ہے سینہ کار کا ۔ تون آدھار ہے سب زادھار کا

It covers ff. 1b-12. It was completed on 26th Rajab (year not mentioned). Copied on Thursday, 11th Shawwāl, 1188/15th December, 1774, at the port of Melāpūr.

43. *Wujūd-Nama* (وجود نامہ).

This *maṣnawī* contains a dialogue between *Wujūd* and *Jur*, beginning with:

ابس حکم نے ہاک پروردگار ۔ وجود ہو رہیو کون ملائک ٹہار

It extends over ff. 12b-13b and ends with the following couplet:

کہے شیخ محمود سن ای اصل ۔ قیامت میں پوچھیکا دونوں کو میل

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

44. *'Alī-Nama* (علی نامہ).

This *maṣnawī* may be called *علی نامہ* or *علی نامہ*. Its author's name is Ādam and his *laqab* Maṣṣūr. He says (fol. 26b) that the original was in Persian, which he rendered into *Dakḥnī* verse in Ramaṣān, 1096/July-August, 1685, in the reign of Abu'l-Ḥasan Bādshāh, otherwise called Ḥasan Qusṭ Shāh. This monarch is undoubtedly the same as Abu'l-Ḥasan Tānā

Shāh, the last ruler of Golconda, who reigned from 1083 to 1098/1672 to 87. The *maghawī* deals with 'Alī's combats with the 'Jinnēs' dwelling at the bottom of the well called بئر العنق in Arabia.

Begins:

اول مین کروں بسم اللہ کا بیان ۔ کیا ہے الہی بیان سب عیان

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

لقب دی گئے منجکون منصور کر ۔ ولی نام میرا ہے آدم ککر

Copied on Monday, 22nd Shawwāl, 1188/26th December, 1774, at the port of Melāpūr (ملاپور).

45. *Lorak wa Maynā* (لورک و مینا).

This is a romantic love story of a Prince called Lorak and a Princess named Maynā, compiled by Mahdawī (fol. 40). 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 ہور ملک یشمار

46. *Tamgh-e-Ādamī wa Dunyā* (تمغیل آدمی و دنیا).

This is a short two-page *maghawī* covering ff. 49b-50b. It gives a versified Dakhnī 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:

اول حق کی توحید سون بات کر • بزان بول تون نعت غیر البشر

47. *Shafā'at-Nama* (شفاعت نامہ).

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:

حکایت عجب یک سو دردمند • سینے پر کھولے دل کے قفلانکے بند

Copied on Tuesday, 5th (15th) Z. Qa'da, 1188. The 5th of the month was a Saturday and the 15th a Tuesday. As ۵ شعبہ is twice clearly mentioned here, the date ۵ جم (5th) should be ۱۵ جم (15th), which corresponds to 17th January, 1775. It was transcribed at the fort of Melāpūr by order of the exalted Lady, wife of Nawwāb Khayrū'd-Dīn Khān Shamsāmū'd-Dawlah Bahādur Zāfar Jang:

حسب الامر جلیل القدر محل عالیہ نواب خیر الدین خان صاحب الدولہ بہادر
ظفر جنگ

The name of the copyist is given as Ghiyās.

Pl. 67. 8 7-8x3-2, 3-4x3. LL 12. Incl. Nat. Or. pap. Slightly worm-eaten. Cond. good.

Volume 32.

48.

SHARḤU MUKHTASAR-
IT-ṬAḤĀWĪ (شرح مختصر الطحاوی).

This valuable MS. once belonged to the Royal Library of Sulṭān 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 طحاوی. This may mean either a Commentary by Ṭaḥāwī or on a work of Ṭaḥāwī. It cannot be a commentary by Ṭaḥāwī, 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 الطحاوى ههنا (fol. 1b), i.e., قال الشيخ ابو جعفر (fol. 3, fol. 36), (احمد بن محمد الطحاوى) رحمة الله عليه (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 Ṭahāwī were not locally accessible. A reference was, therefore, made, through Mawlāwī Sayyid Sulaymān Nadwī and Nawwāb Ṣadr Yār Jang Mawlāwī Ḥabīb-ur-Raḥmān Sherwānī of Ḥabīb Ganj, Aligarh, to Mawlānā Maḥmūd 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 (أحمد بن منصور الظهري) (Fluegel, الأسيجاني (died 480/1087-1088) on Ṭahāwī's *Mukhtaṣar*. He based his conclusion on the following data: (1) Qarashī's statements in his *al-Jawāhiru'l-Muḥḍḍiya*, (2) Ḥājī Khalīfa's remarks in his *Kashf'u's-Zunūn*, 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-Ja'far Aḥmad b. Muḥammad at-Ṭahāwī (from Ṭahā, a village in Upper Egypt), the greatest Ḥanafī lawyer whom Egypt has produced, was born, according to his own statement (quoted in the *al-Jawāhiru'l-Muḥḍḍiya*), in 239/853-54. He studied various branches of learning, especially Traditions and

* *al-Jawāhiru'l-Muḥḍḍiya* (Hyderabad, Deccan, Vol. I, p. 127, No. 360):

أحمد بن منصور أبو نصر الأسيجاني القاضي أحمد شراح مختصر الطحاوى منبر في الفقه ببلاد.

Idem., No. 361:

أحمد بن منصور القتيبة الحافظ الطبري المتوفى بسمرقند قال الأسيجاني أحمد بن منصور أبو نصر في آخر ترجمته مختصر الطحاوى وكان الشيخ الإمام أبو الحسن علي بن بكر يقرر هذه المسألة وكان في نشرها وذكرها سابقا إمام علي بن نصر وقوام كل دعوى إلا أنه لم يصحها في مرفأه وبعده الشيخ القتيبة الحافظ ابن منصور الطبري المتوفى بسمرقند أكرم الله في الدارين جميعا على غاية من التطويل وهو في كل من ذلك منبه وفي جميعا مجد ثم أشار بعد ذلك في كلامه إلى أنه كتب هذا منها.

Jurisprudence. The latter he studied for a long time under his maternal uncle, Ismâ'il b. Yahyâ al-Muzanî, a celebrated Shâfi'î jurist and himself a pupil of Imâm Shâfi'î. On account of a difference of opinion on some principles of jurisprudence, he renounced the Shâfi'î school and became a follower of the Hanafî. He prosecuted the study of the Hanafî jurisprudence under Ahmad b. Mūsâ, in Egypt, and Abû-Hâsim 'Abdu'l-Hamîd, the Hanafî 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-Jamâhiru'l-Muhtaya, Tabagâtu'l-Ahna'*, Brockl., vol. i, p. 173, and *Encyclop. of Islâm*. He composed his *Mukhtasar*, on the model of Muzanî's *wasikh*, and

Footnote of the preceding page continued :

Kashfuz-Zawâid, (Frisch's edition, vol. v, pp. 444 et seq., Notice No. 11618) :

عصر طحاوى في فروع الحنفية للإمام أبي جعفر أحمد بن محمد الطحاوى الحنفى الله كثيرًا وصلى الله عليه
وآله ككتاب مختصر المرقى توفي سنة ٣٢١ أوله الحمد لله أبدي وإياه استهدى الخ قال جمع في
كتابي هذا أصناف الفقه التي لا يجمع عليها وجهت الجرايات منها من قول أبي حنيفة وأبي يوسف وأحمد،
أولع الناس في ترحه فترحه شيخ الإسلام بهاء الدين علي بن محمد السمرقندى الأسبجاني المرقى ٣٥٠.
قال الأسبجاني في آخر شرحه وكان الإمام أبو الحسن علي بن أبي بكر يشرح هذه المسائل إلا أنه لم
يصلها في تصنيف ولم يجمعها في مؤلف وهذه الشيخ الحافظ أبو نصر أحمد بن منصور الطحاوى السمرقندى
جمعها على غاية من التطويل فلهذه هذا منه مترجم وكنت فيها مذهبه على غاية من الإيجاز في القيادات
خصوصاً في البيوع ووقع السهمون فرأيت أن أزيد فخصمت إلى القيادات مسائل القتاوى والعيون وحذفت
منها ما لا يشاركها وجعلتها على أنواع ورتبتها على مصنف الطحاوى فذكرت لفظ روايته أولاً والجمع ثانياً انتهى
وأبو نصر أحمد بن محمد المعروف بالانطع توفي سنة ٤٧٤ وأبو نصر أحمد بن منصور
الطحاوى الأسبجاني المرقى سنة ٤٥٠.

On fol. 123b, the last fol. of the MS. line 1 et seq. run as follows :

وكان الشيخ الإمام أبو الحسن علي بن أبي بكر رحمه الله قال في شرحه وذكرها إمام كل عصر
وتمام كل دهر إلا أنه لم يجمعها في مصنف ولم يجمعها في مؤلف وإياه الشيخ الإمام أحمد بن منصور
الطحاوى السمرقندى رحمه الله عليه جمعها على غاية من التطويل وهو في كل ذلك مليد ورنى
جمعها جيد... على غاية من الإيجاز في كتاب القيادات والمصنف في كتاب الماملات خصوصاً في كتاب
البيوع ووقع السهمون في بعض المسائل وهدم القروية في قون الدلائل فرأيت بعد ذلك أن أزيد في
الشرح... وخصمت إلى كتاب القيادات مسائل القتاوى والعيون وحذفت من كتب القيادات ما لا يشاركها
سنة الكتاب... وجعلتها على أنواع وأقسام لينهل على المدرس ذكرها وعلى المختص حفظها ورتبتها
(رتبتها) على تصنيف الطحاوى رحمه الله فذكرت لفظ روايته أولاً والجمع ثانياً.....

collected in it a number of legal questions on Hanafite jurisprudence and answered them, supporting his answers with quotations from Abū Hanīfa 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. Zun.* Of these, the one represented by our MS. is by احمد بن منصور الاسيحايد, who died in 480/1087-88.

The MS. begins abruptly with:

على العمل وان لم يكن فيه فضل راس المال

It ends with the following words:

تمت هذا الكتاب شرح طحاوى جلد دوم

below which is written the name, partly rubbed out, of a former owner: قاضى... الحنفى حاكم شرع بركته رايهاك.

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 Shāh (1035-70/1626-60) of Bijapur. To the left of the seal, inclining upwards, is the جمع-couplet of the seal, which runs as follows:

دارد [ا] ز لطف حق سرافرازی شاه سلطان محمد غازى

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

شرح طحاوى مجزا در ربيع الثانى سنة ۱۰۴۱ در حيز تملك راقم در آمد
نافع باد بخط شمس جلد سرخ ملك غانصاحب

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

شرح مذکور بتاريخ شهر رمضان المبارك داخل کتابخانه عامه شد بابت
قاضى خوشحال فى سنة اربع و خمسين بعد الالف (i.e. 1054/1644-45).

Another memorandum note below this runs as follows:

جمع محل مذکور شد بتاريخ ۲۸ ماه جمادى الثانى سنة ۱۰۵۵

After this there is a round seal bearing the legend:

مهر عدم تبديل عبد الرحيم 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 *الجزء الثالث والعشرون*), the hand changes and runs on to the end of the MS. On fol. 275, 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: *مهر محمد بن عبد الله محمد اسمعيل*, below which is an 'Aḡḡ'id, dated the 24th Z. Hija, year 13.

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

Pl. 275. 8 9-7×5-5, 7-5×4-2; in later portion 5-5 or 5-5×4. No fadoles. The style of handwriting is what Mawlawī Maḥmūd Ḥasan calls *خط القلي القلم*. Written in two different hands. Cr. pap. of brownish colour. Protected by tissue paper. Cond. good.

Volume 33.

49.

SHARH-E-HASAN-
E-CHALABI (شرح حسن جلی بر شرح عقائد النسفی).

This is Hasan-e-Chalabi's *ḥaṣḥiya* ("glosses") on Taftāzānī's commentary on Nasafī's celebrated book entitled 'Aḡḡ'id ("Articles of Faith"). Najm'u'd-Dīn Abū-Ḥafṣ 'Umar an-Nasafī (1068-1142), called Nasafī from his birth-place, Nasaf, in Trans-Oxiana, was the greatest Hanafite teacher of his time. His most famous work is the 'Aḡḡ'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'Obsson, into German by Ziegler, and into English by McDonald.

Sa'du'd-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 Nasafī's 'Aḡḡ'id was completed in 768/1367 at Khwārazm. Several super-commentaries have been written on it and they are noticed in the *Kashfu's-Zuḥn* and the *Encyc. of Islam*.

Hasan-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 الاول قال الشارح التحرير في الجمل التحرير العالم بالامور

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

در علم كلام بخط نسخ جلد يادنجاني بتاريخ طلا بابت مولانا پاينده محمد جمع
کتابخانه شده بتاريخ ۵ جمادى الآخر سنه ۱۰۲۸ جمع سوم

Below this are five *ʿArḡ-dīd* entries, dated respectively the 15th *Rabʿ* II, of the 4th (regnal) year, the 26th *Z. Hija*, 5, the 28th *Rajab*, 41, the 4th *Ṣafar*, 43, and the 23rd *Z. Qaʿda*, 45. On f. 2, in the middle, there is an oval seal of *عبد محمد اکرم الله*, with the date 1136/1723-24 written in it, above which is the following note:

حسب امر صدر فرخ حضرت آصفجاه هردم ربيع الثاني سنه ۱۱۴۶ عرض
گرفته شد

To the left of the words *آصف جاء* 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 *منوکی علی العبد العبد مرزا محمد*, below which are the words *آهل خان خانه داد*. To the right a spherical seal of *پادشاه عالمگیر*. 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:

فان الفضل يد الله يوتيه من يشاء والله ذو الفضل العظيم

No colophon or date. Probably XIc/XVIIc. The accession of it to the Royal Library of Sultān ʿĀdilshāh is dated the 5th *Jumada* II, 1028/10th May, 1619.

Fl. 156. 3 (in the first part) 2·2×2, 6×2; and (in the latter part) 6·7×2·2 to 7·4 and 7·3×2·7. LL 25 in the earlier portion, but more in the later. *Naskh* in at least three different hands. Or. pap. Number of pages damaged by worms. Cond. fair.

Volume 34.

50.

KULLIYYĀT-E-ŞĀ'IB (کلیات صائب).

A very valuable copy of the poetical works of Mirzā Muḥammad 'Alī Şa'ib of Tabriz, (the original home of his ancestors, where, according to some, he was born, but, according to others, at Işfahān, about 1012/1603) and also of Işfahān, 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 Kābul and became a favourite of the governor, Zafar Khān, through whom he was introduced to the Emperor Shāh Jahān, who conferred upon him the title of Musta'idd Khān and the command of one thousand. He stayed in India for some time, went to Kashmīr, returned to his native place Işfahān, where he was appointed poet-laureate by Shāh 'Abbās II (1052-1077/1642-66), and died, according to good authorities, in 1088/1677-78. Other dates of his death range from 1080/1669-70 to 1089/1678; but 1088/1677-78 seems to me to be the most reliable. Our MS. is dated 1085/1674-75 and contains five odes written by Şa'ib 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 *Shā'ru'l-'Ajām*, Br. Lit. Hist. Pers. vol. iv, *Majma'u'l-Faḥāḥ*, *Taḥkira-e-Najrābādī*, *Taḥkira-e-Sarkhūsh*, *Riḡatgu'sh-Shu'ara*, *Ātashkādah*, Bk vol. iii No. 341, R ii, p. 263, EB Nos. 1131-37, EIO Nos. 1606-1629, Pert p. 930, Spr pp. 112-151, 384, Ouseley p. 227, Fl i p. 597, Ann p. 38, Torenberg p. 110, and *Encyc. of Islam*. Some of his poems have been translated into German by Tholuck, *Bluthensammlung* p. 288 sq. His *diwān* was lithographed at Lucknow in 1292/1875-76. A selection from it was also published at Lucknow, 1264/1847-48. Some selections from the *diwān*, arranged under different headings, are entitled (1) *Wajība'l-*

Hîfî (made by one Darwish 'Āmila of Balkh, who visited Ṣā'ib at Iṣfahān and obtained from him a copy of his *diwān*), (2) *Mir'atū'l-Jamāl*, and (3) *Mir'atū'l-Khiṣāl*. For these selections see R p. 694; EIO No. 1618. The contents of this volume are: Fol. 1b-11, *qasidas*, beginning with:

- ای سواد عنبرین قامت سوادای زمین
- مفر خاک از نکبت مشکین لباس ناله چین

Fol. 11-13b, a *magasawī*, beginning with:

برازنده تاج و تخت و کلاه • خدیو جوانبخت عباس شاه

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

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

Fol. 14b, the *diwān* of *ghazals*, arranged in alphabetical order, beginning with:

- اگر نه مد بسم الله بودی تاج عنوانها
- نکشتی ناقیامت نو خط شیرازه دیوانها

The *diwān* ends on f. 374.

On the margins of ff. 373b and 374, five odes have been written by Ṣā'ib himself. They are introduced with the remark *زاج*. 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:

- (۱) • داغ عشق از سینه روشن بدست آمد مرا
- دامن خورشید ازین روزن بدست آمد مرا
- (۲) • تند خونی با خلایق مهر را کین کردند
- آفرین را در دهان خلق نفرین کردند
- (۳) • نعمت الوان دنیا مایه درد سرست
- خون فاسد در بدن آهن ربای نشترست

The two odes on the margin of f. 374 begin with:

- (٤) • بقدر درد اکر می ساختم دل از فغان حال
 • جگر گاه زمین می شد زخواب آلود کان حال
 (٥) • خوش آنکسی که زخود باخبر نمی باشد
 • که آه بی اثران بی اثر نمی باشد

These autograph odes are written in different ink and in a style of handwriting different from that of the *diwān*. Šā'ib 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 پادشاه قندری پادشاه محمد شاه قاری* and the date 1141/1728-29. This seal is repeated on f. 386 and f. 445 (where the date is quite clear).

Fol. 375b, *mafālah* ("opening couplets") arranged in alphabetical order, begin with:

ز د خوطه بسکه در تن عاکی روان ما • کردید رفقه رفقه زمین آسمان ما

Fol. 385b is blank.

Fol. 386 bears the round seal of *قادر پادشاه خان*.

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

- مکن بی بهره یارب از قبول دل یانم را
 • بزم چشم خویان آب ده تیغ زبانم را

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

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

ز وحدت جهان وجود پا بر جا • که بی علم نشود مستقیم لشکرها

The colophon on fol. 450 runs as follows:

بتاریخ پنجم شهر ذی حجه الحرام سه ثمانون و خمس بعد الف نوشته شد حرره
 العبد محمد ربیع ابن حاجی بر خوردار اصفهانی

It is clear that this copy was completed by Muḥammad Rabī' b. Ḥājī Barkhurdār-e-Iṣfahānī 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 1080/1669-70, as stated by some writers. The date of his death 1088/1677-78 is very probably correct. If so, this copy of the *kulliyat* 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. 38; Fl i p. 597; Dorn C p. 398; Torn p. 110; R Br pp. 45, 106; Br Sup Hnd Nos. 566-571.

Pl. 451. 8-9-1 x 5-2, 5-3 x 3-3 (including the *ḥāshiyas*) and 6 x 3-3 (the mats within the inner *jadwāl*). *Miqat* of 17 lines. Verses in the mats as well as the *ḥāshiyas*, enclosed within fine golden *jadwāls*. Or. pap. Pers. *Nast.* with *Shag'ṭa*. Fol. 18 mounted, fine golden 'arāḍa of Safawī period, top and bottom portions of margin destroyed. Cond. good.

Volume 35.

51.

DIWĀN-E-ĀRZU (دیوان آرزو).

Odes of Sirājū'd-Dīn 'Alī Khān, with the *takhalluṣ* *Ārzu*, who was related by descent to the saints Naṣrū'd-Dīn Chārāgh-e-Dehlī and Muḥammad Ghawṣ of Gwalior. He was born at Agra in 1101/1689-90 and was patronised by Rāja Ānandrām Muḥallī, Najmū'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 Rabī' 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) گلستان, a commentary on Sa'di's گلستان;
- (2) کبکدر نامه, a commentary on Nizāmī's کبکدر نامه;
- (3) لغات راز, a commentary on 'Urfi's لغات راز;
- (4) شرح مختصر معانی, in Persian.

Postics:

- (5) علم معانی, on Rhetoric (علم معانی);
- (6) علم بیان, on Rhetoric (علم بیان);
- (7) سراج و معاج, on comparative estimate of Persian poets;
- (8) سراج منید, a reply to the adverse criticism made by Mullā Abu'l-Barakāt Muṣṭafī of the poetry of some modern Persian poets;
- (9) تنبيه القائلین, a criticism of Shaykh 'Alī Ḥāste's poetry;
- (10) معیار الأفكار, on Persian grammar;

Lexicography:

- (11) سراج القنات, completed in 1147 A.H. In this popular dictionary the author explains the words and idioms used in the poems of شعراى متقدمین, and points out the mistakes committed in the برهان الطالع;
- (12) چراغ هدایت, in this work, the words and expressions used by the شعراى متأخرین are explained;
- (13) نوادر الالفاظ, a revised and corrected version of 'Abdu'l-Wāṣi' Hānsawī's غرائب القنات, which gives Persian synonyms for Hindi words;

Poems:

- (14) جوش و خروش, in imitation of the سوز و گداز of Mullā Naw'ī of Khabūshān;
- (15) سوز و ساز, a parallel to the سوز و ایاز of Mullā Zulāfi of Khansār;
- (16) عالم آب, in imitation of the ساق نامه of Zuhārī;
- (17) فسانه عبرت, a parallel to the نصا و ندر of Mullā Muḥammad Qulī Sāṭm;
- (18) گلزار عیال, in which the festival of Holi is described;
- (19) دیوان, consisting of ghazaliyyāt, qasā'id, and rubā'iyyāt;

Biography:

(20) *مع القاس*, a biography of Persian poets, composed in 1164 A.H., and generally based on Taqī-e-Awḥadī's *غرائب* and Tāḫir-e-Naṣrābādī's *ذکر*.

The above list is taken from the *قاموس الاعلام* of Ḥakīm Shamsu'llāh Qādiri, Hyderabad, 1035. For *Ārazī's* life and works see *Khāṣṣa-e-Āmra*, Spr. p. 132; G. de Tassy's *Liter.* i, p. 69; Blochmann's *Āṭa-e-Akhbari*, pp. 25-28; Ouseley's *Notices*, p. 180; Bk No. 399; and the abovementioned *Qāṣṣa'l-A'lam*.

Begins:

بسکه نبود جز شکست توبه دیگر کار ما ه خنده دارد موج ی دایم بر استغفار ما

Verses on fols. 1-8b 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:

نمیزید فروغ عاریت ارباب یش را ه ز نور خوشتن در خانه چشم است مہتابی

The MS. is not dated.

Other copies: *Ind. Libr.* Bk No. 399; *IvC Nos.* 295, 296.

Pl. 181. 8.8-5×3-4, 6-7×3-2. LL 12. Ind. Shik. Or. pap. A few pages wormeaten and affected by damp. Cond. fair.

Volume 36.**MAJMU'Ā (مجموعه).**

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

52. Tuḥfa-e-Naṣāḥ (تحفة نصائح).

This long Persian poem in the *Rajaz* octameter, with the letter *و* used as *rauz*, 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'ān, Contentment, Marriage, Charity, Lawful and Forbidden Food, etc. Its title appears in the body of the poem as *Tuḥfa-e-Naṣṣ'ah*: تحفة نصاح نام این کردم زحق دارم دعا. The author gives his name as Yūsuf and says that he wrote the poem for the benefit of his son, Abu'l-Fatḥ by name:

• گوید می یوسف کدا در وعظ سخن چند را •

• از بهر خلف خوش لقا بوالفتح آن نور البصر •

He further says that his spiritual guide was Shaykh Maḥmūd (in the heading of the section called here حضرت شیخ النصاح نصیر الدین محمود) 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 Maḥmūd is really identical with the great Shaikh of "the Chishtī order, Naṣīr-aldīn Maḥmūd Chiragh of Dihli who "died 757=1356 A.D., 752 has decidedly the better chance." The same view is held by M. 'Abdu'l-Muqtadir (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 *ḥadīth* حادیث, Bk No. 162, and by S. Imāmu'd-Dīn Aḥmad of Nasik, in his *al-ḥadīth* الحادیث, 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*:

• او بود شیخ مقتدا او را جهانی مقتدی •

• گشتند اعی 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-Muqtadir (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. Faqir Muḥammad, a modern Indian biographer of the Ḥanafite 'Ulamā, "in his *حدائق حنف*, alone gives a very meagre account of the "present author." The author of the *بركات الارباب*, mentioned above identifies him with Shāh Rājā Qattāl Ḥusaynī, whose name, he says, was Sayyed Yūsuf Rājā b. S. 'Alī, who was a disciple and successor of the famous saint Naṣru'd-Dīn Muḥammad Charāgh of Dehli and who composed the *تحفة النصاب*, *ديوان راجا*, etc. The colophon of our MS. reads: *تمت الكتاب بمون الملك الوهاب* *شيخ الشيوخ شيخ ملاں راجو* (عظرت سيد راجو) *غفراته تعالى* (On the margin) The copy in Asaf (vol. i, p. 408, No. 173/1) is also attributed to Shāh Rājā Qattāl Ḥusaynī, and the date of composition given therein is also 795/1393. The date of the death of S. Rājā, as given in the *بركات الارباب*, as well as in IVASB No. 286/5, is 731/1331, but the letter in No. 890 gives it as 827/1424! Beale's *Or. Biogr. Dict.* says that Rājā Qattāl wrote *Tuḥfatun-Naṣṣayḥ* and died in 806/1403.

Begins:

- ہدی بگویم بی عدد مر خالق (خالق) جن و بشر
- کردہ معلق آسمان ہم اختران شمس و قمر

A commentary entitled *مدایہ الروایح* by مولوی محمد بن غلام محمد is mentioned in JMB p. 375, No. 2311. Sayyed Shamsu'llāh Qadiri, in his *Urdu-e-Qadim* (pp. 67-68, Lucknow, 1930), says that the *Tuḥfa* was composed in 795/1393 by Sayyed Yūsuf Dehlawi, a disciple of Khwāja Naṣru'd-Dīn Charāgh of Dehli for his own son, Ṣadru'd-Dīn Abu'l-Faṭḥ, and that Mullā Quṭbī, a contemporary of Sulṭān 'Abdullāh Quṭb Shāh (1035-1083 A.H./1625-26-1672-73), translated it into Dakhnī verse, in the metre and rhyme of the original, in 1045/1635-1636. For an account of the author, he refers to the *غریبة الاسما*, vol i, p. 366, and

تذکرہ علای عند، p. 256, and points out that the date of his death, as given in these books, viz., 774 A.H., is wrong, for the *Tuḥfa* was composed about 21 years later, i.e., in 795/1393.

Undated. The colophon gives the copyist's name as برملک بن منا خان. After the poem, about two pages and a half are devoted to a few formulæ 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; R Br p. 122.

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

S 2-2×3-2, 2-2×3 or 7-5×4. No *jashals*. LL 15. Ind. Mast. Or. pap. Headings in red. Marginal explanatory notes. Reticulated by worms. Cond. bad. Protected by tissue paper.

53. *Pand-Nama ya Karima* (پند نامہ یا کریمہ).

This is the world-famous *Karima* of Sa'di.

Begins as usual with: کریمای بخشای بر حال ما

After the poem, an Arabic tradition, and on the next page, a medical recipe and the *ک س لا* formula are given.

It bears no date of transcription.

Same name as that of No. 52 above, writ. sp. 7-4. LL 15. Ind. Mast. Or. pap. Reticulated by worms. Cond. bad.

54. *Fagr-Nama* (فقر نامہ).

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

Begins: سوال اگر ترا پرسند که اول فقر چیست و آخر فقر چیست

This treatise is not dated.

Size of paper same as that of No. 52, writ. sp. 2-2×2-2, 42 lines in all. Ind. Mast. 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 Fayzi and beginning with:

ما طائر قد سیم نوا را فناسیم • مرغ ملکونیم هوا را فناسیم

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:

شنید هستم که ابراهیم ادم • شی بر تخت دولت خفته خورم

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

کناہون سنوای حقیقت شناس • کہ انسان کا چار سو ہور پچاس (=تن)

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

56. *Tajū'l-Haqq'eq* (تاج الحقائق).

This is a prose work in *Dakhnī* language, dealing with the moral and spiritual discipline of man, composed by Wajihū'l-Dīn Wajihī, the famous author of *Sabras* (a *sufistic* prose work in the *Dakhnī* language recently edited by M. 'Abdu'l-Haqq, Secretary, Anjuman-e-Taraqqi-e-Urdū, Aurangabad, 1932). Wajihī was a court poet of 'Abdu'l-lāh Qulī Qutb 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 Wajihī's other book, *Tajū'l-Haqq'eq*, treats of *sufistic* and moral subjects and in several respects resembles *Sabras*.

Begins:

کلام مولانا وجیہ الدین محمد اللہ صل الخ تاج الحقائق رواج الحقائق سراج
الحقائق معراج الحقائق جس کتاب کو مطالع کرنی تی

Sections begin with the words اورو 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 (مہرمی) Chishtī, on Tuesday,

the 6th of Rabi' I. This copyist has also copied other treatises in this volume.

Size same as of No. 52 above, with sp. 7×3-2. LL 18. Ind. Nash. The letter *j* is written as *gh*. Or. pag. Borders of pages repaired. Cond. fair.

57. *Risala-e-Mir'atu'l-Haqiq* (رسالة مرآة الحقائق).

This is an abridged Persian translation of the *Blagend-Gita*, with Muslim comments, by 'Abdu'r-Rahmān b. 'Abdu'r-Rasūl 'Abbāsī al-'Alawī al-Chishtī. The author belongs to a family of Chishtī Shaykhs of Radawī, Oudh; but he lived mostly in the village of Dhanūtī on the river Gomati (Lucknow). He wrote four other books, each of which begins with the word *mir'at*, viz., (1) *mir'at al-furqat*, a translation from the original Sanskrit dealing with the Hindu cosmogony in the form of a dialogue between Mahādewa and Pārwatī, with Muslim comments; (2) *mir'at Madār*, a life of Sayyid Bad'ud-Dīn Shāh Madār, the patron saint of Indian jugglers; (3) *mir'at al-asrar*, lives of famous Chishtī Shaykhs; and (4) *mir'at Mas'ūd-e-Ghāzī*. The author is said to have died in 1094/1681.

Begins:

هو الاول هو الآخر هو الظاهر هو الباطن وهو بكل شيء عليم هو الاول يعني
كنت كنزاً مخفياً

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 *Gairi Mantra* 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: "Sayyid Shamsu'd-Dīn Shāh Abdullah Husayni Qadiri Shattari Khatib, Bijapuri."

Size same as of No. 52 above, with sp. 7-8×3-2. LL 18. Ind. Nash. Cond. fair.

58. *Risala-e-Ramzat* (رسالة رموزات).

This is a Persian treatise dealing with the *Ramzat* or mysteries of *Shari'at*, *Tariqat*, *Haqiqat*, and *Ma'rifat*, and is

divided into a hundred *Rumās* 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 *Rumās* only, whereas our copy contains a hundred. IvASB No. 1340 has 100 *Rumās*. The name of the author and the date of composition are not given.

Same name as of No. 58 above, with sp. 8.5 x 4.5. LL 20-23. Ind. Mast. mixed with Shik. Edges repaired.

59. *Risāla-e-Kashf-u'l-Ashkār* (رسالۃ کشف الأذکار).

This is a short poem in the Dakhnī language dealing with the various kinds of *gīkr*, such as *جمل*, *غلی*, *سری*, *دوس*, etc., composed by Shāh Sharif.

Begins:

اول بسم الله بول تھکون سرانوں • کہ رحمن ہے ہور رحیم تیرا ناتوں

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 آشاہ برہان کی دار اوپر • کہ او سالکان کی جو ہے راہر
ایسی عاص مرشد ہے او اس زمان • او ختم الولی ہے در آخر زمان
مقام ہے او نوکا بیجاپور کن • ضانی ہے گبد کے شہور کن

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

کہے شیخ محمود اول فارسی • شریف صاف دکھنی کیا آرسی

The author refers to Shāh Burhānu'd-Dīn's son, Shāh Amīn, as the living saint.

حقیقت میں ہادی الی حق ہے جان • ہے ظاہر محمد امین الامان

Ends:

بحق محمد علی فاطمہ • شریف کاتوں کر خیرسون خانہ

This treatise also bears no date.

Same name as of No. 58 above, with sp. 7.5 x 4. LL 19. Ind. Mast. Cond. fair. On the back of the first folio in the left-hand corner at the top is the above-mentioned rubber stamp.

60. *Risāla-e-Hidayatu'l-Tarīqa* (رساله هدايت الطريقه).

This is a sufiistic treatise in Persian prose in the form of question and answer compiled by the great Delhi Saint, Nizāmu'd-Dīn Aḥmad-e-Badāyūnī (Nizāmu'd-Dīn Awliyā). It appears that they were collected by Maḥmūd as-Sa'īd Naṣīru'l-Ḥasan al-Kawṣalī (نکرملى), as stated at the beginning.

Begins:

الحمد لله الذى خلق السموات والارض الخ قال عبد الضعيف خادم الفقرا محمود السعيد نصير الحسن الكوسلى رحمه الله عليه اعلم بان هذا السلوك هداية الطريقه برهان الحقيقه واسمه سلوك المصباح..... اين رساله را هدايت الطريقه و برهان الحقيقت از زبان در بار كوهر تار ملك المشايخ الحق والشرع و الدين سلطان نظام الدين احمد بداؤنى رحمه الله عليه الغفران سوال اكر ترا برسد روح چيست جواب بگو كه كوهريست قايم بخود و جسم قايم باو

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

Size the same as of No. 59 above, with. sp. 8-9 x 5-3. LL 20. End. Next. Cond. fair.

61. *Mir'atu'l-Muḥaqqiqin* (مرآة المحققين).

A Persian prose treatise dealing with the knowledge of God and the Soul (در بيان معرفت نفس و علم خداشناسى) 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 طبعى و نفس نباتى (not نبات as in IvC) و نفس

حيوانى و نفس انسانى

(2) .. آفرينش موجودات

(3) .. بيان واجب و ممكن و تمتع

(4) .. حڪمت آفرينش آدم چه بود

(5) .. مبداء بدن و معاد او

(6) در تطبیق آفاق بزرگ با آفاق کوچک

(7) " " " " واتقى

Begins: حمد بی حد حضرت ذالجلال را که آثار قدرت او در عالم

In the colophon of IvC No. 463 (7) it is attributed to Naṣīr-u'd-Dīn-e-Ṭūsī, while in this MS. it is attributed to شیخ نعم الدین . محمد به پیشروی (؟ شیشتری) . While describing the copy in the library of the Majlis at Tehrān (TM No. 143), 'Y. Etessami' says: مؤلف معلوم نشد بعضی آنرا از شیخ شیشتری دانست اند.

Copied by the same Jān Muḥammad Maḥramī Chishmī. 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 *Gāṭrī Mandra* and a short account of the legend of Karna and Arjun's winning Draupadī.

Other copies: *Ind. Libr.* MF p. 122 No. 16; IvASB No. 1345 (2); IvC Nos. 463 (7), 672 (2). *Per. Libr.* TM No. 143; Lind p. 188.

Size same as of No. 32 above, with sp. 7-6×3-2-7. LL 13. Ind. Nast. Reticulated by wormholes.

Volume 37.

62. *Baharistān* (بهارستان).

This is a short commentary on Sa'dī's *Gulistan*, by Mir Nūru'llāh-e-Abrārī, whose name occurs on f. 1b. He also wrote a commentary on Rūmī's *Masnavī*. He flourished in the second half of XIc/XVIIc.

Begins:

منت خدایا عز و جل که زبان کویان (گویا) رایشکار دل دانا ساخت

Ends:

تمت بمون الملك المنان مسمی به بهارستان شرح گلستان تصنیف میر نور الله
دهلوی علیه رحمت 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. *Per. Libr.* EIO No. 1181.

8-2-5×5-2, 5-6×3-2. LL 17. Ind. Nast. Or. pap. Original text cross-lined in red. Stray marginal notes. Wormholes. Cond. fair.

Volume 38.

MAJMU'A-E-RASĀ'IL-E-KHWĀJA {مجموعۂ رسائل خواجہ}
'ABDU'LLĀH-E-ANṢĀRĪ. {عبدالله انصاری}

A collection of sufiistic tracts ascribed to Shaykh 'Abdu'llāh-e-Anṣārī of Herāt, one of the oldest and most famous Persian mystics called Pīr-e-Anṣār (descended from the Prophet's companion Abū Ayyūb-e-Anṣārī) or Pīr-e-Hīrī or Pīr-e-Herāt, b. 396/1006, d. 481/1088. For particulars of his life and works see Jāmi's *Nafahāt*. A long list of authoritative sources for his life is given by M. Ivanow in IvASB No. 234. See also Brown'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 Anṣārī's works given by Ethé, Browne, or Ivanow. Several portions of *Ilāh-nama* and *Parde-e-ḥijāb*, as given here, are found, with slight additions, alterations, or emendations, in the treatise called *Awṣarū't-Taḥqīq*, ascribed to the author and printed in Bombay in 1313/1895-96, which includes his famous *Munājāt* also. But the authenticity of several portions of the printed book, such as those in which lines of Sa'dī and Ḥāfiẓ are quoted, is open to serious objection. The following works are ascribed to him by Browne and Ethé: *اتوار التفتیق*, *منازل السائرین*, *مناجات*, *انہی المریدین*, and *طبقات صوفیہ*, *کتاب اسرار*, *زاد العارفين*, *الہی نامہ*, *تصبیحہ*, *روحی الجالی*. To this list Ivanow adds *کنز السالکین*, which is noticed in IvASB No. 1158, but it is quite different from the tract bearing the same title in this MS.

This volume contains the following tracts as stated in a note on the title-page:

رسالہ (4)، رسالہ کنز السالکین (3)، کتاب واردات (2)، کتاب صد میدان (1)
رسالہ الہی (6)، رسالہ سوال ازل ازجان جواب (5)، پردہ عجاب و حقیقت ایمان
رسالہ محبت نامہ (8) and رسالہ قلندر نامہ (7) نامہ

63. *Sad Maydan* (صد میدان)

These hundred میدان comprise the 1,000 صفات between آشنائی and دوستداری and 1,000 منزل between آلامی and گمشائی. On f. 2b it is stated:

از آشنائی تا دوستداری هزار مقامست و از آگاهی تا بیکسانى هزار منزلست
و این جمله بر صد میدان نهاد (ه) آمد و الله المستعان

The first *maydan* treats of *نور* (ff. 2b. and 3, 17 lines only); the second of *مروت* (f. 3, 12 lines); the third of *ایمان* (ff. 3 and 3b., 19 lines); the fourth of *غیرت* (ff. 3b. and 4, 14 lines); the fifth of *ارادت* (f. 4 and 4b., 20 lines), and so on. The ninety-ninth *maydan* deals with *فنا* (ff. 29 and 29b., 18 lines); the hundredth with *بقا* (f. 29b, 7 lines), and the hundred and first with *محب* (f. 29b, 4 lines). At the end is the following remark:

تمام شد کتاب صد میدان از مصنفات ندریم حضرت یاری خواجه عبد الله
انصاری قدس سره

Pl. 29. S. 32x5-8, 7x3-5. No *jashn*. LL 25. Or. brownish pap. Insurgent Naskh. Headings of sections and the words *نور* *مال* *نور*, with which verses from the Qur'ān are introduced, are written in red. Edges of pages slightly worm-eaten. Cond. good.

64. *Waridat* (واردات).

A prose treatise beginning with:

الحمد لله رب العالمین و الصلوة علی محمد و آله اجمعین اما بعد بدانکه اول چیزیک
برسالتک واجبست اعتقاد اهل حقیقت

It consists of short clauses, which at first are introduced by the word *بد* and later on by *گفت*, both of which are written in red.

Pl. 30-34b. Particulars of size, paper, etc., same as those of No. 63 above.

65. *Kanzu's-Salikin* (کنز السالکین).

A sufiastic tract in prose and verse.

Begins, on fol. 35, with:

حمد بی حد الهی را و ثنائی بی عد پادشاهی را که برداشت از دیده دلها رمد
و رفع السموات بغیر حمد

On f. 36, the name of the author, the title of the tract, and its divisions are given as follows:

اما بعد چنین گوید اضعف عباد الله سائر بلاد الله المحتاج الى الله الباری عبد الله انصاری بیت: نام این کردیم کنز السالکین و زانکه سالک را بود رشدی ازین، جلکی این رساله برشش باب شد حواله باب اول در مقالات عقل و عشق، باب دوم در مباحثه شب و روز، باب سوم در یان قضا و قدر، باب چهارم در عنایت رحمن با انسان، باب پنجم در حق درویشان مجازی و حقیقی، باب ششم در غرور جوان

Prose passages are interspersed with odes (in which the *takhallus* used is either انصاری or انصارى), quatrains, and couplets. On ff. 51 and 52 is a fine ode in praise of Darweshes with the *radif* of درویشانده, which probably served as a model for the famous ode of Hâfiz, ending in the same *radif*.

Ff. 51-55b. Other particulars of size, paper, style of handwriting, etc., same as of No. 63 above.

66. Parda-e-Hijab, (پردۀ حجاب، حقیقت ایمان),
Hagiqat-e-Imân

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

الحمد لله رب العالمین و الصلوة علی خیر خلقه محمد و آله اجمعین این مختصر است از مقولات قدوة المحققین زبدة العارفين مقبول حضرت باری خواجه عبد الله انصاری رحمة الله علیه بدانکه خدای تعالی این جهان را محل اسرار گردانید

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

Ends: *الهی حجابها از راه بردار ما را بما وا مکنار برحمتک یا عزیز یا غفار*

Ff. 57-67b. Particulars of size, paper, style of handwriting, etc., same as of No. 63 above. Lines generally 24 to the page.

67. Risala-e-Su'al as
Dil as Jan Jawab (رسالة سوال از دل از جان جواب).

This is also a small suffistic tract beginning, on f. 68, with the following:

الحمد لله الخ چنین می گوید مولف این رساله ندیم حضرت باری تعالی خواجه
عبد الله انصاری قدس سره که دل از جان پرسید که اول این کار چیست و
آخر این کار چیست و حمزه این کار چیست جان جواب داد که اول این کار غناست
و آخر این کار بفاست

Consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word *الحمد لله*, written in red ink.

Pl. 68-70b. Particulars of size, paper, handwriting, etc., same as of No. 63 above. LL 72.

68. *Ilahi-Nama* (الهی نامه).

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

الحمد لله رب العالمين الخ ای کریمی که بخشنده عطائی وای حکیمی که پوشنده
خطائی الخ

Consists of small short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word *الحمد لله*.

Pl. 71-74. Other particulars of size, handwriting, paper, etc., same as of No. 63 above.

69. *Qalandar-Nama* (قلندر نامه).

A small sufistic tract beginning, on f. 74, as follows:

سپاس و ستایش مر خداوندی را که آفرید کار زمین و زمانست الخ

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 *Qalandar-nama*.

Pl. 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. *Maḥabbat-Nama* (محبت نامه).

Another sufiistic tract, which begins on f. 77, as follows:

الحمد لله على تهايه والصلوة على خير خلقه محمد وآله قال الشيخ الامام عبد الله بن جابر الانصاري رحمة الله عليه انجھ عبارت و اشارت است از تفرقه و حکايتست و انج جمع است از وراي لفظي و سمع است

It is divided into the following twenty-eight sections or short paragraphs (*bāṭe*): محبت, بكا, طلب, غشوق, محبت, مسامحت, عقاب, ذكر, بكا, طلب, غشوق, محبت, شكر, غيوت, وفا, عشق, محنت, انبساط, انس, قرب, تمريد, جشنون, مرید و مراد, طاعات, فقر, في الجمع التفرقه, في قولهم انا الله, مساعدته, تحمل, طوابع, وجد, اهلين, and توحيد.

Ends:

مانند منصور انا الحق كويلن . در هر كنجي هزار سر بر سر 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 Khwāja Husayn 'd-Dīn-e-Gilānī.

Pl. 77-78. Size and other particulars generally the same as of No. 63 above. LL 23 to the page, written in a bolder hand and in darker ink.

Volume 39.

71.

ZĀDU'L-MUSĀFIRIN (زاد المسافرین).

This is another copy of Sayyed Husaynī's sufiistic *magānawī*. 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 وراي اول . حیران تو انبیای مرسل

ای برتر از آنچه بر تر آمد • هم نور تو با تو در خور آمد
ای برتر از آن همه که گفتند • آنانکه بدید یا نهفتند

The printed Nawalkishore edition omits the first five complets of this copy. The MS. ends on fol. 54 with the following complet (also omitted in the Nawalkishore printed edition):

در قصد ویت و نه زجرت • کشت آخراین کتاب قسمت

Here also the date of completion is 729/1328-29.

On f. 54b is the colophon, which runs as follows:

تمت بمآم شد کتاب زاد المسافرین بتاريخ دهم شهر ذی القعدة سنة ١٠٨٢ قمر
حقیر ضعیف عصمت الله کشمی غفر الله ذنوبه

This is followed by a couple of verses and a medical recipe. It was copied by 'Ismatu'llāh کشمی on 10th Z. Qa'da, 1082/18th Febr., 1672.

PL. 54. 2-3-3 x 2, 5-3 x 3. LL 13. Fine bold Nast. Oc. pap. Somewhat wormeaten. Cond. fair.

Volume 40.

SHARḤ-E-KUBRĀ (شرح کبری).

This volume contains two rare Persian commentaries, one by Mullā 'Iṣām and the other by Abn'l-Baqā, on the famous textbook of logic called the *Kubrā* by Sayyed Sharif of Jurjān, a theologian and philosopher, who was born, 740/1330, 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 Samarqand, 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*).

72. *Sharḥ-e-Kubrā* as 'Iḍm (شرح کبریٰ از عصام).

The first of the above commentaries is by Ibrāhīm b. Muḥammad 'Arab Shāh of Isfārāyan, better known as عصام الدین (f. 3b) or ملا عصام.

Begins (f. 3b): حمد مصور صور [مقدور] قدر ملک و شریعت

It is noticed in *Kashf. Zun.*, where it is stated that Mīr Abū'l-Faṭḥ wrote glosses (حاشیه) 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 Najmū'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 Najmū'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 *Ikkāṭa*. 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.

Pl. 42. S 7-8x4-9, 5x2-9 to 3-4. No folios. LL 23-25. Small Nast. including to Kashf. Or. brownish pap. Cond. good.

73. *Sharḥ-e-Kubrā* as Abū'l-Baqā (شرح کبریٰ از ابو البقا).

This is the second of the abovementioned commentaries. It is by Mīr Abū'l-Baqā b. 'Abdū'l-Baqī al-Ḥusaynī, who dedicated it to the Emperor Ḥamāyūn. It is also noticed in *Kashf. Zun.*

Begins with: عنوان صحیفه همایون حد و سپاس حکیمی را شاید

Rieu p. 448 mentions a commentary on the *Kubrā* with the remark "contains neither title nor author's name". It is no doubt Abū'l-Baqā's commentary, for the words with which that MS. opens, namely,

قونست قوت در اصطلاح (آن) چیزست که مبدء تاثیر (here) شود
are found here on f. 42, line 17.

On f. 41 the same oval seal of Muḥammad Najmū'd-Dīn-e-Qādirī has been repeated on the left-hand corner at the top. The whole of this page is covered with memoranda three of which contain the title of the commentary. On the last page there are a few verses of Jāmī and Nāṣimī of Andujān, a versified rule for finding the mansion of the moon on a particular day, and a few Persian verses about the measurements of *حبه*, *درم*, etc., written by Minhājū'd-Dīn b. Mawlānā-Zāda, who wrote them on 13th Jumāda II, 976/3rd December, 1568. From this it is clear that the transcription of the MS. must have been done before this date. It is no doubt of Xc/XVlc.

8 7-3 × 4-9, 3 × 2-2. No *jesdān*. Ll. 31. Small *Mss.* As a rule letters have not been marked with dots. Original text overlined in red. Or. brownish pap. Cond. good.

Volume 41.

74.

HUSN O DIL (حسن و دل).

An extremely rare and valuable autograph copy of the manuscript entitled *Husn o Dil* by Muḥammad Dā'ūd Amlaḥī, completed on Sunday, 26th Sha'bān, 1054/18th Oct., 1644. The title is mentioned on f. 77b:

یکی زان تاج بود این کتاب • که حسن و دلش نام شد از صواب

The name and the *takhalluṣ* of the author are mentioned in the colophon (f. 79) as *محمد دارد املی*. The *takhalluṣ* *Amlaḥī* (wrongly printed as *املی* in my article in JBERAS vol. iv, 1928, and copied as such by M. 'Abdu'l-Haqq in his Introduction (p. 10) to his edition of *Sabʿas*, Aurangabad, 1932) has also been mentioned on f. 8b, line 13:

به بخشای بر املی بی حساب • بروز حساب کنایه و ثواب

It is repeated on f. 11, line 5:

دل املی با پریشان دل • سری پر زودای بی حاصل

and again on f. 72, line 2:

یا املی عاشق یش کن . ز افسانه اش خالی اندیشه کن

One night, the poet tells us, he felt an ardent desire for *م* and *معشوق*. These in symbolical language stand for Divine Love and God respectively, as he himself says:

میتم عشق و معشوق من ذو الجلال

He felt impelled to listen to a love story and to reproduce it in his own verse:

بافسانه عشق جام کشید . که بنیوشم و باز گویم 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, *Amlah* is going to narrate a very wonderful tale in a novel style, free from all conventionalities:

بی هست منظوم افسانها . بلطف عبارت چو در دانهها
زهر نکتہ سنجی در اطوار عشق . بطرزی که بنیاید آثار عشق
ولی املی با پریشان دل . سری پر ز سودای بی حاصل
بری از تکلف بطرز غریب . ادا میکند قصه بس عجب

Then follows the story of *دک*, a prince of the West, son of *مذل*, and ruler of the realm of *دک*, and *حسن*, a princess of the East and daughter of *معشوق*, who lives in the city of *دک*. 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 *Dastar-e-'Ushshaq* by Yahyā b. Sībak Fattaḥī d. 852/1448 (which enjoys an honourable position in Persian, Turkish, European, and Indian literatures), or its prose abridgement called *Hum o Dil*. The latter was translated twice into English by

A. Browne Dublin (1801), and by W. Price (1821), and in German by R. Dvcrak (1889). Adaptations in Turkish prose by *Lame'i* (d. 1531) and *Ali* (d. 1517), in Turkish poetry by *Walt* and *Sidqi*, and in Persian prose by *Bedil* in India (1095/1684) are mentioned in the introduction to Greenshield's edition of the *Dastar-e-'Ushshaq* (1926). A *Dakhnī* prose version entitled *Sabras* was made by *Wajkt* at the desire of 'Abdu'l-lāh Qutb Shāh (reigned from 1035 to 1083/1625-26 to 1672-73). The latter was edited recently (1932) by Mawlāwī 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad. In the time of *Wajkt*, but earlier than *Bedil*, our author, Muḥammad Dā'ūd Amlākī, produced this versified Persian version.

Unfortunately the first two folios of our MS. are wanting. It opens (f. 3) with the following couplet:

تن غاک زو گشت آدم بجان • بالحمد لله کشوده زبان

It belongs evidently to the *ḥawāḍ*-portion of the poem; for on f. 5 is the *na't* of the Prophet, and on ff. 6-8b, the praise of the four Companions of the Prophet and of the Imāms, Ḥasan and Husayn. The actual story begins on f. 11 and runs on to f. 72b, where it ends with the following lines:

بگو حمد لله که این گفت و گو • بسرحد اتمام آورد رو
دل و حسن گشتند از عشق شاد • گرفتند از هم کمال مراد
تایج از ایشان بسی حاصلت • شناسد کسی کو بحق واصلت
یکی زان. تایج بود این کتاب • که حسن و دلش نام شد از صواب

Immediately after this comes the following passage, in which the date of completion of the poem (1054/1644) is given:

ز مهر نئی زکی در شمار • گذشته هزارست و پنجاه و چار
که ترکیب این نظم ترتیب دید • نکو داستانی بآخر رسید

This is followed by a short section headed *مناجات در طلب مغفرت*, which ends on f. 79, with the following lines:

قلم رفته رفته باینجا رسید . در سر کشتگیهای خود آرمید
 درود نبی کشت ختم کلام . علیه الصلواة علیه السلام

After this the colophon runs as follows:

تاریخ ۲۶ شعبان المعظم سنه ۱۰۵۴ از قلم شکتی رقم ناظم این کتاب که
 عروسیست در مشکین نقاب یوم الاحد زیور تحریر یافت العبد محمد داود
 املی غفر الله ذنبه تم بالخير والسعادة

Dated 26th Sha'bān, 1054/18th Oct., 1644.

Pl. 72. 5 7/4 x 4-2, 4-2 x 2-2. No jacket. LL 15. Ind. Mus., with a touch of Shik.
 Or. brownish pap. Edges repaired. Ink sticky. Worm-eaten and affected by damp. Headings
 of sections are written in red, which has imparted a reddish tinge to those parts of the opposite
 page which press against them. Cond. not good.

Volume 42.

75.

MAJMU'A-E-JA'FARĪ (مجموعه جعفری).

A biographical account of Nawwāb Mirzā Mahdī 'Alī Khān Bahādur Hishmat Jang-e-Khorāsānī, a Persian nobleman belonging to an ancient and respectable family of Khorāsān. He was born on 23rd Rabi' I, 1168/7th January, 1755. His father, Mirzā Muḥammad Ṣādiq Khān, was Ḥakīm Bāshy to the Persian court after the murder of Nādir Shāh. He was sent to Turkey as Persian Ambassador by Shāh Rukh Mirzā, grandson of Nādir Shāh. After visiting the holy places in Arabia and being invited by

نواب ذوالفقار الدوله معين الملك لحف علی خان بهادر غالب جنگ

he came to India, landed at Surat in 1193/1779, went to Shah-jahanabad 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 Shāh Qājār. 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 appreciation 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 *Majma'a* is the Mirzā's grandson, Mirzā Muḥammad Ja'far, son of Mirzā Muḥammad Khān, better known as Muḥammad Jān (p. 1), who has called the book *مجموعه جعفری*, after his own name (p. 2). It is divided into ten chapters as follows :

فصل اول در احوال عائدان نواب مرزا مهدی علیخان بهادر حشمت جنگ

و وقوع قتل نادرشاه و واقعات بعد از آن

« دوم » « نواب مهدی علی خان

« سوم » ورود نواب معظم الیه به بندر سورت و روانه شدن از آنجا

پشاهجهانآباد عزیمت عظیم آباد و منصب یافتن از سرکار کهنی بهادر

« چهارم » ورود نواب معظم الیه به بندر معموره بمبئی و سند وکالت مختار

کاری کوئی تجارت و امارت ابوشهر یافتن

« پنجم » روانگی نواب محترم الیه بدار الحلافة طهران و باریافتن در

دربار پادشاهی و عرض مطالب و حصول مآرب کلی و

رخصت یافتن

« ششم » ورود بمعموره بمبئی و رسیدن بمخدمت نواب کورنر بهادر و روانگی

ببندر جد و سند وکالت امور لشکر و جنگ با فرانسویان و مغلوب

نمودن ایشان را

« هفتم » روانگی به بمبئی و استعفا خواستن و تنعیم ذکر آنچه مناسب بینمود

و قهرانی چند از منتخبات کتاب دیستان المذاهب

فصل هشتم در ارتحال نواب خفران مآب و باقی ماندن دو اولاد ذکور از
آنجناب و ذکر مجمعی از احوال ایشان و ماینباسب ذلك من
مقالات الحكماء و نصایح الادباء

” نهم ” علامات داله بر اخلاق که تعبیر از آن بعم قیافه و فراست کنند
” دهم ” نصایح لقمان حکیم و غیره نصایح حکما به کسری بادشاه عجم
و ختم کتاب

سیاس و ستایش مالک الملکی را رواست که بحکمت بالغه

Begins: Eight folios inserted between fol. 141 and fol. 154 are written in a different hand. They contain counsels given by Luqmān and other philosophers to Kiarā (Nawabherwān) of Persia. At the end a sheet is attached, which contains a list of the rulers of Persia up to the accession of Nāṣirū'd-Dīn.

Pp. 137. 8 3-2x5-3, 5-8 to 6x4-3. No fadoles. LL 12-14. Fine Persian Nast. mixed with Shik. Strong European bluish paper with watermarked lines. Cond. good.

Volume 43.

76. *Makhatu-e-Shu'arā* (مخزن شعراء).

A valuable autograph copy of an unpublished *Taḡkira* ("Memoirs") of *Rakḥta* (early Urdū) poets of Gujarāt, written in Persian by Qāḡi Nūru'd-Dīn Ḥusayn b. Qāḡi Sayyid Aḥmad Ḥusayn Raḡawī Shirkāzi *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., *فروع بخش*, *نقش طراری این سقینه*, by the author's friend, Mir Kamālū'd-Dīn Ḥusayn *Kāmil*, noticed in the *Taḡkira* below, f. 51b), which begins as follows:

در گلشن حمد تو یان نیست مرا

In this preface the writer *Kāmil* bestows high praise on the

Tajkira and on the author's learning, style, and good taste in making the selection. This is followed by the author's introduction (*diḥḍāḥa*), which begins on f. 7 with the following words:

اول ترین سخن که بلغای بلاغت بیان سخنوری

The author says that he wrote the memoirs at the desire of two friends of his, viz., Mīr 'Abbās 'Alī Shāhī and Mīr Haydar Shāhī Ma'ūl, and named it *Mathnaw-e-Sha'ara* (f. 6b). It contains very brief notices of 109 poets, including the poetess, Hījāb (f. 22b), who wrote poetry in *Rakhta* 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 *takhalluṣ*. This latter is written in red ink. The following poets have been noticed:

f. 9.	1	احسن' محمد حسین	f. 18.	15	اصل' محمد اصحق سودی
	2	احسان' محمد احسان عرف		16	باقی' میر باقی علی بھاری باین
f. 10b.		پیارو میان	f. 18b.		شاه عالم احمد آبادی
f. do.	3	احمد' سید احمد' احمد آبادی	f. do.		باقی' احمد آبادی
	4	ایضاً' میر احمد اللہ جھوڑ		18	بھٹنڈی' شیخ احمد بھٹنڈی
f. 11.		صاحب	f. do.		میان
f. 11b.	5	ایضاً' سید احمد میان	f. 20.		بریان'
	6	اخلاص' عبدالرحمن خان	f. do.		بلخی' غلام قادر
f. 12.		عرف سید میان	f. 20b.		بیادری' شیخ بیادری
	7	احقر' پندر ارشاد علی		22	ایضاً' " " عرف
f. 13.		شاه اصحف	f. do.		شیخو میان
f. do.	8	اعتر' احمد علی حیدر آبادی	f. do.		بیٹاب' پندر الہی
	9	انگڑ' رحیم اللہ پندر	f. 21.		پندر' میر رمضان علی
f. 14.		ملفوظ عبدالحکیم گنڈ	f. do.		نہرد' عبد اللہ شاہ سودی
f. 14b.	10	اظہر'	f. 21b.		تہسم' عبد الکریم سودی
	11	اصحف' ارشاد علی شاہ	f. do.		تتا' شیخ تتا اللہ
f. do.		سودی	f. 22.		جولان' شیخ غلام شاہ
f. 15.	12	المروڑ' مولوی محمد صاحب	f. 22b.		جوش' سید عبد الرحیم
f. do.	13	امیر' سید میر علی	f. do.		حامد' شیخ حامد
f. 17b.	14	انہم' سید احمد علی	f. do.		حجاب' محبوبہ کشمیری

f. 23.	حزین' غلام حسین	32	f. 44b.	عباس' سید عباس علی	63
f. 23b.	حسن' سید حسن	33	f. 45.	علی' شیخ علی میری	64
f. do.	خلیل' غلام احمد	34	f. do.	عزالد' سید عبد اول	65
f. 24.	خوشتر' سید برهان الدین	35	f. 45b.	عزلی' غلام وجهه الدین	66
f. do.	ایضا' قادر میان	36	f. 46.	علوی' غلام جیلانی	67
	ایضا' از قوم براهر	37	f. 47.	غالب' سید حاجی میان	68
f. 24b.	سورت		f. do.	غزکین' منش فرید بخش	69
f. 25.	دلکش' حافظ دازد	38	f. do.	غز' خواجه ابراهیم	70
f. 25b.	دلیر' سید ابراهیم	39		فاضل' شیخ فاضل دوسو	71
f. do.	درویش' سید درویش علی	40	f. 47b.	میان	
f. do.	داکر' سید محمود	41	f. do.	فای' The author	72
f. 26.	رحمت' رحمت الله	42	f. 49.	فدا' سید حسین	73
f. 26b.	دسره' میر عبد الله بیگ	43		فرحنا' این نواب ابراهیم	74
	رفعت' سید رفعت الله	44	f. do.	یاقوت خان	
f. do.	سورت		f. do.	ایضا' سورت	75
f. do.	دکبو'	45	f. 49b.	فضل' شیخ فضل	76
f. 27.	ذریک' سید علوی	46	f. do.	فقیه' بابو	77
f. do.	سلیمی'	47	f. do.	فهر' ملک سردار	78
	صاحب' غلام محمد صاحب	48		قطب' ملا قطب محمدین	79
f. 27b.	سورت		f. 50.	سورت	
	ضابن' میر غیاث الدین	49		قطبی' جمال الدین حسین	80
f. 37b.	سورت		f. do.	خان	
f. 39b.	فردا' مرزا غلام علی	50	f. 51.	کاظم' محمد کاظم	81
f. do.	شریف'	51	f. do.	کامل' سید منصور	82
f. do.	شعل' حسن یارو	52		ایضا' میر کمال الدین حسین	83
f. 40.	شوق' میر عباس علی	53	f. 51b.	دعوی	
f. 42.	شیدا' خواجه سعید	54		کریم' نواب عبد الکرم	84
f. 43.	شمس' حکیم شمس الدین	55	f. 54b.	یاقوت خان وال سیدین	
f. do.	صاحب' نواب حامد بیگ	56	f. do.	کنز' منش عبد الحکیم	85
f. 43b.	صوفی'	57	f. do.	لطف' منش لطف الله	86
	صاحب' مرزا احمد الدین	58	f. 55.	لطیف' میر شمس الدین	87
f. do.	بیگ		f. do.	حائل' سید حیدر	88
f. 44.	طالب' مرزا محمود بیگ	59	f. 56.	مهرورخ' میر فیاض الدین	89
f. do.	ایضا' شیخ علی	60	f. do.	مخلص' سید غلام عمر الدین	90
	ظفر' سید مظفر حسین	61		صبا' نواب محمد ابراهیم خان	91
f. do.	بخاری		f. 56b.	میلزاد الدوله	
f. 44b.	فاید' غلام زین العابدین	62	f. do.	مسح' میر ذوالفقار علی	92

f. 57.	مرہون مرزا عبد اللہ	93	f. 62b.	نعلیہ خان آقا	102
f. do.	مشتاق احمد حسین	94	f. do.	ایضاً محمد شلیح	103
	ایضاً شیخ نعم الدین	95		نصیری نواب امین الدین	104
f. do.	مہار بابا		f. 63.	حسین خان از بوردہ	
f. 59.	ملا نظر الدین سورتی	96	f. do.	وحشیہ میر نظام الدین	105
f. do.	مفتون امیر صاحب	97	f. 63b.	وحید شیخ وحید الدین	106
f. 60.	منیر غلام محمد	98	f.	ولی محمد ولی احمد آبادی	107
f. 61b.	منظور شیخ محمد	99	f. 66b.	مہرنگ میر عزیز اللہ	108
f. 62.	نادان شیخ عبادت حسین	100	f. do.	یعقوب یعقوب علیخان	109
f. 62.	نادر امیر امان اللہ سورتی	101			

Wali (No. 107) is the famous poet of the Deccan, who is generally regarded as the father of Urdu poetry and about whose birth-place 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 Shāh and that his grave is located between the shrine of Mūsā Sohāg and Shāhī Bāgh. The author adds that Mir Taqi Mir was wrong in supposing in his *Tadhkirah* that Wali belonged to Aurangabad.

The date of completion of the *Tadhkirah* is given in the chronogrammatic title *Makhsan-e-Sha'ars* (1268/1851-52); but this copy was finished on Friday, 16th Shawwāl, 1270/July, 1854 (according to Pillai, the 16th Shawwāl was a Wednesday,) at Broach. The colophon adds (f. 68b) کاتب و مولف و خالق هذا ہی است, from which it is clear that this is an *autograph* copy written by the author himself.

On completion, the *Tadhkirah* was sent to Mirzā Asadu'llāh Khān Ghālīb, 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:

مخدوم مکرم حضرت قاضی محمد نور الدین حسین خان بہادر کی خدمت میں
عرض ہے کہ برخوردار مرزا شہاب الدین خان بہادر نے یہ اجزا مجھ کو دیئے،
فہم سے میں نے بالکل قطع نظر کی، کامل صاحب کی تر جو آغاز میں ہے

اسکو بھی نہیں دیکھا صرف آپکی نثر کو دیکھا اور اسکو موافق حکم
 آپکے بعض جا درست کر دیا، بعض موقع پر منشاء اصلاح بھی لکھ دیا ہے
 مجھکو یہ پایہ نہیں کہ آپکی نثر میں دخل کروں، بفعوای الامر فوق الادب
 حکم بجا لایا ہوں مرحبا آفرین بخدا خوب نثر لکھی ہے، اللہ سبحانہ آپکو
 مدارج اعلیٰ کو پہنچا دے اور سلامت رکھے، مرقوم دوشنبہ جولائی ۱۸۶۲
 عیسوی،

خوشنودی احباب کا طالب
 غالب

This *Taghira* was published in 1933 by the Anjuman-e-Taraqqi-e-Urdu, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawi 'Abdu'l-Haqq. This edition was prepared (*vide* 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, Qāḡi Nūru'd-Dīn Husayn of Broach.

77. *Mir'atu'l-Husn* (مرآة الحسن).

The above *Taghira* is followed by a Persian *majma'at* entitled, *Mir'atu'l-Husn*, by Qāḡi Nūḡmu'd-Dīn Khān *Fa'eq*. The poem begins (f. 69) with:

زبسم اللہ خوش آبرو ہر کتاب است • کہ موج آبروی ہر خطاب است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سر پا) and ends on f. 84 with the following verse, which contains the *takhalluṣ* of the author:

مرا در عشق فایق از ہمہ کن • وصال من بحسن خانہ کن

This *majma'at* was copied by the author and copyist of the *Taghira* on 21st Shawwāl, 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'at-e-Aḥ-madi*, from which a suitable extract is given in the *Taghira*.

In 1151/1738-39, he was appointed Qāgi of Ahmedabad. He died in 1165/1751-52.

78. *Sarāpd-e-Mahrī* (سراپای مہری).

The abovementioned *magānat*, *Mir'at-e'l-Husn*, is followed by another Persian *magānat*, dealing with the same subject (سراپا) by the poetess *Mahrī*. It begins on f. 87 as follows:

ای بت چاہک شیرین حرکات جلوة ناز تو چون آب حیات

and ends on f. 92 with the following verses, which contain the *takhalluṣ* of the poetess:

روز و شب مہری بی تاب و توان کردہ نام خوش تو ورد زبان
آدم مہجو پری حورا (ہکذا) کہ بدنیا ت فرستادہ ترا

This poem also was copied by the author and copyist of the *Taḡkira* on 22nd Shawwāl, 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 Maḥram 'Alī (f. 92).

A copy of this poem, entitled *Sarāpd-e-Mahrī*, is noticed by Pertsch in his Berlin catalogue, No. 674,9.

Pl. 92. S 10-6x6-3, 7-9x4-1. LL. 22. Ruled red border lines. Thin but strong Europ. pap. Ind. Nat. Ink is eating into the paper. The matter on the margins seems to have been added later. Cond. good.

Volume 44.

MAJMU'A (مجموعہ).

This volume contains the following four treatises:

79. "Risāla-e-Su'al wa Jawāb Ḥaṭṭār" ("رسالة سوال و جواب عطّار"). *Jawāb-e-'Aṭṭār*.

Though the title of this small poem (ff. 1b-25b) gives verisimilitude to its being an independent poem of 'Aṭṭār, yet

it is impossible to believe that it was composed by the great Sufi poet. It is nothing more than a portion of the *Maṣḥar* 'l-'*Ajā'ib*, 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 'Aṭṭār.

Begins (f. 1b):

یکی بری (پیری) مرا آواز می داد * که ای عطار از دست تو فریاد

This passage is found on f. 149b of the *Maṣḥar* (Vol. 24 above). It is stated that a certain Pir asked 'Aṭṭār 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:

چو کرد این پس سوال آن پیر از من * فرو بردم سر اندر جیب پیرهن

In the *Maṣḥar* (f. 150) it reads as follows:

چو کرد او سی سوال از من بصبی * فرو رفتم بخود بر مثل قطبی

The sequence of lines here is not the same as in the *Maṣḥar*, 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:

این رساله از روی اعتقاد راضی موافقت دارد و نسبتش بشیخ عطار محض
اقرار است بلکه خواندنش خود [د] گناهست بسیار غلو دارد معاذ الله من
عقاید الرواض

Another remark also written in pencil by the same writer is found on the margin of f. 8b., against the couplet:

که لعنت بر ابریکر و عمر باد * که بر آل نبی کردند ینداد
این شعر الحاق از مرد راضی است گویا بر ذات حضرت عطاره اقرار است
است معاذ الله منها بجا عطار و بجا این گفتار

80. *Asraru'l-Wahy* (أسرار الوحي).

This Arabic tract begins on f. 27b as follows:

قال الشيخ الامام الاجل الزاهد أبو محمد علي البلخي فيا قرأت

After the *asnad*, it is said that, as reported by 'Alī, the Prophet asked God, the Almighty, "What act was the most excellent (أمر الأعمال الحسن)?" He received a rather lengthy reply, which is reported here, each part of it being introduced by the words *بأحمد*, written in gold.

The colophon (f. 36b) gives the title mentioned above, the name of the copyist, Shaykh Maḥmūd, and the date, end of Šafar, 859/Febr., 1455. F. 26 is blank; on f. 27 is an oblong octagonal seal of Muḥammad Qutbu'd-Dīn al-Ḥusaynī.

Pl. 27-36b. Size of page same as of the above MS.: with, sp. 4-4 x 1-7 within golden *jadwals*. LL. 11. Very beautiful Persian Nast. On thick brownish pap., slightly *corrofolia*, mounted. In spite of age, condition good.

81. *Lam'at* (لوامع).

An incomplete copy of Jāmī's extensive commentary on the famous *Qapda-e-Khamriyya* of Ibnū'l-Fāriḍ (d. 632/1235) ending in *namā*. Jāmī himself describes it as follows:

شرح الفاظ و عبارات و مكنف رموز و اشارات قصيدة ميمية
خمرية فارسيه

It was composed in 875/1470, as expressed by the last words, *شهر 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:

يگانگان و دور ماند و از نظر ناعمرمان مستور [رباعی] دی شاه زد آن
ماه غم کیسو را

which agrees with line 17, p. 128, of the edition printed in Constantinople, 1300/1891-92. The Arabic couplets of Ibnū'l-Fāriḍ are copied in red ink.

Dated 974/1566-67.

Other copies: *Ind. 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.

Ft. 42-72. Folia 37-41 and 50 blank. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7. LL 14-18. No *jadwals*. Cr. pap. Insignificant *Nasb*, with a *Nasbī* twist. Pages repaired. Cond. good.

82. *Sharḥ-e-Yak Bayt-e-Hāfiḡ* (شرح يك بيت حافظ).

A full explanatory note on the following couplet of Hāfiḡ:
 پیر ما گفت خطا بر قلم صنع زلفت و آفرین بر نظر پاک خطا پوشش باد
 Begins on f. 73b:

بسم الله—لك الحمد اللهم ملهم الصواب الخ چند کلمه در تبیین معنی یک بیت از
 اشعار لسان الوقت 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

Ft. 73b-75. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7. LL 16. Cr. pap. *Nasb*. No *jadwals*. Pages repaired. Cond. good.

Volume 45.

83.

ASMĀRU'L-ASRĀR (اسرار الاسرار).

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 Ṣadru'd-Dīn Abu'l-Faṭḥ Sayyid Muḥammad-e-Husaynī, better known as *G̃as̃t-Dardār* ("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 *khalīfa* of the Delhi saint Naṣīru'd-Dīn Maḥmūd 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 Ruknu'd-Dīn Kān-e-Shakar ("sugar mine"), came to the Deccan, settled at Gulbargah in 815/1412-13, was highly respected by the Bahmanī Sultāns, Ferozshāh and Ahmadshāh, and died on 16th Z. Qa'da, 825/1st November, 1422, 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 *حاشية*, *امبار الاسرار*, *جوامع الكلم*, *استقامة الشريعة بطريق الحنيفية*, and *وجود الماشقين*. See Ferishia, vol. i, and the *Akhbār-i-Akhyār*. M. Ivanow (No. 1219, 3) says that the *Asmār* is divided into 115 *asmār*. 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 *asmār* as the chapters of the Qur'an, i.e., 114, it is but reasonable to expect 114 discourses only. This apparent difference, as has been satisfactorily explained by Sayyid 'Atā Husayn, M.A., in his Introduction to his edition of the *Asmār*, Hyderabad (Deccan), 1350/1931-32, is due to the fact that the *asmār* No. 74 is, in some MSS., split up (without any justification) into two separate ones. In our MS. (ff. 162-64) it is not so split up; therefore, if this MS. had been complete, it would have contained 114 *asmār* only, as originally designed by the author.

Two of the pages at the beginning are wanting. Begins abruptly (f. 2) as follows:

کرد دماغ لطیفی سبک شد کران سنی یاد هوا رفت

which agrees with line 8, p. 3, of the printed edition mentioned above. It ends with the following words of 112th *asmār* (line 19, p. 341, of the printed edition):

ما سلك من سلك فيها الا بلغ المنزل وفاذ المايل مع ذلك لا يرجعون

Other copies: *Ind. Libr.* IvASB Nos. 1219 (3), 1220. *For. Libr.* EIO No. 1861. Other private copies are mentioned in the Introduction to the Printed edition referred to above.

-Volume 46.

84. *Maḡṣad-e-Aḡṣā* (مقصد اقصی).

On principles of Sufism, by 'Aḡṣā b. Muḥammad an-Nasafī, who wrote a number of books on Sufism such as بیان اقربل, کشف الحقایق, *etc.*, and died in 661/1262-63 at Abarqūh. The *Maḡṣad-e-Aḡṣā* forms the basis of E. Palmer's "Oriental Mysticism", Cambridge, 1867. Some Darweshes 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 *Shari'at*, *Tariqat*, and *Haqiqat*?", "Who is the Perfect Man?", *etc.* His answers to these questions form the subject-matter of this book.

Begins (f. 2b):

الحمد لله...چنین گوید اضعف ضعیفا و خادم قرا عزیز بن محمد التسنی

On f. 1 an Arabic Ḥadīth *etc.*, and on f. 2, two seals, the square one of Sayyid Imānu'd-Dīn Aḥmad and the oval one (somewhat defaced and repeated on the last page of the MS.) of Sayyid Qutbu'd-Dīn Khān Bahādur, bearing the date 1163/1750. The same folio contains a memorandum note of a former owner, Fakhru'd-Dīn 'Alī, dated 1189(?)/1726-27.

Dated 18th Ṣafar, 6th *Julās* 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 Tehrān.

8 8-2x4-7, 7-1x3-3. LL 12. Red ruled border lines. Or brown pag. Ind. bold and clear. Neat. Cond. good.

85. *Fai-Nama* (فائنامہ).

The MS. has no title, but, as it treats of *fāls*, or methods of taking auguries, it is given the title of *فائنامہ*.

On the back of the last page of the *Magpad* there is a talismanic diagram of eight of the points of the compass, *Mashriq*, *Maghrib*, *Shimal*, *Janab*, *Bayeb*, *Isaa*, *Nayrat*, and *Agney*, 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 *Fal-nama-e-Sikandar*, various amulets, and squares of magical figures to act as charms against disease.

86. "*Raq'at-e-Amr Khusrav*" ("رقعات امیر خسرو").

This collection of letters is also called *انقاد امیر خسرو* (EIO No. 1221) and *عنوان نامه خیالات* (IvC. No. 126). For the contents and the authorship of this so-called *Raq'at-e-Amr Khusrav*, see Vol. 12 above, where they are fully discussed. In this copy the short prose preface and the first few lines from the magnet, *Deen-e-Rani Khigar Khas*, of *Khusrav* are wanting.

Begins:

ز کاف و نون که رمز مشکلت آن • یکی نقطه برون داده دلست آن

The first letter beginning with *من محب نامه هجران* 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 *عجنت بنیاد* (i.e., Aurangabad) by Qalandar Beg.

For other copies see Vol. 12 above.

Size of paper same as above. Writ. sp. 6x8. LL 12. Clear Ind. Nast. Ov. pap. Arabic script and headings of *raq'at* in red. Cond. good.

Volume 47.

87.

TAFSIRU'L KAWASHI (تفسیر الکواشی).

The first half of a very rare commentary on the Qur'ān by
 أحمد بن يوسف بن حسن بن رافع بن حسين موفق الدين ابو العباس الموصلی
 الکواشی

surnamed Kawāshī after a fort in Mosul (Mawṣil), where he was born. He was a well-known Shāfi'ite doctor, who, according to *Kashf. Zuh.* died in 680/1281-82.

Begins on f. 3b as follows: الحمد لله حق حمده و اشهد ان لا اله الا الله

The last chapter commented on is the *Saratu'l-Kahf*, the Eighteenth Chapter. On f. 1b. are some directions for slaughtering an animal (ف), f. 2 bears an effaced round seal and contains Tha'labī'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 *Tabaqātu'l-Mufassṣirīn*. The notice has been written by the copyist of the MS., whose name is mentioned in the colophon as Ibrāhīm b. Zayd b. 'Alī b. Jahāf al-Fājīmī 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).

S 11x7-8, 7-9x4-5. LL 29. Red and blue ruled border lines. Small clear Mašk. Qur'ānic text in red. Or. pap. Holes in the last six folios. Cond. good.

Volume 48.

88. *Gulshan-e-Badr* (گلشن راز).

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 Maḥmūd-e-Shabīstārī (called after Shabīstar, his native place, eight leagues from Tabriz), 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 *گشتند مند و ده از غنجد سال*], a messenger arrived from Khorāsān and read out a letter from a contemporary Sufi [who, though not mentioned here, we learn from other sources, was the celebrated Sayyid 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 'Abdu'r-Razzâq al-Lâhijî". (*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."

(f. 3b) چه چیز است آنچه گویندش فکر

(2) "Why is thought sometimes a sin, sometimes a duty, and what sort of thought is incumbent on the mystic? "

(f. 4b) کدامین فکر ما را شرط راهست • چرا که طاعت و گاهی گناهست

(3) "What am 'I'? What is meant by 'travelling into one's self'?"

(f. 9b) که باشم من مرا از من خبر کن • چه معنی دارد اندر خود سفر کن

(4) "What is meant by 'the Pilgrim', and what by 'the Perfect man'?"

(f. 10b) مسافر چون بود رهرو کدامست • کرا گویم که او مرد تمام است

(5) "Who is the Gnostic ('*Ārif*') who attains to the Secret of Unity?"

(f. 13) که شد بر سر وحدت واقف آخر • شناسایی چه آمد طرف آخر

(6) "If Knower and Known are one pure Essence, What are the inspirations in the handful of dust?"

* *Ḥajj ʿAlī ibn ʿImrān ibn ʿAlī al-Jilānī al-Qāsimī* (died about 312/1505-7) is the author of the *Ḥikmat al-ʿArzān*, "the excellent commentary" mentioned by Professor Browne, while *ʿAbdu'r-Razzāq al-Lāhijī* is the author of the *Ḥikmat al-Murād* and flourished during the reign of Abbas II (A.D. 1643-67), to whom he dedicated his work. Evidently Professor Browne has mistaken the latter for the former.

• اگر معروف و عارف ذات پاکست • (f. 13b)

• چه سودا در سر این مشت خاکست •

(7) "To what point belongs the expression, 'I am the Truth'?"

(f. 14) کدامین نقطه را نطق است انا الحق

(8) "Why call they a creature 'united'? How can he achieve 'travelling' and 'journey'?"

(f. 15) چرا مخلوق را گویند واصل • سلوک و سیر او چون گشت حاصل

(9) "What is the union of 'Necessary' and 'Contingent'? What are 'near' and 'far', 'more' and 'less'?"

(f. 16) وصال ممکن و واجب بهم چیست • حدیث قرب و بعد و بیش و کم چیست

(10) "What is the sea whose shore is speech? What is the pearl which is found in its depths?"

(f. 17b) • چه بحر است آنکه نطقش حاصل (ساحل) آمد •

• ز قمر او چه گوهر حاصل آمد •

(11) "What is that Part which is greater than its Whole? What is the way to find that Part?"

(f. 20b) • چه جزو است آنکه او از کل فزون است •

• طریق جستن آن جزو چون است •

(12) "How are Eternal and Temporal separate? Is this one the World and the other God?"

(f. 21b) قدیم و محدث از هم چون جداشد • که این عالم شد آن دیگر خدا شد

(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'.)"

- (f. 23) • چه خواهد مرد معنی زان عبارت •
 • که دارد سوی چشم و لب اشارت •
 • چه خواهد از رخ و زلف و خط و خال •
 • کسی کاندر مقامات و احوال •

(14) "What meaning attaches to 'Wine', 'Torch', and 'Beauty'? What is assumed in being a haunter of Taverns?"

- (f. 25) • شراب و شمع و شاهد راجه معنی است •
 • خرابانی شدن آخر چه دعوی است •

(15) "Idols, girdles, and Christianity in this discourse are all infidelity; if not, say what they are."

- (f. 27) • بت و زنار و ترسائی درین کوی •
 • همه کفر است و گر نه چیست برکوی •

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 Jāmi; but perhaps the most famous is the *مفاتیح* by Muḥammad b. Yaḥyā b. 'Alī-e-Gilāni-e-Lāhiǰi-e-Nūrbakshī, whose *takhalluṣ* was *Asrī* and who died about the year 912/1506-07. This was lithographed in Tehrān in 1301/1883-84. In 1344/1925-26, one Muḥammad Naǧr Šiddīǧī Fayǧābādī published an Urdu translation or adaptation of it, without duly acknowledging his indebtedness to Lāhiǰi, under the name of *Maṣḥad-e-Naz*. 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. Yaḥyā-e-Lāhiǰi wrote a Persian commentary on it called *Maṣṭūṭ-e'l-I'jār*. An abridgement of the *maṣṭūṭ* was made by Muḥammad b. Maḥmūd Dehdār Fāni, who died at Surat in 1016/1607-08 in the reign of the Emperor Jahāngīr, under the name of *ایضاح مفاتیح*.

(see IvC No. 217). An abridged commentary bearing the same name, *Maṣāṭiḥ u'l-Iḥṣār*, was published in Bombay in 1312/1894-95 and in Lahore in 1330/1911-12. The *Kashf. Zun.* mentions three other commentaries: one by مظفر الدین علی شیرازی, another by اندریس بن حسام الدین بدایسی (صاحب مشق یشت), and the third by بابا محمود نعمت الله شیرازی. In addition to these commentaries, one was also written by رشید الدین محمود اسفرائینی (IvC No. 704). The following commentaries are mentioned in TM No. 666: (1) شرح نظام, (2) شرح قامی حسین یزدی سقزی, (3) شرح معین الدین احمد دهمدار, (4) شرح شجاع الدین کرمانی, and (5) شرح ایرامی بن محمد علی شیرازی.

An anonymous commentary is noticed in EIO No. 1820 and two more in EB Nos. 1261-62. The famous poet 'Imād Faqīh of Kirmān has composed his *مباح الهدایه* in imitation of the *Gulshan-e-Raz*. The text of the *Gulshan* has been lithographed in Persia and India several times. The poem was introduced in Europe by Theluck in his *Sufismus* 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-Raz*. For an Ismā'īlī interpretation of the *Gulshan-e-Raz* by M. Ivanow, see JBBRAS, Vol. viii, Nos. 1 and 2, 1932.

Besides the *Gulshan*, Maḥmūd wrote the following prose treatises: *حل الیقین* (published in Persia), *مجموعه نامه*, and *رساله شاعره*. He died in 730/1320. Cf. *Br. Lit. Hist. Pers.* iii, pp. 146-150; *Kashf. Zun.*; R p. 828; EIO No. 1814; Bk No. 121.

Begins :

بنام آنکه جان را فکرت آموخت ۰ چراغ دل نور جان بر افروخت

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;

Spr p. 477; Fl iii, pp. 425-26; Br ed. Nichol. p. 228; R Br pp. 101, 109.

Fl. 82, 8 12-1 x 6, 7-8 x 3-3. LL 17. Bold clear *Nast. Q.* brown strong pap., somewhat glazed. Bound up with the text poem. Cond. good.

89. *Gulshan-e-Tawhīd* (گلشن توحید).

Another Persian Sufistic *maghamat* attributed to *Akhtar* (Muhammad Akram'd-Din-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 محمد اکرم اختر بخاری حنفی قادری واعظ الاسلام. As a matter of fact the poem was composed about three centuries ago by one *Ibrāhīm Shāhidī Maslamānī*, whose name has been fraudulently struck out by *Akhtar* in at least two places in this MS. and supplanted by *Ghubattī* (غریب), *vide* line 13, l. 32b:

سابقاً این شاعری مولوی ہ از کتاب متوی منوی

and line 7, l. 34b:

این کتاب شاعری مولوی ہ گشت مفتاح کنوز متوی

In spite of the fact that in these lines the original name, *Shāhidī*, 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 *Shāhidī*. It still remains intact and bears unimpeachable testimony against the plagiarist:

چونکہ با عون خدا کردم تمام ہ گفتم اورا گلشن توحید نام
م نوشتم آن زمان تاریخ او ہ بلی کو گلشن توحید جو

The last hemistich gives 937/1530-31 as the year in which *Shāhidī* wrote the poem. He says that he had selected 600 detached couplets from *Rūmī's Maghamat*, 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 Rūmf's, and thus produced a connected whole of 3,000 verses ($=600 \times 5$). Another work of his is *Tuhfa-e-Shāhī*, 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 *عبدی داد* lived at Broussa, as a Shaykh of the Mawlawī order. Besides these works, he wrote some other *maqarāt* and a *dhoda* and died in 957/1550-51.

Begins:

حد لا یحصی ثنای بی قیاس • بی نهایت منت بی حد سباس

Not dated.

Other copies : R p. 592-593.

Size of page, writ. space, number of lines to a page, style of writing, and quality of paper the same as those of the preceding MS. Complete from Rūmf's *maqarāt* are in red.

Volume 49.

90. *Dhoda-e-Nāṣir 'Alī* (دیوان ناصر علی).

Select odes from the *diwān* of Shaykh Nāṣir 'Alī (*takhal-luṣ* 'Alī) of Sarhind, a great Sufi and eminent poet, who enjoyed the patronage of Sayf Khān, a distinguished nobleman of Aurangzeb's court at Allahabad. On the latter's death 'Alī went to Bijapur in 1100/1688-89, where he was patronized by Zu'lfaqār Khān, son of Āṣaf Khān, 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 Nizāmud-Dīn Awliyā. See *Khizana-e-'Āmera*, *Sarw-e-Āṣad*, and *Mir'at-ul-Khifā*.

Begins:

• محبت جادۂ دارد نہان در خلوت دلہا •

• چو تار سبوح کم کرد بد این رہ زیر منزلہا •

A commentary on this *dhoda* entitled *منہاج الدقائق*, by Jahāngīr b. Ghulām-Rasūl Ragawī Ḥusaynī Fawrī and completed in 1183/

1769, is noticed in IvS I No. 808. Another commentary by *میرزا*, 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.* MPB 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 4/8 x 2-2, 2-8 x 1-2. Eight complete per page. Written in beautiful small *Nast.* in diagonal oblong panels enclosed within golden *jadevāls*. On. br. pap., a beautiful specimen of high class calligraphy and illumination. First pages of this *diwān* as well as of the next exquisitely illuminated with fine floral designs in gold. The *diwān* 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 worm-eaten. Cond. good. Bound up with the next MS.

91. *Diwān-e-Ghāni* (دیوان غنی).

Select odes from the *diwān* of Muhammad Tāhir, whose *takhaluṣ* *Ghāni* is a chronogram yielding 1060/1650, the year in which he first began to compose poetry. He was a disciple of Mullā Moḥsin Fāni, much admired by poets like Abū Ṭālib Kalām, Muhammad Jān Qudat, and Šā'ib. He wrote a voluminous *diwān* and died in 1079/1668-69. See *Sarw-e-Āsād* and *Mir'at-u'l-Khiyāl*. The *diwān* was lithographed at Lucknow. Begins:

• جنونی کو کہ از قید خرد بیرون کنم پارا •
• کنم زنجیر پای غویشن دامن صحرا را •

Other copies: *Ind. Libr.* Cama No. 187; JMB p. 397, No. 2548; MRD p. 88; Punj. Univ. Or. Coll. Mag. Nov., 1928; Bk Nos. 334-35; IvASB Nos. 774-76; Spr pp. 410-11. *For. Libr.* R p. 692; EB Nos. 1127-29; Br Sup Hnd Nos. 585-88.

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 oblong diagonal panels within golden *jadevāls* is continued. Cond. good.

Volume 50.

92.

DĪWĀN-E-ZUHŪRĪ (دیوان ظہوری).

A very valuable copy of the *diwān* (*ghazals* and *rubāʿiyyat*) of the famous Persian poet of Bijapur, *Zuhārī*, generously presented to this collection on 15th May, 1921, by Mr. Bāqir 'Alī, 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 *diwān* has been revised by him. On the title-page, there is a remark which runs as follows:

دیوان افضل الشعراء حضرت مولانا ظہوری علیہ الرحمۃ والمغفرۃ وجا بجا خط
شریف ایشانست و از اول تا بآخر بنظر مبارک فیض اثر ایشان گذشتہ

In the middle of the page, the following remark is written twice over *از جمعہ کتب محمد رسم*, and just below it is a fine round seal of *محمد رسم خانہ زاد مالکگیر بادشاہ*.

Nūru'd-Dīn *Zuhārī* was born at Turshiz (not Tarshiz), which was in all probability a district and not a town; for the town Turshiz, once a prosperous city in the middle ages and situated in the north-western corner of *فہستان* and south of Nishāpūr, fell into ruins after the sack of it by Tīmūr in 783 (1381) and "disappeared from the map." Even at the present day there exists a district of Turshiz, but "no town of that name" (*Le Strange, Lands of the Eastern Caliphate*, p. 354). At an early age, *Zuhārī* went to Yazd, where he enjoyed the company of the famous poet Mullā Wāḥshī-e-Bāfāqī author of the *Khulḍ-e-ḥarta*. 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

پش خذکت از دل پیران نماند	در قامت تو قد جوانان کان بماند
تنهانه صبر من ز تو پا کرد در کباب	بنام من کسی که بدتش عثمان بماند
کو دیر زود قطع خنهای دگر این	حرف تو هر هست بیع زبان بماند
در روز مکار غمزات اسود خاطر مر	از فکر این که زخم دگر درستان بماند
شاید که لاله دلت باشد ز شک	داغی که از تو بگر اخوان بماند
در باغ دوش حرف دعان تو میگردد	تعریف خجسته در دهن باغبان بماند
کم مایه بود غیر ز سودایان نشد	یست غم گشت سوختن بود صد نرایی بماند
امید مغز پروری از خوان وصل بود	در سینه هوس خلس استخوان بماند
خیر از کسی بخوبی که کند دغوی	خیری کند ظهوری از و نافران بماند

تخلص از
زاهد

he afterwards married. Both these poets, who often collaborated in literary productions (like Beaumont and Fletcher), were much admired and munificently rewarded by Ibrāhīm 'Ādilshāh II (988-1037/1580-1627). Besides the *diwān*, Zuhūrī wrote the famous *Magāzāt* called *ساق نامہ*, in imitation of Sa'dī's *Bostān* and dedicated it to Burhān Nizām Shāh II of Ahmednagar (999-1003/1591-1594), 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 *سہ نثر*, so much admired in India, the *تجربہ*, and the *ہما ہمار*, 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 *Rawṣatn'ī-ṣ-Ṣafa*. His *shāhastā* handwriting won the admiration of the author of *Ma'āzīr-e-Raḥīqat*. Our MS. presents specimens of his *naṣṭ-cum-naṣkḥ* style. Among his contemporaries may be mentioned the poets Fayyī and Naṣīrī, with whom he used to enter into poetic contests. He died in 1025/1616, according to Āzād 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'l-Muqtadir in Bk iii, Nos. 284-87. See also *Khisnā-e-'Āmra*, *Sari-e-Āzād*, *Mir'atū'l-Khigāī*, *Ātashkadah*, etc. Like No. 1503 in the India Office Library, our copy consists only of *ghazals* and *rubā'iyyāt*. It opens, like the India Office copy, with :

- بی امن وامان ساخته خوف و خطر م را •
 • مستی شدہ خوش محضی شور و شرم را •

The *rubā'iyyāt* (also like the India Office copy) begin with :

ای از تو همه پنهان و پیدا پیدا

Copies of the *diwān* in other collections are differently arranged. Our copy is certainly more correct and more complete than the *diwān* printed by Nawal Kishore in 1897. The latter does not contain the *rubā'iyyāt*; our copy contains a very large

number of them. Besides, the odes in the printed edition are arranged in the alphabetical order of the *radif*-letters, while in our copy they are not so arranged. Against the ode beginning with:

• پیش خدنگت از دل پیران نشان بماند •
• وز قامت تو قد جوانان کمان بماند •

there is a remark on the margin, which runs as follows:

این بمقام غزل از خط شریف ایشانست

After the first eight *radā'iyyat*, there is the following remark on the margin:

از اول رباعی تا اینجا خط شریف حضرت مولانا ظهیری مرحوم است

On the margin against the *ghazal* ending with the *radif* *در*, there are two couplets, below which this remark occurs:

این دو بیت نیز از خط شریف مرحوم 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 x 3-4, 4-4 or 4-5 x 6-7 or 7. Lf. 18 or 19. No *jadwala*. Fine clear *Kashid-Nast*. Or. br. pap. soiled by water and damp. Ink setting into the paper. Somewhat worm-eaten. Cond. good.

Volume 51.

93.

TA'RIKH-E-ALFI (تاریخ الفی).

A portion of a most valuable and exceedingly rare general history of the Muslim world in the first millennium after the *Riḡlat* ("Death of the Prophet"). Its name *Alfi* is derived

*For the text and translation of this ode, a facsimile reproduction of Zuhairi'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 *alf* meaning a 'thousand', because it was to end with that year of the Hijra. It begins with the first year of the *Riḥlat* 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 993/1585 by Mullā Aḥmad Tatawī (of Thatha in Sind); after his assassination in 996/1588, it was continued by Ja'far Beg *Āṣaf Khān*. The first two volumes were revised by 'Abdū'l-Qādir of Badāyūn and the third by *Āṣaf Khān*. That part of it which deals with Akbar's reign is the most valuable of all. See *Āṭe-s-Akbari*, *Muntakhab-u't-Tawārīkh*, and *Ma'āzirn-i-Umawā*.

Mullā Ḥakīm Aḥmad of Thatha was the son of Naḡrū'llah, the Qāgi of Thatha. He travelled to Persia, studied theology and medicine at Mashhad, Yazd, and Shiraz, stayed for some time at the court of Shāh Tahmāsp, visited Karbalā, Makka, and Jerusalem, and returned to India. After spending some years at the court of Qutb Shāh at Golkonda, he went in 980/1581-82 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 Mirzā Qiwāmu'd-Dīn Ja'far Beg, entitled *Āṣaf Khān*, one of the most eminent generals of Akbar and a good poet, whose father was *wasir* to Shāh Tahmāsp. He died in 1021/1612-13 after a distinguished career under Jahāngir.

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. Tūmart, the famous Berber Chief of the Muwaḥḥids of Morocco (died 522/1128) on his enemies. The first year mentioned (in red) is 505 of the *Riḥlat* (515 A.H./1122-23) on p. 2.

Begins: شده در مقام فرمانبرداری ثابت قدم تر از اول شدند محمد تومرت

The volume comes down to a little after the death of Shāh Tahmāsp, 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: *باتر دم سفر* (984/1576). The MS. ends on p. 1008, with the following words:

میت خان و مرتضیٰ خان با صوفیان یکنه پیچاره جنگ کرده ایشانرا منهرم
کردانیدند و یک هزار دوپست کسی از ایشان بقتل آوردند بمحلا درین روز
بناحق یازده کسی از نسل "

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).

Pp. 1008. S 12-3×8-4, 2-8 to 10×3-4. LL 30. Fine small Nasta'liq; a few pages in *Mast.* Or. br. pap. No *jadu*sh. Large lacunae on several pages; but repaired. Cond. good.

Volume 52.

94.

MUFARREĤUL-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 Hindi (i. e., Sanskrit) language and consisted of four stories, viz., (1) *ساز لا به* (for *ساز لا به* = मित्र लाभ or "Acquisition of Friends"), (2) *شهرت به* (for *شهرت به* = सुखद भेद "Separation of Friends"), (3) *بکر* (for *بکر* or *دگر* = विषय "War"), and (4) *سند* (for *سند* = संधि "Peace"). The Persian rendering was done by one whose name, as given here, is Tāj Muftī Malikī (f. 2); but in other copies, it is variously mentioned as Tāj-al-Ghanī (EB No. 1320), Tāj-i-Malikī (EIO No. 1335), Tājū'ddīn b. Mu'īnu'ddīn al-Malikī (R), and Tājū'ddīn Muftī al-Malikī (Aum), by the order of his patron, whose name is given here as follows:

ملك الشرق والغرب نصر الدوله والدين مقطع شق بهار اديم الله تعالى

M. Ivanow in IVASB No. 1709 gives the name of the patron after the word **خضع** as Bahā-i-Nadīmu'llāh (?), and, in IvC No. 685, as Shaykh Bahā'u'ddīn Na'imū'llāh, and observes that he cannot be identified. In EB No. 1390, it is stated that the work was "dedicated to Sulṭān Naṣr aldaulāh wa-aldīn, that "is no doubt the emperor Humāyūn, Babar's eldest son, who "ascended the throne of Dihli 937/1530."

Dr. Ethé (EIO No. 1933) says that he is "a ruler of uncertain "date identified by some as Naṣr-aldīn Humāyūn,.....by "others, like De Sacy, as a prince of Akbar's time." The words, **خضع شق بهار**, which occur in the Brit. Mus. copy also, have been rendered by Dr. Rien (p. 757) as "fief holder of Shikk (?) Bihar", in which the word 'Shikk' seems doubtful to him. It is explained by M. 'Abdu's-Salām, in his English translation of the *Riyāzu's-Salāṭīn*, "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 Shāq, Khattāh, etc." Several persons bearing the title of Nāṣiru'd-Dīn or Naṣru'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 *Litter. Hindouī* etc. I. In Blumhardt's Catalogue of Hindustani MSS. in the British Museum, No. 94, it is stated that the **مفرق الغرب** was composed by the order of **نور الدين** 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 Bidpai*". The author of the *Hitopadesha* is generally believed to be Viṣṇu Śarmā. 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 *Mufarreḥu'l-Qulūb* is mentioned on p. 142 of MRD. Our copy begins differently from the Bodleian and the Brit. Mus. copies as follows:

الحمد لله رب العالمين..... بدانکه این کتاب از زبان هندوی بود که آنرا
هندویس خوانند

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. Mir Bahādur 'Alī Husaynī translated it into Hindustani under the title of *Akhṣaq-e-Hindī*, which was published in Calcutta, 1803.

Dated Thursday, 23rd Rajab, 24th Juhūs of Muḥammad Shāh, i.e., about 1155/1742-43, (for Muḥammad Shāh ruled from 1131-1161/1719-1748). Copied by Asad Beg for کرم مراد بیگ، son of Bayājī Pandit, Wakil of the Deשמukhs of Zafarnagar, the home of Dā'ūdkhān Panāt.

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 Ind No. 1229, 1230; R Br. p. 117.

8-8-5-1, 5-5-2-7 to 3-5. LL 11-15. No *jadwāl*. Indian Man. with Shik. Co. pap. Worcester. Cond. fair.

Volume 53.

95.

ḤĀL-NĀMA YĀ GŪY O CHAWGĀN (حالت‌نامه یا گوی و چوگان).

An exquisitely executed and highly artistic copy of the allegorical poem called *Ḥāl-nama* (f. 6) or "*Gūy o Chawgān*" ("Ball and Polo-stick") by Maḥmūd 'Arifī, a celebrated poet sometimes also called سادات تاج، who lived and died at Herat, 853/1449. He mentions his *takhalluṣ* in the following couplet on f. 2b:

بی کوه معرفت مدارم . تا نام بهارنی بر 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 گذشت سال عمرم . یک نیمه شکست بال عمرم

and as a reward received a horse and one thousand *dirahs*. This poem has greatly influenced Hilāl's *Shāh o Gada*. A Turkish translation of the *Hal-nama* by *Lame'i* (d. 937-38/1530-32) is noticed in the *Kashf. Zun*. Besides this poem, 'Arif also wrote a treatise on Law and a *دعنامه*, see Dawlatshāh, vii, 4.

Begins: زآن پیش که حسب حال کورم • از صنایع ذوالجلال کورم

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 calligraphic art. The text is written on fine *sar-afshān* paper mounted on thick Dawlatābādī 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 'Arif-Dakhlī, 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 چوکان قطع وسط کاغذی افشان حاشیه دولابادی چسبائیده الوان
افشان مجدول منهب مصور جلد ساغری مشکی کنج وترنج دار طلا پوش از
باب پیش کش محمدنخان حاکم کهدم مجلد بتاریخ ۱۸ شهر ربیع الثانی سنه
۱۱۰۵ 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 XIc/XVIIc.

Other copies: *Ind. Libr.* Bh No. 381; 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 Hnd No. 379.

Pl. 22. 8 2-2x2-2, 4-2x2-2 to 2-2 (within *jadwāl*). LL 22. Five *jadwāl*. Engraving Persian Nast. Or. bc. pap. Particulars of calligraphy and binding are already mentioned above. Cond. good.

Volume 54.

96.

AL-MASHRA'U'L-MURWI (الشرع المُرْوِي).

A valuable copy of short biographical notices of the descendants of 'Alī, the Fourth Khalifa, particularly of those who settled in the province of Ḥaḍramawt. It also gives notices of the 'Alawīs of Surat (e.g., محمد العبدوس صاحب سورة f. 149), Broach (e.g., أحمد بن شيخ العبدوس f. 198), Hyderabad (e.g., أحمد بن عبد الله العبدوس f. 201b), and Bijapur (e.g., حسن بلغية صاحب بیجانور f. 176b).

The author's full name, as given here, is as follows:

جمال الدین ابو علوی محمد بن ابی بکر بن احمد بن ابی بکر بن عبد الله الشافعی الحضرمی

He was born at Tarim in Ḥaḍramawt, 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 1093/1682. He gives an autobiographical account of himself on ff. 172b-174, where he mentions the following of his works: *رساله فی علم الحجب*, on which he himself wrote a commentary, which became very popular and was copied by many scholars from Egypt, Yaman, and India; two

1464. After the death of his spiritual guide, Lāhiǧī went to Shiraz and there built a monastery called خانقاه نوریه. He enjoyed the company of the famous philosopher, Jalālu'd-Dīn-e-Dawānī (author of the *Akkāḍ-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. Hija, 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 *diwana*. His son was also a poet, whose *takhaluṣ* was *Fida'i*. For a fuller account of Lāhiǧī, see *Majlisu'l-Mu'minin*. For *Gulshan-e-ras* and other commentaries on it, besides the above, see Vol. 48 above.

Begins: باسْمِکَ الْاَعْظَمِ الشَّامِلِ فِیْهِ الْمَقْدَسِ لَکُلِّ مَوْجُودِ

Dated 1160/1747.

Other copies: *Ind. Libr.* MF vi No. 12; *Asaf* i p. 480, Nos. 191, 286, 374, and 1107; *MUA* p. 15, No. 63; *Bk* No. 123; *IvASB* No. 555; *Spr* p. 478; *For. Libr.* EIO Nos. 1816-19; *Pr* p. 829; *AUM* p. 20; *Fl* iii pp. 426, 427; *R Br* p. 109.

Fl. 488. 8.8-1×4-6, 6-2×2. No *jadwals*. LL 19. *Ind.* running *Nast.* Or. *pag.* Slightly worm-eaten. *Cond.* fair.

Volume 56.

98. *Risala-e-Ṣafīyya* (رساله صوفیه).

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 *Risala-e-Ṣafīyya*.

Begins: هو الموجود اوست موجود نه غیر او و تاکید اوست آنکه می گوید

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 Rabi' I, 1292/14th April, 1875. Copied by Sayyid Imāmu'd-Dīn in Bombay.

Fl. 12. 8.9-2×6-2, 7-7×4-6. No *jadwals*. LL 15. *Ind.* clear *Nast.* Or. *pag.* *Cond.* good.

99. *Zamirul-Inṣān* (ضمير الإنسان).

A short biography in Arabic of the famous saint of Māhim (near Bombay), Makhḍūm Faqīh 'Alī, by سيد محمد القادري. The full title of the book is ضمير الإنسان لازديادة النجاة. الحسين الى ذكر الرحمن. The principal source of information is a certain book of Mullā Muḥammad Khafī of Kalyānī (Kalyan).

Begins: الحمد لله الذي غفر ذنوب المذنبين بالرحمة والغفران

It is divided into three chapters. Ch. I deals with the saint's lineage, the date of his birth (776/1374-75), and the date of his death, ليلة الجمعة (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 Khizr and contains also a list of his works (ff. 25-25b): كشف الظلمات، شرح القصص، العام الملك الملام، نور الأذهار وشرحه، نور الأذهار، استعلاء البصر، ترجمة لمعات عراق، زوارق شرح معارف، امراض النصب، مرآة الحقائق ترجمة جام جهان نما، شرح رسالة الوجود، تفسير القرآن.

Dated 17th Muḥarram (Wednesday), 1292/23rd Febr., 1875. According to Pillai 17th Muḥarram, 1292, was a Tuesday.

Pl. 18b-22. Size of paper and quality same as above; writ. sp. 4 x 4. LL 15. Clear bold Nastaḥ. Or. pap.

100. *Risāla-e-Jam-e-Jahān-namā* (رسالة جام جهان نما).

On Sufistic theosophy treating of various degrees of existence by محمد بن محمد عز الدين عادل بن يوسف الشيرازي، who calls himself (f. 32b) منقلى ابن رساله. The title is mentioned on f. 33. This Maghribī died in 809/1406-07. But in *Kashf. Zan.*, the name of the author is given as مير غياث الدين منصور بن مير صدر الدين، شيرازي، who died in 948-49/1541-43. An Urdu *Shārḥ* entitled مير غياث الدين منصور بن مير صدر الدين، شيرازي، who died in 948-49/1541-43. An Urdu *Shārḥ* entitled *Shārḥ* by شوکت حسین was published at Bijnaur (U. P.) in 1928.

حمد بی حد و شکر یعد سزائی (سزای) ذاتی که وحدتش منشاء احدیت : Begins:

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'bān, 1264/20th July, 1848. Copied by Mir 'Abdu'llāh Husaynī.

Other copies: *Ind. Libr.* MUA p. 13, No. 38; p. 17, No. 95; Asaf i, p. 412, No. 473, 869; IvASE Nos. 1299-1302; IvC No. 469(3). *For. Libr.* R p. 866; EIO Nos. 1927, 2914(4); EB Nos. 1291(4); 1298(18); Bl i No. 153; R Br p. 143.

Pl. 225-28. 8.2-2x5.5, 7.2x3.9. No folios. LL 21. Ind. Nast. Or. pap. Cond. good.

101. *Su'ālat-e-Husaynī* (سوالات حسینی).

These are the famous questions of Sayyed Husaynī, which Mahmūd-e-Shabīstarī has answered in his *Gulshan-e-Rās* (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:

• زاهل دانش و ارباب معنی • سوال دارم اندر باب معنی
• ز اسرار حقیقت مشکلی چند • بگو اندر حضور هر خردمند
• نخست از فکر خویشم در تعیر • چه چیز است آنکه گویندش تفکر
• چه بود آغاز فکرت را نشانی • سر انجام تفکر را چه خوانی
• کدا مین فکر مارا شرط راهست • چرا که طاعت و کلامی گناهست
• که باشم من مرا از من خبر کن • چه معنی دارد اندر خود سفر کن

*Not found in the printed texts of *Gulshan-e-Rās* or in the printed commentaries thereon.

- مسافر چون بود رهرو کدام است • کرا گویم که او مرد تمام است
- که شد بر سر وحدت واقف آخر • شناسائی (ی) چه باشد عارف آخر
- اگر معروف و عارف ذات پاکست • چه سودا در سر این مشت خاکست
- کدامین نطقه (نظر به فقه) را فطرت انا [] خلق •
- چه گوئی هرزه بود آن رمز مطلق •
- چرا مخلوق را گویند و اصل • طریق سیر او چون گشت حاصل
- مگر ممکن ز حد خویش بگذشت • بجا خود کرد این معنی توان گشت
- وصال ممکن و واجب بهم چیست • حدیث قرب و بعد ویش و کم چیست
- چه بمر است آنکه طیش (نطقش) ساحل آمد •
- ز قعر او چه گوهر حاصل آمد •
- صدف چون دارد این گوهر یاقوت کن • بجا زد موج این دریا عیان کن
- چه جزو است آنکه او از کل فروست • طریق جستن آن جزو چو نیست
- چو عالم ماسوا الله است پیشك • معین شد حقیقت بود هر يك
- ولی ثابت شد آنکه این محالست • چه جای (جایی) اتصال و انفصالست
- و گر عالم ندارد جود (خود) وجودی • خیال گشت هر گفت و شنودی
- قدیم و محدث از هم چون جدا شد • که این عالم شد آن دیگر خدا شد
- چه خواهد مرد معنی زین عبارت • که دارد سوتی (سوی) چشم و لب اشارت
- چه جوید از سر زلف و خط و خال • کسی کاندر مقاماتست و احوال
- شراب و شمع و شاهد را چه معنیست • خرابانی شدن آخر چه دعویست
- بت و زنا و ترسانی درین کوئی (ی) •
- همه حق است (کفران است) ورنه چیست بر گوئی (ی) •
- چه گوئی کرگزار این جمله گفتند • نه در وی هیچ تحقیق نهفتند

• محقق را مجازی کی بود کار • مدان گفتار شان جز منز اسرار
 • کسی کو حل کند این مشکلم را • تار او کنم جان و دلم را
 • بختیای حسینی حسب حال است • زیر انتحاش این سوال است

Fl. 39-39b. These questions are followed by a statement in Arabic, attributed to Pir-e-Dastgīr ('Abdu'l-Qādir-e-Jīlānī). A Persian paraphrase of the statement written in pencil and dated 24th Ramaḡān, 1314/15th February, 1898, is appended at the end of the MS.

Fl. 41-41b contains some magical formulae against the bite of a rabid dog, a serpent, etc.

102. *Āīna-e-Haqā'iq-Numa* (آینه حقایق نما).

A commentary on the abovementioned *Jām-e-Jahān-numa*, by Ibrāhīm Shattāri Jannatābādi, a disciple of Muḥammad Khaṭīrū'd-Dīn al-'Aṭṭār, 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 maḡaddama (f. 45c) and four aḡle :

- (f. 47b) اصل اول در موضع (موضوع) ومائل و مبادی* این علم
 (f. 48b) " دوم " وجود حق
 (f. 50) " سوم " غیب هویت و احدیت و واحدیت
 (f. 50b) " چهارم " مراتب الیه و کونه

The commentary proper begins on f. 53b and contains eight small and six large *da'iras*, one of which has a diameter of 9 inches and is full of technical terms of Sufism.

Begins: الحد لاحد المحيط من الازل الى الابد

Dated 15th Z. Hīja. 1291/23rd January, 1875.

Fl. 44b-184b. Size of paper and quality same as above ; writ. sp. T & t. No fadoḡa. LL 17. Clear fine Ind. Nast. Cond. good.

Volume 57.

103.

TARABU'L-MAJĀLIS (طرب المجالس).

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 *Qutb-e-Rīd* or in the printed commentaries thereon.

other creatures (proved by the admissions of other animals, which remind one of the *Ikhudna's-Safa*) 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) *Ṭarabū'l-Majālīs* and is attributed (f. 116) to رکن الحق، والدین سید حسین بن عالم بن ابی حسن بن حیدر الحسن المدنی. Dawlatshāh (Br ed. p. 225) also calls it *Ṭarabū'l-Majālīs* and gives the name of its author as Sayyid Husayni-e-Ḥerātī (i.e., Mīr Husaynī Sādiq). *Kashf. Zun.* also calls it *Ṭarabū'l-Majālīs* and attributes it to Husaynī b. Hasan b. Sayyid al-Husaynī and says about it:

فارسی مختصر فی التصانع والحکم علی لسان الوحوش والطيور..... وهو علی
خمة اقسام

Rieu (p. 608), however, calls it *Ṭarabū'l-Mahārīn*. As stated in the *Kashf. Zun.*, our copy also is divided into five *qism*s (ff. 3 and 4).

Begins abruptly:

مرکز او منجلی شد چون بقدرت کمال وحکمت بی مثال تسویه نفس را از نفع
روح برانعام رسانید

Dated 10th Ramazān, 25th Juhus year of Awrangzeb (1069-1118/1659-1760), i.e., about 1094/1682.

Copied by Nūr Muḥammad, a resident of تاجپه in Gujarāt. Three small oval seals of a former owner پنده درگاه خواجه نورالله, bearing the date 1111/1699.

Other copies: *Ind. Libr.* MF ix, No. 34. *For. Libr.* R p. 608; Lind p. 229.

PL 136. 8.5-10x4.5, 5.5x3.5. No folios. LL 18. Clear Ind. Nast. Arabic quotations in red. On pap. affected by damp. Slightly worm-eaten. Cond. good.

Volume 58.

104. *Duḥan-e-Barhaman* (دیوان برهمن).

Lyrical odes of Chandrabhān 'Barhaman'. Although Dr. Ethé (EIO No. 1574) and M. Ivanow (IvASB No. 762) both

pronounce his *takhlās* as 'Brahman', yet the poet himself pronounces it, as a rule, in his *Diwān* as 'Barhaman'. Compare for example the following couplet:

ماند غنچه کرچه نموشیم برهنه • لیکن پراز نواست جو بلبل زبان ما

The same pronunciation is met with in *Hāfiẓ* and *Ghālīb*.

Hāfiẓ says :

مزاج دهر تبه شد درین بلا حافظ • بجاست فکر حکیمی و رای برهنی

Ghālīb has :

صبحی که در هوای پرستاری* وشن • جند کلید بتکده در دست برهن

Sometimes in the *diwān* we come across 'Barahman' also, e.g.,

ز اعتقاد برهن اگر نشان خواهند • بجهه صندل و زنار در کلو کافیت

Chandrabhān was the son of a Brahmin of the Punjab called *Dharamdās* and was born at Lahore. After studying Persian etc. under Mullā 'Abdu'l-Karīm, he became Secretary to Mullā Shukru'llāh-e-Shīrāzī, entitled *Afzalkhān*, who later on became *Wazir-e-Kull* in the first year of Shāh Jahān's reign. On the death of his master, he was appointed *دائرة نویس حضور*, and his duties were to attend on the Emperor on his journeys and to record daily occurrences (دعایج) 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 *Tas̄kirah-e-Lodī* in 1073/1662-63; but other writers place his death in 1068/1657-58.

Besides the *Diwān*, he wrote the following works also: *رفعات*, *گلستانه*, *تحفة القضا*, *تحفة الوداد*, *جمع الوداد*, *کارنامه برهن*.

Begins :

ای برتر از تصور و وهم و کان ما • ای در میان ما و برون از میان ما

These odes arranged in alphabetical order generally consist of five couplets only. After the *diwān*, comes a short *magasat* beginning with:

خدای جرم بخشی بی نیازی خداوندا کریم کار سازی

This is followed by *rubā'iyyat* beginning, as usual, with:

مارا چو بحال خود شناسا 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. 838 and 1087; *BB* No. 1123; *EIO* Nos. 1574 and 1575; *R Br* p. 158; *Br Sup* *Hnd* No. 517; *Lind* p. 129, No. 584.

8 2-5×1-5, 2-5×1-2. Red *jadsala*. LL 10-12. *Ind. Nast.* Red and blue ruled border lines. Or. pap. Some pages of a bluish tinge. Original pages mounted. Bound up with the following books. Cond. good.

105. *Diwān-e-'Abd-ur-Rasāq* (دیوان عبد الرزاق).

Lyrical odes of a poet who uses '*Abd-e-Rasāq*' as his *takhalluq*.

Begins: آمد آن ماه آفتاب لقا یاسمین چهره و سبزی بالا

These odes are arranged alphabetically. The peculiarity of this *diwān* is that only one ode ending in each of the letters of the *radf* is given; and every couplet ends in the same letter as that with which it begins, as is the case with the *Diwān-e-Mahmūd o Ayyaz*. See MS. No. 108 below.

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

Size of page same as above; writ. up. within *jadsala*, 2-2×1-2. LL 12-12. *Ind. Nast.* Or. bc. pap. Red and blue border lines. Pages mounted. Cond. good.

106. *Pand-Nāma-e-'Attār* (پند نامه عطّار).

The most popular and the best known poem of '*Attār*'. 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

by Nesselman. For a life and works of 'Attār, see *Br Lit. Hist. Pers.* and the authorities quoted in Vol. 24 above.

Begins: حمد بی حد سر خدای پا کرا . آنکه ایمان داد مشت خاکرا

Other copies: *Ind. Libr.* MF vii No. 20; MPS vii No. 25; IvASB Nos. 477 (10) and 480 (2); IvC No. 204 (3). *For. Lib.* EIO No. 1081 (4); EB Nos. 622-23.

Size of page same as that of the above MS.; writ. sp. 3.7 x 2.1. *Jednah.* LL 10-13. *Ind. Nasf.* Cr. pap. of a bluish and brownish tinge. First page mounted. Four folios of a different paper written in a different and later hand, in which some lines are left incomplete. At the end are two effaced seals. Cond. good.

107. *Naẓm-e-Kāghaz* (نظم کاغذ).

This poem is written by Luṭṭa'llāh Khān Luṭṭi in praise of Paper. The word *kāghaz* is used as *radif* in each couplet. The design of the poem appears to be one of stanzas, each consisting of five couplets and the *maqfa'* containing the *takhalluṣ*, Luṭṭi. 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 *آید* used as *radif*, and *دمان*, *جهان*, etc., as *qāfiya*. This ode also consists of five couplets and the *maqfa'* contains the *takhalluṣ*, Luṭṭi.

Begins: برد نابم چو درفشان کاغذ . تابیا انتظار آید کاغذ

There is a copy of the poem in the Government Historical Museum at Sāṭara.

The MS. under notice is not dated.

Size of page same as that of the preceding MS.; writ. sp. within *jednah.* 3.5 x 2. LL 9-11. *Ind. Nasf.* Cr. brownish pap. Pages mounted. Cond. good.

108. *Dīwana-e-Mahmūd* (دیوان محمود).

A very common and popular *dīwana*, also known as *دیوان محمود* for in the *maqfa'* of *each 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 *dīwana* of 'Abdu'r-Rasāq noticed above.

Begins :

ای داغ بردل از غم خال تو لاله را ، شرمندہ ساخت آہوی چشمت خوالہ را

Lithographed several times in India. This is an incomplete copy requiring three couplets at the end.

The MS. does not bear any date of transcription.

Other copies : *Ind. Libr.* IVASB No. 894.

Size of page same as that of the above MS. ; writ. up. within *jadhwa*, 9-3 x 2-1. LL 2-12. *Ind. Mus.* Red and blue border lines. Pages mounted ; a few mutilated. Cond. fair.

Volume 59.

109.

RAWĀ'IH (روائع).

A very rare copy of the Sufistic treatise written in imitation of *Jāmī's Lawā'ih*, by Shaykh Ya'qūb-e-Sarfi b. Ḥasan-e-Kashmiri al-'Āsimī. No copy is mentioned in *Kashf. Zun.*, *Brit. Mus.*, *Bodle.*, *BAS.*, or *Bk.* The author (whose name is given on f. 4) says (l. 3b) that he wrote it in imitation of the *Lawā'ih*. It is a very close imitation of *Jāmī's* work.

Begins :

لك الحمد كالذى تقول و خيرا بما تقول كيف و ما تقول لا يلىق بشانك المتعالى
عن ان يدرك العقول ، ياكا خداوند اكرچه جنس حد ونا

The date of composition is given as 986/1578-79 in the following chronogram at the end of the book :

روائع از لوائج كم بمعنى . نيامد بلكه پيش آمد روائج
هو جسم سال تاريخش خرد گفت . روائج شد بسى پيش از لوائج

Below this chronogram there are two oval seals with the following legend *محمد بهار احمد مستاد*, 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'llāh b. Bābā Muḥammad Murād b. Ḥasan-e-Kanishī (?) b. Bābā Abu'l-Fath b. Bābā Muḥammad Fāzil b. Ḥazrat Muḥammad Sharif, elder

"brother of the author, who is Ya'qûb-e-Sarfi b. Kanâshi (?)
 "b. 'All b. Bâ Yazîd al-'Âsimî al-Kashmîrî. The abovementioned copyist, 'Abdu'llâh, died in 1201/1786-87. His widow, Bibi 'Ârifa, daughter of Bâbâ Muḥammad Maqṣûd b. Bâbâ 'Abu'l-Faṭḥ mentioned above, made a present of this copy, together with the *Lam'at* 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.

8 7/8x4-5, 3-5x2-7. No jewels. LL 15. Clear bold Nast. Or. pap. A few blank spaces. Cond. good.

Volume 60.

110.

AKBAR-NĀMA (اکبر نامہ).

An epic poem by Mawlawî Ḥamîdu'llâh Kashmîrî, who bore the takhalluṣ *Ḥamîd* (vide IVASB No. 889), celebrating the heroic deeds of Akbar Khân (son of Amîr Dost-Muḥammad Khân 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 original poet by versifying the heroic deeds of Akbar, the hero, the 'Young Lion,' the 'Breaker of Franks' (l. 8):

بگو قصہ رزم شیر جوان . فرنگی شکن اکبر پہلوان

Accordingly the author composed the above poem in about twelve months, in the year 1260/1844 (l. 8):

بمقدور دانش بعد اتمام ز غیبت یکال کردم تمام
 چون این تیر فکر برون شد زشت . ز هجرت هزار و دوصد بود و شصت

It opens with an account of the hostilities of Shâh Shujâ'u'l-Mulk with Payenda Khân-e-Bârakzâ'i. Shâh Shujâ' goes to India, obtains help from the British, and invades Kabul and Qandahar, but is defeated by Amîr Dost-Muḥammad Khân. Ranjit Singh sends Sardâr Hari Singh, Şubahdar of Peshawar, against Amîr Dost-Muḥammad Khân. 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 Hīṣār and marches on Kabul. It perishes on account of the severe fall of snow. Political disturbances in Kabul. Dost-Muhammad is released. His entry into Afghanistan and meeting with Akbar Khān. They return to Kabul, and Dost-Muhammad Khān ascends the throne.

The first few pages are missing. The first couplet, with which this volume opens, is as follows:

سحابش محیط و جهان چون سحاب بگردون عیدار او آید

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 Urdu, entitled *ساز و ساز* by سید قدا حسن نپیش بھاری is noticed in Blum. No. 9.

8 2/3 x 5 1/2, within jacket 7 3/4 x 5 1/2. LL 19. Text written between margins ruled in green, yellow, blue, and red. Clear bold Nast. Some pages mutilated, but repaired. Ink sticky, and so interlarded with tissue paper. Or. pap. Headings of sections in red. Cond. good.

Volume 61.

111.

BAHRU'L-JAWĀHIR (بحر الجواهر).

An Arabic dictionary of medical terms by محمد ابن يوسف الطیب (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) ظهير الدولة والسعادة الدنيا والدين محمد القنبر يامير بيك وزير (Badr al-Dīn and Tughlāk), and he hastened to carry out the order. Here there is a clear indication of the patron's being a *wasir*. The words *القنبر يامير بيك وزير* 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 ابو الفرج, ابو نصر قراي, ابو علي ابن سينا, and ابو سهل, and ارسطوطاليس. Some of the above terms are explained in Persian.

Lithographed in Calcutta, 1830, and later in Bombay also.

Begins: حمد العالم احدى اعطى ذوى الافهام تحقيق دقائق اللغات العربيه

The MS. is not dated; but at the end there is a date detached from the text, viz., 10th Sha'bân, 1119/26th 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).

8-7 x 4-7, within fadoah 5 to 5-8 x 3 to 4. LL 17 to 20. Borders ruled in red and blue. A few pages in Nashk 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 (ياض غزليات).

A collection of select lyrical odes from a number of Persian poets. The first ode is of Kamāl-e-Khujandī and the last of Hafiz.

Begins:

- این چه منزل چه بهشت و چه مقام است اینجا •
- عیش باقی لب ساقی 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 تنوع فرماید, that a certain ode is in imitation of a preceding one.

8-6 x 4-6, within fadoah 4-9 x 3-7. LL 11. Margins ruled in yellow and blue. *Mishk*-space also enclosed with blue lines. Fine Ind. Nast. Ink sticky, therefore interlarded with tissue paper. Two pages entirely damaged by the stickiness of the ink. Or. pap. slightly worm-eaten. Cond. good.

Volume 63.

113.

DIWÂN-E-ZUHŪRĪ (دیوان ظهیری).

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 اگر سر در سر آن می رود •
• هیچک طرفی نیست 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, 1256/1850.

8 8/2 x 5 2, 6 to 6 4/3 x 3 2, within judwale of yellow, blue, and red. LL 11. Clear Ind. Naṣṭ-'uṣ-Ṣūḥ. Or. pap. First two folios without judwale and in a diff. hand. *Ḥāshiyas* space also enclosed in red lines. Somewhat worm-eaten. Cond. fair.

Volume 64.

114.

DIWÂN-E-ZUHŪRĪ (دیوان ظهیری).

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:

- آنکه خواهد داشت فردا رحمتش دیوان ما •
• کشته و صفش آفتاب مطلع دیوان ما •

These odes are arranged in alphabetical order in accordance with the *radf*. This copy is wanting in a few odes at the end. The last couplet with which it ends is:

- جنونش را پردی آب اگر جنون کنون بودی •
 • باهر چشم شهری کره کر [دید است صحرانی] •

No marginal notes or glosses.

8 7-5x4-4, within *jadwals* 5-4x2-2 to 2-2. LL the margin is of 12 lines. Fine clear text. New. The text is written within yellow coloured *jadwals*, except on the first two folios, which are on a different paper inserted later. Cond. good.

Volume 65.

115.

QAṢĪD-E-'URFĪ (قصائد عرفی).

These are the *qaṣidas*, of Sayyid Muḥammad b. Zaynu'd-Dīn 'Alī b. Jamālū'd-Dīn-e-Shīrāzī with the *takhalluṣ*, 'Urfī, who was born at Shīrāz about 963/1553, where his father was employed in the department of 'Urf, i.e., 'customary law', from which he is said to have derived his *takhalluṣ*. At an early age, he left Persia and came to the Deccan; whence he went north to Pathpūr Sūkrī, attached himself first to *Fayyī*, then to Ḥakīm Abū'l-Faṭḥ-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 'Urfī 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 *qaṣidas*, in which he has adopted a novel style. Amongst his other works are a *diwān*, a prose treatise entitled, رساله هزج، a poem مبع الايقار، in imitation of Niẓāmī's هزج الاسرار، and another poem فرهاد و شیرین، in imitation of Niẓāmī's خسرو و شیرین. These manuscripts were published under the title of منتخبات عرفی by Muḥammad Ibrāhīm in Bombay, in 1346 1927-28.

For 'Urfī's life and works, see شعر العجم، سائر رحیمی، مرآة الخیال، سائر رحیمی، سرو آزاد، خزانه عامره، الفکده. The following scholars have written commentaries on his *qaṣidas*:

- (1) *ملا ابو القیسات منیر*. Probably *ملا ابو القیسات منیر* (d. 1054/1644). See EU No. 108 and IvASB No. 366.
- (2) *مرزا جان*. His commentary, entitled *مفتاح لکات*, was completed in 1073/1662-63.
- (3) *احمد بن عبد الرحیم صفری بوری*. His *sharḥ* was published at Calcutta in 1306/1888-89.
- (4) *طراز معنی*. His commentary, called *طراز معنی*, completed in 1093/1682, was published by Munshi Navalkishore at Lucknow in 1885 A. D.
- (5) *مولوی عبد الحمید خان بیلو بیتی*. His *sharḥ*, written in Urdū and called *محبیب و تحریب*, was published by Navalkishore at Cawnpore in 1307/1890.
- (6) *نگار خانہ فیضی*. His commentary, entitled *نگار خانہ فیضی*, was completed in 1111/1699-1700 (see EU No. 106).
- (7-11) Five Turkish commentaries are noticed in Flügel i, pp. 594-95.
- (12) A number of his *qasidas* were translated into English, with critical and explanatory notes, by the late Professor Mawlawi Muhammad 'Abbās, M.A., of St. Xavier's College, Bombay, and published in 1908.

Begins:

ای متاع درد در بازار جان انداخته . کوهر هر سود در جیب زیان انداخته

The *qasidas* 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. 103-107; JMB p. 399, No. 2578; Bk Nos. 253 and 254; IvASB No. 683; IvS 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 foldings 7-4 to 7-5×3-7 to 3-8. Foldings of two red and one black lines. LL 13. *Ind. Mus. Or. pap.* Slightly worm-eaten. Cond. good.

Volume 66.

116.

DIWÂN-E-ĀṢAFĪ (دیوان آصفی).

Lyrical odes of *Āṣaf*, son of Khwāja Muqīmū'd-Dīn Nī'matū'llāh of Qahistān. His father was for some time *seazīr* or *Āṣaf* of Sultān Abū Sa'īd Mirzā (855-877/1451-69), and probably the poet derived his *takhalluṣ* from the office held by his father. He was a pupil of Jāmī and a personal friend of Mīr 'Alī Shēr and Badī'u'z-Zamān Mirzā, the eldest son of his patron Sultān Husayn Mirzā. The date of his death, according to the best authorities, is 923/1517. See Bk No. 219, *Ātashkāda*, etc.

Begins: ساز آباد خدایا دل ویرانی را • یادمه مهر بنان هیچ مسلمان را

The odes are followed by *rubā'iyyāt*.

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; IVASB 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. 220; R Br p. 50.

8.9-1 x 5.8, within *jadwāl* 7.5 x 3.8. *Jadwāl* of two red lines and one black. LL-17. *Ind. Mus.* Or. pap. The *takhalluṣ* is red ink. Ink is sticky. Somewhat worn-out; repaired with tissue paper. Cond. good.

Volume 67.

117.

RĀMĀYAN (راماین).

An abridged metrical translation of the Rāmāyan, which is also known as the story of *Rāma o Sītā* by Shaykh Sa'du'llāh Kayrānawī of Pānipat, whose *takhalluṣ* was *Mastā* or *Masthā*. In the colophon remark it is سبحا. He is not to be confounded with Ḥakīm Ruknā *Mastā* 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 Ethé, Abū'l-Baqā. On ff. 12-14 occurs the praise of Hindostān. The poem is in imitation of Niẓāmī's *Khusrāw o Sāsrn* and also of Amīr Khusrāw's imitation of it. On 3b. he prays to Almighty God and says :

گدائی را کرم فرما بمای • باج خسرو [و] تخت نظامی
 کهن فیض نظامی کن چنان نو • که خود را باز نشناسم ز خسرو

Begins:

خدا و ندا ز جام عشق کن مست • که از همتی (مستی) فکام بر جهان دست

Other copies: *Ind. Libr.* Asaf p. 1478, No. 26; MUA p. 42, No. 80; IvC No. 265. *For. Libr.* EIO Nos. 1967-69; EB No. 1315; B p. 1078.

8 8-6x8-8, 6-8 to 7-5x8-6 or 4. No fadoah. LL 15-19. *Ind. Inologist* Most. Or. pap. Several pages in the middle of the MS. are written in a different and more elegant hand. Several pages damaged by worms. Good fair.

Volume 68.

118.

DIWĀN-E-JALĀL ASIR (دیوان جلال اسیر).

Lyrical odes of Mirzā Jalāl b. Mirzā Mu'min of Shahrīstān (Isfahān). Though he was a pupil of Faṣṭhī of Herāt, he admired Ṣā'ib greatly and was in turn admired by him. Abū-Tālib Kadwī 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 *Sarw-e-Asad*, *Mir'atū'l-Khiyāl*, and Bk iii, No. 303.

Begins:

ای گلشن از بهار خیال تو سینا • برک کلی از طراوت رویت سفینا

Dated Sunday, the 19th Jumādā II, 1100/31st March, 1689.

Copied by Šāleḥ of Shihābu'd-dīnpūr. An oval seal of a former owner, Shāh Ramagān wd. Shaykh Nūr Muḥammad Qādīrī.

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 1062); 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.

8 2-1 or 2-1×2-1, within *jadhāz* of double red lines 7-7×4-1, or 7-2×3-4. LL 22-28 complete to a page, written in diagonal and perpendicular lines in the earlier part of the *ḥudūd*, but further on in horizontal lines generally 19. *Ind. Mast.* Or. pap. Cond. good.

Volume 69.

119.

DIWĀN-E-NĀSIR 'ALĪ (دیوان ناصر علی).

A valuable copy of the lyrical odes of Nāsir 'Alī-e-Sarhindī. For his life and works, see Volume 49 above, where references to other copies also are given.

Begins:

• در فیض است منشین از کشایش نا امید اینجا •
• برنگ دانه از هر قفل می روید کلید اینجا •

Dated Thursday, 14th Muḥarram, 8th Juhūs Year of Muḥammad Shāh (i.e., about 1139/1726-27), in Gujarat during the Šebadārī of Nawwāb Muḥārizu'l-Mulk. Copied by Muḥammad Kāsim b. Akhund 'Ubaydu'llāh.

8 2-7×3-3 to 2-7, within *jadhāz* 7×3 or 3-1. LL 16 complete to the page. *Ind. Mast.* 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-ABU'L-FATH-E-GILĀNĪ (منشآت ابو الفتح گیلانی).

A small collection of Letters (also known as *Chahār Bagh*) of the famous physician of Akbar's court, Ḥakīm Abū'l-

Fath-e-Gilāni. After the conquest of his country by Shāh Tahmāsp in 974/1565-67, 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 epistolography, 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 Shāh Fath-u'llāh, to Mirzā Sharaf-e-Jahān, and to others. Our copy contains thirteen letters.

Begins : چهار باغ دنیا را حضرت حق سبحانه تعالی چنانکه باید و شاید

Other copies : *Ind. Libr.* IvASB No. 351; *St.* p. 90, No. 15.
For. Libr. R p. 667, 1090; EIO No. 2063.

23-7x3, 6x3-1. No fadools. LL 11. Fine clear Ind. Nast. Or. pap. Bindings in red. Cond. good.

Volume 71.

121.

KULLIYYĀT-E-SALMĀN-
E-SĀWAJĪ (کلیات سلمان ساروجی).

This MS. contains *qasidas*, *ghazals*, *rubā'iyat*, etc., of Salmān of Sāwa, who died in 778/1376. For his life, works, etc., see Vol. 1 (5) above. *Qasidas* begin with :

- هر دل که در هوای هویت بجال یافت
- عنقای همش دو جهان زیر بال یافت

After *qasidas*, *gīḡas* and *tarjī'banda*, come the *ghazals*. The first ode begins with :

- اگر حسن تو بکشاید نقاب از چهره دهوی را
- بکل رضوان برانداید در فردوس اصلی را

Dated Thursday, 24th Sha'bān, 1001/16th May, 1593. On the last page a few lines in praise of 'Alī and a round seal.

Other copies : *Ind. Libr.* Bk No. 147 ; Bh Nos. 321-323 ; IvASB No. 584 ; Spr p. 555. *For. Libr.* EIO Nos. 1237-43 ; RS Nos. 220 and 265 ; EB Nos. 807 and 810 ; Lind p. 134 ; Pr WM No. 2.

S 10x4-1, within jackets 7x4 to 4-3. LL 13. *Ind. Mast.* Complete containing names of patrons in red. Or. pap. Wormeaten ; repaired with tissue-paper. Cond. fair.

Volume 72.

122.

SARW-E-ĀZĀD (سرو 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, Mir Ghulām-'All Āzād of Bilgrām. After completing his great biographical dictionary of ancient and modern persian poets called *Yad-e-Beygā* (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 *سار فکرام و تاریخ* and Vol. ii *سرو آزاد*. The latter comprises two *fajls*. *Fajl* 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. *Fajl* 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 *tashīr*, 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 'Abdu'l-lāh Khān, Hyderabad (Deccan), 1913.

Āzād was a Husaynī Sayyid, 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 1150/1737-38, and, returning to India, settled at Aurangabad and attached himself to Niẓāmu'd-Dawla Nāṣir Jang (son of Niẓāmu'l-Mulk Āṣafjāh), 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 Āṣād returned to Aurangabad. He completed the *ṭaḥṣīṣa* 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 Khuldābād near Daulatabad. He has written numerous books, of which the following are mentioned in the recently published *Qamṣu'l-A'lam* of Shamsu'llāh Qādiri of Hyderabad :

Arabic :

1. *الغنى الدرارى*, a commentary on *صحیح بخاری*, from the beginning to the end of *كتاب الزکوة*.
2. *تسلیة القوائد* contains his Arabic *gasidas* and notices of Arabic poets.
3. *سبعة المرحان فی 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. *حکایة النبی فی ما ورد فی الهند من سید البشر* deals with Adam's advent into (South) India after his departure from Paradise.
5. *مظهر المعانی*, an Arabic *magnum* in Persian style. A copy exists in the Āṣafiyya Library at Hyderabad.
6. *دیوان* contains more than 8,000 verses. Printed at Hyderabad (Dn.) in 1300/1892-93.

Persian:

7. به بیجا, a general *taghkirā* of Persian poets, completed in 1148/1735.
8. سرور آزاد, noticed above.
9. خزانة عامه, another *taghkirā*, 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. مآثر اکرام, another *taghkirā* of the 'ulama and *masha'ekhin* of Hindostān, especially of Bilgrām, printed at Agra in 1901.
11. روحه الاولیاء, a *taghkirā* of the saints of Khuldābād. It was printed at Aurangabad in 1300/1882-83.
12. فہرہ طیبہ deals with genealogies of the *masha'ekhin* of Bilgrām.
13. غرلاب ہند, composed in 1178/1764-65. It deals with Indian (Sanskrit) Rhetoric and *Nayakābheda*.
14. سند القادرات, on the excellence of Sayyeds, published in Bombay in 1282/1865-66.
15. کتبکول, a copy of it exists in the Āsafiyya.
16. دیوان contains *ghazals*, *qasidas*, *rubā'is*, and *qaf'as*.

Begins:

(به شاهجهان) آباد معاودت نمود و سیوم ماه صفر سنہ ثلث و ثلاثین و مایہ
و الف رخت بہاں باقی کشید

This is found on p. 150 of the printed edition mentioned above, i.e., in the notice of Mirzā 'Abdu'l-Qādir Bidil. The poets noticed are the following: فیروز, نصرت, آفتاب, آصف, امیرالامرا, سید, بیدل, افضل, ذاب, امید, دوس, آفرین, رائج, ثابت, شہرت, بیگنا, گلشن, گرامی, جرات, عزلت, شاعر, درد مند, مظہر, آرزو, مثنی, حزیں, اندس, محمود, غالب, واسطی, and میر, حیا, عشق, شاعری, امداد, افتخار, ایجاد, رسا.

In order to form a critical estimate of the value of Āzād's *taghkiras*, especially the *مآثر اکرام*, it is desirable to read the *شرف مآثر*, another work dealing with the biographies of eminent Bilgrāmīs,

compiled by Ghulam Hasan Siddiqi, 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 Siddiqi's work is noticed in IvASB No. 277. An ordinary poet of Bilgrām, Muḥammad Ṣādiq Saḥkhaṣar by name, wrote a treatise entitled *تحقيق السداد في مدح الأئمة*, in which he condemned Āzād's style and poetry. A friend of Āzād, 'Abdu'l-Qādir Samarqandī Dehlawī, wrote a reply to it called *تأديب التمديق*, in which he defended him and answered the false accusations of Ṣādiq. (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;

8-8×4-7, 5-2×2-8. LL 12. Ind. stylish Shik. Pages mounted, uncut. Or. pap. Names of poets are written in red. Slightly worm-eaten. Cond. good.

Volume 73.

123.

QAṢIDA-E-BURDA (قصيدة برده).

and

MANẒŪMA-E-BURDA (منظومة برده).

This is the celebrated Arabic poem, popularly known as the Burda ("Mantle") by *شرف الدين أبو عبد الله محمد بن سعيد البوسهرى*, who was born (in Abū Ṣūr, a village in Egypt, whence the name Būṣrī) 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 Shāfi'ī. 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-Būṣṭrī, '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 *Qaṣīda-e-Burda*, but its full title is *قصيدة الفكاك القدرية ن مدح خير القدر*. It is also sometimes called *قصيدة الفداء*. 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
 "*takhlīṣ*, the *takhlīṣ*, and the *takhlīṣ*" that have been made
 "from it are innumerable" (*Encycl. of Islām*). For the various
 commentaries see *Kashf. Zun*. The original poem was published 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, 1834) 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, 1832; 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 Fayṣal al-Habībī, B.A., late Headmaster 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 *شرح قصيدة* by *فاضل عتدی*. Another commentary called *عطر الورد* by *میرزا علی دین* was published at Delhi in 1315/1897-98.

* *مخرج* is dropping half, i.e., three out of six feet of a verse of the metre *مخرج* or *مخرج*.

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 *naskh*, with a turn of *gale*, while the rest are in smaller but elegant *naskh*. 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 Jāmi and the other by Wazīrī. On the last page there is a remark in red ink, which runs as follows:

- ای وزیری کشت این منظومه برده تمام •
- با حقائق پر دقائق جمله با لفظ عجم •
- سال تاریخش چو از پیر خرد کردم سوال •
- گفت لفظ نظم شد تاریخ فی بیش و نه کم •

It follows, therefore, that this Wazīrī completed his verse translation in the year *نعم*, the numerical value of which is 990/1582-83.

Begins as usual:

- اَمِنْ تَذَكُّرٍ جِئْرَانٍ يَدِي سَلَمٍ • مَزَجَتْ دَمْعًا جَزَى مِنْ مُقَلَّةٍ بَدَمٍ
- جای: ای زیاد صحبت پراشت اندر ذی سلم •
 - اشك چشم آمیخته با خون روان کشته بهم •
 - وزیری: ای که کر [یه کردی] از همسایگان ذی سلم •
 - سیل اشك آمیختی در فرقت ایشان بدم •

The text is preceded by a versified Persian introduction beginning with:

- هر که خواند این قصیده دامن از غم وادهد •
- هر چه از تو کم شود میخوان که آنرا وادهد •

On p. 38, two round seals of *سید علی خان مرید بادشاه* *نالکیر*.

A memorandum note bears the date last day of Jumâdâ I, 25th Julûs 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 Islam* 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. 53 and 76.

Fp. 40. 8.7-3x4-2, within *fehls* 2-4x2-1. LL-9 of the Ar. text; on the margin, sometimes five complete of each of the two poets, sometimes three only. The Ar. text in Nashâ and the Pers. transl. in Nasr. Cr. bn. pag. Central portion of the page containing the Ar. text is getting detached. Much worm-eaten, but repaired with tissue paper. Cond. fair.

Volume 74.

MAJMU'A (مجموعه).

124.' *Sor o Guds* (سوز و گداز).

The volume opens with the following lines:

خط باعث افزونی حسن رخ تست • مصحف بخط شکسته نایاب بود

Immediately after this begins the *Sor o Guds* (ff. 1-20b), a tragic *waynawaz* by Mullâ Ragâ, *takhalluṣ* Nasr'i, of Khabûshân near Mashhad, who came to India in the days of Akbar and was patronised by prince Dâniyâl and, on his death, by 'Abdu'r-Rahim Khân Khânân, to whom he has dedicated his *Sâgt-nama*. For this and for his *gudsas*, he received a rich reward. He died at Burhanpur in 1019/1610-11. For his life, see *Sarir-e-Azad* and Ouseley's *Notices*.

This tragic poem was written by the order of prince Dâniyâl. 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 *Sâft*. The poem is printed at the end of the first volume of the

Akbarnāma, Lucknow, 1284/1867-68. It has been translated into English and published by the late Dr. Kumār-Swāmī of Ceylon.

Begins:

آلہی خندہ ام را نالکی دہ . سر شکم را جگر پرکالکی دہ

Other copies: *Jad. 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.

Fl. 20. 8 8-4 × 4-3, 6-1 × 3-2. No *jadwals*. LL 13. Ind. Nast. mixed with Shik. Or. pap. Slightly wormeaten. Cond. fair.

Rubā'iyyat (ff. 20b-25b) begin with غزلی شریف مردم دانا باشد which are followed by three folios containing a portion of a *magmasat* which begins with:

ز مہرا می آن مرغ بپشتی . در انداز پریدن بود گشتی

(1) This is followed by another short *magmasat* (ff. 28-29) by *Ghast* of Kashmir describing a *hajjām*. It is incomplete.

Begins with:

مرا برتن زبانی گشت هر موی . شوم در وصف حجابی سخکوی

(2) *Haft-band* (or *Jām*) of Mullā *Fagāh* (ff. 30-42) begins with:

سراز خواب غفلت چو برداشتم . لوای فراست بر افراشتم

This is a "rare poem" by Muḥammad or Maḥmūd b. Sulaymān-e-Baghdādī *Fagāh*, an eminent Turkish poet, died about 970 or 976/1562 or 1568. There is a copy of his *diwān* in R p. 659. The poem is divided into seven *jams* or "bowls", each of which is followed by a *masnawī* or "dialogue" in praise of some musical instrument such as the *qanūn*, *ṣitar*, *ṣaz*, *ṣanā*, and *ṣaz*.

LL 13. Other particulars same as above.

125. *Jang-nama* (جنگ نامه).

This is a poem by *Ghazāl* describing the war between 'Ālam-gīr and his elder brother Dārā Shukoh. It occupies ff. 42-58 and begins with:

خدا یا همه ملک عالم تراست • جهان بادشاهی مسلم تراست

On f. 43b, there occurs the *takhalluṣ* of the poet in the following couplet:

غنی چون بوصف آن جهان برتر است • بمقصود باز آمدن بهتر است

LL 13. Other particulars same as those of the preceding.

(1) *Tarkīb-band-e-I'teqādiyya* (ترکیب بند اعتقادیه). This is a poem by Muḥammad Rafī', elder brother of Nawwāb Wazīr Khān. It occupies ff. 59-64 and begins as follows:

ای از بهار صنع تو خورشید لاله • وز چین قدرت شب مشکین غزاله

The *bands* after the *kāshas* contain the names of the twelve Imāms. The last couplet is as follows:

ایست اعتقاد متین ذلیل را • با (یا) اهل بیت دست من و دامن شما

Probably the *takhalluṣ* of the poet is *Mafīn*.

Written in Nast. mixed with Shik. LL 13. Other particulars the same as above.

(2) *Margiya az Muḥtasham* (مرثیه از محتم). This elegy by Mawlānā Muḥtasham (d. 996/1588) covers ff. 65-68b and begins as follows:

• باز این چه شورش است که در خلق و عالم است •
• باز این چه نوحه و چه عزا و چه ماتم است •

LL 13. Other particulars the same as above.

(3) *Haft Band-e-Mulla-e-Kāshī* (هفت بند ملای کاشی). These famous seven strophes by Kamāl'u'd-Dīn Ḥasan-e-Kāshī (d. ciro 720/1320) occupy ff. 68-72 and begin with the following couplet:

السلام ای سایهات خورشید رب العالمین • آسمان عز و تمکین آفتاب داد و دین

A commentary on these "bands" by نصر الله بن مير محمد نصير حاتم (= اشرف الدوله طباطبائي اشعري) is noticed in Lind p. 169.

LL 11-13. Other particulars the same as above.

FL 72 to 80 contain اشعار , مرتبه , اشعار مكتوب , روايات , مشرقه , مشرقه .

(4) On f. 81 begins a *magnaesi*, called the *Magnaesi-e-Sham' o Parwada* (مثنوی شمع و پروانه), which opens with this couplet:

بود روزی بجمع پروانه در طریق عاشق دیوانها

It ends with the following line:

شمع و پروانهست نام مثنوی (مثنوی) گرز مست بی سرو پا بشنوی

(5) (Fl. 82-83). The questions and answers of ساهر and مینا , by Bedil begin as follows:

شی کرد ساغر ز مینا سوال که ای از تو روشن دل اهل حال

(6) (Fl. 83b-85b). A *qaṣida* by Zuhūrī requesting his patron, named here in the heading Mirzā Minū-Chehr, to give him a village.

Begins:

کسی رساند بکردون خدای کوس سخن که بر فراشت لوای ثنای شاه زمن

In the course of the poem he says:

چو مزد در خدمت میدهی دهی خواهم که مثل آن توان یافت در محام دکن

(Fl. 85b-88b) a few select odes of Jalāl Asir,

(Fl. 88b-90) do. Nāṣir 'Alī,

(Fl. 90b-94) do. Mirzā Ṣā'ib,

(Fl. 94b-96b) do. Ghānī-e-Kashmīrī,

(Fl. 98-110) do. 'Izzat, Kāhī, Fānī, Ṣaleh, Rāsikh, & others.

(Fl. 110b-115) *Rubā'iyyat* of Abū-Sa'īd Abū'l-Khayr.

(Fl. 115-122b) single stray lines.

(Fl. 122b-127b) *Bostan-e-Khiyâl*, consisting of verses written by several poets on one and the same subject, using the same rhyme and *radif*, e.g.,

اگر ماند شی ماند شی دیگر نمی ماند

(Fl. 127b-129b) *mustafarraqât*.

(Fl. 129b-131b) a few lines in praise of حضرت راز الهی شاه برغان.

(Fl. 131b-133b) a *wasfannama* in praise of the Prophet by Khwāja 'Īsmat.

126. *Maṣnawī-e-Mulla Basmī* (مثنوی ملا یزعی).

It covers fl. 133b-149b and begins with :

بعد نانی صاحبقرانی • که سبزش باد باغ زندگانی

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 f. 149 we find :

اگرچه یزعی ابن افسانه خام است • ز حال تو نموداری تمام است

The poet likens the wicked neighbour of the story (مسیب) to *نفس*, the 'unchaste woman' (زن تا بارسا) and the 'deceiving old woman' (جدهگر دال) and draws the conclusion :

بکش مردانه نفس زشت خورا • مده بر خود ظفر آن جلهجو را

(Fl. 150-152b) a *mustasid* by Shams-e-Tabriz.

(Fl. 152b-156b) several *mustasids*, *ta'rīkhs*, etc.

(Fl. 195b-197b) praise of 'Alī by تنال.

(Fl. 197b-199) praise of 'Alī by Ahlī.

(Fl. 199-211) stray verses.

(Fl. 212 to end, i.e., f. 220) prose treatise about روح و حسن
فصول by رشت.

Begins :

حدی بی حد احدی را سزااست که روح را مظهر عشق و عشق را زیور
حسن گردانید

Lower portions of pages are torn off.

(Fl. 220-224) an extract from رسالة پیر عبد الله انصاری beginning
with : ای ز دردت میدلان را بوی درمان آمده

Pages are in a dilapidated condition.

Volume 75.

127.

WĀJIBU'L-HIFZ (واجب الحفظ).

Select odes of Šā'ib, for whose life and works see Volume 34 above.

Begins :

ای زیور در حلقه زنجیر زلفت تیرها . سر بصحرا داد چشم خورش نخبیرها

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 Juldā year of Muḥammad Shāh, i.e., about 1141/1728-29.

It was copied by Muḥammad Maṣṭh. There is an oval seal of Muḥammad Maṣṭh-e-Ja'fari. After these selections a few folios also contain odes of Šā'ib.

8 7-1 x 4-3, 3-9 to 5 x 3-9 or 2. *Folios of red and yellow linen. LL 13. Incl. Mast. Pages of different shades of colour. Or. pag. Cond. good.*

Volume 76.

128. *Qissa-e-Hatim-e-Tai* (قصه حاتم طائی).

This is a story of the adventures of Hâtim of the tribe of Tay related in Persian. Hâtim 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 Anward" (Edin No. 354). He was a knight and poet and a contemporary of عبيد بن الأبرص and الحارث. His ideal generosity and hospitality earned him the title of *Jawad*. His *diwan* 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 *Qissa* was edited by G. J. Atkinson, Calc., 1818. It was translated into English by Fortes, Lond., 1830. The Persian as well as its Urdu version, the *Ārāish-e-Mahfil* by Haydari, have been published several times in India.

Begins: الحمد لله..... اما راویان اخبار و ناقلان آثار

The first story is that of حضرت on p. 4.

Other Copies: *Ind. Libr.* BISM No. 28; *Asaf.* p. 1278, Nos. 91 and 133. *For. Libr.* Munich Catal. p. 55.

Fp. 49. 8 1/4 x 5-3, 11 x 5-3. No *jadwala*, LL. 20 to 23. *Ind. Nast.* mixed with *Shik.* *Eur. pap.* of Wilmott, 1817. Several folios blank. Bound up with the next.

129. *Intekhab-e-Ārāish-e-Mahfil* (انتخاب آرایش محفل).

This is a portion of the *Ārāish-e-Mahfil*, which is an Urdu translation by Mir Shēr 'Alī Afshar of Munshi Sanjān Rāi's Persian history of Hindustān entitled خلاصة التواريخ. The author is mis-named Sanjān (by Morley and Sprenger) and Subhān (by Elliot and Lees.) The خلاصة التواريخ contains an introductory account

of the Hindu traditions, creeds, and castes, a description of the *Sakas* of Hindustān, 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.

Mir Shér 'Alī *Afzā*, a descendant of Imām Ja'far-e-Ṣādiq, was born at Delhi. After receiving a good education he entered the service of Nawwāb Mir 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 *Gulistan* and revised Sawdā's *Kulliyat* etc., he was asked by Mr. Harrington to translate into Urdu the abovementioned *Kkulāṣatn't-Tawārīkh*. He completed the translation of its first part, as far as the history of the Hindu kings only, in 1805. 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 *Arāsh-e-Mahfil* 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, *Cata. Hindust. MSS. Ind. Office*, No. 39, and *Encycl. of Islam*. The MS. opens with an account of the *Sakas* of شاکہان آباد, آگرہ, ملتان, لہتہ, گجرات, اچیر, طاروا, خاندیس, برار, اورنگ آباد, بنگالہ, بہار, سلطان, لہتہ, گجرات, اچیر, طاروا, خاندیس, برار, اورنگ آباد, بنگالہ, بہار, کابل, کشمیر, لاہور, etc.

Begins: یہ انتخاب کیا گیا ہے کتاب آرایش محفل میں سے

This is followed by a short *magnum* in Urdu entitled *نہج النہج* by Taqī, and by another poem composed by Sawdā, as a satire on Mirzā Fākhir. For particulars of the life of Taqī and Sawdā see *Ab-e-Hayat* and Saksenā's *History of Urdu Literature*.

Dated 1255/1839-40. Copied by Shaykh Muḥammad Bulūqī, son of 'Abdu'l-Latīf, an inhabitant of Burhanpur.

Size of paper the same as that of the above MS. ; writ. sp. 12 × 5-5. No folios, LL 20. Clear bold Ind. *Maṣṭ*, with rubrications. Esc. pap. of G. Wilmott, 1817. Several folios blank. Cond. good.

Volume 77.

130.

ḤASHIYA-E-'ABDU'L-'ALĪ (حاشية عبد العلي).

The full title is:

حاشية على حاشية الزاهدية المتعلقة بشرح المواقيف

A very popular Arabic work on metaphysics, consisting of *Ḥāshiya* ("glosses") by 'Abdu'l-'Alī Bahru'l-'Ulūm on the *Ḥāshiya* written by Mīr Zāhid on Jurjānī's *Shāriḥ* or "commentary" on the *Mawāṭi'if* composed by 'Agudā'd-Dīn-al-Ijī, who was a contemporary of Ḥāfiẓ and who died in 756/1355.

'Agudā'd-Dīn (called Ijī after Ij, a place in Fārs between Dārābjird and Nayriz, where he was born), was a Shāfi'ī Lawyer, a Qaṣī, and a Theologian. He wrote a number of books on philosophical, ethical, and religious subjects, but the most celebrated of them all is the *Mawāṭi'if* (المواقيف في علم الكلام) "Stations", a theological and philosophical work.

A number of commentaries and super-commentaries written on it have been noticed in the *Kashf. Zan.* Of all such commentaries the most famous is the one by Sayyed Sharīf of Jurjān, about whom see Vol. 40 above. He completed it in 807/1404-05, and dedicated it to Sulṭān Ghiyāsu'd-Dīn 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 *ḥasīḳa* on Jurjānī's commentary to Awrangzeb (1069-1118/1650-1707).

'Abdu'l-'Alī Muḥammad b. Niẓāmu'd-Dīn, commonly called *Bāḥru'l 'Ulūm*, 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 'Ulema. 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 1245/1810.

The author's name appears on folio 2b as follows:

محمد ابو العیاش عبد العلی بن نظام الله والدين الانصارى

Begins:

اب اجل كلام ينطق باللسان وارفع نظم

Three seals of a former owner, Ḥakīm Jamāl'u'd-Dīn, with the inscribed date 1279/1862-63.

Dated Jumādā I, 1243/ December, 1826. Copied by Muḥammad Niẓāmu'd-Dīn b. Muḥammad Ibrāhīm, resident of Madras, by the order of his 'master and teacher', M. Muḥammad Amin-u'd-Dīn Khān Ṣāḥib b. Ḥakīm Muḥd. Ṣadiqparākhān Ṣāḥib, at Melāpūr (ملانپور). A square seal of Muḥammad Ṣādiq bearing the date, 1272/1855-56, at the end and at the beginning of the MS.

Other copies: *Ind. Libr.* Bk x No. 548; *Asaf* ii p. 1302 No. 376; *MUA* p. 112 No. 32.

8 11-3x6-7, 5x4-2. No folios. LL 15. Ind. Mus. Or. pap. Wormeaten. Pages repaired. Cond. fair.

Volume 78.

131.

IRSHĀDUṬ-ṬĀLIBIN (ارشاد الطالبین).

A rare work on religious, ethical, and sufistic subjects by the famous Afghan saint and founder of national Afghan

literature, Akhund Darweza-e-Ningarhârî (from Ningarhâr, the name of a tract of country near Jalâlâbâd in Afghanistan), who flourished in the reign of Akbar. The title of the work is given on folio 1b نام این رساله را ارشاد العالیین نهادم as well as in the colophon, where the name of the author occurs as follows:

مولانا العظام شیخ الاسلام والمسلمین اخوند درویره ننگرهارى

He did much to nullify the influence of the Rawshaniyyas, in the days of Akbar.

He is also the author of *عزیز اسلام*, a comprehensive work in the Pushtû language, "on the observances, rites, and dogmas of Islâmism, according to the Sunniite creed, written for the purpose of guarding his Afghan countrymen against the heresy of a certain heretic or atheist (نعمتی), Bayazîd Ansârî, son of 'Abdullâh of Kandahâr, commonly known as Yûsuf Zî, the founder of the Rûshânian sect, who was finally defeated by Akbar's general Muhsinkhân. Comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches', vol. xi. pp. 363-428, 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 IVASB No 1074.

Begins: حمد بی حد و ثناء بعد سزاوار ذاتی که بتقلب و وحدت

It is divided into four chapters as follows:

Chapter I,	Faṣl 1	....	....	....	در توحید
	Faṣl 2	....	....	....	در ذکر ایمان
	Faṣl 3	....	....	....	در ذکر وضو و ملائمت آن
	Faṣl 4	....	....	....	در ذکر نماز
Chapter II,	Faṣl 1	....	....	....	در توبه
	Faṣl 2	....	....	....	در علامات پر کامل و ملائمت آن

Faṣl 3	....	....	....	در علم و ملازم آن
Faṣl 4	....	....	....	در ذکر کردن
Chapter III, on	....	....	....	در ذکر سلوک
Chapter IV, Faṣl 1	....	....	....	در اخلاق حمیده
Faṣl 2	....	....	....	در اخلاق ذمیه
Faṣl 3	....	....	....	در صبر
Faṣl 4	....	....	....	در شکر

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.

8 11-6x7-8, 2-3x3-1. No foliate. LL 28. *Ind. Nast. Or. pap.* Pages repaired. Cond. good.

Volume 79.

132. *Aqṣam-e-Muwahhidan* (اقسام موحدان).

A rare treatise in Persian on the refutation of the doctrine of *م. اوست*. The name of the author is not given; but he must have been an Indian, for he quotes Hindi verses, e.g.,

• باره برس قفیری کیا ایک زیبا پایا
• نکون بھی جو پرکھن لا کی تابا نکل آیا

Towards the end of the MS. he says that the treatise owes its existence to the favours of his spiritual guide Shāh Hidayatullāh.

Begins :

الحمد لله الذي هدانا لهذا... اقسام موحدان م. اوست کو پندکان اقسام اند از انجمه
هفت قسم درین رساله بیان و عیان میکنم.

The seven classes of موحدان described are (1) موحّد ذکری, (2) موحّد اعیانی, (3) موحّد متعلّی, (4) موحّد متعلّی, (5) موحّد متعلّی, (6) موحّد متعلّی, and (7) موحّد کلیّ.

5-8-3x4-5, 5-8x2-8. No fadools. LL 13. Ind. clear Mast. Or. br. pag. Cond. good.

133. *Nashafu'l-'Ishq* (نشاط العشق).

A Sufistic treatise sometimes also called شرح غروب, consisting of a detailed commentary on the *Ghawṣigīya* or *Risāla-e-Ghawṣu'l-A'ṣam*, by عبد الله بن حسن بن علی مکی الحسینی الجیلانی, who uses Makki as his takhalluṣ.

Begins:

سپاس و ستایش مرآن واجب الوجودی که احدیت را در وحدت

In the MS. the various statements are introduced by the words قال یا غرت الاعظم. The original text is overlined in red.

Other copies: *Ind. Libr.* JMB p. 360, No. 457; *IrASB* No. 1771. *For. Libr.* R Br pp. 80-81.

Size of page same as that of the above. Writ. sp. 5-7x2-8. No fadools. LL 13. Clear Ind. Mast. Or. pag. Slightly wormeaten. Cond. good.

134. *Risāla-e-'Aynu'l-Qusṭ* (رسالة عين القضاة).

A treatise on Sufic theosophy by ابو المعالی عبد الله بن محمد المياهی, surnamed عين القضاة, of Hamadān, a disciple of Aḥmad-e-Ghazzālī, brother of Imām Muḥammad-e-Ghazzālī. The date of his death, as usually given, is 533/1138-39.

Begins

الله لا اله الا هو و درود یحسود بر آن ظهور که مشهود ذات و مقصود صفات است

Size of pages same as that of the above MS. Writ. sp. 5-7x2-8. No fadools. Ind. clear Mast. Or. br. pag. Cond. good.

Volume 80.

135. *Sab'iyat* (سبعيات).

This Arabic work by *أبو نصر محمد بن عبد الرحمن لعمداني* 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 bells, (4) the Qur'ān with the seven *Qurra*, (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. Zan.*, is *السبعيات في مواضع البركات*.

Begins: الحمد لله الملك الجبار العزيز الغفار المهيمن الستار

Copied by: ملا بازید اخون زاده ولد ملا کل محمد اخون ساکن رجز

Other copies: *Ind. Libr.* JMB p. 193, No. 716; *Ramp.* p. 344. *For. Libr.* RS (Ar.) No. 753 (viii); De Slane Nos. 1314, 1315, 4597, and 4598.

8 2x6-2, 4-8x3-9 to 4. No fadoah. LL 13 to 27. Elegant Naskh. Or. in. pap. Cond. good. Bound up with the next MS.

136. *Sharafu'l-'Ulama* (شرف العلماء).

A short Arabic treatise on the excellence of the 'Ulamā. The author's name is not given.

Begins abruptly with:

الأصول في أحاديث الرسول والمشكوة... وسميتها بشرف العلماء

It is divided into four chapters as follows:

Chapter I	—	—	—	فی فضل التعلیم و التعلم و العلم
Chapter II	....	....	....	فی فضل مجلس اهل علم
Chapter III	....	....	....	فی فضل العلماء
Chapter IV	....	....	....	فی 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 سعد الله بن سعيد مرکان is mentioned in JMB p. 193, No. 720. Another MS., entitled *شرف العلم و العلماء* and ascribed to سعد الله بن سعيد مرکان is also mentioned in the same catalogue on p. 321, No. 1819.

Size of pages the same as that of the preceding MS. Writ. sp. 7×4-2. No fadools. LL 25 to 33. Insignificant Naskh. Some pages are affected by damp. Ink sticky. Cond. fair.

Volume 81.

137.

WISA WA RĀMĪN (ویسه و رامین).

The celebrated romantic Persian poem, based on the original Pahlawi and describing the love adventures of Wis or Wisa and Rāmīn, by Fakhru'd-Dīn As'ad of Jurjān, who died about 447/1055. The poet composed it at Isfahān about 440/1048-49, at the request of 'Amidu'd-Dīn Abu'l Fath-e-Nishāpūrī, who governed it for Sultān Tughril, the founder of the Saljūqid empire. This poem has considerably influenced the compilation of the *Khusrāw o Shīrīn* of Nizāmī, as regards both the style and the metre. See *Bahārīstān-e-Jāmī* and *Br. Lit. Hist. Pers.*, ii, pp. 274-275. Complete copies of the poem are rare. Our copy is also defective. It opens with the following couplet:

• شب کوم بماتم زنده تا بام •
• جو بام آید ندارم طبع (in the printed ed. طبع) تا شام •

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 :

ز کردون اختران نظاره بودند که حصش برمه 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 roguery 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 *Vis 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 Heloisa. In N. Ethé's *Essays and Studien*, Berlin, 1872 (pp. 295-301), a comparison is drawn between *Vie* and *Ramin* and Gottfried von Strassburg's *Tristan und Isolde*. 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 Nos. 656 and 681; R p. 823; EB No. 592.

8 3-2 x 4-3, within folios 5-8 to 5-4 x 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.

MAJMU'A-E-KHUTUT (مجموعه 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 Lashkarī:

(i) On folio 13b in the 'argdashī to the king, he says:

کترین خانہ زادان فدوی لشکری سجدات عیودیت
و تسلیات بندگی رسانیده

(ii) On folio 14b in a letter addressed to Nawwāb Āṣaf Khān he says:

مخلص صمیمی لشکری بوسیلة عرض خلوص عقیدت

(iii) On folio 16b in a letter of congratulations addressed to Nawwāb Islām Khān he says:

ذره بی مقدار محمد تقی جبین مضارعت و افتخار

The first letter is addressed to Khān Zamān, 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:

بهرضی رساند که این معتقد ارادت کیش

Fl. 1-32. 8 7/8 x 4-4, 5-2 x 2-2. No fashah. LL 12 to 14. Written in diagonal lines and Ind. Shikasta. Pages repaired.

Part II. Letters of Abu'l-Fagl. The first letter is addressed to Khān Khānān. It begins as follows:

• می ندارم چاره فراق نیست عجب •
• که هیچ زبرک خود کرده را نداند چاره •

Fl. 33-51. Size of page same as above. Writ. sp. 5-2 x 2. LL 17. Clear Ind. Nast. Or. pap. Pages repaired.

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 the great harm done to Rājputi by the 'infidels'; in this letter Dhanā Jādhaw and Rāmchandra are referred to. A third letter refers to Ghiyāsu'd-Dīn's دژ of the fort of Rāmgīr. A letter on folio 60 is addressed to دژ by one Ghāstrām.

Amongst the remaining letters of some interest is one on folio 6b, which is addressed to Chandrabhān, the poet and Munsif of Aīgalkhān. On folio 29b there is a copy of the firmān of Jahāngīr issued to Prince Shāh Jahān, and folio 30b contains a reply to it in verse.

Other copies: A copy of Jahāngīr's firmān, with a metrical reply to it, is mentioned in E p. 551 (2).

Volume 83.

139. *Risāla dar Nujūm* (رساله در نجوم).

An astrological treatise in Persian, defective at the beginning. The author's name is not given. It begins abruptly:

جو حی جُ را اسونی بر جہان (جسم آن) سے ستارہ دیو کن مانند اسپ
رنگ روی او زرد سرخی

It appears to deal with the nature of the Zodiacal signs. On folio 2, one reads:

لی لول لُ بھرنی سفید رنگ بر جہان سے ستارہ

Dated 2nd Ramazān, 1244/8th March, 1829. Copied by Mir Qamaru'd-Dīn at ملیر (۶) برکنہ سرماہرہ.

Pl. 18, 5 8-7 x 3-5, 6 x 3-5 to 4. No fashala. LL 11. Ind. Shik. Pages of different sizes. Or. in. pap.

140. *Risāla dar Kayfīyat-e-Burj* (رسالہ در کیفیت بروج).

Another astrological treatise in Persian and *Dakḥnī*. Fl. 29-32 are wrongly bound. The *risāla* begins on folio 33 with the following words:

ہذا کفایۃ بروج من منازل کواکبا مفصلا مقدم بر حمل

The *Kayfīyat* of the twelve Zodiacal signs are given. Particulars of each *burj* begin with a few verses in the *Dakḥnī* 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.

Size of page same as above. Writ. up. 5 x 4-5. No fashala. LL 13 to 14. Ind. Shik. Technical terms in red. Or. pap. Cond. good.

Volume 84.

MAJMU'A (مجموعہ).

141. *Diwān-e-Aḥmad-e-Jām* (دیوان احمد جام).

Lyrical odes of Abū-Naṣr Aḥmad, usually called *نصیر*, born at Nāmaq (whence sometimes called Nāmaqī), in the district of Jām, 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: *سراج السالکین*, *مفتاح الجنات*, and *بحار الحقیقت*. For a detailed bibliography of his works, see IvASB No. 245. For his life see *Nafahat*, *Ḥabībū's-Siyar*, and *Ātashkade*.

Begins:

- کو (گر) ز سیلاب سرشکم قطره پیدا شود •
• در جهان از شور آب چشم ما دریا شود •

After the *dhua*, there is a *swapsat* beginning with:

هر بگذشت ما چنین غافل • نامد از ما بجز کته حاصل

This is followed by *ruḍā'īyyat*, beginning with:

رو بر سر سوزنی نهان بشارت

Dated 26th Jumādā I, 1256/26th July, 1840. Copied by 'Abdu'l-Ghaffār during the reign of Muḥammad 'Alī Shāh.

Other copies: *Ind. Libr.* Punj. Univ. Libr. Or. Coll. Mag. Febr., 1927; Bk No. 23; IvASB No. 436; Spr pp. 323-25. *For. Libr.* R pp. 551, 552; EIO Nos. 910 and 2853. Lithographed in India.

8 7/8 x 4, 4-4 1/2 x 1-3. LL 13. *Ind. Mus.* No *judicia*. Or. *be. pag.* *Qand. talr.*

142. *Zadu'l-Musafirīn* (زاد المسافرين).

The famous Sufistic poem by Sayyid Ḥusaynī. For particulars of his life and works see Vol. 20 above where references to other copies also are given.

Begins: ای بر تر از آن مه که گفتند • آنانکه پدید یا نهفتند

In this copy the date of composition is given as 729/1328-29. Dated 4th Shawwāl, 1064/8th August, 1654. Copied by Shaykh Tāju'd-Dīn b. Shaykh 'Abdu'l-Ghanī.

Size of page same as above. Writ. sp. 3-7 × 2-1. LL 15. Ind. Nast. mixed with Shik. 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 Mal* (گل و مل).

A short *maghnasi* by Sa'adat Yār Khān Bahjati (باجتی). Bahjati is mentioned in IvASB No. 935. He uses his *takhalluq* as follows :

هان بهجتیا خروش بگذار • بگذار خروش و جوش بگذار

The king who is praised in the poem is Jahāngīr (1014-37/1605-1628).

Begins :

ای از تو دل محیط در جوش • ای از تو صدف کهر در آغوش

The date of composition, as indicated by the chronogram, ابلاغ, is 1024/1615-16:

از خوشدلی طرب شکستم • تاریخش ابلاغ داده گفتم

Dated 19th Shawwāl, 1064/23rd August, 1654. Copied by Tāju'd-Dīn, the scribe who has also copied the *Zada'l-Musafirin*.

Size of page same as above; writ. sp. 3-4 × 2-2. LL 15. *Jahadeh*. Ind. Shik. Cr. pap., worm-eaten. Cond. fair.

144. *Mahfilu'l-'Arifin* (محل العارفین).

Selections from various prose and poetical works of Sufi authors, such as Rūmī, Sayyed Husaynī, Pir-e-Anṣārī, Bēdil, Jāmī, Husayn-e-Wā'iz, and others. These selections are divided into 30 *mahfils*, according to subjects, such as مبادت, طلب, etc.

Begins: اختصار رساله محل العارفین که منتخب کرده مرقوم شد

On the last folio is a *mukhammas* on the famous *ghazal* of Qudsi, beginning with:

سیدی صاحب لولاک بس عالی رطبی (تی)

Size of page same as above; writ. sp. 5-8 to 6x3-2 to 2. No *jadwāl*. LL. 11-12. Ind. Next. Or. pap. Cond. good.

Volume 85.

145.

JAWĀHIR-E-KHAMSA (جواهر خمسہ).

Also called *Awrad-e-Ghawziyya*. This is a Persian version of a remarkable work said to be originally written in Arabic by Muhammad b. Khaṭirū'd-Dīn (whose full name appears on folio 2 as محمد بن خطیرالدین بن یازید ابن خواجه فرید عطار), popularly known as Shaykh Muhammad Ghawz of Gwalior. He was a descendant of Khwāja Farīdu'd-Dīn 'Aṭṭār 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 Chunār hills. Thence he went to Gwalior and began to lead people to the path of God. He died in 970/1582 and was buried at Gwalior. He says in the preface that he was directed to see شیخ ظہور حاکم حصار (clearly written here as Ḥaṣūr, but in EIO and Loth as Ḥuṣūr), 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 *jawāhars* as follows:

جوہر اول در عبادت عابدان و طریق آن

” دوم در زہد زاهدان ” ” ”

جوهر سوم در دعوت داعیان و طریق آن

” چهارم در اذکار و اشغال عارفان مشرب شطار و طریق آن

” پنجم در ورثه الحق عمل محققان و طریق آن

The third *jawāhar* 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 *Qāseon-e-Islām*. The fourth *jawāhar* deals with the *spiritual exercises and practices* of the Shattāriyya order of Sufis, to which the author himself belonged.

The original Arabic is noticed in *Kashf. Zoon.*, 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 Muḥtabā'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. 20. S 8-2×5-8, 2-3×3-2. LL 23. Good small Mashk. Or. br. pap. Headings of sections etc. in red. On folio 1 an oval seal of *المعهد الجمهوري في جعفر طري*. Good. 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 Sayyid Badru'd-Dīn, a resident of Ahmednagar.

Begins:

احوالات سفر کابل که جمعیت انگلیس اول مالک مفتوح کرده بعد مسترد نمود

It ends with 21st April, 1845, and the last event mentioned is the attack on Lahore by Muḥammad Akbar Khān.

Pl. 2. S 11-2×7-3, 3-7×5-7. LL 18-20. No *jawāhar*. Ind. Mashk. Or. pap. Good. good.

Volume 87.

147.

LAṬĀ'IF WA ṢARĀ'IF (لطایف و ظرایف).

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 *علی بن الحسن الزاهد الکاشغری المتبحر بالعری*, son of the famous Mullā Husayn-e-Wā'iz-e-Kāshifī, author of the *Asnād-e-Sakayfi*. This Ṣafī died in 939/1532-33. After a year's captivity in Herat, he was released from prison and went to the court of Shāh Muḥammad Sulṭān, the ruler of Gharjistān, 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. Ṣafī is the author of the *Rasākhat*, which contains biographical notices of the Shaykhs of the Naqshbandī order.

Begins: بعد از اداعاتی (ادای) لطایف تحمیدات الهی

Other copies: *Ind. Libr.* MF ix No. 44; *IvASB* No. 297; *Bh* Nos. 443-44. *For. Libr.* R pp. 757-58; *BS* No. 100; *EB* Nos. 454-57; *EIO* Nos. 778-79; *Lind* p. 154.

8 6-9 x 4-5, 5-1 x 3-4. LL 12. *Justified* of double line lines; *half-line* space also enclosed in single line border lines. *Cr. pap.* slightly worn. *Cond.* good.

Volume 88.

148.

DURRU'L-MAJĀLIS (در المجالس).

Religio-suffistic anecdotes by Saif Zafar (folio 3b). After his name *زیرجاری* is not mentioned here.

Begins: حمد و ثناء از عنایت الهی بزبان 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 Dakhnī verse by 'Abdu'l-lāh Kasmān, 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; Anm p. 58; Leyden p. 359; Pert. Berl. page 980; Br Sep Hind No. 476.

8 7-3x4-7, 2-3 or 4x2-3. No *jashn*. LL 11. Clear *Nast. 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.

LAṬĪFA-E-FAYYĀZĪ (لطيفة فياضی).

Letters of Fayyī, the poet-laureate of Akbar's Court. Collected and arranged by Nūru'd-Dīn Muḥammad, son of 'Aynu'l-Mulk, a physician of Shīrāz, who had distinguished himself in Akbar's service. The compiler was Fayyī's sister's son. In the preface he says that, while the poems of Fayyī were collected by Abu'l-Faḡl, 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:

یا ازل الظهور یا ابدی الحقا . نورک فوق النظر حسنک فوق التنا

These letters are arranged as follows:

لطيفة اول عرايض والا درگاه

" دوم مفاوضات فيضی بشرقا و علما و عرفا

" سوم " " بحکماي معاصر

لطیفه چهارم مفوضات بلاطین و امرای عظام

" پنجم " اخوان و اقارب

منطقه اول مناجات علامی فہمی

" دوم رقعات لطائف نکات خیر الانامی

" سوم مکاتیب متفرقه کہ اعزہ و اقارب بہ شیخ فیضی نوشته اند

Other copies: *For Libr.* B ii p. 792, iii p. 984; EIO No. 1479.

S. 10-6×6-8, 8-3×4-7. No foliols. Ind. clear. Mast. Or. br. pap. Some pages damaged by large lacunae. Cond. fair.

Volume 90.

150.

'AINU'L-'ĀSHIQĪN (عین العاشقین).

These are 27 letters of شیخ نور الدین. They are addressed to various contemporaries, such as شیخ الحاج شیخ فرید الدین, شیخ محمد, شیخ الحاج شیخ فرید الدین, and others.

The title is given on folio 2.

Begins:

حدی کہ از حد احصا فزون آید و ثنائی کہ از حد احصا یفزاید مرعائی
برحق و قادر مطلق را

88-4×4-7, 7-2×3-3. LL 18-22. Ind. Mast. 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-MUNAYRI (اجوبہ منیری).

A small treatise containing 24 answers to as many questions on Sufistic topics, put to Sharafu'd-Dīn Yahyā-e-Munayri

by Zāhid b. Muḥammad Niẓām and other friends. This Sharaf-u'd-Dīn Aḥmad, a great Sufī Saint of India, was born in Munayr, a village in Bihār. He was a disciple of Najīb-u'd-Dīn-e-Firdawsī. He died in Bihār in the odour of great sanctity in 782/1380. His *Makṭabāt* ("letters") are famous for the learned discourses on Sufistic subjects which they contain.

Begins :

این اجوبه خدمت شیخ اوحده العصر غریب الدهر مجمع علم الدرامه

8 5/8x4-8, 7-3x3-7. LL 28-31. Ind. Pers. Arabic quotations are overlined in red. Cond. good.

Volume 92.

MAJMU'Ā (مجموعه).

152. *Intikhab as Diwān-e Salik-e-Yasdi* (انتخاب از دیوان سالک یزدی).

"Selections" from the lyrical odes of Sālik of Yasd. There were two Sāliks, contemporaries of each other, who flourished in the reign of Shāh Jahān. One of them belonged to Yasd and the other to Qazwin. These selections are from the *diwān* of the former, for on folio 2 we find :

تازرد بکردد رخت ای سالک یزدی . بشکن برشروقی صفرای هوس را

This Sālik, after staying at Shīrāz and Isfahān, came to the Deccan and entered the service of Qutbshāh of Hyderabad (Deccan). After some time he went to Shahjahanabad, where, through the intercession of his fellow-townsmen, Shāfi'ā-e-Yasdi, 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 *Sarīf-e-Āsād* and Sprenger, page 554. Copies of his *diwān* are rare.

Begins :

بخلوقی که کشتائی میان تنک آنجا . لباس صبر درد صورت فرنگ آنجا

Other copies of his *diwān*: *Ind. Libr. Asaf* p. 724, No. 404; *Spr* p. 554.

8-9×4-9, 7-8×3-8. No *jashn*'s. LL 18-23 complete to a page, written in *Ind. Nast.* in diagonal and vertical lines. Or. pap. Bound up with the next MS.

153. *Intikhab az Diwān-e-Laggatt* (انتخاب از دیوان لاتی).

'Selections' from the Lyrial odes of Muhammad Afzal, whose *takhalluṣ* was *Laggatt*. One *Laggatt* 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 یا رانی (ی) تو مها •
- در آغوش نکاح زعفران زار تبسم •

Size of page same as above; writ. sp. 7-8×3-7. No *jashn*'s. LL 23-26, in diagonal and vertical lines. *Ind. Nast.* Or. pap.

154. *Intikhab az Diwān-e-Hinda* (انتخاب از دیوان هندو).

A few 'selections' of lyrical odes from the *diwān* of Gopināth *Hinda*. These cover two folios only. See Vol. 105 below and *EIO* No. 1559.

Begins:

- مشتری شد هر که از جان کعبه و پنخانه را •
- هر طرف بیند به بیند جلوه جانانه را •

Size of page same as above; writ. sp. 8×3-8. No *jashn*'s. LL 32-33 in diagonal, vertical, and horizontal lines. *Ind. Nast.* Or. pap. Cond. good.

155. *Intikhab az Diwān-e-Jalāl Asir* (انتخاب از دیوان جلال اسیر).

Select lyrical odes from the *diwān* of Jalāl *Asir*, about whom see Vol. 68 above, where references to other copies of his *diwān* are also given.

Begins:

ای گلشن از بهار خیال تو سبها • برک کل از طراوت نامت سفینا

Size of page same as above; writ. sp. 6-8×3-1. No *jashn*'s. LL 37. *Ind. Nast.* Or. pap. Cond. good.

Volume 93.

156.

MUNISU'L-AḤBĀB (مونس الاحباب).

Consists of *rubā'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 السلطان بن السلطان بن السلطان بن السلطان بن السلطان, 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:

کینرو روزگار شاه این (این prob.) حسین

The author is, no doubt, عراجہ شہاب الدین عبد اللہ بن محمد مرواریہ, a native of Kirmān, who was raised to the rank of Amīr by Sulṭān Husayn Mirzā of Khorāsān and entrusted with the royal signet after the death of میر علی شیر. He was an excellent poet, who used *Begdāt* as his *takhalluṣ*, wrote, besides a *diwān*, a *magāzāt* called خسرو و شیرین, and died in 932/1516. See R iii p. 1094; Edin No. 331; and *Taḡhira-e-Dawlatshāhi*.

Begins:

ای لطف تو دادہ شہر یاران را تاجہ شاهان بنوالت چو گدایان محتاج

A complete copy, but not dated.

8 2-4x4-8, 6-2x2-3. No jacket. LL 12 or 13, but weight of 19 Ess. Ind. class. Near. Gr. br. pap. Cond. good.

Volume 94.

157.

MAJMU'A-E-MIRZĀ (مجموعہ میرزا مہدیخان).
MAHDĪ KHĀN

It is also called جدول پادشاهان تیموری ("Chronological tables of the Indian Timurides"). Although it is stated in

the introductory note that the tables begin with Timūr and end with Shāh 'Ālam (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), *krnyats*, *alqabs*, dates of birth, *fulas* years, their ages, conquests, names of their children, causes of their death, etc. The name of the author is given as follows:

ابو القاسم نظام الدین محمد هادی الحسینی الصفوی الملقب (به) شاه
میرزا و المخاطب بمیرزا مهدبخان صفوی

The author, according to Dr. Ethé (EIO No. 412), is the same as the famous historian of Nādir Shāh, the author of the *درة نادری*, *جہانگشای نادری*, and *حیا المیون* (see IvS I No. 911). For his life etc., see Rien i, p. 192.

Begins: سیاس یقیاس سزاوار مالک الملک

A few lines below, it is stated that:

این جدولست متضمن متحمل از احوال دولت دستمال سلطنت مال
حضرت صاحبقران امیر تیمور کورکان..... تا زمان..... پادشاه عالیجاه
محضوف رحمة الله ابو نصر سید قطب الدین محمد معظم شاه عالم بهادر

The date of completion, as given towards the end, is 1142/
1729-30; the chronogram *بمهره مودا مهدبخان*, written in red ink,
also gives the same year:

تاریخ انعام ابن ارقام که رفزده کلک تسیره قام احقر زمانست
بمهره مودا مهدبخان سنه ۱۱۴۲ 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 *سمن الدین محمد 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 *Jadval-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 Mu'īnu'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 :

Bābur is referred to as	....	....	فردوس مکانی
Humāyūn	"	"	جنت آشیانی
Akbar	"	"	عرش آشیانی
Jahāngir	"	"	جنت مکانی
Shāh Jahān	"	"	فردوس آشیانی
Awrangzeb	"	"	خلع منزل
Bahādur Shāh	"	"	خلع 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 *میرزا محمد علی خان*, the ruler of Hyderabad. The date of his death is not clear.

Then the names of rulers of the Nizām Shāhi dynasty are mentioned. The last name is that of Ṣalābat Khān, who died 998/1589-90. This is followed by the dates of the foundation of Ahmednagar, Kotla, and some buildings of Hyderabad. The last item refers to Tipū Sulṭān.

Dated 1263/1847. Copied at *نور* (?)

Other copies: *Ind. Libr.* IvASB No. 167. *For. Libr.* EIO No. 412-14.

8 2-3x1-2, 6-1x4-2. No *jadwāl*. LL irregular, 7-14. *Ind. Libr.* On *paṭi*. Ink sticky, therefore interlined with tissue paper. Some folios of bluish colour. Names of kings in red. Cond. good.

Volume 95.

158.

BAYĀẒ-E-SANAWĀT (یاض سنوات).

A mere note-book, which opens with the following words:

خلاصۂ سنۂ ہجرت آنت

After explaining what is meant by the *Hijri*, the *Faḥṣi*, and the *Julās* 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 *Hijri* year in the second, and the corresponding *Faḥṣi* year in the third. This list is followed by another, a more detailed one, consisting of four columns, which gives for every *Julās* year mentioned in the second column the corresponding Christian year in the first column, the *Faḥṣi* year in the third, and the *Hijri* year in the fourth.

The last entry is that of the 39th *Julās* 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 *Bahri Nizām Shāhs* (of *Ahmednagar*), beginning with *Aḥmad Nizām Shāh* and ending with *Bahādur Nizām 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 *Faḥṣi* year of the commencement of the reign in the second, and the corresponding *Hijri* 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 Sulṭān[s]* and *Bahādur Nizām 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 *gaz* or yard followed by a table of numerals, with their names in Arabic and the numerical symbols used in *Siyāq*.

88-4x6-3, 6-2x4-2. No. Jahush. LL. 8. Ind. Mus. Or. pap., slightly worm-eaten. Cond. good.

Volume 96.

159.

TA'DĀD-E-SILSILA-E-AFGHĀNĀN (تعداد سلسله افغانان).

Deals with genealogies of the Afghan tribes. The MS. is so called after the words with which it opens:

باب ششم در تعداد سلسله افغانان

It is the VIth Chapter of the *Tārīkh-e-Ghālibān-e-Murād*. On folio 9 it is stated:

معنی نمائند که در باب سلسله بی (؟) اختلاف بسیار واقع بود کترین
محرر این تاریخ خانجهائی مخزن افغانی درین باب جد و جهد تمام

The *Ta'rikh-e-Khān Jahānī* is a further abridgement of Ni'matullāh's *History of the Afghans*, which is divided into a *muqaddama*, seven *bābs*, and a *khatima*. Our MS. represents the sixth *bāb*. See EIO No. 576 and Bk 529.

The author served Jahāngīr as a *wazir-e-naẓar* 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 Malakpūr (in Berar), at the

request of a friend, he commenced the work in 1020/1611 and completed it at Burhanpur on 10th Z. Hijja, 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 Jahān*: 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.

Pl. 24. 3 2-2x3, 7-7x4-2. No *jadhah*. LL 14. Ind. Nast. Proper names overlined in red. Cr. pap., wormeaten. Cond. fair.

Volume 97.

160.

AḤWĀL-E-MARĀTHA SIWĀJĪ (احوال مرهتہ سیواجی).

The title is a misnomer. Although it is called 'Aḥwāl' of Siwājī Marāthā, it contains, as a matter of fact, a very brief account of the events that happened from the accession of Bājirāo 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:

شعہ از احوال مرهتہ سیواجی راجہ سطارا والہ راقم این مقال میر بدرالدین سکھ چیچونڈ اگرچہ درفن تحریر تواریخات مہاورت نداشت اما از معاہدہ قلیل احوال مشاہدہ حادثہ رئیس ہونہ از آغاز الی آخرہ

Pl. 9. 3 2-4x3-2, 6-7x3-2. No *jadhah*. LL 12-14. Ind. Shik. Cr. pap. Cond. good. Prob. an autograph copy.

Volume 98.

161.

SAR SHIKAN-E-MUSHRI-KĀN-E-KUPR (سرشکن مشرکان کفر).

By the same (see Vol. 97 above) Mīr Badru'd-Dīn alias Bademiyān, 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 Islām, and the worshippers of Idols, having drawn his information from works on Islām, and *Poetik*, *Puranas*, and *Shāstras* of the 'Kāfirs', e.g., *Hujjatu'l-Hind* and *Raddiyya-e-Hind* (?), so that their deviation from the right path and their irreligiousness may become known to all, and that he has called the *muskhā* سر شکر شرکان کفر.

Dated Wednesday, 1st Rajab, 1268/21st April, 1852. Finished at دایره احمدنگر.

8-8-1x5-7, 6-3x4-2. No fadoash. LL 13-17. Ink Shik. Esc. pap. Ink sticky, hence intercoloured with tissue paper. Cond. good.

Volume 99.

162.

LAṬĀ'IFU'L-MA'NAWĪ (لطائف المعنوی).

A commentary on the famous Sufistic poem, Rāml's *mag-nawt*, by 'Abdu'l-Laṭīf b. 'Abdu'llāh al-'Abbāsī (died in 1048-49/1638-39), who has compiled a critical edition of the great poem and called it *نسخه نامه*. He has also written a special glossary of difficult words occurring in the *Magnawī* entitled *لطائف اللغات*. 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: رب اشرح لی الخ شرح بعضی آیات مشکه فارسی و ترجمه

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:

نسخة صحیحة شریفة ابن پنج دفتر از شرح متوی مولانا جلال الدین... روی
بلخی است که در تملیک بندہ فقیر گناه کار امیدوار رحمت غفار عبد السلام
ولد غفران مرتبت شیخ بہار بتاریخ ۱۶ رجب المرجب سنہ ۱۰۶۲ در آمد
دفتر سوم درکار است انشاء اللہ تعالیٰ مرگاہ پیدا شود نوہاندہ آید
بحول اللہ و قوتہ

Other copies: *Ind. Libr.* Asaf i p. 450, No. 850, 421, and ii p. 1486, No. 3; Bk No. 74; IvASB No. 507; Spr p. 494. *For. Libr.* R p. 590; Pert Ber No. 775.

Pl. 90. 8 11-1 x 6-7, 8-8 x 4-7. No fadools. LL 17. Ind. Mast. Or. pap. Ar. text and headings of sections and stories in red. Cond. good.

Volume 100.

163.

RISĀLA-E-TIR ANDĀZĪ (رسالہ تیر اندازی).

A small tract on archery, beginning with the following words:

بدانکہ ابن رسالہ ایست تیر اندازی مشتمل بر یک مقدمہ و چہار فصل

The name of the author is not mentioned. The technical terms of archery are explained and illustrated by quotations from Mawlānā-e-Tāhīrī. A complete copy, but not dated.

A treatise entitled رسالہ تیر اندازی اعظم شامی, belonging to the Punj. Univ. Libr., is mentioned in the *Or. Coll. Mag.* for Nov., Lahore 1932.

Pl. 8. 8 7-4 x 3, 8-1 x 3-1. No fadools. LL 13. Clear Ind. Mast. Eur. pap. with water-marked lines. Cond. good.

Volume 101.

164.

MUKHTAṢARU'L-QUDŪRĪ (مختصر القدوری).

A celebrated work on Hanafite law by Abu'l-Husayn Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī, who died in 428/1036. It contains 12,000 *mas'al* ("cases") and is highly esteemed amongst the Hanafites, as is evident from the large number of commentaries written on it and mentioned in the *Kashf. Zun.*

Begins: كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

The original Arabic was translated into Persian by داود دینى and into Urdu by Md. 'Abdu'l-'Aziz Jahl of Farrukhabad (U.P.). The latter was published in Delhi in 1898. 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, 1870.

Dated Jumādā II, 50th Juḡis year of 'Ālaungū, corresponding to 1117/1705-06. Copied by (Qāgi) Muḥammad Sirājū'd-Dīn Nāgōrī, son of Qāgi 'Abdu'l-Malik. Below the colophon is an oval seal of the abovementioned Sirājū'd-Dīn bearing the date 1119/1707-08. Another memorandum note in red ink says that it was collated by Sirājū'd-Dīn of Nāgōre in the first year of the reign of Shāh 'Ālam at Gāndāpūr.

Other copies: *Ind. Libr.* JMB p. 134, Nos. 387 and 388; *Asaf ii* p. 1098, No. 434; *MUA* p. 102, No. 13, p. 104, No. 39; *Ram* p. 248. *For. Libr.* RS Ar. 274; Loth 262; Pert 994; B Br p. 61; Br Sup Hnd Nos. 1167 and 1168.

8 12x7, 7x3-5. No folios. LL 7. Nash. Marginal notes on the first few pages. Pages repaired. Or. pap. Cond. good.

Volume 102.

165.

SHARH-E-WIQĀYA (شرح وقایہ).

There are a great many Arabic works on Muslim Law of the Hanafite school. One of the well-known of them is *مدایہ الہدی*, which is an introduction to the study of the Hanafite Law by Shaykh Burhānu'd-Dīn 'Alī-e-Marghīnānī (died in 593/1197). He has himself written on it a commentary called *مدایہ فی القروع*, which has been much appreciated, and a number of commentaries have been written on it (for which see *Kashf. Zun.*). To enable the law student to study and understand the *مدایہ* well, Imām Burhānu'sh-Sharī'a Maḥmūd b. 'Ubaydu'llāh wrote his *مدایہ* or *مدایہ القروایہ*. A commentary on it (*شرح مدایہ*) was written by 'Ubaydu'llāh b. Mas'ūd (died in 745/1344-45). This *شرح مدایہ* 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 *مدایہ* itself.

Our MS. represents a *Persian* translation and paraphrase of this Arabic *شرح مدایہ*, made by one whose name is clearly written on folio 1b as *عبدالحق بھارل* (in other copies *بھارل* or *بھارل*) of Sarhind. He composed the work, by the blessings of his spiritual guide Shaykh Muḥammad Ma'sūm, in 1076/1665-66 and dedicated it to the Emperor Aurangzeb. It is divided into a number of *bābs*. A list of the 334 *bābs* is given in this copy, on the three folios preceding the folio numbered 1. This *شرح مدایہ* (Pers. Vers.) was published in Bombay, 1278/1861-62, and in Delhi, 1283/1866-67. An Urdu translation of it by Wahīdu'z-Zamān, under the title of *نور الہدایہ*, was published at Cawnpore, 1325/1907-08.

Begins:

الحمد لله رب العالمین..... بعد هذا می گوید احقر عباد الله العقی عبد الحق
بھارل سرھندی

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 *ḍuāl* 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.

Pl. 225. S 12-3x7-4, 2-3x4-3. No *jadwāl*. Ll. 17. Fine clear *Ind. Nast.* Or. pap. Cond. good.

Volume 103.

166.

BUSTĀNU'L-'ĀRIFĪN (بستان العارفين).

An Arabic work on meditation and moral precepts, based on the Qur'ān, the Ḥadīṭ, and other works dealing with religion, law, theology, sufism, etc., by Abu'l-Lays Naṣr b. Muḥammad b. Ibrāhīm as-Samarqandī, a famous Ḥanafite jurist and traditionist, whom Huart (*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, *تلب لئال*, is in a bolder and the other, *كتاب بستان*, in a smaller hand. The MS. is called *Tamlīḥu'l-Ghaṣṣa*, evidently after the former, but the title is misleading. As a matter of fact, it is the other work, viz., *Bustānu'l-'Ārifīn*. These are two different works of one and the same author.

Begins (On f. 3):

الحمد لله رب العالمين.....قال القتيبي الزاهد ابو الليث نصر بن محمد ابراهيم
السمرقندي رحمه الله اني قد جمعت

According to *Kashf. Zun.*, it consisted of 150 *baḥs*; the copy in Bk xiii No. 821, comprises 162 *baḥs*; the Egyptian ed. of 1330/1920-21 has 150 and our MS. 157. A full list of these *baḥs* is given on fols. 1a-3a.

Dated 1102/1690-91.

Other copies: *Ind. Libr.* JMB p. 186, No. 672; Bk xiii No. 821. *For. Libr.* Pert Ber Nos. 8322-23; Br Sup Had No. 174(a); B1 (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.

8.9-4x5-2, 6-8x3-4. No jacket. I.L. 15. Ind. Mus. binding to Mash. Eur. pap. watermarked lines. Bindings in red. Slightly worn. Cond. fair.

Volume 104.

167.

DAH MAJLIS (ده مجلس).

An elegiac account of the deaths of the Prophet Muḥammad, his daughter Fāṭima, his son-in-law 'Alī, the Imāms Ḥasan and Ḥusayn, and the saintly persons who were martyred in the battle of Karbalā. It is chiefly based on the *Rawḍatu'sh-Shahada* of Kāshifī (died 910/1505). The name of the author is not given.

Begins:

داویان اخبار جکرسوز و نالان آثار غم اندوز چنین 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.	'Alī.
The 4th	do.	do.	Imām Ḥasan.
The 5th	do.	do.	Muslim b. 'Aqīl.
The 6th	do.	do.	the sons of Muslim.
The 7th	do.	do.	Ḥur.
The 8th	do.	do.	'Abbas 'Alī, the 'Alamdar.
The 9th	do.	do.	'Alī Akbar.
The 10th	do.	do.	Imām Ḥusayn.

Not dated. Copied by Shewan Shāheb.

Other copies: *Ind. Libr.* IvASB No. 1106; *Bh* No. 35.
For. Libr. EB No. 136; *R* p. 155.

8 9/16 x 6, 7-1 x 3-3 within ruled red border lines. LL 11. Graceful clear *Ind. Mast.*
Or. pap. First few folios wormeaten. Cond. fair.

Volume 105.

168.

DIWÂN-E-HINDŪ (دیوان ہندو).

A rare copy of the *gastidas*, *ghazals*, and *rubā'iyāt* of a poet whose *takhalluṣ* was Hindū and about whom Dr. Ethé (*EIO* No. 1559) says: "no biographical notices of this poet "can be found in the *tadhkiras*." He further observes that the poet "is probably identical with the author of an epic poem, "لقہ و مجنون", composed in Shāh Jahān's reign, before 1055/1645-46, and described in Bodleian Cat. No. 1101. He seems also to "have written a *mathnawī*, غزلیہ و شہرہ, see *ib.*" In the Bodleian Cat. (No. 1101) it is stated that he "lived in Shāh Jahān's "reign. In the introduction (to the *لقہ و مجنون*) he praises Bābar, "Humāyūn, Jahāngīr, Shāhjahān, and his three sons—the Prin- "ces Dārā Shukūh, Shujā', and Aurangzīb."

From this MS., especially from the *gastidas* (not found in the copy of the India Office), it is evident that the poet lived in the reign of Aurangzeb also. He refers to the 'martyrdom' of Shaykh Mīr, one of the best generals of 'Ālamgīr, who was killed in the battle between the Emperor and Dārā at Ajmer, on Sunday, the 29th Jumādā II, 1069/13th March, 1659, and was buried by the orders of 'Ālamgīr close to the tomb of Khwāja Mu'īnu'd-Dīn Chishtī. The poet has composed the following chronogram:

• جستمش سال شہادت از خرد آمد ندا •
 • اولیای روضہ کشت و عاقبت رضوان بود •

The MS. opens with *gastidas*, which begin with:

کی دل آسودہ شود کرمہ تن جان کردہ تا نہ در کرد سر زلف پریشان کردہ

He praises the Emperor Awrangzeb in the following line :

- زیب اورنگ و خلافت زینت فرهنگ و فر •
- چون سلیمان و سکندر بادشاه بجز و بر •

In another *gasida* he refers to the advent of Islām Khān (Wazir of Shāh Jahān, appointed Governor of the Deccan, where he died on 14th Shawwāl, 1067/2nd November, 1647) in the following lines :

بکشور دکن آمد بعظمت جبروت • امیر صف شکن اسلام خان متین دستور
رسید سم سمندش چو در زمین دکن • زدند فال طرب ساکنان بیجا پور
به پیش ثانی صاحبقران سپه سالار • میان محفل ارباب قرب صدر صدور

In another *gasida* he refers to the defeat inflicted by Mir Jumla, Mu'azzam Khān Khān Khānān, the general of Awrangzeb, on Shujā' in Bengal :

- زد چنان آن سرنگون را بر لب دریای کنگ •
- چون در آب نیل فرعون را ید یضا زده •
- شد جوان از سر معظم خان ازین فتح عظیم •
- از کل رعناش دیدم طره زیبا زده •

After the *gasidas* there is a *maghazal* in praise of Prince Awrangzeb, beginning :

محمد آنکه سلطان جهان است • ز آغاز جوانی پهلوان است
چنین پورشه بافر و فرهنگ • سزاوار خلافت زیب اورنگ

The *ghazals* begin with :

- مست می در دست مست (شب) از در درآمد پیر ما •
- دست گیر میکشان بخشنده تقصیر ما •

This is a parallel to the famous *mas'ala* of Hāfiṣ :

دوش از مسجد سوی میخانه آمد پیر ما • چیست پاران طریقت بعد ازین تدبیر ما

Towards the end there are a few *rubāʿiyyāt*, beginning with:

ای دل اکرت مرک بخاطر باشد • در راه ازل چشم تو ناظر باشد

Other copies: *Ind. Libr.* JMB p. 398, No. 2563; MUA p. 34, No. 45 (*ghazaliyyāt*); No. 51 (*Kulliyāt*). *Per. Libr.* EIO No. 1559.

S 9x4-9, 6-6x3-4. No. *jadwāl*. LL 17. *Ind. Nast.* On. pap. a few folios of blue paper; some folios damaged by damp. Somewhat worm-eaten. Good. fair.

Volume 106.

169.

KULLIYYĀT-E-ANWARĪ. (کلیات انوری).

Poetical works, principally *qaṣidas*, of the famous Persian poet Awḡadn'd-Dīn 'Alī Anawarī, generally regarded as the greatest *qaṣida*-writer of Persia. Born at Mahna, in the district of Khāwarān (from which he had originally taken his *takhalluṣ*, Khāwārī, but which he subsequently changed to Anawarī). 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 *ḥafṣa*. He had attached himself to the court of Sulṭān Sanjar (died 552/1154), in praise of whom most of his *qaṣidas* 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 Nishāpūr 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; Shīrī's *Shi'r-u'l-'Ajam*; 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; *Taḡkira of Dawlatshāh*; *Ātashkade*; *Khisana-e-'Amra*, etc.

The "fullest and best critical monograph on Anwar"* 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 Anwar's verse and the aids for its comprehension, especially two commentaries thereon by Muḥammad b. Dā'ūd-i-'Alawī of Shādābād† (who also commented "Khāqān'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 *gastidas*, *ghazals*, and *maghaffa'at*. They are not arranged alphabetically. A few pages at the beginning and at the end are missing. Begins with the following couplet :

جز او ب صنع که آرد جو عیسی از مریم + جز او ب لطف که سازد جو موسی ز علی

This verse occurs on p. 239 of the lithographed Nawalki-shore ed. of 1898.

Other copies: *Ind. Libr.* MP p. 162, No. 124; BORI No. 125; Asaf i p. 742, No. 598; MUA p. 35, No. 59; Bk No. 25; Bh No. 290; IvASB Nos. 450-54; Spr pp. 331-333. *For. Libr.* RS No. 211, 215, and 218-220; EB Nos. 543-558 and 1980; EIO Nos. 935-949, 2864-65; Br 205-207; Aum p. 10; Fl i p. 502; Br MSS. ed. Nich., p. 237; Br Sup Hnd Nos. 1052-53.

8-9-7x5-8, 7-6x3-5. No jacket. LL 18. Ind. Mast. Or. pap. Wormeaten. Cond. fair.

Volume 107.

170.

KHAZĪNATU'L-A'DĀD (خزینة الأعداد).

A rare work, which deals with Arithmetic, Algebra, and Practical Geometry and includes towards the end a few astro-

*Browne's *Lit. Hist. Pers.*, vol. II, p. 368.

†Rather Shādīyābād near Mandu, in Malwa, Central India. This commentator flourished in the reign of Nāḡirā'ū-Dīn Khāḡī, the ruler of Malwa, 996-1006/1509-1518.

‡Browne's *Lit. Hist. Pers.*, vol. II, pp. 390, 391.

nomical problems, by 'Aṭāa'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:

الحمد لله الذى جعل الشمس ضياء و القمر نورا قدرة منازل.....مؤلف ابن
رساله و مدون ابن مقاله المقصر الى رحمة الله فقير الحقير عطاء الله

It is divided into a *muqaddama*, two *misfahs*, ten *bābs*, one *kajkāl*, and a *khastima*. The title is chronogrammatic; it yields the year of completion, 1178/1764-65. Cf. f. 3b:

ز تاريخ انعامش آگه شوى . چو نام وى آرى تو اندر حساب

Not dated. Copied by Mullā Muḥammad-e-Kābuli.

88-1x5-3, 5-3x3. No-fadula. LL 15. Ind. clear Nast. Or. pap. slightly polished. Figures and diagrams in red. Worm-eaten but repaired. Cond. good.

Volume 108.

171.

TUHFATU'L-'IRĀQAYN (تحفة العراقيين).

A well-known Persian poem by فضل الدين بديل ابراهيم بن علي نجادى. His proper name, according to several *tashkira*-writers, was Ibrāhīm, while according to others, 'Uḡmān. But he himself says that he was named Badil (بدیل) by his father:

بدل من آمدم اندر جهان ستاى را . ازین سبب پدرم نام من بدیل 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 Ganja, who gave him his daughter in marriage. The father-in-law, who held the post of poet-laureate at the Court of Shīrwān, further favoured his son-in-law by introducing him to the King and asking him to adopt the *takhalluṣ* of Khāqān in honour of the reigning King, Khāqān-e-Kabīr Mīnūchehr. 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 *Tuḥfa* he describes the pilgrimage he made from Shīrwān to Makka and Madina and his return journey, with special reference to the two 'Irāq, the 'Irāq-e-'Ajam and the 'Irāq-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 imprisoned 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*, 1884 and 1885; Br. *Lit. Hist. Pers.* Vol. ii; *Shā'ru'l-'Ajam*; *Khizāne-e-'Āmra*; Bk No. 32; and R p. 679. Two commentaries on the poem exist in the Punjab Univ. Libr. as stated in the *Oriental Coll. Mg.* for Febr., 1927.

Begins: المقالة الأولى وهي بسمي برأيس الفكر و مجالس الذكر

ما نیم نظر کار غناک . زی حق سبز و مهرة خاک

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 ن 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; *Fl* i pp. 506, 508; *Pr* Nos. 744-46;

EIO Nos. 962-960; EB Nos. 574-579; R Br p. 100; Edin No. 278; Br Sup Hnd Nos. 278 and 279.

8 3/4 x 4 1/2, 6 4/8 x 2 3/8 within *jashids* of red ruled lines. LL 15. Ind. Mast. Or. pap. Marginal and interlinear glosses. Headings in red. Cond. good.

Volume 109.

172.

SHARH-E-HIKMATU'L-'AYN (شرح حكمة العين).

This is the celebrated commentary in Arabic by Mīrak on the *Hikmatu'l-'Ayn* ("Philosophy of Essence") of Najmu'd-Dīn 'Alī b. 'Umar al-Qaswīnī (died 675/1276), a well-known treatise on Metaphysics and Physics. The commentator, Shamsu'd-Dīn Muḥammad b. Muḥarak Shāh-e-Bukhārī, commonly called Mīrak, flourished in the VIIIc/XIVc. He says that he has included in the work the entire glosses on the text by Qutbu'd-Dīn-e-Shīrāzī (died in 710/1310).

Begins: أما بعد حمد الله فاطر ذوات العقول التورية

As stated in Loth No. 498, the commentary is divided into two parts. Part I (في العلم الالهي) consists of four *maqālas*, viz., (1) في احكام الجواهر و الاعراض (3) في العلل و العلولات (2) في الامور العامة (1), and (4) في اثبات واجب الوجود. Part II (في العلم الطبيعي) comprises five *maqālas*, viz., (1) في احكام الجسم (2), في مباحث الحركة (3), في النفس النباتية و الحيوانية (5), and (4) في الافلاك.

The MS. is complete, but not dated. Copied by الفقيه الحرزي. درويش محمد بن علي.

Other copies: Ind. Libr. MF p. 117, 6; Bn No. 325. For. Libr. Loth Nos. 498-501 and 583 ii, 593 i, 594 ii; RS Ar. No. 726; Berl. Cat. 5081.

8 3/4 x 4 1/2, 6 3/8 x 2 3/8. No *jashids*. LL 21. Ind. Mast. Or. pap. wormeaten. First two folios copied on a different paper and in a later hand. Cond. good.

Volume 110.

173.

MAHMŪD O ĀYĀZ (محمود و ایاز).

The best known of the 'septet' or seven Persian maghazis (سبع سیار) of Zulālī of Khonsār, north of Isfahān, who flourished in the reign of Shāh 'Abbās I and was a panegyrist of Mīr Muḥammad Bāqir Dāmād, an influential Sayyid. 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: شمس سلیمان نامه, ذره و خورشید, میخانه, آذر و سمندر, حسن گیلر سود, دیدار.

Begins: بنام آنکه محمودش ایاز است . غمش بتخانه ناز و نیاز است

Lithographed at Lucknow, 1290/1873-74.

Other copies: *Ind. Libr.* Bk No. 232; *Punj. Univ. Or. Coll. Mag.* Febr., 1928; *IrASB* Nos. 709, 711-14; *Bh* No. 377; *Spr* p. 593. *For. Libr.* R pp. 677a, 678a, 845a; *EB* Nos. 1081-83; *EIO* Nos. 1494-98.

8-4×4-7, 6-6×2-6. No fols. LL 12-25. A few R. at the beginning in Nast. mixed with Shik; later on the writing is clear Nast. First few R. on a different paper and in a different hand, and affected by damp. Or. pap. Wornout, but repaired. Cond. good.

Volume 111.

174.

HADIQA-E-SANĀ'I (حديقة سانی).

The famous sufico-ethical poem of the great Sufi poet, Ḥakīm Sanā'i of Ghazni, whose full name is ابو احمد محمود بن آدم سانی. He is highly spoken of by Rūmī. He flourished in the reign of Sultān Bahram Shāh (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 *Shi'r-u'l-'Ajam*, *Taḥqīqas* of Dawlatshāh, Āzar, and others; R pp. 549-550; Bk No. 17.

Begins (on folio 1b):

زهی با حشمت شاهی کنائی • کنایان درت در بادشاهی

After this it seems that a few folios are missing. Fol. 2 opens with the following words: . پای معروف را از قبیل شیر یعنی لیت

On fol. 7, the prose-preface of Khwāja 'Abdu'l-Laṭīf comes to an end, with the chronogram of its date, دیباجة حدائق نوهر, below which the date 1038/1628-29 is written, although the *abjad*-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 verified list of the contents. On folios 13-13b is found a prefatory paragraph by 'Abdu'l-Laṭīf 'Abbāsī, referring to his correct edition of the *diḥāḥa* of the poem by Sanā'ī. Folios 13b-23 contain a copy of the preface written by the poet himself. Folios 23-29 are devoted to دیباجة مختصر بر شرح ابیات and the dedication to the Emperor Shāh Jahān, including the *ta'rīkh* of completion, viz., 1042/1632-33, composed by Ilāhī.

The poem itself begins on folio 29, as usual, with the following words:

ای درون پرور برون آرای • وی خرد بخش فی خرد بخشای

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 *bāb* was edited and translated by Stephenson, *Bibl. Ind.*, 1911.

Dated Šafar, 1106/Sept.-Oct., 1694. Copied by عبد الرشید بن 47
بن صالح کسروی

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; *Mad̄r* 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 Had Nos. 392-394; Pr Nos. 684, 717, and 718; Lind p. 148; Br pp. 294-298.

8 8-4x4-5, 2-8x2-5. No foliole. LL 16. Neat. On very paper. A few folios damaged by worms. Cond. fair.

Volume 112.

175.

MUTAWWAL (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 تلخيص الفناح of Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī-e-Qazwīnī, which itself is a short commentary on Sakkākī's مفتاح العلوم. It is commonly called مطول, sometimes الترحح المطول, and occasionally شرح التلخيص المطول.

Sirāju'd-Dīn Abū-Bakr Yūsuf 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 عظيم دمشق (died in 739/1338-39, otherwise known as Qazwīnī) under the title of تلخيص الفناح, which is a standard work on the subject and has itself in turn become subject of numerous commentaries (see *Kashf. Zun.*). Two of these are very popular, viz., the مطول and the مختصر or المختصر العاقل, both by Taftāzānī, concerning whom see Volume 33 above.

Our MS. represents the earlier and larger commentary called the *Mutawwal*. 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 معز الدين ابو الحسن محمد كرت, Sultān 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: وهذا الكتاب و تحصيله و امتداد اعناهم نحو الاساطير

These words occur on page 3 of the edition printed in Egypt, 1880/1912.

Other copies: *Ind. Libr.* JMB pp. 206-07, Nos. 809-811; *Asaf* i p. 156, Nos. 9, 190, and 194; p. 158, Nos. 198, 209, and 200; *MUA* p. 132, Nos. 1, 4-6, 8; p. 133, No. 17; See also *Bh* No. 399; *Ram* p. 568. *For. Libr.* Loth Nos. 852-860; *Fl* i p. 218; *Aum* p. 310; *RS Ar.* No. 983; *R Br* p. 125; *Br Sup* *Hnd* Nos. 1208 and 1209; *Bl* (Ar.) No. 4820; *Lind* p. 72, Nos. 327, 360; *EE* p. 54.

Pl. 321. 8 1/2 x 4 1/2, 6 x 2 1/2. No fustata. LL 29. Clear Nashā. Or. pap. A black or red line drawn over the original text. Somewhat worm-eaten, but repaired. Good. Sale.

Volume 113.

176. *Timār-Nama* (تیمور نامه).

An epic poem describing the campaigns and warlike exploits of Timūr, written in imitation of Nizāmī's *Sikandar-nama*, by 'Abdu'llāh-e-Jāmī, with the *takhalluṣ* *Ḥatifi* (died in 927/1520-21). He was a nephew of the famous poet Nūru'd-Dīn 'Abdu'r-Raḥmān Jāmī. This poem also goes by the name of *Zafar-nama-e-Ḥatifi* or *Zafar-nama-e-Timari*. It is, however, referred to as *Timār-nama* (تیمور نامه) in the body of the book itself. It is one of the five poems which the poet had projected as parallels to Nizāmī's *Khamsa*, but of these, besides the above, he could write only three others, viz., *Haft-Manzar*, *Laylā wa Majnun*, and *Shirān wa Khusrāw*. For his life and works see *Tadhkira-e-Dawlatshahi*; *Tuhfa-e-Sams*, Vol. 16 above; *Br. Lit. Hist. Pers.*, Vol. iii; *R* p. 652; *Bk* No. 222; and *Spr* p. 421.

Begins: بنام خدائی که فکر و خرد • نیارد که تا که او پی برد

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. *Layla wa Majnun* (لیلی و مجنون).

On the margin of folio 2 begins an incomplete copy of Hâfî's other poem, *Layla wa Majnun*. The text is mutilated on this folio, because of its edges having been repaired. At the bottom of the page the *Munajat* begins as follows:

ای مرم ریش دلقکاران • وی چاره کار خام کاران

The text ends on folio 69 with the following line:

بر حال من فقیر دلریش • رحمت نیامد ای بداندیش

The poem was lithographed at Lucknow, 1862, and edited by Sir William Jones, Calcutta, 1788.

Dated 1052 (?).

Other copies: *Ind. Libr.* MF p. 165, No. 192; Bk ii No. 222; MUA p. 41, No. 53; IvC No. 245. *For. Libr.* R pp. 652, 819, and 654; Zett pp 455; EIO Nos. 1398-1409; EB Nos. 995-1005; Edin No. 297; Br Sup Hnd Nos. 1112 and 1113.

8.8-2x5-2, 5-7x3-3 within ruled border lines. LL 24. Some folios have no border lines. Next. Cr. pap. Fol. 1 copied on different paper and in a different hand. On three preceding folios, a biographical notice of Hâfî. Cond. good.

Volume 114.

178. *Risala-e-Qushji* (رسالۂ قوشجی).

An astronomical treatise in Persian by 'Alî b. Muḥammad al-Qūshjî, i.e., the "falconer" (so called because either he or his father was the falconer of Ulugh Beg). Qūshjî was a famous astronomer and grammarian, who died in 879/1474. He finished

the *Zikr-e-Ulug Begi* at Samarqand. The Ottoman Sultān Muḥammad II (855-886/1451-81) appointed him Professor at the Ayā Sophia in Constantinople. Here he wrote astronomical treatises both in Persian and Arabic. (See *Encycl. of Islām*, and Rieu p. 456 et seq.). Our MS. represents one of these Persian treatises.

Begins :

الحمد لله رب العالمين..... این کتاب مشتمل بر دو مقدمه و دو مقاله
مقدمه در میان (یان) آنچه

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. Kātibī-e-Rāmi (died in 970/1563) has made a Turkish version of it; and Muḥṣibū'd-Dīn Muḥammad-e-Lārī (died in 979/1571-72) and Shāhmīr (Hibatū'llah) have written Persian commentaries on it. It was published at the Muḥtabāi Press in Delhi, 1898.

Other copies : *Ind. Libr.* MUA p. 23, Nos. 4, 15; Asaf p. 812, No. 142; p. 814, Nos. 150, 151; IvASB No. 1489; IvC No. 571. *For Libr.* R p. 458; Krafft p. 130; Aum p. 137; EIO Nos. 2240-41; EB Nos. 1534-38; Pert Ber p. 351. *Lind* p. 121.

Pl. 36. 8 16-7 x 7, 7-7 x 3-3, within golden *jadeels*, surrounded by red and blue lines. *Mushafs*-space also enclosed within blue lines. LL 15-16. Clear bold *Nast. Or.* pap. cream-coloured, and slightly polished. Spaces apparently reserved for diagrams have been left blank. Interlarded with thence paper. Ornamental *'awza*. Cond. good.

179. *Tashrīḥu'l-Aflak* (تشریح الافلاك).

An astronomical treatise in Arabic by Bahānū'd-Dīn-e-'Āmilī, a native of Jabal 'Āmil in Syria, (whence his *nisbat*) born in 953/1547 and died in 1031/1622. He was a prominent Shī'a theologian of his time and has written a number of books connected with the Shī'a dogma and jurisprudence. His جامع عباسی and مفتاح الفلاح are well known. His کشفکمال and the Persian *magnamā*s, نیر و شکر and نان و حلوا, are popular. He has also written several mathematical and astronomical treatises. His

علامه الحساب and تشریح الافلاك ("Anatomy of Heavens") are held in great esteem. Our MS. represents the latter work. Imāmu'd-Dīn b. Luṭfu'llāh Muhandis Lāhūrī has written a commentary on it called التصریح. Another commentary by مولوی عصمت اللہ سہارنپوری is mentioned in Ram p. 427.

Begins:

ربنا ما خلقت هذا باطلا..... فيقول الفقير الى الله غني بها. الدين العاملي
هذه دره يقيمة احثوت من فن اليت..... سميتها تشریح الافلاك

It is divided into a *muqaddama*, five *fusul*, and a *khātima*. Lithographed, together with the commentary *at-Taṣrīḥ*, in Delhi in 1294/1877 and 1312/1894-95.

Other copies: *Ind. Libr.* MF p. 11 No. 16; JMB p. 216, No. 900; MUA p. 121, No. 2; Bb No. 352; Ram p. 422. *For. Libr.* RSAr. 763; Loth No. 1043 (vii).

FL 595-97. Size same as the above. LL 15. Clear bold Nast. Other particulars same as those of the above. Ornamental 'awāḍ.

180. *Al-Mulakḫḫaṣ* (الملخص).

The full title of this Arabic treatise on Astronomy is الحمد لله كفاء فضاله..... يقول عباده الفقير الى رحمة الله محمود بن عمر الجنيني اني الفت هذا الكتاب في يان هبة العالم وسميته الملخص في اليت. The name of the author is given at the beginning as Maḥmūd b. 'Umar al-Jaghminī, called after Jaghmīn, 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-Mulakḫḫaṣ* or "Compendium" is very much esteemed, and a number of commentaries have been written on it, of which the most famous are those of Qāṣi Zāda-e-Rūmī and Jurjānī. A German translation of the *Mulakḫḫaṣ* by Redloff was published in the *Zeitscher-der D. Morgenl. Ges.* XLVII, 213 et seq. The astronomer probably died in 745/1344-45.

Begins:

الحمد لله كفاء فضاله..... يقول عباده الفقير الى رحمة الله محمود بن عمر
الجنيني اني الفت هذا الكتاب في يان هبة العالم وسميته الملخص في اليت

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; Bh No. 349. *For. Libr.* RSAr. 760 and 761; Loth Nos. 751-754, 768; Slane No. 2330; H (Ar.) No. 4945; R (Ar.) p. 190; Lind p. 44, No. 322.

Fl. 40b-72. Size of page same as the above; writ. sp. 7-8 x 4-2. LL 15. Other particulars same as those of the above.

181. *Tuhfatu'l-Ustad* (تحفة الأستاذ).

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-Qāsim also known as Buqrāt-e-Samarqandī, says that he wrote the treatise on the *سمت قبله*, dedicated it to his master, Yūsuf-e-Qarābāghī, and gave it the abovementioned name :

این بنده کثرین ابو القاسم المشهور بقراط سمرقندی از برای بیان
سمت قبله خواست که رساله ترتیب دهد و این لایق فهم هر مبدعی نبود
باین سبب این را بنام نامی محمودی استاذی حضرت مولانا یوسف
قرباضی مد ظله العالی رقم زده کَلک تحریر گردانید شعر

تحفة الأستاذ لقب دادمش • تحفة با استاد فرستادمش

Begins :

حمد مر محمودی راست که محامد جمیع موجودات راجع باوست

This MS. is an autograph, for in the colophon it is stated :

محرر این نسخه ابو القاسم مشتهر بقراط سمرقندی در سال هزار و سال
و نه (۶) در بلدة کابل که عمرش بهفتاد رسیده بود نوشت

Fl. 71b-77. Size of page the same as above; writ. sp. 7-8 x 4. LL 15. Other particulars same as the above.

ARABIC AND
PERSIAN MANUSCRIPTS
belonging to the Bombay
University Library
Volumes I—LXII.

Volume I (B.U.L.).

MIR'AT-E-AHMADI (مرآة احمدی).

The fullest and a most valuable history of Gujarat (as a province of the Mughal Empire) by Mirzā Muḥammad Ḥasan, surnamed 'Alī Muḥammad Khān, "the last of the imperial "dīwāns" 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 Mawlawī 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 Gackwad'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., *farmans*, *par-* " " " *wānaks*, and *dastur-ul-amals*. 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 *Mīrat* 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 *Mīrat-i-Ahmadi* "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."

Begins: فهرست نسخہ دفتر کل حد بادشاہ مالک الملکی کہ نصب و عزل

The whole work consists of Parts I and II, and a *Khatima*. Part I and the *Khatima* were published by the *Fatḥu'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 Gooserat* (Or. Transl. Fund, 1834). See also Bayley's "*The Local Muhammadan Dynasties Gujarat*", 1896.

The first part of the *Mir'at-e-Aḥmadi* was translated into Gujarati by Qāṣi Nizām'u'd-Dīn 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 Dīwān Bahadur K. M. Jhaveri, M.A., LL.B., two *khande* 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 *Mir'at* by M. Raghu'l-Ḥaqq was published some years ago under the title of *Ā'ina-e-Gujarat*.

This MS. contains only two parts. At the end of the second part, it is stated that it was completed on 10th Ṣafar, 1175/10th September, 1761.

Dated Thursday, 10th Posh, Sambat 1881, copied for Brijdās, son of Rangildās of Nāgar, Bishnaw Community, at Junagadh.

Other copies: *Ind Libr.* BBRAS p. 20, No. 7; Bk vii No. 611. *For. Libr.* Morley pp. 84-86; Cat. Coed. Or. Lang. Batav. Vol. iii, p. 13; EIO No. 444; R pp. 238-89; Lind p. 122.

8 10-9×6-6, 7-7×4-7. No folios. LL 17. Ind. Mus. Or. pag. Blank spaces left for headings of sections to be written in red. Slightly worn. Cond. good.

Volume II (B. U. L.),

WĀQE'ĀT-E-BĀBURI (واقعات بابری).

A complete copy of the Khān Khānān's Persian translation of Bābur's famous *Memoirs* originally written in Chaghtā'i Turki. It is sometimes called *تورک بابری* also. The translation was made by Akbar's order in 998/1589. 'Abdu'r-Rahīm 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 wellversed in Arabic, Persian, Turkish, and Hindi. His liberal patronage attracted men of learning from Persia. For his life see Blochmann's *Ā'in-e-Akbari*, Vol. I, pp. 334-339. An English translation of the *Waqe'at* 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 *Waqe'at* have been included in Elliot's *History of India*, Vol. IV, pp. 221-287. The original Turki text was published by N. Ilmiński 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 *مردا بابه حسن* of Ghazni is noticed in Br Sup Hind No. 1351, and in EB No. 179. A third Persian translation by *شیخ ذین الدین* *عراق*, with the *takhalluṣ* *مغالب*, 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: در ماه رمضان سه هشتصد و نود و نه در ولایت فرغانه بادشاه شدم

Ends:

شیخ کورن یک را بکوالیار فرستاده شد که کوالیار را پایشان سپرده بد
هر چه که از حضور ارشاد خواهد شد مطابق آن عمل خواهند کرد

Other copies: *Ind. Libr.* Bk vii No. 549; a fine illuminated copy is preserved in the Alwar Palace Library; *IVASB* No. 113.

For. Libr. EIO Nos. 216-218; Br p. 162; R p. 244; RS No. 75; EB Nos. 180-183; EU Nos. 205-207; Lind p. 124.

S 11×7-4, 8-4×4-3. No jacket. LL 17. Neat. Bar. pag. Cond. good.

Volume III (B. U. L.).

TAFSIR-E-HUSAYNĪ (تفسیر حسینی).

The famous Persian commentary on the Qur'ān, also known as *مواهب علیہ*, by Kamālū'd-Dīn Ḥusayn Wā'iz-e-Kāshifī of Herāt (died in 910/1504). He flourished in the reign of Abū'l-Ghāzī Sulṭān Ḥusayn (873-911/1468-1505) and was patronized by his minister, *امیر علی شیر*, 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 *Jawāhiru't-Tafsīr*, a more extensive commentary on the Qur'ān, *Anwār-e-Suhayb*, *Akhlaq-e-Muḥsinī*, *Makḥṣu'u'l-Jushā*, *Rawḡat-u'sh-Shukadā*, etc. The MS. is divided into two parts.

Part I. In his preface to the work, Kāshifī 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 شهر ذی قعد*, which is equal to 899/1494.

Begins: *بعد از تمجید قواعد محمد الهی و تاسیس مبانی شایخانی*

This part consists of the first half of the work, from the beginning of the Qur'ān to the eighteenth chapter.

S 10-6×5-7, 8-1×3-5, within golden jacket. LL 27. Ind. Neat. The original Qur'anic text is distinguished from the commentary by a red line drawn over the former. Or. br. pag. 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 Turk, and on the back of the page a memorandum note, which says that the volume was sold by Muḥammad Zuhūru'l-Islām, son of Muḥammad 'Abdu'l-Malik mentioned above, to Ḥājī 'Abdu'l-Ḥamid Khān of Turk. The amount for which it was sold was noted down, but the writing has been effaced. Three seals of Zuhūru'l-Islām and four of witnesses. Cond. very good.

Part II contains the remaining half of the commentary and begins with: *کمیص در مواهب صوفیان پادیه*

Dated 1st Rabi' I, 1128/1716; copied by Muḥammad Shahīd of Murādābād, by the order of Mīr 'Abdu'l-Laṭīf Khān.

Other copies of the *Tafṣir*: *Ind. Libr.* MF viii 66; JMB p. 305, No. 1706; Anj. Isl. Ahm.; Bij. Mus. No. 20; Asaf i p. 564, Nos. 257 and 262; Bh Nos. 147-148; IvASB Nos. 959-67; *For. Libr.* EIO Nos. 2681-2690; R pp. 9-11; RS No. 1; EB Nos. 1805-1808; Fleis. p. 300.

5 13-1×9, 9-9×5-9, within golden *jafas* surrounded by blue lines. LL 13. Fine Ind. Naṣḥ. On cream-coloured paper. Original text of the Qur'ān in red. Two octagonal seals of Muḥammad 'Abdu'l-Malik bearing the date 1233/1806-07. On the next page a memorandum note to the effect that the volume was sold for ten rupees by Muḥammad Zuhfiru'l-Izzah, son of Muḥammad 'Abdu'l-Malik (Tutor to the Nawwāh of Tonk), to Hājī Muḥammad 'Abdu'l-Ḥamīd Khān of Tonk, on 2nd Rajab, 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 Firdawsī's great *Shāh-nāma*, with extracts from it extending over the period from Gayūmār to Ardāshīr, by Tawakkul Beg, son of Tolak Beg. It is also called *علامه شاهنامه*, *تاریخ دکن*, and *تاریخ خاندان*. It is stated in the preface that in 1063/1652, Prince Dārā Shukōh, then governor (سرو داری) of Kābul, sent Tawakkul Beg as *رانب نویس* and *امین* to Ghaznī, where he made this abridgement at the request of Shamsḥēr Khān, the Governor.

Begins: حمد بی غایت و ثناء بی نهایت مر حضرت کبریای واجب الوجود را

It was printed at Calcutta in 1263/1846 and lithographed in Delhi, Cawnpore, and Lucknow. It was translated into English by J. Atkinson in 1832. A metrical Hindustani translation, entitled *شاهنامه منظم*, by Mūlchand, poetically surnamed *Muṣṣhī*, is noticed in Blumhardt No. 109. For a later abridged edition of Firdawsī's *Shāh-nāma*, by 'Bahādur 'Alī, which is practically a copy of Tawakkul Beg's *Muntakḥab* with the verses quoted in the *Muntakḥab* omitted, see Vol. XXXVIII below.

Dated 2nd Z. Qa'da, 4th Julūs year of Akbar II, 1234/1109.
Copied at Shahjahanabad.

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.

8 11-2x5-5, within *jahānsh* 6x4-3. LL 17. *Ind. Shik.* with one blue and two red ruled border lines. On cream-coloured paper. Lower edges worm-eaten. Cond. good.

Volume V (B. U. L.).

FARHANG-E-JAHĀNGIRI (فرهنگ جهانگیری).

A well-known dictionary of purely Persian words explained in Persian by Jamālū'd-Dīn Husayn Injū b. Fakhrū'd-Dīn Hasan of Shirāz, who came to India and entered the service of Akbar in 993-94/1585-86. Jahāngir appointed him Governor of Bihār and gave him in 1027/1617 the title of 'Agudū'd-Dawla. He died at Agra some time after 1030/1620. He completed the work in 1017/1608 and dedicated it to Jahāngir. 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 *Sirajulloghah* by Siraj-
"ud'dīn Ārāz, and in the *Majmau'loghah*." The *Farhang* was lithographed at Lucnow in 1293/1876.

Begins: • آنکه بر لوح زبانها حرف اول نام اوست •

• آن می گوید آله این ایزد و آن تنگری •

حد یحد و سیاس یقیاس مر صانی را سزاوار است

Dated Rabi' I, 193 (? prob. 1093/1682). Copyist, Abu'l-Fath.

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. *Far. 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 10x12-1, 7-8x12-1. No folios. LL 15. *Ind. Nast.* Or. pap. Words which are explained are written in red. Some folios affected by damp; some repaired at top. Cond. fairly good.

Volume VI (B. U. L.).

TA'RIKH-E-AHMAD
SHAH-E-DURRANI (تاریخ احمد شاه درانی).

A history of the celebrated Afghan King, Ahmad Shāh-e-Durrāni, by Munshi 'Abdu'l-Karim. In the Introduction (f. 4b) the author says: "when I had finished the history of *مجامع الملک* *بادشاہ 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 Durrānis and their genealogy, from the beginning of the reign of Ahmad Shāh-e-Durrāni. "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 Turkistān, 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 Imāmu'd-Dīn-e-Ḥusaynī, who had lived for a long time in Afghanistan and brought his work, after a good deal of research (تحریر), down to 1212/1797-98, in the reign of Zaman 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-Dīn-e-Husaynī's work, with some additional matter thrown in. The name of the historian as given in Bk (vi, No. 530) is حسینی, but in R (iii, p. 905) it is حسنی. Both the words حسینی and حسنی are correct. Here the name clearly appears as امام الدین نامی حسینی. The history comes down to the murder of نجات‌الملک 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 افرازی دیر قلم بیدان تحریر محمّد 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. Hājī Muḥammad Roshan Khān, who says that, after the great fights and battles of ancient kings, the exploits (عزائمات) of Aḥmad Shāh-e-Durrānī are most marvellous. He, therefore, hastened to have Munshi 'Abdu'l-Karīm's history of the king published (fl. 3b and 4). Towards the end there is a خانه الطبع, in which it is stated that it was printed by the order of 'Abdu'r-Rahmān Khān b. Hājī Muḥammad Roshan Khān and that the copy was made by Ghulām-Murtagā b. Ghulām-Nabī b. Khān-Muḥammad, on Tuesday, 20th جمادى الثانیة (on the margin مکرری, i.e., مکرری) 1914 (i.e., 1274/1857), at Lahore. A lithographed copy of the book entitled تاریخ احمد 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 Libr.* R p. 1054a, xi, and 905b; Br Sup Hnd No. 228.

Volume VII (B. U. L.).

SHARḤ-E-SIKANDAR-NĀMA (شرح سکندر نامه).

A commentary on the famous 'Alexander Book' of Niẓāmī of Ganja. The name of the author is not given.

Begins: الحمد لله رب العالمين.....خدایا جهان پادشاهی تراست

On comparing this MS. with the printed commentaries by محمد کلوی, محمد طهرانی, and عبدالمجید خان, I find that it does not agree with any of them. This is a complete copy.

Dated 4th Rabī' I, 1241/17th October, 1825. Copied at Shah-jahanabad. Name of copyist effaced.

S. 11-1×6, with. sp. in the earlier portion 8-5×3-7, later on 8-3×3-7. No. fadoosā. LL 14-19. Ind. Nast. Or. pap. Somewhat worm-eaten, but repaired. Cond. good.

Volume VIII (B. U. L.).

MIṢBĀḤU'Z-ZULAM (مصباح الظلم).

A religious Shī'a work by Muḥammad Ḥasan b. Muḥammad Ḥusayn-e-Dāmāghānī. 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 عقاید (of the Shī'as), so that those who would read his book might pray for his salvation. It is divided into a *muqaddama*, five *baḥs*, and a *khātima* as follows:

باب اول در معرفت واجب الوجود

" دوم " بیان نبوت و رسالت انبیا و رسل و مرتبة نجات

" سوم " امامت و خلافت بلا فصل امیر المومنین علی

" چهارم " امامت ائمه اثني عشر

" پنجم " معاد جسمانی

خاتمه " " معراج جسمانی و بیان مذاهب صوفیه

Begins:

الحمد لله الذي خلق الانسان و عليه اليان..... اما بعد بر يشكاه حضور
الوالالباب عرضه مبدار بدء جاني محمد حسن ابن محمد حسين دامغاني

The writer is evidently a rabid Shi'a, who delights in abusing Abū-Bakr and 'Umar, as for example, in the section on نبرت. A peculiarity of the MS. is that at the top of each page is mentioned the *bab* dealt with and at the bottom the particular subject treated of.

Dated 4th Rabi' I, 1263/20th February, 1847. This is the first *musawwada* or "original draft" written by the author himself. It is, therefore, an autographic copy. The colophon is as follows:

تمام شد تالیف و تسوید این رساله در شب چهارم شهر ربیع الاول ۱۲۶۳
هجریه چون مؤلف در اتمام این کتاب مستجل بود و این مسوده اول
است که خود مستجلاً مرقوم داشته

S 14-4x8-5, 9-7x5-1. No fashala. 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.).

LILĀWATĪ (لیلآونی).

Another copy of Faygi's translation of Bhāskarāchārya's Sanskrit work on Arithmetic etc. For sources of Faygi's life, the date of the composition of *Lilāwati*, references to other copies, etc., see Vol. 11 (Govt. Coll.) noticed above.

Begins: اول ز ثناء پادشاهی کویم . وانکه ز ستایش الهی کویم

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 Shāh 'Ālam, corresponding to 1206 A.H./13th December, 1791 A.D.

S 6-25x4-5, 4-25x2-8. LL 12 to 13. Writing on margins also. Ind. Shik. Some and figures in red. Ind. pap. Wormeaten, but protected with tissue paper.

Volume X (B. U. L.).

QAṢĀ'ID-E-'URFI WA (قصائد عرفی و منطق الطیر).
MANTĪQUṬ-ṬAYR

A composite MS. containing (1) nine *qaṣidas* of 'Urfī and (2) an incomplete copy of the *Manṭiquṭ-ṭayr*.

(1). QAṢĀ'ID-E-'URFI (قصائد عرفی).

Nine *qaṣidas* (on the first 15 folios) of the famous Persian poet 'Urfī, who died at Lahore in 999/1580. For particulars of his life, works, sources of biography, commentaries, and other copies, see Vol. 65 (Govt. Coll.) noticed above.

Begins: ای متاع درد در بازار جان انداخت

These *qaṣidas* are not arranged in alphabetical order.

8.5-9x4-4, 4.7x3-4. No folios. LL 15. Ind. Nat. Titles of the *qaṣidas* in red. Ind. pap. Bound up with the next.

(2). MANTĪQUṬ-ṬAYR (منطق الطیر).

A defective and incomplete copy on ff. 16-41 of the celebrated Sufistic poem of Shaykh Farīdu'd-Dīn 'Aṭṭār, composed about 583/1187. The *Manṭiquṭ-ṭayr* or "Speech of Birds", the most famous of his mystical *magasawats*, "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 'Aṭṭār, see Vol. 24 (Govt. Coll.). This copy is defective, the first few pages being missing.

Begins:

در نو آتی خود بهتی آشکار صد قنات از پی در آرد روزگار

As stated in the colophon it was finished on Sunday, 23rd Rabi' I, 1004/16th November, 1595, by 'Adil Beg (?) at Lahore.

Other copies: *Ind. Lib.* Asaf. p. 490, Nos. 78, 839, 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. *Per. Libr.* EIO Nos. 1031 (5), 1043-45; *EB* Nos. 622 (13), 628-31; *Pert* pp. 73, 777; *R ii* pp. 577, 578, 816, 870; *Fl i* p. 509, 511.

Pl. 28. 8.7-9x4-4, 5-8x2-3. No jackets. LL 17. *Ind. Nasf. Ind. pap.* Wormeaten, but protected with tissue paper.

Volume XI (B.U.L.).

TAZKIRATU'SH-SHU'ARĀ (تذكرة الشعراء).

An old copy of the famous "Memoirs of Persian poets" by مولانا of Samarqand, composed in 892/1487 and containing a مقدمه, in which ten Arabic poets are noticed, seven خطبات comprising notices and short specimens of the poems of about a hundred and thirty-five Persian poets, and a خانه 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 مولف و صاحب تحرير ابن تاليف in the Introduction to his *Tazkira*. See also Browne's *Lit. Hist. Pers.*, vol. iii, pp. 436-437, the Introduction to his edition of the text, and EIO Nos. 656-663. A Turkish translation entitled شمع 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: بنقل کلام لا احیئک علیک

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 bear out this statement. On p. 93 of Prof. Browne's edition the last couplet is:

- نبود پیش دو خورشید و دومه تاری تیر •
- که بود لمعه از خاطر مختاری تیر •

Our MS. fol. 171, gives the verse as follows:

- نبود پیش دو خورشید و دومه تاری تیر •
- گر برد لمعه از خاطر مختاری تیر •

On p. 94 of the European edition, after quoting the *mafla'* of a certain *qaṣīda* by 'Uṣmān Mukhtārī and that of Khāqānī's celebrated *jawāb* to it, viz.:

- مرادل یر تعلیمت و من طفل زبان دانش •
- دم تسلیم سر عشر و سرزاتو دبستانش •

Dawlatshāh refers to the *jawāb* of Amīr Khusrāw of Delhi and says that "nowadays Mawlānā Jāmī is engaged in writing his *jawāb*." Professor Browne's edition does not quote the *mafla'* of Jāmī's *jawāb*, but our MS. supplies this omission as follows:

- دلم طفل نوآموزست و خاموشی دبستانش •
- سبق نادانی [و] دانا دلم طفل سبق خوانش •

On p. 97 of Browne's edition, one reads a couplet of Sanā'ī's *Ḥadiqa* as follows:

برالفضل سوال کرد از وی • کین چه جابست یک پوست و دو پی

Our MS. gives it as:

بر الفضول سوال کرد از وی • چیست این خانه شش بدست و سه پی

The colophon of Dawlatshāh given in Browne's edition is not found in this copy, in which the text ends with ولایت ستان پانی. The person, Muḥammad or Faqīr Muḥammad, who supplied the missing folios towards the end says:

تمام شد اوراق که ازین تذکره دولتشاهی ضائع شده بودند

and dates the remark 5th Ramaḡān, 1273/1857.

Other copies: *Ind. Libr.* MF vii, No. 15; *Asaf* p. 318, No. 36; *Kapurthala* (see *Or. Coll. Mag.* for August, 1927); *IvĀSB* No. 218; *IvC* Nos. 49, 50; *Buh* No. 90; *Bk* viii, Nos. 680, 681; *Spr* 7, 8. *For. Libr.* R i p. 364; *Aum* p. 1; *Flueg.* ii p. 366; *Dorn* p. 349; *EB* Nos. 348-359; *EIO* Nos. 655-663.

Pl. 209. S 8-6x4-1, 6-5x4-4. No fadoals. LL 17. *Ind. Mus.* *Ind. pap.* Headings of sections in red. Wormeaten, but protected with tissue paper. Good. good.

Volume XII (B. U. L.).

SINGHĀSAN BATTISI (सिंहासन बैसी).

A Persian version of one of the most interesting and popular collections of Indian tales known in the original Sanskrit as *Sinhāsandwāstrinshati*, i.e., the "Thirty-two stories of the throne." These are said to have been told by the statues (ستون, *Sana. pattaḥ*) 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 : یک وقت سری مہادیو بر کیلاش پرست

This story-book seems to have been extremely popular in India. Besides the Bengali, Maharashtri, 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-Qādir Badā'uni by the order of Akbar, in 982/1574-75, entitled *Khīrad-Afsā*, and revised in 1003/1594-95; (2) another was composed in the same reign by Chaturbhujdās Kāyath, entitled *Shāhnama*; (3) in the next reign, that of Jahāngir, Bhārimal brought out a third version in 1019/1610; (4) Ibn-e-Harkaran or Bisab Rāi produced another in the reign of Shāhjahān; (5) during the reign of Awrangzeb, one Kishandās Bāsudewa of Lahore is reported to have made a fresh recension; (6) another by Chānd bin Mādthurām and (7) an anonymous one entitled *Gul-Afsān* are noticed in Mehren, p. 20, and Rieu vol. i, p. 230, respectively; and (8) a modern translation by سید امداد علی was made in 1845 for Mr. Bayley (Rieu vol. iii, p. 1006). A French translation of a Persian version by Baron Leccallier was published in New York in 1817. The oldest Hindi version in the *braj śhāsht* is that of Sundardās, who bore the title of *Kawī Rāi* under Shāhjahān. This was put into Urdu in 1801 by Lallāji Lal Kawī and published in Calcutta, Agra, and London. A metrical version by Chaman was published at Cawnpore in 1869. A prose version by Rajā Durgā Prasad was brought out at Agra in 1862. For a Hindustani version see EB No. 1324 and Garcin de Tassy's *Hist. de la Littér. Hindust.*, 2nd edition, vol. ii.

According to the colophon our MS. was finished in 1225/1810.

Other copies: *Ind. Libr.* Cama p. 171; Bh No. 446; IvASB Nos. 1701, 1702. *For. Libr.* EIO No. 1988; R ii, p. 763; Pr pp. 1034, 1035; EU No. 329; Br p. 398.

8 7-5x4-5, 5-7x3-2. Ruled borders of blue and double red lines. LL 13. Or. pap. Headings in red. Cond. good.

Volume XIII (B. U. L.).

NAL DAMAN (نل دمن).

The famous Persian *wasnâmet* by Fayzi (or rather *Fayyâzi*, as he calls himself here), the poet-laureate of Akbar, dealing with the love romance of Nal and Damayanti, which is regarded as "one of the most beautiful love-stories in the world" (Penzer's *Nal Damayanti*). The story is very old and of unknown date and authorship. The oldest and most important version of it is that found in the *Mahabharata*. From this version, practically all subsequent Indian translations, adaptations, and abridgements have been made. One of the most important is found in Somdeva's *Kathasaritsagara* (XIth 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 Fayzi 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, Fayzi projected a scheme for writing a complete *javâb* to Nizâmî's *Râmânâ*; but unfortunately he died before he could complete it. He had planned to write (1) مرکز امور (completed in 993/1585) as a parallel poem to Nizâmî's *Amr al-amr*; (2) عشق و شوق و سحر و بلقيس; (3) نيل و محنون to Nal Daman; (4) سکنده نامه to Akber-nâmeh; and (5) مکتب پيشه to Maktab-i-Kashur. Accordingly *Nal Daman* 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. Sârdâs (died about 1563), the celebrated Hindi poet, made a Hindi version of it.

Begins: ای درتک و پوی تو ز آغاز ه عشای 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.

8 10-2x6, 7-8 or 7-6x8-4 or 8-7 within jaws of blue and double red lines. LL 14 to 19. Ind. Next two different bands. Or. pap. Some lines incomplete. Blank spaces for headings of sections. Cond. good.

Volume XIV (B.U.L.).

MUNSHA'ĀT-E-ṬUGHRĀ (مثنیات طغرا).

The prose works of Mullā Ṭughrā of Mashhad, who came to India and was appointed tutor to Prince Murād by Shāh-jahān. He has praised Murād 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 Abū Tālib Kaṣm, 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 *diwān*, in which, and especially in a *qaṣīda* in praise of Rājā Jaswant Singh, he has used many Hindi words. For his life see *Serie-e-Āṣad*, Bk iii No. 383; EB No. 1389; EIO No. 1586; and R ii p. 742.

Begins: روزگار است که چشم انتظار این امیدوار در راه تر صد ورود

The volume contains fourteen *risālas* as follows:

- (1) رنجات طغرا (# 1-28). This *risāla* begins with:

روزگار است که چشم انتظار این امیدوار

- (2) انوار المشارق (# 29-43b). This contains a description of the Spring.

Begins: انوار المشارق طغرا اگر الخ ای جوش دل صراحی

- (3) *میراج الفصاحت* (ff 43b-48). Written in praise of Sayyid Bahādur Khān.

Begins: *میراج الفصاحت طغرا بهرش خیال الخ از حق سخنی*

- (4) *عشق و حسن* (ff 48-53). An allegorical account of two royal youths, viz., *عشق* and *حسن*.

Begins: *راویان اخبار و ناقلان آثار*

- (5) *کره قلم* (ff 53-57b). Describes the Rainy season and begins with: *کره قلم خطاب این رقم دردناک طغراست*

- (6) *کلمه الحق* (ff 57b-61b). Complains of the want of liberality in the king and his son and begins with:

کلمه الحق طغرا حقنی است الخ دوران چو در ستایش

- (7) *جلوسه* (ff 61b-77b). Describes the accession of Awrangzeb and begins with:

جلوسه طغرا عبارتست الخ ای کوکبهات فروغ الخ

- (8) *آشوب نامه* (ff 77b-178b). In praise of Zulālī's seven Persian magnates.

Begins: *ز نظم و نثر جو پر شور بود الخ شکر ناظمی که*

- (9) *نورالانصار* (ff 179-184). In praise of Awrangzeb.

Begins: *طغرای فردیت ایما چون بتحریر الخ سیمین ورق زیاسخیم*

- (10) *وجدیه* (ff 185-206). Contains metaphors taken from Music.

Begins: *این نامه که آوازه در انشاء دارد الخ نغمه دلنشین ترسم*

- (11) *نوره طبع* (ff 206-226). This *risala* contains metaphors taken from Medicine.

Begins: *ای درد تو بهتر از دوی دگری الخ شکر حکیمی که*

- (12) *Ḥiyāṭ-e Mennūy* (ff 226-233). On a famine which prevailed in the Deccan.

Begins: *Ḥiyāṭ-e Mennūy ṭafra al-ḥ b-d-ḥn sal ḡm*

- (13) *Ḥiṣṣa-yi Mennūy* (ff 233-271). Describes the *ṣarāḥ* of the Prophet and begins: *Ḥiṣṣa-yi Mennūy tam al-ḥ ay malk w-jūd*

- (14) *Ḥiṣṣa-yi Mennūy* (ff 271b-282). Praises Shāh 'Abbās III of Persia.

Begins: *Ḥiṣṣa-yi Mennūy ṭafra ḥam ḡdīr īrān al-ḥ ay rāqm frd*

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 *ḡy. ajūdha ṭarṣād ṣāḡmrd mawlī ḥabīb ḥān*. The colophon gives the date of the copy as *ṣ. 17-18 ḡbūrī*, which stands for 1712.

Other copies: *Ind. Libr.* Anjum. Isl. Ahmednagar; Asaf p. 116, No. 180, and p. 122, No. 65; Bk iii pp. 333; IvASB Nos. 371-373; St No. 17, on p. 90; IvC No. 145; DU p. 18. *For. Libr.* EB Nos. 1389, 1390; R ii pp. 742-744, 850, 876; Pers p. 24; EIO Nos. 1585-1591. R Br p. 112.

Pl. 282. 5 8-3 x 4-2, 6 x 3-5. No jewels. LL 14. Ind. Mas. Ind. pap. Headings in red. Slightly worn, but protected with tissue paper. Cond. good.

Volume XV (B.U.L.).

'IYĀR-E-DĀNISH (عیار دانش).

This is a simplified prose version in Persian of the famous *Ansār-e Sulayh*, made by Abu'l-Faḡl in 995/1588. 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 Kāshif's *Ansār*. He did so and restored, on the basis of the older Persian version of Nagru'llāh, the two introductory chapters which had been omitted by Kāshif. Abu. Faḡl 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 *Ā'in-e-Akbari*. He was assassinated on 4th Rabi' I, 1011/12th August, 1602. For an account of his life see *Inshā-e-Abu'l-Faḡl*, or *Makātib-e-'Allāma*, *daftar iii*, in which Abu'l-Faḡl gives his own autobiography, Blochmann's translation of the *Ā'in-e-Akbari*, and the *Darbar-e-Akbari*. 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-Faḡl 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 Farwardīn Day, 19th Tirmāh of the Ilāhī era, 33rd year*,=(ii) 22nd Tirmāh of the Jalālī era 1005†,=(iii) 14th Ādamāh-e-qadīmī, 977 of the Yazdegerdī era‡,=(iv) Sunday, 15th Sha'bān, 907 A.H.**,=(v) 17th Āsār, 1645††,=(vi) Rāmī year 899‡.

The MS. begins:

سیاس ازل و ابد خداوندی را

The text was lithographed at Lucknow, 1892. An Urdu translation of it is known as *Khairad Afrāz*. On the back of the

*Same as in EIO.

†In EIO the year given is 11, which is absurd.

‡Here 977 is wrong. EIO gives 967 or 967. Of course 967 is the correct year, which commenced on 21st October, 1587 (vide McCudden's *Oriental Eras*, Bombay, 1846).

**Here 907 is evidently an error for 906, correctly given in EIO. But the corresponding Christian date, viz., 10th July, given there is quite wrong. It should be 30th June, 1588, for it is a Sunday, and it corresponds to the Hindu date; whereas 10th July, 1588, is Wednesday (vide Pillai's *Epitome*).

††Same as in EIO; but the name of the month given by Dr. Fild as Āsār is not correct. It is undoubtedly Āsār or Lakṣh. The Hindu era, though not named, is the Vikram Samvat, then current in Upper India (vide McCudden's *Oriental Eras*, p. 60, Bombay, 1846).

‡This is absurd. EIO gives 1899, which appears to be correct.

last folio of the MS. under notice are four oval seals, bearing the name *بنده دلاور* and the date 1122/1710-11. On the back of the first folio are three square seals, which bear the name *امير بخش* and the date 1124/1712-13. Below these seals there is a memorandum note by the same Amir Bakhsb, which gives the date of the birth of his son, Sikandarkhān, viz., Sunday, 16th Rabī' II, 1228/1813.

As stated in the colophon this copy was made at the instance of Lalā Lachmandās alias Mehta of Kalānsur by Harnāth of Batala, on Monday, 3rd Rajab, 1190/19th Aug., 1776.

Other copies: *Ind. Libr.* MF p. 227; Bk viii, Nos. 735-737; *IVASB* Nos. 292, 293; *Bah* No. 445; *Madr* No. 153. *For. Libr.* EIO Nos. 767-777; EB Nos. 438-440; R ii pp. 756-757; *Aum* p. 47; *Flügel* iii p. 286; *Pert Berl* p. 974; *R Br* p. 110; *Edin* No. 340.

8 11-1×6-6, 7-2×3-3. No *fehwa*. LL 17. *Stich-Nest*. *Ind. pap.* *Cond. good.*

Volume XVI (B.U.L.).

IKHWANU'Ṣ-ṢAFĀ (اخوان 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 (*raas'il*) were produced by a remarkable society or fraternity of Encyclopaedic and Philosophical writers, known as the *Ikhwanu's-Ṣafa* or Brethren of Purity. They established themselves at Bāṣra, where they "met together quietly and unobtrusively in the residence of the head of the society, who bore the name of Zaid, the son of Rifaā, 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 culled '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 الصفا وعلمان الزمان), i.e., 'tractates of the Brethren of Purity and Friends of Sincerity'. These *risālas* 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." (Sayyid Amr 'Alī's *Spirit of Islam*, pp. 399-400, Calcutta, 1903).

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 1805-06/1887-89. About six years ago, i.e., in 1928, another edition of the work was published in four volumes by Khayrā'd-Dīn as-Zarkālī in Egypt, with a foreword by Dr. Ṭahā 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 'Alī translated a small portion of it into Urdu. A part of it was also published in London. Drs. Forbes and Rien edited the whole of the Urdu translation in London, 1861. J. Platte rendered this Hindustani version into English. An abridged Persian translation of the *rasā'il*, entitled *مجله الحکمة*, was made by a man of Khorāsān and dedicated to Sulṭān 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 *تَرْفِ الْإِنْسَان* was made by عمر بن عثمان بن علي لامي in 933-34/1526-28. For details of the publication of the various parts and translation into German, see Duh No. 337.

Begins: الحمد لله وسلام على عباده الذين اصطفى الله

As stated in the colophon, this MS. was copied by 'Abdu'l-Karīm b. Nāṣir Abī Ismā'īl, on Sunday, Z. Qa'da, 1297/1800.

Other copies: *Ind. Libr.* Bk p. 317; Bk No. 337; Ram p. 378; Asaf p. 1202, No. 8. *For. Libr.* Pert Bérī Nos. 5035-42; Brit. Mus. Suppl. No. 708; Ind. Off. No. 474; Paris 2303-09; Munich No. 652.

S 11-1×8, 10-2×3-4. No *jadwāl*. LL 19. Clear Naṣṣ. Headings and diagrams in red. Europ. pap. bearing watermarks, the name, Shafīʿ Ahmed Nooroddin and the year 1879.

Volume XVII (B. U. L.).

KITĀBU'L-IKHTILĀJ (کتاب الاختلاج).

Corresponds to Ka, 1, of Banāṣī'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: نام ایزد الخ کتاب الاختلاج یعنی جنیدن اندامهای کتاب الاختلاج یعنی اندام بجهت جنیدن اندامهای اگر میل افتد که از جنیدن

A tract entitled *حسّ اندام* is noticed in MF Br and Dhab, p. 70, No. 3, and p. 71, No. 4.

The MS. bears no date of transcription.

Pp. 6. 8 7×4-5, 5-3×3. No *jadwāl*. LL 13. Ind. Naṣṣ. Headings in red. Or. pap. Margins of pages required. Cond. good.

Volume XVIII (B. U. L.).

DĀSTĀN-E-RUSTAM WA AKWĀN { داستان رستم و اکوان }
DĒW WA ISFANDIYĀR { دیو و اسفندیار }

An undated and incomplete extract from Firdawsī's *Shāh-nama*, relating to the story of Rustam, Dēw-e-Sufēd, 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: چنين تا بديران رسيد آكهى • سراسر جهان كى ز ديوان تهي

This couplet occurs in line 13, p. 69, of the lithographed edition of the *Shāhnāma*, published by Āmozandā ibn-e-Shārmard at Poona, 1913.

The first folio of the MS. is numbered 9 and the last 120, in Gujarati. It ends with the following couplet:

از آن مهتران شد دلش پر ز درد • ز كابل بر آرم بس دود كرد

8 2-9x4, 4-1x3. No fashala. LL 11. Incl. Nast. Or. pap. Cond. good.

Volume XIX (B. U. L.).

ISFANDIYĀR NĀMA (اسفند يار 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: نخست آفرين را تو بکشای لب • ثنى خداوند کو روز و شب

Neither dated nor folioed.

8 6-7x4-8, 4x3. No fashala. LL 9 or 10. Incl. Nast. Or. pap. Somewhat worn-out. Margins repaired. Cond. not bad.

Volume XX (B. U. L.).

DĀSTĀN-E-RUSTAM
WA ISFANDIYĀR (داستان رستم و اسفند يار).

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: به پيش است كارى كه دشوار تر • و زو جان ما پر ز آزار تر

Neither dated nor folioed.

8-7-5×4-3, 5-7×3-5. No *jadval*. LL 13. Ind. Mast. Cr. pap. Worm-eaten. Cond. not bad.

Volume XXI (B. U. L.).

BAHMAN NĀMA (بهمن نامه).

An incomplete extract from Firdawsī's *Shāh-nāma* 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 مهرب بود . که و کشور هند شاداب بود

This couplet is found on p. 38, vol. iii, of the lithographed edition of the *Shāh-nāma* published by Āmouzanda ibn-e-Shārmard at Poona, 1913.

Neither dated nor folioed.

8-6-5×4-3, 4×3. No *jadval*. LL 9. Ind. Mast. Headings in red. Cr. pap. Worm-eaten. Cond. not bad.

Volume XXII (B. U. L.).

ZAFAR-NĀMA YĀ DĀNISH-NĀMA-E-ABŪZARJMEHR (ظفر نامه یا دانشنامه ابوزرجه).

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 Nawshervān asked his minister, Buzurjmehr, 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 *Zafar-nama* (p. 3, l. 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: *بسم الله اعلم ان الله رب العالمين*. Then again on p. 4, one reads the question: "Who is a man of good fortune, (بک بخت)?" The answer given is: The man of good fortune has three qualifications, by which he can be made out, viz., (i) manliness (جوانمردی), (ii) pleasing address (بک سخن), and (iii) the ability to read the Qur'ān. A couple of traditions ascribed to the Prophet Muḥammad are also quoted.

Begins: دانشنامه بزرگمهر حکیم که در دنیا و دین بکار آید اگر کسی :

The MS. bears no date of transcription.

Pp. 12. S 8-2x4-8. 6x3-5 in *jafscale*. LL 13-15. Ind. Nast. Or. pap. Cond. good.

Volume XXIII (B. U. L.).

DURŪ'U'L-WĀQIYA (درود الوقیه).

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 *fajls*, 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. 268, 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 *السید علی بن موسی*

الطاووس الحميم (died in 664/1265-66, according to Asaf, p. 53). The author says on fol. 3b that, when he had composed *نلاح* (on the 'amal for the day and the night) and other works like *مهمات في صلاح السيد*, *ذمير الربيع*, and *جمال الاسبوع*, he became aware of certain prayers (*ادعية*), which were like armours (protecting those who offered them) against dangers and which he has collected here in book form.

Begins:

بسم الله.....وقل رب زدني علما لطفك اللهم احمد لله الذي جل جلاله
بما وهب لي من القدرة على حمده

The coloured *'awwida* 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 *masn* of which have come out of the *jadual* 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 (*الخزانة حاضرة آصف*). This copy once belonged to *غفرهون بن مردان بن كارس منير*.

Dated 18th Z. Hija, 1006/12th July, 1598. It was copied by *محمد بن حبيب بن تميم*. *Kashf. Zuh.* (No. 5052, Flügel's ed.) mentions a work entitled *المدرج الزايف* in the following terms: *المدرج الزايف من الاعطار لما يعمل مثلها كل شهر على التكرار في الادعية والاكابر لبعض النسخة اوله الحمد لله جل جلاله الخ*. It is the same work as the one described above, with this difference that, while there is a *ف* in the title given there, it is a clear *ن* here.

-Pl. 184. 8 7/8 x 5 3/8, 5 1/2 x 3 1/2. *Jaduals* of coloured, ruled lines. LL.H. Nash. Ox. pap. Some pages have lacunae. Cond. good.

Volume XXIV (B. U. L.)

FIRDAWSIYYA-E-ṬUGHRA (فردوسیة طغرا).

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 *باغ نیر بهار*, and the praiseworthy qualities of his royal patron, in highly ornate and rhymed Persian prose and verse, by Mullā Ṭughra of Mashhad. Ṭughra came to India, was appointed tutor to Prince Muṣṭafā, 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: *شای بهار پیرانی که انکشت سبز را بدانهای شبنم*

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 *ما*. 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, 25th Z. Hija, 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 Bakhtiyārī. The *Firdawsiyya* 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.

Pl. 25. 8 4-5x3-2, 4-5x1-3. *Jadeals of double blue lines.* LL 11. Mast. On pag. Wormeaten. Margins repaired. Cond. not bad.

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 Firdawsī's *Shāhnāma*. It corresponds to No. Xa, 9, of Banajī's Cat., p. 268. The first section (l. 2b) of the poem is headed آغاز داستان فرامرز یادشاهان اور پنجدرستان آمدن کبک هندو پیش فرامرز و او را بردن بشهر غوثیش.

The name of the author is not mentioned.

The MS. itself begins with:

- بهنکام کین تیغ اهن کدار (گذار) •
• به پیش سیاست (سیاهت) نهصد هزار •

R Br (p. 107) notices a poem entitled فرامرز نامه, 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. *Per. Libr.* RS Nos. 196, 199; *EB* No. 1978.

Fl. 55. Folios 1, 2, 4, 5, 41, 42, and probably 47 and 48 are wanting. On fol. 36 and 40 is an octagonal seal of محمد علی قباد سلطان حسین. S 3-3×2-4, 5-6×3-5. No ink-stamp. LL 11. Nat. Or. pap. Somewhat worm-eaten. Cond. good.

Volume XXVI (B. U. L.).

GULISTĀN (گلستان).

This is only a portion of the *diḥḍāḥa* ("preface") of Sa'dī's famous *Gulistān*. The formula بنام خدا, which pre-

codes the اسم الله الع, 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: منت خدا را عز و جل که طاعتش موجب قربت

The MS. is not dated.

Fp. 6. 8 9-8x3-8, 9x14. No foliation. LL 13. Nash. Or. pap. Wormeaten. Cond. fair.

Volume XXVII (B. U. L.).

AL-ḤIKMATUṬṬ-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: من الاصبع في الارض يكون اقل من المعتدل

The MS. is neither dated nor folioed.

8 9-2x5-2, 5-8x3-5. No foliation. LL 13. Nash. Red and black writing. Or. pap. Slightly wormeaten. Cond. good.

Volume XXVIII (B. U. L.).

JAḤĀNGĪR-NĀMA (جهانگیر نامہ).

An incomplete Persian poem in imitation of Firdawsī's *Shāhnāma*, 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 :

بشنامه فردوسی اندر زمان که گفته است گفتار جنگش همان
کنون مختصر گویم از وی سخن که قصه کزانت بشنو زمن

After wandering in grief for having killed Sohrāb, Rustam happens to come across a beautiful damsel, Dilnawāz by name, daughter of Masḥā-e-'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 :

بنام جهان آفرین کردگار یکی داستان گویمت گوشدار

It corresponds to Ka, 12, of Banaji's Cat., p. 268.

The MS. is neither dated nor folioed.

8-8×2-8, 5-8×4-6. No folioed. LL 12. Natl. Or. pap. Wormeaten. Cond. not bad.

Volume XXIX (B. U. L.).

DĀSTĀN-E-KĀMŪS-E-KASHĀNĪ (داستان کاموس کشانی).

A complete extract from the *Shāhnāma*, containing the story of Kāmūs-e-Kashānī. It corresponds to Ka, 13, Ban. Cat., p. 268.

Begins : بنام خداوند خورشید و ماه که مارا پناهش خرد داد راه

For Firdawsī's life, works, and other copies of the *Shāhnāma*, 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 Hormazyār b. Hirbad Farāmurz b. Hirbad نیامد b. Hirbad Hamjiyār of the family of Sanjāna (نسل (نسل) سنجانه).

8-8×1-2, 7-2×2-3. No folioed. LL 21. Natl. Or. pap. Wormeaten. Cond. not bad.

Volume XXX (B. U. L.).

DĀSTĀN-E-KĀ'US (داستان کاؤس).

Another extract from Firdawsi's *Shāhnāma* containing the legendary history of Kā'us. It corresponds to Banaji's Cat., Xa, 14, p. 268.

Begins: چو کاؤس بکرفت کاه پدر ه مر اورا جهان بنده شد سر بسر

For Firdawsi's life, works, and other copies of the *Shāhnāma*, see Vol. XXXVI (B. U. L.).

The MS. is undated and unfoliated.

8 6x3-3, 4-4x3. No folios. LL 14-18; three hemistichs to a line. Mast. Or. pap. Cond. good.

Volume XXXI (B. U. L.).

KĀ'US-NĀMA (کاؤس نامہ).

Another copy of the story of Kā'us from Firdawsi's *Shāhnāma*. It corresponds to Xa, 15, of Ban. Cat., p. 268.

Begins: چو کاؤس بکرفت کاه پدر ه مر اورا جهان بنده شد سر بسر

For Firdawsi's life, works, and other copies of the *Shāhnāma* see Vol. XXXVI (B. U. L.).

Dated the day Khordād in the month of Isfandārmad, 1024 A.Y./1654-55.

Copied by Hirbad Izadyār b. Hirbad Wekjien (دیکجیو) b. Hirb. Kūkā b. Hirb. Hamjīyār Sanjānā. This copy was written for Ardawānshien (اردوان جیو).

8 9x3, 6-4x3-5. No folios. LL 16-18. Mast. Or. pap. A few margins repaired. Somewhat worm-eaten. Cond. not bad.

Volume XXXII (B. U. L.).

BHAGWADGĪTĀ (بھگود گیتا).

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 Shastri Lalā 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 (*adhyaśya*), 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 *adhyaśya*.

Begins: **هنگامیکہ راجہ پریمت نہ دفتر از جملہ دفاتر شری ہا کورت**

The MS. is neither dated nor folioed.

8 2-3x5, 7x3. No *jadwa's*. LL 15. Nast. mixed with Shik. Headings of sections in red. Or. pap. Wormeaten. Cond. fair.

Volume XXXIII (B. U. L.).

PAND-NĀMA-E-SA'DĪ (پند نامہ سعدی).

An incomplete copy of the well-known *Kartawā*, which is generally attributed to Shaykh Sa'dī. It corresponds to Ban. Cat., Xa, 17, p. 266.

Begins: **کریمہ بہ بخشای بر حال ما**

It does not bear any date of transcription.

8 2x4-5, 6-8 to 7-2x3-2 to 3-2. No *jadwa's*. 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 *Shāhnamā*, containing the episode of Rustam and Isfandiyār. It corresponds to Ban. Cat., Xa, 18, p. 268.

Begins: **نخست آفرین را تو بکشای لب و تنای خداوند کو روز و شب**

Dated the day Asmān in the month Amardād, year not given.
Name of the copyist also not given.

S 4-7x3-5, 3-5x3. No fadoles. LL 11, three lamellae to a line. Nast. Or. pap.
Worm-eaten. Some margins repaired. Cond. fair.

Volume XXXV (B. U. L.).

SIKANDAR-NĀMA (سکندر نامه).

An incomplete copy of the famous Alexander-Book by Nizāmi of Ganja. It begins with:

صلبی خطی در جهان بر کشید . از آن پیش کآمد صلی پدید
 Begins: جو عزم آمد آن کوهر پاک را . که بخش کند سکه خاک را

For the life and works of Nizāmi, undoubtedly the greatest romantic poet of Persia, who was born in 535/1140-41 and died probably in 599/1202-03, see the Persian *taqdiras*, viz., دولتنامه, درلشامی, غزوات فارس, مع الفصحا, آتنگه, 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 *Nizami'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 Āghā Ahmad 'Alī's *Haft Āsmān*, Calcutta, 1873, and to M. Shibli's *Shē'ru'l-'Ajām*. Nizāmi's *khamse* or "quintet", also called *Panj Ganj* or "Five Treasures", consists of the following magnawats, 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.

(1) غزل الاسرار. It was composed probably in 572 or 573/1176-1178, according to Dr. Ethé (EIO No. 972), who considers all other earlier dates, such as 559/1164 (mentioned in

(شمر لعم and عند آسمان, كشف القنون 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 Āgarbāyjān, other authorities like Ḥajjī Khalīfa, Amīn-e-Rāst, Dr. Rieu, Āghā Aḥmad 'Alī, Dr. Ethé, and M. Shīblī correctly say that he was Fakhrū'd-Dīn Bahrām Shāh of Arzanjān in Rām. 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 ظهور الاسرار and attributed to one Zuhūru'l-Ḥasan, was published by the Nawalkishore Press in 1885; but it appears to have been entirely based on, if not quite identical with, another commentary by محمد بن قوام بن رستم بن احمد بن محمد القليشي, noticed in Rieu, EIO (No. 998), and IVASB No. 469. Two other commentaries, one by Ibrāhīm of Thatha and the other by Amānu'llāh, are mentioned on p. 63 of the *Haft Āsmān*. From EIO No. 972, we learn that Sham'ī (who died about 1009 or 1010/1600-02) wrote a Turkish commentary on it. In fact the *Makhsan* proved so popular and stirred the imagination of Persian poets to such an extent that a large number of them wrote parallels to it. Seventy-eight of such parallels or imitations have been noticed by Āghā Aḥmad 'Alī in his *Haft Āsmān*.

(2) خسرو و شهريار. According to Dr. Ethé (EIO No. 972), it was composed in 576/1180-81; but Dr. Bacher and Prof. Browne give 571/1175-76 as the date of composition. In the Introduction the following three personages have been eulogised: (i) سلطان مغرور بن ارسلان, (ii) ملك محمد جهان پهلوان, and (iii) ملك جهان پهلوان. The poem was published in Persia and lithographed several times in India. A portion of it containing the episode of Farhād (comprising 608 couplets) was edited by H. W. Doda and published under the title of "Ferhād und Schīrīn" by the Czechoslovak Oriental Institute, Prague, 1933.

(3) *لبیل و منون*. There is a general agreement amongst scholars that it was composed in 594/1188 and dedicated to the Shirwān 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.

(4) *عنایت پیکر*. While Dr. Ethé and M. Shibli 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 (BIO No. 972) is inclined to believe that it was *اتابک نور الدین ارسلان*, while, according to Dr. Bacher and Prof. Browne, he was *سلطان غیاث الدین نصر الدین ابریکر*. M. Shibli calls him *سلطان غیاث الدین کرب ارسلان علا الدین آقسنقر*, while Prof. Wilson, who has translated the poem into English, with a Commentary (published by Probsthain), states that he was *علاء الدین تغش خوارزمشاه*, the ruler of *خوارزم* (the modern Khanate of Khiva), and not Qizil Arsalān or Nūru'd-Dīn Arsalān. The poem was published in Persia and lithographed several times in India. See also F. v. Erdmann, 'Behrangur und die russische Fürstentochter', Kasan, 1844, and also *Heft Peiker*, Ein romantisches Epos des Nizami Gengsi, Herausg. von H. Ritter und J. Rypka, 1934, vol. iii, 'Monographie Arch. Orient., Československý Orient. Ustav'.

(5) *سکندر نامہ*. 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. Shibli gives 599/1202-03. The revised edition of the first part of the poem, known as the *Sikandar-nama-e-Barri*, is dedicated to Atābek Nuqratu'd-Dīn Abū Bakr Bēsh Kān, and the second, known as the *Sikandar-nama-e-Baḥri* or *Khīrad-nama-e-Iskandari*, to 'Izzu'd-Dīn Mas'ūd 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 :

- (1) The anonymous commentary noticed in Vol. VII (B. U. L.).
- (2) The commentary of Muḥammad Gulhawī (or Ghulwī), published at Lahore, 1908.
- (3) Muḥammad Ghufrān's commentary published also at Lahore, 1887-88.
- (4) The commentary of Naṣīr-u'd-Dīn b. Sulṭān 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 'Abdu'l-Majīd Khān under the title of *Biyyat-e-Tahqiq* and published by Nawalkishore, 1302/1884-85.
- (6) A commentary known as *Mustakhabush-shurūḥ*, by the Scholars of Calcutta, Calc., 1812 and 1825.

An interlinear Urdu prose translation by Munshī Bālak Rām Gohar was published at Cawnpore in 1313/1895-96. Another Urdu translation in verse of both the parts, that is, *barri* and *baḥri*, by Mawlāwī Ghulām Ḥaydar *Ḥaydar Gopānuwī*, was published by Nawalkishore in 1295/1878.

Other copies : *Ind. Libr.* 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. Libr.* R ii pp. 564 et sq., EB Nos. 585-619 ; EIO No. 972, 981, 985, 1007-1017 ; Pest p. 67 ; Fl i p. 503 ; Mehren p. 34 ; Cat. Codd. Orient. Lugd. ii p. 109 ; Torn p. 94 ; Aum p. 10.

8 2-2x2-2, 2x2-2. No foliation. LL 15. Ind. Nat. Marginal notes on a few pages. Headings of sections in red. Some pages worm-eaten. Cond. fair.

Volume XXXVI (B. U. L.).

SHĀHNĀMA (شاه نامہ).

This MS. corresponds to Xa, 20, of Banaji's Cat., p. 268, and contains a portion of Firdawsi's famous *Shāhnāma*, from

the beginning of the poem to the birth of Rustam and the coming of Zal to see him.

Begins : بنام خداوند جان و خرد . کزین برتر اندیشه برنگذرد

Firdawsi of Tûs, 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 *dastâns*, e.g., the beautiful love-tale of Bezan, the Persian hero, and Manezeh, the daughter of the Turanian Afrâsiyâb, "which Chaucer could not have told more charmingly". This tale was originally read out to him, from the *Daftar-e-Pâstân*, by his wife, at whose express desire he versified it², about the year 365³/975-76. The general approbation with which this performance⁴ was received led him to conceive the bold idea of undertaking the tremendous task of writing the great national poem, the *Shâhnâmâ*. He travelled to Bokhara, Marw, Balch, and Herât in search of materials for it⁵, and definitely commenced the versification of it about the year 370⁶/980-81, when he was about 48 years of age⁷. 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 Bundârî (the Arabic translator of the *Shâhnâmâ*), and the "second edition" in 389/999, and dedicated it to Ahmâd bin Muḥammad bin Abî Bakr of Khânlanjân⁸, known at present as Khânlanjân, near Isfahân⁹. The "third or final edition" is generally supposed to have been completed on the 25th day (Ard) of the 12th month (Sipandârmadh), 400 A.H., 25th February, 1010 A.D.¹⁰, and dedicated to Sulṭân Maḥmûd of Ghazni (388-421/998-1030). After staying at the Ghaznawid capital

* Browne (after Nöldeke), *Isl. Hist. Pers.*, vol. II, p. 134.

1 Dr. R. A. Nicholson's article, *Firdawsi: the Poet and His Work* (p. 7), contributed to the *Firdawsi Supplement of the Near East and India*, dated the 18th October, 1904.

2 Professor Muḥammad Khân Shîrîzî's Urdu article (pp. 41-43), published in Part I of the *Oriental College Magazine*, Lahore, for February, 1900.

3 *Ibid.*, p. 43.

4 *Ibid.*, p. 43.

5 *Ibid.*, p. 53.

6 *Ibid.*, p. 57.

7 *Firdawsi-nama-e-Mehr*, p. 543, Nos. 3 and 4, Mehr and Âbân-mâh, 1313 (Solar).

8 Prof. L. Baglanov's English translation of Nöldeke's *Das iranische Nationalepos*, published in the *Journal of the K. R. Cama Oriental Institute*, Bombay, No. 6, 1925, p. 62, footnote 2. 9 *Ibid.*, p. 59.

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-Pahlawî, on Friday, the 12th October, 1934, on the occasion of Firdawsî's millenary. A number of distinguished scholars and orientalist, from all parts of the world, attended the Firdawsî Congress held on the occasion in Tehrân and delivered speeches and read critical papers on various subjects connected with Firdawsî and his *Shâhnâmâ*. 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 *Firdawsî-nâmâ*, published by the journal *Mehr*, Tehrân, Nos. 5 and 6, for the months Mehr and Âbân-mâh, 1313 (Solar). The *Firdawsî Supplement* to the journal *Near East and India*, of 18th October, 1934, contains short illustrated articles on Firdawsî, 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 Firdawsî and his works. The following are some of the most useful sources of information for the purpose of a critical study of Firdawsî and his works:

I. Life and Works:

- (1) Autobiographical passages in the *Shâhnâmâ*, "exhaustively examined, with admirable patience and acumen, by Pro-

10 *Oriental College Magazine*, Feb., 1930, p. 62.

11 Cf. the inscription on Firdawsî's grave-stone in his *Ârdapâ*, recently opened by His Imperial Majesty Regâ Shâh-e-Pahlawî, on the occasion of the poet's millenary as reproduced in the *Shâhnâmâ-e-Pârs*, published on the occasion, 1313 (Solar), p. 55.

fessor Nöldeke and Dr. Ethé.Every serious student of the *Shāhnāma* must needs read the *Iranisches Nationalmuseum* 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" (قدم و ابتدا) of the *Shāhnāma*. It was translated by Wallenbourg in his 'Notice sur la Shah-name', Vienna, 1810. The text was published by Ḥakīm Shamsu'llāh Qādiri in the *Urdu* for April, 1927, Aurangabad.
- (3) The *Chahār Maqāla* of Niẓāmī-e-'Arūṣī-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 edition), was also published in the same Series, vol. xi 2, 1921.
- (4) The *Dibācha-e-Bāisungharī*, written in 829/1426. This was printed in the Introduction to Turner Macan's edition of the *Shāhnāma* 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 Bāisungharī recension, the excellent remarks of M. James Darmesteter in the *Revue Critique*, October 20, 1890, pp. 215 and 216" (EIO No. 863).

* Browne's *Lit. Hist. Pers.* vol. II, pp. 140-41.

† Browne's *Lit. Hist. Pers.* vol. II, p. 122.

- (5) The long Introduction to J. Mohl's French translation of the *Shāhnāma*. This was translated into English by Mr. J. D. Khandalwala, Judge of the Varishtha Court, H. H. The Gaekwar's Service, Baroda, 1898.
- (6) 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.
- (7) Introduction to Warner and Warner's English translation of the *Shāhnāma* (the only complete translation in English), 9 vols., London, 1905-25.
- (8) The *Tazkiras* of Persian Poets, such as the *Lubābu'l-Albāb*, the *Tazkira-e-Dawlatshāhi*, the *Ātashkādā*, the *Khirdnā-e-Āmera*, the *Majma'u'l-Fuṣṣṣā*, the *Shā'ru'l-Ājam*, etc.
- (9) Professor Maḥmūd Khān Shērānī's Urdu articles contributed to the Urdu journals, *Urdu*, Aurangabad, and the *Oriental College Magazine*, Lahore.
- (10) *Firdawst-nāma*, published in the Persian magazine *Mehr*, Nos. 5 and 6 for Mehr and Ābānmāh, 1313 (Solar).

II. The *Shāhnāma*.

(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; re-produced in the lithographed texts of Bombay, 1849 and 1856; Cawnpore, 1874; Tehrān, 1245/1829-30, and 1267/1850-51.

- (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 Vüller and Landaur, 3 vols., Leyden, 1877-84.
- (v) By Āmīranda ibn-e-Shīrmard (photo-zinco.) Poona, 1912.
- (vi) By Muḥammad Ramagānī Khāwar, in 5 volumes, Tehrān, 1310/1892-93.
- (vii) By Darvīsh Parvardehīe-Īrān, Vüller's text collated with new MSS., with a Persian translation of the Latin notes, and 100 illustrations, 4 vols., Tehrān, 1934.
- (viii) By Mirzā 'Abbās Khān Iqbāl, a new (projected) edition of Vüller's text, revised and collated with fresh MSS. See the *Īrān* 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 نوارم الدين فتح بن علي بن محمد بنداري اصطهباناتي. This prose translation was made between the years 1223-1226 A.D. It has been recently edited with great care and scholarship by الدكتور عبد الوهاب عزام, in two volumes, Cairo, 1932.
- (b) German. By Görres, in abridged prose. It extends from the beginning of the history to the death of Rustam. Berlin, 1820.
- (c) Do. By Schack, in verse. It extends from Faridun to the death of Rustam. Berlin, 1865.
- (d) Do. By Ruckert, in verse. It extends as far as Rustam and Schirab. Berlin, 1890-95.
- (e) Italian. By Pizzi. Complete metrical translation with an elaborate Introduction. Vols. i-viii. Torino, 1886-88.

- (f) French. By J. Mohl. Complete prose translation. Vols. i-vii (Tom. 7 completed by Barbier de Meynard). Paris, 1838-78, and separately in 1876-78.
- (g) English. By Champion. Extends from the beginning of the poem to the birth of Rustam. Calc., 1785.
- (h) Do. By Atkinson. From the beginning of the poem up to the death of Alexander. Abridged in prose and verse from Tawakkul Beg's *Muntakhab-e-Shāhnāma*. See Vol. IV (B.U.L.) above.
- (i) Do. By Warner and Warner. The only complete English translation, partly rhymed and partly unrhymed. Vols. i-ix, London, 1905-1925.
- (j) Gujarati*. By M. C. Langdāna (Mansookh), in verse, pts. i-ix, Bombay, 1872-74.
- (k) Do. By Dastur M. J. Jamaspisānā, in prose, pts. i-iv, Bombay, 1911-15.
- (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.
- (n) Do. By R. N. Master ('Ādil), in verse, pts. i-xii, Bombay, 1915-24.

Besides these there are part translations, abridgements, and adaptations in Gujarati. For instance: '*Shāhnāma* up to the beginning of the reign of Minocheher', by the late Dr. Śīr Jivanjī 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; '*Sankshēp Shāhnāma*'

* For these particulars I am indebted to Mr. B. T. Anklesaria, M.A., and Mr. K. R. Purogar, B.A., Librarian of the E. R. Cama Institute, Bombay.

('An Epitome of the *Shāhnāma*'), in prose and verse, by Dr. D. N. Patel, Bombay, 1915; 'Bezan and Manjeh' an opera, based on the *Shāhnāma*, by K. N. Kābrājī; another by the same, entitled, '*Behrāmgōr and Bānā 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 Mehl and Sa'id Nafisi's articles published in the *Sai-nāma-e-Pārs*, 1314 (Solar), pp. 7-17, and in the *Firdawst-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 Baghdād, compiled in Turkish in the seventeenth century and edited by Salemano, St. Petersburg, 1895.
- (b) *Ganj-nāma*, with its full title *مجمع نامه در حل لغات شاهنامه* in Persian, by *علی بن طیفور قیطاسی*, 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 Firdawst*, London, 1832.
- (iii) *Shāhnāma-e-Bakhtiyār Khānī*. See Vol. XXXVIII (B.U.L.) below.

Although the *Shāhnāma* 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 *Shāhnāma*, based entirely on the above materials, is prepared and published on the lines of the excellent edition of its great Indian rival, the *Mahābhārata*¹, 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 Zulaykhā.

This romantic poem is generally regarded by a number of Eastern and Western scholars (such as Luṭf 'Alī Beg Āṣar², Reṣā Qulī Hīdāyat³, Aqā-e-Homā'ī⁴, Dr. Reṣā Zāda Shafaq⁵, Dr. Nöldeke⁶, Dr. Ethé⁷, Prof. Browne⁸, Dr. Nicholson⁹, Dr.

¹ This gigantic project launched at an estimated cost of Rs. 600,000 (p. 364, *Annals of the BORI*, vol. IV, 1933-34), by the Bhandarkar Oriental Research Institute, Poona, in 1919, is being admirably carried into execution by the great Sanskrit scholar, Dr. V. S. Sukthankar, M.A., Ph. D., whose recent edition, the first critical and scientific edition of the *Adiparvan*, Poona, 1933, so highly spoken of by no less an Orientalist than Dr. Winternitz, in his masterly review of it (*Annals of the BORI*, quoted above), has justly earned him a world-wide reputation in the domain of critical Sanskrit scholarship.

² *Āinshāda*, p. 77, Bombay ed., 1399/1381-82.

³ *Majma' u'l-Faṣṣḥā*, p. 333, Poona ed.

⁴ *Firdaus-e-Mahr*, p. 341. ⁵ *Ibid.*, p. 587.

⁶ Prof. Bogdanov's trans., in the *Journal of the Gotha Institute*, No. 6, p. 48, Bonn., 1925.

⁷ Browne's *Lit. Hist. Pers.* II, p. 141. ⁸ *Ibid.*

⁹ *Firdausi Supplement* (p. 6) of *The Near East and India* of 18th October, 1904.

Levy¹, and M. Ivanow²) as a genuine composition of Firdawsi, written by him about the year 385 or 386/995-96, 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 Ṭalīb Rustam, as Ethé seems to believe."³ 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 *Anecdota Oxoniensia*, Aryan Series II. Schlechts Wasehard translated the poem into German, Wien, 1889. It was lithographed in India (several times) and in Persia (Dāru'l-Funūn-e-Tehrān, 1299/1881-82). This generally accepted view has found its way even into the inscription⁴ on the grave-stone of the poet in the *Ārāmghāh* 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 *Shāhnāma*. Dr. Begā Zāda Shafāq in the remarks made at the beginning of his article *یوسف و زلیخای فردوسی*, which he contributed to the *Firdawst-nāma-e-Mehr* (pp. 587-592) observes:

دانشمندان در مقایسه یوسف و زلیخای فردوسی با شاعران ملاحظاتی
عقاید گوناگون اظهار نموده حتی بعضیا در انتساب آن به فردوسی اظهار
تردید کرده اند

But he does not state who these *بعضیا* are, or on what grounds they have denied the connexion of the poem with Firdawsi.

¹ *Firdawsi Supplement of The Near East and India* of 18th October, 1934, p. 4.

² *IASO* No. 425.

³ *Brown's Lit. Hist. Pers.* II, p. 141.

این مکان نظر به بعضی قرائن و اشارات بطور قوی مدفن حکیم ابوالقاسم فردوسی نامی و
مکتوب شاعرانه و داستان یوسف و زلیخاست که در نیمه اول ماه چهارم قمری در لویه قاز
واقع در جنوب شرق طوس ولادت و ظاهراً در چهار صد و یازده یا چهار صد و شانزده
قمری در طوس وفات یافته و چون چهل و غرضای حرام مانع شد که او را در قبرستان بجاک سپارند
در این مکان که بالغ اخصی او بوده است مدفون گردیده. - بالائی پارس صفحه ۵۵

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, *Shāhnāma* and *Yāzūf Zūlaykhā*, 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 *Yāzūf Zūlaykhā* was composed in the first half of the sixth century of the Hijrī era, i.e., more than a century after the death of Firdawsī, and somewhere in Trans-Oxiana.

IV. Other Poems. For Firdawsī's other fragmentary poems, such as *Ghazaliyyat*, *Rubā'iyyat*, *Muqaffa'at*, and *Qasid*, collected with diligent care from a number of *taḡkiras* by Dr. Ekhé, see his articles *Firdausi als Lyriker* in the *Munch. 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-'Arūḡī-e-Samarqandī, the oldest Persian writer who has written about it, says: "Firdawsī wrote a satire of a hundred couplets on Sulṭān Maḥmūd in the Preface, and read it to Shahriyār saying, 'I will dedicate this book to you instead of to Sulṭān Maḥmūd, for this book deals with the legends and deeds of your forbears'.Shahriyār treated him with honour.....and said, 'O Master.....let the *Shāhnāma* 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 Firdawsī 100,000 *dirhams*, saying, 'I buy each couplet at a thousand *dirhams*, give me those hundred couplets, and be reconciled to Maḥmūd.' So Firdawsī sent these hundred verses, and he ordered them to be expunged; and Firdawsī also destroyed his rough copy of them, so that this satire was

done away with and only these six verses of it remained."¹ In a footnote² 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-nāmā*."³ The soundest Indian critic of Firdawsī and his *Shāh-nāmā*, 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 *Shāh-nāmā*: 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; 2858, 2859, 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.

8-8-1x3-8, 8-4x4. No fadoḥs. LL 15 to 17. Ind. East. Or. pap. Headings in red. Worm-eaten with holes and lacunae. Some margins repaired. Cond. fair.

VOLUME XXXVII (B. U. L.).

SHĀHNĀMA (شاهنامه).

Another portion of Firdawsī's *Shāh-nāmā*, from the battle of Yādsahrūkh, fought for avenging the murder of Siyāwush,

¹ Browne's Revised Transl. of the *Chahār Maqālā*, p. 87.

² *Ibid.*

³ *Persian Supplement* (p. 6) to *The Near East and India* of 1902 October, 1904.

to Bēzan's coming to Kay-Khusraw with Gustaham. The MS. corresponds to Xa, 21, of Ban. Cat., p. 268. It ends with the praise of Sultān Mahmūd. The last folio is cut in two horizontally, one part being pasted on to a piece of blank paper.

Begins: آغاز داستان یازده رخ الخ

چو از کار سوسن پرداختم • ز کودرز و پیران سخن ساختم

For Firdawsi, his works, and other copies of the *Shāhnāma* see the preceding number.

5 3-7×2, 4-5×3-7. No fadoles. LL 25 to a page, four hemistichs to a line. Hand-
tags in red. Ind. Mast. On. pap. Some pages have lacunae and holes made by worms.
Cond. fair.

Volume XXXVIII (B.U.L.).

"SHĀHNĀMA-E-BAKHT. (شاهنامه بختاورخانی).
ĀWAR KHĀNĪ"

This is an incomplete abridged prose version of Firdawsi's *Shāhnāma*, made by Bahādur 'Alī, son of Ilāhverdi Khān 'Ālamgīr Shāhī. It is called *Shāhnāma-e-Bakhtavar Khānī* by Rieu (iii, p. 1037b), but that title is not found in this MS. in the prefatory remarks. According to *تاریخ الامرا* this Ilāhverdi Khān died in 1079/1668-69. On fol. 39, which begins with: *یادگار علی ولد الله وردی خان طالمگیر شاهی* *حرف جعفر ابن الله وردی خان کلان قوم سلجوقی*, says:

چون بعضی اوقات حیات عاریقی بمطالعة کتاب شاهنامه فردوسی صرف
می شد بقدر دریافت بر نوادر معانی و مطالب آن اطلاع حاصل می گشت
بخطایر گذشت اگر عرایض مضامین و لغاوی آنرا بزبور مشور آراسته در
محل اختصار و ایجاز جلوه گر ساخته آید شاید - چنانکه بنایت الهی در سال
یست و پنجم از جلوس میمنت مانوس حضرت آسمان جاه پادشاه حق آگاه
.....ابوالمظفر محی الدین محمد اورنگ زیب بهادر عالم گیر پادشاه غازی

خدا الله تعالى ملكه و دام دولته شاهد آن اندیشه از پرده قوه روی جلوه
کری برمنصه فعل نهاد و اختصار کتاب شاهنامه در لباس اثر اتفاق افتاد
و ببارق بی تکلف و آسان مشتمل بر چهل و شش داستان الخ

On comparing this work with the منتخب شاهنامه 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 Firdawsī quoted in the شاهنامه 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: پنهان میداشت چون نامه افراسیاب معه سپر و خلت نزد

Ends: شکر خدا که شب شد من از دست او خلاص شدم

The MS. is undated and unfoliated.

Other copies: *For. Libr.* R iii p. 1037b.

8 3/4 x 5 1/2, 6 1/2 x 3 1/4. No foliation. LL 17. Ind. Nast. Headings of sections in red. Cr. pap. Wormeaten, but repaired. In some places the text is damaged by lacunae. Cond. fair.

Volume XXXIX (B. U. L.).

SOHRĀB-NĀMA (سهراب نامه).

An incomplete copy of the episode of Sohrāb and Rustam from the *Shāhnāma*, from its commencement to the birth of Farāmurz, son of Rustam. It corresponds to Xa, 23, of Ban. Cat., p. 269.

For Firdawsī and his works see Vol. XXXVI (B.U.L.) above. The MS. begins:

کنون رزم سهراب و رستم شنو . دیگرها (دگرها) شنیدستی این هم شنو

8 3/4 x 5, 6 7/8 x 3 1/4. Jadhav of double red lines. LL 17. Ind. Nast. Headings in red. Cr. pap. Some margins repaired. Wormeaten. Cond. fair.

Volume XL (B.U.L.).

TĀJ-NĀMA-E-NAWSHER-
WĀN-E-'ĀDIL (تاج نامه نوشیروان عادل).

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., تاج نامه نوشیروان, and which begins with:

یکی پادشه بود نوشیروان • جهاندار و بیدار و نوشه 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 منصور or مندر محذوف, the same as that of Nizāmī's *Khasraw wa Shāhīn*, in which the writer, who is evidently some Zoroastrian scholar (Cf. the Pahlawi heading and l. 3, on fol. 22: رسید است و مراورا • بد آهوا بجا اودای ویراف (کردم لوماف)), draws upon his knowledge of Alexander and Nawsherwān to illustrate his moral precepts. This second portion of the MS. begins on fol. 11b with:

شیدستم که اسکندر که مرگ • بدانگاهی که ماند از عمری برك

and goes up to the end on fol. 22.

The MS. does not bear any date of transcription.

PL 22. 2 4-7x4, 2-2x2-6. No fols. 11, 12. Incl. Nat. Cr. pap. Damaged by worms and portions of pages completely destroyed. Cond. not good.

Volume XLI (B.U.L.).

IKHTIŠĀRU-KANZIL-LU-
GHATTL-'ARABIYYA (اختصار کتز اللغة العربیه).

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 word or 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 *دل*, *دلت*, *دلخ*, *دلک*, *دلتی*, etc., are all grouped together under *دل*.

Begins: Candido Lactri admonitio.

Letter ¹, ¹¹, ¹ heno.

Dated (as stated in Banaḡī's Cat., Xa, 25,) Aleppo, 1638.

Fl. 1633. 8-7-8×5-7, 5-8×3-5. No folios. LL 31. Naṣḥ and Latin. Strong paper, with watermarked lines. Back of the MS. perforated by worms.

Volume XLII (B. U. L.).

TUḤFATU'L-AḤRĀR (تحفة الأحرار).

The well-known poem of Jāmi written as a parallel to Amīr Khusrāw's *مطلع الأحرار*, which itself is a parallel to Nizāmī's *هزج الأحرار*. It corresponds to Xa, 26, Ban. Cat. For sources of the life etc. of Jāmi, see MS. Vol. No. 1 (1) (Govt. Coll.) above. This is a defective MS.; a couple of pages at the beginning are missing.

Begins:

بی کہ ز بی سین بود شریں خطاب • چون سر بستانت زام الکتاب

The poem was composed in 836/1481. It was lithographed several times in India; and was edited by Falconer, Lond., 1848. A commentary in Persian by Muḥammad Ghulawī 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; EIO Nos. 1300 (4), 1317, 1318, 1330-37; EB Nos. 894-901, 933-939; R pp. 645-648; Aum 31; Pr Nos. 876-877, 883, 884.

8-7-7×4-5, 4-8×2-5. No folios. LL 15. Naṣḥ. Headings in red. Ov. pap. Somewhat wormeaten. Cond. good.

Zoroastrian Literature.

Volume XLIII (B. U. L.).

ĀFIRĪN-E-SHASH GAHANBĀR (آفرین شش گهبار).

This small MS. is in the Pāzand 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 cosmogeny of ancient Persians, Almighty God created the world. For a description of its ritual etc., see *Darab Hormazyar's Rīdāyat* by M. R. Unvala, vol. i, pp. 357 et seq., and pp. 426 et seq. See also *The Persian Rīdāyats of Hormazyar Framarz 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 گهبار با معنی می نویسم هما زور هما اشوید همکرفه
با همه اشوباد چنے در ثواب همه اشو هم شریک باد

For other copies see MFS p. 4 and MRD pp. 21, 24, 110, 113, etc.

Pl. 8. 8 9/8 x 7 5/8, 7 x 5 5/8. No foliation. LL 11. Ind. Nast. Or. pap. Writing black and red. Margins repaired. Cond. good.

Volume XLIV (B. U. L.).

RISĀLA DAR BĀB-E-PARHĒZ-E-NASĀ (رساله در باب پرهیز نسا).

and

AFIRINGĀN-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:

نسانی که در دهنه پرهیز کنند چون پرهیزند نسا سالار جامه دهنه پوشد

Concerning the *nasā* and all about it, see Dhabhar's *Persian Rivayats etc.*, Bombay, 1932.

(2) The other MS. is the *Afiringān-e-Rapithwān* written in Pazand characters. Concerning these *Afiringāns* also, see Dhabhar's excellent *Persian Rivayats*.

For other copies see MFS p. 3 and MRD pp. 23, 24, 134.

Fl. 2. 8 8-3x5-2, 7-3x4. No fadls. LL 21-22. Ind. Nast. and Pazand. Or. pap. Margins repaired. Somewhat wormeaten. Cond. fair.

Volume XLV (B. U. L.).

DU'Ā-E-NIKĀH (دعای 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 Pazand (Persian), Avesta, and Sanskrit characters. It is incomplete.

Begins: ائهی آموخستو دارید به ورزشته سراوار ید منشی

For other copies see MFS pp. 4, 5; and MRD pp. 110, 32, 48, 58.

Fl. 2. 8 7-4x4-5, 5-8x3. No fadls. LL 25. Ind. Nast., Avesta, and Sanskrit. Or. pap. Margins repaired. Slightly wormeaten. Cond. good.

Volume XLVI (B. U. L.).

MAJMU'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. *Qissa-e-Dakhtar-e-Mobad ba Khirs Dadan* (قصه دختر موبد به خرس دادن).

A short Persian poem in *Hasaj* 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 Nawscherwân.

Begins: حدیثی گویم از لطف جانشین • کم بر مردمان يك قصه اظهار

2. Fl. 10-12. *Pursish-e-Zartusht* (پرسش زرتشت به نیکی کارها).
ba Nekt Karha

Another short Persian poem in the *Mutagārib* metre, containing some questions which were put by Zoroaster to God and the answers given by Him.

Begins: ذکر بار زرتشت پرسش گرفت • بماند اندر آن پاسخ دین شکفت

3. Fl. 12-21a, *Bayân-e-Farpiy-yat* (بیان فرضیات گذاردن).
Gusârdan

Another Persian poem in *Hasaj* hexameter, based on a Pâzand original and dealing with the observance of Positive duties in Zoroastrianism.

Begins: بنام مهر ایزد این بگویم • براه دین بزدانی به بگویم

4. Fl. 21b-23a. *Qissa-e-Darwesh* (قصه درویش و کنج زر).
wa Ganj-e-Zar

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.

Begins: شنبدم بود درویشی بجانى • كه نان پاره بچیدی هر سرائى

5. Fl. 23b-25b. *Rawdyat-e-Barz* (روایت برزو).

A prose fragment in Persian from the *Rawdyat* of Dastur Barzū Kāmdīn, consisting of a few questions on religious matters and answers to them. Regarding this Barzū, see Dhabhar's *Persian Rawdyata*, p. 610.

Begins: برش اگر کسی گوید همان دوده

6. Fl. 26-53b. *Zartusht-nāma* (زرتشت نامه).

No title is given here, but in Banaji's Catalogue it is called *Zartusht-nāma*. This poem written in *Hasaj* hexameter is different from the one noticed below (Vol. LIII) and bearing the same title, but composed in the *Mutaqarib* metre attributed by Rieu and Ethé to Zartusht bin Bahram bin Pazdū. The same person is the author of this poem also. His name occurs here in the second couplet as follows :

کنون زرتشت بن بهرام پژدو • یاور شرح حال این قصه بر کو

Begins: بنام ایزدان کیهان • کردم روان بر دین عنوان

Its original model was probably in prose, for in the third couplet it is stated :

چو سوی نظم این بشتاقم من • بنسخه در بدینسان یاقم من

On fl. 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 Changarānghāch (چنگرنکباچه), he became much disturbed in mind and wrote a strong letter to the Persian king, Shāh Gushtāsp, 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 *Changarānghāch*-

nama 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):

بہر کشور ازین دین آکھی شد • کہ در ایران روان دین بھی شد
سوی ہندوستان شد آکھی زین • کہ در ایران کسی آورد نو دین
ہندستان حکیمی بود خواجہ • کہ اورا نام بود چنگرنگاہ

.....
یکی نامہ بسوی شاہ کشاب • نوشت و یاد کرد از کار جاماب

After this some space for the heading is left blank, which is followed by the abovementioned letter, which begins as follows:

سر نامہ بنام پاک زندان • کہ او بر پای دارد چرخ کردان

This very couplet is given as the opening couplet of the *Changharanghach-nama* noticed in EB No. 1951.

7. Fl. 37b-53b. *Changharanghach-nama* (چنگرنگاہ نامہ).

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. Fl. 54-65b. A prose fragment (imperfect both at the beginning and the end) of the Pazand version of the *Bundehesh*, in modern Persian characters.

Begins: روشنی ماہ یالود

9. Fl. 65b-68. A prose fragment from a Persian *Risāyat* in Persian characters, beginning with:

اندر دین بہ پیداست کہ زرتشت از اورمزد پرسید

10. Fl. 68b-71b. A prose fragment from a Pahlavi *Risāyat* about Nasd, in Pahlavi characters.

11. Fl. 72-73. *Pursish-e-Nawshervān* { پرسش نوشیروان از }
as Mobadān dar Pand wa Naṣṣḥat { موبدان در پند و نصیحت }

An incomplete poem about Nawshervān's asking the Mobads to give him counsel and advice.

Begins: سخنوی روانی (راوی) فرخ نژاد • درین پندنامه چنین کرد یاد

On l. 74 there are a few stray couplets with the name of their writer, viz., *دن جی ولد موسک جی*.

Fl. 74. 8 5-1 x 5, 5-5 x 3-5. No fadohs. LL. 10 to 11. Ind. Nat. and Pakland. Cr. pap. Wormeaten. Cond. fair.

Volume XLVII (B. U. L.).

QIṢṢA-E-SANJĀN (قصه 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=938 A.C., when the country was ruled over by Jādī Rānā, i.e., Vajjadadēva, one of the kind-hearted and tolerant Śiṣhāra rulers of Thana. The poem itself, characterised by Professor Hodivālā as "indispensable to all students of the early history of Indian Parsis", was completed on the day Khordād in the month of Fārwārdīn, in the year 969 A.Y./1600 A.C., by Bahman s/o Kaykōbād s/o Ormazdyār Sanjāni, 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 fl. 64-65:

من آن مکین که بهمن هست نام • بنوساری بود رخت و مقام
 دگر میدان که باهم کیفادت • دلش در باد ایران شاه شادست
 پدر بودش که اورمز دیار دستور • مقامش در کروممان باد پر نور

لقب سنجایش دانی تو ای یار • بهر دانش شده سنجیده درکار
نه و شصت و زنهصد پزدجودی • سه کاین قصه شد خامه نوردی
بفروردین مه و در روز خرداد • شد این ایات آخر از ره داد

For a critical study of the question about the date of arrival of the Parsis, a conclusive identification of the Jādī Rānā with Vajjadadeva, the Silhāra King, and an estimate of the general historical value of the "Story", see Professor Hodivala's Paper entitled *Jādī Rānā and the Kīssah-i-Sanjān*, read before the BBRAS in 1913 and published in his *Studies in Parsi History* in 1920. An English translation of the *Qissa* by Lieut. 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 1881. 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 kīssah (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 kīssah (legend) to be wholly fictitious.*" (The italics are his. See p. 346 of the *Journal of the Iranian Association* for December, 1917.)

Begins: بنام ایزد دانای سبحان • بهردم ی سرایم نکته از جان

Prof. Behatsek, while describing the copy in the Mulla Firuz 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 Bahram in the month of Khordād, 1112 A.Y./ 1742-43.

Copied by Nawsherwān s/o Behdīn Manekji s/o Edalja.

Other copies: *Ind. Libr.* MF p. 137, No. 108; *MRD* p. 28. *For. Libr.* B Br p. 129; *EIO* No. 2824.

Fp. 67. 8 5/4 x 4-6, 7 x 3-5. No. jashnah. LL 13. Ind. Nord. Or. pap. Wormsten. Good. 121a.

Volume XLVIII (B. U. L.).

MAJMU'A (مجموعه).

This composite MS., corresponding to Xa, 11, in Ban. Cat., p. 266, contains the following:

1. Fl 1-4. *Naẓmāh dar Šifat-e Jāmāsp Welāyatī* (نظم‌ها در صفت جاماسپ ولایتی).

Poems composed by Andhārū Kershāsp Jāmāsp in praise of Dastur Jāmāsp Welāyatī, who came to India and settled at Surat (ll. 15, 16).

Begins: بنام ایزد بخشاینده الخ این نظم‌ها از زبان اردهارو کرشاسپ
جاماسپ الخ بنای خدا ایزدی رهبا • ز قدرت پا کرد کیتی سما

2. Fl. 5-9. *Parsiāh az Haqiqat-hā-e-Dīn wa Dunyā* (پرسش از حقیقات دین و دنیا).

Some questions in Persian prose on religious matters, requiring answers.

Begins: پرسش بر بالای آسمان تا آخر آسمان بالا چه چیز است

Ends: این حقیقتها را جواب بفرماید

3. Fl. 10-11. *Abṣāt-e-Du'ās as baḥr-e-Niknāmi-e-Jīlī Bhā'ī* { ایات دعاها از بحر نیک نامی }
جی جی بانی

Some Persian couplets in praise of Jīlī Bhā'ī, composed by Kershāsp, whose name occurs in the last couplet.

Begins like 1 above with: بنای خدا ایزد رهنا

4. Fl. 11-15. *Ṣifat-e-Sī wa Seh Firishṭa* (صفت سی و سه فرشته).

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 پنجاه یک نظم برداشتم من.

Begins: ذکر از ذکر نظم ما تو بشنو که تا شادی کنی پس تو بمینو

The MS. ends with a few lines in Gujarati characters.

Fl. 11. 22-24+2, 7.1+2-3. No folios. LL 19 to 2 Ind. Nat. Or. pap. Edges repaired. Wormeaten. Good. Sale.

Volume XLIX (B.U.L.).

PATET-E-IRĀNĪ (پتیت ایرانی).

This is an incomplete MS. of the *Patet*, i.e., 'Penitence Prayers', in the Pazand language, but written in Persian characters. It corresponds to X, 13, of Ban. Cat., p. 267.

Begins: هر چه آواپست مبد اُم

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 Rivāyats*.

Other copies: *Ind. Libr.* B.U.L. Vol. L; MFS p. 33.

PL. 7. 8.9-7×8-7, 7-6×8-7. No *jadwals*. LL 15. *Ind. Mus.* Or. pap. Some margins repaired. Cond. good.

Volume L (B.U.L.).

PATET-E-IRĀNĪ (پیت ایرانی).

This is a complete copy of *Patet-e-Irānī* ('Penitence Prayers'), in the Pazand language, but written in Persian characters. It corresponds to X, 14, of *Ban. Cat.*, p. 267.

Begins: اول اتیا اهو وریو

The *Patet* is followed by a *Mundjāt* addressed to Bahrām Izīd, beginning with:

ایا ورمهرام ایزد دادگر • تو دشمن نداری و فیروزگر

Other copies: *Ind. Libr.* B.U.L. Vol. XLIX above, MFS p. 33.

PL. 7. 8.8-9×8-1, 7 or 7-8×8-7. No *jadwals*. LL 15 to 19. *Ind. Mus.* Or. pap. Margins repaired. Slightly worm-eaten. Cond. good.

Volume LI (B.U.L.).

RIWĀYAT-E-DĀRĀB (روایت داراب هورمزیار) HORMAZYĀR

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 Sanjāna. It consists of what are known amongst the Parsis of India as *Rivādyats*, 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 Rivādyats, 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, Pahlāwi,
 and Pāzand writings in religious authority, yet their im-
 portance, no doubt, is great. "In some matters, where the
 "Avesta and Pahlāwi writings are silent, the Persian Rivāyats
 "have referred to new precepts, but the Indian Parsis have not
 "accepted all these. For example, the Rivāyats say that Ni-
 "rang (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
 "Rivāyats 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
 "Rivāyats, 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. The

* Dr. Moly's Introduction to *Darab Hormazyar's Rivāyat*, ed. by M. B. Urvais, Bom-
 bay, 1922, p. 2. † Ibid., p. 12.

"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 Riwāyat (the undoubted Arabic origin of which is, strange to say, disputed by Dr. Modi, who attempts to derive it from the Persian 'ر', 'ر', 'ر'), the religious importance of these Persian Riwāyats, the various classes, full notices of the principal collections, the pedigree of the compiler of the present Riwāyat, 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 Dārāb Hormazyār's *Riwāyat*, etc., the learned Introduction by Dr. Modi to Unvālā's edition of the *Riwāyat* (Bombay, 1922, 2 vols.) is invaluable. So also the scholarly English version of the *Persian Rivayats of Hormazyar Framarz* (the father of Dārāb, 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 *Riwāyat*, principally based on another autograph copy dated later than this, was published, as stated above, by M. R. Unvālā, in 2 Vols., Bombay, 1922. Even a cursory comparison of this lithographed

* Dr. Modi's Introduction to *Darab Hormazyar's Rivayat*, ed. by M. R. Unvālā, 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 (*jus*) of this B. U. (i.e., Bombay University MS.), are not bound in the order in which they were written by Dastur Darab Hormusdyar. 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. 59-70 of Dr. Modi's Introduction to Unvala's lithographed edition of the *Rivāyat*. Dr. West says, "This *Rivāyat* 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 Hormusdyar's Bīcspāt*, ed. by M. R. Unvala, Bombay, 1922, 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 "Hormasjar Framroz Kiyamu-d-din (or Kawamu-d-din) Kai- "Kubad Hamjiyar Padam Sanjanah, and contains eleven colo- "phones 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 Firuz "Library, and in that of Dastur Dr. Jamsap Minochiharji, 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 *Gah-e-Hadax* in Avesta.

This MS. was commenced on *ros Khordad, mah Meher*, 1047 A.Y./11th May, 1678 A.C., and completed, as stated in the colophon, at the end of the second volume, on *ros Dep Meher, mah Farwardin*, 1049 A.Y./21st Nov., 1679, showing that the

* Concerning the dates in this MS. see Dr. Modi's criticism in his Introduction mentioned above.

compiler devoted one year, six months, and nine days to the transcription of it. Of the nine other MSS. of this *Riwayāt*, the one in the Mulla Firuz Library is described at length by Rehateek (MF pp. 172-78, No. 1).

Other copies: *Ind. Libr.* For the nine MSS. mentioned above see Dr. Modi's Introduction referred to above. See also MRD pp. 37, 50, 123; Cama p. 148.

PT. vol. I, 1-387; vol. II, 388-554; 20 folios from the beginning of the second vol. are missing; but a list of their contents is given by Dr. West; ff. 551, 552-554, contain sketches of two iron gahans or hiars, three sketch-plans of a Dakhma, with Gujarati notes. S 10-3 or 4x8-2, 7-7x5-7. No fadwa. LL 21. *Ind. Nast.*, Pahlavi, Pansad, Avesta, and Gujarati. Writing, black and red. On pap. Edges of a few folios repaired. A few mutilated folios remounted. Cond. good.

Volume LII (B. U. L.).

RIWAYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

It is a complete copy of what is popularly known amongst the Indian Parsis as *Ithoter Riwayāt*, and called in Persian *هفتاد و هشت پرسش 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 *Riwayāt*, its importance, and its classification, see Introduction to *Dārāb Hormazyār's Riwayāt*, ed. by Unvālā, vol. i, Bombay, 1922. After the praise of God and the Prophet Zoroaster, 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 Mulla Firūs), 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 Marzabān s/o of Dastur Hoshang of Irān (the learned priest who

answered the abovementioned questions)* informs the Dasturs and Mobads of India that the *Nauzod* ceremony of Dastürzāda, i.e., son of Dastur Peshotan s/o Dastur Kā'ūs, was performed on the day *Din-Isid*, month *Ardi Behesht*, 1141 A.Y.=29th Jamādā II, 1185 A.H. (9th October, 1771 A.C.),=28th Ilāl-e-Rūmī, 2082 Iskandari, the day being Wednesday.

Begins : سر نامه برنام داور کتم • بدین نام دادار یاور کتم

This *Rindegat* 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 Shāhī. 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 Reḥatsek, viz., 25th Muḥarram, 1182, is wrong. It should be 1187 (See Mc Cudden'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 *فرید دست*, given in the last line on p. 2, is that of the *Katib* or "scribe" of the original letter sent to India. The same name is repeated in the other copy in this Collection noticed below. In MFS, p. xxxix, the name of the "transcriber of the Book" is given as Fāliḍ bin Rustam. Pages 106 and 107 contain transcriptions in Pahlavī 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.

Pp. 107. 8 4-3/4x4-7, 6-1x3-3. No *jabutā*. Lf. 11. *Ind. Mus.* Stray words and expressions in Pahlavī. Ov. pap. Headings in red. Slightly worm-eaten. Cond. good.

* See MFS p. xxxix.

Volume LIII (B.U.L.).

ZARTUSHT-NĀMA (زرتشت نامه).

and

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

This is a composite MS. consisting of two Persian books, viz., (1) *Zartusht-Nāma* and (2) *Riwayat-e Haftad wa Hasht* [روایت هفتاد و هشت], corresponding to X, 31, and X, 16, of Banaji's Catalogue, p. 267.

(1). ZARTUSHT-NĀMA (زرتشت نامه).

This is also called *Mowad Zartusht* (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 *Zartusht-i Jirām* [زرتشت جیرام], who followed an earlier poetical version by Kay Kā'ūs (itself a Persian versified translation of a *Life of Zoroaster*, originally written in Pahlawī) 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-Ray 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 Pahlawī '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: سخن را بنام خدای جهان . آغاز در آشکار و نهان

The work has been noticed with a list of headings by Hyde in his *Hist. religio. vet. 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 *Mujizat-e-Zartushti*, published in Gujarati, by Edalji Darabji, Bombay, 1840.

Our copy, as stated in the colophon (fol. 54), was finished on the *Rashn* day, *Bahman* month, 1164 A.Y./1794-95, by Mohadzadeh Tehmûlji s/o Dastur Jiwanji s/o Dastur Faridônji.

Other copies: *Ind. Libr.* MFS p. xxix; MRD p. 103. *For. Libr.* R i pp. 46 et seq.; EB Nos. 1947-48; R Br p. 127.

Pl. 54. S 7-8x5-2, 5-7x3-2. No fadsala. LL 15. Ind. Nast. Europ. pap. Slightly worn/soiled. Cond. good. Bound with the next MS.

(2). RIWĀYAT-E-HAFTĀD WA [روایت هفتاد و هشت]
HASHT PURISH WA PĀSOKH [برش و پاسخ].

Another copy of the work described above No. LII (B.U.L.).

Begins: سر نامہ برنامہ داور کتم ہ بدین نامہ دادار یاور کتم

The date of transcription, as given in the colophon, is *Mīna* day, *Wahman* month, 1163 A.Y./1793-94, and the name of the copyist is the same as that of the above MS., viz., Tehmûlji s/o Dastur Jiwanji Bharûchi, who wrote it for his own use.

Pl. 56-112. S 7-8x5-2, 5-5x3. No fadsala. LL 12. Ind. Nast. Europ. pap. Headings of questions and answers in red. Cond. good.

Volume LIV (B.U.L.).

RIWĀYAT-E-DINI (روایت دینی).

It is labelled *روایت دینی* and *متفرقات دینی* and treats of sundry matters connected with the Zoroastrian religion. It is written in Persian character and begins with:

حاجت از امشاسفندان خواستن اینکه بزرگی پاکی تن مردم از اورمزد

After the *hajats*, mention is made of the various *astūhāspandān* and of the various objects on which they preside. This is followed by an account of the noaks of the Avesta and of the *Gāhanbar*, etc. It corresponds probably to X, 17, of Banaji's Cat., p. 267.

Pl. 10. S 8-2×6, 7×4-2. No *jabresh*. LL 20-22. Incl. *Nast. Or. pap.* Wormeaten. Cond. good.

Volume LV (B. U. L.).

AHWĀL-E-SABR WA (احوال صبر و شکب آذرباد)
SHAKĒB-E-ĀDARBĀD

This is a small Persian poem corresponding to X, 18, of Banaji's Cat., p. 267, and begins with:

خداوندا بده کام و مرادم که از لطفت بوم من شاد و یغم

The author's name, Nawsherwān, is mentioned in the last couplet on fol. 4b:

بروز فروردین نوشیروان گفت ز الماس زبان این درها سفت

It narrates the story of the pious *آذرباد مهرسخت*, 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 struck 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 Recreations*, 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 yom*, which 'describes

in detail the peculiar virtues of each day of the Zoroastrian month' (see Karaka's *History of the Persia*, i, p. 132). According to Dr. Wilson (*Parsi Religion*, p. 13), he was a 'contemporary of Shahpur, the successor of Ardeshir Babegan'. If the 'dastur' is supposed to have flourished in the fourth century A.C., he could not have been a contemporary of the successor of Ardeshir Babegan; for the latter's son and successor, Shahpur, ruled from 241 to 272 A.D. (see Warner and Warner's *Shāhnāma*, 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 *Shāhnāma*, vi, p. 321). This Shahpur was descended from Ardeshir in the fourth, or according to the *Shāhnāma*, in the eighth degree. See the abovementioned edition of the *Shāhnāma*.

Pl. 4: 8.6x4.2, 4.6x3.2. No jacket. LL 13. Ind. Mus. Cr. pap. Cond. good.

Volume LVI (B. U. L.).

ŞAD DAR (BAHR-E-RAMAL) (صد در بحر رمل).

An incomplete and defective copy of a Persian poetical version of the *Şad Dar, Naṣr*. It is sometimes called *Şad Dar, Baḥr-e-Taṣṭīl*, i.e., "A Hundred Gates" (of the City of Knowledge of the Zoroastrian Religion), or "Chapters in the Long Metre", viz., بحر رمل مشتمل بحروف با مكشوف. It is called *ṭaṣṭīl* or "long", simply because it is longer than that of the poetical version known as *Şad Dar, Naṣm*, which is composed in the *Baḥr-e-Mutaḡarīb*, i.e., the metre of the *Shāhnāma*. The present version was made by two persons, viz., (1) Rustam s/o Isfandiyār, whose name occurs as *taḫḫallaṣ* 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: • این همه شفقت کند یزدان پاک و رحمتی •
 • بی گمان می باش بر پیغمبرش ای نیک رای •

The date of composition of this work is 973 A.Y./1605 A.C., (see Dr. Dhābhar's *Saddar Nasr and Saddar Bundeshesh*, Bombay, 1909, p. vi.). The forty-third is the last *dar* dealt with. It abruptly ends on f. 58 with دیگر آن ابرخوره و نیز آن ابرکتب. 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. 3 5-1 x 5-6, 3-6 x 3 to 3-5. No *jashrah*. LL 10, to 12. *Ind. Mus.* Cr. pap. Blank spaces for headings of sections. Wormeaten. Cond. good.

Volume LVII (B. U. L.).

ŞAD DAR, BAHR-E-ṬAWIL, { صد در بحر طویل و داستان }
 WA DĀSTĀN-E-JANG-E- { جنگ رستم با اسفندیار }
 RUSTAM BĀ ISFANDIYĀR

This composite MS. corresponding to X, 20, of Banaji's Cat., p. 267, consists of (1) A portion of *Şad Dar, Bahr-e-Ṭawil* (صد در بحر طویل) and (2) A portion of the *Dāstān-e-Jang-e-Rustam bā Isfandiār* (داستان جنگ رستم با اسفندیار). 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:

کردکار ویزه نور و کردکار کارساز • کردکار بنده پرور کردکار بی نیاز

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 *Şad Dar* (in prose), containing a hundred chapters which deal with *فرصیات* and *بندیات*. They were originally collected by three Dasturs from Zend and Pazand 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:

• نام وردست و بزرگ و مید یو ماه اشو •
 • بایاوشان سه دستور چنین پاسخ شنو •

This version was made by (1) Rustam s/o Isfandiyār and (2) Behzād s/o Rustam, in 973 A.Y./1605 A.C. (see Dhābhar's *Ṣad Dar Naṣr*, p. vi). Rustam wrote the first 16 chapters, inserting at the end of each chapter his name, Rustam, by way of *takhalluṣ*, 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:

- شازده در را که گفته رستم اسفندیار •
 • بعد از آن مارش کزیده رفته است ازین دیار •
 • پس نصیب او چنین بودست در ملک جهان •
 • باقیاتش گفته است بهزاد رستم تو بدان •

The metre of the poem is *رمل منن محذوف یا مقصور*; but the *form* is that of a *maymaut*, 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:

- چو آب از بر آتش آید بمحوش •
 • هم برمی سود دست دروغ •
 • همی جست مانند برق ز تیغ •

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, *Ṣad 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 *Ṣad Dar* see the preceding volume; and for *Shāhnāma*, see Vol. XXXVI (B.U.L.) above.

Pl. 88. 8 5 or 5-2×4, 5-8 or 4×5 (*Ṣad Dar*), and 4-8×4, 5-2×2-9 (*Shāhnāma*). No *jodvols*. LL 10 (*Ṣad Dar*) and 11 (of three hemistichs each, in the *Shāhnāma*). Ind. Near. Co. pap. Wormeaten. Some margins repaired. Cond. good.

Volume LVIII (B. U. L.).

ŞAD DAR NAẒM (حد در نظم).

This is an incomplete and defective copy of a Persian poetical version of *Şad Dar*, i.e., "A Hundred Gates or Chapters", dealing with a hundred religious and moral subjects connected with Zoroastrianism. Three learned Dasturs, named Vardast, Medyomāh, and Syāvakhsh, are said to have written the *Şad Dar Naṣr* (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 *Şad Dar Naẓm* and the other *Şad Dar Baḥr-e-Tāstī*. The former was composed by Irān Shāh s/o Malek Shāh of Kermān, in 864 A.Y./900 A.H./1494-95†; and the latter by two persons, viz., Rustam bin Isfandiyār and Behzād, in 973 A.Y./1605. Our MS. represents the former and begins with:

بنام خداوند ذات و صفات • خداوند فیض و خدای حیات

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 مه شاه باشد ازین • بگویند انکه در راه دین*, 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., *نیکو از میان آغ*, 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., 43 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, Irān Shāh (f. 19, line 9), and the date of composition of the poem, 864 A.Y./1494-95 (fol. 19, lines 11-13). Folios

^{*} *Şad Dar Naṣr*, edited by Dhātīkar, Bombay, 1909, Introd., p. viii.

† The year given in Dhātīkar's *Şad Dar*, p. vi, is 1496; but it is not correct. See Professor Modiwalla's *Studies in Parsi History*, Bombay, 1920, 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:

بی زیر و بالایش بشتافتم . با من هر نکه 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 Baḥr-e-Tawīl*, the *Ṣad Dar Naẓr*, and the *Ṣad Dar Bundehīsh* (in Persian), see Dhābhar'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.

8.7-9x4-4, 5-8x2-9, LL 16, in the first part; and 8-4x4-8, 5-8x2-7, LL 18, in the second part. No *jashn*. *Ind. Mus.* 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: بنام خداوند ذات و صفات . خداوند فیض و خدای حیات

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.

8.7-9x4-8, 5-8x4-8. No *jashn*. LL 18, three hemistichs to a line. Blank spaces for headings. Or. pap. *Ind. Mus.* Slightly worm-eaten. Cond. good.

Volume LX (B. U. L.).

WAṢF-E-AMSHĀSFANDĀN (وصف امشاسفندان).

This composite MS. corresponding to X, 23, of Banaji's Cat., p. 267, contains the following:

1. Fl. 1-2b. *Wagf-e-Amahafandan* (وصف اماشفندان).

This title appears in the last line on fol. 6b, where it is stated: تمام شد کتاب وصف اماشفندان. This is an incomplete *magasat*, in the metre of Firdaws's *Shahnama*, i.e., *mutaqarib octameter*, containing a description and praises of the 33 *amahafandans*.

Begins: چو بهمن بهر کس که باری کند . خرد برش کامکاری کند
This *magasat* is probably continued on fol. 6b.

2. Fl. 3-6a. Another fragment of a *magasat*, in *Hazaj hexameter*, beginning with:

اگر حاجت بود آید بکارت . و کر نبود نخواهد بود یارت

It contains the stories of *Adam* با پادشاه (l. 5), and *Hamlet* حکایت (l. 6a). It is probably continued on f. 17.

3. Fl. 6b. Again some couplets in the *mutaqarib* metre, probably a continuation of No. 1. At the end of the couplets there is a remark تمام شد وصف اماشفندان.

4. Fl. 7-16b. *Pursesh-e-Zartusht* (پرسش زرتشت).

The fragment of a *magasat* in the *mutaqarib* metre, containing questions put by Zoroaster to Almighty God and His replies.

Begins: ذکر بار پرسید زرتشت دین . که ای کردگار جهان آفرین

5. Fl. 17-21b. Another fragment of a *magasat*, in the *Hazaj hexameter*, probably a continuation of No. 2 above.

Begins: کنم اسال داد و عدل افزون . ازین ملک چه میرایند بیرون

6. Fl. 22-24. Deals with some religious matters, in Persian prose.

Begins: دیگر آب منی جای پاک پاک است

7. Fl. 24b-25b. Treats of some religious rites observed by Zoroastrian women in India.

Begins: این نوشته از بهر آنست که در هندوستان زنان بهدینان

Ff. 26, 27a are left blank; fol. 27b is in Gujarati.

B. Ff. 28-33. A question (پرسش) and answer (پاسخ) regarding the 'correct' way of making the *Darun* (sacred bread) and *Fra-sast*, and the symbolism (معنی) of *Darun*, with illustrations of the 'Great' *Darun* (بزرگ دارون) of 33 dirams in weight, the *Fra-sast* (فراست) of 31 dirams in weight, the Sun-faced (خورشید روی) *Darun*, the Moon-faced (ماه روی) *Darun*, etc. The question and the answer are fully translated into English, on pp. 402 and 403, of Dhâbhar's *Persian Ristayats*, Bombay, 1912. The remaining folios also deal with the *Darun*, and are written in Avesta.

Ff. 33. 3 4/8 x 4 1/2, 3 1/2 x 3 1/2. No *jadvalah*. LL 20 to 22. Ind. Nast. Or. pap. Edges of pages repaired. Worm-eaten. Cond. good.

Volume LXI (B. U. L.).

TA'SIR-E'ATSAH ZADAN (تأثیر عطسه زدن و سخن کلاغ).
WA SUKHUN-E-KULĀGH

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:

بنام ایزد الخ تأثیر عطسه نیک و بد از جوانها نمودار کرده نوشته است
اگر بالای سر عطسه شود بسیار بد فال است بجانب مشرق

Fol. 2 begins with:

بنام هروسپ آگاه توانای سخن کلاغ سیاه نوشتم جانب مشرق اول آواز کند
دل را شادی حاصل آید

The MS. corresponds to X, 25, of Banaji's Cat., p. 267.

Ff. 2. 3 4/8 x 4 1/2, 3 3/8 x 3. No *jadvalah*. LL 12. Ind. Nast. Or. pap. Slightly worm-eaten. Cond. fair.

Volume LXII (B. U. L.).

ARDAWIRĀF-NĀMA (اردویراف 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 *Artawirāf-namak*, probably based on an earlier Persian prose version. It is said that in the days of Ardāshīr-e-Bābēgān, the founder of the Sasānian dynasty (3rd cent. A.D.) "a man of high repute and sanctity named Ardā Virāf 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 Virāf said, the treatise describing the visions being called after him Ardā Virāf Nāmeh". 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 Zartusht Bahrām in verse (published for the first time) was brought out by Dastur Kaikhosrū J. Asa, Bombay, 1902, to which the reader is referred for information regarding the French translation by Barthélemy, Paris, 1837, and the English translation by Pope, London, 1816. See also *Viraf, 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 Parsi Literature*, JRAS 1870, p. 279 *et seqq.* The Persian version published by Dastur Asa is by Zartusht bin Bahrām, who is said (EIO No. 2819) to have "composed it immediately "after the completion of the *Zartushtnama* (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 *Ardā Virāf Nāmeh*, the original Pahlawi text with an introd., notes, Guj. transl., etc., by Dastur K. Asa, Bombay, 1902.

مقدم در جواب الخ and همین گفت الخ 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:

کنون زرتشت رودر داستان بیج • میاور تو کزی در داستان هیچ
 Begin: بنام آن خداوند جهاندار • ز دین به بگویم نگر گفتار

After one more couplet, viz.,

حدیثی گویم از اردای ویراف • کنم قطعه یکایک چون 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 شتاب • ز که آفریننده نیابد

The MS. ends abruptly on fol. 27b, with the following couplet:

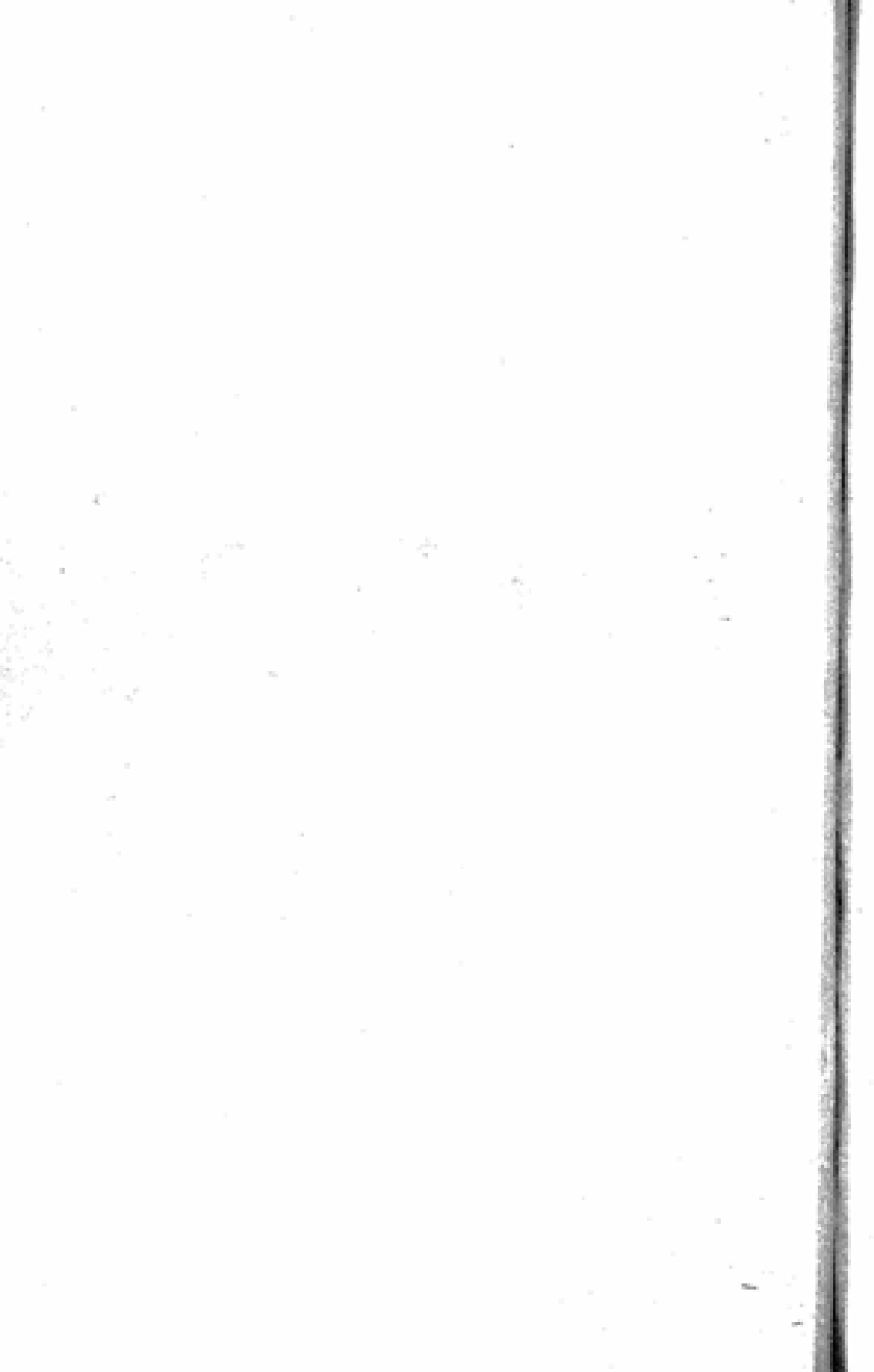
بگوید راز دین باداد رادان • بدو برکار بندد خلق کیان

Other copies: *Ind. Libr.* MFS pp. 172 and 179, Nos. 1, 2; *MRD* pp. 24, 36, 99, 103. *For. Libr.* EIO No. 2819; R i pp. 47, 49; EB No. 1950.

3 5.1x5, 3.5x2.2. No. /adash. LL 2. Ind. Natl. Co. pap. Wormsten. Cond. good.

هم
 هم
 هم
 هم
 هم

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 عالمگیری 23
 آذر و سمندر از زلالی 258
 آرایش محفل از افسوس، انتخاب از 212
 آرایش محفل از حیدری 212
 آسمان سخن 48
 آسمان و زمین، مشوی از ضمیری 72
 آفرین شش گنبار 315
 آئین اکبری 264, 282
 آئینه حقایق نما (= شرح جام جهان نما) 184
 آئینه کجرات 264
 آیات دعاها از بهرنیک نامی جی جی بهائی 323
 اجوبة المسائل التجارية از امام غفر الدین رازی 73
 اجوبة منیری 231-232
 احوال صبر و شکیب آذرباد 333-334
 احوال مرسته سیواسی 239
 اختصار کثر اللغة العربية 313-314
 اخلاق جلال 180
 اخلاق محسنی 266

- اخلاق ناصری 70
 اخلاق هندی 176
 اخوان الصفا 185, 283-285
 اخوان الصفا ترجمه اردو از اکرام علی 284
 اخوان الصفا ترجمه انگلیسی 284
 اخوان الصفا ترجمه ترکی (= شرف الانسان) 284
 اخوان الصفا ترجمه فارسی (= مجمل الحکمة) 284
 اردو یراق نامه 341-342
 اردوی قدیم 115
 ارشاد الطالبین 215-217
 ارشاد النظار از امام غفر الدین وازی 73
 اساس البلاغة از زعشری 91
 استجلاء البصر از فقیه علی مهامی 181
 استفامة الشریعة از خواجه بنده نواز 150
 اسرار نامه 64
 اسرار النقط از سید علی همدانی 71
 اسرار الوحي 157
 اسماء الاسرار 158-159
 اسفند یار نامه 286
 اشارات از امیر الدین ابهری 84
 انجاء و انوار 42-46
 اشرف الاشراف 16
 اصول از زعشری 91
 اعراض الریاسة فی افراض السیاسة ' افراض السیاسة See
 اعلام التقی از شهاب الدین سهروردی 84
 افراض السیاسة از ظهیر الدین الکتاب 92

- اغراض الطب 78
 افریگان ریتوان 316-315
 اقسام موحدان 218-217
 اکبر نامه ابو الفضل 282
 اکبر نامه از حمید 191-190
 اکبر نامه از فیضی 278
 الهی نامه از پیر انصار 141, 138
 الهی نامه از قطار 64, 61
 احمض الصبحه از فقیه علی مهایی 181
 انتخاب از منتخب حدیقه 36-35
 انتخاب مشوی 114, 113
 انسان الکامل 160
 انشاء امیر خسرو (= 'نامه خیالات')، 'نامه خیالات' See
 انعام الملک العلام از فقیه علی مهایی 181
 انوار التحقیق از پیر انصار 138
 انوار سبیل 281, 266, 229
 انیس العاشقین 16
 انیس العشاق 14-13, 8
 انیس المریدین و شمس المجالس از پیر انصار 138
 اوراد غوثیه 227
 اوراد فتحیه از سید علی مدانی 71
 اوصاف الاشراف از طوسی 70
 اجمال مفاتیح الاعجاز 165

ب

بادشاهنامه از نعمت خان عالی 49

- باغ جانفرا 20
 بحار الحقیقت 225
 بحر الجواهر 191-192
 بحر الرائق، تفسیر See
 بدایة المبتدی 243
 بدائع الاسمار فی صنائع الاشعار 12
 بدائع الصنائع 4
 بدائع الفنون (= شرح لبلاوی) 32
 بركات الاولیاء 130, 131
 برهان قاطع 128
 بستان العارفین 244
 بلبل نامه 63
 بندھش 319
 بنگاب نامه از بحری 115
 بوستان خیال 210
 بهادر شاه نامه از نعمت خان عال 49
 بہار باران (= شرح سکندر نامه) از آرزو 128
 بہارستان (= شرح گلستان) 137
 بہارستان جامی 41
 بہجت الاسرار از ابو الحسن ممبائی 72
 بھکود کتا 134, 294-295
 بہمن نامه 287
 بیاض سنوات 237
 بیاض غزلیات 192
 بیان التزیل 160
 بیان فرضیات گذاردن 317

پ

- بقیت ایرانی 323-324
 پرده حجاب و حقیقت ایمان از پیر انصار 138, 140
 پرسش از حقیقت‌های دین و دنیا 323
 پرسش زرتشت 339
 پرسش زرتشت به نیکی کارها 317
 پرسش نوشیروان از موبدان در پند و نصیحت 320
 پرسش و پاسخ در باب درون 340
 پنج رفته ظهوری 171
 پنجهی باجا (= پنجهی نامه = باجا پنجهی) 19-20
 پنجهی نامه، پنجهی باجا See
 پند نامه سعدی 182, 295
 پند نامه عطار 64, 187-188
 پهلوان نامه 94
 پیر و جوان، مشوی از غضنفر کره جاری 70
 پیش آمد احوال از غضنفر کره جاری 70

ت

- تأثیر عطسه زدن و سخن کلاغ 340
 تاج الحقائق بزبان دکهنی از وجیهی 133
 تادیب الزندیق فی تکذیب الصدیق 208
 تاریخ احمد شاه درانی 26
 تاریخ احمد شاه درانی از منشی عبد الکرم 269-270
 تاریخ النبی 172-173
 تاریخ بناکتی 103
 تاریخ جهان آرای از قاضی احمد غفاری 88

- تاریخ خانجهائی 238
 تاریخ دلگشا 267
 تاریخ رشیدی 104, 106
 تاریخ شمشیر خانی 267
 تاریخ طبری 80
 تاریخ فرشته (= گلشن ابراهیمی = تاریخ نورسنامه) 27-28
 تاریخ گزیده 83
 تاریخ محمدی 18
 تاریخ نورسنامه فرشته، تاریخ فرشته See
 تاج نامه نوشیروان عادل 313
 تحریر 70, 79
 تحصیل الحق از امام غزالی رازی 78
 تحفة الاحرار جای 314
 تحفة الاحرار، ترجمة اردو از جان محمد جوهان 314
 تحفة الاحرار، شرح از محمد گهلوی 314
 تحفة الاستاد 260
 تحفة الشعراء از صفي الله بستانی 16
 تحفة المراقبين خاقانی 79, 250-251
 تحفة الفصحاء از برهن 186
 تحفة القدسيه (= شرح مختصر الرحيه) 170
 تحفة الوزراء از برهن 186
 تحفة ساسی، 40, 41-42
 تحفة شاهی 168
 تحفة عاشقان 20
 تحفة نصاب 129-132
 تحقيق السداد في مذلة الآزاد 203

تدوین از امام الدین ابو القاسم عبد الکریم 82

تذکره الاولیاء از عطار 61, 62, 64

تذکره از نصیر الدین طوسی 79

تذکره در حکمت از طوسی 70

تذکره دولتشاهی 41, 48, 274-276

تذکره طاهر نصرآبادی 129

تذکره علمای هند 182

تذهیب الدلائل از امام غر الدین رازی 73

ترجمه لمعات عراقی، لمعات See

ترکیب بند اعتقادی 208

تسلیه الفوائد از آزاد 201

تشریح الافلاک 258-259

التصریح (= شرح تشریح الافلاک) 250

تعداد سلسله افتائیان 238

تفسیر القرآن از فقیه علی مهایی 181

تفسیر الکوثری 161-162

تفسیر بحر الرائق از نجم الدین دایه 72

تفسیر حسینی 266-267

تفسیر قرآن از نعمت خان عالی 49

تفسیر کبیر از طبری 80

تفسیر کبیر از عبد السلام بن محمد 82

تفسیر کبیر از غر الدین رازی 73

تکبیل الصنایع 4

تلخیص المفتاح 78, 255

تلویح شرح توضیح 78

تلویحات از شهاب الدین مقتول 85

تمثيل آدمی و دنیا (بزبان) دکنی 117

تفیه الجهال از تقی 213

تفیه الغافلین 244

تفیه الغافلین از آرزو 128

تسوق نامه ابلخانی از طوسی 70

تفحیح 78

تفحیحات از شهاب الدین مقتول 85

توزک بابری 265

توضیح شرح تفحیح 78

تهذیب المنطق از تفتازانی 79

تیغ و قلم از خواجه مسعود 68

تیمور نامه از هائقی 256

ث

ثمرة الشجرة فی احکام نجوم 46

ج

جامع الیان فی تأویل القرآن از طبری 80

جامع الدقائق از نجم الدین عمرکاتھی 83

جامع عباسی 258

جدول پادشاهان تیموری 234, 235

جمال الاسبوع 289

جمشید و خورشید از سلمان ساوجی 9, 71

جنگ نامه علی باجنی رعد (بزبان) دکنی 116

جنگ نامه از غنی 208

جنگ نامه از نعمت خان عالی 49

جوامع الکلم از خواجه بنده نواز 159

- جواهر الاسرار شیخ آذری 89
 جواهر التفسیر از حسین واعظ کاشفی 266
 جواهر خمسہ 227-228
 جواهر الآلآی 114
 جوش و خروش از آرزو 128
 جوهر الذات 62, 63
 جوهر نامه 63
 جهان آرا از قاضی احمد غفاری 63
 جهانگشای جویی 62
 جهانگشای نادری 26, 235
 جهانگیر نامه 292-293

ج

- چراغ هدایت از آرزو 128
 چنگرنگهاچه نامه 319
 چهار باغ ، منشآت ابو الفتح See
 چهار مقاله از نظامی عروضی 93, 94, 302

ح

- حاشیه بر اثبات واجب از مولانا حسین 87
 حاشیه بر تهذیب از مولانا حسین 87
 حاشیه بر حاشیه تهذیب از امیر نظر الدین سباکی 79
 حاشیه بر شرح تخرید از امیر نظر الدین سباکی 79
 حاشیه بر شرح حکمت العین از مولانا کمال الدین مسعود 90
 حاشیه بر شرح ضمیمه از مولانا فاضل 85
 حاشیه بر شرح مطالع مولانا قطب الدین رازی از سید شریف 79
 حاشیه بر مطول از میر سید شریف 78

حاشیه بر هدایه از خواجه عبد الملك 26

حاشیه حسن چلبی ، *See* شرح

حاشیه شرح اشارات از سید شریف 79

حاشیه شرح تخرید از سید شریف 79

حاشیه شرح کشف از سید شریف 78

حاشیه شرح مختصر اصول ابن حاجب از سید شریف 79

حاشیه عبد العل 214-215

حاشیه مطالع 101

حاشیه مطالع از امیر تاج الدین حسن رازی 76

حاشیه میر زاهد 214

حاشیه هدایه حکمت از امیر غفر الدین سماکی 79

حال جنک کابل 191

حائمه ، گوی و چوکان *See*

حای قه از شیخ نجم الدین عبد الغفار شافعی 82

حبیب السیر 100

حدائق الانوار فی حقائق الاسرار از امام غفر الدین رازی 73

حدائق الحقائق = حقایق الحدائق = شقائق الحقائق = حقیقة الحقائق ،

از حسن بن محمد الشرف الرازی 7, 18

حدائق حقیقه 130

حدائق السحر 8, 12, 17, 98

حقیقة الحقائق ، *See* حدائق الحقائق

حقیقه ، انتخاب از منتخب ، *See* انتخاب

حقیقة سنائی 35, 36, 253-254, 275

حسن گلو سوز از زلالی 263

حسن و دل از املحی 145-148

حسن و عشق از نعمت خان عالی 49

- حسن یوسف از نادروی ابهری 84
 حسینه از شیخ عزالدین آملی 80
 حق الیقین 166
 حقایق الخدایق ، حدائق الحقائق *Ser*
 حکایت امیر احمد و مهستی 99
 حکایت خادم با پادشاه 339
 حکایت در شرح دنیا و آخرت 339
 حکایت مرد سه دوست 339
 حکمة الطب 292
 حکمت العین 90
 حکمت عین از نعم الدین عمر کاتبی 83
 حلیة العلماء از المستظهری 103
 حواس الحیوان 15
 حواشی تلویح از سید شریف 78
 حواشی رضی از سید شریف 79
 حواشی شرح حکمة العین از سید شریف 78
 حواشی شرح طوابع اصفهانی از سید شریف 79
 حواشی شرح هدایة الحکمت از سید شریف 78
 حواشی متوسط از سید شریف 79

خ

- خاتمه از خواجه بنده نواز 159
 خرابات از منیا پاشا 15
 خرد افروز ترجمه عیار دانش 282
 خرد افزا 277
 خزانه عامره از آزاد 202

خریة الاصفا 131

خریة الاعداد 249-250

خسرو نامه از عطار 64

خسرو و شیرین از خواجه عبد الله مروارید 234

خسرو و شیرین نظامی 194, 197, 220, 278, 297, 313

خسرو و شیرین از هندو 246

خسرو و گل از عطار 61

خفی علانی 78

خلاصة التواریخ از منشی بھان رای 212-213

خلاصة الحساب از بھاء الدین عاملی 47, 259

خلاصة راز از عطاء الله 47

خلاصة شاهنامه 267

خلد برین 170

خمسة نظامی 81, 256, 278, 296

خوان نعمت از نعمت خان عالی 49

خیابان آرزو (= شرح گلستان) 128

د

داستان رستم و اسفندیار 286, 295, 335

داستان رستم و اکوان دیو و اسفندیار 285

داستان کاموس کشانی 293

داستان کاؤس 294

دانشنامه ابو زرجمهر (= ظفر نامه)، ظفر نامه *See*

درۃ التاج از قطب الدین شیرازی 80

درۃ المجالس 229

درۃ مکنون 114

الدروع الوافیة 289

- الدروع الواقیه 288-289
 درة نادری 235
 دستور الاطباء از فرشته 28
 دستور عشاق 146, 147
 دستور قاضی از قاضی معود رازی 75
 دعای نکاح 316
 دفتر پستان 300
 دول رانی خضر خان 161
 ده مجلس 245
 ده نامه ابن عماد 84
 دهنامه عارفی 177
 دیباجة بایسنغری 302
 دیوان آرزو 127-129
 دیوان آزاد 201, 202
 دیوان آصفی 196
 دیوان ابن یمن 54-60
 دیوان اثیری 180
 دیوان احد جام 224-225
 دیوان اشکی 69
 دیوان انوری 25
 دیوان بحری 115
 دیوان برهن 185-187
 دیوان یانی 234
 دیوان التمل از زحشری 91
 دیوان جلال اسیر 197, 233
 دیوان حافظ 25, 34

- دیوان حیدری 86
 دیوان عافاتی 25, 87
 دیوان راجا 181
 دیوان راهب 40
 دیوان الرسائل از زعشری 91
 دیوان سالک یزدی، انتخاب از 232
 دیوان سعدی 25
 دیوان سلمان ساوجی 25, 71
 دیوان الشعر از زعشری 91
 دیوان شیدی 68
 دیوان صائب 124-126
 دیوان ظهیری 170-172, 193
 دیوان ظهیر 25
 دیوان عبد الرزاق 187
 دیوان عبهری 25
 دیوان عطار 61, 64
 دیوان علاء المنجم البخاری 43, 44
 دیوان غضنفر کره جاری 70
 دیوان غنی 110, 169
 دیوان فیضی 81
 دیوان کمال خمندی 54
 دیوان گلخنی 68
 دیوان لذی، انتخاب از 233
 دیوان محمود 188
 دیوان محمود و ایاز 187
 دیوان مسعود سعد سلمان 72, 93

دیوان ناصر علی 168-169, 198

دیوان نامی 76

دیوان نصرت 109, 110

دیوان نظامی، منتخبات از 68

دیوان نعمت خان عالی 49

دیوان هندو 233, 246

ذ

ذخیره خوارزمشاهی 78

ذخیره الملوك از سید علی همدانی 71

ذره و خورشید 258

ر

راسلین 196-197

الرائض از زحشری 91

رباعیات ابو سعید ابو الخیر 209

رباعیات فردوسی 309

ربیع الابرار از زحشری 91

رساله اقلیدس از رفیع الدین ابهری 84

رساله الهی نامه از پیر انصار، الهی نامه *See*

رساله پرده حجاب، پرده حجاب *See*

رساله پیر عبد الله انصاری، پاره از 211

رساله تیر اندازی 241

رساله جام جهان نما 181

رساله جستن اندام 285

رساله حساب از رفیع الدین ابهری 84

رساله در باب پرهیز نسا 315-316

- رساله در علم بیان از عید زاکانی 83
 رساله در علم قوافی (عطاء الله) 3
 رساله در قافیه (جامی) 2
 رساله در معنی 27
 رساله در کیفیت بروج 224
 رساله در نجوم 1، 223-224
 رساله در هجو حکما از نعمت خان عالی 49
 رساله رموزات 134-135
 رساله روح و حسن و عشق از فضولی 211
 رساله سوال از دل از جان جواب از پیر انصار 138، 140-141
 رساله سوال و جواب عطار 155-156
 رساله شاهد از شیخ محمود شبستری 85، 166
 الرسالة الشمیه 96
 رساله صوفیه 180
 رساله عروض سنی 6
 رساله عن القضاء 218
 رساله فی الاسطرلاب 179
 رساله فی علم الحجب 178
 رساله فی علم المیقات بلا آله 179
 رساله فی فن العروض از رشید و طواط 17
 رساله فی معرفة اتفاق المطالع واختلافها 179
 رساله فی معرفة الظل الخ 179
 رساله فی المقنطر 179
 رساله قلندر نامه، قلندر نامه See
 رساله قوشچی 257-258
 الرسالة الکبری فی المنطق از سید شریف 79

رساله كشف الاذكار، كشف الاذكار *See*

رساله كنز السالكين، كنز السالكين *See*

رساله محبت نامه، محبت نامه *See*

رساله مرآة الحقائق، مرآة الحقائق *See*

رساله ملا عبد الغفور لاری 53

رساله منظومه رمل از عزیزى 88

رساله نفس از عرفی 194

رساله هداية الطريقة، هداية الطريقة *See*

رسائل اخوان الصفا، اخوان الصفا *See*

رسائل المجلد از خسرو 83

رسائل خواجه عبد الله انصارى 138-142

رسائل قافیه و عروض 1

رشمات 220, 68

رشمات عين الحيات 103

رشح الصائغ از شهاب الدين سهروردی 84

رقعات ابو الفضل 223

رقعات امير خسرو 161

رقعات برهمن 186

روایت برزو 318

روایت چلوی، پاره از، در باب نسا 319

روایت داراب هورمزدار 324-329

روایت دینی 332-333

روایت فارسی، پاره از 319

روایت هفتاد و هشت 329, 332

روائح 189

روحة الانشاء (= رياض الانشاء) از خواجه جهان، رياض الانشاء *See*

روضة الاولياء از آزاد 202

روضة الشهداء 245, 286

روضة الصفا 100

رؤس المسائل از زعفرانی 91

رياض الانشاء از خواجه جهان محمود گلوان 29-30, 81

رياض السلاطين 175

ز

زاد العارفين از پير انصار 138

زاد المسافرين از سيد حسيني 51, 52, 142, 143, 225, 226

زبدۀ از اثير الدين ابهری 84

زبدۀ از طوسي 70

زرتشت نامه 318-319, 331-332, 341

زوارف شرح معارف از فقيه علي مهابتي 181

زهر الريح از سيد علي بن موسى الطائوس الحسيني 289

زيج النجدي 258

زيج ايلخاني از طوسي 70, 83

زيج محمد 43, 44

س

ساق نامه اميدي 76

ساق نامه ظهري 128, 171

ساق نامه ملك قمي 70

ساق نامه نوعي 206

سالنامه پارس 301

سبحۀ المرجان از آزاد 201

سبرس 133, 145, 147

- صبیحات از ابو نصیر محمد الحمدانی 219
 صحر حلال 47-48
 سرابای مہری 155
 سراج السائرین 225
 سراج اللہ 128, 268
 سراج منیر از آرزو 128
 سراج و ہاج از آرزو 128
 سرشکن مشرکان کفر 239
 سرو آزاد 200-203
 سعادت نامہ از شیخ محمود شبستری 166
 سفینۃ الشعراء 278
 سکندر نامۃ نظامی 256, 278, 296, 298-299
 سکندر نامۃ نظامی، ترجمۃ اردو از غلام حیدر حیدر 290
 سکندر نامۃ نظامی، ترجمۃ اردو از منشی بالک رام گہر 290
 سکندر نامۃ نظامی، ترجمۃ انگلیسی 298
 سلسلۃ الذہب، شرح بعضی آیات، رسالہ ملا عبد الغفور لاری *See*
 سلیمان نامہ 263
 سلیمان و بلقیس از فیضی 278
 سلیمان و بلقیس از مولانا نظام 80
 سماج طبیعی 104
 سمع الظہور فی جمع الظہور 92
 سہیلستان حسینی (= نزعۃ الارواح) 51
 سند السادات از آزاد 202
 سندباد نامہ ترجمہ بزبان ترکی از افتخار الدین محمد بکری 83
 سند نامہ از ظہیر الدین الکتاب 92
 سنگھاسن جیسی 276-277

- سنگھاسن بتیسی ترجمہ اردو از اللوجی لال گوی 277
 سنگھاسن بتیسی ترجمہ فارسی از ابن هرکرن 277
 سنگھاسن بتیسی ترجمہ فارسی از بهاری مل 277
 سنگھاسن بتیسی ترجمہ فارسی از چاند بن مادھورام 277
 سنگھاسن بتیسی ترجمہ فارسی از چتر بھج داس کابٹھ (= شاهنامہ) 277
 سنگھاسن بتیسی ترجمہ فارسی از سید امداد علی ویسوسہای کابٹھ 277
 سنگھاسن بتیسی ترجمہ فارسی از عبد القادر بدائونی (= خرد افزا) 277
 سنگھاسن بتیسی ترجمہ فارسی از کشن داس یاسودیو 277
 سنگھاسن بتیسی ترجمہ فارسی (= گل افشان) 277
 سنگھاسن بتیسی ترجمہ در فرانسیسی 277
 سنگھاسن بتیسی ترجمہ مشور از راجا درگاداس 277
 سنگھاسن بتیسی ترجمہ منظوم از جمن 277
 سنگھاسن بتیسی ترجمہ ہندوستانی 277
 سنگھاسن بتیسی ترجمہ ہندی از سندر داس 277
 سنن ابن ماجہ 82
 سواطع الالہام از فیضی 31
 سوالات حسینی 182
 سوانر الاسلام از زبختری 91
 سوز و سار از آردو 128
 سوز و گداز از نوحی 128, 206
 سہراب نامہ 312
 سہ شر ظہوری 171
 سیر الملوك از ثعالی 77
 سی نامہ 51
 سیر النبی از جوہری 96

ش

- شاهنامه بختاورخانی 306, 311-312
 شاهنامه (ترجمة سنگھاسن بٹسی) 277
 شاهنامه فردوسی 28, 285, 286, 287, 291, 292, 293, 294, 295, 299-310, 306, 310, 312, 331, 334
 شاهنامه فردوسی، تراجم به السنہ مختلفہ 304-306
 شاهنامه فردوسی، لغات الفاظ 306
 شاهنامه فردوسی، منتخبات 306
 شاهنامه از نعمت خان عالی 49
 شاه وگدا از خللی 80, 177
 شجرہ طیہ از آزاد 202
 شرافت عثمانی 202
 شرح آیات سیویہ از زعفرانی 91
 شرح اسماء اللہ از امام غفر اللہین رازی 73
 شرح اسماء اللہ از سید علی ہمدانی 71
 شرح اشارات از طوسی 70
 شرح اشارات از امام غفر اللہین رازی 73
 شرح القلب از عطار 63, 64
 شرح بخاری (= الضوء الدار) از آزاد 201
 شرح تحفة الاحرار از محمد کھلوی 314
 شرح تحفة العراقین 251
 شرح تذکرہ از سید شریف 79
 شرح تشریح الافلاک (= التصریح) از امام الدین لاہوری، التصریح See
 شرح تشریح الافلاک از عصمت اللہ سہارنپوری 259
 شرح جام جهان نما (= آئینہ حقایق نما)، آئینہ See
 شرح جام جهان نما (= کثر الغنی) 181

- شرح جمع الجوامع از محمد الشلی 179
 شرح چقمینی از سید شریف 79
 شرح (حاشیه) حسن چلبی بر شرح صفائد النسفی 122-123
 شرح حکمة العین از میرک 252
 شرح دیوان ناصر علی از اندرمن 169
 شرح دیوان ناصر علی (= مفتاح الدقایق) 168
 شرح رساله معا 26-27
 شرح رساله الوجود از قبه علی مهایی 181
 شرح رکنی 27
 شرح سکندر نامه نظامی 271
 شرح سکندر نامه (= بهار باران) 128
 شرح سکندر نامه (= منتخب الشروح) 299
 شرح سکندر نامه از عبد المجید خان 271
 شرح سکندر نامه از محمد ظفران 271
 شرح سکندر نامه از محمد گلپوی 271
 شرح شمس از قطب الدین رازی 74
 شرح صغیر از امام الدین ابو القاسم عبد الکریم 82
 شرح طوابع از عبد الله العمیدی 101
 شرح صفائد النسفی از تفتازانی 122
 شرح عبود الحکمة از امام غفر الدین رازی 73
 شرح غوثیه (= نشاط العشق)، نشاط See
 شرح فرائض سراجی از سید شریف 79
 شرح الفصوص از قبه علی مهایی 181
 شرح فصوص الحکم از سید علی همدانی 71
 شرح قصائد اتوری از ابو الحسن فراهانی 249
 شرح قصائد اتوری از محمد بن داؤد شادابادی 249

- شرح قصائد عرفی (= شگوفه راز) از آرزو 128
- شرح قصائد عرفی از احمد بن عبد الرحیم صفی پوری 194
- شرح قصائد عرفی (= نگار خانه فیضی) از راجو حلوی 195
- شرح قصائد عرفی (= عجیب و غریب) از عبد المجید خان 196
- شرح قصائد عرفی (= طراز معنی) از ملا قطب الدین فارغ 195
- شرح قصائد عرفی (= مفتاح النکات) از مرزا جان 195
- شرح قصائد عرفی از منیر 195
- شرح قصائد عرفی در ترکی 195
- شرح قصیده برده (= عطر الوده) 204
- شرح قصیده برده از مولانا حسین 92
- شرح قصیده خمریه از جامی 157
- شرح قصیده خمریه از سید علی ممدانی 71
- شرح کبرنی از ابو البقا 143, 144-145
- شرح کبرنی از عصام 143-144
- شرح کبیر از امام الدین ابو القاسم عبد الکریم 82
- شرح کلیات قانون از امام غفر الدین رازی 73
- شرح کلیات قانون از محمد بن محمود آملی 80
- شرح گلستان (= خیابان) 128
- شرح گلستان (= بهارستان) 137
- شرح گلشن راز از ابراهیم سبزواری 166
- شرح گلشن راز از ادویس بدلیسی 166
- شرح گلشن راز از بابا محمود نغجووانی 166
- شرح گلشن راز از رشید الدین محمود اسفراینی 166
- شرح گلشن راز از شجاع الدین کربالی 166
- شرح گلشن راز از قاضی حسین میمنی منطلق 166
- شرح گلشن راز از مظفر الدین علی شیرازی 166

- شرح گلشن راز از معین الدین احمد دهنادر 166
- شرح گلشن راز (= مفاتیح الانوار) 163, 165, 166, 179
- شرح گلشن راز از نظام الدین محمود شیرازی 166
- شرح باب (= کتاب العجائب فی شرح الباب) از شیخ نجم الدین عبد الغفار شافعی 82
- شرح متوی روی 137, 240, 241
- شرح مختصر الايضاح از محمد الشکی 179
- شرح مختصر طحاوی 118
- شرح مختصر معانی از آرزو 128
- شرح مخزن الاسرار از ابراهیم تنوی 297
- شرح مخزن الاسرار از امان الله 297
- شرح مخزن الاسرار از شعی در ترکی 297
- شرح مخزن الاسرار (= ظهور الاسرار) از ظهور الحسن 297
- شرح مخزن الاسرار از محمد البلخی 297
- شرح مصباح از عبد الله العیدی 101
- شرح معارف، زوارف See
- شرح مفتاح از سید شریف 78
- شرح مفصل از امام غفر الدین رازی 73
- شرح مقامات حریری از ناصر المظفری 91
- شرح الملخص از جرجانی 259
- شرح الملخص از قاضی زاده روی 259
- شرح منهاج از عبد الله العیدی 101
- شرح مواقف از جرجانی 79, 101, 214
- شرح نور الازهر (= ضوء الازهر) از فقیه علی مهایی 181
- شرح وجیز از امام غفر الدین رازی 73
- شرح وقایه 243

- شرح هفت بند ملا کاشی 209
 شرح يك بيت حافظ 158
 شرف العلم والعلماء 220
 شرف العلماء 219-220
 شرف الانسان (= ترجمة اخوان الصفا) 284
 شعله دیدار از دلالتی 258
 شفاعت نامه دکنی 118
 شقائق الحقائق، حدائق الحقائق See
 شقائق النعمان از زعفرانی 91
 شکوة راز (= شرح قصائد عرفی) از آردو 128
 شهادة العنبر از آزاد 201
 شمسبه از نجم الدین عمر کاشی 88
 شمس و قمر از خواجه مسعود 68
 شمع و پروانه متوی از ضمیری 72
 شیر و شکر 268
 شیرین و خسرو از هائقی 266

ص

- الصالح فی القلعة از جوهری 104
 صحیح بخاری 98
 صحیفه العشاق از عزیزی 88
 صد در بحر رمل (= صد در بحر طویل) 334-335
 صد در بندش 388
 صد در شر 334, 337
 صد در نظم 334, 337-338
 صد میدان از پیر انصار 138-139

صراط مستقیم 51

صرح برود = قصیده مصنوعه سلمان ساوجی، *See* قصیده

صرف میر از سید شریف 79

صفت سی و سه فرشته 323

صفوة الصفا 87

ض

ضمیر الانسان 181

ضوء الازهر، نور الازهر *See*

الضوء الدراری (= شرح بخاری) از آزاد 201

ضياء العيون 236

ط

طبقات المفسرين 162

طبقات صوفیه از پیر انصار 188

طبقات فقها 103

طراز معنی، شرح قصائد عرفی *See*

طرب المجالس 51, 184-185

طرب المحاسن 185

طوالع الانوار از بیضاوی 79, 101

ظ

ظفر نامه (= دانشنامه ابوزرجمهر) 287-288

ظفر نامه هانقی (= تیمور نامه)، تیمور نامه *See*

ظهور الاسرار (= شرح غزون الاسرار)، شرح *See*

ع

عالم آب از آردو 128

محبیب و غرب، شرح قصائد عرفی *See*

عروس عرفان 114-115

عروض سنی 6, 100

عروض قافیه (سنی) 6

عطر الوردہ (= شرح قصیدہ بردہ)، شرح *See*

عطیہ کبریٰ از آرزو 128

عقائد النفسی 122

علی نامہ، دکنی 116-117

عنوان نامہ خیالات، رقعات امیر خسرو *see*

عوارف المعارف 84

عیار دانش 34, 281-283

عین العاشقین 231

عیون المثال (عیون المسائل) از امام غفرالدین وازی 73

غ

غرایب اللغات 128

غرة الکمال 90

غرفات از تقی اوحدی 129

غریب نامہ 35

غزلان الهند از آزاد 202

غزلیات فردوسی 309

غیة الطالبین 46

ف

فالنمہ 160-161

فالنمہ سکندر 161

فتح العزیز علی کتاب الوجیز 82

فراق نامه از سلیمان ساوجی 9, 71

فرامرزی نامه 291

فردوس الحکمة 78

فردوسیة طنز 290

فردوسی نامه مهر 300, 301, 303, 307, 308

فرمان جهانگیر بنام شاهجهان 228

فرهاد و شیرین از عرفی 194

فرهاد و شیرین از فطالی 297

فرهنگ جهانگیری 268

فضائل صبر از آرزو 128

فصل الخطاب از خواجه محمد پارسا 100

فصوص الاخبار از زعفرانی 91

فقر نامه 132

فلاح المسائل فی علاج السائل 289

ق

قابوسنامه 77

قافیه و عروض، رسائل 1

قاموس الاعلام از حکیم شمس الله قادری 129, 201

قانون اسلام 228

القسطاس از زعفرانی 91

قصائد عرفی 194-195, 278

قصائد فردوسی 309

قصائد مشربی 37-39

قصه حاتم طائی 212

قصه دختر موبد به خرس دادن 316-317

قصه درویش و گنج زر 317-318

قصه سنجان 320-322

قصیده برده 203-206

قصیده ظهوری 209

قصیده مرصع 16

قصیده مصنع سید ذوالفقار 89

قصیده مصنع = قصیده بدیعه از قوامی 15-16

قصیده مصنوعه از اهل شیرازی (= مخزن المعانی) 13

قصیده مصنوعه از سلمان ساوجی (= صرح ممد) 9-13

قضا وقدر از ملا محمد قلی سلیم 128

قلندر نامه از پیر انصار 138, 141-142

ک

کار نامه برهمن 186

کافیه در فارسی از سید شریف 79

کافیه فی الشعر 79

کاؤس نامه 294

کتاب از هندی (= مصباح) از ناصر المطرزی 91

کتاب اسرار از پیر انصار 138

کتاب الاختلاج 285

کتاب الاربعین از غفر الدین رازی 73

کتاب الاقطاب از محمد زکریا 73

کتاب البیان والبرهان از امام غفر الدین رازی 73

کتاب الجامع از محمد زکریا 73

کتاب حاوی از محمد زکریا 73

کتاب الزبدة از امام غفر الدین رازی 73

کتاب الکشف در حکمت از انیر الدین ابهری 84

کتاب المغرب از ناصر المطرزی 91

کتاب المواقف، مواقف *See*

کتاب الهیا کل از شهاب الدین مقتول 85

کتاب صد میدان، صد میدان *See*

کتاب واردات، واردات *See*

کدخدائی حسن و عشق از نعمت خان عالی 49

کریم، پند نامه *See*

کشاف از زعفرانی 91

کشف الاذکار بزبان دکهنی 135

کشف الحقایق 160

کشف شرح ملخص از نجم الدین عمر کاشی 83

کشف الظلمات از فقیه علی مهایی 181

کشکول از آزاد 202

کشکول از بهاء الدین عاملی 258

کفایة منصورى از محمد زکریا 73

کلیات انوری 248-249

کلیات سلمان ساوجی 199

کلیات سودا 213

کلیات صائب 124-127

کلیله و دمنه، ترجمه بزبان مرغی از اختصار الدین محمد بکری 83

کمال البلاغه از شمس المعالی قابوس 77

کنز الحقائق از پهلوان محمود بوریا 92

کنز الرموز 51

کنز السالکین از پیر انصار 138, 139-140

کنز الخفی (= شرح جام جهان نما)، شرح *See*

الكواكب الدرر (= قصیده برده) ، قصیده برده See
کیفیت جنگ کابل 228

گ

- گل افشان (ترجمه سنگها سن بتیسی) 277
گلدسته از برهن 186
گلزار خیال از آرزو 128
گلستان سعدی 51, 913, 291
گلستان مسرت 13
گلشن ابراهیمی ، تاریخ فرشته *Nar*
گلشن توحید 167
گلشن راز 85, 162-166, 182, 183, 184
گل و مل از بهمنی 226
گل و مل از عزیزی 83
گل و هرن (= خسرو نامه = خسرو و گل) 20
کنج نامه (= لغت شاهنامه) 306
گوهر مراد 163
گوی و جوگان از محمود عارف 176-177

ل

- لباب از شیخ نعم الدین عبد الغفار شافعی 82
لباب المعنوی 113
لب التواریخ از امیر جمعی 83
لب لباب مشوی 113
لذة از مولانا معین 80
لطائف اللغات 240
لطائف المعنوی 240-241

لطایف و ظرایف 229

لطیفه فیاضی 230-231

لغت شاهنامه از عبد القادر بغدادی 306

لغز (صنعت) 15

لمعات عراقی 71

لمعات عراقی، ترجمه از قتیبه علی مهایی 181

لوامع از جامی 167

لوانح جامی 180

لودك و مینا، دکنی 117

لبلاوتی 30-31, 272

لیلی و مجنون نطنزی 278, 298

لیلی و مجنون از هاتنی 256, 257

لیلی و مجنون از هلال 80

لیلی و مجنون از هندو 246

م

مآثر الامراء 110, 112

مآثر الکرام از آزاد 200, 202

مباحث عمادیه از امام غفر الدین رازی 78

مباحث مشرقیه از امام غفر الدین رازی 73

مشوی تحفة العراقین 88

مشوی تدروی 84

مشوی جلال الدین رومی 113, 240

مشوی جلال فراهانی 68, 108

مشوی حیدری 86

مشوی در صفت فرهاد از خواجه شاپور 76

- مثنوی شمع و پروانه 209
 مثنوی غنی کشمیری 207
 مثنوی قوسنامه از قطران 86
 مثنوی کوی و چوکان از عرفی کبان کر 87
 مثنوی ملا بزی 210
 مثنوی مولانا قائمی 81
 مثنوی مهر و مشتری از عصار 86
 مثنویات عرفی 194
 مجالس العشاق 41
 مجالس التفائس از میر علی شیر 83
 مجرد (صنعت) 16
 مجلس افروز از ابن یمن 59
 مجمع الابدکار از عرفی 194
 مجمع المنة 268
 مجمع التفائس از آرزو 129
 مجمع النوادر از نظامی عروضی 93
 مجمع الوزرا از برمن 186
 مجمل الحکمة ترجمة فارسی اخوان الصفا 284
 مجموعه جعفری 148-150
 مجموعه خطوط محمد تقی لشکری 222-223
 مجموعه مثنویات در زبان دکنی 116-118
 مجموعه میرزا مهدیخان 234-235
 مجموعه نه رسائل قافیه و عروض 1
 محبت نامه از پیر انصار 138, 142
 مخلوف الحرف (صنعت) 16
 محرم از امام الدین ابو القاسم عبد الکرم 82

- محصل از امام نظر الدین رازی 73
محصول از اثیر الدین ابهری 84
محفل العارفین 266
محمود و ایاز از زلالی 128, 253
محمود و ایاز از سینی 7
مختار نامه 63, 64
مختصر از طحاوی 119
مختصر از المزن 120
مختصر القدوری 242
مختصر المعانی 255
مختصر المنتهی 79
مغزون الاسرار فضائی 194, 278, 296-297, 314
مغزون اسلام 216
مغزون الانشاء از حسین واعظ کاشفی 266
مغزون البحور 13
مغزون شعراء 150-155
مغزون المعانی = قصیده مصنوعه از اهل شیرازی 13
مرآة احمدی 154, 263
مرآة الاسرار 184
مرآة الجمال 126
مرآة الحسن از فائق 134
مرآة الحقایق 134
مرآة الحقایق ترجمه جام جهان نما از فقیه علی مهایی 181
مرآة الخیال 125
مرآة المتنوی 114
مرآة المحققین 136-137

- مرآة المخلوقات 134
 مرآة مداریه 134
 مرآة مسعودی 134
 مرتبه از محشم 208
 مرصاد العباد از نعم الدین دایه 72
 مرکز ادوار از فیضی 278
 مستزاد شمس تبریز 210
 مستقصی از زحشری 91
 المشرع المروی 178-179
 مشهد نماز 163
 مصابر نصیری 91
 مصباح (= کتاب از هدی) 'کتاب See
 مصباح الظلم 271-272
 مصباح الهدایه 166
 مطالب عالیه از نضر الدین رازی 73
 مطالع الانوار 18
 مطلع السعدین از کمال الدین عبد الرزاق 95
 مطول 255
 مظهر البرکات از آزاد 201
 مظهر المعجائب 156, 65-60
 معالم از امام نضر الدین رازی 73
 معجم الحدود از زحشری 91
 معراج نامه 62, 63
 معراج نامه 'دکنی 116
 معیار الافکار از آرزو 128
 منیثه از طوسی 70

- مفاتیح الانبهار (= شرح گلشن راز) 81, 163, 165, 166, 179-180
- مفاتیح الکلام فی مدائح الکرام 13
- مفتاح الجنات 225
- مفتاح الدقایق (= شرح دیوان ناصر علی) 168
- مفتاح شکار 39-40
- مفتاح المعجائب (ترجمة لیلوقی) 32
- مفتاح العلوم 255
- مفتاح الفلاح 258
- مفتاح النکات، شرح قصائد عرفی See
- مفرح القلوب 174-175
- مفصل از زعشری 91
- مفید از آتودی 248
- مقدمة الآداب از زعشری 91
- مقصد اقصی از عزیز النفسی 160
- مقصد اقصی از مولانا حسین 92
- مقطعات ابن یمن 55, 60
- مقطعات فردوسی 309
- مکتوبات منیری 232
- ملخص از امام غفر الدین رازی 73
- ملخص از محمود چقمینی 79, 259
- الملخص فی الهيئة 259
- مناجات بدرگاه بهرام ایزد 324
- مناجات عبد الله انصاری 138
- منازل السائرین از خواجه عبد الله انصاری 138
- مناظر الانشاء 80, 81
- منتخب از لطف الله مهندس 47

- منتخب حدیقه، انتخاب از، انتخاب See
 منتخب شاهنامه از بهادر علی (مختاورخان) 267, 306, 311-312
 منتخب شاهنامه از توکل یگ 267, 306, 312
 منتخب شاهنامه از مسعود سعد سلمان 306
 منشآت ابو الفتح گیلانی (= چهار باغ) 198-199
 'منشآت شاهنواز خان' 110-112
 منشآت طغرا 279-281
 منطلق الطیر 19, 21, 61, 64, 273
 منظومه برده 203-206
 من لکن 114, 115
 منهاج از زعفرانی 91
 منهاج العباد از شیخ سعد الدین 101
 منهاج الوصول از یضای 101
 موارد الکلم از فیضی 31
 مواقف از عسدر الدین الایمی 79, 214
 مواهب علیه 286
 مولود زرتشت 331-332
 موهب عظمی از آرزو 128
 مؤید الفضل 25
 مہاجرت 31, 278, 294, 307
 مہبات فی صلاح المتعبد 289
 میخانه از زلالی 253
 میزان اشعار (= عروض سنی) 6
 مینا بازار از ظہوری 171

ن

- 'نامه خیالات' (= اشعار امیر خسرو = عنوان نامه خیالات) 33-34

- نان وحلوا از بهاء الدین عاملی 258
 ناهید و بهرام، متوی از ضمیری 72
 نزل السائرین 62
 نزهة الابصار فی مرقه بحور الاشعار 13
 نزهة الارواح 51
 نزهة القلوب 62, 83
 نزهة الملوك 21
 نسخه عالمگیری 22
 نشاط العشق (= شرح غوثیه) 218
 نصیحت از پیر انصار 189
 نظام التواریخ از قاضی یضای 88
 نظم در زبان دکنی 133
 نظم کاغذ 188
 نظم‌ها در صفت جاماسب ولایتی 322
 نقائس العیون (= نقائس الفنون فی عرائس العیون) از محمد بن محمود آملی 80
 صفحات 53, 54, 101
 نقد محصل از طوسی 70
 نگارخانه فیضی، شرح قصائد عرفی See
 نگارستان از قاضی احمد خفاری 83
 نل دمن 278
 نوادر الالفاظ از آرزو 128
 نور الازهر از فقیه علی مهایی 181
 النور السافر فی اخبار القرن العاشر 179
 نور الهدایه 243
 نهاية المعقول از غر الدین رازی 73
 نهجه الاسرار از ابو الحسین همدانی 72

نهر بحر مشوی 114

و

واجب الحفظ 124, 125, 211

وآوردات از پیر آقصار 138, 139

واقعات بآبري 265

واقق و عنرا از فصیحی 78

وجود العاشقین از بنده نواز 169

وجود نامه، دکنی 116

وجه القناعت از عزیزى 88

وصف امشاسفندان 338-339

وصلت نامه 68

وقایع نعمت خان عالی (= وقایع حیدرآباد = روزنامه = روز نامه وقایع

ایام محاصره قلعه دار الجهاد حیدرآباد) 48-50

وقایه 243

ویسه ورامین 78, 220-222

ه

هجو سلطان محمود از فردوسی 309-310

هجو مرزا قاسم از سودا 213

هدایه از امیرالدین ابهری 84

هدایه از ظییر الدین ابو العلا 102

هدایة الحکمت 78

هدایة الروائع شرح تحفة نصائح 131

هدایة الطريقة، رساله 136

هدایة فی الفروع 243

هشت بهشت (تاریخ) 65-67

هفت آسمان 296, 297

هفت اقلیم از رازی 67-108

هفت بند ملا فضول 207

هفت بند ملا کاشی 208-209

هفت پیکر از نظامی 278, 298

هفت کشور از فیضی 278

هفت منظر از هائنی 256

هفتاد و هشت پرسش و پاسخ 329-330, 332

همم العربیه از زنجشیری 91

هبلج نامه 68

ی

ید بیضا از آزاد 200, 202

یوسف زلیخای عمیق بخاری 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, *Abu-Zar* and *Ibn-e-Sina* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalāl'u'd-Dīn* precedes *Jalāl-e-Farukhānī*.

Abāqā Khān,	83
'Abbās I, Shāh,	197, 253
" II, Shāh,	124, 163
" -e-Şafawī, Shāh,	81
" Iqbāl,	8, 17
" Sayyed 'Abbās 'Alī,	152(63)
'Abdī, Bābā (of Gilān),	82
'Abdu'l-'Alī Bahru'l-'Ulūm,	214-215
" -'Azīz s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106
" -Bāqī, Mīr,	86
" -Fattāh-e-Husaynī,	114
" -Ghaffār Shāte'ī, Shaykh Najmu'd-Dīn,	82
" -Ghafūr (of Lār), Mullā,	53
" -Ghānī, (of Hamadān),	72
" " Mīr (of Tafrīsh),	68
" -Haqq (poet),	80
" " Sajjwal of Sarhind,	243
" -Hayy s/o Shāhnawāz Khān,	112
" -Ķādir, Amīr, s/o Q. Mas'ūd of Ray,	75
" -Karīm, Imāmu'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
" -Khāliq-e-Ghājdawānī,	....	....	99
'Abdu'llāh b. 'Abdu'l-Karīm, al-Qarashī, (Abū-Zar'a),	72, 73, 87		
" b. 'Abdu'r-Rahmān (of Tehrān),	....		72
" b. Ḥasan Makki, —	....		218
" b. Muḥammad al-'Ubaydī,	....		101
" b. Muḥammad Kharrāz,	....		72
" b. Muḥammad Marwārid, Khwāja Shihābu'd-Dīn,	234		
" b. Saifāb,	....		18
" -e-Anṣārī, Khwāja,	....	34, 138, 211, 226	
" -e-Gāsrūnī,	....		103
" -e-Jāmī, Ḥatīfī, see Ḥatīfī.			
" Qāḡī, b. Qāḡī Muḥammad,	....		74
" Qulī Quṭb Shāh,	....		133
" Quṭb Shāh, Sulṭān,	....	131, 147	
" Sulṭān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-ghar),	....		106
" Yaqīnī, Qāḡī,	....		81
'Abdu'l-Laṭīf al-'Abbāsī,	....		240, 254
" " Khān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	....		106
" -Majīd Khān,	....		196
" -Malik, Khwāja,	....		95
" -Qāḍir, Amīr, s/o Qāḡī Mas'ūd of Ray,	....		75
" " (of Badāyūn),	....	173, 277	
" " (of Baghdād, author of <i>Lughat-e-Shahnamā</i>),	306		
" " -e-Jilānī, Shaykh Muḥyi'd-Dīn (founder of the Qādiriyya Order),	....	46, 81, 84, 184	
" " Samarqandī Dehlawī,	....		203
" " Shaykh Ziyān'd-Dīn Abū-Najīb,	....		84
" -Wahhāb, Mīr,	....		86
" -Wāḥid, Mawlānā,	....		82
" -Wāṣe' Hānsawī,	....		128
'Abdu'r-Rahīm Khānkhānān, see Khānkhānān.			

'Abdu'r-Raḥīm Sulṭān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	....	....	106
.. -Raḥmān b. 'Abdu'r-Rasūl 'Abbāsī al-'Alawī al-Chishtī,	....	....	134
.. .. b. Abī Ḥatīm Ḥanbalī, (of Ṭehrān),	....	....	72
.. .. Qāḡī (of Ṭabriz),	....	....	86
.. -Rashīd Khān (ruler of Kāshghar),	....	....	105, 106
.. -Raḡā, Khwāja,	....	....	76
.. -Razzāq-e-Lāhijī,	....	....	163
'Abdu'sh-Shakūr Miān,	....	....	34
'Abdu's-Salām,	....	....	175
.. .. b. Muḥammad,	....	....	82
Abdu's-Ṣamad, Mawlānā,	....	....	86
.. .. Qāḡī,	....	....	101
'Abīd b. al-Abrāq,	....	....	212
'Ābīd, Ghulām Zaynu'l-'Ābīdīn,	....	....	152 (62)
'Abīdī (poet),	....	....	90
'Ābīd Khān (=Qalich Khān), see Qalich Khān.			
Abū 'Abdu'llāh ad-Dāramī (Traditionist),	....	....	92
.. .. b. Ḥaddīd (of Ṭehrān),	....	....	72
.. .. Chāwa Pāra (of Ḥamadān),	....	....	71
.. 'Alī-e-Jurjānī,	....	....	78
.. .. Shaṭranjī,	....	....	94
.. .. Sīnā,	....	....	70, 104
.. Bābān (or Bāyān), Shaykh Abū 'Alī,	....	....	92
.. Bakr, Atābeg Nuṣratu'd-Dīn,	....	....	298
.. .. Baḡlī (of Ṭehrān),	....	....	72
.. .. -e-Shāshī,	....	....	114
.. .. -e-Warrāq,	....	....	92
.. .. (of Ḥamadān),	....	....	71
.. .. Mirzā (ruler of Kāshghar),	....	....	105
.. .. Muḥammad b. 'Abbās, (=Ṭabar Khān),	....	....	91
.. .. Shaykh, (of Ṭehrān),	....	....	72
.. .. (b.) Ṭāhīr,	....	....	84
.. Barakah (of Ḥamadān),	....	....	71
.. Bashār b. Yānus,	....	....	104

Abū Ishāq Ibrāhīm b. Yahyā, Shaykh,	....	85
.. .. Injū, Shāh,	....	83
.. .. (of Kash),	....	97
.. .. Shaykh, (of Shirāz),	....	102, 103
Abū'l-'Abbās (of Arrān),	....	90
.. -'Alā-e-Ganjawī,	....	89, 90, 251
.. -Baqā b. 'Abdu'l-Bāqī al-Husaynī, Mīr,	....	143, 144
.. -Barakāt, Khwāja,	....	97
.. -Fath-e-Gilānī, Hākīm,	....	82, 104, 198-199
.. .. Qābil Khān, Munshī, <i>see</i> Qābilkhān.		
.. -Fagī (minister of Akbar),	31, 34, 223, 230,	281-282
.. .. Muḥammad-e-Daftārī,	....	65
.. -Ghāzī Sulṭān Husayn Mīrā, <i>see</i> Husayn Mīrā.		
.. -Hasan Bādshāh (=Hasan Quṭb Shāh),	....	116
.. .. -e-Farāhānī,	....	249
.. .. Zāhid,	....	82
.. -Husayn b. al-Ḥasaqī (?) (of Hamadān),	....	72
.. -Khayr 'Ashiq, Mawlāna,	....	95
.. -Ma'ānī (or Ma'ālī) of Ray,	....	74
.. -Masākhīr-e-Rāzī,	....	74
.. -Qāsim b. Samāsh,	....	92
.. .. -e-Gurgānī, Shaykh,	....	78
.. .. Hākīm,	....	92
.. .. Shaykh, (of Ray),	....	75
.. .. Shaykh, (of Tehrān),	....	72
.. -Wafā, Khwāja (=Firishta),	....	91
Abū Manṣūr-e-Tūsī,	....	103
.. Naṣr b. Sā',	....	103
.. .. -e-Fārābī, <i>see</i> Abū Naṣr Muḥammad Turkī.		
.. .. Muḥammad Turkī-(=Abū Naṣr-e-Fārābī),		104
.. .. Fārā, Khwāja,	....	100
.. Sa'd b. Mas'ūd b. Sa'd b. Salmān,	....	72
.. Sa'd Abū'l-Khayr,	....	209
.. .. Khān, Sulṭān,	....	105
.. .. Mīrā, Sulṭān,	....	86, 103, 196
.. .. (the Mongol),	....	9, 81

Abū Sa'īd Sulṭān, (grandfather of Bāber),	....	6
" " " s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	106
" Ṭāhir,	....	89
" 'Umar (or 'Umrah), Kamālu'd-Dīn,	....	84
" Zar'a, see 'Abdu'llāh b. 'Abdu'l-Karīm.		
Abūzarjūsh, —	....	287
Ādam Manṣūr, —	....	116
Ādarbād, —	....	333
Adham, Mawlānā, —	....	83
" Sulṭān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	106
'Aḍadu'd-Dīn-e-Ījī, —	....	79
'Affī Navā Kāshānī, see 'Affī Nūr.		
" Nūr-e-Kāshānī, —	....	18
Āfirin (poet), —	....	202
Afroz, Mawlawī Muḥammad Ṣāḥib, —	....	151(12)
Afso, Mīr Shēr 'Alī, —	....	212-213
Āftāb (poet), —	....	202
Afḡālī (poet), —	....	202
Afḡalkhān (= Mullā Shukru'llāh-e-Shīrāzī),	....	186
Afḡal Nāmī, Khwāja, —	....	76
'Abdī Qarākūhī, —	....	101
" Qāḡī, (of Ray), —	....	74
" (of Sāwa), —	....	71
Ahlī, —	....	13, 211
Aḥmad 'Alī Khān, Sardār Mīr, —	....	19
" (of Ardabīl), Mawlānā, —	....	87
" Bābā Simāhī (or Samāī), —	....	99
" b. 'Abdu'r-Rahīm Ṣafīpūrī, —	....	195
" b. al-Furāt, Abū Mas'ūd, —	....	72
" b. Manṣūr al-Muḥaffarī (or al-Muḥabbarī) al-Isbī- jāhī, Abū Naṣr, —	....	119-121
" b. Mu'ayyad, Shihābu'd-Dīn, —	....	94
" b. Muḥammad al-Manṣūrī, Abū Sa'īd, —	....	92, 93
" b. Muḥammad as-Ṣūfī, —	....	90

Aḥmad b. Muḥammad, Ḥāfiẓ Abū Naṣr,	....	98
.. b. Muḥammad of Khālanjān,	....	300
.. -e-Ghaffārī, Qāḡī,	....	83, 88
.. -e-Ghazzālī,	....	218
.. -e-Jām (= Zanda Pīl),	....	224-225
.. -e-Jand, Mawlānā,	....	101
.. -e-Juwālgar, Shaykh,	....	101
.. -e-Lāhijī, Shaykh,	....	81
.. -e-Sāwī (poet),	....	89
.. Fanāhī, (Fanārī), Shaykh,	....	87
.. Ḥājī, Amīr,	....	106
.. Khwāja Mirzā, (father of the author of <i>Haft-Iqṭam</i>),	76	
.. Mawlāna Niẓāmu'd-Dīn, (the astronomer),	81	
.. Mir Aḥmadu'llāh Chotū Shāheb,	....	151(4)
.. Niẓām Shāh (of Ahmednagar),	....	237
.. Sayyed Aḥmad Aḥmadābādī,	....	151(3)
.. Sayyed Aḥmad Miyān,	....	151(5)
.. Shāh, the Bahmanid,	....	169
.. Shāh-e-Abdālī, <i>see</i> Aḥmad Shāh-e-Durrānī.		
.. Shāh-e-Durrānī	....	2, 26, 269, 270
.. Tatawī, Mullā,	....	173
Aḥnaf (of Hamadān),	....	71
Aḥqar,	....	151(7)
Aḥsan, Muḥammad 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
.. Khān s/o Amīr Dost-Muḥammad Khān,	....	190, 191
.. Khān, Muḥammad,	....	228
Akhgar, Raghu'd-Dīn,	....	151(9)
Akhī Faraj-e-Zanjānī,	....	84
Akhtar, Aḥmad 'Alī Ḥaydarābādī,	....	151(8)
.. Muḥammad Akramu'd-Dīn,	....	167
Akhtisān, Jalālu'd-Dīn (the Shīrwānshāh),	....	90, 251

Ākif (poet) of Gilān,	82
'Alā al-Munajjim al-Bukhārī, <i>see</i> 'Alī Shāh.	
'Alak, Shaykh,	82
'Ālamgir, <i>see</i> Awrangzeb,	
" II,	111, 112
'Alā'ḍ-Dawla, Rukn-ḍ-Dīn (the Sufi),	77
" -Dīn, Ḥakīm,	82
" " Imām,	91
" " (of Khwār),	74
" " Mawlānā,	106
" " Shaykh,	90
'Alā'u'l-Mulk (the <i>wasir</i>),	97
'Alawī, Ghulām Jilānī,	162(67)
Al-Būḡrī, Sharaf-ḍ-Dīn (the author of the <i>Qasida-e-</i> <i>Burda</i>),	203-204
Al-Ghaḡ'irī, Abū Yazīd Muḥammad, <i>see</i> Muḥammad.	
'Alī Akbar-e-Khwāfī,	114
" al-Aghājī,	98
" al-Balkhī, Abū Muḥammad,	167
" al-Makkī b. Ṭayfūr al-Bastāmī,	306
" Amīr Sayyid,	77
" b. Ḥusayn al-Wā'iz, as-Ṣafī,	229
" b. Shihāb b. Muḥammad, Amīr Sayyid, (of Hamadān),	71.
" b. Zayn-e-Ṭabarrī, Ḥakīm Abū'l-Ḥusayn,	73
Al-Idrīs, Aḥmad b. 'Abdu'llāh (of Hyderabad),	178
" " b. Shaykh (of Broach),	178
" Muḥammad (of Surat),	178
'Alī Dūst (or Dūstī), Taqī-ḍ-Dīn,	77
" -e-Yazdī, Sharaf-ḍ-Dīn,	30, 65
" Gul, <i>see</i> 'Alī, Mawlānā.	
" Ḥakīm,	82
" Khwāja Shams-ḍ-Dīn,	77
" Makhdūm Faqīh (of Mahim near Bombay),	181
" Mardān Khān Afrāsiyab Jang Bahādur,	19
" Mawlānā (= 'Alī Gul),	80
" Mīr Sayyid Sharif-ḍ-Dīn,	78

'Alī, Mīr Shamsu'd-Dīn (poet),	....	80
" Mīrā, 'Khulqī',	....	76-77
" Muḥammad Khān, Mīrā Muḥammad Ḥasan,	....	263
" Nāṣir (of Sarhind),	....	168, 198, 209
'Alī, Ne'matkhān, <i>see</i> Ne'matkhān.		
'Alī, Rāmīn (or Rāmāyānī),	....	99
" Shāh, Amīr, (of Ray),	....	75
" Shāh b. Muḥammad b. Qāsim al-Khwarazmī (= 'Alī al-Munajjim al-Bukhārī),	....	42
" Shāh, Khwāja Tāju'd-Dīn, (east of Uljāyṭā),	....	81
" Shaykh 'Alī Mehri,	....	152(64)
" Shēr, Amīr (the minister),	4, 13, 27, 95, 100, 103,	106, 234, 266
" of Tāram, Mawlānā, 'Tāramī',	....	85
Al-Māstārī,	....	89
Al-Mustashirbi'llāh,	....	103
'Am'aq, Shihābu'd-Dīn (the famous poet),	....	98
Amato Chensud, S. J., Father,	....	313
'Amīdu'd-Dīn Abu'l-Faṭḥ-e-Nīshāpūrī,	....	220
Amīn Aḥmad-e-Rāzī,	....	67
" Shāh (the saint of Bijapur),	....	135
Amīnu'd-Dīn Dād (poet),	....	86
" Nāṣir b. 'Azīzu'd-Dīn,	....	82
Amīr 'Alī Bādshāh,	....	90
" " Shēr (the minister), <i>see</i> 'Alī Shēr.		
" Beg Wazīr,	....	191
" Kālāl, Sayyed,	....	99
" Khusrāw, <i>see</i> Khusrāw.		
" Khwānd Muḥammad,	....	100
" Sayyed Mīr 'Alī,	....	151(13)
Amīru'l-Umarā (poet),	....	202
Amīr Yahyā,	....	83
Amīlāhī, Muḥammad Dā'ūd,	....	145-148
Amult, Abu'l-Faṭḥ,	....	80
" Muḥammad b. Maḥmūd,	....	80
" Shaykh 'Isrā'u'd-Dīn,	....	80

Anandram Muḥḥiḥ, Rājā, —	....	....	127
Anjum, Sayyid Ahmad 'Alī,	....	....	151(14)
Anūshirwān (the Sāsānian monarch),	....	....	88
Anwarī, Awḥadu'd-Dīn 'Alī (poet),	....	....	45, 248-249
Āqā Muḥammad,	....	....	70
Aqdas (poet), —	....	....	202
Ardashīr-e-Bābegān,	....	....	341
Ardā Virāf, —	....	....	341
Arghūm Khān, —	....	....	84
'Arīf, Maḥmūd,	....	....	176
'Arīf Sulṭān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāsh- ghar), —	....	....	106
Aristū,	....	....	104
Arsalān Khān, —	....	....	98
" Saljūqī, Sulṭān, —	....	....	84
'Arūfī, Sayfī-e-Bukhārī, <i>see</i> Sayfī.			
Ārū, Sīrājū'd-Dīn 'Alī Khān,	....	....	127-129, 202
Asad Beg, —	....	....	83
Āṣaf (poet), —	....	....	202
Āṣafī (poet), —	....	....	196
Āṣaf Jāh Niṣāmu'l-Mulk, —	....	....	201
" Khān, Ja'far Beg, —	....	....	173
" " Mirzā Qiwāmu'd-Dīn Ja'far, <i>see</i> Ja'far.			
" " Nawwāb, —	....	....	222
'Āshiq, Mawlānā Abu'l-Khayr, <i>see</i> Abu'l-Khayr.			
Ashkī of Qumm, Amīr, —	....	....	69
Ashraf 'Alī, Mawlawī (of Nasik), —	....	....	16
" Jāhān-e-Qazwīnī, Mirzā. —	....	....	83
Ash-Shillī, Muḥammad b. Abī Bakr, <i>see</i> Muḥammad.			
Asīr, (poet), —	....	....	9
" -e-Ākhsikātī (poet), —	....	....	102
Asīrī, <i>see</i> Muḥammad b. Yahyā al-Lāhijī.			
Asīr, Jalāl —	....	....	197, 209, 233
Asīru'd-Dīn (of Abhar), —	....	....	84
" -e-Ākhsikātī, —	....	....	99
" -e-Awmānī, —	....	....	72

'Aṣṣār, Mawlānā Muḥammad (poet),	....	....	86
'Aṣā Malīk-e-Juwaynī,	....	....	65
'Aṣṣu'llāh b. Aḥmad Ma'mār,	....	....	47, 250
.. b. Maḥmūd-e-Ḥusaynī, Burhānu'd-Dīn,	....	....	3
.. Qāḡī,	....	....	74
Āṣiz Khān,	....	....	107
.. Khwārazmshāh,	....	....	17, 94
'Aṣṣār, Farīdu'd-Dīn (the famous poet),	19, 20, 34, 35, 36, 60,		
	61, 62, 63, 64, 155, 156, 187, 188, 227, 273		
.. Khwāja 'Alāu'd-Dīn,	....	....	99
.. .. Ḥasan,	....	....	99
.. .. Muḥammad b. Khaṭṭir'd-Dīn,	see	Muḥammad.	
Awrangzeb 'Ālamgīr,	22, 23, 39, 48, 49, 109, 168, 208, 213, 214,		
	215, 236, 243, 246, 247, 263, 277		
Ayḍū Khān,	....	....	107
'Aynu'l-Quṣṣā (of Hamadān),	....	....	71, 218
Ayyūb, Khwāja,	....	....	97
Āzād, Mīr Ghulām 'Alī,	....	111, 112,	200-203
Āḡ'af, Irshād 'Alī Shāh Sūrātī,	....	....	151(11)
Āzarī, Shaykh,	....	....	89
Aṣḥar,	....	....	151(10)
'Aṣṭa, Amīr or Mīr (poet),	....	....	83
'Aṣṭī (poet),	....	....	83
Bābā Kamāl,	....	....	104
.. Majn,	see	Majn.	
Bāb-e-Farghānī,	....	....	101
Bābur, (the Emperor),	....	4, 6, 236, 246,	265
Badī'-e-Hamadānī,	....	....	72
Badī'ī (poet),	....	....	86
.. i.e. Mawlānāzāda,	....	....	96
Badī'u'l-Yaman, Ḥakīm,	....	....	45
Badr-e-Chāch (the famous poet),	....	....	103
.. -e-Jājurī,	....	....	13
Badru'd-Dīn, al-Qiwāmi (of Ray),	....	....	74
.. Mīr (of Chichond, near Ahmednagar),	228,	239	
Baghū Khān,	....	....	107

Bahādur 'Alī Ḥusaynī, Mīr,	176
" " s/o Ilāḥwerdī Khān 'Ālamgīr Shāhī,	311
" Nigām Shāh (of Ahmednagar),	237
Bahādur Shāh (the Emperor),	236
" Shaykh Bahādur, —	151 (21)
" Sultān (of Gujarat),	85
" 'urf Shaykhā Miān,	151 (22)
Bahā-e-Bokhārī,	99
" -i-Nadīmu'llāh,	175
Bahārī of Qumm,	70
Bahār, Munshī Tekchand,	169
Bahāu'd-Dawla, Shāh Nūrbakhshī,	74
" -Dīn,	94, 102
" " -e-'Āmīlī,	258-259
" " -e-Zanjānī, Qāgī,	84
" " Khwāja,	97
" " Malīku'l-Kalām,	102
" " Mawlānā,	90
" " Naqshband, Khwāja,	99, 100
" " (poet, of Qazwīn),	83
" " Zakariyya (of Multān),	71
Bahjatī, Sa'adat Yār Khān,	226
Bahman s/o Kaykubād Sanjānī,	320
Bahrām Beg b. Farrakh Yasār (ruler of Shīrwān),	89
" -e-Chūbīn,	88
" Saqqā-e-Bardawānī,	34
" Shāh, the Ghaznawīd,	35, 253
" " Sultān,	94
Bahrī, Qāgī Maḥmūd, see Maḥmūd	
Bahru'l-'Ulām, see 'Abdu'l-'Alī.	
Bājirāo II,	239
Bakhshīsh, Shaykh Aḥmad Bakhshā Miān,	151 (18)
Bakhtyār, Khwāja Nigāmu'd-Dīn,	77
Bālājī Pandit Pradhān,	112
Baligh, Ghulām, Qādir,	151 (20)
Bālī, see Yālī.	

Banā'i,	36
Banākittī, Fakhrū'd-Dīn (historian),	103
Bāqī Ahmādābādī,	151(17)
.. Mīr Bāqī 'Alī Bokhārī,	151(16)
Bāqir 'Alī, Shaykh,	170
.. Qādirī, Shaykh Muḥammad,	114
Barahman, Chandrabhān,	186
Barandaq, Mawlānā,	100
Barrū Kāmdīn, Dastur,	318
Bayānī, 'Abdu'l-lāh Marwārīd,	234
Bāyazīd Anṣārī	216
.. the Turkish Sultān,	65, 66
Baydāwī, Nāṣiru'd-Dīn 'Abdu'l-lāh,	79, 88
Bāyqarā 'Mīrā,	100
Bayram Khān, Khānkhānān,	84, 97
Bāysanghar, Mīrā,	100
Bazmī (of Hamadān),	72
Bazmī, Mullā,	210
Bedil, Mīrā 'Abdu'l-Qādir,	147, 202, 226
Bēhosh, Mīr Ramaḡān 'Alī,	151(24)
Behzād s/o Rustam (author of <i>Šad-Dar</i>),	334, 336, 337
Bētab, Badru'd-Dīn,	151(23)
Bhākrimal,	277
Bhōj, Rājā,	276
Bidlist (or Bītlist), <i>see</i> Ḥakīmū'd-Dīn.	
Billaqīh, Abū Bakr b. Ḥusayn (of Bijapur),	178
Biryān,	151(19)
Bisāṭī,	95
Brahman, <i>see</i> Barahman.	
Bandārī (Ar. translator of the <i>Shāhname</i>),	300
Buqrāt-e-Samarqandī, Abū'l-Qāsim,	260
Burhān, Hadrat-e-Rāz-e-Ilāhī Shāh,	210
.. Khāwand Shāh, Sayyed,	100
.. Nizām Shāh, Sultān (of Ahmednagar),	85, 171
Burhānu'd-Dīn 'Alī-e-Marghinānī,	243

Burhānu'd-Dīn, Shāh, (saint of Bijapur),	....	135
Būṣfirī, Sharafu'd-Dīn, <i>see</i> Al-Būṣfirī.		
Bussy, ....	....	111
Chaghmini, <i>see</i> Jaghmini.		
Chānd b. Mādburām, ....	....	277
Chandrabhān, Munshi, Barāhaman, ....	....	223
Chānd Sulṭānā (of Ahmednagar), ....	....	237
Changaranghāch, ....	....	318, 319
Chaturbhujās Kāyath, ....	....	277
Cherand, Father Amato, S. J. ....	....	313
Chingiz Khān ....	....	90, 91
Dānishmand Khān (= Ne'mat Khān 'Āh), <i>see</i> Muḥam- mad-e-Shīrāzī.		
Daniyal (the prince), ....	....	206
Daqiqī (the famous poet), ....	....	98
Dārāb Hormazyār, ....	....	324-329
Dar'ah, Shaykh, (of Tehrān), ....	....	72
Dārā Shukōh,	109, 186, 208, 246, 267	
Dardmand (poet), ....	....	202
Darwesh 'Āmilā (of Balkh), ....	....	125
.. -e-Dihālī (or Dihakī), a poet ....	....	63
.. Husayn, ....	....	170
.. Muḥammad-e-Bukhārī ....	....	113
.. Sayyed Darwesh 'Alī, ....	....	152(40)
Darweza-e-Ningarhārī, Ākhund, ....	....	216
Dā'ūd Khān Pannī, ....	....	176
Dawā'ī, Hākīm, (attached to Akbar's Court), ....	....	82
Dawlat Shāh-e-Samarqandī, ....	....	274
Dāya, <i>see</i> Najmu'd-Dīn.		
Dhanā Jādhaw, ....	....	223
Dharandās, ....	....	186
Dharan Narkyan, ....	....	32
Dilār, Sayyed Ibrāhīm, ....	....	152(39)
Dīkash, Hāfiz Dā'ūd, ....	....	152(38)
Dilshād Khātūn, ....	....	9
Dost-Muḥammad Khān, Amīr (of Afghanistan) 190, 191, 270		

Durgā Prasad, Rājā,	.....	277
Fā'eq, Qāgi Nūru'd-Dīn Husayn b. Qāgi Sayyed Ahmad		
Husayn Razawī of Broach,	150-155, 152(72)	
Fahīm, Malik Sardār,	.....	152(78)
Fahmī, Majdu'd-Dīn,	.....	99
.. Mawānā,	.....	77
Fā'iqi-e-Kirmāni, (versifier of Dawlatshah's <i>Taḡhira</i>),		48
Fakhrū'd-Dīn As'ad-e-Jurjāni,	.....	78, 220-221
.. Bahrām Shāh (of Arzanjān),	.....	297
.. -e-Rāzi, Imām,	.....	73
.. Maḥmūd b. Amir Yamīnu'd-Dīn Maḥmūd		
Mustawfī, Amīr, <i>see</i> Ibn-e-Yamīn.		
Fakhrū'l-Islām, Abū Bakr Muḥammad b. Ahmad al-Mus-		
taḡhir,	.....	103
Fakhrū's-Sādāt, <i>see</i> Sayyed Husaynī.		
Falaki, Atṣaḥu'd-Dīn (poet),	.....	89
Fāni (poet),	.....	209
.. Khwāja,	.....	87
.. Muḥammad b. Maḥmūd Dehdār, <i>see</i> Muḥammad.		
.. Mullā Moḥsin	.....	169
Faqīh, Bāpā,	.....	152(77)
.. -e-Zāhid, Shaykh,	.....	85
Faqīrī (poet),	.....	87
Faqīr Muḥammad (author of <i>Ḥads'iq-e-Hanafīyya</i>),		131
Faraj, Shaykh Bābā,	.....	85
Farāmurz (ruler of Shirwān),	.....	89
Fardī (poet),	.....	87
Farḡat, s/o Nawwāb Ibrāhīm Yāqūt Khān,	.....	152(74)
.. Sārati,	.....	152(75)
Farfī (or Firfī),	.....	77
Farīdu'd-Dīn, Shaykhu'l-Mashā'ikh,	.....	231
Fārigh, Mullā Qaṭbu'd-Dīn,	.....	195
Farrukh-Siyar,	.....	109
.. Yaskr b. Khalīl (ruler of Shirwān),	.....	89
Farrukhzād (king),	.....	22
.. b. Farāmurz (ruler of Shirwān),	.....	89

Faṣṭhī (author of <i>Wamīq wa 'Aṣra</i>),	....	....	78
.. (of Āzarbāijān),	....	....	86
.. (of Herat),	....	....	197
Faṭḥ 'Alī Shāh Qājār,	....	....	149
Faṭḥu'llāh b. 'Ugmān,	....	....	220
.. Mustawfī, Fakhrū'd-Dīn,	....	....	83
.. Shāh,	....	....	199
Fayḡi (the poet laureate),	30-32, 96, 132, 171, 194, 230, 272, 278		
Fayḡu'llāh Anṣārī Jawnpūri 'Himmat',	....	....	108
Fāḡil, Mawlānā,	....	....	95
.. Shaykh Fāḡil Doṣṭmān,	....	....	152(71)
Fāḡil, Mawlānā,	....	....	87
.. Shaykh Fāḡil,	....	....	152(76)
Fāḡlu'llāh-e-Qarwīnī, Sharafu'd-Dīn,	....	....	13
.. Khwāja,	....	....	95
.. (of Khwār),	....	....	74
Ferozshāh, the Bahmanid Sultān,	....	....	159
Fidā Husayn Nabī Bakhsh Bokhārī, Sayyed,	....	....	191
Fidā'i (poet, of Gīlān),	....	....	82
.. s/o Asrī-e-Lāhijī,	....	....	180
Fidā, Sayyed Husayn,	....	....	152(73)
Figārī,	....	....	97
Fikrī Nūrbakhshī,	....	....	74
.. (of Ūrdūbād),	....	....	88
Firdawsi (the Great poet),	267, 285, 286, 287, 291, 292, 293,		
	294, 295, 299-310, 312, 331		
Firishṭa (= Khwāja Abu'l-Wafā),	see	Abu'l-Wafā.	
Fughānī, Bābā,	....	....	81
Furūḡhī 'Aṭṭār,	....	....	83
Fuḡālī, (author of <i>Risāla-e-Raḥ wa Husn wa 'Ishq</i>),			211
.. Mullā, (author of <i>Haft Jam</i>),	....	....	207
Gāṣṭ-Darāz,	see	Muḥammad-e-Husaynī.	
Ghaffārī, Mawlānā,	....	....	77
Ghālīb (the Indian poet),	....	153, 154, 186, 202	
.. Sayyed Hājī Mīān,	....	....	152(68)

Ghamgin, Munshi Farid Bakhsh,	152(69)
Ghani (of Kashmir),	169, 207, 208, 209
" Khwāja Ibrāhīm,	152(70)
Ghāstrām,	223
Ghaṣṣā'iri, <i>see</i> Al-Ghṣṣā'iri.	
Gharāli-e-Mashhadī,	69
Ghaganfar-e-Karājāri,	70
" Qāgi,	103
Ghāzān Khān,	84
Ghāzi Beg b. Farrukh Yasar (ruler of Shirwān)	89
Ghiyās, Āqā, (of Ray),	75
" Beg, Mirā (= I'timādū'd-Dawla),	67
Ghiyāsu'd-Dīn Karb Arsalān Āqsanqari, Sulṭān,	298
" " Khwāja (poet),	86
" " Mahmūd, (Minister to Abū Sa'īd the Mon- gol),	9, 10
" " Manṣūr-e-Shirāzi, Mīr,	181
" " Muḥammad, the minister,	74
" " Pīr Muḥammad, Sulṭān,	214
Ghulām Ḥasan Siddiqi,	203
Ghurṭaṣi,	167
Giggeo A.	313
Girāni (poet),	202
Godhūrām Pandit,	176
Gul Khanī of Qumm, (poet),	68
Gulshan (poet),	202
Gurgāni, Shaykh Abū'l-Qāsim, <i>see</i> Abū'l-Qāsim.	
Gushtāsp (ancestor of Mulūk-e-Gushtāspi and ruler of Shirwān),	89
Ḥabībullah-e-Sāwāji,	100
Ḥabīb-e'r-Raḥmān Khān Sherwāni, Nawwāb Ṣadr Yār Jang,	119
Ḥāfiẓ-e-Tamīmī (of Hamadān),	72
" Khwāja, 3, 34, 40, 62, 102, 140, 158, 186, 247	
" Ṣābūni,	84
Hājī, Mawlānā,	77
" Muḥammad, Mawlānā,	93

Hakīm Khān,	97
.. Mirzā,	96
Hakimu'd-Dīn Idrīs of Bidlīs,	65
Halākī (of Hamadān),	72
Hālātī (of Gilān),	82
Hamdu'llāh-e-Mustawfī,	62, 63, 69
Hāmid, Sayyed 'Abdu'r-Rahīm,	151(30)
Hamidu'd-Dīn al-Jawharī,	93, 94
Hamidu'llāh Kashmīrī, Hāmid,	190
Hamrang, Mir 'Azīzu'llāh,	153(108)
Harīfī (of Sāwa),	71
Hasan, Amīr Amīnu'd-Dīn,	79
.. Ashrafī, Sayyed, Maleku'l-Kalām,	94
.. b. Ahmād 'Aṭṭār, Shaykh Ḥāfiẓ Abu'l-'Ulā (of .. Hamadān),	72
.. Beg Shakar Oghlī 'Muqīmī',	86
.. b. Khwāja Muḥammad Ṭāhir, Qāḡī,	32
.. b. Muḥammad ash-Sharaf ar-Rāmi,	7, 13-14
.. -e-Buzurg, Shaykh,	85
.. -e-Chalabī (Turkish theologian),	122
.. -e-Dehlawī,	102
.. Qāḡī (a poet under Akbar),	83
.. Sayyed Hasan,	152(33)
.. Wahmī (of Qumm),	70
.. Wā'iz, Sayyed,	89
Hāshimī, Khwāja,	100
.. Sughdī, see Sughdī.	
Hāshim Muḥtaram, Mir,	97
Hāṭifī, 'Abdu'llāh-e-Jāmī,	256, 257
Hātim Beg, Khwāja,	88
.. -e-Kāshī,	70
.. -e-Ṭāṭī,	212
Hayātī,	77
.. -e-Gilānī, Mawlānā,	82
Haybata'llāh b. Ibrāhīm (of Hamadān),	72
Haydar Beg Anīs,	86

Ḥaydarī (author of <i>Ārkish-e-Mahfil</i>),	....	....	212
.. (poet, of Āzarbāijān),	....	....	86
.. (of Hamadān),	....	....	72
Ḥaḡirī (poet),	....	....	87
Ḥazīn (poet),	....	....	202
.. Ghulām Ḥusayn,	....	....	152(32)
Hidāyatu'llāh Muṣhrif, Khwāja,	....	....	76
.. Shāh,	....	....	217
Hijāb (the poetess),	....	....	151(31)
Hijrī (of Andijān),	....	....	101
.. -e-Shamshergar,	....	....	70
Hikāi, Mawlānā,	....	....	83
Hikāi,	....	....	34, 80
Himmat, Fayyū'llāh Jawāpūrī,	see Fayyū'llāh.		
Hindū, Gopināth,	....	....	233
Hisābi, Mawlānā,	....	....	77
Hoshang (ruler of Shirwān),	....	....	89
Humām, Ḥakīm,	....	....	82, 99
.. Khwāja,	....	....	86
Humāyūn (the Emperor),	....	85, 100, 144, 236, 246	
Husāmī Qarāikūlī,	....	....	92
Husayn 'Alī Khān, Professor (Osmania University),	....	....	50
.. b. 'Ālam al-Ḥasanī al-Madani, Buknū'd-Dīn Sayyid,	....	....	185
Husaynī b. Ḥasan b. Sayyid al-Ḥusaynī,	see Ḥusaynī Sayyid.		
.. Sādāt, Mir,	see Ḥusaynī, Sayyid.		
.. Sayyid,	....	....	142, 185, 225, 226
Ḥusayn, Mawlānā,	....	....	87
.. Mawlānā (author of <i>Maqṣad-e-Aḡṣā</i>),	....	....	92
.. Mīrā, Sulṭān Abū'l-Ghāṣī, 6, 27, 68, 74, 90, 95, 96,	....	....	100, 101, 196, 234, 266
.. Wa'iz-e-Kāshif,	....	....	113, 226, 266
Huznī,	....	....	103
Ibn-e-Furāt, see Aḥmad.			
.. -e-Ḥājjib,	....	....	79
.. -e-Hakaran (= Bisab Rāi),	....	....	277
.. -e-Ismā'il al-Ḥasanī Sām, see Sām Mīrā.			

Ibn-e-Khatīb (poet),	....	....	90
" -e-Māja, Muḥammad b. Zayn (the traditionist),	....	....	82
" -e-Yamīn,	....	....	54-60
Ibrāhīm ('Ādil Shāh II of Bījapur),	....	27, 28, 70, 171	
" b. Mīrzā Sulaymān, Mīrzā,	....	....	101
" b. Sayyed Muḥammad al-Qādirī al-Ḥusaynī al-Madani,	....	....	181
" b. Sulṭān Muḥammad, Shaykh (ruler of Shirwān),	....	....	89
" -e-Adham,	....	....	133
" -e-'Irāqī, Shaykh Fakhrū'd-Dīn (of Hamadān),	....	....	71
" Khān Gārdī,	....	....	2, 19
" Shattārī Jannatābādī,	....	....	184
" Shaykh, (of Ardabīl),	....	....	87
" Shaykh (= Shaykh Shāh, ruler of Shirwān),	....	....	89
" (Sulṭān of Ghaznī),	....	....	98
'Idrūs, Aḥmad b. 'Abdu'llāh (of Hyderabad),	....	see al-'Idrūs.	
" b. Shaykh (of Broach),	....	see al-'Idrūs.	
" Muḥammad (of Surat),	....	see al-'Idrūs.	
Iftikhār (poet),	....	....	202
Iḥsān, Muḥammad Iḥsān 'urf Pyarē Miān,	....	....	151 (2)
Ijād (poet),	....	....	202
Ijt, 'Agudū'd-Dīn,	....	....	214
Ikhlās, 'Abdu'r-Raḥmān Khān,	....	....	151 (6)
Il Aṣalān Khwārazmshāh,	....	....	17, 102
Il Khān (successor of Tātār Khān),	....	....	107
'Imād Faqīh of Kirmān,	....	....	166
'Imādī (of Ghaznī),	....	....	74
" -e-Shahreyārī, (poet),	....	....	74
'Imādu'd-Dīn (of Qazwīn), a poet,	....	....	83
Imāmī,	....	....	87
Imām Ja'dah, Shaykh,	....	....	85
Imāmu'd-Dīn Aḥmad, (of Nasik),	....	....	130
" -e-Ḥusaynī,	....	....	269, 270
" Riyāṣī, s/o Luṭfa'llāh, (the Mathematician of Lahore),	....	....	48, 269
Imdād (poet),	....	....	202

Imād 'Alī, Sayyed,	277
'Ināyatullāh, Amīr, (of Ray),	74
'Ināyat Zargar,	82
Iqbāl, Professor,	303
Irāj (poet)	86
Irān Shāh s/o Malek Shāh of Kermān,	387
'Iṣām (= 'Iṣāmu'd-Dīn of Isfahān), Mullā,	143, 144
'Iṣāmu'd-Dīn i.e. Ibrāhīm b. Muḥammad 'Arab Shāh of Isfahān, see 'Iṣām.	
Iṣḥāq b. Muḥammad Iṣḥāq Sūrati,	151 (15)
'Ishqī (poet),	202
Islām Khān, Nawwāb,	222
" " (wazīr of Shāh Jahān),	247
Isma'īl b. 'Abbād (Ṣāḥib-e-Kāfi),	72
" Bakhsī, Mawlānā,	83
" -e-Ṣafawī, Shāh,	86, 87, 89, 180
" Sayyed (the physician),	78
'Ismat, Khwāja (the poet),	100, 210
'Ismatu'llāh Sahāranfūrī,	259
Iṭimādu'd-Dawla, see Mīrā Ghīyās Beg.	
'Izzat (poet),	209
'Izzu'd-Dīn (poet),	89
" " Mas'ūd I,	298
Jadī Rānā (= Vajjadadēva),	320, 321
Ja'far b. 'Alī, Abū'l-Faḡl (of Hamadān),	72
" -e-Ṣādiq, Imām,	213
Ja'fari,	87
Ja'far, Khwāja,	76
" Mawlānā (Scribe),	86
" Mīrā Qiwāmu'd-Dīn (= Āṣaf Khān),	83
" Nawwāb Mīr,	213
" Sayyed, s/o Sayyed Muḥammad Nūrbakhsī,	74
Jaghmīnī, Maḥmūd b. 'Umar,	79, 259

Jahāngīr (the Moghul Emperor),	28, 67, 76, 155, 165, 196, 223, 226, 236, 238, 246, 268, 277
.. (the s/o Rustam),	.... 202
.. b. Ghulām-Rasūl Fawrī,	.... 168
Jalāl Asr, Mīrā, see Asr.	
.. -e-Farīkhānī,	.... 68, 108
Jalāl'u'd-Dīn, Amīr (minister),	.... 90
.. .. 'Atiqī,	.... 86
.. .. -e-Dawānī,	.... 180
.. .. -e-Rūmī,	.... 72
Jalīl, Muḥammad 'Abdu'l-'Azīz,	.... 242
Jamālī, Mawlānā (poet),	.... 94
Jamāl Muṭahhar Chālī (or 'Alī), Shaykh,	.... 85
Jamāl'u'd-Dīn, Amīr, (prime minister of Shāh Tahmāsp),	79
.. .. 'Atiqī,	.... 86
.. .. -e-'Abdu'r-Rasāq,	.... 90
.. .. -e-Abharī (poet),	.... 84
.. .. -e-Kīlī,	.... 90
.. .. Husayn Injā,	.... 268
.. .. Rashaq (or Ushaq) al-Qutūl, see Qutūl.	
Jāmāsp Welāyatī,	.... 322
Jāmi (? or Ḥusāmī Qarīkūlī),	.... 91
.. Nārū'd-Dīn 'Abdu'r-Raḥmān (the famous poet),	2-3, 6, 7, 30, 53, 54, 81, 87, 145, 157, 196, 205, 226, 256, 275, 314
Jaswant Singh, Rājā,	.... 279
Jawharī (poet),	.... 95
.. -e-Zargar (poet),	.... 99
.. (al-Jawharī), Ismā'īl b. Ḥammād (the lexicogra- pher),	.... 104
Jawlān, Shaykh Ghulām Shāh	.... 151(28)
Jazbī,	.... 83
Jhaverī, Diwan Bahadur K. M.	.... 264
Josh, Sayyed 'Abdu'r-Raḥīm,	.... 151(29)
Jur'at (poet),	.... 202
Jurjānī, Sayyed Shārif,	.... 214
Kabūdjāma, Nuṣratu'd-Dīn,	.... 78

Kāfi, Mirzā,	68
Kāfi (poet),	209
Kahmas (of Hamadān),	72
Kajāj (or Kajāh), Shaykh,	85
Kākā,	84
Kalān Khwāja, Amīr, Niẓamu'd-Dīn,	101
Kalīm (poet),	34, 40, 169, 197, 279
Kamāl-e-Iṣfahānī,	9, 84
" -e-Jundī,	90
" -e-Khujandī (poet),	54, 102, 192
" Shaykh,	103
Kamālu'd-Dīn 'Abdu'r-Razzāq,	95
" " Chalabī Beg,	86
" " -e-Zanjānī,	84
" " Jamālu'l-Kuttāb,	99
" " Mawlānā,	95
Kāmil, Mīr Kamālu'd-Dīn Ḥusayn,	150, 152 (83)
" Sayyid Manṣūr,	152 (82)
Kamīna, 'Abdu'llāh,	230
Kamtar, Munshi 'Abdu'l-Ḥakīm,	152 (85)
Kātibī, <i>see</i> Shāpūr.	
Karīm, Nawwāb 'Abdu'l-Karīm Yāqūt Khān (of Sachīn), 152 (84)	
Karīmu'd-Dīn, Khwāja,	94
Kārkiyā Khān (King of Gūlān),	81
Kāshifī, Ḥusayn-e-Wā'iz,	245
Kāshī, Mullā Kamālu'd-Dīn Ḥasan,	208
Kāṣirī (poet),	101
Kātib-e-Qazwīnī (the philosopher),	95
Kātib-e-Rūmī,	258
Kātibī (poet),	34, 82, 83
Kā'ūs (ruler of Shirwān),	89
Kawāshī (al-Kawāshī), Aḥmad b. Yusuḥ al-Mawṣilī, 161, 162	
Kaykā'ūs, Amīr 'Unṣurā'l-Ma'ālī,	77, 78
" (of Ray, author of <i>Zartusht-Nama</i>),	331
Kaykhātū s/o Abāqā Khān,	84
Kayqobād (ruler of Shirwān),	89

Kāzīm, Muḥammad Kāzīm,	152(81)
Kershāsp Jāmāsp, Andhārū,	322, 323
Khalīl b. Mīrāshāh,	95
.. b. Shaykh Ibrāhīm, Sulṭān, (ruler of Shīrwān),	89
.. Majdu'd-Dīn (poet),	89
.. Sulṭān,	100
Khalīq, Ghulām Aḥmad,	152(34)
Khān-e-A'zam,	84
.. Jahān Lodī,	238, 239
.. Khānān ('Abdu'r-Raḥīm Khān), 4, 86, 194, 199, 206,	223, 265
.. Mīrzā,	87
.. Zamān,	222
Khāqānī, Afḡalu'd-Dīn Badīl (poet), 72, 88, 89, 90, 97, 102,	250-251, 275
Khaṭīb-e-Dīmīshq, <i>see</i> Qazwīnī.	
Khāwand Maḥmūd, Khwāja,	38
Khayru'd-Dīn az-Zarkālī,	284
Khiyālī, Mawlānā (poet),	100
Khizr b. Ibrāhīm, Sulṭān,	93, 98
Khizri,	83
Khudāyīdād, Amīr (ruler of Kāshghar),	105
Khulqī, Amīr Ghiyāṣu'd-Dīn Muḥammad, <i>see</i> Muḥammad.	
Khush-Hāl, Qāḡī,	121
Khushtar (Bohri poet of Surat),	152(37)
.. Qādir Miān,	152(36)
.. Sayyed Burhānu'd-Dīn,	152(35)
Khusraw, Amīr (the Indian poet), 83, 84, 90, 97, 197, 275	
Khwāja 'Alī (traditionist),	86
.. Shaykh (of Ardabīl),	87
.. Āqā Mīr (of Hamadān),	72
.. 'Arif-e-Biwgarī,	99
.. -e-Aḥrār (=Nāṣiru'd-Dīn 'Ubaydu'llāh),	103
.. -e-Jahān Maḥmūd-e-Gāwān, <i>see</i> Maḥmūd.	
Khwājagī,	83
Khwāja Ḥāfiṣ, <i>see</i> Ḥāfiṣ.	

Khawja Kamālū'd-Dīn (of Khujand),	see	Kamāl.	
" Mas'ūd (of Qumm),	....	....	68
Khawjagī, Khawja,	....	....	76
Khawja 'Ubaydu'llāh,	see	'Ubaydu'llāh.	
Khawānd Mir, (the historian),	....	....	100
Kilakī, 'Aynu'z-Zamān Jamālū'd-Dīn,	....	....	81
Kishandās Bāndewa (of Lahore),	....	....	277
Lallūji Lal Kawi,	....	....	277
Lāme'ī	....	....	78
Latīf, Mir Shamsu'd-Dīn,	....	....	162(87)
Latīfu'd-Dīn Zakī,	....	....	88
Lagṣatī, Muḥammad Afṣal,	....	....	233
Lagṣat, Mawlānā Mu'in,	see	Mu'in.	
Luqmān,	....	....	104
" Parandā, Shaykh,	....	....	101
Luṭfī, Luṭfu'llāh Khān,	....	....	188
" Mawlānā,	....	....	87
Luṭfī, Munshī Luṭfu'llāh,	....	....	162(86)
Luṭfu'llāh b. Aḥmad Me'mār, Mahandās,	....	....	47, 48
" Mawlānā (of Gīlān),	....	....	81
Madār, Sayyid Badrū'd-Dīn Shāh,	....	....	134
Maftūn, Amīr Ṣāheb,	....	....	163(97)
Mahdawi,	....	....	117
Mahdī 'Alī Khān Bahādur Hishmat Jang,	....	....	148
" Khān, Mīrzā,	see	Mīrzā.	
Mahistī (poetess),	....	....	90
Maḥmūd al-Kawṣalī,	....	....	136
" 'Arīfī,	see	'Arīfī.	
" aṭ-Ṭalībī al-Qarashī, Sayyid,	....	....	62
" b. Aḥmad Naṣrī,	....	....	98
" Bahārī, Qāḡī,	....	....	114-115
" Beg Fustūnī,	....	....	86
" b. Ibrāhīm al-Ḥusaynī,	....	....	26
" b. 'Ubaydu'llāh, Imām Burhānu'sh-Sharī'a,	....	....	243
" b. 'Uṣmān Lāme'ī,	....	....	284
" -e-Gīwān, Khawja-e-Jahān,	....	....	3, 29, 81

Maḥmūd-e-Shakāstarī, Shaykh,	....	85, 137, 162 , 182
" Hasan, Mawlānā,	....	119, 122
" Mir (of Gūlān),	....	82
" Sar Barahna, Mawlānā,	....	82
" Shāh-e-Gujrātī,	....	30
" " the Bahmanid Sultān,	....	3
" Shaykh,	....	135
" Shaykh,	....	231
" " (author of <i>Wujūd Nāma</i>),	....	116
" Shērānī, Professor Hāfiz,	....	61, 62, 63, 64
" Sultān (of Ghaznī),	....	300, 309, 311
Maḥram 'Alī, Ḥakīm Khwāja,	....	155
Mā'il Sayyed Ḥaydar,	....	151, 162(88)
Majdī, Amīr Majdū'd-Dīn Ismā'il,	see Majdū'd-Dīn.	
Majdū'd-Dīn-e-Baghdādī, Shaykh,	....	90
" " -e-Karkhī, Mawlānā,	....	83
" " Ismā'il, Amīr, of Ray, (=Majdī),	....	75
Mājīn, Shaykh Bābā,	....	45
Majrūb, Mīr Fayyāzu'd-Dīn,	....	152(89)
Makhdūm Faqīh 'Alī,	see 'Alī.	
Makhmūr (poet),	....	202
Māleki-e-Tūhīarkānī,	....	72
Malikarrāo Holkar,	....	112
Malik-e-Qummi,	....	70, 170
" Maḥmūd (poet),	....	86
" Sa'id, Mawlānā,	....	87
Malja Khān,	....	107
Ma'nawī (poet),	....	99
Mangū Qā'an,	....	83
Manzari,	....	97
Manzār, Shaykh Muḥammad,	....	153(99)
Maqṣādī (of Sāwa),	....	71
Maqṣūd Tīgar, Darwesh,	....	101
Marbūn, Mirzā 'Abdu'llāh,	....	153(98)
Masani R. P.,	....	273
Mashrabi,	....	37-39

Mashrabi, (of Hamadān),	....	....	72
Mashh, Ḥakīm Ruknā,	....	....	196
.. Mīr Zu'lfaqār 'Alī,	....	....	152(92)
.. or Mashhā, Shaykh Sa'du'llāh Kayrānawī (of Pānī- pat),	....	....	196-197
Mashhu'd-Dīn 'Isā, Qāḡī, (of Sāwa),	....	....	71
Māstārī, see Al-Māstārī.			
Mas'ūd, Amīr Fakhru'd-Dawla,	....	....	78
.. .. Najmu'd-Dīn,	....	....	81
.. -e-Rāzī, ..	....	....	74
.. -e-Sa'd-e-Salmān, ..	....	....	72, 93, 306
.. Kamālu'd-Dīn (logician),	....	....	90
.. Khwāja 'Imādu'd-Dīn,	....	....	77
.. Mawlānā (poet), ..	....	....	90
.. Qāḡī, (of Ray), ..	....	....	75
Matīn (poet), ..	....	....	202
Matīn, see Muḥammad Rāfī.			
Māturīdī, Abū Maṣṣūr Shaykh,	....	....	92
Mawlānāsāda, 'Abdu'l-Ghaffār,	....	....	103
Maṣḥar (poet), ..	....	....	202
Mednimal s/o Dharamdās Narāyan,	....	....	32
Medyomāh, Dastur,	....	....	337
Mehrī (poetess), ..	....	....	155
Minhāju'd-Dīn b. Mawlānāsāda,	....	....	145
Mīnūchehr, Khāqān-e-Kabīr,	....	....	88, 251
.. Mīrzā (patron of Zuhūrī), ..	....	....	209
Mīr (poet), ..	....	....	202
.. 'Abdu'l-Ghauī of Tafrīsh, see 'Abdu'l-Ghānī.			
Mīrak Kitābī, Mawlānā,	....	....	86
.. Shamsu'd-Dīn Muḥammad b. Mubārak Shāh-e-Bo- khārī,	....	....	78, 252
Mīr 'Alī, Mawlānā (the inventor of the Nasta'liq script),			86
.. .. Shēr, see 'Alī Shēr.			
.. Doṣṭ 'Tāranī', ..	....	....	85
.. Ḥasan-e-Ḥusaynī,	....	....	26, 27
.. Ḥuḡārī, ..	....	....	69

Mir Isha of Qumm, or Mir Walehi,	70
.. Jumla,	247
.. Khwānd (the historian),	100
.. Muḥammad Abu'l-Qāsim, Shaykh,	197
.. Qudat of Tafrish, <i>see</i> Qudat.	
.. Qurayshi,	95
.. Walehi or Mir Isha of Qumm,	70
Mirzā Haydar (author of <i>Ta'rikh-e-Raskadi</i>),	106
Mir Zāhid,	214-215
Mirzā Jān,	195
.. Mahdi Khān,	26, 234-235
.. Pāyanda Hasan (of Ghazni),	265
Moghul Khān,	107
Mo'min, Mir Muḥammad,	80
Mu'ayyad, Shaykh,	104
Mu'aṣṣam Khān Khān Khānān,	247
Mufaddal b. 'Umar Abhari,	78
Mughla-e-Makhti (or Makhti, of Hamadān),	72
Muḥammad II, the Ottoman Sulṭān,	66, 258
.. III, the Ottoman Sulṭān,	67
.. 'Adil Shāh,	118, 121
.. Akram al-Madani,	123
.. Akramu'd-Din Akhtar, <i>see</i> Akhtar.	
.. al-Ghagā'iri, Abū Yazid,	74
.. 'Ali, Mawlānā (Shaykhul-Islām of Āqarbāijān),	86
.. Amīr Ghiyāsu'd-Dīn, 'Khulqī' (of Damāwand),	77
.. - Sayfu'd-Dīn,	79
.. - Taqīu'd-Dīn,	79
.. b. 'Abdu'llāh-e-Awdani,	98
.. b. 'Abdu'r-Raḥmān al-Hamadāni, Abū Naṣīr,	219
.. b. Abī Bakr ash-Shilli,	178-179
.. " " Imām-e-Nasafi,	97
.. b. Aḥmad b. Hammād-e-Anṣārī-e-Rāzi-e-Daw- lābi, Abū Bashār,	73
.. b. 'Ali al-Qaffāl,	102
.. b. Amīr Qumāj, Amīr,	86

Muhammad Bāqī s/o 'Abdu'r-Rashīd Khān (the ruler of Kāshghar),	....	....	106
" Bāqir Dāmād,	....	....	253
" b. Dā'ūd Shādiyābādī,	....	....	249
" Beg Dehlawī, Mirzā,	....	....	229
" b. Ghulām Muḥammad, Mawlawī,	....	....	131
" b. Ismā'il-e-Bokhārī, (the celebrated traditionist),	....	....	97
" b. Khālid, Shaykh Nūru'd-Dīn,	....	....	82
" b. Khaṣṣru'd-Dīn 'Aṭṭār,	....	....	184, 227
" b. Maḥmūd Dehdār Fānī,	....	....	165
" b. Muḥammad 'Izzu'd-Dīn al-Maghribī,	....	....	181
" b. Ṣadru's-Sa'id Sayfu'd-Dīn Aḥmad Shāh,	....	....	43
" b. Shāh Qāsim, Nūrbakhsbī, Shāh,	....	....	74
" b. Tughlaq, Sulṭān,	....	....	94, 103
" b. Tukush Khwārazmshāh Sulṭān,	....	....	89
" b. Tīmurt,	....	....	173
" b. 'Umar Mas'ūd,	....	....	98
" b. Yahyā b. 'Alī al-Jilānī al-Lāhijī, <i>Asrī</i> (author of <i>Maṣāṭih-e'l-Fjāw</i>),	81, 163, 165, 179-180	....
" b. Yūsuf aṭ-Ṭabīb al-Harawī,	....	....	191
" -e-Bakrī, Ifṭikhāru'd-Dīn (translator of the <i>Kaṭā'ir-e-Dīmna</i>),	....	....	83
" -e-Ghazzālī, Imām,	....	....	218
" -e-Ḥusaynī, Khwāja Banda Nawāz Ṣadru'd-Dīn Abū'l-Faṭḥ Sayyid (= Gīst-Darāz),	158-159	....
" Firārī (or Ḥārārī), Nūru'd-Dīn (minister of Gilān),	....	....	82
" Ghawṣ (of Gwalior),	....	....	127, 227
" Ḥasan b. Muḥammad Ḥusayn-e-Dāmaghānī,	....	....	271-272
" Ḥaydar Mirzā (ruler of Kāshghar),	....	....	106
" Ḥusayn, (Calligraphist and poet),	....	....	86
" Jahān Pahlawān, Aṭābeg,	....	....	297
" Kar, Mīr,	....	....	83
" Khaṣṣb, Mullā,	....	....	181

Muhammad Khwāja Ghiyāsu'd-Dīn, (father of Nūr Jahān),	76
" " Shamsu'd-Dīn,	83
" Kurt, Mu'izzu'd-Dīn Abū'l-Husayn,	255
" Ma'sūm, Shaykh,	243
" Mawlānā (of Rustamdār),	81
" Na'im, Dilāwar Khān 'Naṣrat',	109
" Nagīr Siddiqī Fayyābādī,	165
" Nūrbakhsh, Sayyed,	74
" Pārsā, Khwāja,	99
" Qāsim Hindūshāh Firishta,	27
" Qāsim, Mīr, (of Ray),	74
" Qāṣī, (of Warāmīn),	74
" Rāfi' Maṣṭū,	208
" Roshan (of Bombay),	52
" Šādiq of Ambāla,	23
" " Khān of Khorāsān,	148
" Šāhīrī, Shaykh,	101
" Shāh, Amīr (ruler of Kāshghar),	105
" " (the Emperor),	153
" " -e-Bahmanī, Sulṭān,	29, 30, 81,
" " Qiwāmu'd-Dīn, Nūrbakhshī,	74
" Sharīf Isidī,	84
" Sulṭān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāshghar),	106
" Sulṭān, 'b. Sulṭān Murād Beg Rūmī,	30
" " Shāh,	229
" Tāhīr Ghānī, <i>see</i> Ghānī.	
" Taqī-e-Tabrizī,	15
" " Lashkarī,	222
" Zakariyyā-e-Rāzī, (the great physician),	73
Muhibb, Nawwāb Muhammad Ibrāhīm Khān, Mubārizu'd- Dawla,	152(91)
Muhsin, Khwāja Muhammad,	76
Muhtasham, Mawlānā,	208
Mu'in Mawlānā, 'Laṣṣat',	80
Mu'īnu'd-Dīn (prime minister of Sulṭān Abū Sa'īd),	86

Mu'īnu'd-Dīn Chishtī, Khwāja,	246
" " -e-Sanjari, Khwāja,	101
" " -e-Yardi,	65
Mu'izzī (poet),	106
Mu'izzu'd-Dīn, Amīr, s/o Q. Mas'ūd of Ray,	75
Mujīru'd-Dīn-e-Baylaqānī,	90
Mukārim, Mawlānā,	84
Mukhlis, Sayyid Ghulām Muhyīu'd-Dīn,	152(90)
Mukhtārī, 'Uqmān (poet),	275
Mullā, Āqā,	83
" -e-Kāshī, <i>see</i> Kāshī.	
" Fakhrū'd-Dīn Sūrattī,	153(96)
Munīr, Ghulām Muḥammad,	153(98)
" Mullā Abu'l-Barakāt,	128, 195
Muntakhabu'd-Dīn (of Sāwa),	71
Muqīmī, Ḥasan Beg, <i>see</i> Ḥasan Beg.	
Muqīm, Muḥammad, (poet),	80
Murādī, Mīr,	80
Murād, Mawlānā,	83
" (Mughal prince),	279, 290
Murtazā Nizām Shāh (of Ahmednagar),	28, 68
Mushtāq, Muḥammad Ḥusayn,	153(94)
" Shaykh Najmu'd-Dīn Miān Bābā,	153(95)
Musliḥu'd-Dīn Muḥammad-e-Lārī,	258
Mustā'īdd Khān (=Šā'ib), <i>see</i> Šā'ib.	
Mustaghīribi'llāh, <i>see</i> Al-Mustaghīribi'llāh.	
Mutanabbī,	104
Muṣaffar, Imām,	231
Nābigha,	211
Nādān, Shaykh 'Ibādat Ḥusayn,	153(100)
Nādir, Mīr Amānu'llāh Sūrattī,	153(101)
" Shāh,	26, 148, 235
Najaf, Khān Āqā,	153(102)
" Muḥammad Shafī',	153(103)
Najību'd-Dīn-e-Firdawsī,	232
Najmu'd-Dīn Dāya,	72

Najmu'd-Din-e-Kubrā,	81, 90, 104
" " -e-Rāzi,	90
" " Mawlānā,	231
Nāmi, Khwāja Afzal, <i>see</i> Afzal.	
Narāyan Bhatt,	175
Nargis-e-Abhari (poet),	84
Nasafi, 'Asiz b. Muḥammad,	160
" Najmu'd-Din Abū-Ḥafṣ 'Umar,	122
Naṣībī, Bābā,	81
Nasim (poet),	80
Nasimi of Andujān,	145
Nāṣir 'Alī-e-Sarhindī, <i>see</i> 'Alī.	
" b. Abū'l-Makārīm al-Muḥarrizī,	91
" -e-Bokhārī (poet),	100
Naṣiri, Nawwāb Aminu'd-Din Husayn Khān (of Baroda), 153(104)	
" Qāṣi Muḥammad,	88
Nāṣir Jaṅg Nigāmu'd-Dawla,	110, 112, 201
Naṣiru'd-Din-e-Ṭūsī, Khwāja,	70, 79, 83, 84, 137
" " Maḥmūd (Charāgh-e-Delhi),	127, 130, 131, 158
" " " (Shāfi'ī lawyer),	91
" " Shāh, Nawwāb of Behar,	175
" " 'Ubaydu'llāh, the Khwāja-e-Aḥrār, <i>see</i> Khwāja.	
Naṣr II, the Samānid Amīr,	92
" b. Muḥammad as-Samarqandī, Abū'l-Layṣ,	244
Naṣru'llāh b. Mīr Muḥammad Naṣr Khān (=Ashrafu'd- Dawla Ṭabāṭabā'i Isfahānī),	209
Nāṭiqī, Mawlānā (poet),	80
Nawāb 'Alī, Mawlawī Sayyed,	263, 264
Naw'ī, Mullā (author of <i>Sor e Gudār</i>),	128, 206
Nawsherwān,	317, 320
" (author of <i>Aḥwāl-e-Ṣabr wa Shakk-e-Ādar- bad</i>),	333
Naṣiri,	171
Naṣmi (poet),	87
Ne'mat Khān 'Alī (=Mirzā Muḥammad-e-Shīrāzī),	48-49

Ne'matu'llāh, Sayyed,	100
Nicholson, Dr. R. A.,	300, 301, 307, 310
Ni'matu'llāh-e-Daylamāni, Ḥakīm,	81
Nizāri, Mawlānā,	86
Nizāri,	100
Nizāmī 'Arūḡi,	93, 302, 309
.. of Ganja,	15, 34, 66, 220, 278, 296-299
Nizām Kalāgh,	84
.. Mawlānā (poet),	79-80
Nizāmu'd-Dīn,	77
.. .. Awliyā, Khwāja,	94, 136, 168
.. .. b. Sa'du'd-Dīn,	84
.. .. Khāmosh, Mawlānā,	106
.. .. Sayyed (minister of Badī'uz-Zamān Mīrzā),	100
Nizāmu'l-Mulk Āṣaf Jāh (of the Deccan),	109, 112
.. .. Khwāja,	76
Nizāri (poet),	87
Nöldeke,	300, 302, 303, 307, 308
Nūr Jahān,	67, 155
.. Muḥammad,	39
Nūru'd-Dīn Arsalān, Atābeg,	298
.. .. Ḥusayn Fa'eq, (Qāḡi of Broach), <i>see</i> Fa'eq.	
.. .. Muḥammad s/o 'Aynu'l-Mulk,	280
.. .. Shaykh,	231
Nūru'llāh, Amīr, (of Ray),	75
.. .. b. Aḥmad Ma'mar (of Lahore),	47
.. .. -e-Aḥrārī, Mīr,	137
.. .. Sayyed,	83
Nusrat (poet),	202
.. .. i.e. Muḥammad Na'im Dilāwarkhān, <i>see</i> Muḥammad.	
Pahlawān Maḥmūd Būriyā,	92
Panāḡhī (of Hamadān),	72
Pīlāh (or Bīlāh) Faqīh (prime minister of Gīlān),	81
Pindār (poet, of Rai),	74
Pir-e-Anṣār, <i>see</i> 'Abdu'llāh-e-Anṣārī.	
.. Muḥammad, Mawlānā,	90

Qābil Khān, Abū'l-Faṭḥ,	23
Qābūs, Shamsu'l-Ma'ālī,	77
Qādir Yār Khān (officer of Muḥammad Shāh Ghāzī),	126
Qā'ilī (of Gūlān),	82
Qā'imī, Mawlānā,	81
Qalich Khān (= 'Ābid Khān, of Hyderabad),	236
Qārī, Mawlānā 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 Abū'l-'Abbās,	80
.. .. Muḥammad,	80
Qaṣrān b. Maṣṣūr (the famous poet),	86
Qayṣarī (of Hamadān),	72
Qāḡī Beg s/o Qāḡī Maṣ'ūd of Ray,	75
.. Daryā,	114
.. Ḥasan b. Khwāja Muḥammad Ṭāhir, see Ḥasan.	
.. Jahān (of Karahrūd),	68
.. Niḡāmu'd-Dīn (of Ahmedabad),	264
.. Zāda-e-Karahrūd,	68
Qazwīnī, Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī, 255	
.. Najmu'd-Dīn 'Alī b. 'Umar Kātibī,	78, 262
Qismatī, (poet),	80
Qiwānī Muṭarrizī, Fakhrū'd-Dīn, (brother of Niḡānī of	
Ganjā),	12, 15
Qizil Arsalān, Atābeg,	90, 297
Qubūl (poet),	202
Qudṣī, Muḥammad Jān,	169
.. of Tafrish, Mīr,	68
Qudūrī, Aḥmad b. Muḥammad,	242
Qumrī, Sirāja'd-Dīn, see Sirāja'd-Dīn.	
Quraysh Sulṭān, s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-	
ghar),	106
Qurbī (poet)	82

Qurbī Mawlānā,	....	....	77
Qūshjī, 'Alī b. Muḥammad,	....	....	257-258
Qutbī, Jamālū'd-Dīn Ḥusayn Khān,	—	....	152(80)
.. Mullā,	....	....	131
Qutb, Mullā Qutbu'd-Dīn Sūratt,	....	....	152(79)
.. Shāh, Muḥammad Qulī,	....	....	80
Qutbu'd-Dawla Muḥammad Anwar Khān Bahādur,	....	....	112
.. -Dīn Aḥmad-e-Zanjānī,	....	....	84
.. .. 'Asīqī (poet),	....	....	86
.. .. Aybak, Sulṭān,	....	....	102
.. .. Bakhtiyār, Khwāja (=Bakhtiyār-e-Kākf),	101,	102	
.. .. -e-Rāzī (the philosopher),	....	....	74, 96
.. .. -e-Shīrāzī,	....	....	252
Qutluq-Khwāja Khālīdī, Shaykh Sa'du'd-Dīn,	....	....	82
Qutnī, Jamālū'd-Dīn Rashaq (?) or Ushaq,	....	....	83
Raf'at, Sayyed Raf'atu'llāh Sūratt,	....	....	152(44)
Rafī'u'd-Dīn (of Abhar),	....	....	84
Rāhib, 'Alī Beg,	....	....	40
Rahīmī,	....	....	101
Rahmat, Rahmatu'llāh,	....	....	152(42)
Rā'ij (poet),	....	....	202
Rājū Qattāl Ḥusaynī, Shāh,	....	....	131
Rakhū,	....	....	152(45)
Rasā (poet),	....	....	202
Rashid-e-Watwāt,	....	....	8, 12, 17, 98
Rashīdī (poet, known as Sayyedu'ah-Shu'arā),	....	....	93
Rashkī (of Hamedān),	....	....	72
Rāsikh (poet),	....	....	209
Rawghani (poet),	....	....	80
Rawnaqī (poet),	....	....	101
Ragā, Amīr Shāh, Nūrbakhshī,	....	....	74
.. Khwāja Muḥammad,	....	....	76
Ragīu'd-Dīn Bābā, Malik,	....	....	83
.. .. Lālā,	....	....	90
Ragīu'l-Haqq,	....	....	264
Regā Shāh-e-Pahlawī,	....	....	301

Riyāgi,	95
Rūdaki, (the famous poet),	92
Rūhānī, Amīr Afṣaḥu'l-Kalām,	94
Rūhī (poet),	202
Rūḥu'llāh, Qāgi,	83
Ruknu'd-Dīn Ḥusayn b. 'Ālim, <i>see</i> Sayyed Ḥusaynī.	
.. .. <i>Kān-e-Shāhar</i> , Khwāja,	159
.. .. Mīr, (of Ray),	74
Rūmī, Jalālu'd-Dīn,	34, 85, 226, 240, 241
Rustam s/o Isfandiyār (author of <i>Ṣad Dar</i>),	334, 336, 337
Ruswā, Mīr 'Abdu'llāh Beg,	153(48)
Ṣābīt (poet),	202
Ṣabūrī (poet),	86
Sadīd, Qāgi, (of Ray),	74
Sadīdu'd-Dīn (of Qazwīn),	82
Ṣādiq Ḥalwā'i, Mawlānā,	95, 96
.. Mīrzā,	88
.. Muḥammad, (of Ambala), <i>see</i> Muḥammad.	
Sa'dī, Shaykh,	86, 87, 132, 201, 295
Ṣadru'd-Dīn Abū'l-Faṭḥ,	131
.. .. Aḥmad-e-Zanjānī, Khwāja,	84
.. .. Amīr (of Qazwīn),	83
.. .. -e-Qāniyawī,	71, 72
.. .. Ibrāhīm (the prime minister of Mīrzā Shāh Rukh),	95
.. .. Mawlānā,	94
.. .. Mūsā, Shaykh,	87
.. .. Shaykh,	104
Ṣadru'sh-Sharī'a, Ḥakīm,	81
.. .. Sulṭānu'l-'Ulamā,	98
Sa'du'd-Dawla Yahūd (or Nahūd?),	84
.. -Dīn As'ad,	99
.. .. b. Shihāb,	98
.. .. -e-Ḥamawī,	90
.. .. -e-Taftāzānī,	78, 122, 143, 255
.. .. Kāfi-e-Bokhārī,	99

Sa'du'd-Din Mas'ud Dawlatyar,	99
" .. Mawlanā,	106
" .. Shaykh,	101
Sa'du'llah Kayranawi Masthā, Shaykh,	196-197
Safā'i,	101
Şafi, 'Ali b. Husayn-e-Wā'iq, <i>see</i> 'Ali.	
Şafiu'd-Din-e-Ardabili, i.e. Shaykh Şafiu'd-Din Abu'l-Fatḥ	
Ishāq (the ancestor of the Şafawids),	87
Şafiu'd-Din, Shāh, Nurbakhshī,	74
Şafiu'llah b. 'Ali (of Basām and Dihistān),	16, 17
Sag-e-Lawand,	84
Sahābī, Mawlanā (the famous writer of <i>rubā'iyyat</i>),	80
Şāheb Ismā'il b. 'Abbād,	104
" Maḥmūd Balwāj,	91
" Nawwāb Hāmid Beg,	162(56)
Sahwī (poet),	87
Şa'ib (poet),	124-125, 169, 197, 209, 211
Sa'id Bābwayh or Bābāyah Rāfi, Imām,	82
" b. Muḥammad (=Mawlanā Jāmālū'd-Din-e-Turkistānī,	106
" Sa'du'd-Din,	220
Saif Zafar,	229
Sa'il, Mawlanā,	77
Sajawandī, Sirāju'd-Din Muḥammad,	79
Sakkāk (of Simnān),	77
Sakkākī, Sirāju'd-Din,	255
Şakkbat Jang,	111, 236
Sālar Jang,	127
" Khwāja Ghiyāsu'd-Din,	77
Şāleḥ (poet),	209
" Nidā'i,	97
Sālik (of Qazwin),	232
" (of Yazd),	232
Salimī,	162(47)
Salim, Mullā Muḥammad Qulī,	128
Salman-e-Şānī, <i>see</i> 'Arifi.	

Salmān-e-Sāwajī, Khwāja Jamāl-e'd-Dīn,	9, 10, 13, 70
Samāki, Amīr Fakhr-e'd-Dīn,	79
Sāmīrī (poet),	86
Samjhā, Ghulām Muḥammad Sūrati,	151 (48)
Sām Mirzā, Ibn-e-Isma'īl al-Ḥasanī,	41
Sanā'i,	9, 34, 35-36, 88, 211, 253-254, 275
Sanā, Shaykh Sanā'u'llāh,	151 (27)
Sanjar, Suljān,	35, 91, 99, 106, 248
San'u'llāh, Shaykh,	86
Ṣarfi (of Sāwa),	71
Sātaiz Mirzā (ruler of Kāshghar),	105
Sawdā (the Urdu poet),	213
Sayfi-e-Bukhārī, <i>sur.</i> 'Arūfī,	6, 7, 100
Sayf Khān,	168
Sayfu'd-Dawla,	104
.. -Dīn-e-Bākhārī,	90
.. .. Malikū'l-Kalām,	102
Sayfu'l-Malūk, Mawlānā, 'Shujā'ī,	77
Sayrī, Mawlānā Muḥammad,	77
Sayyed (poet),	202
.. 'Alī, Amīr (ruler of Kāshghar),	105
.. Ḥusaynī, <i>i.e.</i> Rakn-e'd-Dīn Ḥusayn b. 'Ālīm b. Abū'l-Ḥasan al-Ḥusaynī, surnamed Fakhr-e-Sādāt,	51, 162, 182, 184
.. Shamsu'd-Dīn,	34
.. Sharif-e-Jurjānī, <i>see</i> 'Alī, Mīr Sharifu'd-Dīn.	
Seddon C. N.,	264
Shabistari, Shaykh Maḥmūd, <i>see</i> Maḥmūd.	
Shādān, Shaykh Abū Bakr,	82
Shafaq, Dr. Reḡā Zāda,	307, 308
Shaff'ā-e-Yazdī,	49, 232
Shāh 'Ālam (the Mughal Emperor),	109, 111, 235
Shāhidī (of Bilgrām),	202
.. Mawlawī, Ibrāhīm,	167
Shahidī (poet, of Qumm),	68
Shāhī-e-Sabzwāri,	34

Shāh Ismā'īl-e-Šafawī,	13, 41, 65, 69, 81
.. Jahān (the Emperor), 47, 49, 134, 186, 214, 223, 232, 236, 240, 246, 247, 254, 277	
.. Madār, <i>see</i> Madār.	
.. Manṣūr b. Muẓaffar,	8
.. Mīr (Hibatullāh),	258
.. Mīrzā (=Mīrzā Mahdī Khān), <i>see</i> Mahdī Khān.	
.. Muḥammad Surnā'ī,	100
Shāhnawāz Khān (the minister of Niẓamu'l-Mulk Āṣaf Jāh),	110-111
Shāh Rukh b. Sulṭān Farrukh (ruler of Shīrwān),	89
.. Sharīf,	135
.. Shujā' (the Afghan),	190
.. Ṭahmāsp (the Šafawid),	41, 63, 69
Shā'iq, Mīr Ghiyāsu'd-Dīn Sūrati,	152(49)
Shā'ir (poet),	202
Shākiri,	99
Shamanī al-Aghraj (or al-A'raj),	99
Shāmi (of Bokhārā),	77
Shams-e-Fakhrī,	13
.. -e-Tabriz,	210
.. Ḥakīm Shamsu'd-Dīn,	152(55)
Shamsher Khān (governor of Ghaznī),	287
Shamsu'd-Dīn al-Ḥusaynī,	97
.. .. Ḥakīm (the Ḥakīmu'l-Mulk, attached to Akbar),	82
.. .. Muḥammad (=Mīr-e-Sar Barahna),	101
.. .. b. 'Alī, Mawlānā (the spiritual guide of Jalālu'd-Dīn-e-Rūmī),	85
.. .. Qāḡī (prime minister of Shāh Ṭahmāsp),	81
.. .. Ṭāhir-e-Sanjā'ī,	84
.. .. Ubaydī,	86
Shamsu'l-A'imma Ḥalwā'ī,	96
Shamsu'llāh Qādiri,	131, 201, 302
Shāpūr, Khwāja, (Farībī, Firībī, or Ẕarībī),	76
Sharaf-e-Jahān, Mīrzā,	199

Sharafā,	....	....	....	152(51)
Sharafu'd-Dīn 'Alī-e-Yazdī,	see	'Alī.		
"	"	-e-Shufurwah,	....	90
"	"	Faḡlu'llāh-e-Qarwīnī,	see	Faḡlu'llāh.
"	"	Yahyā-e-Munayrī,	....	231-232
Sharāfī (of Hamadān),	....	....	....	72
Sharar, Mirzā Ghulām 'Alī,	....	....	....	152(50)
Sharif,	....	....	....	86
"	"	-e-Jurjānī, Sayyed,	....	143
"	"	Hijrī, Khwāja Muḥammad,	....	76
Shawkat Ḥusayn,	....	....	....	181
Shawq, Mir 'Abbās 'Alī,	....	....	....	151, 152(53)
Shaydā, Khwāja Sa'id,	....	....	....	151(54)
Shaykh Ḥasan-e-Buzurg, the Jalā'ir,	....	....	....	9
"	"	Mīr,	....	246
"	"	Muḥammad b. Shaykh Lād,	....	25
"	"	Shāh,	see	Ibrāhīm.
"	"	Uḡmān of Sāwa,	....	70
"	"	Uways, Jalā'ir,	see	Uways b. Ḥasan.
Shaykhzāda 'Fidā'ī,	....	....	....	81
Shērānī, Professor Maḥmūd Khān,	300, 302, 303, 309, 310			
Shihābī 'Arabī (or Ghazzālī),	....	....	....	102
Shihābu'd-Dīn 'Alī, Shaykh, (of Ray),	....	....	....	75
"	"	-e-Schrawardī, Abū Ḥafṣ 'Umar (the great		
		Ṣafī),	....	84, 85
"	"	Qāḡī Faḡīl-e-Hindī,	....	204
Shuhrat (poet),	....	....	....	202
Shujā',	....	....	....	246, 247
Shujā'ī,	see	Sayfu'l-Mulūk.		
Shujā'u'd-Dawla,	....	....	....	127
Shukru'llāh-e-Shīrāzī, Mullā,	....	....	....	186
Shillī, Muḥammad b. Abī Bakr,	see	Ash-Shillī.		
Shu'la, Ḥasan Yāwar,	....	....	....	152(52)
Ṣīdqī, M. Sulṭān Muḥammad,	....	....	....	80
Sikandar 'Adil Shāh,	....	....	....	115
Singer, Imām Najm-e'd-Dīn,	....	....	....	89

Sipāhī,	101
Sirāj-u'd-Dīn Qumrī,	83
Stwājī, (the Marāthā),	239
Siw Sahāya Kāyath,	277
Sozanī (poet),	94, 97
Şafī,	151 (57)
" Mawlānā Muḥammad,	80-81
Saghdī (=Hāshimī), Shaykh,	92
Sajān Rāi, Munshī,	212
Sakhanwar, Muḥammad Şadiq,	203
Sakthankar V. S. Dr.,	307
Sulaymān Muḥammad-e-Bulghārī,	21
" Nadwī, Mawlāwī Sayyid,	36, 42, 119
" Shāh, (grandson of Sulṭān Malī: Shāh),	99
Sulṭān Ḥaydar (father of Shāh Ismā'īl-e-Şafawī),	87
" Ḥusayn Mirzā, Abū'l-Ghāzī, <i>see</i> Ḥusayn.	
" " s/o S. Uways,	54
" Junayd,	87
" Muḥammad Rūmī, <i>see</i> Muḥammad.	
" " Shāh-e-Bahmanī, <i>see</i> Muḥammadshāh.	
" Uways, <i>see</i> Uways.	
" Ya'qūb (patron of Ahlī),	13
Sundar Dās,	277
Sunāj Khān,	107
Sarūq b. ad-Dakhdā' (of Hamadān),	72
Syāvaksh, Dastur,	337
Ṭabarī, Abū Ja'far Ibn-e-Jarīr, (the historian),	80
Tabassum, 'Abdu'l-Karīm Sūrattī,	151 (26)
Ṭab'ī (poet),	99
Tadarwī-e-Abbārī, (poet),	84
Taftāzānī, Sa'du'd-Dīn Mas'ūd b. 'Umar, 79, 122, 143, 255	
Taghārbeg b. Muḥammad (minister of Sanjar),	106
Ṭahāwī, Abū-Ja'far Aḥmad b. Muḥammad,	118-121
Ṭahīr-e-Nagrābādī,	129
Ṭahīrī, Mawlānā,	241
Ṭahīr, Khwāja Muḥammad, s/o Umīdī,	76

Tāhīr, Shāh,	74, 85
.. Wasī, Khwāja Muḥammad,	76
Tahmāsp, Shāh, 72, 81, 86, 87, 89, 173, 174, 199	
Tāj-al-Ghanī, <i>see</i> Tāj Muftī.	
Tajarrud, 'Abdu'llāh Shāh Sūrati,	151(23)
Tāj Muftī Maliki,	174
Tāju'd-Dīn b. M. Maliki, <i>see</i> Tāj Muftī.	
.. .. Hasan, Amīr, s/o Q. Mas'ūd (of Ray),	75
Talamuz Husayn, Qāgi,	114
Tālib Kalīm, <i>see</i> Kalīm.	
.. Mīrzā Maḥmūd Beg,	152(59)
.. Shaykh 'Alī,	152(60)
Tānā Shāh, Abū'l-Ḥasan	116
Taqī (Urdu poet),	213
.. -e-Awhadī,	129
Taqī'd-Dīn, Ḥakīm (of Qumm),	68
Tāramī, Mawlānā 'Alī, <i>see</i> 'Alī.	
'Tāramī', Mīr Dost, <i>see</i> Mīr Dost.	
Tardī Dāda,	96
Tarīqī (of Sāwa),	71
Tātar Khān,	107
Tā'ūs, Khwāja Quṭbu'd-Dīn,	77
.. Sayyid 'Alī b. Mūsā at-Tā'ūs al-Ḥusaynī,	288-289
Tawakkul Beg,	267, 306
Tawfī (or Tūbā), poet,	87
Tawfī, Shaykh Sharafu'd-Dīn,	82
Tha'ālibī, Abū Maṣṣūr,	77
Tipā Sulṭān,	236
Tolāgi, Amīr (ruler of Kāshghar),	105
Tolak, Amīr (ruler of Kāshghar),	104
Tūbā (or Tawfī), Mawlānā,	87
Tughluqtīmūr (the Moghul Khān),	104
Tughrā, Mullā (of Mashhad),	279, 290
Tughril, Sulṭān,	74, 84, 220, 297
Tukush, the Khwārazmshāh, Sulṭān,	84, 298
Tūsī, Khwāja Naṣīru'd-Dīn, <i>see</i> Naṣīru'd-Dīn.	

'Ubayd-e-Zakkānī,	....	....	83
'Ubaydu'llāh Aḥrār Khwāja,	....	....	30, 113
" b. Mas'ūd,	....	....	243
" b. " Maḥbūbī Ḥanafī,	....	....	19
Ulāyatū,	....	....	81, 85
Ulūs Sulṭān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	....	106
'Umar b. Mas'ūd, Tājū'd-Dīn,	....	....	98
" b. Muḥammad al-Ḥarbābādī (? or Ḥartābādī or Ḥarnābādī),	....	....	93
" b. Muḥammad, Maleku'l-Kalām,	....	....	9
" b. Saḥlān-e-Sāwajī, Qāḡī,	....	....	91
Umīd (poet),	....	....	202
Umīdī, Mawlānā (poet),	....	....	75-76
Urdā Khān,	....	....	107
'Urī, Ghulām Wajīhu'd-Dīn,	....	....	152(66)
" Kamāngar, Mawlānā,	....	....	86
" Sayyid Muḥammad, (poet),	....	....	194, 199, 273
'Uḡmān, Qāḡī Nizāmu'd-Dīn,	....	....	83
Uways b. Ḥasan Shāh-e-Ilkhānī, Sulṭān, (= Shaykh Uways),	....	....	8, 9, 15, 85
'Uzlat (poet),	....	....	202
" Sayyid 'Abdu'l-Walī,	....	....	152(65)
Vardast, Dastūr,	....	....	337
Vishnū Sharmā,	....	....	175
Wafā'ī, Shaykh Zaynu'd-Dīn-e-Khwāfī,	....	....	265
Waḥīdī (of Qumm),	....	....	68
Waḥīd, Shaykh Waḥīdu'd-Dīn,	....	....	153(106)
Waḥīdu's-Zamān,	....	....	243
Waḥshat, Mīr Nizāmu'd-Dīn,	....	....	153(105)
Waḥshī-e-Bālaḡī, Mullā,	....	....	70, 170
Wajhī (author of Sabras),	....	....	147
" (of Tafrish), Mawlānā,	....	....	68
Wajīhu'd-Dīn (= Wajīhu'd-Dīn) Wajīdī,	....	....	20
Wajīhu'd-Dīn Wajhī,	....	....	133
Walī, Muḥammad Walī, Ahmedābādī,	....	....	153(107)

Wāsiṭ (poet),	....	....	....	87
Wāsiṭ (poet),	....	....	....	100
Wāsiṭ (poet),	....	....	....	202
Waqṣāf,	....	....	....	65
Wag'ī, Amīr Ḥabībū'd-Dīn Ibrāhīm, (of Ray),	see Ḥabībū'd-Dīn.			
Wasīr (poet),	....	....	....	205
Wuqū'ī,	....	....	....	86
Yahyā, Amīr,	see Amīr.			
" b. Sībak Fattāhī,	....	....	....	146
" Khān, Mawlānā, (wasir of Gīlān),	....	....	....	81
" Ma'ād Abū Zakariyyā,	....	....	....	72
" Qāṣī,	....	....	....	81
Yaktā (poet),	....	....	....	202
Yaktāsh Khān,	....	....	....	87
Yālīt, Ḥakīm (or Yālīt or Bālīt),	....	....	....	78
Yamīnū'd-Dawla, Sulṭān,	....	....	....	93
Ya'qūb Beg, the Āq-Qoyunlū prince,	....	....	....	65, 68
" -e-Sarfi b. Ḥasan-e-Kashmirī al-'Āṣimī,	....	....	....	189, 190
" Mawlānā,	....	....	....	87
" Ya'qūb 'Alī Khān,	....	....	....	153(109)
Yazīd b. Ḥārūn, Abū Khālīd,	....	....	....	98
Yūnus Khān (the ruler of Moghulistān),	....	....	....	105
Yūsuf (author of <i>Tuḥfa-e-Naṣr'ī</i>),	....	....	....	130
Yūsuf b. al-Ḥusayn (of Tehrān),	....	....	....	72
" -e-Ḥamadānī, Khwāja,	....	....	....	71
" -e-Qarābaghī,	....	....	....	260
Zafar Khān (governor of Kabūl),	....	....	....	124
" " (governor of Kashmir),	....	....	....	39
" Sayyid Muṣaffar Ḥusayn Bokhārī,	....	....	....	152(61)
Zafarū'd-Dīn, al-Kāfi (of Ḥamadān),	....	....	....	72
Zahīd b. Muḥammad Niṣām,	....	....	....	232
" Zaynu's-Sāleḥīn,	....	....	....	242
Zahīk, Mīrā Abīdū'd-Dīn Beg,	....	....	....	152(58)
Zahīr (of Fāryāb),	....	....	....	9
Zahīrū'd-Dīn Abū'l-'Alā, Shaykh,	....	....	....	102
" " al-Kuttāb,	....	....	....	92

Zahīru'd-Dīn Ibrāhīm, Amīr, (= Wag'ī),	....	75
Za'ir (poet),	....	202
Zakir, Sayyed Maḥmūd	....	152(41)
Zamakhsharī, Maḥmūd b. 'Umar Jāru'llāh,	....	91
Zamīrī (poet),	....	202
.. (of Hamadān),	....	72
Zarīfī,	....	87
Zartusht b. Bahrām b. Pāzū,	....	318, 331, 341
Zawqī, Muḥammad Amin,	....	80
Zayn Khān,	....	87
Zaynu'd-Dīn-e-Khwāfī, Mawlānā,	....	106
.. .. . Wafā'ī, Shaykh, see Wafā'ī.		
.. .. . Muḥammad, Nūr-Bakhsh,	....	179
Zirak, Sayyed 'Alawī,	....	152(46)
Ziyā (poet),	....	202
Ziyādu'l-Kabīr (of Hamadān),	....	72
Ziyāu'd-Dīn, Shaykh (poet),	....	85
Zuhūr, Ḥājī Ḥaṣār or Ḥuṣūr, Shaykh,	....	227
Zuhūrī (poet of Bijapur),	70, 128, 170-171, 193, 209	
Zuhūru'l-Ḥasan,	....	297
Zulālī of Khomsār,	....	128, 253
Zu'l-Ḥaṣār 'Alī (of Deoband),	....	204
.. -e-Shirwānī,	....	9, 12, 89
.. Khān s/o Āṣaf Khān,	....	168

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
.. -Karīm b. Naṣīr Abī Ismā'īl,	....	....	XVI
'Abdu'llāh Ḥusaynī, Mīr,	....	....	100
'Abdu'l-Mu'min al-Marāṣī,	....	....	30
'Abdu'r-Rashīd b. Lāla b. Ṣāleḥ Kashmīrī,	....	....	174
Abu'l-Faṭḥ,	....	....	V
'Ādil Beg (?), —	....	....	X
Al-Ḥurr b. Darwesh Muḥammad b. Bāqī,	....	....	172
Amato Chezaud, S. J., Father,	....	....	XLI
Asad Beg, —	....	....	94
Bābā 'Abdu'llāh al-'Āsimī al-Kashmīrī,	....	....	109
Barī Malik (?) b. Munnā Khān,	....	....	52
Bāzīd Akhūnsāda, Mullā, —	....	....	135, 136
Bullāqī, Shaykh Muḥammad (of Burhanpur),	....	....	129
Buqrāt-e-Samarqandī, Abu'l-Qāsim,	....	....	181
Dārāb b. Hormazyār Sanjāna,	....	XXIX, LI	
Ghulām Muḥyi'd-Dīn Manṣūr,	....	....	17
.. Murtāgā,	....	....	VI
Harnāth of Batāla,	....	....	XV
Ibrāhīm b. Zayd b. 'Alī al-Fāṣimī az-Zaydī,	....	....	87
Imāmu'd-Dīn, Sayyed,	....	....	98
'Imātu'llāh-e-Kashmī,	....	....	71
Izīdyār b. Wakīes Sanjānā,	....	XXXI	
Jān Muḥammad Maḥramī Chishtī,	....	56, 57, 60, 61	
Lāla Ajodhā Parshād,	....	....	XIV
Maḥmūd, Shaykh,	....	....	80
Mirzā Muḥammad 'Alī,	....	....	40

Muhammad Aminu'd-Din Kagrai,	28
" b. Habib b. Tamim,	XXIII
" Da'ud Amlahi,	74
" Hasan-e-Damaghani,	VIII
" Kāsim,	119
" Māh Qādiri,	13
" Masih,	127
" Rabi' b. Hāji Barkhurdār-e-Iṣfahāni,	50
" Shāhid (of Murādābād),	III
Mullā Muhammad-e-Kābuli,	170
Nawshērwan s/o Behdin Manekji,	XLVII
Nizāmu'd-Din (of Madras), Muhammad,	130
Nūr Muhammad,	103
Nūru'd-Din Husayn, Qāgi (of Broach),	76, 77, 78
Qalandar Beg,	86
Qamaru'd-Din Mir,	139
Qāgi Muhammad Sirāju'd-Din Nāgori,	164
Rafi'u'd-Din,	10
Rustam Beg,	29, 30
Šāleḥ of Shihābu'd-dīnpūr,	118
Shamsu'd-Din Muhammad Qurayshi,	23
Shewan Šāheḥ,	167
Tāju'd-Din, Shaykh,	142, 143
Tehmūji s/o Dastūr Jiwānji,	LIII
'Umar b. 'Abdu'llāh al-Ḥaḍrami,	96



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.

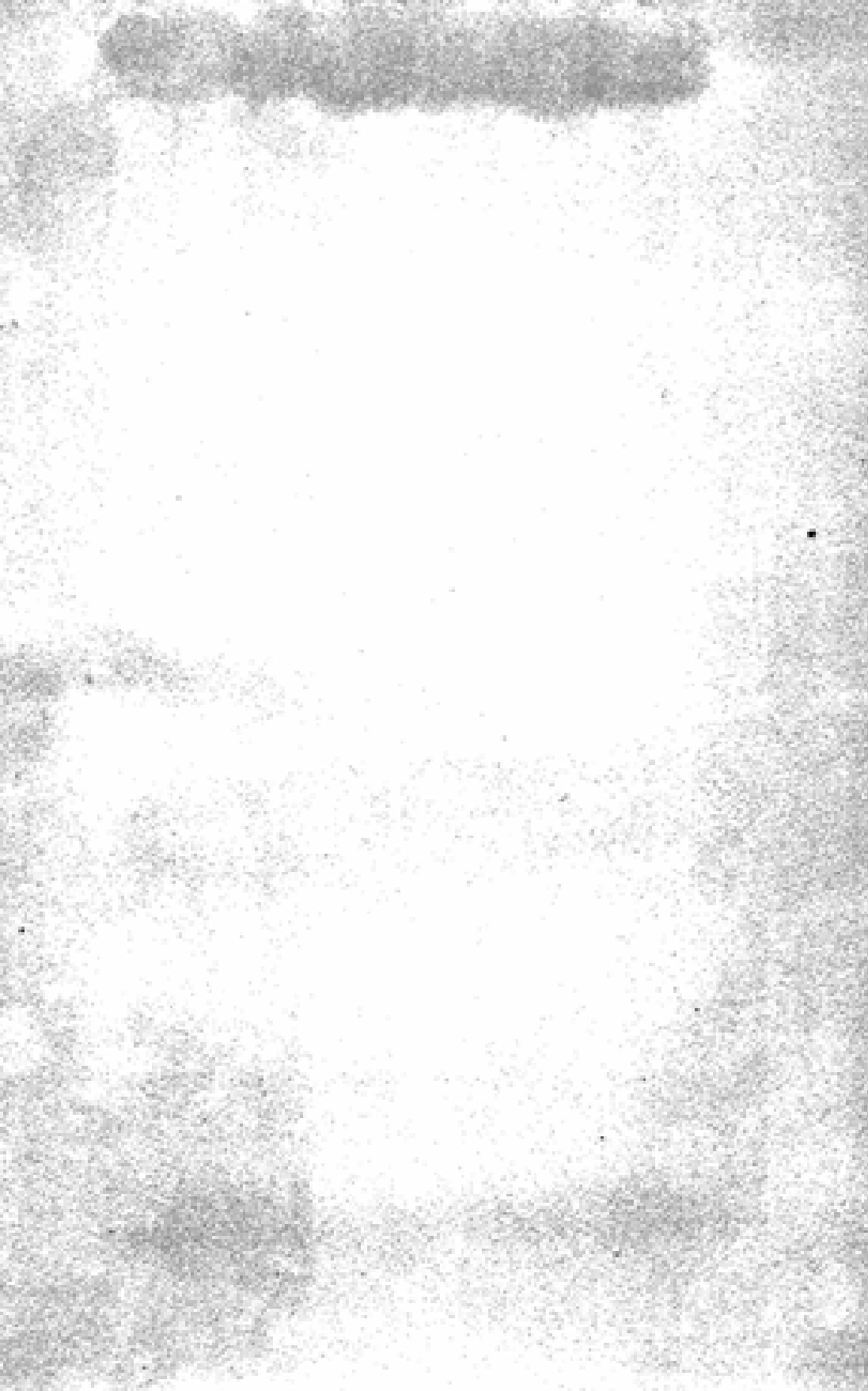
Adamnalli (? Adampalli),	....	....	....	167
Aleppo,	....	....	....	XLI
Aurangabad,	....	....	....	29, 30
Bijapur,	....	....	....	17
Bombay,	....	....	....	98
Breach,	....	....	....	76, 77, 78
Burhanpur,	....	....	....	XXIV
Dā'ira Ahmednagar,	....	....	....	161
Gāndāpūr,	....	....	....	164
Hakī,	....	....	....	139
Hyderabad (Deccan),	....	....	....	28
Junagadh,	....	....	....	I
Kābul,	....	....	....	181
Khujasta Baniyād (=Aurangabad),	....	....	....	86
Lahore,	....	....	....	VI, X
Medak,	....	....	....	13
Melāpūr,	....	....	....	42, 44, 47, 130
Nā'jia (in Gujarat),	....	....	....	103
Nirmal,	....	....	....	40
Shahjahanabad,	....	....	....	IV, VII

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.

A.H.	1117	164	1264	100	
859	80	1119	111	1268	161
925	31	1124	84	1270	76, 77, 78
974	81	1127	131	1273	XI
1001	121	1128	III	1274	VI
1004	X	1139	119	1286	39
1006	XXIII	1141	127	1291	102
1024	2, 3, 4	1155	94	1292	98, 99
1054	74	1163	LIII (2)	1297	XVI
1064	142, 143	1181	86	1315	101
1070	27	1188	42, 44, 47	1321	88
1075	29, 30	1190	XV	A.Y.	
1078	23	1206	IX	1024	XXXI
1082	71	1210	10	1044	XXIX
1085	50	1224	IV	1049	LI
1093	V	1225	11, 28, XII	1112	XLVII
1094	103	1241	VII	1142	LII
1095	96	1242	130	1164	LIII
1099	87	1244	139	A.D.	
1100	118	1255	129	1638	XLI
1102	166	1256	17, 141	1712	XIV
1106	174	1263	40, 157,	Samwat	
1111	XXIV		VIII	1881	I





CENTRAL ARCHAEOLOGICAL LIBRARY,
NEW DELHI
Borrowers record.

Catalogue No. 091.4927/abd-4541

Author— Abdul Kadir-e-Sarfaraz.

Title—Descriptive catalogue of Ara-
bic, Persian & Urdu Mss. in B.U. Lib.

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.
