

Catalogue of the Arabic and Persian Manuscripts

IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

UNIVERSAL
LIBRARY

OU_168808

UNIVERSAL
LIBRARY

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1925

PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable *Tadkirahs* of the *Shaykhs* and poets of early times. The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue, but particular attention may be invited to the following —

- No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Din's *Asar-ul-Wuzara* containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirza Sultan Husayn Baiqara (A.H. 873-911).
- No. 659. An old and correct copy of the first part of Farid-ud-Din Attar's *Tadkirat-ul-Auliya*, dated A.H. 724.
- No. 660. Another old and neatly written copy of the same *Tadkirah*, dated A.H. 830.
- No. 662. A very rare copy of *Şafwat us-Şafâ* by Ibn-i Bazzaz, containing a detailed account of the life of the celebrated saint Shaykh Şafi-ud-Din Ishâq, the ancestor of the Şafawi Kings of Persia.
- No. 663. An exceedingly valuable and beautifully written copy of *Majâlis-ul-Ushshâq*, containing a number of illustrations in the finest Persian style.
- No. 671. *Kalimât-us-Şâdiqîn*. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.

- No. 673. A copy of Dârâ Shikûh's *Saffnat-ul-Auliya*, revised and collated by the author himself.
- No. 676. *Mir'ât-ul-Asrâr*. A rare and very valuable work on the lives of the renowned saints from the rise of Islâm down to the ninth century of the Muhammadan era.
- No. 684. A very valuable copy of a portion of Taqî Kâshî's *Tadkirah* of Persian poets, revised and collated by the author himself.
- Nos. 685-686. *'Uralât-ul-Ashiqin*. An extremely rare and very extensive *Tadkirah* of Persian poets by Taqî Auhâdî, complete in two volumes.
- No. 690. A copy of the very rare third volume of K̲h̲wush-gû's *Tadkirah* of Persian poets (سعدت خوشگو), containing notices of contemporary poets.
- No. 691. A copy of Azâd Bilgirâmi's *Yad-i Baydâ*, partly in the handwriting of the author himself.
- No. 701. A rare copy of Gul-i Ra'nâ by Lachhmî Narâyan Shafiq on the lives of Persian poets, both Hindû and Muslim.
- Nos. 704-705. *Khulâsat-ul-Kalâm* by 'Alî Ibrâhîm Khân Khalîl, containing biographical notices of those poets who wrote *Maṣnawîs*, with copious extracts from their works.
- No. 708. The first-half of the rare and extensive *Tadkirah* of Persian poets (صحف ابراهيم), by the same 'Alî Ibrâhîm Khân.
- No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikân.
- No. 722. A rare copy of the *Khâtimah* of 'Abd-ul-Bâqî Nahâwandî's *Ma'âṣin-i Rahîmî*.

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta ; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A. Chapman, Librarian of the Imperial Library, Calcutta who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A. Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press

TABLE OF CONTENTS.

BIOGRAPHY.

	CHRIST.	Nos.	PAGE
Mir'ât-ul-Quds	..	649-650 ..	1

PHILOSOPHERS.

Aqwâl-ul-Hukamâ	..	651 ..	3
-------------------------	----	--------	---

TRADITIONISTS AND LEARNED MEN.

Bustân-ul-Muhaddișîn	..	652 ..	7
Subḥat-ul-Marjân	..	653 ..	16

WAZÎRS, AMÎRS, NAWWÂBS, KHÂNS, ETC.

Ağâr-ul-Wuzarâ	..	654 ..	8
Ma'âşir-ul-Umarâ (earlier version) ..	..	655 ..	11
Ma'âşir-ul-Umarâ (second edition) ..	..	656-657 ..	13
Taḍkirah-i Şûbahdarân-i Awadh wa Ḥaydarâbâd	..	658 ..	15

SHAYKHS.

Taḍkirat-ul-Auliyyâ	..	659-661 ..	16
Şafwat-uş-Şafâ	..	662 ..	20
Majâlis-ul-'Ushshâq	..	663 ..	22
Rashahât-i 'Ayn-ul-Ḥayat	..	664 ..	24
Taudih-ur-Rashahât	..	665 ..	26
Akḥbâr-ul-Akhyâr	..	666-667 ..	27
Akḥbâr-ul-Aşfiyâ	..	668-669 ..	29
Tarjumah-i Khulâsat-ul-Mafâkhîr ..	..	670 ..	31
Kalimât-uş-Şâdiqîn	..	671 ..	34
Zubdat-ul-Maḡamât	..	672 ..	45
Safînat-ul-Auliyyâ	..	673-674 ..	47
Sakînat-ul-Auliyyâ	..	675 ..	49

	Nos.	PAGE
Mir'at-ul-Asrâr	676	50
Mir'at-i Ahmadi	677	63
Tânkh-i Qâdiriyah	678	66
Usûl-ul-Maqsûd	679	68

POETS.

Tadkirat-ush-Shurâ'â	680-681	70
Tuhfat-i Sâmî	682-683	72
Khulasat-ul-Ash'âr	684	73
'Urafât ul- Âshiqîn	685-686	75
Tadkirat-i Tâhir Naşîrâbâdî	687	79
Kahmât-ush-Shu'arâ	688	81
Hamshah Bahâr	689	82
Safinah-i Khwushgû	690	83
Yad-i Baydâ	691	115
Guldastah	692	117
Riyâd-ush-Shu'arâ	693	118
Tadkirah-i Husaynî	694	121
Majma'-un-Nafâ'is	695-696	122
Sarw-i Âzâd	697	123
Bâ'û-i Ma'ânî	698	124
Safinah-i 'Ishrat	699	126
Khizânah-i 'Âmirah	700	127
Gul-i Ra'nâ	701	128
Âtashkadah	702	134
Anûs-ul-Ahibbâ	703	135
Khulâsat-ul-Kalâm	704-706	137
Gulzâr-i Ibrâhîm	707	147
Şuhuf-i Ibrâhîm	708	148
'Iqd-i Şurayyâ	709	149
Tadkirah-i Hindî	710	151
Tadkirah-i Fârsî	711	ib.
Khulâsat-ul-Afkâr	712	152
Makhzan-ul-Garâ'ib	713-714	153
Safinah-i Hindî	715	155
Nishtar-i 'Ishq	716-717	157
Gulshan-i Bikhâr	718	158

MISCELLANEOUS.

	Nos.	PAGE
Manzar-ul-Insân (Translation of Ibn-i Khallikân)	719	159
Majālis-ul-Mu'minîn	720-721	161
Ma'âşir-i Rahimî	722	163
Ma'âşir-ul-Kirâm	723	166
Rawa'ih-ul-Mustafâ	724-725	167

ROMANCES, TALES AND ANECDOTES.

Al-Faraj Ba d-ash-Shiddat (Translation)	726	170
Jamî'-ul-Hikâyât	727	171
Tûṭî Nâmâh	728-729	172
Nasîm-ur-Rabî'	730	173
Anwâr-i Suhaylî	731	174
Latâ'if-ut-Tawâ'if	732-734	175
'Iyâr-i Dânish	735-737	178
Zinat-ul-Majālis	738	179
Zubdat-ur-Rumûz	739	ib.
Aḥsan-ul-Hikâyât	740	181
Bahâr Dânish	741-742	182
Qisṣah-i Kâmrûp	743	ib.
Qisṣah-i Salmân Fârsî	744	183
Riyâḍ-ul-Kamâl	745	184
Qisṣah-i Bakâ'ulî	746	ib.
Qisṣah-i Mihr Jabîn wa Nayyar Afrûz	747	185
Nâlah-i 'Andalib	748	186
Bûstân-i Khayâl	749-765	187
Qisṣah-i Sultân Maḥmûd	766	194
Alf Laylah (Translation)	767	195
Qisṣah-i Amîr Ḥamzah	768	196

ERRATA.

Page		Line	
17	..	11	.. " Bashār Ḥâfi " <i>should be</i> " Bishr Ḥâfi."
29	..	1	.. " regna " <i>should be</i> " regnal."
34	..	18	.. " گنې فرو " <i>should be</i> " کني فرو "
43	..	31	.. " 103 " <i>should be</i> " 104 " : and the serial numbers that follow it <i>should be</i> increased by one.
51	..	24	.. " Bustâmî " <i>should be</i> " Bistâmî."
53	..	2	.. " Ayl " <i>should be</i> " Zayd."
56	{	2	.. " Bashār " <i>should be</i> " Bishr."
		24	.. " Darânî " <i>should be</i> " Dârânî."
		38	.. " Dînâwarî " <i>should be</i> " Dînawarî "
58	..	24	.. " Quḍayb " <i>should be</i> " Qaḍīb "
77	..	33	.. " founded on " <i>should be</i> " on which is founded."
103	..	8	.. " Aksîr " <i>should be</i> " Iksîr."
126	..	20	.. " اس " <i>should be</i> " س."
146	..	35	.. " ترجمہ چسل " <i>should be</i> " ترجمہ چسل حدب " حدب
177	..	9	.. " لطائف الظراف " <i>should be</i> " لطائف الظراف "
171-195..	..		.. The page-heading (odd pages) <i>should be</i> " Romances, Tales and Anecdotes."

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

fol. 179 : lines 14 : size $7\frac{1}{2} \times 4\frac{1}{4}$: $5\frac{1}{4} \times 2\frac{1}{4}$.

مرآت القدس

MIR'ÂT-UL-QUDS.

The Life of Christ, based on the Gospels.

Author Padre Geronimo Xavier رابرو ندمو شوير .

Beginning :—

بسم الله الاب والابن والروح القدس الله واحد مرآت القدس که دران
گدارش مي يابد داستان احوال تجسس حضرت ايسوع کريستس و بيان
بارة نعيم اسماني و معجزاتي بزرگ و در او - کفار ادر خطاب زمين نوس
چون اوازۀ تجالوت مسيح بلند کردید و در روی زمين براگنده
شد النجم *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s.v. Xaverius (Hier) : Biogr. Univ. s.v. Xavier (Jérôme) ; Dorn. St. Petersburg Catalogue, pp. 243-246 : Rieu, i., p. 3 ; Ethé, Bodl. Lib. Cat. No. 364 : Ethé, India Office Lib. Cat. Nos. 619-620 ; W. Pertsch, p. 57.

The work was edited, with a Latin translation, by Louis de Dieu, under the title of 'Historia Christi Persice,' Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639; lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahāngir in 1609; see Bibliotheca Marsdeniana, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Âgrah, where he was assisted in his Persian translation by Maulānâ 'Abd-us-Sattâr bin Qâsim Lâhaurî مولانا عبد السار بن قاسم لاہوری.

In the preface, fol. 4^b, he refers us for a detailed account of the subject to his other work Â'inah-i-Haq Numâ حق نما which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Âgrah, 15 Urdu Bihisht. A.D. 1602 = A.H. 1011 (wrongly written here 1612 هزار و شش و شصت و یک), for in the conclusion he distinctly says that he completed the work at Âgrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chapters as follows:—

I. Christ's infancy: باب اول در طفولیت مسیح و پرورش باقی او, on fol. 4^b.

II. His miracles and teaching: باب دوم در معجزات و تعلیم او, on fol. 46^b.

III. His pains, sufferings and death: باب سیم در جفاها و محنتها و مرگ مسیح, on fol. 144^a.

IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 164^a.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known is written in red as a running title at the top of every other page.

Dated 19th Dûlqa'ad, A.H. 1037.

Presented to the library by Sayyid Şafdar Nawwâb of Patna

No. 650.

fol. 37 : lines 1^a (in 4 coll.) ; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus :—

پس از ستایش آفریدگار دو جهان و تمجید شافع درماندگان الیم *

The first line on fol. 2^a of the above copy corresponds with the sixth on fol. 2^a of the present. It breaks off in the middle of the first-half of Chapter 11, with the line corresponding with line 12, fol. 71^a, line 12. of the preceding copy.

Written diagonally in small Nasta'liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title دامن مسبح is found here on fol. 1^b.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : عبد الرزاق قندهاری .

It may be remarked here that the general appearance of the MS., the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

fol. 53, lines 17 ; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

اقوال حکما

AQWÂL-I HUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣûd 'Alî Tabrizî's (مقصود علی تبریزی)

Persian translation of Maulânâ Shams ud-Dîn Muḥammad Shāhrazûrî's محمد شمس زوری (not Suhrawardî, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) Tārīkh ul-Hukamâ تاریخ الحكماء.

Beginning:—

سپاس و ستایش حکیمی را که اول بی اولست فاعل از دریافت
جلال او عملهای عافان الهم *

The Arabic original, نزهة الارواح و روضة الافراح فی نواریح الحكماء, was written by Shāhrazûrî about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philo-sophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, Chronologie, Orientalischer Völker, p. 1. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqṣūd 'Alī Tabrizî, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultân Salim Shāh (afterwards Jahāngīr) in Akbar's reign, but according to Rieu, Suppl. No. 100, by order of Shāh 'Abbās.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called Aqwâl-i Hukamâ حکما با قول. It seems to be identical with the قول الحكماء (also called انتخاب تاریخ الحكماء) of Munshî Mir Sayyid Ṣadr ud-Dîn bin Mir Muḥammad Ṣādiq bin Mir Muḥammad Amin صدر الدین بن میر محمد صادق بن میر محمد امین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.*

Contents:—

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2^a.

Part I Account of the ancient sages as follows—

Ādam, Shīṭ and Idrīs, fol. 4^a.

Tât, son of Idrīs and اسقلینوس (Aesculapius), fol. 8^a.

امپدوکلس (Empedocles), and فنا غورس (Pythagoras), fol. 8^b.

سقراطس (Socrates), fol. 10^a.

انکسا غورس (Anaxagoras), fol. 14^a; ارسطو (Aristotle), fol. 15^b; اودیموس (Theophrastus), fol. 17^a; دیموقریس (Eudemus) and استخیلوس (Aeschylus), fol. 17^b; فلوطرخس (Plutarchus), fol. 18^a; سئیداس (Suidas), اسکندر افروسی (Alexander

Aphrodisiensis); Shaykh Abū 'Alī Ibn-Iskandar Shaykh Yūnānī, Zarādusht, دوجانس کلبی (Diogenes Cynicus), fol. 18^b; بقراط (Hippocrates), fol. 20^b; اومیرس (Homerus), fol. 21^a; سولون (Solon), fol. 22^a; زنون read زنون (Zeno), fol. 23^a; اسکندر ذی العرین (Alexander), fol. 23^b; بطلمیوس (Ptolemaeus), fol. 26^b; عمادرجس (Gregorius) and باسلیوس (Basilius), fol. 28^a; Luqmān, fol. 28^b; جالینوس (Galenus), fol. 32^a.

Part II, beginning on fol. 35^b—

Hunayn bin Ishāq, with the *Kunyah* Abū Zayd, of Bagdād, the first to translate Yūnānī books into Arabic, fol. 35^b.

Ishāq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36^a.

Muhammad bin Dakarīyā, well versed in کیمیا (Chemistry), fol. 36^a.

Abū 'Uḡmān Sa'īd bin Ya'qūb Dimishqī, well versed in Arabic and Yūnānī, fol. 36^b.

Abul Khayr bin Bihnām of Bagdād, known as بقراط دوم or Hippocrates II, who embraced Islām in his old age, fol. 36^b.

Abū Naṣr Fārābī, fol. 37^a. Yaḥyā Naḥwī, entitled بطریق, a Christian, who wrote two works on Christianity, for which he received 2,000 *dīnārs*, fol. 38^a.

Abū Sulaymān Muḥammad bin Ma'sūd Bustī, who wrote the *Ikhwānuṣ Ṣafā*, consisting of fifty-one treatises, with the assistance of Abū'l Ḥasan 'Alī bin Hārīm Zanjānī (here رنجانى), Abū Aḥmad Nahrajūrī, 'Awfī, and Zayd bin Rafā'ah, fol. 38^a.

Abū 'Abd Ullah Bābulī, versed in logic and author of a treatise on اکسیر, fol. 38^a.

Ya'qūb bin Ishāq, a mathematician (مهندس), and Abū Zayd Balkhī, fol. 38^b.

Abul Faraj Ṭayyib and Abul Qāsim Kirmānī, fol. 39^a.

Abū Ḥamid bin Ishāq and Abū 'Alī bin Hayṣam (known as the 'Second Ptolemaeus'), fol. 39^b.

Abū Sahl Kūfī, Ibn 'Alam Bagdādī, and 'Alī bin Ḥusayn, with the *Kunyah* Abū'l Faraj, fol. 40^a.

Abū Sahl Masīhī, Bahman Yār bin Marzbān, and Abū Maṣṣūr Ḥusayn bin Ṭāhir of Isfahān, fol. 40^b.

Abd-ul-Wāḥid Jūrjānī and Abul Ḥasan Aṣīrī, fol. 41^a.

Abul Qāsim 'Abd-ur-Raḥmān bin Abī Ṣādiq, fol. 41^b.

Abū'l Ḥasan 'Alī Nasawī and 'Umar Khayyām, fol. 42^a.

Abû Hâtim Muzaffar Isfarî'îni, Abu'l 'Abbâs (? لوكرى), Qâdî Zayn-ud-Dîn bin Sahlân Sâwajî, and As'ad Mahnî, fol. 42^b.

Tâj-ud-Dîn bin 'Abd-ul-Karîm Shârastânî, Abul Hasan Tabîh Baghdâdî, Ishâq bin Mahârib Qummî and Abû Ja'far bin Bâbwayh, fol. 43^a.

Sâhib bin 'Amîd and Abû 'Alî Aḥmad bin Muḥammad Maskawayh, fol. 43^b.

Abu'l Qâsim Hasan bin Faḍl, Abu'n Nafis, Abu'l Hasan Jawshani, and Abû Muḥammad Bukhârî fol. 44^a.

Abu'l Barakât Baghdâdî, Bahâ-ud-Dîn Abû Muḥammad (? حسرونى), Muḥammad Hârîḡî Sarakhsî, and Maḥmûd Khwârazmî, fol. 44^b.

'Abd-ur-Rahmân Khâzin 'Allâmi, Muḥammad bin Aḥmad Bayhaqî, and Abû Rayḥân Muḥammad bin Aḥmad Bîrûnî, fol. 45^a.

Abu'l Hasan 'Awfî, Abû 'Alî Îsâ, and Shaykh Abû 'Alî Ḥusayn bin 'Abd U'llah Bukhârî, fol. 45^b.

Abul Fath Bustî and Abu'l Hasan Muḥammad bin Yûsuf 'Âmirî, fol. 47^b.

Zayn-ud-Dîn Ismâ'il Jurjâni, fol. 48^a.

Abû Sulaymân Muḥammad bin Tâhir Sijistânî, fol. 48^b.

Ibn Sayyâr and Abu'l Hasan ibn Hârûn, fol. 49^a.

Alî bin Zayn Tabarî and 'Alî bin Shâhak, fol. 49^b.

'Îsâ bin 'Alî Jarrâh and Fakhr-ud-Dîn Muḥammad bin Ḥusayn ur-Râzî, fol. 50^a.

Shihâb-ud-Dîn Abu'l Futûḥ Yahyâ Suhrawardî, fol. 50^b.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are inlaid in new margins.

The ink has corroded the paper.

Not dated. 18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96 : lines 21 : size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

بستان المحدثين

BUSTÂN-UL-MUHADDIŞÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists, with bibliographical accounts of their works.

Author: 'Abd-ul-'Aziz Dihlawî عدد العزیز دہلوی

Beginning.

الحمد لله حق حمدة و الصلوة و السلام الا كملان النعم

Maulânâ Shâh 'Abd-ul-'Aziz, son of the celebrated saint and scholar Maulânâ Shâh Walî Ullah of Dihlî, is the author of the well-known commentary on the Qurân, entitled 'Tafsîr-i-Fath-ul-'Azîz, and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadîş which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press, 1824 (the name of the place is not given).

Written in Indian 'Ta'liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112 : lines 12 : size $12\frac{3}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سبکة لمرجان في اثار هندوستان

SUBĤAT-UL-MARJÂN FI ÂŞÂR-I
HINDŪSTÂN.

An incomplete copy of a Persian translation of Âzâd Bilgrâmî's Subĥat-ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Ḥasani ul-Ḥusaynî Banârasî
سید شمس الدین حسنی بکرناسی.

Beginning:—

خدایدا که رف دو جهـانست ثغایش خارج از نطق و بیان است

Ġulām 'Alī Āzād has been repeatedly mentioned in connection with other works of his. See No. 423

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahārāj Īsarī Parshād (Rājah of Banāras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd U'llah Banārasī, and was buried by the side of his father Shāh Wāriṣ 'Alī.

The translation begins with a versified introduction in which the translator praises the Rājah briefly, and says that he translated the work at the Rājah's order

The work is divided into four sections فصل

I. fol. 6ⁿ. On the pre-eminence of Hindūstān based on Hadīṣ and Tafsīr. فصل اول در بیان آنچه که آمده است از ذکر هند در حدیث و حدیث.

II. fol. 50ⁿ. Notices of the 'Ulamā of Hindūstān: فصل دوم در ذکر علماء هند. It ends with a detailed account of the author.

The third and the fourth sections, treating respectively of 'the beauties of speech' کلام در خوشبای and 'Love' عاشقان و معشوقان are wanting.

Written in a beautiful and clear Nasta'liq.

Not dated. A modern copy.

WAZĪRS, AMĪRS, NAWWĀBS, KILĀNS, ETC.

No. 654.

fol. 227; lines 16; size 9½ × 6½; 7½ × 4½.

آثار الوزراء

· ĀṢĀR-UL-WUZARĀ.

Biographical notices of the most celebrated Wazirs from the oldest times down to the reign of Mirzā Sulṭān Ḥusayn Bāiqarā, who reigned from A.H. 873-911 = A.D. 1468-1505.

Author: Sayf-ud-Dîn Hâjî bin Nizâm-ul-Faḍlî (Ethé, in his Bodl. Lib. Cat, No. 347, reads 'Aqlî). سيف الدين حاجي بن نظام الفضلي.
Beginning:—

شرایف تجمیدات حضرت بادشاهی را که در ایجاد کائنات بشریک
و وزیر محتاج نکشت الخ

The author wrote this work for his patron, the great Wazîr Khwâjah Qiwâm-ud-Din Nizâm-ul-Mulk ul-Khawâfi, with praise of whom the work concludes. According to a statement of the author on fol. 225^b, this great statesman accompanied Sultân Abû Saïd Mirzâ (A.H. 854-873 = A.D. 1450-1468) in an expedition to 'Irâq and Aḍarbâ'ijân in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226^a that in A.H. 875 = A.D. 1469 he was raised to the office of Wazîr by Sultân Husayn Bâiqara.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmû'ah* the writings of great kings, saints, 'Ulamâ and Wazîrs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazîrs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امام محمد جریر طبري ، - شهنامه فردوسي ، - جامع الحکایات -
کتاب موج بعد شدة ، - جامع التواریخ ، - ترجمه یمینی ، - مقامات خواجه
ابو نصر مسکانی که از مصنفات ابو الفضل بینقی است ، - تاریخ
سلجوقی ، - تاریخ جهانگشای جوینی ، - مجمع الانساب ، - قابوس نامه ،
ظفر نامه ، - تاریخ ال مظفر ، - تاریخ کرمان ، - تاریخ نسایم الاسکار ، -
رسائل سوانح (تواریخ) Ethé, loc. cit., has افکار رشیدی—

Besides the above works, the author also mentions رساله مولانا (fol. 2^a), and تاریخ نبی عباس مولانا محمد بن عبدوس (fol. 65^a).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223^b) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqâlahs*. *Maqâlah* I. treats

of the distinguished Wazîrs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bâbs*, as follows :—

1. Wazîrs of the ancient kings, i.e., Persian and Greek, باب اول, on fol. 7^b. در ذکر وزراء سلاطین عا بقدم

2. Wazîrs of the first four companions of the Prophet and the Imâms. باب دوم در ذکر وزرای خلفای راشدین و ائمهٔ مهتدین رضوان الله علیهم, on fol. 13^b اجمعین

3. Wazîrs of the Umayyads, باب سوم در ذکر وزرای بنی امیه, on fol. 13^b.

4. Wazîrs of the 'Abbāsids, باب چهارم در ذکر وزرای خلفای بنی عباس, on fol. 18^b.

5. Wazîrs of the Sāmānids, باب پنجم در ذکر وزرای آل سامان, on fol. 111^a.

6. Wazîrs of the Ġaznawis, باب ششم در ذکر وزرای غزنویان انار الله, on fol. 113^b. برسانم

7. Wazîrs of the Būyids, باب هفتم در ذکر وزرای آل بویه, on fol. 145^b.

8. Wazîrs of the Saljūqis, باب هشتم در ذکر وزرای آل سلجوق, on fol. 149^b.

9. Wazîrs of the Khwārazm Shāhis, باب نهم در ذکر وزرای سلاطین خوارزمشاهی, on fol. 190^a.

10. Wazîrs of Chingiz Khān and his descendants, باب دهم در ذکر وزرای حنکیز خان و اولاد و احفاد او, on fol. 193^b.

11. Wazîrs of the Muzaffarids and the Ġūrids, باب یازدهم در ذکر وزراء مظفر و غور, on fol. 214^a.

This heading is added here in a later hand.

12. Wazîrs of Timūr and his successors. The heading is wanting, and a space left blank on fol. 217^b seems to have been intended for it.

The second *Maqālah* (باب دوم در ذکر آصف زمان و خواجۀ جهان قوام الحق) on fol. 223^b, which, according to the index on fol. 7^a, was to contain a special account of the author's patron Khwājah Qiwām-ud-Din, in four books (باب اول) در اخلاق آنحضرت و ترجمه او بر تمامی وزراء عالم - باب دوم در حالات و کیفیات مهمات آنحضرت قبل از وزارت - باب سیم در حالات زمان وزارت - باب چهارم در (عذابات و اصطناعات حضرت بادشاه اسلام بنسبت حال آنحضرت), occupies in the text only eight pages, and there is no subdivision. This *Maqālah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabi' I, A.H. 1044.

Scribe: ابن درویش امامقلي شيخ حسن ملحق به سلسله کبرونه.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

fol. 301; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

مآثر الامرا

MA'ÂŞIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amîrs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Sâmṣām-ud-Daulah Shâh Nawâz Khân Shahîd Khawâfi Aurangâbâdî: نواب مصمّم الدوله شاه نواز خان شهيد خوافي اورنگا بادى.

Shâh Nawâz Khân, originally named 'Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramaḍân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzîm Khân, was the Dîwân. In his early life he repaired to Aurangâbâd, and soon after was introduced to the court of Nizâm ul-Mulk Âṣaf Jâh, who made him the Dîwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1150 = A.D. 1737, when Âṣaf Jâh went to Dihli and left his son, Nâṣir Jang, behind as his deputy, the latter made the author Dîwân of his own office as well as royal Dîwân. When Âṣaf ud-Daulah returned to the Deccan, and Nâṣir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement, during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Diwāni of Berār, A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāṣir Jang succeeded his father, he made the author his Diwān. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalābat Jang, and was appointed Ṣūbahdār of Ḥaydarābād. He lost this appointment, but when Ṣalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Ṣamsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhonsla, and took five lacs of rupees as tribute: imprisoned Surja Rāo, the Zamindār of Narmal, and confiscated his territory: took fifty lakhs of rupees from the Rajah of Maysūr as tribute: helped Rāo Bālājī against the Afzāns, and afterwards enlisted on the side of the French against the English. He held the post of Diwāni till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears rose against him and compelled Ṣalābat Jang to appoint Āṣaf Jāh's son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatābād, and his property worth lakhs of rupees, was confiscated to the government. In Rajab. A.H. 1171=A.D. 1758, he was put under arrest at Aurangābād by Ḥaydar Jang, and on the 3rd Ramaḍān of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Ṣamsām ud-Daulah's death the Ma'âṣir ul-Umarâ, which he had left in the rough, was lost in the sack of his house. The famous Ġulām 'Alī Āzād, repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.), an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, *Sarw-i Āzād* (see No. 697). An English translation of the author's life, as given by Āzād, was published in the *Quarterly Oriental Review*, vol. iv., pp. 267-288.

Full particulars of the work and the author will be found in the editor's account, fol. 2ⁿ; Morley, *Descrip. Cat.*, p. 101; Elliot,

History of India, vol. viii., pp. 187-191. See also Rieu, i., p. 339; Ethé, Bodl. Lib. Cat. Nos. 166 and 167; E. Blochet, i., p. 372; Ethé, India Office Lib. Cat. Nos. 622-628.

The author's life by Ġulām 'Alī Āzād, fol. 2^a, beginning:—

نواب مصمّم الدوله ——— رحمه الله تعالى - نام اصحابى روى مير
عبد الرزاق است و اصلش از اعيان سادات خواب النعم *

The author's preface, on fol. 8^a, beginning:—

الحمد لله و سلام على عباده الدين مصطفى - اما بعد عرض ميدارد
فقير عبد الرزاق الكسيني الخوافي الوردنگبادي كه از مبادي سن رشد
و تميز النعم *

The present MS. comprises 287 lives, beginning with آدم خان , fol. 9^a, and ending with باقوت خان حبشى , fol. 300^a.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A seal, bearing the inscription ابو احمد خان , appears on the top of the same page, and is followed by a note recording the price of the MS. as fifty rupees.

No. 656.

fol. 207 : lines 27 ; size 12 x 7½ ; 8¾ x 4½.

مآثر الامرا

MA'ĀSIR UL-UMARĀ.

The second edition of Shāh Nawāz Khān's Ma'āṣir ul-Umarā., revised and enlarged by his son, 'Abd ul-Hayy, in two separate volumes.

VOLUME I.

Begins with the author's life by Ġulām 'Alī Āzād, after the following introductory lines:—

مصنف این کتاب مستطاب كه با مير غلام علي آزاد بلگرامي مودت
و محبت فراوان داشتند بعد تكثير این اوراق قبل ازین كه از ترتیب فارغ

شدند داعیه حق را لیبیک اجابت گفتند میر مدبور بحصول مسوده
مصنف مرحوم که از اوراق بیش نبود بسک ترتیب کشیدند و حال
مصنف مرحوم که هنوز زیب تحریر نیافته بود بدین افزودند و عی هدا *

At the end of the second volume 'Abd ul-Ḥayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangābād. A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of Khān by Nāṣir Jang, and appointed Dīwān of Berār. In the time of Ṣalābat Jang he was made Governor of Aurangābād and the fort of Daulatābad. Later on he attracted the notice of Nawwāb Nizām ul-Mulk Nizām ud-Daulah, from whom he received first the post and title (Ṣamsām ud-Daulah) of his father, and subsequently the title of Ṣamsām ul-Mulk. He was still in the Nawwāb's service at the time of writing this work. He adopted the poetical title Ṣārim, صارم.

From the concluding portion of Shāh Nawāz Khan's life, by Ġulām 'Alī Azād, we learn that 'Abd ul-Ḥayy's title was originally Shams ud-Daulah Dilāwar Jang. In the Ṣuḥuf-i Ibrāhīm he is called Ṣamsām ul-Mulk Dilāwar Jang.

According to a note found at the end of the British Museum copy (Riou, Add. 21, 470, p. 341), 'Abd ul-Ḥayy died at the fort of Kanlas on the 15th of Jumāda I. A.H. 1196 = A.D. 1781, and was buried in his own garden at Ḥaydarābād.

Ġulām 'Alī 'Azād, in his Khizānah-i 'Āmirah, p. 296, speaking of 'Abd ul-Ḥayy in the present tense, says that he first adopted the takhalluṣ Wiqār وقار, but subsequently changed it to Ṣārim صارم.

This revised edition has been printed in three volumes in the Bibl. Indica Series, Calcutta, 1888-1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text, we learn that after Ġulām 'Alī 'Azād had finished with the work, 'Abd ul-Ḥayy recovered other portions of his father's MS. and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his Catalogue, p. 19, makes a curious mistake regarding the authorship of the Ma'āṣir ul-Umarā, reversing the relation of father and son.

The preface by 'Abd ul-Ḥayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7^b.

This first half of the work, comprising 193 lives, and beginning with **خان ادهم** on fol. 9^a, ends with the letter Sin, the last name being **سر بلند خان**. The names are arranged in alphabetical order.

No. 657.

fol. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Ḥayy's edition of *Ma'āṣir ul-U'marā*, comprising 250 biographical notices.

It begins with **تمس الدین محمد خان** **ایکے بسر عمر نار محمد غزنوی** and ends with **پلنگ ترش خان بہادر**.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

fol. 184; lines 11; size $7 \times 4\frac{1}{2}$; 5×3 .

تذکرۂ صوبہ داران اودہ و حیدر آباد

TADKIRAH-I-ŞÛBAHDÂRÂN-I-AWADH WA ḤAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the *Khizānah-i-Âmirah* (see No. 700) devoted to the account of Âṣaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 26^b, line 1 to 98^a of the *Khizānah*. Foll. 177^b-184^a contain the biography of Âzâd corresponding to fol. 98^b-101^a of the *Khizānah*.

Written in fair Nasta'liq.

Dated 8th *Dulhijjah*, A. H. 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

“The Súbahdárs of Audh and Haidarábád. An extract from the *Khizānah-i-Ámirah* by Ghulám Ali Ázád.

J. H. Blochmann, 1870.”

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

fol. 273 : lines 19 ; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذكرة الاوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the *first part* of the famous *Tadkirat-ul-Auliya* of Faríd-ud-Dīn ‘Aṭṭār (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Ṣūfis belonging mostly to the first three centuries of the Hijrah.

Beginning —

الحمد لله الجواد بافضل انواع النعمان المشان بشرف اصناف العطاء

المحمود الخ *

The author, who has been mentioned under Nos. 46–52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the *Tadkirat-ul-Auliya* comprise seventy to seventy-two biographies, and these are known as *Part I* ; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent *Shaykhs* of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Ṣādiq, fol. 7^a. 2. Uways Qarani, fol. 10^a. 3. Hasan Baṣrī, fol. 15^a. 4. Mālik Dīnār, fol. 24^b. 5. Muḥammad Wāsi', fol. 28^b. 6. Ḥabīb 'Ajāmī, fol. 29^b. 7. Abū Ḥāzim Makki, fol. 32^b. 8. 'Atbah bin Gulām, fol. 33^a. 9. Rābi'ah 'Adawiyyah, fol. 34^a. 10. Fuḍayl 'Iyād, fol. 42^b. 11. Ibrāhīm Adham, fol. 47^b. 12. Baṣhar Ḥafī, fol. 56^b. 13. Du'nūn Miṣrī, fol. 60^a. 14. Bāyazīd Bisṭāmī, fol. 68^b. 15. 'Abd Ullah Mubārak, fol. 90^a. 16. Sufyān Sawrī, fol. 94^b. 17. Abū 'Alī Shāfiq, fol. 98^b. 18. Abū Ḥanīfah Kūfī, fol. 101^b. 19. Imām Shāfi'ī, fol. 105^b. 20. Aḥmad Ḥanbal, fol. 108^a. 21. Dā'ūd Tā'i, fol. 111^a. 22. Hāriṣ Muḥāsibī, fol. 113^b. 23. Abū Sulaymān Dārānī, fol. 115^b. 24. Aḥmad Simal (Ethé, Bodl. No. 1051, reads Muḥammad Simāk), fol. 119^b. 25. Muḥammad bin Aslam Tūstī, fol. 120^a. 26. Aḥmad Harb, fol. 121^a. 27. Ḥatīm Aṣam, fol. 123^a. 28. Sahl bin 'Abd Ullah, fol. 126^b. 29. Ma'rūf Karkhī, fol. 135^a. 30. Sarī Saqaṭī, fol. 137^b. 31. Fath Maṣṣilī, fol. 142[']. 32. Aḥmad Ḥawārī, fol. 143^a. 33. Aḥmad Khidrawayh, fol. 144[']. 34. Abū Turāb Nakhshabī, fol. 137^b. 35. Yahyā Ma'ād, fol. 149^b. 36. Shāh Shujā' Kirmanī, fol. 157^b. 37. Yūsuf bin-ul-Husayn, fol. 159^b. 38. Abū Ḥafṣ Ḥaddād, fol. 163^a. 39. Ḥamdūn Qaṣṣār, fol. 168^a. 40. Maṣṣūr 'Ammār, fol. 170^a. 41. Aḥmad bin 'Āṣim Antākī, 172^a. 42. 'Abd Ullah Khubayq¹ (in the heading it is written as حنق but in the body حنق : in the following copy حنق حنقى ; in the third copy حنق ; Ethé, India Office Copy No. 1051, has Ḥaṣṣiq حنقى), fol. 173^b. 43. Junayd Baḡdādī, fol. 174^a. 44. 'Amr bin 'Uṣmān Makki, fol. 192^b. 45. Abū Sa'id Kharrāz, fol. 194^a. 46. Abul Ḥusayn Nūri, fol. 197^b. 47. Abū 'Uṣmān Ḥirī (so in the third copy; this copy and the next have خرى), fol. 202^b. 48. Abū Muḥammad Ruwaym, fol. 206^b. 49. Ibn 'Atā, fol. 208^a. 50. Abū 'Abd Ullah bin ul-Jallā (so in the following two copies; but here bin-ul-Jalāl), fol. 212^a. 51. Ibrāhīm bin Dā'ūd Raqqī, fol. 213^a. 52. Yūsuf Asbāt, fol. 213^b. 53. Abū Ya'qūb Nahrajūri (in the following two copies, Abū Ya'qūb Ishāq Nahrajūri), fol. 215^b. 54. Samnūn Muḥibb, fol. 216^b. 55. Abū Muḥammad Murta'ish, fol. 218^b. 56. Abū 'Abd Ullah Muḥammad bin Faḍl, fol. 219^b. 57. Abul Ḥusayn Būshanji, fol. 220^b. 58. Muḥammad bin 'Alī ut-Tirmidī, fol. 221^b. 59. Abū Bakr Warrāq, fol. 226^b. 60. 'Abd

¹ So in Ikhtiyār ur-Rafiḡ, Library copy, fol. 69^b.

Ullah Manâzil, fol. 229^a. 61. 'Ali Sahl Iṣṣabâni, fol. 230^b. 62. Khayr-i-Nassāj, fol. 231^a. 63. Abul Khayr Aqta, fol. 232^a. 64. Abû Ḥamzah Khurāsāni, fol. 233^a. 65. Aḥmad Masruq, fol. 233^b. 66. 'Abd Ullah Turūqī (the text has روعدی which seems to be a mistake for نروعدی; see Muṭjam-ul-Buldān, where the place نروید is mentioned under the letter ت), fol. 234^b. 67. 'Abd Ullah Maḡribi, fol. 235^b. 68. Abû 'Ali Jurjāni, fol. 236ⁱ. 69. Abu Bakr Kattāni, fol. 237^a. 70. Abû 'Abd Ullah Muḥammad ul-Khafif, fol. 239^b. 71. Abû Muḥammad Jurayri (in the following two copies حوری) fol. 243^b. 72. Husayn Maṣṣūr Ḥallāj, fol. 245^a. 73. Ibrāhīm Khawwās, fol. 251^a. 74. Mamshād (or Mmshād) Dinawari, fol. 256^b. 75. Abû Bakr Shibli, fol. 258^a. 76. Abû Naṣr Sarraġ, fol. 271^a. 77. Abul 'Abbās Qaṣṣāb, fol. 271^b.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Oodd Or Lugd. Batav., iii., p. 17. See also Rieu, i., p. 314; W. Pertsch, Berlin Cat., pp. 548-551; Rehatsek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2 and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Hāj. Khal. ii., p. 258; Mélanges Asiatiques vol. v., p. 251, and Bibliotheca Sprenger., No. 351-6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-ul-Wāhid Balgrāmī), and in Copenhagen Cat. *loc. cit.* A poetical version by 'Allāf or Ḥāfiẓ-i-'Allāf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian Mss., pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6^a 7^a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naṣṣh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724: سنه اربع وعشرين وسبعمائة (some mischievous hand has changed the last word to ستمائة, and has added "600" A.H. above it).

Scribe: احمد بن محمد بن الرشيد الكازوني

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and 'Arq-ūdahs are found on the title page. Two seals of a certain Lutf Ullah, dated A.H. 1089 and 1094, are also found.

No. 660.

fol. 360; lines 17; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

Another copy of the *first part* of 'Aṭṭār's Taḍkirat-ul-Auliya, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣādiq and ends with Muḥammad Bāqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumāda I, A.H. 830.

Scribe: بختی شاه بن ملتانشاه الساعرجی.

No. 661.

fol. 365; lines 17; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{3}{4}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Aṭṭār's Taḍkirat-ul-Auliya, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣādiq and ends with Muḥammad Bāqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin; but some of them, unfortunately, have been cut off by the binder: for instance, on fol. 53^b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times اولاً و ثانياً و ثالثاً و رابعاً.

One or two folios are missing after fol. 1^b, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies foll. 2^a-4^b.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabî I, A.H. 939.

No. 662.

foll. 442 : lines 17 ; size 14 × 9 ; 9½ × 6.

مغوة الصفا

ŞAFWAT-UŞ-ŞAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Şafi-ud-Dîn Ishâq bin Shaykh Amin-ud-Dîn Jabra'il ul-Mûsawî, the ancestor of the Şafawî kings of Persia.

Author: Tawakkul bin Ismâ'il bin Hâjî ul-Ardabîlî, commonly called Ibn-i-Bazzâz, توكل بن اسمعیل بن حاجی اردبیلی المشهور بابن بزاز.

Beginning :—

ستایش و نیایش مرخالقی را که همه موجودات عالم را بیک امر

کن فیکون از ظلمات خفا بمنصه ظهور جلوه گردانیده *

Another title given to the work by the author is مراغب السندہ فی المناقب الصغوة (fol. 4^b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Şafi-ud-Dîn (who died, according to the present work, fol. 363^b, on Monday, 12 Muḥarram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Şadr-ud-Dîn Mûsâ (who died, according to the Ḥabîb-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^b, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745-758 = A.D. 1344-1356) dismissed his wazîr Abd-ul-'Alî, who had shown hostility to Şadr-ud-Dîn (fol. 395^a).

On fol. 342^a the author mentions that, accompanied by Shams-ud-Dîn Ardabîlî, he paid a visit of condolence to Shaykh Şafi-ud-Dîn on the death of his eldest son, Khwâjah Muḥvi-ud-Dîn. In

another place, fol. 296^a, he alludes to his being in Marāḡah, with the same *Shams-ud-Din*. on Monday, the beginning of *Shāwwāl*, A.H. 726 = A.D. 1325.

The author of the *‘Ālam Ārâ-i-‘Abbâsi*, fol. 7^b (No. 519), says that *Darwîsh Tawakkul bin Ismâ’il*, commonly known as *Ibn-i-Bāzzâz* (wrongly written here as نزار), wrote the *Şafwat-us-Şafâ* in the time of *Shaykh Şadr-ud-Din Mûsâ*: درویش بوکل بن اسمعیل مشهور باسم نزار (read نزار) در زمان حضرت شیخ صدر الدین موسی کفائی در اوصاف اجداد عالی نراد آنحضرت که مدین حالات و کرامات مساین و مقامات علیه اولیا است بالغ نموده بصغوة الصفا موسوم ساخته .

Hâj. Khal., vol. iv., p. 105 (where ‘*Bazzâr*’ is a misprint for ‘*Bazzâz*’): *Majâlis ul-Mu’minîn* (Library copy, fol. 325^b); and *Hâbib-us-Siyar*, vol. iii., Juz. 4., p. 10, last line (where the author is called نوكلى بن اسمعیل نزار)—all ascribe the *Şafwat-us-Şafâ* to *Ibn-i-Bazzâz*. See *Stewart’s Cat.*, p. 27; *St. Petersburg Cat.*, p. 289; see also *Rieu*, i., p. 345, where a revised edition of the work, prepared by *Abu’l Faṭḥ ul-Husaynî*, at the desire of *Shâh Tahmâsp Şafawî* (A.H. 930–984 = A.D. 1523–1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bâbs*, most of which are subdivided into several *Faşls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of *Shaykh Şafi-ud-Din*, in two *Faşls*, on fol. 6^a.

Bâb I. Genealogy of *Shaykh Şafi-ud-Din*, his birth and early life, and his meeting with his *Pîr*. *Shaykh Zâhid* in eleven *Faşls*, fol. 10^b.

Bâb II. The miraculous deeds which he performed for the deliverance of men, in three *Faşls*, fol. 95^b.

Bâb III. The miraculous effects of his looks in favour or in anger, in three *Faşls*, fol. 116^b.

Bâb IV. His discourses and sayings, in six *Faşls*, fol. 153^a.

Bâb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faşls*, fol. 211^b.

Bâb VI. His trances and ecstasies (سماع و وجد), fol. 228^b.

Bâb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faşls*, fol. 233^a.

Bâb VIII. His mode of life, in twenty-seven *Faşls*, fol. 328^a.

Bâb IX. His illness and death, in two *Faşls*, fol. 357^b.

Bâb X. Miracles wrought after his death, in three *Faşls*, fol. 367^a.

Bâb XI The celebrity of *Shaykh Safi-ud-Din* and his *Khālifahs* in distant countries, in three *Faṣls*, fol. 404^a.

Bâb XII (Wrongly written باب اول) Miraculous deeds of his disciples, in two *Faṣls*, fol. 421^a.

The last section ends with a *Khātimah* خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold *Nasta'liq* within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary *Nasta'liq*, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv *Shāh-jahân*, close to the shrine of *Shaykh Nûr-ud Din Muḥammad Khâfi* --

تمت الکتاب بعون الله تعالى الفقير الحقير بى بضاعت مبر خلیل
الجامعي ناتمام رسیدن کذلت (sic) در بلد مبرو شاهجهان در سر مزار
شیخ نور الدین محمد خانی سنه ۱۰۳۵ *

Seals and notes of *Nawwâb Sayyid Vilâyat 'Alî Khân* and *Sayyid Asghar Husayn*, *alias Khwushîd Nawwâb*, of Patna, are found at the beginning and end of the copy.

No. 663.

fol. 267 : lines 14 : size $12 \times 7\frac{3}{4}$: $7 \times 3\frac{1}{2}$.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author: *Sultân Husayn bin Sultân Mansûr bin Bâiqarâ bin 'Umar Shaykh bin Timûr Kûrkân* سلطان حسن بن سلطان منصور بن باقرا بن عمر شېخ بن تیمور کورکان.

Beginning:—

ای جمیلی که اشعه لمعات حسنت هرجا جراحی بر افروخت *

Sultân Husayn Bâiqarâ, surnamed *Abul Gâzi Bahâdur*, born A.H. 842 = A.D. 1438, was the last *Timurid* king of Persia. After his

father's death he made himself the master of Khurāsān, and ascended the throne of Harāt in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jāmi, 'Alī Shīr and other scholars of high attainments lived in his court. Khwānd Amīr (*d.* A.H. 911 = A.D. 1534), in his *Ḥabīb-us-Siyar*, vol. ii, pp. 202, 29, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultān Ḥusayn died on the 11th of Dul ḥijjah, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some *Gazals* in Persian and subsequently wrote a *Divān* in Turkī, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Sultān Ḥusayn's claim to the authorship is denied by Bābur, who in his memoirs observes that Kamāl-ud-Dīn Ḥusayn Kārizgāhi جمال الدین حسن کارزگاهی wrote the *Majālis-ul-Ush-shāq*, and that it is a mere stupidity that Sultān Ḥusayn should have said that the work was written by himself. Amin Rāzi, in his *Haft Iqlim*, fol. 55^v, distinctly tells us, however, that the *Majālis-ul-Ush-shāq*, and the *Manazil-us-Sā'ir* منازل السائرین are the compositions of Amīr Kamāl-ud-Dīn Ḥusayn.

The work begins with an introduction on mystic love, as typified in the myth of Yūsuf and Zulkhā. The biographical notices, headed *Majlis*, begin with Ja'far Ṣādiq, fol. 26^b, and end with Sultān Ḥusayn, fol. 255^v. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i, p. 352. See also G. Flügel, vol. iii, p. 427; Jahnbucher vol. 84: Anzeigeblatt p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'liq within gold and coloured borders with a profusely illuminated double-page Unwān at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13^v, 23^v, 27^v, 29^a, 34^a, 38^b, 48^b, 50^a, 59^a, 66^a, 69^v, 74^v, 80^v, 84^v, 91^a, 93^v, 101^b, 103^v, 108^b, 113^b, 119^a, 125^a, 130^b, 150^v, 167^b, 177^a, 185^v, 204^b, 211^a, 221^b, 231^b, 262^b.

There are several seals and 'Arq-dulabs on the title page, but all of them are illegible. A note on the same page reads thus:—

۹ رجب سنه ۳ از وجوه عنایت اللہ نکوایل محمد امین شد *

The MS. is not dated; apparently 16th century.

Scribe: احمد الحافظ الشمرانى .

No. 664.

fol. 316; lines 17; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رشحات دین الحیات

RASHAHĀT-I-'AYN-UL-HAYĀT.

Notices on the holy Shaykhs of the Naqshbandī order, especially on Khwājah 'Ubayd Ullah Ahrār, the spiritual guide of the author of the work.

Author: Fakhr-ud-Dīn 'Alī bin ul-Husayn ul-Wā'iz ul-Kāshif, known as Sāfi.

* فخر الدین علی بن حسین الواظی الکشفی المستبر بصفی *

Beginning:—

احمد لمن رش رشحات الحیات و الحکم علی قلوب العارفين
فیضہ الافدس الافدہ الخ *

afi was the son of Husayn Wā'iz Kāshif (d. A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called Laṭā'if-ul-Ṭawā'if لطائف الطوائف (see No. 732), and wrote the poem Maḥmūd wa Ayâz محمود و ایاز. He died in A.H. 939 = A.D. 1532: see Ḥabīb-us Siyar, vol. iii, juz. 3, p. 341; Sprenger, Oude Cat., pp. 80, 83.

We learn from the preface that the author was admitted to the presence of Khwājah Ahrār at the end of Dulqa'dah, A.H. 889 = A.D. 1484, and again in Rabī' II, A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandī Shaykhs. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes: but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandī Shaykhs basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khawājah Naṣīr-ud-Dīn ‘Ubayd Ullah Ahrār, the account of whom forms the main topic of the work, was born in Ramadān, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312^b, in great sanctity and renown, on 29th Rabi' I, A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رشعات, the numerical value of which is 909, expresses the date of completion of the work; but a later date, namely, Sunday, 5 Shā'abān, A.H. 912 = A.D. 1506, fixing the death of ‘Abd-ul-Gafūr Lārī, the most eminent of Jāmī's disciples, is found on fol. 149^b, line 2.

The work is divided into a *Maqālah*, three *Maqasids*, and a *Khātimah*, each *Maqasid* being subdivided into three *Faṣls*.

Maqālah.—Notices on the Naqshbandī Shāykh's, in chronological order, fol. 3^b

مقاله در ذکر طبقات خواجگان سلسله نقشبندیه قدس الله ارواحهم
العلیه من اولها الى اخرها هم بوجه اجمال و هم بطریق تفصیل *

Maqasid I. Notice on Khwājah Ahrār's ancestors, his ancestors and parentage, his early life, his character and his travels, fol. 178^a.

مقصد اول در ذکر آباء و اجداد و افریای حضرت ایشان و تاریخ ولادت
انحضرت و احوال ایام صبا و شمع از شمایل و اخلاق و اطوار حضرت ایشان
و ابتداء سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان
مشمتمل است بر سه فصل *

Maqasid II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209^a.

مقصد دوم در ذکر بعضی از حقایق و معارف و دقائق و لطایف
و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع
افتاده مشتمل بر سه فصل *

Maqasid III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245^a.

مقصد سیوم در ذکر بعضی از نصرفات و امور غریبه که بطریق خرق
عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحت
پیوسته مشتمل بر سه فصل *

Khātimah. His death fol. 312^a. خاتمه در ذکر تاریخ وفات حضرت ایشان.
و کسنت انتقال آن حضرت از دار دنیا بدار آخره.

The work concludes with the quotation of a *Gazal* and a *Qīṭāh* from the third *diwān* of Jāmī which, forming a chronogram giving the date of Khwājah Ahrār's death, is followed by a panegyric *Qaṣidah* of our author addressed to the saint Khwājah Ahrār.

The contents of the work have been fully described in W. Pertsch, *Gotha Cat.*, p. 121. See also Stewart's *Cat.*, p. 28; *Cat. des MSS. et Xylogr.*, p. 299; W. Pertsch, *Berlin Cat.*, p. 563; *Mélanges Asiatiques*, vol. v, p. 250; Hāj. Khal., vol. iii., p. 461; Rieu, i., p. 353; Ethé, *Bodl. Lib. Cat.*, No. 360; Ethé, *India Office Lib. Cat.*, Nos. 633-635.

A Turkish translation of the work by Muḥammad Ma'rūf bin Muḥammad Sharif ul-'Abbāsī, made in A.H. 993 = A.D. 1585 (see Rieu, *Turkish Cat.*, p. 74) was printed in Constantinople, A.H. 1236, and in Būlāq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Arif Ḥalabī, dated A.H. 1046, is preserved in this library, see also W. Pertsch, *Berlin, Turkish Cat.*, p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders, with an ordinary head piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036.

No. 665.

fol. 180; lines 21-23; size $8 \times 5\frac{1}{2}$: $5\frac{1}{4} \times 3\frac{1}{4}$.

توضیح الرشحات

TAUDĪḤ-UR-RASHAḤĀT.

A commentary upon the difficult passages in 'Alī bin Ḥusayn ul-Wā'iz ul-Kāshifī's *Rashaḥāt* (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hādī ush Shīrāzī.
محمد حسين بن محمد هادي العلوي الشيرازي.

Beginning:—

سبحانك اللهم وبحمدك يا من لا اله الا هو ايم

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Ḥabīb Ullāh, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahāt* of Fakhr ud-Dīn bin Maulānā Ḥusayn Wā'iz in the presence of the Shaykh Ḥabīb Ullāh, the Shaykh, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahāt*, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the *Rashahāt*, are as follows:—

Maqālah on fol. 2^a; *Maqṣad I.* on fol. 76^a; *Maqṣad II.* on fol. 96^a; *Maqṣad III.* on fol. 158^b; *Khātimah.* on fol. 180^a.

Written in ordinary Nasta'liq within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1185.

No. 666.

fol. 210; lines 17; size 10½ × 6¾; 8½ × 4½.

اخبار الاخيار

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is *Akhhâr-ul-Akhyâr fi Asrâr-ul-Abrâr* اخبار الاخبار في اسرار الانوار (see fol. 7^a), contains biographical notices of eminent Shaykhs and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: 'Abd-ul-Ḥaqq bin Sayf-ud-Dīn ut-Turk ud-Dihlawī ul-Bukhārī العبق بن سيف الدين الترك الدهلوی البخاری. He belonged to the Qādirī order, and adopted the poetical *nom-de-plume* of Sayfī, which he subsequently changed to Ḥaqqī. For his life, see No. 537.

Beginning:—

شکر مر حضرت و اہب العطیات را تعالی و تقدس کہ عطای او را

پایان نیست الخ *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Din *Chishtî* (d. A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209^b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijâz* in A.H. 996 = A.D. 1588. On his return, he thoroughly revised the work. According to the chronogram *ذكر الاوليا* quoted in *Ethé. Ind. Office Lib. Cat.* No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the *Tuzuk-i-Jahângirî*, Aligarh edition, p. 282, Jahângir says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see *Rien*, I, p. 355, *Ethé*, *Bodl. Lib. Cat.*, No. 363; *Ethé*, *Ind. Office Lib. Cat.*, No. 640. See also *Elliot*, *History of India* Vol. VI, p. 491.

Lithographed in the Ahmadi Press, A.H. 1270. The work is divided into three *Ṭabaqât* and a *Khatimah*. It begins with the biography of Shaykh Muhyî-ud-Din Abû Muḥammad 'Abd-ul-Qâdir ul-Husaynî ul-Jilânî, fol. 6^b.

The first *Ṭabaqât* contains notices of Khwâjah Mu'in-ud-Din Sijzi, his contemporaries and disciples, fol. 19^a.

The second treats of Shaykh Farid-ud-Din Ganj-i-Shakar, his followers and pupils, fol. 40^b.

The third contains notices of all the saints who flourished from the time of Naṣir-ud-Din Maḥmûd Chirâg-i-Dihli down to the author's own time, fol. 66^b.

It is followed by special chapters on ecstatic Shaykhs (*ذكر بعضى*) fol. 185^a, and female saints (*ذكر بعضى از نسائى صالحات*) fol. 189^a.

The *Khatimah*, here styled (*تكملة*), treats of the author's ancestors, family, and his own life, fol. 191^b.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavî Muḥammad Bakhsh Khân, the founder of this library, says that he received the MS. as a present from Nawwâb Sayyid Fidâ Husayn Khân Ṣahib Bahâdur on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Ṣafar, the second

regna year of Abu'l Faṭḥ Muḥammad Shāh, corresponding to A.H. 1133.

No. 667.

fol. 349; lines 16; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A slightly defective copy of 'Abd-ul-Ḥaqq Dihlawī's Akhbār-ul-Akhyār.

One or two folios are missing from the beginning, and the text opens abruptly thus:

.... عروق در آمده اشجار اعضا و اوراق اطراف را الهم *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'liq.

Dated A.H. 1278

No. 668.

fol. 121; lines 17; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

اخبار الاصغيا

AKHBÂR-UL-AŞFIYÂ.

This work, like the Akhbār-ul-Akhyār of 'Abd-ul-Ḥaqq Dihlawī (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author 'Abd-us-Samad bin Afḡal Muḥammad bin Yûsuf Anṣarî.

عبد الصمد بن افضل محمد بن يوسف انصارى *

Beginning:—

جهان جهان آفرین مر جان و جهان آفرین را که جان دانش و جان
سخن بصاحب فطرتان دقیقه رس الهم *

The author was a nephew of the famous Abul Faḍl 'Allāmî, whose official letters, variously styled مکاتبات ابو الفضل-مکاتبات علامي and انشاء ابو الفضل, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahāngir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Āgrah.

The contents of the work are practically identical with those of the Akhbār-ul-Akhyār of Abd-ul-Haqq Dihlawī (see No 666). It begins, as the other does, with the life of Gauṣ-us-Samadānī Qutb-i-Rabbānī Shāykh Muhyi-ud-Dīn Abū Muhammad 'Abd-ul-Qādir ul-Ḥusaynī ul-Jilānī, on fol. 7^b, and ends with that of Fātimah Sālimah, on fol. 120^b. The index given at the beginning of the copy shows the names of 262 male (Éthé. Ind. Office Lib. Cat., No 641, has 245) and 4 female saints, whose lives have been told in the work: but notices of many saints are missing on account of lacunae. After the life of شاه کردیز, fol. 20^b, of which there are only two lines, the notices of the following saints are wanting:—

شیخ صدق الدین بن شیخ بقاء الدین ذکریا - حسن رسن ناب - خواجہ حماد
شیخ - شیخ جمال الدین خندان روی - شیخ بدر الدین عزیزی - شیخ حسن افغان
شیخ جمال الدین خطیب - شیخ بدر الدین محمد مولانا دور - ابوبکر عویی ناب
شیخ شرف الدین بانى بىبى - بابا حاکى ربن بن نصر الله - السانوسى
and the first part of that of شاه کردیز, the end of whose life, on fol. 21^a, covers six lines.

The life of سرف الدین بن شیخ بکى بن شیخ اسراىل منبرى, which begins on fol. 35^a, and breaks off on fol. 36^b, is followed by a lacuna; and the notices of the following saints are wanting:—

سید حلال الدین بن سید احمد کدر - فاضى عبد الممددر - شیخ علاء العقی والدین
مولانا فخر الدین زراىلى and

The life of شیخ اخى جمشد قنوحى, which begins on fol. 41^a is also incomplete. It breaks off on fol. 42^b; then the accounts of the following persons are wanting:—

and شیخ قاسم ناجى بخش - شیخ صدر الدین حکام - سید محمد بن جعفر المکى
مولانا احمد تہانوسرى.

The account of شیخ عبد القدوس بن شیخ اسماعیل کنکوی, of which only the heading is given (fol. 73^b), together with that of مخدوم سالار, is also wanting.

Written in swift Nasta'liq, with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced: the third, dated A.H. 1109, bears the inscription سعادت الله.

No. 669.

fol. 114; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi Shihâb-ud Dîn Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سعد محمد بن جعفر and the earlier portion of the life of شيخ صدر الدين حكيم are to be found (fol. 40^b and 11^a). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulâm Muḥammad 'Abbâs, otherwise Muḥammad 'Abd Ullah, son of Ḥakīm Sayyid Rî'âyat Ḥusayn of 'Azimâbâd (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihab-ud Dîn Khudâ Bakhsh Khân, the librarian. The library scribe, محمد فضل البري، adds that he transcribed the copy by order of the above-named, finishing it on 4 Sha'bân, A.H. 1323.

The copy, though neatly written, is full of clerical errors.

Written in fair Nasta'liq, with the headings in red.

No. 670.

fol. 154; lines 17-19; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ترجمة خلاصة المفاهير

TARJUMAH-I-KHULÂṢAT-UL- MAFÂKHIR.

A Persian translation of عبد الله بن اسعد النافعي المني 'Abd Ullah bin As'ad ul-Yâfi'î ul-Yamanî's (*d.* A.H. 768 = A.D. 1367) *Khulâṣat ul-Mafâkhir*, containing a collection of legends, most of them referring to the great saint Shaykh 'Abd ul-Qâdir Jilânî.

Beginning :--

الحمد لله رب العالمين ... ميگويد اضعف عباد الله أصلح الله
شانه كه چون كتاب خلاصة المفاهير النجم *

Dr. Ethé, who notices two copies of the work, under the title *ترجمة التكملة*, in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled *خلاصة المفاهير*, in the Ind. Office Lib. Cat., No. 643, observes that 'Abd Ullah Yâfi'î composed two works on the same subject: one, called *خلاصة المناخر*, chiefly relating to Shaykh 'Abd ul-Qâdir Jilânî, and another, called *روض الرياحين*; and that to the latter work he composed a supplement (*تكملة*), of which the present work is a translation. It would, however, appear from the preface to the present copy, as well as from other reliable sources, that the *Khulâsat-ul-Mafâkhir* and the *Takmilah* are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yâfi'î's supplement to his *Raudat-ur-Riyâhîn*. In the preface the translator observes thus:—

ميگويد اضعف عباد الله ... كه چون كتاب خلاصة المفاهير في
مناقب الشيخ عبد القادر و جمعة ممن عظمه من الشيوخ الاكابر مشتمل
است بر بعضى آيات عجيب و حكايات غريب ... و بغدادى ...
شيخ قطب الانام شيخ عبد الله يافعى زائر الحرمين الشريفين ... اين
كتاب را بر سبيل التكملة لروض الرياحين فى حكايات الصالحين ناليف
فرموده ... النجم *

In the preface to the *Khulâsat-ul-Mafâkhir* in the Bûhâr Library copy, 'Abd Ullah Yâfi'î himself says that he wrote the work as a supplement (*تكملة*) to his *Raudat-ur-Riyâhîn* :—

التى هى من تمة المعجزات و البراهين اردفتها على سبيل التكملة
للكتاب الموصوف بروض الرياحين فى حكايات الصالحين و سميته كتاب
اطراف عجائب الآيات و البراهين و ارداف غرائب حكايات روض الرياحين
و لقبته بخلاصة المفاهير فى اختصار مناقب الشيخ عبد القادر و جماعة
ممن عظمه من الشيوخ الاكابر ... النجم *

The translator, who does not reveal his name, tells us in the preface that his spiritual guide, whom he designates as *سَد السَّادَات* *قدوة المتابع* *قطب العالم* *سدي و شدي و مخدومي شيخ جلال الحق و الشرف* had studied the original work (*Khulāṣat ul-Mafākhir*) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalāl-ud-Dīn Makhdūm-i-Jahāniyān, also known as Jalāl-i Surkh, who came from Bukhārā to Bakr, and finally settled in Uch where he died in A.H. 785 = A.D. 1384 (see *Akhbār-ul-Akhvār*, p. 72); for the author of the *Sawāṭi-ul-Anwār* (composed between A.H. 1135 and 1142 - A.D. 1722 and 1729) remarks that a disciple of Jalāl-ud-Dīn Bukhārā translated into Persian the *نکله*, or the supplement to 'Abd Ullah Yāfi's *Raudat-ur-Riyāḥin*. See *Ethé, Ind. Office Lib. Cat.*, col. 332.

Notwithstanding this, Dr. Ethé (*Bodl. Lib. Cat.*, *loc. cit.*) unaccountably holds that the present translation is possibly identical with *Shaykh Uṣmān bin 'Umar ul-Kāfi's* *حکایات الصالحین* (mentioned in *Hāj. Khal.* Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty *Bābs* each consisting of ten *Hikāyat*.

The *Raudat-ur-Riyāḥin* of Yāfi contains 500 *Hikāyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Husayni ul-A'rābi us-Simnāni, with the takhalluṣ *Jahāni*, under Sultān Muḥammad Qutub Shāh (A.H. 1020-1035 = A.D. 1612-1626), is noticed in *Ethé, Ind. Office Lib. Cat.*, No. 642. A Persian poetical version of the *Takmilah*, entitled *نکله ترجمه*, made by the poet 'Abdī, under Shāh Jahān, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, *Oude Cat.*, p. 307.

The present copy contains 196 *Hikāyat*. Each *Hikāyat* is preceded by the name of the *Shaykh* on whose authority it is related.

The last *Hikāyat* occupies foll. 128^b-147^b, and concludes with an Arabic *Qaṣidah* in praise of *Shaykh 'Abd-ul-Qādir Jilāni*.

The text is followed by fifteen letters, written by *Shaykh 'Abd-ul-Qādir Jilāni* to his disciples and followers, occupying foll. 148^a-154^b. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شیخ محیی الدین سید عبد العادر

جیلانی قدس الله سره العزیز *

D

In the colophon (fol. 147^b), dated Dulhijjah, A.H. 991. the work is wrongly ascribed to the saint 'Abd-ul-Qâdir Jilânî :—

تم الكتاب المستطاب المسمى بالتكملة للمشيخ محي الدين عبد القادر
رضي الله عنه بيد العبد الضعيف خواجه خضر حافظ بن شيخ
ميرك العشرون من شهر ذي الحجة يوم الثالث سنة احدى و تسعين
و تسعمائة *

Written in ordinary Nasta liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

fol. 117 ; lines 15 ; size 8 × 5½ ; 6¾ × 3¾.

كلمات الصادقين

KALIMÂT-UŞ-ŞÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihlî.

Author: Muḥammad Şâdiq Hamadânî محمد صادق همدانی.

The MS., defective at the beginning, opens abruptly thus :—

گواهست بر باد گیتی فرو

سیاهی شب روشنائی روز

In the preface the author calls himself محمد صادق همدانی Muḥammad Şâdiq Hamadânî. He seems to be identical with the author of the Tabaqât-i-Shâh Jahânî (Rieu, iii., p. 1009), which in the Târîkh-i-Muḥammadi is ascribed to Maulânâ Şâdiq Kashmîrî (Rieu, iii., p. 1096^b). It seems therefore probable that the author's ancestors originally belonged to Hamadân, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahângîr in the author's Tabaqât-i-Shâh Jahânî (Rieu's copy, fol. 304^b), there is mention of his brother, Mulla Muḥammad Yûsuf Kashmîrî Hamadânî. Again, on fol. 92^a of the present work, he tells us that his maternal grand-father, Hâjî Muḥammad Hamadânî, came to Multân, and finally settled in Dihlî, where he died

on the 19th of Šafar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihlī. In the present work, he frequently refers to the celebrated saint and writer, *Shaykh* ‘Abd-ul-Ḥaqq of Dihlī, always designating him as *حضرت معذومی* (Master). His spiritual guide appears to have been *Khawājah* Muḥammad Bāqī un-Naqshbandī, *خواجہ محمد باقی نقشبندی اوسى*, to whom he devotes a long notice, foll. 93^a–112^a, and who, according to the author’s statement on fol. 93^a, died on Monday, 25 Jumādā II, A.H. 1012 = A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahāngīr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the *Ma’āşir-i-Jahāngīrī*.

We further learn that the author left another work, entitled *سلسلہ الصادقین*. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Šādiq’s death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the *Ṭabaqāt-i-Shāh Jahānī*.

In the preface, the author enumerates the following works as those on which he based the present composition *فوائد، اخبار الاخبار، و سر الاولیاء، الفوائد، لطائف ناصری، و سر العارفين، و سر الاولیاء، الفوائد، و فوائد السالکین، و دلائل العارفين، و نفعات، و نفحات، و تاریخ فیروزی، و رشحات، و نفحات*. Other authorities quoted in course of the narrative are *فوائد السالکین، و دلائل العارفين، و نفعات، و نفحات، و تاریخ فیروزی، و رشحات، و نفحات*. ✓

The notices, 125 in number, begin with *خواجہ قطب الدین بخیار* and end with *شیخ الہدایہ اوشی*.

Contents.—

Muḡaddimah.—Pre-eminence of Dihlī, fol. 3^a.

Accounts follow of:—

1. *Khawājah* Quṭb-ud-Dīn Bakhtyār Ūshī, a disciple and *Khalīfah* of *Khawājah* Mu’in-ud-Dīn Ḥasan Sijzī. He died on 14th Rabī’ I, A.H. 633 = A.D. 1235; fol. 4^a.

2. *Khawājah* Tatmāji, son of *Khawājah* Quṭb-ud-Dīn, buried by the side of his father’s tomb; fol. 9^a.

3. Sayyid Nūr-ud-Dīn Aḥmad Mubārak Ġaznawī, *Khalīfah* of *Shaykh* Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of *Shaykh* ‘Abd-ul-Wahid bin *Shaykh* Shihāb-ud-Dīn Aḥmad Ġaznawī. His tomb is to the east of the *Haṭṭ-i-Shamsī*; fol. 10^a.

4. *Shaykh* Ḥamīd ud-Dīn Dihlawī; fol. 10^b. *

5. Qāḍī Ḥamīd-ud-Dīn Nāgūrī, *Khalīfah* of *Shaykh* Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of *Shaykh*

Shams-ud-Dîn Samarqandî. He is the author of طوالع شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwâjah Qutb-ud-Dîn; fol. 10^b.

6. Shaykh Nâsih-ud-Dîn, son of Qâdî Hamîd-ud-Dîn; fol. 14^a.

7 and 8. Qâdî Sa'd and Qâdî 'Imâd, followers of Khwâjah Qutb-ud-Dîn, by whose side they lie buried; fol. 14^a.

9. Shaykh Mu'izz-ud-Dîn Dihlawî, a disciple of Qutb-ud-Dîn. and buried by his side; fol. 14^a.

10. Shaykh Wajîh-ud-Dîn, a contemporary of Qutb-ud-Dîn; fol. 14^b.

11. Shaykh Nizâm-ud-Dîn Abu'l Muwayyid, probably buried by the side of his mother Sârah's tomb; fol. 15^a.

12. Shaykh Burhân-ud-Dîn Mahmûd Abu'l Khayr, son of Abu'l Khayr As'ad ul-Balkhî. He received spiritual instruction from Burhân-ud-Dîn Margînânî. His pupil was Maulânâ Kamâl-ud-Dîn. His tomb is to the east of Ḥaḍ-i-Shamsî, and is known as تختة نور; fol. 15^a.

13. Shaykh Turk Bayâbânî, a disciple of Shaykh Shihâb-ud-Dîn Suhrawardî. He died in the reign of Mu'izz-ud-Dîn Bahrâm Shâh, and his tomb is on the skirts of the fort of Firûzâbâd; fol. 16^a.

14. Shaykh Nûr-ud-Dîn Dihlawî, a contemporary of Sultân Nâsir-ud-Dîn, son of Sultân Shams-ud-Dîn Iltamish. He is the author of جامع الحكايات. His tomb cannot be traced; fol. 16^b.

15. Mu'in-ud-Dîn 'Imrânî. He wrote commentaries on مصباح, کنز, and حسامی; was a master of learning in Muḥammad Tuḡlaq's time; Maulânâ Shams-ud-Dîn Yahyâ was his pupil; fol. 17^a.

16. Khwâjah Muḥammad Mû'inah-dûz, a disciple of Qâdî Hamîd-ud-Dîn. His tomb is by the side of Ḥadrat Khwâjah's; fol. 17^a.

17. Shaykh Badr-ud-Dîn Ġaznawî, a Khalîfah of Qutb-ud-Dîn Bakhtyâr Ūshî. He died at the age of a hundred, in the reign of Sultân 'Alâ-ud-Dîn, and lies buried by the side of Qutb-ul-Auliya: fol. 19^a.

18. Khwâjah Bust: his tomb is to the north of Khwâjah's, on a higher level; fol. 19^a.

19. Bâbâ Ḥâjî (?) Rûzbah: his tomb is near the old Namâzgâh: fol. 19^b.

20. Shaykh Imâm-ud-Dîn Abdâl, the sister's son of Ḍiyâ-ud-Dîn Mard-i-Gayb; he received the robe of Khilâfat from Shaykh Badr-ud-Dîn Ġaznawî; died, A.H. 770 = A.D. 1368; fol. 20^a.

21. Shaykh Râjî, Khalîfah of Badî-ud-Dîn Shâh Madâr (fol.

20^a) an account of whom, and of whose disciples and *Khalīfahs*, is given here.

22. *Shaykh Shams* شمس; fol. 21^b.

23. *Shaykh Shihāb-ud-Dīn*, *Khalīfah* of *Shaykh Imām-ud-Dīn Abdāl*; fol. 22^a.

24. *Shaykh Imād-ud-Dīn Dihlawī*, a disciple of *Shaykh Imām-ud-Dīn Abdāl*; he received the robe of *Khalīfah* from *Shaykh Shihāb-ud-Dīn Āshiq*; *Shaykh Taj-ud-Dīn Imām* was his favourite disciple; fol. 22^a.

25. *Shaykh Nizām-ul-Haqq wad-Dīn*, originally named *Muhammad bin Ahmad bin 'Alī*; died on Wednesday, 18th Rabī' II, A.H. 725 = A.D. 1324; fol. 22^a.

26. *Shaykh Najib-ud-Dīn Mutāwakkil*, brother and *Khalīfah* of *Farīd Ganj Shakar* (died in the time of *Murizz-ud-Dīn Kayqubād*, grandson of *Sultān Giyāsh-ud-Dīn Balban*); fol. 28^b.

27. *Shaykh Šadr-ud-Dīn Darwish*: *Shaykh Šalāh-ud-Dīn* was his disciple and *Khalīfah*; fol. 30^a.

28. *Shaykh Nūr-ud-Dīn Parrān*, a disciple of *Shaykh Dāniyāl*; fol. 31^a.

29. *Shaykh Diyā-ud-Dīn Rūmī*, a disciple and *Khalīfah* of *Shaykh Shihāb-ud-Dīn Suhrawardī*; died in the reign of *Sultān Quṭb-ud-Dīn*; fol. 31^b.

30. *Sayyidī Maulah*, who lived in the time of *Sultān Balban*; fol. 32^b.

31. *Shaykh Abū Bakr Tūsi*, who lived in the time of *Sultān Jalāl-ud-Dīn*; fol. 33^b.

32. *Shaykh Farīd-ud-Dīn Nāgūrī*, the grandson of *Hamīd-ud-Dīn Nāgūrī*; collected the discourses of *Hamīd-ud-Dīn*, which he entitled سرور الصدر; came to Dihli during the reign of *Sultān Muḥammad Tuḡlaq*; left seven sons; fol. 34^a.

33. *Shaykh Naṣīr-ud-Dīn Maḥmūd*, a *Khalīfah* of *Shaykh Nizām-ud-Dīn Auliya*; died, 18th Ramaḍān, A.H. 757 = A.D. 1356, during the reign of *Firūz Shah*; fol. 34^b.

34. *Fakhr-ud-Dīn Marwazī*, a disciple of *Shaykh Nizām-ud-Dīn Auliya*, died in the reign of *Sultān Giyāsh-ud-Dīn Tuḡlaq*; fol. 39^a.

35. 'Alā-ud-Dīn Nīlī, a disciple and *Khalīfah* of *Shaykh Nizām-ud-Dīn Auliya*; fol. 40^a.

36. *Khawājah Taqī-ud-Dīn*, a disciple, *Khalīfah* and sister's son of *Nizām-ud-Dīn Auliya*; fol. 39^b.

37. *Khawājah Hārūn*, surnamed *Rafī-ud-Dīn*, eldest brother of *Khawājah Taqī*; fol. 41^a.

38. Sayyid Muḥammad Kirmânî of the Sayyid family of Kirmân and Gaznîn; was a disciple and companion of Shaykh Farîd Ganj Shakar; fol. 40^b.

39. Qâḍî Muḥyi-ud-Dîn Kâshânî (on the margin), a disciple of Nizâm-ud-Dîn Auliya, during whose life-time he died; fol. 42^a.

40. Sayyid Shams-ud-Dîn Khâmûsh, eldest son of Sayyid Muḥammad Kirmânî; died, A.H. 732 = A.D. 1331, during the reign of Sultân Muḥammad Tuḡlaq; fol. 42^b.

41. Sayyid Aḥmad Kirmânî, another son of Sayyid Muḥammad Kirmânî; died on Thursday, 1st of Sha'bân, A.H. 752 = A.D. 1351; fol. 43^a.

42. Khwâjah 'Azîz-ud-Dîn, disciple of Nizâm-ud-Dîn Auliya; fol. 43^a.

43. Khwâjah Qâḍî, son of Shaykh Ya'qûb; fol. 45^b.

44 and 45. Khwâjah Muḥammad and Khwâjah Mûsâ, sons of Fâtimah, the third daughter of Shaykh-ul-Islâm Farîd ul-Auliya, who was married to Badr-ud-Dîn Ishâq; Mûsâ left the work انوار المجالس; fol. 44^a.

46. Khwâjah 'Azîz-ud-Dîn Sûfi, the son of Bibi Mastûrah, the wife of Farîd-ul-Auliya; was a pupil of Qâḍî Muḥyi-ud-Dîn Kâshânî; an excellent calligrapher; composed نعتة الابوار في كرامت الاخبار in praise of Nizâm-ud-Dîn Auliya; fol. 44^b.

47. Khwâjah Abû Bakr Shibli, an intimate friend of Sultân-ul-Auliya; fol. 45^a.

48. Jamâl-ud-Dîn Dihlawî, a disciple of Farîd-ul-Auliya (Ganj Shakar); revised the works of Diyâ-ud-Dîn Baranî; Sultân Muḥammad Tuḡlaq gave him the title of انوار الملكى; his sons Khwâjah Aḥmad and Khwâjah Nizâm-ud-Dîn were distinguished; fol. 45^a.

49. Maulânâ Faṣîḥ-ud-Dîn, a disciple of Sultân ul-Mashâ'ikh; fol. 45^b.

50. Maulânâ Shihâb-ud-Dîn Imâm, the Imâm of Nizâm-ud-Dîn Auliya; the poet Khusrau had great regard for him; fol. 45^b.

51. Shaykh Rukn-ud-Dîn Dihlawî, son of Shaykh Shihâb-ud-Dîn Imâm; was a leading Khalifah of Nizâm-ud-Dîn Auliya; Mas'ûdbak was one of his disciples; fol. 46^a.

52. Shaykh Kabîr Auliya, a favourite slave of Sultân Muḥammad Tuḡlaq; his original name was Malik Qubûl; he died during the reign of Sultân Muḥammad; fol. 46^a.

53. Khwâjah Muayyid-ud-Dîn Ansâri, a disciple of Nizâm-ul-Auliya; left a son named Nûr-ud-Dîn Muḥammad; fol. 46^b.

54. Shaykh Haydar, a friend of the Sultân-ul-Mashâ'ikh; fol. 46^b.

55. Shaykh Abû Bakr Muṣallâ Bardâr, a disciple and Muṣallâ-keeper of Nizâm-ul-Auliya; fol. 46^b.

56. Khawâjah 'Aziz-ud-Dîn, the son of Abû Bakr; fol. 47^a.

57. Maulânâ Shams-ud-Dîn Yahyâ, a favourite *Khalifah* of Shaykh Nizâm-ud-Dîn Auliya and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣir-ud-Dîn Maḥmûd; he left a commentary on the مشارق , and wrote several treatises on Sûfism, one of which is called شمس المعارف ; died in the reign of Sultân Muḥammad Tuglaq; fol. 49^a.

58. Maulânâ Wajîh-ud-Dîn Bâbuli, a disciple and friend of Nizâm-ud-Dîn Auliya; was held in high estimation by the 'Ulamâ of his time; fol. 49^b.

59. Amîr Khusrau Dihlawî, a favourite disciple and *Khalifah* of Nizâm-ud-Dîn Auliya; died on Wednesday, 9th Du'lqad A.H. 725 = A.D. 1324; fol. 50^b.

60. Khawâjah Shams-ud-Dîn, the sister's son of Amîr Khusrau, and a most obedient follower of Nizâm-ud-Dîn Auliya; fol. 53^a.

61. Khawâjah Diyâ-ud-Dîn Baranî, a favourite of Nizâm-ud-Dîn Auliya; was a constant associate of Amîr Khusrau and Amîr Hasan; he spent his last days in composing books, such as مائت سادات , نارنج فروز شاعی , and غنائت نالمد لسی و صلوات کبیر و ثناء محمدی ; he also left حسرت نامه , etc.; fol. 53^b.

62. Maulânâ Diya-ud-Dîn Shâmî, a contemporary of Sultân-ul-Mashâ'ikh; he left a work entitled نصاب الاحتساب ; fol. 54^b.

63. Khawâjah Muayyid-ud-Dîn, a prince, was Governor of کرخ in the time of Sultân 'Alâ-ud-Dîn; he subsequently became a disciple of Nizâm-ud-Dîn Auliya; in his old age he was seen by the author of the Siyar-ul-Auliya; fol. 55^a.

64. Shaykh Nizâm-ud-Dîn Shirâzi, an esteemed friend of Nizâm-ud-Dîn Auliya; the author of the Siyar-ul-Auliya saw him after the death of Nizâm-ud-Dîn Auliya; fol. 55^b.

65. Shaykh 'Uṣmân Sayyâh, a disciple of Shaykh Rukn-ud-Dîn Abu'l Fath, who was the *Khalifah* of his grandfather Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; he attended the majlis of Shaykh Naṣir-ud-Dîn; fol. 55^b.

66. Shaykh Shihâb-ud-Dîn Haqqûi, a disciple and *Khalifah* of his father, Fakhr-ud-Dîn Zâhid; fol. 56^a.

67. Shaykh Ṣadr-ud-Dîn Hakîm, an esteemed *Khalifah* and

companion of Shaykh Naṣir-ud-Dīn Maḥmūd, as well as a favourite of Shaykh Nizām-ud-Dīn; fol. 57^a.

68. Shaykh Fakhr-ud-Dīn Ṣānī, son and successor of Shaykh Shihāb-ud-Dīn Haqqūi; fol. 58^b.

69. Sayyid Yūsuf ul-Husaynī, son of Sayyid Jamāl; was a teacher in the Madrasah of Sultān Firūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulānā Jalāl-ud-Dīn Rūmī, and was a pupil of Maulānā Qutb-ud-Dīn Rāzī, the commentator of *تمسك* and *مطالع*; among his works is the *دوسكى*, a commentary on the *الالباب*; he also wrote a commentary on *منار*, entitled *توجيه الافكار*; fol. 59^a.

70. Qādī Abd-ul-Muqtadir Shariḥi, son of Qādī Rukn-ud-Dīn; was a *Khalīfah* of Shaykh Naṣir-ud-Dīn Maḥmūd; his pupil was Qādī Shihāb-ud-Dīn; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59^b.

71. Shaykh Zayn-ud-Dīn, a disciple, *Khalīlah* and sister's son of Shaykh Naṣir-ud-Dīn Maḥmūd; fol. 60^a.

72. Mas'ūdbak, disciple of Shaykh Rukn-ud-Dīn bin Shaykh Shihāb-ud-Dīn Imām; he was a relative of Sultān Firūz, and his original name was Shirkhān; he wrote *تميدات* (introduction) on the model of *تميدات عن الغضا همداني*; left a *Diwān* and a work, entitled *مراة العارفين*; fol. 60^a.

73. Shaykh Badr-ud-Dīn Samarqandī, a disciple and *Khalīlah* of Shaykh Sayf-ud-Dīn Bākhārzi; he died in the time of Sultān ul-Mashā'ikh; fol. 61^a.

74. Shaykh Rukn-ud-Dīn Firdausī, the *Pir* of Shaykh Najib-ud-Dīn Firdausī, and disciple of Badr-ud-Dīn Samarqandī; fol. 61^b.

75. Shaykh Najib-ud-Dīn Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Dīn; one of his disciples was Sharaf Yahyā; fol. 62^a.

76. Shaykh Hasan Tāhir, a disciple and *Khalīlah* of Rāji Hāmid Shah, who was a disciple of Shaykh Hu-ām-ud-Dīn Mānik-pūrī; he was born in Bihār, whence his father had come from Multān; went to Dihlī from Jaunpūr during the time of Sultān Sikandar Lodi, and died, 24th Rabi' I, A.H. 909 = A.D. 1503; he left a work entitled *مفتاح النبض*; fol. 62^b.

77. Maulānā Samā-ud-Dīn, son of Fakhr-ud-Dīn, was born in Multān, A.H. 808 = A.D. 1405; received the robe of *Khalīfat* from Shaykh Kabir-ud-Dīn Ismā'īl, the grandson of Maḥdūm Jahāniyān; lost his eye-sight in his old age; wrote a commentary on the *لمعات*, and also composed the work, *مفتاح الاسرار*; Shaykh Jamālī, a

scholar and poet, was his disciple; he died, 17th Jumâdâ II, A.H. 907 = A.D. 1501; fol. 64^a.

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; married his daughter to Sultân Bahlûl Lodî; Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65^a.

79. Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahir-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65^b.

80. Shâh Abul Ġayṣ Bukhârî, son of Shaykh Hâjî 'Abd-ul-Wahhâb; he died in the reign of Sultân Bahlûl Lodî; fol. 67^b.

81. Shâh Jalâl Shîrâzî, a disciple of Shaykh Muḥammad Nûr Bakṣh; came to Dihlî during the reign of Sultân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68^b.

82. Shaykh Sulaymân Mandûi, son of علي Affân; was born in Dihlî; he traced his descent from Ibrâhîm Adham: his sons were Shaykh Dâ'ûl, Shaykh Maḥmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H. 936 = A.D. 1529; he went to Mandû at the time of Tîmur's invasion of Dihlî; he died after a long life of one hundred and fifty, or more, years; fol. 69^b.

83. Shaykh Muḥammad Mashâ'ikh, son of Hâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Ṣadr-ud-Dîn, and younger brother of Shâh Abul Ġayṣ; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram سنة همدی بود; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muḥammad Shahîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muḥammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71^b.

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salim Sikrî; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khân, son of Shîr Khân; fol. 71^b.

85. Shâh Mudassîr, the fourth son of Hâjî 'Abd-ul-Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Ġaffâr, who was succeeded by his son Sayyid Aḥmad, who was succeeded by Shaykh Salim. Shaykh Mudassîr left another son called Shaykh Nizâm, who died before 'Abd-ul-Ġaffâr, leaving three sons; fol. 72^b.

86. Shaykh Rukn-ud-Din, son of 'Abd-Ullah Qurayshî; fol. 73^a.

87. Shaykh Abu'l Fath Qurayshî, son of Shaykh Rukn-ud-Din; fol. 73^a.

88. Shaykh Addhan Dihlawi, a disciple of Maulânâ Samâ-ud-Din; was the maternal grandfather of Abd-ul-Haqq Dihlawî; he died, A.H. 934 = A.D. 1527; fol. 73^a.

89. Shaykh Yûsuf Qattâl, a disciple of Qâdî Jalâl-ud-Din Lâhaûrî; died, A.H. 933 = A.D. 1526, in the reign of Zahîr-ud-Din Bâbur; fol. 73^b.

90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yûsuf Qattâl; died A.H. 980 = A.D. 1572; fol. 74^a.

91. Shaykh Jamâlî; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rûm, Baghdâd, and visited Nizâm-ul-Din Maḥmûd at Shîrâz and Maulânâ 'Abd-ur-Rahmân Jâmî at Harî; was an eminent poet of India, and received due recognition at the hands of Bâbur and Humayûn; died A.H. 942 = A.D. 1535; fol. 74^a.

92. Sayyid Husayn Pâi Minârî; came from Mashhad to Dihli during the reign of Sikandar (Lodî); fol. 75^a.

93. Shaykh Tâj-ud-Din Muḥammad Dihlawî, son of Shaykh 'Abd-uz-Ṣamad, and a descendant of Farid-ul-Auliya Ganj Shakar; died towards the end of the eighth century A.H.; fol. 75^a.

94. Shaykh 'Alâ ud-Din Ajûdhanî, a disciple of his grandfather, Shaykh Tâj-ud-Din bin Shaykh 'Abd-uz-Ṣamad bin Shaykh Munawwar; his father's name was Nûr-ud-Din; was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' 11, A.H. 948 = A.D. 1541, during the reign of Shîr Khân Afgân; in his time he was called Farid-i-Ṣânî; fol. 75^b.

95. Imâm Shîr Khân,¹ originally named Farid, the son of Hasan, a servant of a noble of the Lodî Kings; came to Bihâr during the reign of Sultân Ibrâhîm Lodî; assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.

96. Shaykh Hasan Khayâlî, eldest son and disciple of Shaykh Hasan Tâhîr; died A.H. 944 = A.D. 1537; composed poems and also left some discourses مکتوبات; fol. 76^b.

97 and 98. Sayyid Shams-ud-Din and Sayyid Abû Tâlib, two friends, who led an honourable life from the time of Sultân Ibrâhîm bin Sultân Sikandar Shâh to that of Islâm Khân bin Shîr Khân;

¹ Note: Shîr Khân hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

Islām Khān accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abū Ṭālib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b

99. Shaykh Amān Pānipatī, a great Ṣufi scholar: Shaykh Muḥammad ‘Ashiq Sanbalī was his *Khalīfah*; fol. 79^a.

100. Sayyid Ibrāhīm Īrajī, son of Mīr Mu‘īn and disciple of Shaykh Bahā-ud-Dīn Qādirī Shaṭṭārī; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nūr Sayyid ‘Abd-ul-Awwāl, son of ‘Alā; according to Akhbār ul-Akhyār, certain of his ancestors, who belonged to Zayd-pūr, in Jaunpūr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Aḥmadābād, and finally settled in Dihlī: his works are فنى الباری, a commentary on Ṣaḥīḥ Bukhārī; رسالہ فراض منظوم; رسالہ تحقق بنفس; سمر النبي; فتوحات ابن عربی; an exhaustive gloss on مطول معاني; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh ‘Abd ul-‘Azīz, youngest son of Shaykh Ḥasan Ṭāhir Jaunpūrī, and brother of Shāh Khayālī; was a *Khalīfah* of Miyān Qādī Khān Yūsuf Nāsiḥī Zafarābādī; was born at Jaunpūr, A.H. 896 = A.D. 1490; died, 6th Jamādā II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, ذرة ناچن, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyān Shaykh Quṭb-ul-‘Ālam was well known: among his compositions are عنبة and عربرية; fol. 82^a.

103. Shaykh Ishāq Multānī; died, A.H. 989 = A.D. 1581; fol. 85^a.

103. Shaykh Ḥasan بودله; lived in the time of Salīm Khān, son of Shīr Khān; died, A.H. 967 = A.D. 1559, fol. 85^a.

104. Maulānā Muḥammad Majd; Sultān Muzaḥḥar Gujarātī became his disciple, and held him in high estimation; brought to Dihlī by Humāyun, after the conquest of Gujarāt; died in the reign of Shīr Khān Sūr; fol. 86^a.

105. Shaykh Dakariyā, surnamed Bahā-ud-Dīn, a descendant of Ganj Shakar; died, A.H. 970 = A.H. 1562; fol. 86^a.

106. Shaykh Tāj-ud-Dīn Dihlawī, son of Shaykh Bahā-ud-Dīn Dakariyā; wrote a commentary on نزهة الأرواح; fol. 86^b.

107. Shaykh Yūsuf Dihlawī, a disciple of Shāh ‘Abd-ur-Razzāq

Jhanjhānah, whose discourses he collected; died in the reign of Akbar; fol. 86^b.

108. Shaykh Jāmī Dihlawī, eldest son of Shāh Muḥammad Khayālī, and disciple of ‘Abd ur-Razzāq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86^b

109. Shaykh Ḥusayn, Naqshī, died. 14th Jumāda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh ‘Alī Aḥmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ud-Dīn, father of the celebrated saint, Shaykh ‘Abd-ul-Ḥaqq Dihlawī; was born, A.H. 920 = A.D. 1514, and died, A.H. 990 = A.D. 1582; his son, Shaykh ‘Abd-ul-Ḥaqq, left about one hundred works; fol. 87^b

111. Shaykh Rizq Ullah Dihlawī, brother of Shaykh Sayf-ud-Dīn, and uncle of ‘Abd-ul-Ḥaqq; died, A.H. 979 = A.D. 1571; wrote an account of Sulṭān Sikandar Lodī, and of the dynasty down to his own time; fol. 92^a.

112. Maulānā Ismā‘il ‘Arab, a disciple of Khwājah ‘Abd-ush-Shahīd; was an eminent scholar, most of the students of the Madrasah of Dihlī being his pupils; fol. 93^a.

113. Shaykh Bahlūl Dihlawī; spent most of his time in reading the Qurān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc; fol. 93^b.

114. Shaykh Ḥājī Muḥammad; belonged to the Qādirī order; died, 1st Ramadān, A.H. 1007 = A.D. 1598; fol. 94^a

115. Shaykh ‘Abd-ul-Ḡanī Bayābānī; was a *Khalīfah* of Shaykh ‘Abd-ul-‘Azīz; died, 9th Jumādā II, A.H. 1017 = A.D. 1608; fol. 94^b.

116. Shaykh ‘Abd ul-Wāḥid Ajūdhanī; died, A.H. 1019 = A.D. 1610; fol. 95^b.

117. Shaykh Walī Muḥammad Dihlawī, a disciple of Shaykh ‘Abd-ul-‘Azīz; fol. 95^b.

118. Sayyid Muḥammad Muḥtasib Dihlawī a contemporary of the author; fol. 96^a.

119. Maulānā Ḥājī Muḥammad Hamadānī, the maternal grandfather of the author; came to Muītān from Hamadān with Nūr Sayyid ‘Alī, and settled in Dihlī; died, Thursday, 19th Ṣafar, A.H. 1006 = A.D. 1597; fol. 96^a.

120. Khwājah Muḥammad ul-Bāqī un-Naqshbandī ul-Uwaysī, the author’s spiritual guide; died Monday, 25th Rabi II, A.H. 1012 = A.D. 1603; wrote a commentary on some *sūrah*s of the Qurān, and also left a Maḡnawī; fol. 97^a.

121. Miyân Shaykh Tâj; belonged to Sanbhal; was a disciple of the author's *Pîr*; fol. 110^a.

122. Khwâjah Husâm-ud-Dîn Ahmad, a *Khalîfah* and companion of the author's *Pîr*; was very kindly disposed towards the author; fol. 110^b.

123. Shaykh Ahmad Sirhindî Fârûqî, another *Khalîfah* and companion of the author's *Pîr*; fol. 112^b.

124. Shaykh Ilahdâd, another *Khalîfah* of the author's *Pîr*; fol. 116^b.

The work ends with a poem that the author wrote in praise of his *Pîr*, Khwâjah Muhammad Bâqî.

Written in ordinary Nasta'liq. at the request of Sayyid Gulâm 'Alî, son of Sayyid Sa'd-ud-Dîn bin Sayyid Muhammad Sâdiq bin Sayyid Muhammad Sâdiq Ma'nawî, son of Sayyid 'Abd-ul-Wâhid of Shâhâbâd, Shâh Jahânâbâd.

Not dated: apparently 18th century.

No. 672.

fol. 303; lines 17; size $10 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

زبدة المقامات

ZUBDAT-UL-MAQÂMÂT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandî order, Shaykh Ahmad Fârûqî Sirhindî, and of his spiritual guide, Khwâjah Muhammad Bâqî Billah.

Beginning:—

احمد الله الباقى بالبقاء الابدى و الدوام السرمدى الخ *

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawî order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandî order. He chanced to come to India, where he made the acquaintance of Amîr Muhammad Nu'mân at Burhânpûr. In A.H. 1031=A.D. 1621, he secured an interview with the great saint, Ahmad Fârûqî Sirhindî, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Aḥmad Fârûqî's children, and that he had not proceeded far with the work, when the saint "renounced this world," i.e., died.

The author chose two titles for the work; viz., Barâkât-ul-Aḥmadîyat-il-Bâqiyah بركات الاحمدية الباقية and Zubdat-ul-Maḡâmât زبدة المقامات. The latter, if the word *و* is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4^b), he observes that, after the completion of the work, he will give an account of the later *Shaykhs* of the order (*Naqshbandî*).

The work is divided into two *Maḡsads*, each subdivided into several *Faṣls*:

Maḡsad I. Account of Aḥmad Sirhindî's spiritual guide, Khwâjah Muḥammad Bâqî Billah, who was born in Kâbul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram بحر معرفت, fol. 25^b), A.H. 1012 = A.D. 1603;—in four *Faṣls*; fol. 4^b.

Maḡsad II. Children and *Khalifas* of Khwâjah Muḥammad Bâqî Billah fol. 46^a, as follows:—

Children: Khwâjah 'Ubayd U'llah, fol. 49^a; Khwâjah Muḥammad 'Abd U'llah, *ib.*

Khalifas: Spaces for headings, which were to indicate the names of the *Khalifas*, are left blank in many places, and the section ends with an account of *Shaykh* Ilaḥdâd; fol. 51^a.

Maḡsad III, in eleven *Faṣls*, as follows:—

1. Account of *Shihâb-ud-Dîn* 'Alî entitled Farrukh *Shâh* Fârûqî ul-Kâbulî, Aḥmad Sirhindî's ancestor in the 15th degree; fol. 65^a.

Imâm Rafî'ud-Dîn, Sirhindî's ancestor in the sixth degree; fol. 65^a.

Shaykh 'Abd-ul-Aḥad, Sirhindî's father; fol. 67^a.

Shaykh 'Abd-ul-Quddûs, a son of *Shaykh* Ṣafî-ud-Dîn; fol. 70^b.

Shaykh Rukn-ud-Dîn, the second son and the first *Khalifah* of 'Abd ul-Quddûs; fol. 73^b.

Shaykh Jalâl Thânisarî, a *Khalifah* of 'Abd ul-Quddûs; fol. 74^a

2 Birth and early life of Aḥmad Sirhindî; fol. 90^b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindî's interview with Khwâjah Bâqî Billah, from whom he received spiritual instruction; fol. 98^a.

4 Sirhindî's writings and letters, addressed to his *Pîr* (Bâqî Billah); fol. 115^b.

5. Special gifts which he received from God; fol. 125^b.

6. His daily prayers and devotion ; fol. 138^a.
7. His insight into divine matters or mysteries ; fol. 152^b.
8. Manifestation of his supernatural powers ; fol. 178^a.
9. His death : fol. 200^a. He died on Tuesday, 29 Şafar, A H. 1024 = A.D. 1624, at the age of sixty-three.

10. His children :—

Khwâjah Muḥammad Şâdiq, the eldest son ; fol. 213^b ;
Khwâjah Muḥammad Sa'id, the second son ; fol. 219^b ;
Khwâjah Muḥammad Ma'sûm, the third son : fol. 231^a.

11. His *Kh*alîfahs and spiritual friends :—

Mir Muḥammad Nurmân ; fol. 249^b ;
Shaykh Muḥammad Tâhir Lâhaurî ; fol. 259^b ;
 Aḥmad bin 'Abd-ul-Aḥad Fârûqî ; fol. 261^a.

Space for the insertion of the next *Kh*alîfah's name is left blank on fol. 265^b.

Shaykh Badî-ud-Din Sabâranpurî ; fol. 267^a ;

Shaykh Nûr Muḥammad ; fol. 269^a. Another blank space for a heading.

Shaykh Ḥamid of Bangâlâh, who studied at Lâhaur ; fol. 270^b ;

Shaykh Muzammil ; fol. 277^b ;

Shaykh Tâhir Badakhshî ; fol. 279^a ;

Maulânâ Yûsuf Samarqandî ; fol. 281^a ;

Maulânâ Şâlih Kûlâbî · fol. 283^a ;

Maulânâ Muḥammad Şiddîq, of Kishm, in Badakhshân ; fol. 284^a. Spaces for the insertion of the names of the next twelve *Kh*alîfahs are left blank.

The work ends with some panegyrical *Rubâ'îs*, addressed to Aḥmad Sirhindî and his *Pîr*, Bâqî Billah.

Written in ordinary Nasta'liq on blue and creamy papers, with the headings in red.

Not dated, apparently the latter half of the 18th century.

No. 673.

fol. 207 ; lines 15 ; size 9 × 5½ ; 6 × 3¼.

سفينۃ الاوليا

SAFÎNAT-UL AULIYÂ.

A very valuable copy of the famous work, *Safinat-ul-Auliya*, containing biographical notices of holy men and eminent *Sh*aykhs from the beginning of Islâm to the author's time

Author : Muḥammad Dârâ Shikûh Hanafî Qâdirî شکوہ دارا محمد
حنفی قادری .

Beginning :—

الحمد لله رب العالمين ... (و) بعد اگرچه احوال و معجزات
سید اقام الخ *

The author of this work was the eldest son of Shâh Jahân, the ill-starred Dârâ Shikûh, who was put to death by his brother, Aurangzib, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadân, A.H. 1049 = A.D. 1639, the 27th year of his age.

The contents of the work have been fully described in *Eth' India Office Lib. Cat.*, No. 647. See also Rieu, i., p. 356; Stewart's *Cat.*, p. 25; *Bibliotheca Sprenger* No. 367; W. Pertsch, *Berlin Cat.*, pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS., revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., 'correct.'

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا کتاب سفینه الاولیا حرره محمد دارا شکوہ حنفی قادری ۱۰۵۰ھ

The above is followed by another note written by the author in two places --- قاله محمد دارا شکوہ, i.e., 'collated by Dârâ Shikûh.'

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sultân ul-Gâzi Aḥmad Shâh Durrânî at Lahore.

قد وهبني هذا الكتاب السلطان الغازي احمد شاه دراني في لاهور

The transfer must then have taken place immediately after Aḥmad Shāh Durrānī's advance against the Marathas, and their defeat at Pānīpat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

fol. 90, lines 21; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dārā Shikūh's *Safinat-ul Auliya*, written in Nīm Shikastah within gold-ruled borders.

Foll. 2-8 and 80-89 are written diagonally across the page.

Dated Saturday, 26 Sha'bān, the 39th year of 'Ālamgīr's reign (A.H. 1108).

Scribe: محمد مسنعم جبل العامل المكي.

A note on the title-page says that the MS. once belonged to Mirzā Muḥammad bin Mu'tamad Khān.

No. 675.

fol. 159; lines 15; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

سكينة الاوليا

SAKÎNAT-UL-AULIYÂ.

Biographies of the Indian saint, Mīr Muḥammad, commonly called Miyân Mīr or Miyânjiw, and his disciples.

Author: Muḥammad Dārā Shikūh محمد دارا سكه (see No. 673).

Beginning:—

* سجان الدي هو الاول والاخر والظاهر والباطن الخ *

After dwelling at some length on the virtues and excellencies of the Ṣūfis, the author tells us in the preface that on the night of the 10th Dulhijjah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qādiri Silsilah from the 'great master.' He evidently means his spiritual guide, Muḥammad Shāh Lisān Ullah (a disciple of Miyânjiw), a detailed account of whose life is given on

fol. 97^a. We learn from it that the real name of the saint was Shâh Muḥammad; that Miânjiw used to call him Muḥammad Shâh: that his friends and followers addressed him as Âkhwand (a preacher or tutor), and that his title was Lisân U'llah. From a note at the end of the copy, we learn that Muḥammad Shâh Lisân U'llah died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miânjiw.

The date of composition of the work, given on fol. 5^b, as A.H. 1042 = A.D. 1632, seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10^b) the author refers to his previous work, Safinat-ul-Awliyâ, which he completed in A.H. 1049 = A.D. 1639.

Contents:—

Superiority of the Qâdî Silsilah (order) to others, fol. 8^b.

Life, sayings, works and miracles of Miânjiw, fol. 14^a.

Account of Miânjiw's sister, Bibî Jamâl Khâtûn, fol. 83^a.

Notices on the disciples of Miânjiw, who had died before the time of composition of the present work, fol. 85^a.

Notices on those disciples of Miânjiw who were still living fol. 96^b.

Mir Muḥammad, better known as Miyân Mîr or Miyânjiw, to the description of whose life the work is chiefly devoted, was born in Sîwastân, Sind, A.H. 938 = A.D. 1531 (fol. 16^b). He was the son of Qâdî Sâjid-Tah (?) ساجد تہ (Rieu i., p. 258^a, has Ṣâ'im-dâtâ) son of Qâdî Qalandar Fârûqî (fol. 17^a).

He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shâh Jahân, and where he died in A.H. 1045 = A.D. 1635. Dârâ Shikûh erected a *qubbah* over his tomb.

Written in Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

fol. 647; lines 17; size 11 × 6½; 8½ × 4.

مرآة الاسرار

MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Raḥmān Chishtī bin 'Abd-ur-Rasūl bin Qāsim bin Shāh Budh 'Abbāsī-ul-'Alawī, عد الرحمن چشتی بن عبد الرسول بن قاسم بن شاه بده عباسی العلوی.

Beginning:—

الحمد لله رب المشرق والمغرب فاينما تولوا فثم وجه الله أنعم

The author, who belonged to the Chishtī order, gives a detailed account of his family, fol. 583^a. It would appear that one of his ancestors, Shaykh Dā'ūd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudauli), Oude, during the time of Sulṭān 'Alā-ud-Dīn Khiljī of Delhi (A.H. 695-715 = A.D. 1296-1316).

Dā'ūd's grandson, Shaykh Aḥmad 'Abd-ul-Ḥaqq, who was a Khalīfah of Shaykh Jālāl Pānīpatī, and died, 15 Jumādā, A.H. 837 = A.D. 1433 (see fol. 596^a), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Ḥamīd bin Shaykh Qutb-ud-Dīn, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Ḥamīd's Khalīfah, succeeded to the authority (fol. 599^a).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Sūfis, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Taḍkirat-ul-Awliyā of Farīd-ud-Dīn 'Aṭṭār, and in it, in the account of Bāyazīd Bustāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sālār Mas'ūd, entitled Mir'āt-i-Mas'ūdī (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gītā, entitled Mir'āt-ul-Ḥaqā'iq (see Riou, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^b, the work was to consist of a Muquddimah, twenty-nine Ṭabaqāt and a Khatimah; but in the conclusion, fol. 646^b, he gives us to understand that, after writing the twenty-third Ṭabaqah down to the account of Shaykh Aḥmad 'Abd-ul-Ḥaqq, he found himself unable to go on with the work دست یاری نمیداد که دیگر طبقات و خاتمه نواند نوشت.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint *Khwâjah Mu'in-ud-Dîn Chishtî*, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Tabaqah*, closing it with the account of *Shaykh Husâm-ud-Dîn Mânîkpûrî*, who died, according to the concluding line, on 15 Ramadân, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy *Shaykhs* up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b):—

جواهر التفسير و تفسير حسيڤي و شرح مشكاة و روضة الاحباب و كشف
 المحجوب و انيس الارواح و دلائل العارفين و فوايد السالكين و راحت
 القلوب و افضل القواد و فوايد القواد و سير الاوليا و بحر المعاني و معدن
 المعاني و شرح آداب المريدين و صفات العارفين و تكمله (تکلمه written here
 غوث الصمداني و فتوحات مكي و فصوص الحكم و ترجمة العوارف و كلمات
 الصديقين و مناقب الاوليا و مناقب الاصفيا و اطيف اشرفي و تذكرة
 الاوليا و جامع علوم و خزائن جلالى و مرآة العارفين و تاريخ يافعى كه آنرا
 روضة الجنان گویند و روضة الرباحين و كتاب عمرة الوثقى و چهل مجلس
 شينم علاء الدوله و فصل الخطاب و شواهد الذبوة و نفحات و رشحات و روضة
 الصفا و حبيب السير و روضة الشهداء و سير العارفين و اخبار الاخيار و اطيف
 صوفيه و تاريخ فيروز شاهى تصنيف ضياء برنى و تاريخ مرآت سكندرى
 و تاريخ نظامى و منتخب التواريخ و ملفوظ شينم احمد كهتو و ملفوظ شينم
 احمد الحق *

In each of the twenty-three *Tabaqât* into which the biographical notices are arranged, the *Qulb*, or recognized head of the *Chishtîs* takes the lead, followed by accounts of the contemporary *Shaykhs* of the same or other orders.

Contents:—

Preface: treating of *Şûfism*, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah: treating of the خرقه خلافت, or robe of spiritual succession, the four *Pîrs*, viz., *Hasan*, *Husayn*, *Khwâjah Kamil Zivâd*, and *Khwâjah Hasan Başrî*, and the fourteen following *Khânwâdahs*, with a description of their essential features, fol. 17^b:—

1. The Zaydis, so called from Khwājah 'Abd-ul-Wāḥid bin ayd, a disciple and *Khalīfah* of Khwājah Ḥasan Baṣrī.
2. The 'Iyādis, called after Fuḍayl bin 'Iyād, *Khalīfah* of Khwājah 'Abd-ul Wāḥid.
3. The Adhamīs, after Ibrāhīm bin Adham, who received the robe of *Khilāfat* from Khidr (prophet), Fuḍayl 'Iyād and Muḥammad Bāqir.
4. The Huhayrīs, after Hubayrah Baṣrī, disciple and *Khalīfah* of Khwājah Ḥudayfah of Mar'ash, who was a pupil of Ibrāhīm bin Adham.
5. The Chishtīs, after Abū Ishāq Shāmī, who received the name of Chishti from his spiritual guide, 'Ulū (Mamshād) Dinawarī, pupil and *Khalīfah* of Ḥudayfah Mar'ashī. Abū Ishāq was sent to Chisht, where Abū Aḥmad Chishtī became his disciple. In his last days Abū Ishāq made over the robe of *Khilāfat* to Khwājah Abū Aḥmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishtī received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalīfahs* in India, viz. Khwājah Mu'in-ud-Dīn Chishtī, Khwājah Qutb-ud-Dīn Chishtī, Khwājah Farīd-ud-Dīn Chishtī, Khwājah Nizām-ud-Dīn Chishtī and Khwājah Naṣīr-ud-Dīn Chishtī.
6. The 'Ajamiīs, after Ḥabīb 'Ajami, pupil and *Khalīfah* of Ḥasan Baṣrī.
7. The Tayfūrīs, after Bāyazīd Bisṭāmī, called Tayfūr, who, according to the Laṭā'if-i-Ashratī, was a pupil of Ḥabīb 'Ajami.
8. The Karkhīs, after Ma'rūf Karkhī, originally a Christian, but converted to Islām by Imām 'Alī Ridā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqa* from Dā'ūd Ṭā'i, pupil of Ḥabīb 'Ajami.
9. The Saqaṭīs, after Sarī Saqaṭī, pupil and *Khalīfah* of Ma'rūf Karkhī.
10. The Junaydis, after Junayd Baḡdādī, pupil and *Khalīfah* of Sarī Saqaṭī.
11. The Kāzarūnīs, after Abū Ishāq Kāzarūnī, pupil and *Khalīfah* of Abū 'Abd Ullah Khafīf, who was a *Khalīfah* of Junayd Baḡdādī's pupil, Muḥammad Ruwaym.
12. The Tūsīs, after 'Alā-ud-Dīn Tūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Dīn (here وجه الدين) Abū Ḥafṣ (a follower both of the doctrines of 'Ulū Mamshād Dinawarī and of Muḥammad Ruwaym, through his two teachers Shaykh Muḥammad 'Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardīs, after Dīyā-ud-Dīn Abū Najīb Suhrawardī.

pupil and spiritual successor of Shaykh Wajih-ud-Dîn Abû Hafs, who was lineal successor in the fourth degree of Junayd Baġdâdî. Abû Najib received the Khirqah from Aġmad Ġizâlî, lineal successor in the fifth degree of Junayd.

14. The Firdawsîs, after Najm-ud-Dîn Kubrâ Firdawsî, who received the Khirqah from Abû Najib Suhrawardî, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانواده فرع), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22^b :—

1. The Qâdirîs or the Ġauḡîs, called after ‘Abd-ul-Qâdir Jilânî, pupil and spiritual successor of Abû Saïd Makhzûmî, who was lineal successor in the fourth degree of Junayd Baġdâdî.

2. The Yasawîs, after Aġmad Yasawî, pupil and Khalîfah of Yûsuf Hamadânî, lineal successor in the sixth degree of Junayd Baġdâdî

3. The Naqshbandîs, after Khwâjah Bahâ-ud-Dîn Naqshband, pupil and successor of Amîr Sayyid ‘Alî Kalâl, who received the Khilâfat from Abul Qâsim Gurgânî in the seventh degree. Abul Qâsim was third lineal successor of Junayd Baġdâdî.

4. The Nûrîs, after Abul Ḥasan Nûrî, who received the robe of Khilâfat from Sarî Saqaṭî.

5. The Khidrawîs, after Aġmad bin Khidrawayh, pupil and Khalîfah of Ḥatîm Aṣamm, fifth lineal successor of Ḥusayn bin ‘Alî.

6. The Shattârîs, called تنطارية عتقه, after Shaykh ‘Abd Ullah Shattâr, the pupil and successor of Muḥammad ‘Ârif, seventh lineal successor of Bâyezîd Bisṭâmî. ‘Abd Ullah Shattâr was the first Shaykh of this order to visit India.

7. The Ḥusaynî Bukhârîs, حسنه بخاره, who trace their line from Sayyid Jalâl Bukhârî back to Imâm Ḥusayn and ‘Alî bin Abû Tâlib.

8. The Zâhidîs, after Badr-ud-Dîn Zâhid, disciple and Khalîfah of Fakhr-ud-Dîn Zâhid, successor in the eighth degree of Junayd.

9. The Anṣârîs, after ‘Abd Ullah Anṣârî, successor of Junayd Baġdâdî in the fourth or fifth degree.

10. The Ṣafawîs after Ṣafi-ud-Dîn Ishâq Ardabili, pupil, successor and son-in-law of Zâhid Ibrâhîm Ġilânî, fifth lineal successor of Abû Najib-ud-Dîn Suhrawardî.

11. The ‘Aydarûsîs, after Mîr Sayyid ‘Abd Ullah ‘Aydarûsî, pupil and successor of Shaykh Abû Bakr, whose line is traced from Abû Madyan back to Junayd Baġdâdî.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muhammad Qalandar and his pupils affirmed their belief in this order. Shâh Haydar Qalandar, Shâh Husayn Balkhî and his pupils, Shams-ud-Dîn Tabrizî Mawlânâ Rûm (i.e. Jalâl-ud-Dîn Rûmî) and his friends and attendants, Fakhr-ud-Dîn 'Irâqî, Khwâjah Ishâq Mağribî, and Hâfiz Shîrâzî, belonged to this order. The order, also known as Chishtiyah-i-Qalandariyah, چشتیه قلندریه, was spread in India by Shâh Khidr Rûmî, who came to this country during the reign of Sultân Shams-ud-Dîn Îltamish (A.H. 607-633 = A.D. 1210-1235), and became a disciple of Khwâjah Qutb-ud-Dîn Bakhtiyâr 'Ushî.

The twenty three *Tabaqât* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case:—

I.

Muhammad, Abû Bakr, 'Umar, and 'Ugmân, fol. 47^a.

II.

'Alî and the twelve Imâms, fol. 70^b.

III.

Hasan Başrî and his contemporaries, fol. 95^a. (Hasan's full name was Abû 'Alî ul-Husaynî bin Hasan ul-Başrî. According to some, his *Kunya* was Abû Muhammad, and according to others Abû Sa'îd. He died at Basrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyâd, fol. 97^a; Abû Yahyâ Mâlik Dînâr, fol. 98^a; Muhammad Wâsi, fol. 99^b; Abû Hâzim Makkî, fol. 100^a; Khwâjah Yûsuf Ishâq and Râbirah 'Adawîyah, fol. 100^b.

IV.

Khwâjah 'Abd-ul-Wâhid bin Zayd (originally of Basrah who died in A.H. 176 = A.D. 792; according to Saffinah, 27 Şafar, A.H. 176), fol. 104^b; Ḥabîb 'Ajamî, fol. 104^b; 'Atbah bin Gulâm, fol. 105^b; 'Abd Ullah Husayn, fol. 106^a; Khwâjah Fath bin 'Alî ul-Mausalî, fol. 106^b.

V.

Khwâjah Fudayl bin 'Iyâd, with his *Kunya* Abû 'Alî (originally of Kûfah, but according to others of Merv, in Khurâsân or of Samarqand, who died at Mecca, in Muharram, A.H. 187 = A.D. 802), on fol. 107^b; Sufyân Şaurî, fol. 109^b; Abû Ḥanîfah Nu'mân bin Şâbit ul-Kûfî, fol. 110^b; Imâm Shâfi'î, fol. 112^b; Ahmad Ḥanbal

fol. 114^a; Abū Sulaymān Khwājah Dā'ūd bin Naṣr Ṭā'i, fol. 115^a; Baṣhar Ḥāfi, fol. 116^a; 'Abd Ullah bin Mubārak, fol. 117^a; Dā'ūd Balkhī, fol. 118^a; Maṣṣūr 'Ammār, fol. 118^b; Aḥmad bin 'Āṣim Antākī, fol. 119^b.

VI.

Khwājah Ibrāhīm Adham, with his *Kunyah* Abū Ishāq, fol. 122^a. (He was the son of Sulaymān bin Maṣṣūr Balkhī, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baḡdād, by the side of Imām Aḥmad Ḥanbal; but according to others in Syria, near the tomb of the prophet Lūt, i.e. Lot. According to Nafahāt, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwāl. A.H. 187 = A.D. 802.) Ma'rūf Karkhī, fol. 122^a; Da'n Nūn Miṣrī, fol. 123^a; Abū 'Alī Shāfiq, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrāhīm, fol. 125^b; Abū 'Abd Ullah Muḥammad bin Faḍl, fol. 126^a; Muḥammad bin 'Alī Ḥakīm ut-Tirmidī, fol. 126^b; Abū Bakr Warrāq, fol. 127^b; Abū 'Alī Jurjānī, fol. 128^a.

VII.

Khwājah Ḥudayfah Marāshī, fol. 128^b (He died on 14 Shawwāl; according to Safinat-ul-Awliyā, 18 Shawwāl. The year of his death cannot be traced.) Bāyazīd Bisṭāmī, fol. 129^a; Ḥātim bin Aṣamm, fol. 132^b; Abū Sulaymān Darānī, fol. 133^a; Ibrāhīm Diyā-ul-Baḡdādī and Muḥammad Samāk, fol. 133^b; Muḥammad bin Aslam Ṭūsī, and Abū Turāb, fol. 134^a; Aḥmad Ḥawāṭī, fol. 134^b; Yūsuf bin Yāsīn, fol. 135^a; 'Abd Ullah Muḥammad bin Ismā'il ul-Maḡribī, fol. 136^a.

VIII.

Khwājah Hubayrah Baḡrī (died on 18 Shawwāl; but the year cannot be traced), fol. 136^b; Khwājah Sari bin Muḡlis us-Saqāfi, fol. 137^a; Yahyā bin Ma'ād Rāzi, fol. 138^a; Abū Ḥafṣ Haddād, fol. 139^a; Aḥmad Ḥarb, fol. 140^a; Abū Ḥamzah Baḡdādī, fol. 142^a; Khayr-i-Nassāj, fol. 142^b; Samnūn Muḥibb, fol. 143^b; Abū Ḥamzah Khurāsānī, fol. 144^a; Shāh bin Shujā' Kirmānī, fol. 145^a.

IX.

Khwājah 'Ulū Dīnawarī (died 14 Muḥarram, year not given), fol. 164^a; Junayd Baḡdādī, fol. 147^a; Mamshād Dīnawarī, fol. 150^a; Abū Sa'id Kharrāz, fol. 150^b; Abū 'Uṣmān Ḥirī, fol. 152^b; Abū'l

‘Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abū’l Ḥasan Nūrī, fol. 154^b; Ḥamdūm Qaṣṣār, fol. 157^a; ‘Umar (in some works, ‘Amr) bin ‘Uṣmān ul-Makki, fol. 158^a.

X

Abū Ishāq Ḥishtī (died on 14 Rabi’ II—year not given—in Akkah, Syria), fol. 159^a; Abū Bakr Shibli, fol. 160^b; Ḥusayn bin Maṣṣūr Ḥallāj, fol. 162^b; Fārs bin ‘Isā Baḡdādī, fol. 166^a; Abū’l ‘Abbās ibn ‘Aṭā, fol. 167^a; Abū Muḥammad Jurayrī, fol. 168^a; Abū Bakr bin Tā’ir ul-Abhari, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; ‘Abd Ullah bin Muḥammad Manāzil, fol. 170^a; Abū ‘Alī Rūdbārī, fol. 170^b.

XI.

Khawājah Abū Aḥmad Ḥishtī (born 3 Jumāda II. A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Ḥisht, 20 *Kroh* from Harāt), fol. 171^b; Abū Ya’qūb Nahrajūri, fol. 173^a; ‘Abd Ullah bin Muḥammad Murta’ish, fol. 173^b; ‘Abd Ullah bin Khafif, fol. 174; Abū’l Khayr Hammād Aqṭa’, fol. 176^b; Abū ‘Uṣmān Maḡribī, fol. 179^a; Abū’l Qāsim Rāzi, fol. 179^b; Abū’l ‘Abbās Sayyārī, fol. 180^a; Abū’l Qāsim Ḥakīm Samarqandī, fol. 181^a; Abū’l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Ḥishtī (died A.H. 421 = A.D. 1030, during the time of Sultān Mahmūd), fol. 182^b; Abū’l ‘Abbās Nahāwandī, fol. 185^b; Abū Naṣr Sarraj, fol. 186^b; Abū’l Faḍl bin Husayn, fol. 187^a; Abū’l Qāsim Bashār Yāsīn, fol. 188^a; Abū ‘Alī Daqqāq, fol. 189^b; Abū ‘Alī Sayyāh, fol. 191^a; Abū ‘Abd-ur-Raḥmān Sullamī, fol. 191^b; Sultān-ush-Shuhadā Amīr Mas’ūd, fol. 192^b.

XIII.

Nāṣir-ud-Dīn Abū Yūsuf Ḥishtī (son of Muḥammad Samrān, and sister’s son of Khawājah Abū Muḥammad bin Aḥmad Ḥishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Ḥisht), on fol. 206^a; Abū’l ‘Abbās Qaṣṣāb, fol. 207^b; Faḍl Ullah bin Abū’l Khayr, fol. 209^a; Abū’l Ḥasan Kharqānī, fol. 211^a; Abū ‘Abd Ullah Dastānī, fol. 212^b; Abū’l Qāsim Gurgānī, fol. 213^a; Abū’l ‘Abbās Ashfānī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; Alī bin ‘Uṣmān ‘Alī ul-Jallābī ul-Gaznawī, fol. 215^a; Khawājah Aḥmad, brother of Ismā’il Ḥishtī, fol. 216^b; Abū Ismā’il ‘Abd Ullah bin ‘Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmī, surnamed پند پل, fol. 220^b.

XIV.

Qutb-ud-Dîn Maudûd Chishtî, fol. 229^b. (He was son of Nâsir-ud Dîn Abû Yûsuf Chishtî, and learnt the whole Qur'ân by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Ahmad-i-Jâm in Harât. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Ahmad bin Maudûd bin Yûsuf Chishtî, fol. 227^b; Abû Tâhir Kurd, fol. 228^a; Abû 'Alî Fârmadî, fol. 229^a; Abû Bakr bin 'Abd Ullah ut-Tûsî un-Nassâj and Imâm Muḥammad Ġazâlî bin Muḥammad ul-Ġazâlî ut-Tûsî, fol. 230^b; Abû'l Faṭḥ Ahmad bin Muḥammad ul-Ġazâlî, fol. 232^b; 'Ayn ul-Qudât Hamadânî, fol. 233^a; Abû Naṣr Abî Ja'far bin Abî Ishâq ul-Harawî, fol. 236^a; Sultân Majd-ud-Dîn, fol. 236^b.

XV.

Khwâjah Hâjî Sharif Zandani, pupil of Maudûd Chishtî, fol. 237^a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yûsuf Hamadânî —b A.H. 440 = A.D. 1048, and d. A.H. 535 = A.D. 1140. His tomb is in Syria.) Yûsuf Hamadânî, fol. 237^b; Ahmad Yasawî, fol. 238^b; 'Abd-ul-Khâliq Ġujduwânî, fol. 239^b; Diyâ-ud-Dîn Abû Najib 'Abd-ul-Qâhir bin 'Abd Ullah Suhrawardî, fol. 241^a; Abû Muḥammad bin 'Abd Ullah-ul-Baṣrî, fol. 242^b; Ahmad bin Abul Hasan ur-Rafâ'î, fol. 244^a; Abû 'Abd Ullah Ṣauma'î, fol. 245^b; Shaykh Hammâd Dabbas, fol. 246^a; Abû 'Abd Ullah Quḍayb ul-Bân Mauṣalî, fol. 247^a; Abû'l 'Abbâs bin 'Arif ul-Undulusî, fol. 248^a; Hakîm Sanâ'î ul-Ġaznawî, fol. 148^b.

XVI.

Khwâjah 'Uṣmân Hârûnî, pupil of Hâjî Sharif Zandani, fol. 250^a. (He belonged to Hârûn, a village in Khurâsân or in Farġânah. He spent his last days in Mecca, where he died and was buried, 6 Shawwâl A.H. 607 = A.D. 1210.) Muḥyi-ud-Dîn 'Abd-ul-Qâdir Jilânî, fol. 254^a; Shaykh Abû Madyan Maġribî, fol. 259^a; Shaykh Ṣadaqahî Raġdûdî, fol. 260^b; Abû Muḥammad 'Abd-ur-Raḥmân Tafyûnjî, حسرونجی, fol. 261^a; Shaykh Muḥammad ul-Awânî, fol. 262^b; Abû's-Sa'ûd ibn u'sh-Shiblî, fol. 263^a; Adî bin Musâfir Shâmî ul-Hankârî, fol. 264^a; Hayât bin ul-Qays ul-Tarrânî, fol. 264^b; Abû Ishâq ibn uz-Zarif, fol. 265^a; Shaykh Jâġir, fol. 265^b; Abû 'Abd Ullah Muḥammad bin Hâshimî, fol. 266^a; 'Umar ibn Fâriḍ ul-Ḥamawî, fol. 266^b; Shaykh Mîsâ Sadrânî, fol. 268^b.

XVII.

Khawājah Mu'in-ud-Din Chishti, fol. 270^a. (He was son of Khawājah Giyās ud-Din Hasan Sijzi, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in Khurāsān. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhārā and thence to Baghdād, where he placed himself under the tuition of Khawājah 'Uṣmān Hārūnī, from whom he received the robe of spiritual succession. خرقه خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Din Kubrā, for two and a half months; 'Abd-ul-Qādir Jilānī at Baghdād, for five months and seven days; Ḍiyā-ud-Din Abū Najib Suhrawardī; Shaykh Awḥad-ud-Din Kirmānī; and Shihāb-ud-Din Suhrawardī. From Baghdād he came to Hamadān, where he interviewed Yūsuf Hamadānī. He interviewed Abū Sa'īd Tabrizi at Tabriz, Shaykh Maḥmūd at Iṣfahān, and then visited the tombs of Shaykh Abū Sa'īd Abū'l Khayr at Mahnah and of Abu'l Hasan Khirqānī at Khirqān. After visiting Shaykh Nāṣir-ud-Din at Astarābād, he travelled to Harāt, Salzwār, Balkh, Gaznī, Lahore, and Dihli, and came at last to Ajmīr, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm ud-Din Kubrā, fol. 282^b; Shihāb-ud-Din 'Umar bin Muḥammad us-Suhrawardī, fol. 287^b; Shaykh Muḥyi-ud-Din Muḥammad bin ul-'Arabī, fol. 289^b; Shaykh Rūzbhān Baqlī ush-Shīrāzī, fol. 294^a; Shaykh Bahā-ud-Din Walad, fol. 296^a; Sayyid Burhān-ud-Din Muḥaqqaq, fol. 297^a; Majd-ud-Din Baghdādī, fol. 297^b; Sa'd-ud-Din Hummū'ī, fol. 2 8^b; Sayf-ud-Din Bākhārzi, fol. 303^a; Raḍi-ud-Din 'Alī Lālā Gaznawī, fol. 305^a; Bābā Kamāl Jandī, fol. 306^b; Shams-ud-Din bin Muḥammad bin 'Alī bin Malik dād ut-Tabrizī, fol. 308^a; Shihāb ud-Din Maqtūl, fol. 310^b; Farīd-ud-Din 'Attār, fol. 312^a; Muḥammad Turk Nārnavī, fol. 314^a; Mīr Sayyid Ḥusayn Khingawār, fol. 315^a; Sayyid Nūr-ud-Din Mubārak Gaznawī, fol. 316^a; Shaykh Ḥamid-ud-Din Ṣūfi us-Sawālī, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece.) Khawājah Qutb-ud-Din Bakhtiyār bin Kamāl-ud-Din Aḥmad bin Musā Ūshī, entitled Kāki and Bakhtiyār, fol. 320^b. (He was born in Ūsh, in Māwarā-un-Nahr, or in Fargānah. His father died when he was only a year and a half old. He was a pupil and the chief Khalīfah of Khawājah Mu'in-ud-Din Chishti, with whom he spent the last years of his life at Delhi and Ajmīr in intimate friendship. He died in

Delhi, Monday, 14 Rabi' I, A.H. 633 = A.D. 1235, and was buried near the Hawd-i-Shamsi.) Bahâ-ud-Dîn Dakariyâ Multânî, fol. 327^a; Jalâl-ud-Dîn Muḥammad Balkhî ur-Rûmî, fol. 331^a; Ṣadr-ud-Dîn Muḥammad bin Ishâq ul-Qûnawî, fol. 335^a; Aḥad-ud-Dîn Ḥamid ul-Kirmânî, fol. 336^b; Najîb-ud-Dîn 'Alî bin Buzğush ugh-Shîrâzî, fol. 339^a; Shaykh Zahir-ud-Dîn 'Abd-ur-Rahmân and Shaykh Nûr-ud-Dîn 'Abd-uṣ-Ṣamad, fol. 340^b; Abu'l Qâsim Jalâl-ud-Dîn Tabrizî and Shaykh Jalâl-ud-Dîn Digdânî, fol. 341^a; Qâdî Ḥamid-ud-Dîn Nâgûrî, fol. 344^a; Sharaf-ud-Dîn bin Muṣliḥ bin 'Abd Ullah Sa'dî Shîrâzî, fol. 346^b; Fakhr-ud-Dîn Ibrâhîm 'Irâqî, fol. 347^b; Ṣalâḥ-ud-Dîn Farîdûn ul-Qûnawî, known as Zarkûb, fol. 350^a; Shaykh Ḥuṣām-ud-Dîn, fol. 350^b; Sultân Walad bin Mawlawî Rûm, fol. 351^b; Shaykh Nizâm-ud-Dîn Abu'l Muwayyid, fol. 353^b; Shâh Khidr Rûmî, fol. 354^b; Shaykh Badr-ud-Dîn Ġaznawî, fol. 355^a; Shaykh Diyâ-ud-Dîn Rûmî, Shaykh Sharaf ud-Dîn Kirmânî and Shaykh 'Abd-ul-'Azîz, fol. 356^a; Shâh Kurdîz Multânî, fol. 356^b; Shaykh Naqî-ud-Dîn Muḥammad, Shaykh Turk Bayâbânî and Shaykh 'Abd Ullah Balbânî, fol. 357^a.

XIX.

Shaykh Farîd-ud-Dîn Gauj-i-Shakar, pupil and spiritual successor of Khawâjah Qutb-ud-Dîn Ūshî, fol. 359^b. (His mother was the daughter of Mullâ Wajîh-ud-Dîn Khujandî. He died 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e., Pāk Patan, otherwise called Ajwodhan, in the Punjāb.) Najîb-ud-Dîn Mutavakkil, fol. 384^a; Badr-ud-Dîn Ishâq, fol. 385^b; Jamâl-ud-Dîn Hâusawî, fol. 387^a; 'Arîf Sistânî, fol. 389^a; Dâ'ud bin Maḥmûd, fol. 390^a; Sayyid Muḥammad bin Maḥmûd Kirmânî, fol. 391^a; Mîr Sayyid Khāmûsh, fol. 392^b; Sayyid Kamâl-ud-Dîn Aḥmad bin Sayyid Muḥammad Kirmânî and Sayyid Nûr-ud-Dîn Mubârak, fol. 393^a; Mîr Sayyid Muḥammad bin Sayyid Kamâl-ud-Dîn Aḥmad and Shaykh Ṣadr-ud-Dîn bin Bahâ-ud-Dîn Dakariyâ, fol. 393^b; Shaykh Abu'l Kaṭh Rukn-ud-Dîn, fol. 396^b; Shaykh Ṣadr-ud-Dîn, known as Hâjî Chirâğ, fol. 397^a; Shaykh Peyârah Husâmpûrî, Shaykh Shâh Mûsâ 'Ashiqân and Shaykh 'Uṣmân Sayyâḥ Dihlawî, fol. 397^b; Nûr Sayyid Ṣadr-ud-Dîn, better known as Sayyid Ḥasanî, fol. 400^a; Shaykh Ṣalâḥ-ud-Dîn Darwîsh Sistânî, fol. 401^b; Shaykh Ṣalâḥ Sayyâḥ, fol. 402^a; Shaykh Aḥmad Nahrwâlî, fol. 404^a; Shaykh Badr-ud-Dîn Mû'yṭâb, fol. 405^b; Shaykh Badr-ud-Dîn Samarqandî, fol. 408^b; Shaykh Ṣūfî Budhuî, fol. 409^b; Jamâl-ud-Dîn Aḥmad Jûrqânî, fol. 412^a; Nûr-ud-Dîn 'Abd-ur-Rahmân I-farâ'inî, fol. 412^b; Sa'd-ud-Dîn Fargânî, fol. 413^b; Shaykh 'Azîz bin Muḥammad Nasafî, fol. 414^b.

XX.

Shaykh 'Alâ-ud-Dîn 'Alî Aḥmad Ṣābir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabî'î, A.H. 690 = A.D. 1291, fol. 416^b; Naṣîr-ud-Dîn Maḥmûd bin Yaḥyâ Awadhî, fol. 420^b; Shams-ud-Dîn Yaḥyâ, fol. 425^b; Shaykh Qutb-ud-Dîn Munawwar bin Shaykh Burhân-ud-Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427^b; Husâm-ud-Dîn Multânî, fol. 429^a; Fakhr-ud-Dîn Zarrâdî, fol. 431^b; 'Alâ-ud-Dîn Nîlî, fol. 433^b; Burhân-ud-Dîn Ġarîb, fol. 434^b; Wajh-ud-Dîn Yûsuf Ṣânî, fol. 436^b; Shihâb-ud-Dîn Imâm, fol. 437^b; Sirâj-ud-Dîn 'Uḡmân, fol. 438^b; Nizâm-ud-Dîn Muḥammad Badâ'ûnî and his pupils, fol. 441^a; Amîr Khusraw bin Amîr Sayf-ud-Dîn, fol. 450^a; Amîr Ḥasan 'Alâ-i-Sanjari, fol. 452^a; Qâḍî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453^a; Khawâjah Gurg Majdûb, fol. 4 6^a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457^a; Sayyid Amîr Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459^a; Shaykh Sharaf-ud-Dîn Manayrî ul-Bihârî, fol. 461^a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânîpatî, fol. 465^b. (He was a descendant of Khawâjah Aḥmad Yasawî, who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ. He was the disciple and *Khalifah* of 'Alâ-ud-Dîn 'Alî Ṣābir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Ṣufîc lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Ṣābir as his spiritual guide. He died on 19 Sha'bân, and was buried at Pânîpat. The year of his death is not known. He was a contemporary of Naṣîr-ud-Dîn Maḥmûd Awadhî, who died in A.H. 757 = A.D. 1356, during the reign of Sulṭân Fîrûz Shâh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468^a; Ṣafî-ud-Dîn Abu'l Fath Ishâq, fol. 474^a; Muḥammad Bâbâ Samâsî, fol. 478^a; Bahâ-ud-Dîn Naqshband, fol. 480^b; Imâm Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfi'î, fol. 484^b; Maḥdûm Jahâniyân Sayyid Jalâl Ḥusayn Bukhârî, fol. 486^a; Mîr Sayyid Muḥammad Ġisṭadarâz, fol. 489^b; Nawlânâ Khawâjagi, fol. 501^b; Shaykh Ṣadr-ud-Dîn Ḥakîm, fol. 503^b; Qâḍî 'Abd-ul-Muqtadir bin Qâḍî Rukn-ud-Dîn, fol. 504^b; Muḥammad Mutawakkil Kantûrî, fol. 506^b; Shaykh Dâniyâl, known as مولانا عود, fol. 510^a; Maḥdûm Shaykh 'Alâ ul Haqq Wa'd-Dîn Bangâlî, fol. 513^b; Shaykh Muẓaffar bin Shams-ud-Dîn Balkhî, fol. 520^a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523^a.

XXII.

Shaykh Jalâl-ud-Dîn Pânîpatî, disciple and *Khalifah* of Shams-ud-Dîn Turk Pânîpatî, fol. 526^b. (He died on 13 Rabî'î, and was

buried in Pânîpat. The year of his death is not known. He was contemporaneous with Sultân Mahmûd bin Muḥammad bin Firûz Shâh.) Sayyid Ashraf Jahângîr Simnânî, fol. 531^a; Khwâjah 'Alâ-ud-Dîn 'Attâr, fol. 542^a; Khwâjah Muḥammad Pârsâ, fol. 544^b; Khwâjah Ya'qûb Charkhî, fol. 547^a; Khwâjah Niẓâm-ud-Dîn Khâmûsh, fol. 548^a; Zayn-ud-Dîn Abû Bakr ul-Khawâfi, fol. 549^b; Sayyid Qâsim Anwâr, fol. 551^b; Mawlânâ Muḥammad, better known as Mağribî, fol. 553^a; Sayyid Ni'mat Ullah Walî, fol. 553^b; Sayyid Şadr-ud-Dîn, known as Râjû Qattâl, fol. 555^b; Shaykh Sirâj-ud-Dîn Sûkhtah, fol. 558^a; Makhdûm Shaykh Akhî Râjgirî, fol. 559^a; Makhdûm Shaykh Qiwâm-ud-Dîn, fol. 564^b; Shaykh Ikhtiyâr-ud-Dîn, fol. 567^b; Sayyid Yad Ullah, fol. 568^b; Makhdûm Shaykh Faṭḥ Ullah, fol. 570^a; Makhdûm Shaykh Abu'l Faṭḥ Jawnpûrî, fol. 571^a; Makhdûm Shaykh Ḥusâm ud-Dîn, fol. 573^a; Bâbâ Ishâq Mağribî, fol. 576^b; Shaykh Ahmad Khattû Gujarâtî, fol. 579^a.

XXIII.

Shaykh Ahmad 'Abd ul-Haqq Radawli, fol. 583^a. (He was disciple and principal *Khalîfah* of Jalâl ud-Dîn Pânîpatî. His grandfather, Shaykh Dâ'ûd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hûlâgû Khân's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultân 'Alâ-ud-Dîn Khiljî, A.H. 695-715 = A.D. 1296-1316, and became a disciple of Naṣîr-ud-Dîn Awadhî. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dâ'ûd. After a few preliminary interviews with Jalâl Pânîpatî, he went to Sunâm, where he stayed for some time and then returned to Pânîpat. Not finding his master there, he went to Badâ'ûn, in the year in which Timûr invaded India, and fought the battle of Delhi with Sultân Mahmûd, A.H. 801 = A.D. 1398. From Badâ'ûn he went to Bhakar, and then again to Pânîpat, when he received the *Khîrqaḥ* of *Khalâfât* of the Chishtî order from his Pîr, who later on placed his children under his tuition. After the death of his Pîr he came to Bengal, where he met Shaykh Nûr Quṭb i-Ālam. He finally returned to his native place Radawli, where he died, 15 Jumâda II A.H. 837 = A.D. 1434.) Makhdûm Shaykh Nûr ul-Haqq bin Shaykh 'Alâ ul-Haqq Bangâlî, fol. 600^a; Hâjî Sayyid 'Abd-ur Razzâq, fol. 604^b; Shaykh 'Abd ul-Quddûs bin Shaykh Ismâ'il, fol. 610^a; Makhdûm Shaykh Muḥammad 'Îsâ Tâj, fol. 615^b; Sayyid 'Abd Ullah Burhân ud-Dîn Gujarâtî, fol. 616^b; Makhdûm Shaykh Sirâj, fol. 623^b; Dâwar Malik bin Mahmûd, fol. 624^b; Makhdûm Shaykh Kabîr, fol. 626^a; Sayyid Jalâl Gujarâtî, fol. 627^b; Shâh Miyânjiw

Qutb-i-Wilāyat, fol. 628^a; Shaykh 'Abd Ullah Shaṭṭār, fol. 631^a; 'Āshiq-i-Ṣādiq Shāh Dā'ūd, fol. 634^a; Makhdūm Shaykh Jamāl, fol. 635^a; Shaykh Husayn bin Mu'izz Balkhī ul-Bihārī, fol. 636^b; Mīr Sayyid 'Alam ud Dīn, fol. 638^b; Makhdūm Shavkh Husām-ud-Dīn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Hāshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرثیه احدیت و وحدت و واحدیت . on fol. 1^b.
2. دوم حاشیه بر مقدمه کتاب در باب مراتب خلافت (sic) , on fol. 15^b.
3. حاشیه سوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم حاشیه , on fol. 227^b.
4. حاشیه چهارم در ذکر شیخ اوحده الدین کرمانی در بیان نفی تناسخ , on fol. 231^b.
5. پنجم در ذکر حضرت مسرر سد اشرف جهانگیر در بیان احوال خلیفه وقت شاه . on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalīfahs* and disciples of Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī.

Written in neat Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library, at Haydarābād, dated 15 Duhijjah, A.H. 1220.

No. 677.

fol. 52; lines 13; size 11 × 6; 6½ × 3.

مرآت مدارى

MIR'ĀT-I-MADĀRĪ.

Life of Shāh Madār, one of the most popular saints of India.

Author: 'Abd-ur-Rahmān Chishtī, عبد الرحمن چشتی .

Beginning :—

الحمد لله الذي خلق الاشياء وهو عينها يعنى شكر ميگويم من آن
بروردگار عالميان را انهم *

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that, very early in his life, he began a search for some account of *Shaykh Badī'ud-Dīn*, generally known as *Shāh Madār*: and although he consulted several historical and biographical works, as well as the *Malfūzāt* of the *Shaykhs* of different places, he found nothing. At last, on his journey to Ajmir, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalīfah*, *Qādī Mahmūd* (not *Muhammad*, as wrongly given in Rieu) *Kantūri*, and entitled *Imān-i-Mahmūdi*, ایمان محمودی. This work, says the author, contained a detailed and true account of *Shāh Madār*, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the *Latā'if-i-Ashrafī* of *Sayyid Ashraf Jahāngir Simnānī*, an intimate friend of *Shāh Madār*, he compiled the present work, with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of *Shaykh Amān U'llah* of *Sandilah*, he visited the tomb of *Shāh Madār* in *Makanpūr* (Thornton's *Mukunpoor*, district of *Kānpūr*), on Thursday, 25 *Dulqa'd*, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, *Shāh Madār* belonged to a Jewish family of *Halab* (Aleppo), where he was born. A.H. 715 = A.D. 1315. His father, *Abu'l Ishāq Shāmī*, a strict follower of the law of Moses, (Rieu, p. 361, calls *Shāh Madār's* father "Shaykh 'Alī, a Jew of Halab") placed him under the tuition of a Jewish teacher, *Ḥadiqah Shāmī*. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islām. On fol. 13^b the author remarks that *Sayyid Ashraf Jahāngir Simnānī*, in his *Latā'if-i-Ashrafī*, says that on one of his journeys to Mecca he met *Shāh Madār*, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to *Gujarāt*, and thence to *Ajmir*, where he visited the tomb of *Khawājah Mu'in-ud-Dīn Chishtī*. After staying there for some time, he went to *Kālpī*, and thence to *Qannūj*, where he met *شیخ اخي جمشد قدوائی*, disciple and *Khalīfah* of *Sayyid Jalāl Bukhārī*; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makaupûr. He afterwards made an excursion to Jaunpûr, attended by his favourite pupil, Qâdî Shihâb Qudwâ'i; and at Lucknow visited Shaykh Qiyâm-ud-Dîn, who died shortly after. At Jaunpûr Sultân Ibrâhîm Sharqî, with all his nobles and attendants, paid a visit to him: but Qâdî Shihâb-ud-Dîn, the leader of the 'Ulamâ of Jaunpur, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahângîr Simnânî. It was at Jaunpûr that Shaykh Husayn Murizz Balkhî, a disciple of Shaykh Sharaf-ud Dîn Yahyâ Manayrî, studied the latter half of the 'Awârif under Shâh Madâr.

Shâh Madâr returned to Makaupûr, where Qâdî Mutahhar and his followers became his pupils. At the request of Sultân Ibrâhîm Sharqî and others, he returned to Jaunpûr; and on his way visited Kantûr, where Qâdî Maḥmûd Kanturî and his followers became his pupils. On this occasion he was received by the king, Nûr Ṣadr-i Jahân, Qâdî Shihâb-ud Dîn and many others.

Shâh Madâr stayed at Jaunpûr for some years, and then returned to Makaupûr, where after three years Qâdî Maḥmûd Kanturî paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dastâr*, *pirahan*, and *izâr*, دسار و پیراهن و ازار; and after handing them to Qâdî Maḥmûd, expired on Thursday, 18 Jumâdâ, A.H. 840 = A.D. 1433, at the age of 125 years. His tomb at Makaupûr is still visited by large numbers of devotees.

On fol. 43^a-44^b, the author dwells upon Shâh Madâr's modes of prayer.

On fol. 50^a the author gives a description of the tombs of Shâh Madâr's chief attendants and pupils, thus:—

The tombs of Qâdî Maḥmûd and his son are in Kantûr; that of Qâdî Mutahhar, in Kâlpî; of Qâdî Shihâb Qudwâ'i, in Jilânî; of Shâh Allâ (آلاء), in Gaur, Bengal; of Sayyid Jamâl-ud-Dîn, entitled Jumman, in Bihâr; of Sayyid Aḥmad Bâdpâ, in the vicinity of Jaunpûr; of Jûdan Madârî, in Awadh; of Shaykh Shams Tâ'ib, in Lucknow; of Shaykh Buddhan Ṣiddiqî, in Sandilah, and of شمس لبيكها (*sic.*), in Qannûj.

It is said on fol. 15^b that Shâh Madâr belonged to the Uwaysî order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب باطن اجازت ازادات از روحانیت حضرت
 شینم عبد الله مکی یافته بود و او بحسب ظاهر از حضرت شینم یمین الدین
 شامی اجازت داشت و او از حضرت شینم رفیع الدین شامی و او از حضرت
 شینم طیفور شامی و او از حضرت شینم ربیع المقدس و او از حضرت امام
 حسین شهید دشت کربلا و او از حضرت مرتضی علی کرم الله وجهه و او از
 حضرت رسالت پناه محمد مصطفی صلی الله علیه و سلم *

The author refers to his previous work *چشمتنه* on fol. 45^a.

For *Shâh Madâr's* life, see *Akhhâr-ul-Akhyâr*, p. 189. A copy of the present work is noticed in Rieu, p. 361. A neatly written copy, transcribed from our MS., is preserved in the Bûhâr Library.

Not dated; written in a careless Indian Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced: the right order is 24, 31-32, 27-30, 25-26, 33.

No. 678.

fol. 83; lines 11: size $6\frac{1}{4} \times 3\frac{3}{4}$; $5 \times 2\frac{1}{4}$.

تاریخ قادریہ

TÂRÎKH-I-QÂDIRÎYAH.

Biographical sketches of the saints who form the filiation of the *Qâdirî Silsilah*, from the Prophet to the author's *Pîr*, *Shâh Fath Muhammad Qâdirî*.

Author: 'Abd-ur-Rashîd Qâdirî-ul-Kayrânawî عدد الرشد قادری
 الکیرانی.

Beginning:—

الحمد لله الذي جعل قلوب العارفين مغفورا بنور العرفان الخ *

The author's father, *Nazar Muhammad Qutb Qâdirî*, was both the sister's son and the son-in-law of the author's *Pîr*, *Fath Muhammad Qâdirî*, to whom the last notice, fol. 76-83, is devoted.

According to this notice. *Hâjî Shâh Fath Muhammad Qâdirî ul-Kayrânawî*, entitled *Ġiyâş-ud-Dîn*, and better known as *Miyânjîw*, was born in *Anbâlah*. He received the robe of *Khilâfat* at *Madînah* from *Shaykh Yahyâ Madanî*, and settled at *Kayrânah* (Thornton's *Kyranah*), where he died on Wednesday, 29 Rabi' I, A.H. 1130 =

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdiri order, in A.H. 1150 = A.D. 1737.

Contents :—

Muḥammad, fol. 3^b. ‘Alī, fol. 8^b. Ḥasan, fol. 11^a. Ḥusayn, fol. 13^a. Zayn-ul-‘Ābidīn, fol. 14^b. Muḥammad Bāqir, fol. 15^b. Ja‘far Ṣādiq, fol. 17^a. Mūsā Kāzim, fol. 18^b. ‘Alī Ridā, fol. 19^b. Muḥammad Taqī and ‘Alī Naqī, fol. 20^b. Ḥasan ‘Askari and Muḥammad Mahdī, fol. 21^a. Ma‘rūf Karkhī, fol. 22^b. Shāykh Sarī Saqatī, fol. 24^b. Junayd Baḡdādī, fol. 26^a. Abū Bakr Ja‘far Shibli, fol. 29^b. Abd-ul-Aziz عزمی, fol. 31^b. Abul Faḍl نهمی (؟ فہمی), fol. 32^a. Abul Faraj Ṭarsūsī, fol. 32^b. Abul Ḥasan الہنگاری, fol. 33^a. Abū Sa‘id Mubārak, fol. 33^b. Muḥvi-ud-Dīn ‘Abd-ul-Qādir Jilānī, fol. 34^a. Shāms-ud-Dīn ‘Alī ul-Ḥaddād, fol. 43^a. Shāms ud-Dīn ‘Alī Ṣānī, fol. 44^a. Muḥammad Faḍlī, fol. 45^a. Quṭb ud-Dīn Abu’l Ḡayṣ Jamil, fol. 45^a. Sayyid Muḥammad bin ‘Abd ul-Ḡayṣ, fol. 47^a. Sayyid Jalāl-ud-Dīn Ḥusayn Makhdūm Jahāniyān Bukhārī, fol. 47^b. Sayyid Naṣir-ud-Dīn Maḥmūd, fol. 56^a. Sayyid Ḥamid Quṭb-i-Naubahār, fol. 57^b. Sayyid Faḍl Ullah Quṭb, fol. 57^b. Sayyid Ṣadr-ud-Dīn, fol. 58^a. Sayyid ‘Abd Ullah Quṭb, fol. 58^b. Sayyid ‘Abd-ul-Kabīr, fol. 62^a. Shāykh ‘Abd-ul-Ḡafūr, fol. 63^a. Sayyid ‘Alā-ud-Dīn, fol. 66^a. Sayyid Ḥusayn Bukhārī, fol. 67^a. Sayyid Maḥmūd Shāhid, fol. 67^b. Sayyid Tâ-hâ Quṭb-ud-Dīn Qâdiri, fol. 69^a. Hâji Shâh Faṭḥ Muḥammad Qâdirī, fol. 76^a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbâr-ul-Akhyâr (see No. 666), Mir’ât-ul-Asrâr (see No. 676), and Tahâ’if-i-Rashidiyah. The last-named work, composed by the author himself (see Rieu, i. p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author’s previous work.

Written in ordinary Indian Ta‘liq, within red-ruled borders, with the headings in red, by order of Hadrat Shâh Ṣâhib, most probably the *Pir* of the Scribe: محمد منیر قادری انصاری کبرائی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.

No. 679.

foll. 261 ; lines 17 , size $9 \times 4\frac{3}{4}$; 7×3 .

اصول المقصود

UŞÛL UL MAQŞÛD.

Notices on the *Shaykhs* of the *Qalandarî* order, and especially on the author's father.

Author : Turâb Alî bin *Shâh* Muḥammad Kâzîm Qalandarî
 'Alawî نواب علی ابن حضرت شاه محمد کاظم فلندری علوی

Beginning :—

بعد حمد خدائیکہ لا اله الا الله وحده لا شریک له کلمہ ایست در بیان

او النعم *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the *Qalandarî* *Shaykhs*, and of his father, for the use of his children and friends : but the execution of the plan was delayed until *Sha'abân*, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, *Himâyat 'Alî*. According to the author's statement on fol. 23^b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kâzîm, whose life, teachings, and miracles form the main topic of the work, and occupy foll. 95-261, was a descendant of *Nizâm-ud-Dîn Qârî*, better known as *Shaykh Bhikan* of *Kâkûrî*, near Lucknow.

According to *Badâ'ûnî*, vol. iii, p. 24, *Shaykh Bhikan* was a great *Şûfî* scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kâzîm was the disciple and spiritual successor of *Shâh Bâsit 'Alî Qalandar Ilahâbâdî*, who died 17 Du'lhijjah, A.H. 1196 = A.D. 1781 (see fol. 81^a).

The author visited his tomb three times. The preface does not include any list of the author's sources : but in the course of his narration he refers to *Hujjat-ul-'Ârifin*, *Maṭlûb-ut-Tâlibîn*, *Murâd-ul-Muridîn*, *Mir'ât-ul-Asrâr*, *Fuṣûl-i-Mas'ûdiyah*, etc., and frequently to *Manâqib-ul-Aşfiyâ*.

The work is divided into twelve *Asls*, each devoted to the life of a Shaykh, as follows.—

(1) 'Abd-ul-'Aziz Makki Qalandar, fol. 2^b. (2) Sayyid Khidr Rûmî, fol. 13^a. (3) Sayyid Najm-ud-Dîn Qalandar Gauṣ-ud-Dahr, fol. 21^a. (4) Quṭb-ud-Dîn Binâ-Dil Jaunpûrî, fol. 30^a. (5) Muḥammad Quṭb Qalandar, fol. 38^b. (6) Shâh 'Abd-us-Salâm Qalandar, fol. 39^a. (7) 'Abd-ul-Quddûs Qalandar Jaunpûrî, fol. 41^b. (8) Shâh Muġtabâ, better known as ساجد ساجد, fol. 45^a. (9) Shâh Fath Qalandar Jaunpûrî, fol. 52^b; his wives and children, fol. 57^a; his pupils, fol. 59^a. (10) Shâh Ilahdîyah Aġmad, fol. 60^a; his pupils and Khalifahs, fol. 64^b. (11) Shâh Bâsiṭ 'Alî Qalandar Ilahâbâdî, fol. 65^a; his pupils and Khalifahs, fol. 82^b; his mother, Phûl Bibî, fol. 83^b; his elder brother, Muḥammad Wârîṣ, fol. 84^b; his younger brother, Muḥammad Wâsil, known as Wâsil-ul-Ĥaqq, fol. 86^b, his children, fol. 88^b. (12) Shâh Muḥammad Kâzim, the author's father, fol. 95^a; his education, fol. 103^a; his taste for music, fol. 104^a; his noble character, fol. 105^b; his interview with Shâh Maẓhar Ḥusayn, fol. 110^b; his interview with his spiritual guide, fol. 112^a; his disappearance from the army, fol. 113^a; his return, fol. 115^a; his journey to Ilahâbâd, fol. 118^b; his marriage, after his return from attendance on the *Pîr*, fol. 120^b; he receives instruction from his *Pîr*, fol. 124^a; he receives the spiritual robe of succession, fol. 128^b; his instruction to his children and pupils, fol. 165^b; his illness and death, fol. 174^a; manifestations of his supernatural powers before and after his death, fol. 193^a and 212^a; his relatives, children, friends and followers, fol. 215^a; his letters, fol. 218^a; Himâyat 'Alî (the author's brother), fol. 229^b; Bahrâm 'Alî, fol. 233^b; Âshiq Ullah, fol. 235^a; Inshâ Allah, fol. 238^b; Quadrat Ullah Balgrâmî, fol. 243^b; Shâh Umîd 'Alî Jaunpûrî, fol. 245^b; Faḍl Ullah and Şâhib 'Alî, fol. 246^a; Muḥammad Maġfûz and Muġibb 'Alî, Khân, fol. 247^a; Shaykh Aġmad Ḥusayn, fol. 255^b; Shafâ'at 'Alî, fol. 257^b.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 680.

fol. 260; lines 19; size $9\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

تذکرة الشعرا

TADKIRAT U_{SH} SHU'ARÂ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakhtî-Shâh (according to W. Pertsch, ibn i-Bakhtî Shâh) ul-(hâzi us-Samarqandî, *d.* A.H. 900 = A.D. 1494. دولتشاه بن علاء الدوله بختيشاه السمرقندى .

Beginning.—

تکمیدی که شاعرا؛ بلند پرواز اندیشه بساحت و فضای کبریای آن
طیران نتواند نمود آنهم *

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "Schöne Redekünste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Sacy in his "Notices et Extraits," vol. iv. pp. 220–272.

The work, which the author dedicated to Mîr 'Alî Shîr, was completed, according to some copies, on the 28th of Shawwâl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Ṭabaqât* and a *Khâtimah*, as follows:—

Muqaddimah—Treating of ten Arabic Poets, fol. 17^a.

Ṭabaqah I. Beginning with Rûdaki, fol. 16^a.

Ṭabaqah II. Beginning with Azraqî, fol. 37^b.

Ṭabaqah III. Beginning with Dulfiqâr Shirwânî, fol. 60^a. In the printed edition, this *Ṭabaqah* (p. 128) begins with Nizâmî.

Ṭabaqah IV. Beginning with Farîd-ud-Dîn 'Aṭṭâr, fol. 91^a.

Ṭabaqah V. Beginning with 'Imâd-i Faqîh, fol. 121^a.

Ṭabaqah VI. Beginning with Sayyid Nî'mat U'llah Kûhistânî, fol. 158^b.

Ṭabaqah VII. Beginning with Amîr Shâhî Sabzwârî, fol. 207^a.

Khâtimah. Treating of six poets, who were alive at the time of composition, fol. 233^b. It begins with Jâmî, and ends with a short

historical account of the reigning prince, Abul Ġâzî Sultân Ḥusayn, brought down to A.H. 885 = A.D. 1480.

The *Ṭabaqât* are arranged in chronological order. For other copies, see Rieu., i, p. 364; W. Pertsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308; G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Hâj. Khal. vol. ii, p. 262; Ethé. Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled *سفينة الشعرا*, appeared in Constantinople, A.H. 900.

There is a lacuna on fol. 258^b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'liq, within gold and coloured-ruled borders; with an illuminated head-piece and a double-page 'Unwân. Dated Ramadân, A.H. 1051.

The title page contains three seals of Sayyid Ḥusayn, of Aurang-zîb's time. Two of these are faded; the only one which is legible, and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروزی بمعرفت عرب ابتیاع نمود *

No. 681.

fol. 197; lines 17; size $10\frac{1}{4} \times 6$; $8\frac{3}{4} \times 4\frac{1}{2}$.

The same.

Another copy of Daulat Shâh's *Tadkirat-ush-Shu'arâ*, beginning like the preceding copy. *Muqaddimah*, fol. 9^a; *Ṭabaqah*, i, fol. 12^b; ii, fol. 30^a; iii, beginning with Nizâmî, fol. 51^b; iv, fol. 72^b; v, fol. 95^b; vi, fol. 124^b; vii, fol. 159^a; *Khâtimah*, fol. 178^b.

Written in ordinary Nasta'liq, within gold and coloured ruled borders; with an illuminated head-piece and a double-page 'Unwân.

In the colophon, dated Ḥaydarâbâd, 24th Shâ'bân, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alî Khân.

Scribe اسمعیل سکنه مالہ کندي .

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 682.

fol. 195: lines 12; size $7\frac{1}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

تحفة سامي

TUḤFAH-I-SÂMÎ.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth.

Author: Sâmi Mirzâ سام میرزا.

Beginning:—

لله الحمد قبل كل كلام بصفات الجلال والاکرام *

Prince Sâmi Mirza, who designates himself in the preface مقدّر حضر عسکام ابن اسمعيل حسنى سام, was the son of Shâh Ismâ'il Safawî of Persia. He was born in A.H. 923 = A.D. 1517, and was put to death in A.H. 984 = A.D. 1570. See *Ḥabîb-us-Siyar*, vol. iii., juz 4 pp. 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the *Bahâristân*, *Majâlis un-Nafâ'is*, and *Taḍkirat u-sh-Shu'arâ*, but that no work had dealt with the poets and eminent writers of the subsequent period; so he filled up the gap with the present composition. He wrote it in A.H. 957 = A.D. 1550, dividing it into seven *Ṣaḥîfahs*; see O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang, and S. de Sacy, *Notices et Extraits*, vol. iv, pp. 273-308. Cf. also Hammer, *Schöne Redekünste*, pp. 349, 379; Kraft's Cat., p. 126; Rieu i, p. 367; W. Pertsch, *Berlin Cat.*, p. 600; G. Flügel, ii, p. 367; Sprenger, *Oude Cat.*, p. 12; J. Aumer, p. 1; Ethé, *India Office Lib. Cat.* Nos. 665 and 666.

Written in fair Nasta'liq, within coloured borders; with an illuminated head-piece.

Dated Shâ'bhân, A.H. 968, or eleven years after composition, and sixteen years before the author's death.

No. 683.

fol. 197; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

The same.

Another copy of Sâm Mirzâ's *Tuḥfah-i-Sâmî*, beginning as the above.

Written in ordinary Nasta'liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwân.

The MS. is water-stained.

Dated 17 Jumâdâ II, A.H. 971, or thirteen years before the author's death.

No. 684.

fol. 395; lines 25-26; size 10×7 ; $6\frac{3}{4} \times 4\frac{3}{4}$.

خلاصة الاشعار وزبدة الافكار

**KHULÂṢAT-UL-AṢH'ÂR WA
ZUBDAT-UL-AFKÂR.**

A very correct and valuable copy of a portion of the famous *Taḍkirah* of Persian poets by Taqî Kâshî, poetically surnamed *Dikrî* ذکری.

Beginning:—

تذکرۂ احوال سنجان صاحب کمال و تبصرۂ امل دانش پتروہان
مصیح مقال الخ *

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Din 'Alî Taqî-ud-Dîn Muḥammad ul-Ḥusaynî ul-Kâshânî ابن شرف الدین علی نفی الدین محمد الحسینی الکاشانی, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, *Oude Cat.* (see pp. 13-46), and Ethé, *India Office Lib. Cat.* (see Nos. 667-668). For full particulars of the work, see Bland, *J.R.A.S.*, vol. ix, p. 126; cf. also W. Pertsch, *Berlin Cat.*, p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Hâfiz (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the *Dîwân*, and ends with Amîr Kamâl-ud-Dîn Ḥusayn Fanâ'î (Sprenger wrongly reads Fatâ'iyî), died A.H. 893 = A.D. 1487.

There is an appendix تذنب (foll. 270-395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذاکیه اولو الابصار پوشیده و مخفی نیست که آدمی بواسطه
شرافت نطق از سایر حیوانات ممتاز است الخ *

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*: but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with علی فنکی, and ends with میر جمال . A list of the poets, from whom quotations are given, occupies foll. 268^b-269^b, and is preceded by a few head-lines in which the author gives the following information:—

فهرست شعرائی که شعر ایشان درین مجلد مثبت است و احوال
ایشان بواسطه عدم شهرت یا به سبب آنکه اطلاع بر حالت ایشان حاصل
نشده یا دیوانی ازین جماعت بذکر مطالعه نرسیده اسم شان درین تذکره
مسطور نیست لیکن بجهت ضبط آن اشعار در آخر مجلد رابع راقم این
کتاب خیر مال آن اشعار را در ذیل اسم ایشان مثبت و مسطور ساخته تا
فی الجملة بقای نام این طایفه را سببی باشد و یکباره از زمره فراموشان
عدم نباشد و بحکم انا نحن نزلنا الذکر و انا له الحافظون از خواطر زاکیه
الوالایب محو نکردند و بالله الاعانة التکلیف *

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کانی الدوله عیة الله ابراهيم الشہر بکافی ظہر, which the author adds in his own handwriting on the margin of fol. 318^b, he introduces himself thus:—

اما درین ایام اشعار وی محجور و نایاب است و دیوان اشعار او در میان نیست و تفصیل حالاتش نیز در کتاب تذکرہ و تریخی مذکور نہ الجرم جامع این خلاصہ اعنی تقی الدین الکسینی ان قصیدہ را با اندک از اشعار وی کہ در سفاین و مصنفات دیگران بنظر رسیدہ بود درین نسخہ خیر مآل در آخر مجلد چہارم در تلو شعرای کہ ہمین شعر از ایشان نوشتہ شدہ مسطور ساخت *

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: این فقرہ را. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II. A.H. 1292, says that the MS. was purchased at Phûlwârî for one rupee and eleven annas through Shaykh 'Abd-ul Jalil عبور گنگی, then residing at Khalilpûr, Parganah Phûlwârî, in the house of the bookseller. Shaykh Wazîr 'Alî, deceased.

No. 685.

fol. 420; lines 25; size 14 × 8½; 9¼ × 5.

عرفات العاشقین

‘URAFÂT-UL ‘ĀSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqî Auhâdî تاقی ار حدی.

Beginning:—

وَبِنَا أَنْكَ جَامِعِ النَّاسِ لِيَوْمِ لَارِيبِ فِيهِ إِنْ اللَّهُ لَا يَخْلِفُ الْمِيعَادَ وَمَنْ
دَخَلَهُ كَانَ آمِنًا - رَبَاعِي *
أَيَّ أَنْكَ تَرَا دَرِ حَرَمِ دَل بَارِ اسْتَ أَلَمْ *

The author's name, as given in the preface, is Taqī bin Mu'īn-ud-Dīn bin Sa'd-ud-Dīn Muḥammad ul-Husaynī ul-Auḥadī ul-Daqqāqī ul-Balbānī ul-Isfahānī :

تَقِي بْنِ مَعِينِ الدِّينِ بْنِ سَعْدِ الدِّينِ مُحَمَّدِ الْحُسَيْنِيِّ الْاَوْحَدِيِّ
الدَّقَاقِيِّ الْبَلْبَانِيِّ الْاِسْفَهَانِيِّ *

He belonged to a family of Balbān in Gāzarūn, and was born in Isfahān in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Auḥadī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥad-ud-Dīn 'Abd Ullah ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqāqī, in lineal descent from the Imām Mūsā Kāẓim. This Taqī, who adopted the *takhalluṣ* Auḥadī, must not be confounded with his contemporary name-sake, Taqī Kāshī, who adopted the poetical *nom de plume* Dikrī, and also wrote a *Tadkirah*—the *Khulāṣat ul-Ash'ār wa Zubdat-ul Afkār* رِجْدَةُ الْاِنْكَارِ وَ خُلَاصَةُ الْاَشْعَارِ (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shirāz, where he spent four years in the company of learned men, one of them being Maulānā Mir Qārī مولانا میر قاری, who wanted to marry his daughter to the author. Auḥadī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Auḥadī secured an introduction to the court of Shāh 'Abbās (A.H. 935-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting *Shirâz*, *Kirmân*, *Qandahâr*, etc., reached Lahore. After staying eighteen months in Lahore he came to *Âgrah*, where he spent a year and a few months, and then travelled to *Gujarât*, where he stayed for three years. He went back to *Âgrah* in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled *Firdaus-i-Khayâl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between *Shirâz* and *Gujarât*, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at *Âgrah*, one of the nobles of *Jahângîr's* court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it '*Urafât wa Guṛafât-i-Âshiqîn wa 'Araṣât wa 'Araḍât-i-Ârifîn* :

عرفات و عرفات عاشقین و عرصات و عرضات عارفین *

In the conclusion the author says that he commenced the work at *Âgrah* in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram:—

بدو سال این نوی تمام شده *

The author of the *Ṣuḥuf-i-Ibrâhîm*, fol. 152^a, says, however, that *Auḥadî* finished the work at *Gujarât*, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at *Âgrah*, A.H. 1036 = A.D. 1626, and entitled it *Ka'bah-i-'Irfân* کعبه عرفان. Some of *Auḥadî's* biographers give us the following list of his other compositions: a *Maṣnavî*, entitled *Ya'qûb wa Yûsuf* یعقوب و یوسف; a *Sâqî Nâmah*, entitled *Nish'ah-i-Bîkhumâr* نشاء بی خمار (wrongly called by Bland and Sprenger "*Niṣâr wa Khumâr*" نشاء و خمار, and by others *Nish'ah wa Khumâr* نشاء و خمار); a Persian dictionary, called *Surmah-i-Sulaymânî* سرمه سلیمانی, founded on *Burbân Tabrizî's* famous lexicography, *Burbân-i-Qâṭi'*. A very full list of his works, given by the author himself in his *Ka'bah-i-'Irfân*, is quoted thus by the author of the *Guldastah* (see No. 692 below). fol. 89^b.—

در سنه ۱۰۲۲ عرفات را در آگره ترتیب دادم در دو سال بانمام رسید
این نسخه که کعبه عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد - تالیفات و منظومات برین ترتیب است که از مبدا آمده در مثنویات اول یعقوب و یوسف بعد سافی نامه موسوم به نشاء بیخمار سپس کعبه دیدار که مجموع ابکار است انگاه سفینه السکینه که خزینه الدفینه است بس کعبه الحرمین بعد لوح محفوظ پس قلم قدرت که بیت المعمور است دیوان قصاید مسمی به نصرة العارفين دیوان غزل موسوم بتذکرة العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و مطائبات و اهلجی و رباعیات اضافیه و اوصافیه دیوان عین الحیات مبنی بر آنچه در هندی گفته شده سوای مثنوی در منظومات سرمد سلیمانی در لغت فرس و دردی دیگر کافیہ القافیه در روش سخن و مفتاح مغائیب و عینیه در تصوف که فوت شده و جفر ارحد که از غرائب تالیفات واقع است و عربات العارفين و عربات العاشقین و انتخاب کعبه عرفان مبنی بر حنا و منان و دیان و دیوان امید آباد در جواب اشعار امیدی و دیوان ادمیت و دیوان غزل موسوم بهرام دستان مع قدح مکرر که شیر و شکر نیز موسوم است دیوان جواهر زواهر دیوان در و غیر که فصاید محض اند *

For Taqī Aḥādī's life, see Ṭāhir Naṣr-ābādī, fol. 177^b; Makhzan-ul Ġarā'ib, fol. 121^a; Majma'-un-Nafā'is, fol. 88^b; Riyāḍ-ush-Shu'arā, fol. 70^b. See also Bland. J.R.A.S. vol. ix, pp. 134-136; Sprenger, Oude Cat., p. 95.

Complete copies of Aḥādī's *Tadhkirah* are very seldom found. Āzād, in his *Khizānah-i Āmirah*, p. 7, says that he had seen a copy of Aḥādī's '*Uraḥāt*' containing the letters ص to ی, but that he had no copy to refer to at the time of writing his *Khizānah*. Ārzu also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wāliḥ, who condemns the '*Uraḥāt*', saying that it consists of "idle tales," etc., remarks thus:—

تذکره مسمی بعرفات که مزخرفات بسیار دران درج کرده تالیف نموده مشتمل بر هشتاد هزار بیت و باز ازان تذکره دیگر انتخاب کرده است مسمی بکعبه عرفان که اگر بنظر نکته سنجان دقیقه یاب برسد مایه مولف را ازان در می یابند در مثنویاتش اشعار شتر گریه بنظر رسید *

Ârzû, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty eight *عرصات*, each containing one letter of the alphabet. Each *عرصة* consists of three *عرفات*, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابوالحسن رودکی*, ends with *محمد طاهر موسوی*, which is the fifth name of the third *عرفه* under *ط*.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third *عرفه* under the letter *ح* are omitted; and the notices of 138 poets, named in the index under these two *عرفه*, are wanting.

No. 686.

fol. 421-817: lines and size same as above.

The second volume of the '*Urafât*, in continuation of the preceding.

It begins with *محمد طاهر عطار* and ends with *میرزا یوسف خان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS was transcribed by order of Mir Şâbir, 14 Jumâdâ, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجری این کتاب
مستطاب را در مستقر الملك صوبه اکبر آباد هدیه نموده شد حق سبحانه
توفیق مطالعه دهاد *

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

No. 687.

fol. 329; lines 20; size $11 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

تذکره طاهر نصیر آبادی

TADKIRAH-I-ṬÂHIR NAŞÎRÂBÂDÎ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author: Muḥammad Tāhir Naṣīrābādī محمد طاهر نصير آبادی

Beginning:—

سر سبزی نهال خامه از طراوت بحر ذخار (ذخار) نه کار حمد عانعی

است *

The author, who on foll. 272^b–279^a gives a long and wordy account of his life, says that he was born in Naṣīrābād (written here as well as in other places Naṣrābad, as read by Bland and Sprenger), a district of Iṣfahān. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Ṣafawī Kings of Persia; one of them, named Khwājah Ṣadr-ud-Dīn 'Alī, enjoyed high position in the time of Mirzā Sultān Muḥammad Gūrgān, who ruled Iṣfahān prior to Mirzā Shāh Rukh. The author was a pupil and friend of Āqā Ḥusayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Tāhir commenced the work in A.H. 1083 = A.D. 1672, but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwīsh Naṣīrā is said to have died; see fol. 315^a. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H. 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khātimah*, as follows:—

Muqaddimah. Kings and Princes, fol. 4^b

Ṣaf I. In three *Firqahs* (sections), viz., (1) Amīrs and Khāns of Irān, fol. 8^a; (2) Amīrs and Khāns of Hindūstān, fol. 29^a; (3) Wazīrs, Mustaufis and Secretaries, fol. 39^b.

Ṣaf II. Sayyids and Nobles, fol. 54^b.

Ṣaf III. In three *Firqahs*, viz., (1) Scholars and learned men, fol. 85^b; (2) Calligraphers, fol. 118^a; (3) Darwīshes, fol. 119^b.

Ṣaf IV. Professional poets, in three *Firqahs*, viz., (1) poets of Irāq and Khurāsān, fol. 121^a; (2) poets of Māwarā-un-Nahr, especially of Balkh and Bukhārā, fol. 257^a; (3) poets of Hindūstān, fol. 264^b.

Ṣaf V. The author and his relatives, fol. 269^a.

Khātimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279^b.

Copies of the work are noticed in Rieu, i, p. 368; Ethé, Bodl. Lib. Cat., No. 373; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Oude Cat., pp. 88-108 · Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'liq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کتابت چون گلستان
که باشد فی المثل پر در و گوهر
بگفتم با فلم تاریخ بنویس
قلم شادی کنان گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus: —

بتاریخ نهم ذی الحجه يوم يكشنبه سنه ۱۰۱۵ (a mistake for ۱۱۵۰)
یکهزا و یکصد و پنجاه از هجرت سید المرسلین صلی الله علیه و سلم صورت
اتمام پذیرفت راقمه فقیر حقیر محمد مقیم ابن حاجی کمال اصفهانی غفر له
ذنبه *

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1^a, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

fol. 124; lines 11; size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahângîr, Shâh Jahân and Aurangzib.

Author: Muhammad Afdal Sarkhwush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
اگر هر لحظه جانی تازه خواهی سخن بشنو

According to the author of the *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, Sarkhwush, son of Muḥammad Zāhid, was born in Kāshmir during the reign of Shāh Jahān, A.H. 1050 = A.D. 1640. The author of the *Mirāt-ul-Khayāl*, a contemporary biographer of Sarkhwush, says that the poet was a Muḡal by birth, and a grandson of Mir La'ī Beg of Badakhshān. According to the author's own statement in the preface, he was a hereditary servant of 'Ālamgīr, spent his youth in pursuit of rank and honour, and finally settled in Shāhjahānābād (Dihlī). He was a pupil of Mūsawī Khān Fīrat and Shaykh Muḥammad 'Alī Māhir Akbarābādī, and was on intimate terms with Nāsir 'Alī. He died in Dihlī, according to *Gul-i-Ra'nā*, fol. 127ⁿ, and *Nishtar-i-Ishq*, p. 874, in the fourth year of Farrukh Siyar's reign, A.H. 1126 = A.D. 1714, but according to *Ṣuḥuf-i-Ibrāhīm* fol. 390^b, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in Rieu, i, p. 369. His poetical compositions are نور علی, in imitation of Jalāl-ud-Dīn Rūmī's Maḡnawī; a romantic poem called حسن و عشق, a سانی نامه; two Maḡnawīs, one entitled فضا جنگ نامه محمد, the other on some peculiarities of India; and حوش و خروش اعظم شاه. He also wrote a prose work, called حوش و خروش. The author of the *Gul-i-Ra'nā*, who mentions the above works, says that Sarkhwush also left two Diwāns, consisting of Qaṣīdahs, Gīzals, Rubā'īs and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120-121 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated; nineteenth century.

No. 689.

fol. 90; lines 14-15; size $9 \times 5\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{2}$.

همیشه بهار

HAMĪSHAH BAHĀR.

'Eternal Spring.'

A biographical dictionary of Persian poets who flourished in India from the time of Jahāngīr (A.H. 1014-1037 = A.D. 1605-1628)

to the accession of Muḥammad Shāh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963-1014 = A.D. 1556-1605) arranged in alphabetical order.

Author : كشن چند اخلاص Kishan Chhand Ikhlas.

Beginning :—

ای ذکر دو گلفروش بارار سخن ز نکیں ز تو برگ گلزار سخن
ارغاف دو دیباچه مجموتہ حسن توصیف تو مشاطہ رخسار سخن

The author Kishan Chhand, with the poetical *nom de plume* Ikhlas, was a Khatri Hindû of Shāhjahānabād. His father, Achal Dās, was an admirer of learning and spent his time in the society of the learned. Ikhlas died in the reign of Aḥmad Shāh (A.H. 1160-1167 = A.D. 1747-1753). See Bland, *Earliest Biography*, p. 169; Sprenger, *Oude Cat*, p. 117, where a complete list of the poets noticed in this work is given. See also Rieu, iii, p. 1086^b. A copy of the work is noticed in *Ethé*, Ind Office Lib Cat, No 675.

The author says on fol 2^b that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in *Ethé*, India Office Lib Copy, is Mīr Ilāhī. Amīr Khān Anjām, who is the first poet in Sprenger's list, and the second in *Ethé*'s, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated; latter half of the nineteenth century.

No. 690.

fol. 216; lines 14-16; size $7\frac{1}{2} \times 4\frac{3}{4}$: $6 \times 3\frac{1}{2}$.

سَفِینَةُ خَوْشْکُو

SAFÎNAH-I KHWUSHGÛ.

Biographical notices of Persian poets, with extracts from their works.

Author : Bindrāban Dās, with the *takhalluṣ* Khwushgû نندراس داس المنخلص به خوشگو.

The author, a Hindû of the Bais tribe, was a native of Mathrâ. He enjoyed the company of Mirzâ Abd-ul-Qâdir Bidil, Muḥammad Afdal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirâj-ud-Dîn 'Alī Khân Ârzû, who in his *Majma'*

un-Nafâ'is, vol. i, fol 137^a, remarks that Khwushgû was his constant companion for twenty-five years. Both Ârzû and the author of the Gul-i-Ra'nâ, fol. 269^a, say that Khwushgû dedicated the present work to 'Umdat-ul-Mulk Amir Khân *Anjâm*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilâhâbâd. He died in 'Azîmâbâd. The author of the Gul-i Ra'nâ gives the following as the date of Khwushgû's death, در عشرهٔ سابع بعد مائة والف در عظم آباد بنهٔ بکر عنصری وا گذاشت.

The author began the work in A.H. 1137 = A.D. 1721, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ârzû added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی موزونان از فصل دوم تذکرهٔ بندرین داس خوشکو

* نخلص

The first poet mentioned here is فطرت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا بری است

ملک در دست سلیمان نیست در انکشتري است

2. Husaynî, a good poet of 'Âlamgir's time; was alive in A.H. 1103 = A.D. 1692, fol. 2^a.

3. Bâbâ Muḥammad 'Alî Isfahânî, a companion of Ḥakīm Shifâ'î; died in A.H. 1103 = A.D. 1692, fol. 3^a.

4. Shâh Ismâ'il, with the *takhalluṣ* Dabih and Dabihî, the son of Kamâl Muḥammad Maḡûl and companion of Muḥammad Tâhir Naṣrâbâdî and other poets of Îrân; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadîra, with the *takhalluṣ* 'Irfân; led a simple and obscure life in Isfahân; died in A.H. 1105 = A.D. 1694, fol. 3^b.

6. Mirzâ Nizâm-ud-Dîn Aḥmad, with the *takhalluṣ* Ṭālî; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short Diwân. His son Mirzâ Husâm-ud-Dîn, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Isfahân; was the sister's son of the calligrapher, Shafi'â; did not come to India, but spent his time in Isfahân in poetical discussion with Mirzâ Hasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694, fol. 4^b.

8. Mirzâ Muḥammad Ṭâhir, with the *takhalluṣ* Ṭâhir, of Naṣrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Ṣadr-ud-Dîn 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Isfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops until he received full training under Aqâ Husayn Khwânsârî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Ṣâ'ib and Mirzâ Jalâl Asîr. He wrote a Maṣnawî, in imitation of the artificial Maṣnawî of Ahlî Shirâzî, fol. 5^a.

9. Mirzâ Badî'uz Zamân, the eldest son of the above-mentioned Ṭâhir Naṣrâbâdî; was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâjî 'Abd-ul-Wâsî, with the *takhalluṣ* Aqdas; the son of Hâjî Muḥammad Jân Qudsi; attached to the service of Zib-un-Nisâ Begam till the end of 'Âlamgîr's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Maḍmûn and Maṣhrabî, of 'Azimâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawî Khân Fîtrat, at the time of the latter's Dîwânî of the said place, fol. 7^b.

12. Muḥammad Ibrâhîm, with the *takhalluṣ* Inṣâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short Diwân, fol. 8^a.

13. Mir Jamîl, with the *takhalluṣ* Sûzî, originally of Bukhârâ; was a Mansabdâr of 'Âlamgîr's time and an intimate friend of Mirzâ Bîdil; left a short Diwân, fol. 8^b.

14. Mirzâ Ismâ'il, with the *takhalluṣ* Hijâb; a Mughal of Persia; came to India towards the close of 'Âlamgîr's time, fol. 8^b.

15. Muḥammad Ishâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Šafī Qulī Khān, the Governor; was also favoured by Mirzā Ša'd-ud-Dīn Muḥammad Rāqim, the wazīr of Khurāsān, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9^a.

16. Mukhlis Kāshī, a popular poet; his *Diwān* is well-known, yet Naṣrābādī does not mention him in his *Tadhkirah*, fol. 10^b.

17. Shafi'ā, with the *takhalluṣ* Aṣar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tārīkh*s, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11^b.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyān Shāh Nāṣir with the *takhalluṣ* 'Alī, son of Rajab 'Alī *Hālī*, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Naṣrābādī that 'Alī was a *Chelāh* (slave) of Kashmīr is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dulfaghār Khān Nuṣrat Jung, from whom he received warm favours. He died 20 Ramaḍān, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliya, fol. 13^b.

Mīr Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mīr 'Imād and pupil of his own uncle, Mīr Maḥākhir Ḥusayn Ṣāqib; received high *mansabs* from Muḥammad A'zam Shāh, but was subsequently dismissed. His sister's sons, Mīr 'Ġāzī Shāhid and Irādat Khān *Wādih*, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17^b.

Mirzā Quṭb-ud-Dīn, with the *takhalluṣ* Mā'il, the elder brother of Mirzā Nizām-ud-Dīn Ṭālī, a pupil of Mirzā Murizz Mūsawī; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and Maṣnawī, which are popular, he left a beautiful *نامه ساقی*, fol. 19^b.

'Āqil Khān, with the *takhalluṣ* Rāzī and bearing the name 'Askari, a Sayyid of Khawāf, was the Bakhshī of Prince Aurangzib, and later the *Sūbahdār* of Shāhjahānābād; was well versed in Ṣūfism, and to him Mirzā Bīdil owes his eminence; was a disciple of Shaykh Burhān Shatṭārī Burhānpūrī, whose discourses he wrote down; is the author of: (1) *مرقع*, (2) (illegible), (3) *امواج حوی* and (4) *قصه عشق راجه راتن سبن با یدماوت مسمی شمع و روانه*. He also

left a *Diwân*. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Âlamgir's reign, fol. 20^b.

Imâm Qulî Khân, with the *takhalluṣ* Muntahî, of a family originally of Irân, but Indian for two generations; was an intimate friend of Miẓân Nâsir 'Alî; his short *Diwân* had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmûd, with the *takhalluṣ* Ḥayrân, of Sirhind; followed the model of Miẓân Nâsir 'Alî, fol. 21^b.

Mir Ḥadî, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ U'llah Khân, with the *takhalluṣ* Ḥifẓî, the son of Nawwâb 'Allâmi Sa'îd U'llah Khân, prime minister of Shâh Jahân; received the *Shûbahdâri* of Sistân and Tattah towards the end of 'Âlamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khân, with the *takhalluṣ* Qâbil (also dead at the time of writing), in Dakhan, where the latter had come with Nizâm-ul-Mulk Âṣaf Jah, fol. 22^a.

Shukr-U'llah Khân with the *takhalluṣ* Khâksâr, a Sayyid of Khawât, son-in-law of 'Âqil Khân Râzi; left a short *Diwân* and a commentary on Rûmî's *Maṣnawî*; died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullâ Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Ṣâliḥ Mâzandarânî, and daughter's son of Muḥammad Taqî Majlisî; came to India towards the close of 'Âlamgir's reign, and was appointed tutor to Zib-un Nisâ Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24^b.

Shaykh Husâm-ud-Dîn father of the writer's master, Sirâj-ud-Dîn 'Alî Khân Ârzû; was a *Manṣabdâr* under 'Âlamgir, and died A.H. 1115 (A.D. 1703), fol. 25^b.

Muḥammad Akram, with the *takhalluṣ* Ganîmat, received his training under Mir Muḥammad Zamân Râsikh; spent some time in the company of Mirẓâ U'rluq Beg, the Faujdâr of Sialkot; wrote the *Maṣnawî* نربى عشق. A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirẓâ 'Abd-ul-'Azîz (the son of the just mentioned Mirẓâ); fell in love with a boy named *Shâhid*, fol. 25^b.

Khwâjah 'Abd-ur-Rahîm, with the *takhalluṣ* 'Âbid, of Tûrânî origin; led an ascetic life, and generally spent his time in the company of Nâsir 'Alî, fol. 27^a.

Mir Jalâl-ud-Dîn, with the *takhalluṣ* Siyâdat, a Sayyid of the Panjâb; settled in Lahore; was a great poet, and has left a *Diwân*; had three brothers, all of whom were good poets, fol. 27^a.

Mir Aḥmad, with the *takhalluṣ* Fā'iq, the brother of Mir Jalāl-ud-Dīn Siyādat : is said to have been, as his brother was also, a pupil of Mirzā Dārāb Jūyā, fol. 28^b.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Dīn Siyādat, insane during the last portion of his life ; has left a *Dīwān*, fol. 30^a.

Mir Madhūsh, another brother and pupil of Siyādat : author of a *Dīwān* ; held high posts in Lahore towards the end of 'Ālamgīr's reign, fol. 30^a.

Mirzā Abul Faṭḥ with the *takhalluṣ* Fātiḥ, the brother's son of Muḥammad Ḥusayn 'Ārif Sabzwāri ; came to India from Iṣfahān towards the end of 'Ālamgīr's reign, fol. 30^a.

Muḥammad Sa'īd Qurayshī, of 'Azīmābād, Patnah, a companion of 'Āqil Khān Rāzi ; well versed in the various branches of Arabic and Persian literature ; left fifty-five works :

از تالیف و تصنیف مثل شرح مقامات حریری و شرح کافیه و شافیہ
و تمذیب و دیگر متداولات ماسند عروض و قوافی و غیر ذلک قریب پنجاه
و پنج نسخه دارد *

The scholars of 'Azīmābād treat his works as authorities. He wrote a *Dīwān*, in which he adopts the *takhalluṣ* Sa'd and also Gālib, and left a *Maṣnawī*, fol. 30^a.

Muḥammad 'Āshiq *Himmat*, a pupil of Miṣṣan Nāsir 'Alī. The writer had heard from his (Nāsir 'Alī's) son, Miṣṣan 'Alī 'Azīm, that Muḥammad 'Āshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islām by Nāsir 'Alī. He lived in Lahore ; but, having incurred the displeasure of *Himmat Khān Bahādur*, went to Gorakhpūr and Oude, and spent some time with Abul Faṭḥ Khān *Juwān*. He left a *Dīwān* and a *Maṣnawī*, fol. 30^b.

Shaykh 'Abd-ul-Wāhid, with the *takhalluṣ* Waḥshat, of Thanesar ; received training from Miṣṣan Nāsir 'Alī, through whom he gained reputation ; lived with Shāh Gulshan Ullāh in Aurangābād, and left a *Dīwān* and *Maṣnawī*, fol. 31^a.

Mirzā Abū Turāb, with the *takhalluṣ* Bayqā, of Persian origin ; lived in the company of Nawwāb Dulfāqār Khān of 'Ālamgīr's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhalluṣ* Haqiqat, a relative of Mir Mafākhīr Ḥusayn Ṣāqib of Sirhind : wrote a *Maṣnawī* in the metre of Yūsuf and Zalikhā, fol. 32^a.

Shâh Muḥammad Afdal, with the *takhalluṣ* Afdal; was a relative of Shâh Muḥammad Abul Ma'âli, a saint of Lahore, fol. 32^a.

Mullâ Jamâl, who adopted the *takhalluṣ* Suwaydâ, and also Farḥatî and Ijâbat, was a poet of Lahore; left three *Diwâns* and nine *Maṣnawîs*, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqar, of Ilahâbâd, was a *Khalifah* of Mîr Sayyid Muḥammad of Kâlpi. His genealogy reaches 'Abbâs, the uncle of the Prophet. His original home was Sayyidpûr in Gâzipûr, but he settled in Ilahâbâd at the desire of his *Pîr*. He composed several works in Arabic and Persian, and his *حل متنوی مولانا روم* is well-known. He died on Friday 15, Dulhijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabî'î-i Balkhî, a poet of the latter part of 'Âlamgir's time; received his *takhalluṣ* from Mullâ Shaukat, fol. 33^a.

Muḥammad Sa'îd, with the *takhalluṣ* Ijâz, a middle-class man of Shâhjahânabâd, was a pupil of Shaykh 'Abd-ul 'Azîz 'Izzat. He spent his last days in Multân in the company of the *Sûbhdâr* of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hâjî Muḥammad Aslam, with the *takhalluṣ* Sâlim, originally from Kashmîr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fânî, the master of Mullâ Tâhir Ganî. For a long time he was attached to the service of Muḥammad A'zam Shâh, who permitted him to go on pilgrimage. On his return he visited Mirzâ Bidil, who held his *Diwân* in high estimation. He died in Kashmîr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shâhzâdah Muhammad A'zam Shâh, entitled 'Âlî Jâh, with the *takhalluṣ* A'zam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabî' I, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humâyûn, near the tombs of Murâd Bakhsh and Dârâ Shikûh. Mirzâ Bidil, Mir Muḥammad Zamân *Râsikh*, Hâjî Aslam Sâlim and Ḥakîm Shaykh Ḥusayn Shuhrat were his court poets. He composed beautiful Hindî poems, and his compositions on music are well known, fol. 36^a.

Izad Bakhsh, with the *takhalluṣ* Rasâ, the grandson of Âṣaf Khân Ja'far and the pupil of Shaykh 'Abd ul 'Azîz 'Izzat, was a Shî'ah, converted to the Sunnî belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunnî, which he subsequently changed to Rasâ. His two compositions are mentioned thus:—

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت در رویه تشیع
نوشته و ریاض الوداد نام مفسثانی بطرز خاص خود گذاشته که خیلی
اشتمار دارد *

He served 'Ālamgīr in several capacities: but when Sultān Muḥammad 'Azīm, the second son of Shāh 'Ālam, advanced from 'Azīmābād to Akbarābād, and preparations for a war between the royal army and 'Āli Jāh were being made, Īzād Bakhsh Rasā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38^a.

Mir Najīb, with the *takhalluṣ* 'Āli, the Amin of Jizyah at Akbarābād towards the close of 'Ālamgīr's reign; has left a short Diwān, fol. 38^b.

Sayyid Ḥasan, with the *takhalluṣ* Īmā of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindī. He was the elder brother of Sayyid 'Abd-ul-Wāhid *takhalluṣ* Dauqī, and died in youth, A.H. 1119 (A.D. 1707), fol. 39^a.

Muḥammad Ridā, with the *takhalluṣ* Niyāz, spent most of his time in Aḥmadābād, and died A.H. 1120 (A.D. 1708), fol. 39^a.

Mirzā Barkhwurdār Beg, with the *takhalluṣ* Fardī, the son of Yādgār Beg of A'zam Shāh's time was the pupil of Mirzā Bidil. He was killed in battle with Muḥammad A'zam Shāh, A.H. 1119 (A.D. 1707) fol. 39^a.

Shaykh Kamāl-ud-Din, with the *takhalluṣ* Afsari, of Dihli, the *Khalifah* of Sayyid Muḥammad of Kālpi, flourished in 'Ālamgīr's time. He composed the Maṣnawī راج و ریحان, fol. 39^b.

Sayyid Ḥusayn, entitled Imtiyāz Khān, with the *takhalluṣ* Khālīs, was a Ridawī Sayyid of Persia. He came to India in the beginning of 'Ālamgīr's reign, and the Emperor married him to the daughter of Mir Hādī, better known as Faḍā'il Khān. He was the Diwān of 'Azīmābād under Prince Muḥammad 'Azīm-ush Shān, and the *Havili* built by him in 'Azīmābād on the bank of the Ganges still looks fresh. He received the title of Imtiyāz Khān from Bahādur Shāh. He composed a long Diwān, to which Mukhlīs Khān, *takhalluṣ* Payda, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mir 'Abd-ul-Jalil Bilgrāmī wrote the following *Tārīkh* of his death: آه آه امتیاز خان fol. 40^a.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His Diwān

had been seen by Ārzû. He composed a Maḡnawî in praise of Indian fruits, fol. 42^a.

Mun'im Khân Khân Bahâdur Shâhî, with the *takhalluṣ* Mun'im, once a companion of Rûḥ Ullah Khân, *Mir Bakshî* of 'Ālamgîr's time. He was the Wakîl, and later the Dîwân, of Prince Muḥammad Mu'azzam Bahâdur Shâh. On Bahâdur Shâh's accession to the throne Mun'im became *wazîr* of all the dominions of India, and received the title of Khân Khânân. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *مکاشفات* and *السمات منعمی*, fol. 42^b.

Shaykh Jamâl Ullah, with the *takhalluṣ* Lâmi, of Akbarâbâd, who spent his whole life in earning his livelihood by teaching Hindû boys, and died in Bahâdur Shâh's time. His Dîwân and Maḡnawî consist of from two thousand to three thousand verses, fol. 43^b.

Karam 'Alî, with the *takhalluṣ* Karam, a soldier of Bahâdur Shâh, in whose praise he composed Qasîdahs, fol. 43^b.

Mirzâ Muḥammadi Beg, with the *takhalluṣ* Bîrang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44^a.

Rafî Khân, with the *takhalluṣ* Bâdil, the brother's son of Wazîr Khân 'Ālamgîrî. He versified the prose work, Ma'ârij-un-Nubûwat, in forty thousand verses in the metre of the Shâh Nâmah, and entitled it *حملہ حیدری*. He died in Bahâdur Shâh's reign, fol. 44^b.

'Āqîl Khân, with the *takhalluṣ* 'Āshiq, one of the best pupils of Mirzâ Bîdil. He died in youth, A.H. 1124 (A.D. 1712). He left a Dîwân, fol. 45^a.

Nawâzish Khân, with the *takhalluṣ* Tâlî, the son of Islâm Khân Rûmî. His house was always full of poets. Mir Aḥsan Ijâd and Nûr Muḥammad Husayn Najîb were his companions. He wrote a short Dîwân, and died in the time of Bahâdur Shâh, fol. 46^a.

Mukhlîs Khân, with the *takhalluṣ* Paydâ, a Sayyid of Persia, who held the post of *نائب* under 'Ālamgîr, and died in the reign of Bahâdur Shâh, fol. 46^a.

Hakîm Mirzâ Muḥammad Ni mat Khân, with the *takhalluṣ* 'Alî, and entitled Dânishmand Khân, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgîr's reign. He was skilled both in prose and poetry, and wrote *غفر نامة بهادر شاهی* in prose. His work, entitled *حسن و عشق*, is beautiful. His *tadmîn* of the verses of *نصاب الصبيان* in *وفاع حيدرآباد* is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahâdur Shâh. His Dîwân consists of five thousand verses, fol. 46^b.

Muhammad Yûsuf, with the *takhalluṣ* Qadīm, the uncle's son of Quṭb-ud-Dīn Mā'il, received full training under Sarkhwush, and died in early youth. fol. 49^a.

Mirzâ Akbar, with the *takhalluṣ* Akbar, of Daulatâbâd in Dakhan, was the author of a Diwân and two Maṣnawīs. Nothing further is known of him, fol. 48^a.

Mir Sayyid Muhammad, with the *takhalluṣ* Ṣâqib, a pupil of Mir Tâhir 'Alawî. He suffered from insanity. He left a Diwân, fol. 49^a.

Mir 'Abd-ul-'Alī, with the *takhalluṣ* Tâli', of Sabzwâr, received training from Mir Ṣâqib, fol. 49^b.

Âqâ Ibrâhīm, with the *takhalluṣ* Fayḍlân, the son of Âqâ Muhammad Ḥusayn Khân Nâjī. A large number of poets always assembled in his house, the author being one of them. Mirzâ Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dīn Jahândâr Shâh, A.H. 1124 (A.D. 1712). fol. 49^b.

Mirzâ Ayyûb, with the *takhalluṣ* Jaudat. His father, Muhammad Salīm, came from Badakhshân to India. In A.H. 1114 (A.D. 1702) he became Amin of Jizyah at Alwar in Mewât. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihli, and Sarkhwush composed the following *Tarikh* of his death: *اوب بهشت كرده عسكى*, fol. 51^a.

Aḥmad, with the *takhalluṣ* 'Ibrat, an educated man of Shâh-jahânâbâd and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51^b.

Ḥadrat Shâh 'Abd-ul-Aḥad, with the *takhalluṣ* Walḥdat, but better known as Miyân Gul, the grandson and the *Khaliḡah* of Shaykh Aḥmad Sirhindī, popularly called Mujaddid Alf Sâni. He was a *darwish* of high rank, and lived in Firûzâbâd, old Dihli, where he died in the reign of Muhammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small Diwân, fol. 52^a.

Âqâ Muhammad Ḥusayn Khân, with the *takhalluṣ* Nâjī, originally from Shirâz, was skilled in calligraphy; wrote good Naskh and Ta'liq hands, and has left a Diwân. He lived for the most part in Jahânâbâd, but towards the end of his life he was sent to Bengal as Dârogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^a.

Muhammad Afḍal, with the *takhalluṣ* Sarkhwush, the second son of Muhammad Zâhid, who was attached to the service of 'Abd U'llah Khân Zakhmī, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmīr, A.H.

1050 = A.D. 1641, in the reign of *Shâh Jahân*. *Tâhir Naṣrâbâdî*'s statement that *Sarkhwush* was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of *Sarkhwush*, and received from him the *takhalluṣ* *Khushgû*. He died in *Muḥarram*, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyât* consists of about forty-five thousand *bayts*. His other compositions are : متنوی نور علی نور which he wrote in imitation of *Maulânâ Rûmî*'s *Maṣnawî*, متنوی حسن و عشق, جنگنامہ محمد and متنوی در بیان بعضی خصوصیات هندوستان - قضا و قدر دنیاچہ and کلمات الشعرا - جوش و خروش : His prose works are : اعظم تہذیب دہلی, fol. 53^b.

Hakim 'Abd-ur-Razzâq, with the *takhalluṣ* *Mashrab*, a Sayyid of *Isfahân*, came to India towards the end of '*Âlamgîr*'s reign, and settled in *Bareilly*. He spent a portion of his life in *Lucknow*, and was for some time attached to *Nawâzish Khân Tâli'*. He was well skilled in *maḡlât*, *manḡlât* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59^b.

Hâfiẓ Muḥammad Jamâl, with the *takhalluṣ* *Talâsh*, flourished in the reign of *Shâh 'Âlam*, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a *Dîwân*, fol. 60^a.

Khawâjah Abul Faṭḥ Khân, with the *takhalluṣ* *Junûn*, was of *Kashmîrî* origin. In '*Âlamgîr*'s reign, he was the *Dîwân* of *Gorakhpûr*, in *Oude* where he settled. In *Shâh 'Âlam Bahâdur Shâh*'s reign he became the *Dîwân* of *Lucknow*, and subsequently of '*Azimâbâd*. He died in the latter place, after his dismissal. His body was removed to *Gorakhpûr*, where it was interred in the grave built by him. He is the author of a *Dîwân*. His grandson, *Khawâjah Muẓaffar*, was still living in *Patna*, fol. 60^a.

Mirzâ Abul Ma'âlî, entitled *Wazârat Khân*, with the *takhalluṣ* '*Âlî*, was a native of *Îrân*, but flourished in India, and held the post of *Dîwân* under *Farrukh Siyar*. He is the author of a *Dîwân*, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzâ Mubârak Ullah, with the *takhalluṣ* *Wâḍih*, the grandson of *Irâdat Khân*, the *Subahdâr* of the *Deccan* in '*Âlamgîr*'s time, was a pupil of *Mîr Muḥammad Zamân Râsikh*, and composed a *Qaṣidah*, entitled *فک المعارج*. He died in the reign of *Farrukh Siyar*. He left a bulky *Dîwân* and a prose work on *Şûfîsm*. He left another prose work, in praise of the royal bath room, fol. 61^a.

Shaykh 'Ismat Ullah, with the *takhalluṣ* *Kâmil*, a *Shaykhzâdah* of *Murâdâbâd*, received the *takhalluṣ* from *Mirzâ Bîdil*. He died in the reign of *Farrukh Siyar*, fol. 62^b.

Mir 'Abd-ur-Rahmân, with the *takhalluṣ* Girâmî, the son of Amānāṭ Khân of 'Ālamgîr's time, fol. 63^a.

Mirzâ Faqîrâ, entitled Sayf Khân, the son of Tarbiyat Khân of 'Ālamgîr's time, was a good soldier, fol. 63^b.

Gustâkh, a good poet, fol. 63^b.

Muḥammad Amin, with the *takhalluṣ* Maṭla', of whom, however, the author knew nothing. Khân Ṣâhib (Ârzû) had seen his Diwân, fol. 63^b.

Mir Muḥammad 'Alî, with the *takhalluṣ* Maṭla', a Sayyid of Irân, was a companion of Mâhyâr Khân, the Faujdâr of Islāmâbâd. Mathrâ, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzâ Hâtîm Beg, with the *takhalluṣ* Hâtîm, well-skilled in Shikastah hand. Khwushgû practised Shikastah hand under him. He learnt the Shikastah hand from Mir Gulâm 'Alî Buzurg and (?) Mir 'Abd us-Ṣamad Sukhan (the pupil of Dirâvat Khân, son of Kifâyat Khân). He was a disciple of Ḥaẓrat Shâh Gulshan U'llah, and died in Farrukh Siyar's time, fol. 64^a.

Mirzâ Muḥsin, with the *takhalluṣ* Du'îqadr, enrolled himself as a soldier under prince Shujâ', and was from his early age a companion of Mirzâ Bidil. Khwushgû saw him, he being then more than ninety years of age, in the company of Bidil, fol. 64^b.

Mir Sayyid Ja'far, with the *takhalluṣ* Rûhî, was a Nî'mat Ullâhî Sayyid. One of his ancestors, named Maḥmûd, settled in Jalesar, a dependency of Âgrah. He wrote a Diwân, fol. 65^a.

Sadânand, with the *takhalluṣ* Bitakalluf, uncle of Khwushgû, was originally from Lakhnautî. His ancestors served under Dârâ Shikûh. He wrote a Diwân, which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muḥammad Hanîf, with the *takhalluṣ* Ulfat, the elder brother of Mir Muḥammad Afḍal Ṣâbit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzâ Abû Tâlib, with the *takhalluṣ* Hînâ'i, of Iṣfahân, chief calligrapher of Sulṭân Ḥusayn Ṣafawî's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzâ Muḥammad Muḥsin, with the *takhalluṣ* Tâ'gîr, lived in Yazd, in Sulṭân Ḥusayn Ṣafawî's time. In Farrukh Siyar's time he sent his Diwân to Ḥakîm-ul-Mamâlik Shaykh Ḥusayn Shuhrat, and the quotations are from it, fol. 66^a.

Mirzâ Gâzî, with the *takhalluṣ* Shahid, a relative of Mirzâ Raḡhan Dāmîr, and the pupil and sister's son of Muḥammad Zamân Râsikh, was an intimate friend of Aḥmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maḡnawî *مکت بکر* in imitation of Zulfâli's *سارۃ سارۃ*. His other Maḡnawî is *شور حنون*, fol. 67^a.

Sayyid 'Abd l Ilah, with the *takhalluṣ* Qâbil, a Bilgrâmi Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67^b.

Mir Muḥammad Aḡsan, with the *takhalluṣ* Îfâd, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Ġaznawî. After spending some days in the company of Nawâzish Khân Tâlî', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'zam Shâh, and enjoyed there the society of Mirzâ Bidil, Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muḥammad Mâh, alias Khayr Andîsh Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Nizâm-ul Mulk, and got through him the *mansab* of three hundred under Prince 'Azîm-ush-Shân. In Farrukh Sivar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death, fol. 68^b.

Mirzâ Dâ'ûd Mashhadî, the Mutawallî of the tomb of the eighth Imâm 'Alî Musî Riḏâ, was one of the best poets of Mashhad. He died in the reign of Sulṭân Husayn Ṣafawî, at the age of seventy, fol. 69^b.

Nûr Muḥammad 'Alî, with the *takhalluṣ* Tamkîn, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmîr towards the close of Âlamgîr's reign. It is known from Gulâb Râi Mukhlîṣ, the Munshî of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mîr Tamkîn was the brother's son and pupil of Mîr 'Abd-ur-Rasûl Istîḡnâ, and that he died in A.H. 1132 = A.D. 1720, fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Bhûpat Râi Bayrâgî, with the *takhalluṣ* Biḡam, a Khatrî Hindû whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Qhand, and after relinquishing the world became the disciple of Narâyan Bavrâgî. He wrote the Hindî work *پربودۂ چندر ناک* in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû, in his fourteenth year, derived

knowledge from him. He left several compositions. His *Maḡnawī* on the stories of the Indian saints *قصص فقرای هند* is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 70^b.

Mirzā Abd-ul Qādir, with the *takhalluṣ* Bidil, was a Mughal of the Arlās tribe. His father, Mirzā ‘Abdul Khāliq, was a man of great piety. Bidil was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwish, a friend of his father, found out the *Tārīkh* انتخاب for the date of his birth. He finished the Qurān at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qalandar. At first he was attached to the service of Shāh Shujā’, the second son of Shāh Jahān. He at first adopted the *takhalluṣ* of Razmī, which he subsequently changed to Bidil. He entered the service of Muḥammad ‘Azam Shāh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh ‘Abd-ul-‘Aziz ‘Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahān-ābad, where Khwushgū visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sūfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His چہار عنصر and his رقصات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Šafar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death. fol. 73^a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nāzim Khān, with the *takhalluṣ* Fāriḡ, was of Qumm. He came to Sind, and thence to Dihlī, where he received a *mansab* and the title of Nāzim Khān. He died in the beginning of Muḥammad Shāh’s reign, fol. 97^a.

Sayyid Amīr Khān, ‘Ālamgīr Shāhī, a Sayyid of Sind, was the Sūbahdār of Akbarābād in Bahādur Shāh’s time, and became the Sadr of Hindūstān in Farrukh Siyar’s time. He died in the beginning of Muḥammad Shāh’s reign. He is said to have left a small Dīwān. His *takhalluṣ* could not be ascertained, fol. 97^b.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā ‘Abd-ul Gānī Beg Qubūl, fol. 98^a.

Muḥammad ‘Aṭā Ullah, with the *takhalluṣ* ‘Aṭā, a native of Amroha in Moradabad, was a pupil of Mirzā Bidil, and died A.H. 1136 = A.D. 1724, fol. 98^a.

Sayyid Salābat Khān, with the *takhalluṣ* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mir Âtish in Farrukh Siyar's reign, and a friend of Şamsâm-ud-Daulah, son of Amîr-ul-Umarâ Bahâdur. He is the author of a *Dîwân*, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Ġanî Beg, with the *takhalluṣ* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihlî. He wrote poems in praise of Şamsâm ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99^b.

Mir 'Abd-ul Jalîl, with the *takhalluṣ* Wâsitî, of Bilgrâm, at first adopted the *takhalluṣ* Tarâzî. His father, Mir Sayyid Aḥmad, was a pious man. 'Abd-ul Jalîl was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgîr in A.H. 1111 = A.D. 1700, and obtained a *manṣab* and the posts of Bakhshîgarî and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sîstân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the Maḡnawî *امواج الخيال*. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhalluṣ* Şabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazîr. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bîdil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliya, as Mir Sâman and *Dîwân*. He was present in the army of Amîr-ul-Umarâ Sayyid Ḥusayn 'Alî Khân in the conquest of the Deccan and composed a Maḡnawî of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103.^a

Fursat, of Kashmîrî origin, received training from Ḥadrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^b.

Bhûpat Râi, with the *takhalluṣ* Bâniyah, of Sahâranpûr, lived in A'zam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhalluṣ* Mukhlîṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatrî Hindû. In the reign of 'Âlamgîr, when the author was in Ajmîr, he visited Mukhlîṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khan were staying there, fol. 106^b.

Shaykh Sa'd Ullah, with the *takhallus* Gulshan, a Shaykhzâdah of Burhânpûr, was a great saint of the Naqshbandî order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the *takhallus* Aḥad. He spent twenty years in Aḥmadâbâd, Aurangâbâd and in cities in the Deccan, and twenty years in Shâhjahânâbâd, in the mosque built by Zib-un-Nisâ on the banks of the Jamnâ. His Kulliyât consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumâdâ I, A.H. 1140 = A.D. 1728, and was buried in Aḥdîpûrah, near Shâh Ganj, in a place belonging to Khwâjah Muḥammad Nâsir, fol. 106^b.

Mir 'Abd-us-Ṣamad, with the *takhallus* Sakhun, a Persian Sayyid. He received the *takhallus* from Mirzâ 'Abd-ul Qâdir Bîdil, from whom he received training at first. He finally went to Aḥmadâbâd with Mubâriz-ul-Mulk Sarbaland Khân, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Mivân Faḍl Ullah, with the *takhallus* Khwushtar and Hunar, the second son of Miyân Muḥammad Aḥḍal Sarkhwush, was in the service of 'Alî Aḥmad Khân, through whose influence he received the *mansab* of five hundred and the title of Hunarwar Khân. He died in youth, A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Azmat Ullah, with the *takhallus* Bikhâbar, was the son of Mir Luṭf Ullah. He wrote several Ṣūfî treatises and Maḡnawîs. Mirzâ Bîdil enjoyed his society, and it is said in the *Tadkirah* of Ġulâm 'Alî Azâd that Bikhâbar in his *Tadkirah*, entitled *مسنئہ سخی*, gives in detail an account of his intercourse with the Mirzâ. He died on Monday, 24 Dûlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Nizâm-ud-Dîn Auliya. His Kulliyât consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Luṭf Ullah, with the *takhallus* Aḥmadî, but better known as Shâh Laddhâ, Bilgrâmî, was born in A.H. 1053 = A.D. 1645. He was in the service of Najâbat Khân. At the age of twenty-two he renounced the world, and went to Shâh Burhân Shattârî at Burhânpûr, and then to Mir 'Abd-ul-Jalil. Subsequently, he interviewed Mir Sayyid Aḥmadî of Kâlpî, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumâdâ I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Ġulâm Mustafâ, with the *takhallus* Fâriğ, the brother's

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mubārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابھی سنگھ of Jodepūr, on 8 Rabī' II, A.H. 1143 = A.D. 1731, fol. 114^a.

Khwājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fil. He and his brother, Khwājah Kāmil, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dārōghah of the artillery of Amīr-ul Umarā Shamsām ud-Daulah, he retired from the service. He wrote the Maḡnawī مراثی الجمال, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindī poems under the *takhalluṣ* بُد هونت. He died A.H. 1143 = A.D. 1731, fol. 115^a.

Ikhlas Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgīr, in the presence of Maulavi Siyālkotī, and received honours and distinctions. In the time of Farrukh Siyar, he received the *mansab* of 5,000, and became the Munshī-ul-Mamālik. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117^b.

Shaykh Muḥammad Ridā was from Sistān, but on account of his service lived for the most part in Bhakar. He was a pupil of Mīr 'Abd-ul Jalil Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālāh Sheo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūktī Mal Asad Khānī, was a pupil of Mirzā Bidil, and wrote a prose work, entitled گلشن بهار ارم, in the style of the Mirzā's Chahār Unṣur. He died in Akbarābād, A.H. 1144 = A.D. 1729, fol. 118^a.

Arshad 'Alī, with the *takhalluṣ* Rasā'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhikah, and a friend of Ārzū. He died in Dīhlī, A.H. 1144 = A.D. 1732, fol. 122^a.

Mīr Gulām 'Alī, with the *takhalluṣ* Aḥsanī, a Sayyid of Gawāliyar. Sirāj-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, Thānahdār of Gāznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as Thānahdār of Gāznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^b.

Maulavi Imām-ud-Dīn, with the *takhalluṣ* Riyāḍī, the son of

Luṭf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1731, fol. 123^a.

Faṭḥ Muḥammad, with the *takhalluṣ* Fā'id, the Munshî of Mu'taqid-ud-Daulah Shâh Wardî Khân Qarâwal Begî. The author saw him several times in the house of Khwushhâl Chând, the Diwân of the Khân. He died. A.H. 1145 = A.D. 1733. He left a small Diwân, fol. 123^b.

Zâhid 'Alî Khân, with the *takhalluṣ* Sakḥâ, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lâr. He came to India during the reign of Muḥammad Shâh, from whom he received the *mansab* of 5,000. Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur promised him the rank of 7,000, but soon afterwards Sakḥâ was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Diwân. The author saw a *Bayâḍ* of the poet, written by himself, fol. 124^a.

Shâh Mubârak, with the *takhalluṣ* Âbrû, one of the *Pirzâdahs* of Gawâhiyar, a pupil of Sirâj-ud-Dîn 'Alî Khân Ârzû, was well-versed in *Rikhtah*, in which he left a voluminous Diwân. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^b.

Ni'mat Ullah Khân, with the *takhalluṣ* Ni'mat, a Ni'mat Ullâhî Sayyid, was the son of Nawwâb Rûḥ Ullah Khân Mîr Bakḥshî of 'Âlamgîr's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shâh he was the Şûbahdâr of 'Azîmâbâd, Patna. He was a pupil of Mirzâ 'Abd-ul-Ġanî Beg Qubûl; and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Mâh, with the *takhalluṣ* Şadâqat, the brother's son of Muḥammad Akram Ġanîmat, was from the Panjâb, and occasionally visited the house of Ârzû. He died in A.H. 1148 = A.D. 1736, fol. 126^b.

Hakîm-ul-Mamâlik Shaykh Husayn, with the *takhalluṣ* Shuhrat, was originally from Arabia. His father settled in Shîrâz, but Shuhrat came to India, and spent his life in the service of Prince Muḥammad A'zam Shâh. He was well versed in medicine. He frequented the society of Mirzâ Bîdil and Hâjî Aslam Sâlim. Khwushgû visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwân is popular, fol. 128^b.

Muḥammad Sunnâ Khân, with the *takhalluṣ* Waḥshat, originally from Kashmîr, lived with Ikhâlâs Khân, the newly converted Muslim who wrote the تاریخ فرخ شامی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nûr Ullah, with the *takhalluṣ* Nuzhat, of Kashmîr, was a pupil

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a.

Mîr Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣab-dâr* under Muḥammad Shâh, fol. 131^b.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmîr, was the brother's son of Rukn-ud-Daulah I'tiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Husayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâli. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

Mirzâ Muḥammad Aḥsan, brother of 'Arif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Dulfaqâr 'Alî Khân. He was in the army of Muḥammad A'zam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qaṣidahs and Maṣnavîs, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî', originally from Persia, lived in Kashmîr. He was a pupil of Mullâ Sâṭî', fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâj, a disciple and pupil of Ḥaḍrat Shâh Gulshan, was very kind to the author. He died in Shâhjahanâbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihlî. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bîdil, and subsequently changed his *takhalluṣ* for Şan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muqîm Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Diwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Muhammad 'Alî, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ârzû, and in the beginning of Muhammad Shâh's reign was in service in Bengal, fol. 136^a.

Farrukh, lived in Amnâbâd, Lahore, fol. 136^b.

Mîr Muhammad Nâsir, with the *takhalluṣ* Sâ mân, a Sayyid of Jaunpûr, flourished under Mirzâ Jânjânân Mazhar, and finally settled in his native country as a Bakhshî and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mîr Muhammad 'Alî, with the *takhalluṣ* Râ'ij a Sayyid of Tarshîz, lived for a long time in Siyâlkot, Panjâb; and died, A.H. 1150 = A.D. 1737. The author read his Dîwân with great pleasure, fol. 137^a.

Muhammad Muqîm, with the *takhalluṣ* Âzâd, of Akbarâbâd, was a pupil of Hâjî Aslam Sâlim. In the reign of Bahâdur Shâh, he was with Sayyid Amîr Khân, Shûbahdâr of Tattah. He was a friend and companion of Ârzû, Mirzâ Hâtîm Beg and Miyân 'Alî 'Azîm, and died in A.H. 1150 = A.D. 1737. He is the author of a Dîwân, a copy of which reached Anand Râm Mukhlis at Shâhjâhânâbâd. fol. 138^b.

Mirzâ Abû Turâb, with the *takhalluṣ* Ġubâr. son of Muhammad 'Alî Khân ibn-i Mirzâ Ḥabîb, was of a noble family of Persia. His father and Mukhlis Khân Paydâ were *Tanbakhshîs* تن بخشى of 'Âlamgîr's time. As Ġubâr spent a great portion of his life in Aḥmadâbâd, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khân, the Shûbahdâr of Gujarât, and the Râjpûts, A.H. 1150 = A.D. 1737. fol. 138^b.

Şamsâm-ud-Daulah Khân-daurân Bahâdur Mansûr Jang, with the original name Khwâfjah 'Âşim and the same *takhalluṣ* (Âşim), was of Akbarâbâd, and held high position under Farrukh Siyar. In Bahâdur Shâh's time he held the post of Bakhshî under Prince 'Azîm-ush-Shân, and received the title of Ashraf Khân. Subsequently he was deputed to Bengal, and received the title of Khân-daurân Bahâdur, and distinguished himself in the battle fought with Jahândâr Shâh near Akbarâbâd. Soon after, he received the title of Şamsâm-ud-Daulah. On Muhammad Shâh's accession, 'Âşim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khân, and after achieving victory received the *mansab* of 8,000 and the title of Amîr-ul-Umarâ. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nâdir Shâh at Karnâl on the 21st of Dûlqa'd, A.H. 1151 = A.D. 1738. After his death Nâdir Shâh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afdal, with the *takhalluṣ* Ṣābit, of the noble Sayyid family of Khawāf, was the brother's son of Himmat Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیه) on the death of Imām Ḥusayn in the form of a Maṣnawī. Although his ancestors were Sunnīs, he professed the Shī'ah faith. He spent his last days in the house of Ḥakim Imām-ud-Dīn Aksīr, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Haydar, with the *takhalluṣ* Tajrīd, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *mansab* under a relative of I'timād-ud-Daulah, but subsequently went to Sind with the Ṣūbahdār of that place, and thence to Sūrat. He then came to Bengal, and enjoyed the company of Shujā'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Akhtar, but afterwards 'Alī, was the best poet of Ajmīr. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmīr. He spent some time at Peshāwar, after which he entered the service of Muzaffar Khān, the brother of Nawwāb Amīr-ul-Umarā, and then that of Burhān-ul-Mulk Sa'ādat Khān, finally attaching himself to the service of 'Alī Aṣḡār Khān, *takhalluṣ* Shujā'. He is the author of a long Dīwān, and wrote several Maṣnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhalluṣ* Ishāq, rose to distinction in the reign of Muḥammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khawājah 'Abd Ullah, with the *takhalluṣ* Sāmī, belonged to the family of Mullā 'Iwāḍ Wajīb, and flourished under Muḥammad A'zam Shāh. He was a friend of Mirzā Bīdil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhalluṣ* Anwar, was the son of Haydar Khān, the friend of 'Umdat-ul Mulk Amīr Khān of 'Ālamgīr's time. For a long time he was in Kābul with his father, but subsequently came to Azīmābād, Patna, where he lived with Āqā Ḥusaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafi'ā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^a.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul Ḡanī Beg Qubūl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzâ Mahdî, with the *takhalluṣ* Hujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dârâb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Dîn Khân Bahâdur, fol. 149^b.

Mullâ Sâti', of Kashmîr, was a pupil of Jûyâ. He was in the service of Şamsâm-ud-Daulah Amîr-ul-Umarâ Bahâdur, and wrote a long Dîwân. He died after A.H. 1150 = A.D. 1737, fol. 149^b.

Muḥammad Mas'ûd, with the *takhalluṣ* Râfi, of Kashmîr, was a pupil of Mullâ Sâti', and spent some time in the service of Şamsâm-ud-Daulah, through whose influence he received a *Jâgîr* in Kashmîr; but subsequently he returned home, 150^b.

Shaykh Faqîr Ullah, with the *takhalluṣ* Âfirin, was a good poet of Lahore. The author saw Âfirin's Dîwân with Miyân Nûr-ul 'Ayn Wâqif at Patyâlah, fol. 151^a.

Mullâ Dâna, of Kashmirî origin, wrote the *Shâh Nâmah* of Farrukh Siyar سر شاهنامه with Nâzim Khân. He lived on a *Jâgîr* for a long time in Kashmîr, and died after A.H. 1150 = A.D. 1737, fol. 153^b.

Ma'niyâb Khân, with the *takhalluṣ* Shâ'ir, whose name was Gul Muḥammad, was the son of a respectable Darwîsh of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bidil, and a court poet of Muḥammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a Dîwân and Maṣnawî, fol. 154^a.

Aḥmad Yâr Khân, with the *takhalluṣ* Mûjîd, the brother's son of Imtiyâz Khân Khâlîs, was a Sayyid of Mashhad, but lived for a long time in 'Azîmâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alî, with the *takhalluṣ* Biriya, son of Shâh Muḥammad Wali, an inhabitant of Karûnjî, in Patna, was a disciple of Haḍrat Shâh Gulshan Ullah, and a pupil of Miyân 'Aziz Ullah 'Aziz. When the author enquired about Biriya in 'Azîmâbad, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mihr 'Alî, with the *takhalluṣ* Bikas, a Qâdizâdah of مسترا (?) in Akbarâbâd, was a pupil of Mirzâ Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

Nizâm Khân, with the *takhalluṣ* Mu'jiz, of an Afġân tribe of Peshâwar, was a pupil of 'Abd-ul-Laṭîf Khân Tanhâ. and flourished in the time of Farrukh Siyar, fol. 156^b.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nusrat Ullah Khân, was a pupil of 'Abd-ul Laṭîf Khân Tanhâ. He is the author of seventy-thousand verses, fol. 157^a.

Mirzâ Muḥammad 'Alî, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاهنامه. The writer saw him one day in the assembly at Ṣamsâm-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul Laṭîf Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157^a.

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umid, born and brought up in Iṣfahân, was the pupil of Mirzâ Tâhir Wahîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dîhli in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhalluṣ* Sûfî, was a leading man of Kashmîr. His brother, 'Abd-ul Majîd Khân, served as Diwân under Farrukh Siyar and Muḥammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâti', fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk Âṣaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Ġâzî-ud-Dîn Khân Bahâdur Firûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamġîr and his successors. He wrote fine prose. In the Diwân which he sent to Mirzâ Bîdil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of Âṣaf Jâh, he changed it to Âṣaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748, fol. 158^b.

Dîdah Maġûl with the *takhalluṣ* Dîdah and entitled A'azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Sûbahdâr of Kashmîr. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman, was from Persia. In the reign of Muḥammad Shâh, through the influence of Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says:—"It appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâġistânî that Ayman was born in Qumm,

and came in 'Âlamgîr's time to Kâbul, where he spent some time, and came to Hindûstân in the time of Muḥammad Shâh, from whom he received the *manṣab* of 5,000. He was killed in the battle fought between Burhân-ul-Mulk Sa'âdat Khân and Nâdir Shâh, A.H. 1151 = A.D. 1738.]

Ġulam Ashraf Khân, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullâh Khân, *takhalluṣ* Râdî, of Kashmîrî origin, was a brother of Qâdî Khân Kashmîrî, and received the title of Faṣâḥat Khân in the reign of Muhammad Shâh. He was a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, fol. 162^b.

Mîr Muḥammad 'Alîm, with the *takhalluṣ* Tahqîq, was the son of Mîr Badî-ud Dîn Samarqandî, popularly called Mîr Matîn, and the pupil of Mirzâ Mu'izz Mûsawî Khân Fîṣrat. He led a happy and respectable life in 'Azîmâbâd. He was well versed in various arts. He spent many days in Shâhjahanâbâd, and visited Bengal. He is the author of a long Dîwân, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Azîz Ullah, with the *takhalluṣ* 'Azîz, the son of Mullâ Mubârak, the tutor of Zîb-un-Nisâ Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shâh Yaqîn, with the *takhalluṣ* Yaqîn, a Muḡal of Tûrânî origin, led the life of a Darwîsh, and spent his time in the coffee shops of Shâhjahanâbâd. He wrote a Dîwân; fol. 163^b.

Raḥmat Ullah, with the *takhalluṣ* Tamkîn, was the grandson of Mullâ Muhammad Amîn, the renowned scholar of the times of Shâh Jahân and 'Âlamgîr. Tamkîn's original home was in Kashmîr. He was the tutor of Jawâhir Khân, and a pupil of Mirzâ 'Add-ul Ġanî Beg Qubûl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mûsawî Sayyids, came to India and settled in Sandîlah, Lucknow. He was a pupil of Mirzâ Bidîl; fol. 164^b.

Khayr Ullah, with the *takhalluṣ* Fidâ originally of Gujarât, was a good Maṣnawî writer, but had little taste in Ġazals; fol. 165^b.

Sayyid 'Abd-ul Wâḥid, with the *takhalluṣ* Wâḥid and Dauqî, of Bilgrâm, was the elder brother of Mîr Aḥsan Îmâ. At first he entered the service of Prince Muḥammad A'zam Shâh, and later on, in the time of Muḥammad Shâh, attached himself to the staff of Nawwâb Mubâriz-ul Mulk. He was a friend and a pupil of Mîr

'Azmat Ullah Bikh̲abar. He is the author of the work *شکرستان خبال*; fol. 165^b.

Mir Muhammad Samī, with the *takhalluṣ* Maṣḥar, was a foreign Mughal. While *Muhtasib* of Ajmīr, he received training in poetry from Muḥammad Muqīm Kh̲ân Masīḥ; fol. 166^a.

Khwājah Maqṣūd, with the *takhalluṣ* Jāmi, of Kashmīr, was a disciple of Mirzā 'Abd ul Ġanī Beg Qubūl. He is the author of a *Dīwān*; fol. 166^a.

Mirzā 'Alī Beg is said to have been originally from Īrān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl; fol. 166^b.

Mirzā Ta'lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Kh̲ân Masīḥ, and afterwards came to Shāhjahānābād; fol. 166^a.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īrānian born, lived in Mathrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Dīwān* and *Maḡnawī*; fol. 167^a.

Shaykh Ṣadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bīdil; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāzīm, with the *takhalluṣ* Āḡāḥ, the son of Shaykh Ṣadr-ud-Dīn Muḥammad, was a companion of Ma'nīyāb Kh̲ân, *takhalluṣ* Shā'ir, and was intimate with the author; fol. 167^b.

'Abd-ul-'Alī, with the *takhalluṣ* Tahṣin, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa'ādat Kh̲ân; fol. 168^a.

'Abd-ul-'Azīm, with the *takhalluṣ* Tahsin, of Lahore, placed himself in early life in the pupilship of Miṣṣan Faqīr Ullah Āfirīn; fol. 168^a.

Hakīm Beg Kh̲ân, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shādmān Kh̲ân, was a Ṣūbahdār there, was a pupil of Miṣṣan Āfirīn, and wrote a *Tadkīnah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Naṣr Ullah, with the *takhalluṣ* Yatīm, passed his days in Lahore, and was a pupil of Miṣṣan Āfirīn; fol. 168^b.

Nuṣrat, originally from Kashmīr, lived in Lahore. He wrote a *Dīwān*; fol. 169^a.

Shāh Mīm (ميم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled Ṣāhib-ul-Barakāt Bilgrāmī, was living in Shāhjahānābād, when the book was written; fol. 169^a.

Sayyid Ġulâm 'Alî, with the *takhalluṣ* Âzâd, a Ḥusaynî Sayyid of Bilgrâm, was the grandson of Mir 'Abd-ul Jalîl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169^b

Mir Ma'sûm, with the *takhalluṣ* Waġdân, and entitled 'Alî Nasab Khân, the son of Mir Muḥammad Zamân Râsikh. spent his time in the Panġâb, where he was very popular; fol. 170^a

Miyân 'Alî 'Azîm, with the *takhalluṣ* 'Azîm, was the son of Miyân Nâsir 'Alî. Khwushġû, from birth, enjoyed 'Azîm's favour. He had two brothers, (1) 'Alî 'Alim, a soldier in the service of Sayyid Quṭb-ul-Mulk Bârh in Muḥammad Shâh's time, who died in Akbar-âbâd, and (2) 'Alî Karîm, who died at the age of twenty; fol. 171^l.

Abul Ḥasan, with the *takhalluṣ* Mirzâ, who received the title of Qâbil Khân. His family came from Shîrâz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullâ Âfirîn, and associated with Dilîrdil Khân, Şubahdâr of Tattah and Nâẓim of Kashmîr, after whose death Mirzâ attached himself to the service of his son, Himmat Dilîr Khân, accompanying him to Etawah. He wrote a voluminous Diwân. fol. 172^a

Muḥammad 'Âqil, with the *takhalluṣ* Yaktâ, a good poet; fol. 172^a.

Rabî, with the *takhalluṣ* Anjab, a pupil of Murtaḍâ Qulî Beg, *takhalluṣ* Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah; fol. 172^b.

Şûfî, with the *takhalluṣ* Mastânah, a pupil of Shâh Âfirîn Lâhaurî; fol. 173^a.

Muḥammad 'Âqil, with the *takhalluṣ* 'Âqil, whose pedigree is not known, was long in the service of Nawwâb Nizâm-ul Mulk Âṣaf Jâh in the Deccan. He has left a long Diwân; fol. 173^a.

Muḥammad Panâh, with the *takhalluṣ* Qâbil, of a noble family originally of Kashmîr, a pupil of Mirzâ Bidil, associated long with 'A'azz Khân, *takhalluṣ* Dîdah. Subsequently, he came to Lahore with Himmat Dilîr Khân. He left several Maṣnawîs and Ġazals, and was very kind to the author; fol. 173^a.

Shaykh Muḥammad Aḥsan, with the *takhalluṣ* Sâmi, a descendant of Râjah Todar Mal Khatri, the Diwân of Akbar's time. It was the grandfather of Sâmi that embraced Islâm. Sâmi was a pupil of Mirzâ Bidil. The author was a friend of his from the time of Bahâdur Shâh. Sâmi was in the service of Zahir-ud-Daulah 'Azîm Ullah Khân. He wrote a Diwân and Maṣnawîs; fol. 173^b.

Miyân Sâdiq, with the *takhalluṣ* Alqâ, was a Shavkhzâdah of

Hindūstān, and a friend of Miyān Nāṣir 'Alī. His verses numbered about two thousand. He was well versed in riddles and *Tārikh*, and composed a prose work entitled چہار کبفت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174^a.

Mir Sayyid 'Alī Jaulān, a Qādizādah of Parganaḥ Sunām in Sirhind, came to Shāhjahānābād some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf, with the *takhalluṣ* Yaktā, was a native of Kāshmīr, where his poetical genius was still highly spoken of; fol. 175^b.

Abul Fayḍ Mast Ma'nī, although claimed as a pupil of Shaykh Sa'dī, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzā Bidil, who revised his poems. He afterwards received training under Ḥakīm Shaykh Ḥusayn Shuhraṭ; fol. 176^a.

Mirzā Zakī, with the *takhalluṣ* Nadīm, was an Amīr of the court of Nādir Shāh, whom he accompanied to India. Here he became intimate with Qizilbāsh Khān, with whom he left his Dīwān when he returned to Persia. When Nādir Shāh took up his abode in the mosque of Raushan-ud-Daulah Zafar Khān, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadīm. With his permission, Nadīm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176^b.

Āqā 'Abd-ul-Maulā, with the *takhalluṣ* Maulā, was from Isfahān. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjān, near Isfahān; fol. 177^b.

Sayyid Muḥammad Nāzīm, with the *takhalluṣ* Shu'lah, was the son of Ḥakīm Mīr Šafī Ardastānī. The author learnt that Nāzīm had studied medicine, and had written several works on that subject; fol. 177^b.

Āqā Šālīḥ, with the *takhalluṣ* Burhān, was a Persian, but had long lived in Shāhjahānābād. He wrote a Dīwān; fol. 177^b.

Imām-ud Dīn, with the *takhalluṣ* Iksīr, was of Isfahān, but had long lived in India. He was versed in medicine, and was intimate with Mīr Muḥammad Afḍal Šābit. He composed a Qaṣīdah by introducing medical terms in praise of Afḍal Šābit; fol. 178^b.

Muḥammad Hayāt, with the *takhalluṣ* Ḥaḍrat, first adopted the *takhalluṣ* Qābil. He was living in old Dihlī; fol. 178^b.

Miyân Nûr-ul-'Ayn, with the *takhalluṣ* Wâqif, the third son of Qâḍi Amânat Ullah, was Qâḍi of Batâlah in Lahore, a post held by his ancestors till the time of Muḥammad Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mîr Muḥammad Ma'sûm Wajdân; fol. 178^b.

Mîr Zayn-ul-'Âbidîn, with the *takhalluṣ* 'Âṭir, a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mîr Ma'sûm Wajdân, son of Mîr Muḥammad Zamân Râsikḥ; fol. 180^b.

Muḥammad 'Alî, with the *takhalluṣ* Ḥaṣmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; fol. 180^b.

Mîr Muḥammad Dûst, with the *takhalluṣ* Şâni', son of Mîr Muḥammad 'Alî Râ'ih, was living in the Panjâb; fol. 181^a.

Mirzâ 'Abd-ur-Riḍâ, also called 'Abd-ur-Razzâq, with the *takhalluṣ* Matîn, descended from Mâlik Ushṭur, was born and brought up in Iṣfahân. He came to India, and stayed for some time in the garden of Khusrâu Beg at Muḡalpûrah. Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Ḥazîn, was descended from Shaykh Zâhid Gîlânî, the spiritual guide of Shaykh Şafi-ud-Dîn Ishâq Ardbîlî, through eighteen generations. He was born and brought up in Iṣfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Azîmâbâd; fol. 182^a.

'Alî Qulî Khân, with the *takhalluṣ* Wâlih, son of Muḥammad 'Alî Khân, and a disciple and pupil of Shaykh Muḥammad 'Alî Ḥazîn, came to India during the reign of Muḥammad Shâh, and received a *manṣab* of 5,000; fol. 183^b.

Âgâ Tâhir Shîrâzî, a pupil of Shaykh Muḥammad 'Alî Ḥazîn, was living in Shâhjahânâbâd; fol. 184^a.

Mirzâ Gulâm Muḥammad, with the *takhalluṣ* Ulfat, a Muḡal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fâkhîr, with the *takhalluṣ* Fâkhîr, was the second son of Shaykh Muḥammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhîr had gone on a pilgrimage to Makkah and Madînah, where he adopted the *takhalluṣ* Zâ'ir; fol. 184^b.

Shaykh Muḥammad Nâsir, with the *takhalluṣ* Afḍalî, was the third son of Shaykh Muḥammad Yahyâ, and died in Jumâdâ I,

A. H. 1062 = A. D. 1749 (عمرار و تنصت و سوم), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamâl-ud-Dîn, with the *takhalluṣ* Haqîr, son of Shaykh Muḥammad Afdal Ilâhâbâdî, devoted his life to the teaching of boys; fol. 185^a.

Khwâjah 'Abd-ul-'Azîz, with the *takhalluṣ* Bismil, the son of Khwâjah Abu'l Faṭḥ Khân Junûn, received instruction from Shaykh Afdal Ilâhâbâdî, and finally settled in Gorakhpûr. He wrote a *Dîwân*; fol. 185^a.

Shâh Muḥammad Shafî', with the *takhalluṣ* Wârid, a relative of the Ni'mat Ullâhî Sayyids, had long lived in the house of Bîram Khân, son of Nawwâb Rûḥ Ullah Khân. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulî Khân, with the *takhalluṣ* Makhmûr, and entitled Rustum Jang, was the son-in-law of Nawwâb Shujâ'-ud-Daulah Bahâdur, Şûbahdâr of Bengal. On Nawwâb 'Alî Wardî Khân Mahâbat Jang's accession, Makhmûr went to the Deccan; fol. 185^b.

Mîr Sayyid Muḥammad, with the *takhalluṣ* Shâ'ir, the son of Mîr 'Abd-ul-Jalîl Bilgrâmî, was born on 14th Rabî' II, A. H. 1101 = A. D. 1689. He was well-versed in philology and history. He wrote the work called معمر, and the Maḡnawî entitled ناز و نیاز, dealing with the romance of Sayyid Ḥasan Tirmidî Bilgrâmî and his lover Shâh Fayyâd; fol. 186^b.

Mîr Dûst Muḥammad, with the *takhalluṣ* Şânî', the son of Mîr Muḥammad 'Alî Râ'iḥ of Siyâlkot, was living in the Panjâb; fol. 187^a.

Shaykh Muḥammad 'Iwâḍ, with the *takhalluṣ* Ḥikmat, was of Jaunpûr, and frequently visited Banâras; fol. 187^a.

Mirzâ 'Arîf Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mirzâ Ulug Beg, and originally belonged to Badakhshân. His ancestors held high offices under 'Âlamgîr. He had long lived in 'Azîmâbâd; fol. 187^b.

Khwâjah 'Âqibat Maḥmûd, of Kashmîrî origin, was living in 'Azîmâbâd. He at first adopted the *takhalluṣ* Nâẓim, but subsequently changed it to Ġâzî; fol. 187^b.

Mirzâ Jân-i Jân, with the *takhalluṣ* Maẓhar, the son of Mirzâ Jân, and grandson of Majnûn Qâqshâl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Maẓhar's father Mirzâ Jân was a *manṣabdâr* under 'Âlamgîr. Maẓhar was a great saint of the Naqshbandî order; fol. 187^b.

Faqîh Şâhib, with the *takhalluṣ* Dardmand, from the Deccan.

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muhammad A'zam Shâh on the battle-field. He was a pupil of Mazhar, and stayed for some time in 'Azîmâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Mazhar, went for a short time to 'Azîmâbâd, and then returned to Shâhjahanâbâd, where he was living; fol. 192^a.

Mir Ahmad Ḥusayn, with the *takhalluṣ* Mukhlis, the son of Mir Muhammad Ḥusayn, was a Sayyid of Sirhind, related to Wazîr Khân of 'Âlamgîr's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sitâ Râm; fol. 192^b.

Srî Gûpâl, with the *takhalluṣ* Tamîz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindî. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193^a.

Sirâj-ud-Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Ḥusâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل غیب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(۱) مثنوی محمود و ایاز در جواب زلالی مسمی بحسن و عشق

چهار هزار بیت *

(۲) ساقی نامه مسمی بعالم آب *

(۳) مثنوی دیگر در بحر غیر متعارف *

(۴) مثنوی جوش و خروش *

(۵) مثنوی دیگر در بحر حدیقه حکیم سنائی *

which was still incomplete, when the present author wrote.

(۶) رقعات مسمی به پیام شوق *

(۷) نوادر الالفاظ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا بر قصیده

قدسی نموده قریب سه هزار بیت *

(۹) سراج وهاج شرح محاکمه شعرا که در حل بیت خواجه شیرازی
قدس سره مفتاحیه نموده اند *

[(۱۰) تنبیه الغافلین] *

Anand Rām, with the *takhalluṣ* Mukhlis, the son of Rāṣah Hardirām Khatri of Lahore, the Wakil of Mubāriz-ul-Mulk Sarbaland Khān and Nawwāb I'timād-ud-Daulah, at first received training under Mirzā Bidil, and later associated with Ārzū. He was very kind to Khwushgū. The Dīwān of his Ġazals contains about ten thousand verses; fol. 203^b.

Sayyid Ġulām Nabī, with the *takhalluṣ* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Dīn, with the *takhalluṣ* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bikas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū; fol. 208^b.

Shaykh Abd-ul-Haqq, with the *takhalluṣ* Shūrish, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Ġulām Asad Ullah, with the *takhalluṣ* Asad, a Fārūqī Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol. 209^b.

Muḥammad Kāzim, with the *takhalluṣ* Rijā, of Kashmīr. The author saw him one day in the presence of Ārzū; fol. 209^b.

Abd-Ullah with the *takhalluṣ* خلت (?), was from Kashmīr. In his youth he came to Shāhjahānābād, and gave training to Damūdār Kanwal, son of Gangā Rām Pāndit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author's recommendation, he was appointed tutor to Debī Dat, the younger son of Lālah Sītā Rām. He was a pupil of Mullā Nudrat Kashmīrī, and abode in the neighbourhood of the author; fol. 209^b.

Mīr Muḥammad Kāzim, with the *takhalluṣ* Rāfi, originally from Tirmid, was the son of Abul Qāsim Khān, brother of Mīr Aḥmad Ḥusayn Khān, and succeeded his father as Rājah of Kotāhah in Sirhind, where the author visited him; fol. 210^a.

Anbā'ī Dās, with the *takhalluṣ* Mukhlis, belonged to the انوری میچند tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shikastah hand. When the author went to Batālah from Kāngrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Sūfi's Munshī; fol. 210^a.

Ūjāgar Chānd (اوجاگر چند), with the *takhalluṣ* الف , a Kāyath, long lived at 'Azīmābād, where the author visited him every day; fol. 211^a.

Bābū Bālmukund, a Kāyath of the Sri Bāsto sect, was the brother's son of Rāi 'Ālam Chānd, the Diwān of Nawwāb Shujā'-ud-Daulah Bahādur. His original home was Mānikpūr in Ilāhābād. When the author was staying at 'Azīmābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājah Kīrat Chānd (راجہ کبرتچند), the Diwān of Nawwāb Ihtirām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Banāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation; fol. 211^b.

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: کر نجس) with the *takhalluṣ* Huḍūrī, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khaliḥ Jiwān Rām. Gur Bakhsh received training first from Mīr Muḥammad Ma'sūm Maṣṣab; then spent a long time in the company of Mirzā Bīdil. He composed a Hindī romance of Kām-rūp and Kāmlatā کام و کامرپ, in the style of Shīrīn wa Khusrāu; but it was still incomplete when the author wrote; fol. 213^a.

Lālā Ḥakīm Chānd, with the *takhalluṣ* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwājah Hardī Rām, Qānūn Gūi of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāṣirī with Miyān Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bīdil, Shāh Gulshan Ullah, Arzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat, in the style of Shīrīn wa Khusrāu. He wrote another Maṣṇawī ذرة و خورشید, consisting of two thousand verses. His ساقی نامه, containing seven hundred verses, is in praise of Nawwāb Ṣamsām-ud-Daulah. He also wrote Qaṣīdahs in praise of Mīr Jumlah Tarkhān and other nobles of his time. His prose work, شش جهت, consists of about fifteen thousand lines; fol. 215^b.

Rājah Rām Narāyan, Ṣubahdār of 'Azīmābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sribāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

Munshî Sarb Sukh, with the *takhalluṣ* Khâkistar, a Kâyath of the Sribasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azîmâbâd. He received the taste for poetry from Faqîh Şâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar), who visited that place. He was a friend of the author; fol. 216^b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182, says that the MS. was written at his dictation :

فقير آزاد بلگرامي استكتاب نمود سنه ۱۱۸۲ *

The note is followed by Âzâd's seal, with the inscription نقير ازاد ۱۱۶۸.

No. 691.

fol. 130 (pp. 260); lines 21; size 10 × 6½; 8 × 5.

يد بضا

YAD-I-BAYDÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm 'Alî Âzâd.

Beginning:—

نحمد من نظم الاشياء و علم آدم الاسماء الخ *

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Sîwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadhkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydâ*. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram *يد بضا نمود*. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangâbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mîr Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Taḍkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Taḍkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه آنچه از نقول و حکایات فقیر از غرایب مصنفات
و عجایب مولفات نقل میکند مجموع را بخود نسبت داده کویا آنهمه
احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد *

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Taḍkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Dîn Muḥammad Kāshânî, p. 4, and the last, Mîr Muḥammad Yûsuf bin Mîr Muḥammad Ashraf, p. 249^b.

A very valuable and correct copy. Pages 160–222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastā'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Bayḍâ

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Ali Âzâd's handwriting is the small close handwriting towards the end of the book, from میر عبد الجلیل. This I investigated in Bilgrâm itself. J. H. B."

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus :

تذكرة الشعرا مسمى بيد بيضا از تالیفات سید غلام علی آزاد بلکرامی
سلمه الله تعالى هنگامیکه فقیر برای عقد بلکرام رفته بودم میر سید محمد
طاب ثراه بمن دادند، فی سنه ۱۱۵۲ هجری و این نسخه اکثر بخط
مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulavi Khudâ Bakhsh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

foll. 247; lines 13-15; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

گلدسته

GULDASTAH.

Taqi Auhadi, as stated in No. 685, made an abridgment of his 'Urafât, and called it Ka'ba-i-'Irfân. At Jahângîr's order, he wrote an abridgment of Ka'ba-i-'Irfân, and entitled it Intikhâb-i-Ka'-ba-i-'Irfân, dividing it into three *Rukns*, called دِیَانِی , حَنَافِی and مَدَنِی , devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Ka'-ba-i-'Irfân, made in A.H. 1155 = A.D. 1742 by 'Abdul-Wahhâb (of 'Âlamgîr's time), son of Sayyid Mansûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Giyâş-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawî Mashhadî عبد الوهاب عالمگیری ولد سید منصور خان و نبیرة سید Raḍawî Mashhadî دلاور خان و نواسة فیات الدین خان بن جملة الملك اسلام خان رضی مشهدی *

Beginning :—

و به نستعین من کعبه عرفان انتخاب عرفات العارنین تصنیف میر
تقی الدین حسینی دقاقی بلبانی که بموجب حکم نور الدین محمد
جهانگیر بادشاه الع *
جهانگیر بادشاه الع *

The notices in each *Rukn* are arranged in alphabetical order.

Rukn I, fol. 1^b.

Rukn II, fol. 43^a (without heading).

Rukn III, fol. 74^b.

In several places folios have been misplaced, and the right order seems to be 1-105, 110-136, 107, 108, 137-138, 109, 108, 139, 140-167, 169, 168, 170. There is a gap after fol. 170. The last poet mentioned (fol. 171^a), is Mirzâ Yûsuf *Khân*. Foll. 172^a, 180^b, contain a collection of 'Umar *Khayyâm*'s *Rubâ'is*, arranged, except the first one, in alphabetical order.

These *Rubâ'is* are preceded by a short biographical sketch of *Khayyâm*.

Foll. 181^a 247^b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll. 181-203 come after foll. 204-247.

Written in ordinary Indian *Ta'liq*, within gold and coloured borders.

Not dated; apparently 18th century.

No. 693.

fol. 488; lines 24; size 12 × 7½; 10 × 5¾.

رياض الشعراء

RIYÂD U_H-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Alî Qulî Dâgîstânî, poetically called *Wâlih*, علیقلی داعستانی متخلص بواله.

Beginning:—

تذکرہ محفل خاطر قدس متأثر صاحب‌دلان آگاہ حمد ناطقیست کہ
نظم مجموعه ممکنات را بکلمه کن از قلم معنی طراز صورت نگار بر لوح
تکویں با حسن نظامی جلو ظهور بخشیده *

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of *Hûlâkû Khân* and the downfall of the 'Abbasid dynasty, some members of the latter fled to *Dâgîstân*, and settled there. Their connection with the house of

'Abbās had great influence over the Lazgīs of that place, who recognised them as thier chiefs, and gave them the title of *Shamkhāl* شَمخَال. This *Shamkhālī* dynasty, to which our author belonged, ruled the Lazgīs for many years, and gave eminent officers to royal courts. One of the forefathers of Wālih, who was appointed Beglerbegī of Erivān by *Shāh Ṣafī*, and received the title of *Ṣafī Qulī Khān*, left two sons, *Fath 'Alī Khān*, the Wazīr of Sultān Ḥusayn, and *Mihr 'Alī Khān*, of whose four children. the last, Muḥammad 'Alī Khān, the father of Wālih, was appointed Beglerbegī of Erivān, A.H. 1126 = A.D. 1714, and died, according to *Āzād* and the *Būhār Lib. Copy of Riyādush-Shu'arā*, fol. 343^a, in A.H. 1128 = A.D. 1715, but according to *Rieu* and others in A.H. 1129 = A.D. 1716

Fath 'Alī Khān was deposed from the Wazirate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afgān invasion of Persia under Maḥmūd Khān in A.H. 1134 = A.D. 1721, and the author's relatives remained distracted and helpless under the sway of the Afgān conquerors, when, in A.H. 1142 = A.D. 1729, Wālih, who was born in Isfahān, Ṣafar, A.H. 1124 = A.D. 1712, and after his father's death had returned to Isfahān, attracted the attention of *Shāh Tahmāsp Ṣafawī*. In his early days, while Wālih was pursuing his studies in a *Maktab* at Isfahān, he fell in love with his cousin, *Khadījah Sultān*. She was betrothed to him; but their union was prevented by the Afgān invasion and her forcible marriage to *Karīmḍād*, the slave of Maḥmūd Khān. This exercised a very painful influence over Wālih, and made the remainder of his life sad and unhappy. The romance forms the subject of a *Maṣnawī* entitled 'Wālih wa Sultān,' by *Mīr Shams ud-Dīn Faqīr 'Abbāsī Dihlawī*. The death of *Shāh Tahmāsp* (the author's patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of Wālih's life in Isfahān. He left for India, and through the influence of *Raushan ud-Daulah* and *Burhān ul-Mulk Sa'ādat Khān* obtained access to the *Dihlī Court*, and received from Muḥammad Shāh the command of four thousand, the post of second *Mīr Tuzuk*, and the title of *Zafar Jang*. In the time of *Aḥmad Shāh*, he received the command of six thousand and the title of *Khān Zamān Bahādur*. In the reign of 'Ālamgīr II, he was sent from Awadh to *Shāhjahānābād* to supervise the work of *Ṣafdar Jang's* son, *Shujā' ud Daulah*, and through 'Imād ul-Mulk's recommendation received the command of seven thousand. Wālih died in *Dihlī*, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by *Shāh 'Abd ul-Hakīm*, is thus versified by *Āzād* :—

ظفر جنگ امیر گهر سنج معنی بحکم قضا از جهان کرد رحلت
 طلب کرد دل سال تاریخش فوتش خرد گفت پیوست واله برحمت

The words *برحمت واله پیوست* are equal to 1170. The chronogram is quoted at the end of the present copy.

Wâlih himself has given a detailed account of his life at the end of the present work (foll. 473-488); but it is more fully dealt with in the *Khizânah-i 'Âmirah*, pp. 446-450, by his friend and biographer, the celebrated Âzâd, who repeatedly met Wâlih in India, and received a copy of the present work just at the time of writing the *Khizânah-i 'Âmirah*.

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwâns*, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen *Qasâ'id*, *Ġazals*, *Qit'ahs*, and other kinds of verse, omitting *Maghawis* which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end :—

این تذکره چون طرف فزای دل شد
 تاریخش را دل از خرد سایل شد
 گفتا ز ریاض الشعرا رفت خزان
 در ری چوبهار سرزده داخل شد

The biographical notices, which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khâtimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, *Oude Catalogue*, p. 132; Bland, *Journal of the Royal Asiatic Society*, vol. ix, pp. 143-147.

Written in a small *Nîm Shikastah* hand, within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe : گلشن علی.

No. 694.

foll. 227; lines 15; size $9\frac{1}{4} \times 5$; 6×3 .

تذکرۂ حسینی

TADKIRAH-I-ḤUSAYNĪ.

Notices relating mostly to poets. but partly to saints and princes, of ancient and modern times. with specimens from their writings.

Author: Ḥusay Dūst ibn Sayyid Abū Ṭālib Sanbhalī حسینی دوست ابن سید ابوطالب سنہالی .

Beginning:—

حمد بقیاس و سپاس محمدمت اسلس جناب صانعی را سزاست

الحم *

In a short preface the author tells us that he came to Dihli from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shāh Sharaf-ud-Dīn Maḥmūd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition:—

این نامه چویافت زبب اتمام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger. Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated; latter half of the 19th century.

Scribe: صدر ابو الحسن الحسینی .

No. 695.

fol. 280 ; lines 21 ; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFÂ'IS.

The famous *Tadkirah* of Persian poets by Sirâf-ud-Dîn 'Alî Khân Ârzû (*d.* A.H. 1169 = A.D. 1755), سراج الدین علی خان آرزو, in two volumes.

Vol. I.

Beginning :—

حمد مانعی که زبان قلم و قلم زبان را به تحریر و تقریر کلمات فصحا

السخ *

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43^a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred *Diwâns* of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkirahs* as Taqî Auhadî, Nasrâbâdî, Kalimât-ush-Shu'arâ, Tuḥfah-i-Sâmî, etc.

He states that he received assistance from only one man, namely Shaykh Mubârak Muḥyi-ud-Dîn شیخ مبارک معی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abâyazîd Bisṭâmî, and ends with Muḥammad Mâh Šadâqat, breaking off thus :—

گوشه گیری مصلحت با قامت خم دیده ام - لیلی بر

No. 696.

fol. 281-552 (272); lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words:

(Sic) سرمه بصد ناز بخود می بالد

This part of the work, containing 897 notices, begins with Mullâ Şabâ'î ملا صبايى , and ends with Muḥammad Ashraf Yaktâ محمد اشرف يكتا . It concludes with a *Khâtimah*, fol. 546^a, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, Oude Catalogue, p. 132; Ethé, Bodl. Lib. Catalogue, No. 380; Ethé, Ind. (ffice Lib. Catalogue, No. 680.

Both the volumes are written, in ordinary Nasta'liq, by Aḥsan Ullah احسن الله .

Dated 9th Şafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875.

No. 697.

fol. 111; lines 23-24; size 10 x 6½; 8 x 4½.

سرو آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (Ma'âşir-ul Kirâm), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of Sarw-i-Âzâd.

Beginning:—

سرمایه حمد نیاز مبدعی که ارواح معانی را باقوالب الفاظ آمیخته الم *

In the preface the author says that, after completing the Yad-i-Baydâ (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled *مآثر الکرام*, and the second *سرو آزاد*.

This volume, like the first, consists of two *Faṣls* :—

- I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2^a Notices of learned men and poets of Bilgrâm, fol. 72^a.
- II. Notices of *Rekhtah* poets fol. 102^a.

The author mentions himself on fol. 84^b.

The work ends with some Hindûstânî *Dohâs*, which, according to Ethé, India Office Lib. Catalogue, No. 683, are extracts from Mir Gulâm Nabî's Hindûstânî treatise *انک درسن*, composed in A.H. 1154 = A.D. 1741

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2^a.

نشانده آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix, p. 151.

Written in ugly Indian Ta'liq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

fol. 217; lines 21: size $12\frac{1}{2} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{2}$.

بانغ معانی

BÂĞ-I-MA'ÂNÎ.

A biographical dictionary of Persian poets. arranged in alphabetical order.

Author: Naqsh 'Alî نقش علی .

Beginning :—

فاتحه و فتح کلام خدا نام خدا آمده نام خدا

سپاس بی قیاس بهار آفرینی را سزا ست که عنادل ناطقه النح *

The author's name is distinctly given on fol. 2^a as نقش علی . He says that, after finishing the five *Chamans* of the Tadkirah-i Bâg-i

Ma'ânî, he took up the portion containing the sixth and seventh *Chamans* and the *Khâtimal*:—

اما بعد ميگويد مولف اين اوراق سگ آستان نبي و ولي نقش علي
عفى الله عنه من جرايم الخفي و الجلي که جون از آراستن پنج چمن
تذکره باغ معاني بآبداري سحاب الطاف و سرچشمه اعطاف الهي شادابي
خاطر حاصل شد حاليا بمقار عندليب کلم بر شاخسار گلهاي چمن ششم
و هفتم و خاتمه هزار است (Sic)

Sprenger, Oude Catalogue, p. 152, who wrongly holds that the author of the work may be 'Alî Ibrâhîm *Khân*, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work باغ معاني, the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان (fol. 37^a), mentions A.H. 1174 = A.D. 1760, as the current year: و در اين اوقات که هزار و یکصد و هفتاد و چهار هجریست الخ: and he gives it again in fol. 126^b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36^b, the date of the author's meeting with سيد نور الدين خان has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126^b, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Âzâd, the author says that he (Âzâd) was then engaged in writing the سر آزاد which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Âzâd's خزانة عامرة (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763):—

تذکرهٔ سوم که از تالیفاتش بنظر عاصی مولف رسیده نام آن خزینه
(خزانه) عامره نهاده لیکن مختصرست و بطریق تاریخ حالات نواب نظام
الملک و اولادش نوشته *

The present copy begins with امیر 'مین الدین, and breaks off after
the account of محمد ظریف ظریف تخلص, the last name under the letter
ظ. The catchwords of the last folio are حروف العین المبهمة.

Written in a hasty Ta'liq.

Not dated; 18th century.

No. 699.

fol. 262; lines 17; size $11\frac{1}{4} \times 7 : 9 \times 5$.

سفینهٔ عشرت

SAFĪNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets,
with extracts from their works.

Author: Durgâ Dâs درگا داس (see fol. 52^a).

Beginning:—

حمد ناظمی که رباعی عناصر را ترکیب بند ساخته انم *

The notices are arranged in alphabetical order. The first poet
mentioned is اسدی طوسی. The MS. breaks off in the middle of the
letter اس with the life of سابق تخلص.

The date of composition, A.H. 1175 = A.D. 1761, is expressed by
the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 700.

foll. 349; lines 17; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

خزانه عامره

KHIZÂNÂH-I-‘ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amîrs who were contemporary with the author.

Author: Mîr Ġulâm ‘Alî Āzâd میر غلام علي آزاد.

Beginning:—

سر کلام را جیغہ حمد صانعی کہ انسانرا بگوهر گرانیامہ ناطقہ نواخت

الغ *

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mîr Awlâd Muḥammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2^b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, *Oude Catalogue*, p. 143; Bland, *Journal of the Royal Asiatic Soc.*, ix, pp. 40–43; Elliot, *Hist. of India*, viii, p. 188; Ethé, *Bodl. Lib. Catalogue*, No. 381, where a full list of all the biographies is given; Ethé, *India Office Lib. Catalogue*, Nos 685–690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta‘liq.

Not dated, apparently 19th century.

No. 701.

fol. 286 ; lines 23 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: *Lachhmî Narâyan*, with the poetical *nom de plume* *Shafiq*, of Aurangâbâd.

لچھمی نراین متخلص بہ شفیق اورنگبادی *

Beginning :—

یارب مقبول ساز انشای مرا در خوش سخنان بلند کن جای مرا
چون بوقلمون که رنگ قائم دارد ایمن ز خزان کن گل رعناى مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلي شگفت in the following versified chronogram :—

نوڪ قلم لآلي بحر سخدوران از قوم مسلمين و فريق هندو سفت
تاريخ اين صحيفه رنگين سحر گهي از باغ طبع سر زده رعنا گلي شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768 :—

اين كتاب مناقب شعرا بچه اسلوب تازه شد مرقوم
از پي ختم اين صحيفه شفيق گفت تاريخ نامم مختوم

He shows high respect for Âzâd Bilgrâmî, whom he calls his *Pîr*, and to whom he devotes the first notice, occupying fol. 2^b—13^b. He enumerates the following works as those he consulted :—

1. مرآة الغيال تالیف شیر خان لودی
2. کلمات الشعرا تالیف سرخوش دهلوی
3. همیشه بهار تالیف اخلاص دهلوی

4. حیات الشعرا تالیف محمد علی خان کشمیری
5. رباعی الشعرا تالیف والد داغستانی
6. فصل ثالث از تذکره تالیف خوشگو
7. مجمع النفایس تالیف سراج الدین علی خان آرزو اکبر آبادی
8. بد بیضا و سرو آزاد و خزانه عامره هر سه تذکره نالیف حضرت ازاد بلگرامی
9. بی نظیر تالیف میر عبد الوهاب دولتا بی دی
10. مردم دنده تالیف شاه عبد الحکیم حاکم لاهوری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Fasl* (fol. 261^a), which is of special interest, treats of the following Hindû poets (the names, written in bad red ink, are in most places indistinct or illegible: but an attempt has been made to read them):—

Ajal, or Achal, Dâs of Jahânâbâd, belonged to the Khatrî tribe, and led the life of a devotee, generally in the company of *Darwîshes*; fol. 261^b.

Iklâş Jahânâbâdî, with his original name Kishan Chand, the son of Ajal Dâs and a pupil of Mirzâ ‘Abd-ul Ġanî Beg Qubûl of Kāshmir, and author of the *Taḍkirah* entitled ہمیشہ بہار (compiled, A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagî of Bindrâban, versifier of the Hindî work بہاکوت; fol. 261^b.

Ulfat, a Kûyath of ‘Azîmâbâd, with his name Lâlâ Ufâkar Chand, adopted the *takhalluṣ* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alîm Taḥqîq Samarqandî, a man skilled in music and archery, son of Badî‘-ud-Dîn Samarqandî, better known as Mir Matîn, and pupil of Mirzâ. Mûsawî Fîṭrat; fol. 262^a.

Barhaman, with his full name Râi Chandar Bhân Lâhaurî, son of Dharam Dâs, a clerk, and pupil of Mullâ ‘Abd-ul Ḥakîm Siyâlî Kotî; author of انشاء برہمن and چار چمن (a letter to him by Munir Lâhaurî is quoted); fol. 262^a.

Barhaman, with his name Lâlâ Jagat Râi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbân in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lâlâ Sadânand, the uncle of Lâlâ Khwushgû, the *Taḍkirah* writer; originally from Lakhnautî in Sahâ-

ranpûr, and in service under Zîb Bânû Begam, the wife of Prince Muḥammad A'zam Shâh; author of a small *Dîwân*, entrusted at the time of his death to Shafiq; fol. 264^b.

Bigam, a Khatrî, with his name Bhûpat Râi, the descendant of Panjâbî *Qânûngûs*; fell in love with a Hindû boy named Narâyan Chhand, renounced the world, and became a disciple of Narâyan Bairâgî; author of چنڊر نايک and stories of the Indian devotees in Maṣṇawîs (قصص فقراء هند در مثنویات نظم کرده), particularly that of Bām Deo (he was alive in the time of Sultân Firûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bâniyah, the *takhalluṣ* of Bhûpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kishan Chhand Ikhlâs; fol. 265^b.

Bidâr, with his name Gulâb Râi, a Khatrî of Naushahrah in the Panjâb; fol. 265^b.

Bidâr, the *takhalluṣ* of Basâwan Râi of Azîmâbâd and Shâh-jahânâbâd, a pupil of Maḥzar Jân Jânân; fol. 266^a.

Tausanî, *takhalluṣ* of Râi Manûhar, son of Launkaran (لونكرن), the Râjah of Sânbhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Šâ'ib in his *Bayâḍ*; also mentioned in Taqî Auhadî's *Tadkirah*, the eponymous author of Akbar's Manûhar Nagar in Sânbhar; fol. 266^a.

Tâzah, of Dihlî, with his name Lâlî, a pupil of Mîr Muḥammad Afdal Šâbit Ilâhâbâdî; fol. 267^a.

Tamîz, with his name Srî Gûpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindî, and the author of a Maṣṇawî in praise of Mathrâ; a pupil of Mirzâ Bidil; fol. 267^a.

Hayâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhaktî Mal, who served under Asad Khân, Wazîr of Aurangzib; a pupil of Mirzâ Bidil, and author of a prose work entitled گلشت بهار ارم in praise of Mathrâ, in the style of the Chahâr 'Unsur of Mirzâ Bidil; fol. 267^a.

Huzurî, *takhalluṣ* of Gûr Bakhsh [the account here is taken from Khwushgû, No. 690]; fol. 268^b.

Khwushgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathrâ; a pupil of Sirâj-ud-Dîn 'Ali Khân Ârzû and author

of a *Tadkirah* dedicated to 'Umdat-ul Mulk Amîr Khân, *takhalluṣ* Anjâm; died in 'Azîmâbad, A.H. 1170 = A.D. 1756; fol. 269^a.

Khâkistar, with his name Lâlâ Sarbsukh Râi, a Kâyath and brother of Râjah Râm Narâyan Mauzûn; fol. 271^a.

Dabîr, *takhalluṣ* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khawushhâl Chahd Farhat; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Amîrs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271^a.

Dânîsh, with his name Lâlâ Sûbhâ Râm Lakhnawî, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzim of 'Azîmâbâd as *Pîshkâr* of the Parganah Danwâr; the elder brother of Khîm Râm, *takhalluṣ* Bînish, then *Munshî* to Mîr Nûr-ul-Hasan Khân Bilgrâmî; fol. 271^a.

Dîwânah, *takhalluṣ* of Lâlâ Sarbsukh Râi; fol. 271^b.

Dahîn, with his name Rûp Narâyan, uterine brother of the author, and born on Monday 24 Jumâdâ I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dûlî Chand in the court of Amîr-ul-Mamâlik Âsaf-ud-Daulah; his poems were corrected by Âzâd and Khân Sâhib Dakâ; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazîr of Aurangzîb; well versed in all branches of literature, and pupil of Mirzâ Bîdil. For some time he held the post of *Mîr Sâman* and then that of Dîwân under Asad Ullah Khân, popularly called Nawwâb Auliya, the cousin of Qutb-ul-Mulk, the Wazîr of Muhammad Farrukh Siyar. He accompanied the army of the Amîr-ul-Umarâ Sayyid Husayn 'Alî Khân, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amîr-ul-Umarâ over Dâ'ud Khân Afgân, in the style of the Shâh Nâmah, consisting of about seven hundred verses. In Sha'bân, A.H. 1188 = A.D. 1225, the sad news reached Dihlî that he had died in a battle against Râjah Gir dhar; fol. 271^b.

Shahîd, with his name Bâlmakund, a native of Mânîkpûr in Lahore, and nephew of Râi 'Âlam Chand, the Dîwân of Nawwâb Shujâ'-ud-Daulah, Nâzim of Bengal; fol. 273^a.

Shafiq, with his full name Lachhmî Narâyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جیش (probably جیکش Jay Kishan), a Barhaman of Kashmîr, was in the service of Nawwâb Najm-ud-

Daulah Amîr Khân, *takhalluṣ* Anjām, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Diwân, of Muḥammad Shâh's time, made him the *Qânûngû* of Kashmîr; author of the Maṣnawî Râm Sitâ, which Shafiq considers better than that of Masîḥâ Pânipati; fol. 277^a.

'Âshiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-'Ayn Wâqif of Batâlah in one of his letters to Âzâd; died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farḥat, with his name Lâlâ Khushhâl Chānd Burhānpûrî, the uncle of Lâlâ Daulat Râi Dabîr; died in Burhānpûr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farḥat, *takhalluṣ* of Lâlâ Dhan Râj Burhānpûrî, a Kâyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Târîkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lâlâ Mushtâq Râi, a Khatri Hindû, born on the day on which Mirzâ Bîdil died, i.e. 4 Şafar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahānâbâd, and at the date of this work was living in Bareilly; had a taste for Maṣnawî poems and versified the Mahâbhârat, wrote Ġazals in addition consisting of thirty thousand verses, and Qaṣîdahs of ten thousand; fol. 277^b.

Lâlâh, *takhalluṣ* of Sarûnjî (سرونجی), born in Sarûnj, Mâlwah, and brought up in Burhānpûr; a friend of the author; in service under Nawwâb Âṣaf Jâh II; fol. 277^b.

Mukhlîṣ *takhalluṣ* of Râi Anand Râm, the son of Râjah Hardî Râm of Lahore; lived in Shâhjahānâbâd, and was the Wakîl of the courts of Nawwâb I'timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muḥammad Shâh) and Sayf-ud-Daulah 'Abd-uṣ-Şamad Khân (Nâẓim of Lahore and Multân); received the title of Râi Râyân; was a pupil of Mirzâ Bîdil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his Diwân consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa'; fol. 278^a.

Mukhlîṣ, with his name Anbâ'î Dâs, a native of Lahore; fol. 280^a.

Mauzûn, *takhalluṣ* of Râjah Râm Narâyan, the Şûbahdâr of 'Azîmâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim 'Alî Khân. In A.H. 1172 = A.D. 1758, when the prince 'Alî Gauhar advanced on 'Azîmâbâd, Mauzûn rebelled, and joined Şâdiq 'Alî Khân alias Mîraṇ (son of Ja'far 'Alî Khân, Shujâ'-ul-Mulk, the Nâẓim of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alîjâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Şûbahdârî, and arrested him. Towards the end of Rabî, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹوا). His ancestors had settled in Shâhjahanâbâd. His father, Jagat Singh, was at first Munshî and afterwards Diwân of Nawwâb Gâzi-ud-Dîn Khân Fîrûz Jang, and received the *manṣab* of 3000 in the time of Nawwâb Âṣaf Jâh. Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *manṣab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *manṣab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Ġazals, Qaṣîdahs, Rubâ'îs and short Maṣnawîs; but, the author says, his work needs revision; fol. 281^b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kaśhmîrî, and adopted both the *takhalluṣ* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Haydar Beg under Nawwâb Shujâ'-ud-Daulah Nişâpûrî; fol. 283^a.

Munshî, *takhalluṣ* of Lâlâ Fath Chaud Burhân-pûrî, a Kâiyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Hakîm Chaud Thânisarî [the account is taken from Khwushgû, which see]; fol. 283^b.

Walî, a Hindu, a Munshî under Dârâ Shikûh; learnt the technicalities of Sûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî; fol. 284^a.

Wârastah, called Siyâlkotî Mal after the name of his birth-place, Siyâlkot; author of مصطلحات الشعرا (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled جواب شانى and a *Tadkirah*; settled finally at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a Ġazal to Ḥakīm Ruknâ Masīḥ Kāshī; fol. 285^b.

Hunar, with his name Gyân Râi, of a family belonging to Shâhjahânâbâd, but born in Daulatâbâd, A.H. 1128 = A.D. 1715. His grandfather was the Diwân of Nawwâb Qilîj Khân Bahâdur, the brother-in-law of Bahâdur Shâh. His father, at first a chronicler under the Nawwâb, was appointed Munshî to Sayyid 'Âlam 'Alî Khân, the brother's son of Amîr-ul-Umarâ Husayn 'Alî Khân, and later on received the post of *Huzûr Nawîsî* حضور نویسی under Âṣaf Jâh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of Âṣaf Jâh, to whom he addressed several panegyric poems. After his patron's death, he served under Nawwâb Nizâm-ud-Daulah Shâhid, and resigned his service in the time of Amîr-ul-Mamâlik Âṣaf-ud-Daulah, and at the time of writing this book was living in Aurangâbâd. His poems were corrected by Âzâd. The author added, after the completion of this work, that Hunar died in Aurangâbâd on the 9th of Ramaḍân, A.H. 1190 = A.D. 1770; fol. 285^b.

Written in ordinary Indian Ta'liq, with rubrics. A subscription at the end says that one Subhân Aḥmad had the copy transcribed by the scribes مبر کرمعلی - مبر بهادر علی - مبر طفیل علی - میر افتخار علی - لاله بهوگی لعل کانتہ سکسینہ and میر علی - میر غلام حیدر.

Dated 5 Jumâdâ II, 1204 Faṣlî year.

No. 702.

fol. 331; lines 19; size $12\frac{1}{4} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

آتشکده

ÂTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Hâjî Luṭf 'Alî Beg Isfahânî bin Âqâ Khân, poetically surnamed Âḍur.

* حاجی لطف علی بیگ اصفهانی المتخلص بآذر بن آقا خان

This copy begins with the following Bait-i-Surkh:

در طوف حرم دیدم دی مغنجه میگفت
این خانه باین خوبی آتشکده بایستی

The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284*) is A.H. 1187 = A.D. 1773, when عذري, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add 16, 727, the latest date, which records the death of Faribî, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the *Sham' i Anjuman*, p. 65, says that Âḡur died towards the close of the twelfth century, Hijrah.

The Âtashkadah, or the 'Fire temple,' consists of two معجم 'Censers,' subdivided into شعله 'flame,' اخگر 'fire tongue,' شررة 'sparks,' فروغ 'shine' and رنو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix. p. 51, by N. Bland, who also edited the chapter in "Âtashkadah" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl. Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'liq.

The colophon says that the MS. was written for Captain Store (اسنور). Dated 25th October, 1823.

Scribe: کجیت سنگھ کپڑی.

No. 703.

fol. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANÎS-UL-AḤIBBÂ.

Biographical notices of Mirzâ Muḥammad Fâkhir Makin and his pupils.

Author: Mohan La'l Anîs موهن لعل انیس.

Beginning :—

سنایش بیحد و نیایش لا تعد سخن آفریدی را که بزمه کاف و نون
چندین زمزمه کونا کون بر آورده الهم *

The poet Makîn, whose life forms the main theme of the work, has been noticed under No. 430.

The author, Anîs, a pupil of Makîn, describes himself on fol. 142^b as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Parganah Gopâmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Dîwân*, he was thinking of collecting poems of Makîn's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A.H. 1215 = A.D. 1800), Diwân of Sarfarâz-ud-Daulah Mirzâ Hasan Ridâ Khân, the Nâ'ib of Âsaf-ud-Daulah. He was requested by the Râjah to write a *Tadkirah* after the model of 'Alî Hâzîn. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181^b :—

این نسخه که رشک باغ بی سعی جا بس
چون ساخت انیس از کل شعر نفیس
سالش ز چمن طراز دانش جستم
فی الفور بغفت این بود باغ انیس

Contents :—

Iftitâh—Notice on Mirzâ 'Azîmâi Iksîr, master of Fâkhîr Makîn, fol. 7^a.

Fath-ul-Bâb—Notice on Fâkhîr Makîn, fol. 10^b.

Faṣl—Notices on thirty-one Muslim disciples of Makîn, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhalluṣ* Âftâb, fol. 28^b.

Fâṣilah—Notices on six Hindû disciples of Makîn, beginning with رای سرب سکه دوانه, fol. 114^b.

Ikhṭilâm—Notices on five Muslim pupils of Makîn, beginning with Khwâjah Muḥammad Ḥasan, fol. 160^b. (In the index, given at the beginning of the copy, only three names are given.)

Ḥusn-i-Khâtimah—Notices on six Hindû disciples of Makîn, beginning with Khwushhâl Chahd 'Irfân, fol. 167^b.

The contents of the work have been described by Sprenger, *Oude Catalogue*, p. 161. See also Rieu, i, p. 376.

Written in careless Nasta'liq.

Not dated; latter half of the 19th century.

The following note is found on the title page:—

“ ۲۷۳ Tazkirah i Anís

or

Anís ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Ânís.

“a rare book (Sd.) J. H. Blochmann.”

noticed by Sprenger.”

The MS. is worm-eaten in some places.

No. 704.

foll. 252; lines 21; size $13\frac{1}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 6$.

خلاصۃ الكلام

KHULÂŞAT-UL-KALÂM.

A very valuable and rare Persian *Tadhkirah*, consisting of selections from Maṣṇawîs, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amîn-ud-Daulah 'Aziz-ul-Mulk 'Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khalîl.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ
المتخلص بہ خلیل *

Beginning:—

تعالی اللہ ما فصر فہمان کوتہ بیان را چہ یارا کہ زبان بحمد و ثنائی

متکلم بی زبان توانیم کشود النہ *

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793. لو اکہ متا مطلع دیوان عدالت: See Sprenger, Oude Catalogue, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzâr-i Ibrâhîm* (see No. 707), *Şuḥuf-i Ibrâhîm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Âsaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158-160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خ. It begins with اسدى طوسى, and, breaking off in the middle of selections from the Shîrîn wa Khusrâu of Amîr Khusrâu, ends with the words تو خرش.

The poets dealt with in this volume are as follows:—

(1) استاد الشعرا حکیم اسدى طوسى (1):—The statement made in the Târîkh-i Firîshîh, and in other Tadkîrahs, that Asadî, at the request of Firdausî, completed the Shâh Nâmah by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the Gurshûsp Nâmah, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sultân Mas'ûd bin Mahmûd Gâzî; fol. 3^a.

(2) خليفه ابراهيم دهلوى (2):—His father, Muhammad 'Alî, better known as Hâfî Bâbâ-i Badakhshânî, came to India from Turkistân, and Khalîfah was born in Shâhjahânâbâd, Dihli A.H. 1087 = A.D. 1676. He became the disciple of Mîr Jalâl-ud-Dîn Husayn Badakhshânî, who was born in India, and was a Jama'dâr under Fath Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Sûbahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihli in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his Pîr, he added the seventh Daftar to the Maḡnawî, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Maḡnawî. His book consists of six thousand verses; fol. 14^b.

(3) عنایت خان آشنا تخلص (3):—His name was Khawâjah Muhammad Tâhir, son of Zafar Khân Aḡsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Hamîd

and others. Towards the end of his life he went to Kashmîr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of *Qasîdahs*, *Qit'ahs* and *Ġazals*, was seen by the author. and contained seven hundred and ninety-five verses of Maṣnawîs; fol. 20^a.

(4) شيخ ركن الدين اوحدى مراعى:—He was a disciple of Shaykh Auhad-ud Dîn Kirmânî. There are controversies regarding the date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ârzû and Taqî Husaynî Dikrî fix his death in A.H. 697 = A.D. 1297, in the time of Ġâzân Khân. The real truth is that he flourished in the reign of Argûn Khân bin Abâqâ Khân bin Hûlâkû Khân, and was still alive in the reign of Sultân Abû Sa'îd Bahâdur Khân (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultân, and died in A.H. 738 = A.D. 1338. He composed the Maṣnawî جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmî, Wâlih and the author of the *Nafâ'is-ul Ma'âşir*. The author had no copy of the poet's Maṣnawî انيس العاشقين, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21^b.

(5) اهلى شیرازی:—He flourished in the time of Shâh Ismâ'il Şafawî, and died in A.H. 942 = A.D. 1535. He wrote the Maṣnawî سحر حلال (in reply to the مجمع البحرين of Kâtibî), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the Maṣnawî شمع و بروانه, which originally consisted of one thousand and one verses; fol. 31^b.

(6) مرزا ابراهيم ادهم تخلص:—Was the son of Mirzâ Raḍî. He came to India during the reign of Shâh Jahân, who gave one of his adopted daughters to the poet in marriage. He died in Dihlî in the beginning of Aurangzîb's reign; fol. 40^b.

(7) ملا محمد سعيد اشرف تخلص:—Was the son of Mullâ Muḥammad Şâlih Maẓandarânî, the commentator of the اصول كائى. He was a good calligrapher and painter, and came to India in 'Âlamgir's time. He was the daughter's son of Mullâ Muḥammad Taqî Majlisî. He wrote the Maṣnawî قضا و قدر, in reply to Muḥammad Qulî Salîm's Maṣnawî of the same name. He died in Monghyr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124–1131 = A.D. 1713–1719.] His Maṣnawî consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) سراج الدین علی خان آرزو :—Was the son of Shaykh Husām-ud Dīn Husām. On the paternal side he was descended from Shaykh Naṣīr-ud-Dīn Chirāg-i Dihlī, and on the maternal, from Shaykh Muḥammad Gauṣ of Gwalīar. His Kulliyāt includes the Maṣnawīs جوش و خروش, the Sâqī Nâmah, entitled عالم آب, and the Maṣnawī in the metre of Sanâ'î Gaznawî, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nawwâb Shujâ'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī; fol. 54^a.

(9) سید ابو غالب قنדרسکی اصفهانی :—Was the sister's son of Mir Abul Qâsim Qundruskī. No account of him is given in the *Tadkirahs*. He wrote a poetical account of the exploits of 'Alī down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khâtimah* of the حملة حیدری, written, but left incomplete, by Mirzâ Muḥammad Rafī' Bâdil of India; 56^a.

(10) میرزا محمد رفیع خان بادل تخلص مشهدی :—Was the brother's son of Mirzâ Muḥammad Tâhir, entitled Wazir Khân, of 'Âlamgīr's time. He wrote the Maṣnawī حملة حیدری in the metre and style of the Shâh Namah, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Babâdur Shâh; fol. 61^a.

(11) میرزا عبدل موسوم به عبد القادر :—Son of Mirzâ 'Abd-ul Khâliq. He was born in Akbarâbad [probably a mistake for 'Azîmâbad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzî, but subsequently changed it to Bîdil. He died on the 4th of Şafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83^b.

(12) شیخ بهاء الدین محمد بهائی عاملی : Was the son of Shaykh Husayn bin Shaykh 'Abd-us-Samad Jigî. His compositions are جامع - تشریح الافلاک - شرق الشمسین - در هیئات و حساب - رساله اصطراب - عباسی در فقه - شبر و شکر and نان و حلوا. His Maṣnawīs are خلاصة الحساب. کشکول. He died in Iṣfahân, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shâh 'Abbâs; fol. 112^b.

(13) مرزا محمد سعید حکیم قمی :—Was the son of Hakīm Muḥammad Bâqir. He sometimes used the *takhalluṣ* سعید, and sometimes تنها. The date of his death could not be ascertained; fol. 115^b.

(14) —Originally belonged to Yazd; and came to India during 'Ālamgīr's time. He died in his youth, A.H. 1088 = A.D. 1677. He wrote a short Maṣnawī, entitled معراج الخيال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) —His grand-father, Mir Diyā-ud Dīn Ḥusayn Badakhshānī, entitled خان اسلام and having the *takhalluṣ* Wâlâ, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1733; fol. 120^b.

(16) —خواجه حسن نائى تخلص خراساني (16) —He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lâhaur. The present writer saw his Kulliyât, and found there only one incomplete Maṣnawī; fol. 123^b.

(17) —مرزا جعفر قزوینی مغالط به آصفغان (17) —Adopted the *takhalluṣ* Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mirzâ Giyâṣ-ud-Dīn, entitled Āṣaf Khân, the father of Nūr Jahân Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawī شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) —ملا جامی (18) —He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Diwāns, seven Maṣnawīs (مثنویات سبعة) and one Maṣnawī in praise of the Ka'bah; fol. 138^b.

(19) —سید مولانا حسینی سادات حسینی تخلص (19) —The versified questions of the گلشن راز, to which Shaykh Maḥmūd Shabistari wrote a reply, are of his composition. His other works are: - کنز الرموز - می نامه - صراط المستقیم and روح الارواح - زاد المسافرين - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) —خواجه حافظ شیرازی (20) —He died, according to Nafahât, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) —حمید الدین لاموری (21) —He made a versified abridgment, in thirty-two *Hikâyât*, of Nakhshabī's Tûṭī Nâmah, which was written in prose, and consisted of fifty-two *Hikâyât*; fol. 227^a.

(22) —خسرو تخلص دهلوی (22) —Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuglaq Nâmah at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

خسرو و شریں , while the following volume opens with *Tuğrâ-i Mashhadî* under the letter ط . The accounts of the poets under the letters دال , ضاد , with the extracts from the three *Maṣnawîs* of *Khusrau*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulâsat-ul Kalâm*, endorsed as vol. ii, comprises the letters from ط to هـ , begining with ملا طغرا مشہدی and ending with ہلالی استرآبادی . The portion comprising the letters دال , ضاد is wanting.

Beginning:—

ملا طغرای مشہدی - طغرای منشور سخذوری و سر لوح دیوان نکته
پروری النج •

The poets noticed in this volume are the following:—

(23) ملا طغرای مشہدی (23): He came to India during the reign of Jahāngīr, and spent his last days in Kashmīr, where he died. He sometimes adopted the *takhallus* شیفتہ . He wrote a *Maṣnawî* in praise of Kashmīr in imitation of Zulâlî, and a ساقی نامہ in the style of Mullâ Zuhûrî; fol. 1^b.

(24) ملا ظہوری ترشیزی (24): He received the title of ملک الشعرا from Burhân Nizâm Shâh, who liberally rewarded the poet for his ساقی نامہ , consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدین محمد عصار تبریزی (25): His *Maṣnawî*, entitled مهر و مشتري , has been highly spoken of by the author of the *Khulâsat-ul Ash'âr* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the *Maṣnawî*. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مرلانا عارفی (26): He wrote داغ نامہ , consisting of *Ġazals* and *Muqatta'ât*, which he dedicated to Khwâjah Ġiyâṣ-ud Dîn. He also composed the *Maṣnawî* گوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

(27) علی سرفندی ناصر علی نام (27): Besides the *Maṣnawî*, entitled دلکش , written in the style of Zulâlî's اياز و محمود , he wrote another

Maṣnawî in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram **آه علی بعالم معنی رفت**, composed by Mirzâ Afḍal Sarkh-wush; fol. 56^b.

(28) **ملا عرنی شیرازی** : He got access to 'Abd-ur Raḥîm Khân Khânân through Mir Abul Faṭḥ Gilânî. He was poisoned at the age of thirty-six; fol. 61^b.

(29) **میر عبد الجلیل واسطی بلگرامی** : He was born in Bilgrâm. A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkî and Hindî Dictionary **جواهر کلام**; adopted the *takhalluṣ* **عبد الجلیل واسطی** and طرازى. Besides the Maṣnawî quoted, he composed other Maṣnawîs; but except for a few verses the author had no access to them. He died in Dihlî, A.H. 1138 = A.D. 1726, and was buried in Bilgrâm; fol. 65^a.

(30) **شیخ عطار** : His original name was Farîd-ud-Dîn. He was born in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar Saljûqî, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawîs, his poetical compositions consist of forty-four thousand verses; and according to the author of the *Haft Iqlim* he wrote forty-two poetical treatises, of which the following are some : **خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجایب - نامه اشتر نامه - بلبل نامه - منطق الطیر - جواهر الذات - مختار نامه - حیدر نامه - سیاه نامه and پند نامه عرف بیسر نامه**; fol. 70^a.

(31) **غنیمت اسمش محمد اکرم** : Was born in the Panjâb; his Maṣnawî, entitled **نیرنگ عشق** and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) **میر شمس الدین فقیر تخلص** : Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His *Diwân*, consisting only of *Gazals*, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the *Khamsah* alone contains three thousand and thirty-three; fol. 97^a.

(33) **حکیم فردوسی طروسی** :—His Maṣnawî **زیلغا و بوسف** consists of six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) **فخر الدین اسمعد جرجانی** :—Was a courtier of Sultân Maḥmûd

bin Malik Shâh Saljûqî, who reigned from A.H. 511-525 = A.D. 1117-1131. Muḥammad 'Aufi says that, besides the Maṣnawî وہی و رامین, he has not seen any other verse of the poet. According to Ârzû, the Maṣnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûdî or Nizâmî Samarqandî are wrong. 'Alî Qulî Khân says that he has perused the Maṣnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شیخ ابو الفیض فیضی و فیاضی :—His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Faydî; the second, Abul Faḍl; the third, Abul Khayr; the fourth, Abul Barakât; the fifth, Abul Amîn; and the sixth, Abul Ḥasan. The author had no copy of the poet's Khamsah at the time of writing, but gives an extract from the Nal Daman; fol. 144^b.

(36) ملا فوٹی فوق الدین نام :—Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی تخلص مشہدی :—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shâh Jahân. His غفر نامہ consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) مروزا قاسم قاسمی تخلص :—Better known as گونا بادی, was the son of Mîr Sayyid Janâbadî. He was a pupil of Ġiyâş-ud-Dîn Maṣṣûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mirzâ Ulug Beg. He composed the following Maṣnawî poems in imitation of Nizâmî's Khamsah :—شاعرخ نامہ, containing five thousand verses; شاعنشاہ نامہ, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; کار نامہ, of two thousand, five hundred verses; شیرین و خسرو, of three thousand verses. He also wrote زبدۃ الأشعار, containing four thousand, five hundred verses, and a ساقی نامہ. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) ملا کاتبی نیشا پوری (see No. 171) :—He wrote a Khamsah. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) ابو غالب کلیم (see No. 292) :—His Shâh Nâmah, in which he

gives a detailed account of ten years of *Shâh Jahân's* reign, consists of fourteen thousand nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) کرم تخلص اسمش محمد کاظم :—Was a native of Persia; came to India during the time of *Âlamgîr*, and made acquaintance with *Ni'mat Khân 'Âlî*. The author had seen the poet's *ton Magnawîs*, entitled *عشره مبشره*, containing about one thousand verses; fol. 256^a.

(42) مسیحہا بانی بقی مسوی بسعد اللہ :—Was a native of *Pânîpat* in India, and the companion of *Shaydâ*; he wrote a versified translation of the *Ramâyân* in four thousand verses; fol. 263^b.

(43) محمد محمود مسکن تخلص اسفہرنزی :—The author had seen two *Magnawîs* of the poet; viz (1) *مہر و نگار*, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) *کنز العارفین*, of which he had a defective copy of about six hundred verses; 267^b.

(44) میر قمرالدین منت تخلص دعلوی (see No. 418):—The author saw him in *Murghidâbâd*, A.H. 1195 = A.D. 1781. He wrote a *خمسه*. An extract of his *Magnawî*, entitled *بہار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) منیر تخلص اسمش ملا ابوالبرکات :—Was born in *Lâhaur*, A.H. 1019 = A.D. 1610, in the reign of *Jahângîr*. His father, *Mullâ ' Abd-ul-Jalîl bin Abû Ishâq Lâhaurî*, wrote a beautiful hand, and was engaged by *Akbar* to write the draft of *Abul Fadl's Akbar Nâmah*. Of his *Magnawîs*, the one entitled *چار گوہر* consists of four *Juz*; viz. (1) *ساز و برگ در صفت برگ بان و دیگر* (2) *آب و رنگ در تعریف باغات اکبر آباد* (3) *نور و صفا در ستایش حوض و مسجد* (4) *نکایف کہ مخصوص بہندوستان است*. The author had only the *Magnawî* of the poet, entitled *مظہر کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to *Bengal* in the company of *Sayf Khân*; fol. 287^a.

(46) ملا مکتبی : Was a native of Persia, and a contemporary of *Jâmî*. He wrote a *خمسه* in imitation of *Nizâmî*, and his *ولہی و لیلی*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) مہری تخلص اسمش میر سید علی : Was a native of *Jabal-'Âmul*; his father, *Sayyid Masâ'id*, died in *Isfahân*; he received the title of *ملک الشعرا* from *Sultân Husayn Şafawî*; he adopted the *takhalluṣ* *Mihri*, but sometimes *Sayyid*. The author had seen only

the *Maghawî* of the poet, entitled سراپای ملا عمری, containing a small number of verses; fol. 308^b.

(48) مسیح کاشی اسمش حکم رکن الدین مسعود (see No. 320): He wrote the *Maghawî* قضا و قدر, containing fifty-five verses; fol. 310^a.

(49) مولوی جلال الدین رومی (see No. 59): His *Maghawî* consists of about forty-eight thousand verses; fol. 311^a.

(50) شیخ نظامی ابن بوسف بن مرید (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) ملا ناظم هروی (see No. 336): He wrote that excellent *Maghawî* زلیخا و یوسف [Space left blank for number of verses]; fol. 417^a.

(52) مر نجات مرحوم اسمش مر عبد العال (see No. 379): Was on intimate terms with the author. He composed the *Maghawî* کل و کشتی; fol. 429^a.

(53) مرزا طاهر وحید [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two *Maghawîs* are mentioned.]: fol. 430^b.

(54) ملا وحشی نافقی بردی (see No. 245): Of all his *Maghawîs*, the *فرهاد و شبرین* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) واعظ اسم شریفش - رزا محمد رفیع (55): Originally belonged to Qazwîn; was the grandson of Mullâ Fath Ullah Qazwînî; the *Diwân* of his *Gazals* and *Qasîdahs* consist of about five thousand verses; his prose work, entitled ابواب الجنان, contains the traditions of the Imâms. He came to India during the reign of Shâh Jahân; his *Maghawî*, consisting of three hundred and forty-four verses, contains an account of the battle between Shâh Abbâs II and Îslâm Khân; fol. 461^a.

(56) ملا هاتقی جامی نامش عبد الله (see No. 222): He undertook to write a poetical account of the exploits of Shâh Ismâ'il, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465^b.

(57) ملا بدرالدین دلایی نخلص اسنرآبادی (see No. 228). Besides the *Diwân*, consisting of *Gazals*, he left مثنوی شاه و درویش and لیلی و مجنون - العاشقین - برجہ چهل حدیث; fol. 491^a.

(58) مر بعبی کاشی (see No. 331): He died in A.H. 1074 = A.D. 1664. The author saw his *Kulliyât*, consisting of twelve thousand verses, the number of the verses of his *Maghawîs* being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.

Not dated ; first half of the 19th century.

No. 706.

fol. 79 ; lines 13 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of 'Alî Ibrâhîm Khân's Khulâsat-ul-Kalâm, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on Khusrau in vol. i, fol. 229^a, of the preceding copy is found here on fol. 23^a ; and the first notice in vol. ii of the preceding copy begins here on fol. 43^b.

The notices of the poets treated under the letters ذال to ضاد and the remaining notices under ح , which are not in the preceding copy are found here on foll. 23^b–43^b.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'liq.

Not dated ; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 707.

fol. 336 ; lines 13 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadhkirah* of Rekhtah poets, with specimens of their compositions.

Author ; 'Alî Ibrâhîm Khân علی ابراهیم خان

Beginning —

عرفانی کلام محمد (بحمد) متکلمی است کہ انجائی
(انکلی read) سخنان روح پرور را بمنزلہ جان در قالب زبان انواع
انسان بختہ *

The author, whose two other biographical works, خلاصۃ الکلام and *صحف ابراہیم*, have been noticed in this catalogue, (Nos. 704 and 708), tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the *Rekhtah* poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of *Shâh 'Alâm*, under the Wazirate of *Âsaf-ud-Daulah* and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with *افتاب* and ends with *ناس*. The main text is preceded by a short *Maṣnawî*, beginning thus:—

خداوند! کہوں کیا میں زبانی
کہلا ہے تجھ پر (پہ read) سب راز نبانی

In conclusion, there is a very short account of Amir *Khusrau*, with some specimens of his Hindî poems, after which there is added a *Maṣnawî* of *Mir Taqî*.

See Sprenger, *Oude Catalogue*, p. 180; and Garcin de Tassy, *Histoire de la Littérature Hindoui*, vol. i, p. x., *Auteurs Hindoustanis*, p. 28.

Written in ordinary Indian *Ta'liq*, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

fol. 656; lines 21; size 14 x 9; 10 x 5½.

صحف ابراہیم

ṢUḤUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alî Ibrâhîm Khân علی ابراہیم خان.

Beginning:—

صحف ابراہیم طبع سلیم تلفظ بحمد و ثنای حضرت باریست

عزاسہ *

The author, who has been mentioned in connection with his other *Tadkirah* خلاصۃ الکلام (No. 704), to which he refers in the preface

to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2^b. The notices are arranged in alphabetical order, beginning with شيخ ابو نريد بسطامي.

The MS. is an incomplete one, and breaks off with 'Urfi Shîrâzî, under the letter ع. The last folio, containing the notice of Mirzâ Fath Ullah Janâb, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.

Not dated, latter half of the 19th century.

No. 709.

fol. 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

تقد ثریا

'IQD-I ŞURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muḥammad Shâh (A.H. 1131-1161 = A.D. 1718-1748) to the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806).

Author: Ġulâm Hamadânî, poetically surnamed Muṣḥafî bin Walî Muḥammad bin Darwîsh Muḥammad علام ہمدانی المتخلص به مصطفی بن ولی محمد بن درویش محمد.

Beginning:—

اول کہ زبان سلسلہ جنبانی کرد الخ *

Muṣḥafî, an eminent Urdû poet of Hindûstân, belonged to a noble family of Amrohah in Murâdâbâd. He was born in Lucknow, and came to Dihlî in A.H. 1190 = A.D. 1776, where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تذکرۂ فارسی (see No. 711), composed in A.H. 1236 = A.D. 1820,

he says (fol. 97^b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1743. On fol. 96^b of that work he refers to his work *مجمع الفوائد*, and says that he had made up his mind to write an Arabic *Diwân*, and had written some Arabic *Ġazals*, comprising one *Juz* and one or two *Qasîdahs* in praise of the Prophet: but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled *خلاصة العروض*, and a work on Persian idioms called *مفيد الشعرا*. On fol. 65^a of his *تذكرة فارسی* (No. 711), he mentions the following works as previously composed by him:—Two Persian *Diwâns*, one (then incomplete) in answer to *Nazîrî Nîshâpûrî*, and the other containing original poems; three *Urdû Diwâns*; two Persian and *Hindî Tadhkirahs* *دو تذکره فارسی*; a part of a *Shâh Nâmah* (incomplete), brought down to the genealogy of *Shâh 'Âlam*; an *Urdû Diwân*; and a rough copy of a Persian *Diwân*, in the style of *Jalâl Asîr* and *Nâsir 'Alî*.

Sprenger (who mentions a copy of this work), on the authority of the *Gulshan-i Bikhâr* (composed, A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that *Muṣḥafî* died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natâ'ij-ul-Afkâr*, p. 420, places *Muṣḥafî*'s death about A.H. 1250 = A.D. 1834. See *Garcin de Tassy, Littérature Hindoui*, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Tadhkirah* at the suggestion of the celebrated poet, *Mirzâ Qatîl*, in A.H. 1199 = A.D. 1784, for which the words *تاغ باغفا* *زهی* form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is *انجیر* and the last *یوسف*.

Written in ordinary Indian *Ta'liq*, at the request of *عنشی شو* *نواس*, in the house of *Mirzâ Janglî*.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa'd*, A.H. 1244.

No. 710.

fol. 74 · lines 21 ; size $14\frac{1}{2} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5$

تذکرہ ہندی

TADKIRAH-I HINDÎ.

A biographical dictionary of Urdû poets, with extracts from their works.

Author : Ġulâm Hamadânî, poetically surnamed Muṣḥafî غلام محمدانی المصحفی (see No. 709)

Beginning :—

دیکو دہن تذکرہ کہ عنحہ دہای ارباب سخن را دہتراز نسیم بدیر
بشگفتن در ارد احم •

The author wrote the present work at the request of his pupil, Mustahsan Khaliq مستحسن خلیق, treating of the Rekhtah poets who flourished from the time of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Ṣafar, A.H. 1238

Scribe : محمد علی بگ .

No. 711.

fol. 131 ; lines 21 ; size $14\frac{1}{2} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5$.

تذکرہ فارسی

TADKIRAH-I FÂRSÎ.

Biographical notices of modern Persian and Urdû poets of India, with extracts from their works.

Author : Muṣḥafî.

Beginning :—

ای فلم از کار دفته بیا در معرکہ مردان کہ این رزم بزم آخر است •

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amîn-ud-Daulah Mu'in-ul Mulk Amîr, and ending with Mîr Aḥmad Yâr.

The date of completion, A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'liq.

Dated, A.H. 1237.

Scribe: Ramadân Beg Tapân.

No. 712.

fol. 257; lines 25; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{3}{4}$.

خلاصة الافكار

KHULÂṢAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abû Ṭâlib bin Muḥammad Iṣfahânî محمد بن طالب بن محمد اصفهانی.

Beginning:—

لآلئ مفتور سپاس و ستایش باستحقاق نثار دامن کبریای ناظمی
تواند بود النعم *

The author, who has been mentioned in connection with his مسرطالبی (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram گل بدخار و گنج بی رنج in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Bland in the J R.A S., vol. ix. pp. 153–158. See also Sprenger, p. 163; Elliot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind Office Lib. Catalogue, No. 696; Rieu, i, p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadîqahs*, one *Dail* and a *Khâtimah*.

The *Dail*, giving specimens of 159 poets, begins on fol. 227^a: and the *Khâtimah*, with twenty-three more poets, begins on fol. 233^a. The original work is followed by:—

1. A treatise on ethics رسالة در علم اخلاق, fol. 249^b;
2. A treatise on music در مصطلحات موسیقی, fol. 251^a: and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta'liq.

Not dated. 19th century.

No. 713.

fol. 223 (pp 445) lines 25: size 15 × 9: 12 × 6½.

مخزن الغرائب

MAKHZAN-UL-ĠARĀ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Aḥmad 'Alī Hāshimī of Sandilah, son of Shaykh Ḡulām Muḥammad ibn Maulavī Muḥammad Ḥājī.

احمد علي هاشمي سندیله ولد شیخ غلام محمد ابن مولوي محمد

حاجي *

Beginning:—

کوهر الفاظ فصاحت بنیان، وآلای معانی بلاغت توأمان شایسته رشتۀ

حمد خداوندیست الن *

Sprenger, Oude Catalogue, p 146, wrongly states that the author dedicated the work to Nawwāb Śardar Jang, who died in A.H. 1167 = A.D. 1753; and Dr. Ethé, Bodl. Lib Catalogue, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethé himself commits a blunder in holding that the author's father was a son of Faḍilat فضیلت. The word *faḍilat* (*ma'āb*), occurring before the name of Shaykh Ḡulām Muḥammad's father: فضیلت مآب is only an epithet in praise of Muḥammad Ḥājī, meaning "repository of learning."

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Ġulām Fakhr-ud-Dīn Khān Hayrat, p. 221, he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803.

این تذکره از لطف قدیر فیوم
گردید به مخزن انوارب موسوم
تاریخ تاملیش مرا شد در خواب
ختم صحف از هائف نبیدی معلوم

The words ختم صحف are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwâb 'Izzat-ud-Daulah Mirzâ Hasan Suhrâb Jang, son of Mirzâ Muḥammad Muḥsin, the elder brother of Nawwâb Saḍdar Jang. Suhrâb Jang recommended the author to Nawwâb Dulfaqâr-ud-Daulah Mirzâ Najaf Khān Bahâdur Ġalib Jang Ḥusaynî (d. A.H. 1196 = A.D. 1782), through whose influence he was enrolled in the *riṣâlah* of Shâh 'Âlam. After the death of Dulfaqâr-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihli, the author began to associate closely with learned men from Khurâsân, 'Irâq and Fârs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project he says, he received encouragement from his master, Mirzâ Muḥammad Hasan Qatīl, d. A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Tadkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکره مجالس العشاق. 2. تذکره دوات شاه سمرقندی. 3. تذکره ملا عوفی.
4. تذکره میرزا محمد. 5. تذکره ملا عبد الرحمن جامی. 6. تذکره امیر علی شیر.
7. تذکره سام مبرز. 8. تذکره نقایس المائر میر علاء الدوله. 9. علي صائب تبریزی.
10. طبعات اکبری. 11. مجمع النفایس. 12. تاریخ شیخ عبد القادر بدائونی.
13. تذکره محمد تقی اوحدی مسمی بکعبه عرفان. 14. تاریخ ضاء الدین برنی فیروز شاهی.

14. تذکرہ ملا نصیر (طاهر read نصر آبادی). 15. تذکرہ میر علاء الدولہ. 16. تذکرہ النسا (probably a mistake for النسا, also called جواهر العجائب by Fakhrî; see Rieu i, p. 366, and Sprenger, Oude Catalogue. p. 9). 17. کتاب ہفت اقلیم. 18. تذکرہ شہر خان افغان. 19. ناض میرزا معز. 20. فطرت موسوی خان موسوم بہ گلزار فطرت. 21. بیاض محمد دہرا شکوہ. 22. ناض محمد اکبر ابن اورنگ زیب. 23. تذکرہ علی قلی خان.

The entire work contains 3148 notices, a complete list of which is given in Ethé, Bodl. Lib. Catalogue, No 395.

The present (first) volume ends with the account of صفی الدین تبریزی.

No. 714.

fol. 292 (pp. 446-1030); lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر يوسف بنگ بخارائی and ends with الدین الخجندی.

Both volumes are written by one scribe, in ordinary Nasta'liq.

Dated, Monday, 11th Shawwâl, A.H. 1224, i.e. five years after composition. The colophon runs thus:—

تذکرہ مخزن الغرائب من تالیف مجمع کمالات صوری و معنوی
و منبع علوم دینی و دنیوی شینم احمد علی خان سندیلوی دام افضاله
بروز درشفیہ تاریخ یازدهم شہر شوال سنہ ۱۲۲۴ ہجری بخط احقر العباد
بفدہ ایسری پرشاد قوم کاتبہ صورت اتمام یافت *

No. 715.

fol. 102; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$

سفینہ ہندی

SAFÎNAH-I-HINDÎ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shâh 'Âlam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwân Dâs Hindî بهگوان داس ہندی.

Beginning:—

حمد و سپاس آفریدگاری را رواست که سخن سنجان اسرار قدرت
عالم را از پرده غیب بشهرستان وجود جلوه گر ساخته *

From an autobiography which Bhagwân Dâs gives on fol. 93^b, we learn that he was the son of Dalpat Dâs bin Harbans Râi of the Kâyath caste. His ancestors originally belonged to Kâlpî. His father came to Lucknow during the Nizâmat of Burhân-ul-Mulk (d. A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwâb Âsaf ud-Daulah (d. A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lâlah Râm Gulâm Qânûngû, in A.H. 1164 = A.D. 1750, for which he gives the chronogram صبی جوان بخت. He received his early education from Maulavî Sayyid Yûsuf Sahâranpûrî, and subsequently applied his mind to history and poetry. He at first adopted the *takhalluṣ* Bismil, and received his training in poetry from Mirzâ Muḥammad Fâkhir-i-Makîn (d. A.H. 1221 = A.D. 1806). He composed three Maṣnawîs; viz., (1) Silsilat-ul-Maḥabbat (سلسلة المحبت) in imitation of Jâmi's Silsilat-ud-Dahab; (2) Maḥzar-ul-Anwâr (مظهر الانوار) in the style of Nizâmî's Makḥzan-ul-Asrâr; and (3) Mihr-i-Diyâ (مهرضیا) in the style of Jâmi's Yûsuf Zalikhâ. He also wrote two Dîwâns, ذوقیه and شوقیه, consisting of Qaṣîdahs, Tarjî bands and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled تذکرہ حدیثی ہندی containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairât 'Alî, the author also wrote a treatise, entitled سوانح النبوة, giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of Mir Bahr; and subsequently, in the time of Âsaf-ud-Daulah, became a Dîwân of راجہ ندھی سنگھ بہادر. After the Râjah's death, he entered the service of راجہ نگر چند بہادر and then that of راجہ بکت رای نراندہ بہادر صلوات جنگ.

The names of the poets are arranged in alphabetical order, beginning with آنتاب and ending with محمد اشرف کننا. The date of composition, A.H. 1219 = A.D. 1804, is expressed by the chronogram ہمار باغچہ given in the conclusion.

Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumâdâ II, A.H. 1220.

Scribe: مکین لال.

No. 716.

pp. 1058 (foll. 529); lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

نشر عشق

NISHTÂR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Husayn Qulî Khân 'Azimâbâdî ibn Âqâ 'Alî (Sprenger, Oude Catalogue, p. 644, has Qulî) Khân Shâhjahânâbâdî: حسن قلی خان عظیم آبادی اس آقا علی خان شہجہان آبادی.

Beginning:—

جميع محامد مر محمودی را کہ نسخه جامع موجودات را بفلم قدرت

وامداد ارادت بر صفحه ایجاد تحریر فرمود الخ *

The author, a native of Patna, was the son of Âqâ 'Alî Khân of Shâhjahânâbâd, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarâbâd and Shâhjahânâbâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mîr Muḥammad Ja'far Masîḥ of Baraillî, the *Tahsildâr* of Parganah Atraulî اترولی, who showed him a copy of Wâlih's *Tadkirat-ush Shu'arâ* (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of *Gazals* and *Rubâ'is*. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms, p. 46. Towards the end of the preface, the author says that Qâḍî Sa'id-ud Dîn Muḥammad Khân Bahâdur, with the poetical *nom de plume* Sa'id, son of Najm-ud-Dîn 'Alî Khân Şâqib, Qâḍî-ul-Qudât of Calcutta, received a copy of the work from the author, and wrote a *Khutbah* in its praise. It is found here (pp. 49-52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

first volume, breaks off in the middle of the notice on مارم with the words : . . . (مقالی) شبرین در وصف لبث شبرین .

No. 717.

pp. 1059-2071 (foll. 506); lines and size same as above.

Continuation of the preceding copy, opening with the words مقالی کرده ام .

A complete index of the names of the poets treated in the work occupies pp. 3-33.

Both volumes are written in ordinary Indian Ta'liq, by the same scribe.

Not dated; latter half of the nineteenth century.

No. 718.

foll. 148: lines 16; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

گلشن بیخار

GULSHAN-I-BÎKHÂR.

A Persian *Tadkirah* containing notices of Rekhtah poets, with extracts from their compositions.

Author: Muḥammad, called Muṣṭafâ, poetically surnamed *Shiftah* in Rekhtâh and *Hasratî* in Persian: محمد المدعو به مصطفی . المتخلص به شفته در ریخته و به حسرتی در فارسی .

Beginning:—

گل سرسبد سخن حمد چمن طراز است که بی جنبش شمال و صدا
در گلشن گیتی گلهای رنگین شگفتانیده *

In a note at the end of this copy, the author is called Nawwâb Muḥammad Muṣṭafâ Khân Bahadur من تصنیف بخار گلشن . نواب محمد مصطفی خان بهادر . According to M. Garcin de Tassy, *Littérature Hindoui*, 2nd edn., vol. iii, p. 123, the author was the son of a man of position, 'Azîm-ud-Daulah Sarfarâz-ul-Mulk Murtaḍâ Khân Muẓaffar Jang, of Dihlî, and was still alive in 1866. See also the same work, vol. i, p. 43. The author tells us, in the preface, that he commenced the work in A.H. 1248 = A.D. 1832, for which date he gives the chronogram بسمه منتخب زب : and finished it in A.H. 1250 =

A.D. 1834, expressed by the chronogram الحمد لله على حصول المقاصد و الشكره . He further states that, at the conclusion of compilation, he had completed twenty-six stages of his life. He must then have been born in A.H. 1224 = A.D. 1808.

The notices of poets, about 600 in all, are arranged in alphabetical order, and the verses quoted from them, according to the *radîf*, or final letter. The first poet mentioned is *أبرو* and the last *يكرنگ*.

The work ends with chronograms giving the date of completion, and with praises of the work by several friends of the author, occupying foll. 166^b-184^a.

A copy of the work is mentioned in Rien, iii, p. 1069. See also Sprenger, Oude Catalogue, p. 189. Printed in Dihlî, 1845, and lithographed several times.

Written in ordinary Indian Nasta'liq.

Dated, 25th *Shawwâl*, A.H. 1255 = 1st January, 1840.

MISCELLANEOUS.

No. 719.

foll. 468; lines 25; size $10\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

منظر الانسان

MANẒAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr ul-Barmakî ul-Irbilî), who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i, p. 326.

The Arabic original was edited by Wüstenfeld, Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871.

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

Beginning :—

اللم مالک الملک توہی الملک من تشاء انک الملک
المحمود الممدوح و السلطان النہ *

In the preface, the translator calls himself Yûsuf bin Aḥmad bin Muḥammad bin 'Uṣmān عثمان بن محمد بن يوسف بن احمد بن محمد بن يوسف; but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: ابن علی بن احمد الشجاع السجزي. He calls the work منظر منظر الانسان ترجمة وفیات الاعیان لابن خلکان by order of Nâsir-ud-Dunyâ wa d-Dîn Abu'l Fath ul-Maḥmûd Shâh bin Muḥammad Shâh bin Aḥmad Shâh bin Muḥammad Shâh bin Muẓaffar Shâh (i.e. Maḥmûd Shâh I of Gujarât, better known as Maḥmûd Bigarah, who reigned A.H. 863–917 = A.D. 1458–1511).

In the concluding lines, he says that he commenced the work on 17 Rabî' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwâl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramadân, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابراهيم ابو عمران and end with ابو الفضل نونس. ابن محمد بن متعة بن مالک بن محمد بن سعد بن سعيد الملقب به رضى الدين.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikân's work, by Kabîr bin Uways bin Muḥammad ul-Latîfî, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭân Salîm (A.H. 918–926 = A.D. 1512–1519); and Hâj. Khal, vol. vi, p. 455, is of opinion that its author is identical with Aẓhar ud-Dîn Ardabilî, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Şafar, A.H. 1018.

No. 720.

foll. 473; lines 24; size $12\frac{1}{4} \times 9$; 9×6 .

مجالس المومنین

MAJÂLIS UL-MU'MINÎN.

Biographical notices of eminent persons, such as Imâms, Aṣḥâb, learned men, commentators, traditionists, Sayyids, Qâris, grammarians, philosophers, kings, Amîrs, Wazîrs and poets professing the Shî'ah faith, from the earliest times down to the rise of the Ṣafaw dynasty of Persia.

Author: Sayyid Nûr Ullah bin Sayyid Sharîf ul-Ḥusaynî ul-Mar'ashî ush-Shûshṭarî سید نور الله بن سید شریف العسبئی المرعشی الشوستری.

Beginning:—

نفحات دلکشای حمد و رشکات جانفزای ثنا که از جهت شمال

عتقاد الح *

The author, better known as Qâḍî Nûr Ullah, traces his descent from Imâm Ḥusayn. He belonged to the distinguished Mar'ashî Sayyid family of Shushṭar. He came to Lahore, and was appointed Qâḍî of that place by Akbar, in succession to Shaykh Mu'în who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badâ'ûnî, who speaks of Nûr Ullah highly, says that the Qâḍî wrote a very learned opinion on the 'worthless' Tafsîr of Fayḍî. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shî'ah readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shî'ahs, they should destroy or otherwise injure them. The Majâlis stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahângîr. According to the author of the Kashf-ul-Ḥujub, this took place in A.H. 1019 = A.D. 1610. Other works written by the Qâḍî are: كشف العوار - عشرة کلمه - مصایب النواصب - احقاق الحق, etc.

For particulars of the author's life, see Muntakhab ut-Tawârîkh, vol. iii, p. 137; Kashf ul-Ḥujub (Bibl. Indica Series), p. 487; Raudât ul-Jannât; History of Shûshṭar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shî'a und-

der Sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D.M.G., vol. xxix, p. 676; Rieu, i, p. 337; Ethé, Bodl. Lib. Catalogue, Nos. 367-370; Ethé, India Office Lib. Catalogue, No. 704; W. Pertsch, Berlin Catalogue, p. 564.

The *Majâlis ul-Mu'minin* has been printed in Tehran, A.H. 1268.

The work is divided into an introduction (تأیید) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term *Shi'ah*, fol. 2^b.

Majlis I. Account of the places connected with the *Shi'ahs* and the Imâms, fol. 8^b.

Majlis II. On some *Shi'ah* tribes or families, fol. 41^a.

Majlis III. On the Prophet's companions (*Ashâb*) who professed the *Shi'ah* faith, fol. 52^a.

Majlis IV. On the *Tâbi'in*, or immediate followers of the *Ashâb*, fol. 93^a.

Majlis V. On the learned men of the second generation after *Ashâb*, viz. theologians, commentators on the *Qurân*, traditionists, *Sharîfs*; jurists, lecturers of the *Qurân*, grammarians and lexicographers, fol. 111^b.

Majlis VI. On the *Sûfis*, fol. 207^a.

Majlis VII. On the philosophers, 279^b. On fol. 300^a the account of محمد الجعفری ends with the words در رساله دیگر, after which the words که معبر و مشهور است, علم و عمل have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" نسخه اصل چنین بود.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous *Shi'ah* kings, and sixteen *Junds*, comprising as many *Shi'ah* dynasties, fol. 302^a.

Majlis IX. On the famous *Shi'ah* Amîrs, generals, etc., fol. 360^b.

Majlis X. On the great *Shi'ah* Wazîrs and secretaries, fol. 372^b.

Majlis XI. On the Arab poets, fol. 395^b.

Majlis XII. On the Persian poets, fol. 430^a.

Written in fair *Nasta'liq*, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, Rabî' II, A.H. 1045. On the top of the title-page is found a seal of محمد علی خان, dated A.H. 1211. On the same page are found the seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurehîd Nawwâb of Patna.

No. 721.

fol. 606; lines 24; size 12 x 7; $7\frac{1}{2}$ x 4.

THE SAME.

Another copy of Qâdî Nûr Ullah Shûsh̄tari's Majâlis ul-Mu'minîn, beginning as above.

Contents:—

Introduction, fol 2^b; *Majlis* I, fol. 11^b; II, fol. 60^a; III, fol. 77^a; IV, fol. 139^a; V, fol. 166^b; VI, fol. 304^a; VII, fol. 390^b; VIII, fol 417^a; IX, fol. 486^a; X, fol. 409^a; XI, fol. 534^a; XII, fol 570^b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300^a of the preceding copy is also found here, fol. 414^b, at the end of the notice on دبگر رساله در علم رمل شمس الدين محمد الجعفري after the words رمل. The date of transcription, given at the end of this copy, is also 'Rabî' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

fol. 258; lines 35; size $16\frac{1}{2}$ x $9\frac{1}{2}$; 13 x 9.

مآثر رحیمی

MA'ÂŞIR-I-RAĤİMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âşir-i Raĥimî.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقى ناهوندى.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

... درین کشادی بازار سخن از صورت ایمن خواهد ماند
و سخن سنجان نکته شناس که صیرفی جواهر *

The author gives an account of himself and his ancestors at the end; foll. 245^a-257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram باو ماند اسم خود باقی, fol. 245^b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Tadkirah*, entitled Ma'âşir-ul-Khidriyah, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amîr Abu'l Baqâ's *Tadkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'îl, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amîr Muḡîş-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣāḥib* to the celebrated 'Abd-ur-Raḥîm Khân-i Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khidr, who had been killed. In Dulqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhân-pûr in Khândish, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amin* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Safar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz the second son of Jahângîr, who made him the *Dîwân* of Bihâr and Patna.

According to the *Târikh-i, Muḥammadi* 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âşir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237-243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb. Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavî Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the Khân-i Khânân, and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the Khân-i-Khânân's favour. The first name mentioned is Maulânâ Farîd-ud-Dîn Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Foll. 18^b-20^b, containing an account of the poet شکبى, belong to the section on poets.

Foll. 22^a blank.

Foll. 22^b-23^b, containing notices of the poets مير محمد شريف - ملا شوقى سرهندي and عبد الله بک ترکستانی, belong also to the section on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Khâtimah* on the military officers under the command of the Khân-i-Khânân, beginning with نواب خواجه بيک مرزا صفوي and ending with ماهدو زين - حيدر, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of شکبى, is a continuation of fol 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعيل - نصيراي اصفهاني and مير جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated - apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Fîrûz Jang (d. A.H. 1046 = A.D. 1636), son of the famous Mahâbat Khân Zamânâh Beg, who held posts of high distinction under Akbar, Jahângîr and Shâh Jahân. The same page also contains an 'Ardâ-dîdah, dated 14th Shâ'bân A.H. 1060

No. 723.

fol. 134 ; lines 17 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

مآثر الكرام

MA'ÂŞIR-UL-KIRÂM.

The full title of the work, as given in the preface. fol 3^a, is مآثر الكلام (مآثر الكرام) تاريخ ملگرام. It contains biographical notices of Indian Shaykhs and 'Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author : Gulâm 'Alî Âzâd. For his life, see No. 423.

Beginning :—

نسایم المحامد ساریة الى الحمى السرمدى الخ *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Faṣl*), is the first.

Faṣl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3^b.

Faṣl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77^a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the chronogram ختامه مسک at the end.

The author, who mentions himself on fol. 77^a, concludes the work with a short account of his pilgrimage to Mecca.

The second volume of the work, with the special title of *Sarw-i-Âzâd*, is noticed under No. 697.

The *Ma'âşir-ul-Kirâm* is mentioned in Rieu, iii, p. 970; Ethé, India Office Lib Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566-569, where a complete list of the biographies in the second *Faṣl* of the work is given.

A list of the lives is given at the beginning.

Foll. 1-77^b and from the lower half of 79^a to 118^a are written in a childish Indian *Ta'liq*. The remaining portion is in ordinary, but learned, *Nasta'liq*.

Dated, 20th *Shawwâl*. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

fol. 300; lines 13; size $9 \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

روایح المصطفی من ازهار المرتضی

RAWĀ'İḤ-UL-MUṢṬAFĀ MIN AZHĀR- UL-MURTADĀ.

An exhaustive work, in two volumes, containing notices and accounts of Imāms, 'Ulamā, and Saints, ancient and modern.

Author: Sayyid Ṣadr-ud-Dīn Aḥmad bin Karīm-ud-Dīn Aḥmad ul-'Alawī ul-Mûṣawī ul-Hanafī ul-Qâdirī ul-Bûhârī ul-Bardawânî:

سید صدر الدین احمد بن کریم الدین احمد العلوی الموسوی العنفي القادري
البوعاري البردواني.

Beginning:—

* الحمد لله على السراء والضراء والشكر لله على اعطاء النعماء الخ *

The author is chiefly to be remembered as the donor of the Bûhâr Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian and Urdû books, printed or lithographed.

At the end of vol. ii, the author gives a detailed account of his life and family. He traces his descent from Imām Mûsâ Kâzīm. Sayyid Ḥusām-ud-Dīn, an ancestor of the author, married the

daughter of Nusrat Shâh, brother of Firûz Shâh, and settled in Atrah, two miles from Bûhâr. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhûlsar. The author's great-great-grandfather, Sayyid Muḥammad Ṣâdiq, settled in Bûhâr. He and his wife became the disciples of Sayyid Shâh Gulâm 'Alî Dastgîr of Shâh Bâzâr. Muḥammad Ṣâdiq had two sons, Sayyid Ṣadr-ud-Dîn and Sayyid Sirâj-ud-Dîn. Sayyid Ṣadr-ud-Dîn was studying at Murshidâbâd under the protection of a noble of that place, when he made acquaintance with Mîr Muḥammad Ja'far 'Alî Khân, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidâbâd, Sayyid Ṣadr-ud-Dîn was appointed *Munshî*. He afterwards became *Mîr Munshî*, and later on the *Madâr-ul-Mahâm* of the Nizâmat. After a time he returned to Bûhâr, and married Daulat-un-Nisâ, daughter of Qâdî Tâlib Ullah of Jhilû. Sirâj-ud-Dîn, his brother, was married to Hâfizah Bibî, daughter of Sayyid Bahâdur Ḥusayn of Naldângâ in Huglî. When Lord Clive went to Murshidâbâd to settle the terms of the Nizâmat, Sayyid Ṣadr-ud-Dîn was deputed to act on behalf of the Nâzim. He enjoyed the favour of Shâh 'Âlam, who made him trustee of the Bâ'is Hazârî Parganah, the *waqf* estate of Sayyid Shâh Jalâl ud-Dîn Tabrizî Ganjrawân Ganj Bakhsh (معالات اوقاف حضرت سيد شاه جلال الدين تبریزی گنج (وان گنج بخش) and granted him the *A'immah Sanad* of Parganah Ranhattî. Sayyid Ṣadr-ud-Dîn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal. Bihâr and Orissa. He founded the Jalâliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanâ 'Abd-ul-'Alî Baḥr-ul-'Ulûm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dîn attached the Jalâliyah Library, now designated the Bûhâr Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dîn had a son, Sayyid Kafil-ud-Dîn, the author's grandfather, and a daughter Bint-ul-Fâtimah by his second wife, Jugnâ Bibî, daughter of Sayyid Wâhid 'Alî of Murshidâbâd. By his first wife Daulat-un-Nisâ Bibî, he had no children. He died, 14th Ramadân, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kafil-ud-Dîn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shâh Nûr Muḥammad *Naichalband*. He married Zubaydah Bibî, daughter of Sayyid Muḥammad of Huglî, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karîm-ud-Dîn Aḥmad. Karîm-ud-Dîn married Khayr-un-Nisâ, daughter of Muḥammad Sâjid Şiddiqî, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dîn Aḥmad,

the author, Sayyid Sirâf-ud-Dîn, Sayyid Şafi-ud-Dîn, and a daughter named Ma'sûmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid İzad Bakhlsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, *Ḍarb-ul-Maṣâlib* and an edition of the *Târîkh-i Nasa'î*. He is also reported to have written a reply to *Shibli Nu'mânî's al-Fârûq*, which remains unpublished. He died in 1905, less than a year after his presentation of the Bûhâr Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in *Sha'bân*, A.H. 1302 = A.D. 1884, and completed it, 23rd *Dulhijjah*, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Bûhâr Lib. Catalogue, vol. i; the *Calcutta Review*, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

foll. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning:—

در وقت مرض مادر تو النج *

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Şafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

foll. 209 ; lines 25 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الشدة و الضيقة .

'Translator: Ḥusayn bin As'ad bin Ḥusayn ul-Muayyadi ud-Dihistāni حسين بن اسعد بن حسين الموددي الدهستاني .

Beginning :—

حمد و ثنا قیومی را که بحر عقول ذریات آدم از ادراک کفوزات

بیچون او النجم *

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Ḥasan 'Alī bin Muḥammad ul-Madā'inī ابو الحسن علي بن محمد المدائني of Baṣrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Baḡdād. A.H. 224 or 225 = A.D. 839 or 840. It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alī ul-Muḥassin bin Abil Qâsim 'Alī, better known as Qâdī ut-Tanûkhî القاضي المشهور قاضي القاسم على التنوخى, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Qâdī Tanûkhî is repeatedly mentioned as the real author of the Arabic original, and in the third *Hikâyat* of Bâb xi, fol. 154^a, he is distinctly said to be the author :

مولف کتاب گوید پدر من قاضي ابو القاسم التنوخى حکایت کرد

که قضای کرخ بغداد مدتبا بمن مفوض بود *

(The author of the book says :—" My father, Qâdī Abul Qâsim ut-Tanûkhî, relates," etc.)

The present translation was made by the order of the Wazîr عز الدين طاهر بن زنگي الفرجي ul-Faryumadî

یومدی , probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733, says, before 'Awfi, who quotes the work in his جامع الکلیات (see the following No.).

The work is divided into thirteen *Bâbs*, each of which contains a number of stories. The second folio of our copy is followed by a large lacuna ; and a great portion of the preface, together with almost the entire first *Bâb*, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752 ; W. Pertsch, Berlin Cat., p. 982 ; J. Aumer, p. 56 ; Ethé, Ind. Office Lib. Cat., Nos. 733-738 ; Cat. des. MSS. et Xylographes, p. 408 ; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated : 19th century.

The original folios are mounted on new margins.

No. 727.

toll. 466 ; lines 31 ; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

جامع الکلیات

JÂMI'-UL-HIKÂYÂT.

An old and complete copy of the famous work Jâmi'-ul-Hikâyât, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author : Nûr-ud-Dîn Muḥammad 'Awfi نور الدین محمد عوفی .

Beginning :—

حمد بیکد مبدعی را که از بدایت صباح وجود تا نہایت رواج عدم
هرچہ هست در حد پادشاهی اوست الخ *

The full title of the work, as given on fol. 3^a, in agreement with Hâf. Khal., vol. ii, p. 510, and many others, is جامع الکلیات و لوامع الروایات . Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it جوامع الکلیات و لوامع الروایات , apparently for the reason that جوامع , and not جامع , rhymes with لوامع .

Nûr-ud-Dîn Muḥammad 'Awfi is the author of the well-known earliest Persian *Tadkîrah* لبالب (described by Bland, J.R.A.S., vol. ix, pp. 112-126), which he dedicated to Sulṭân Nâsir-ud-Dîn

Qubâchah's Wazîr 'Ayn-ul-Mulk Husayn ul-Ash'ari. 'Awfi lived in Dihlî during the time of Sultân Shams-ud-Dîn Îltamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultân Nâsir-ud-Dîn, after whose fall he attached himself to the Court of Sultân 'Iltamish, and completed it for the latter's Wazîr, Qiwâm-ud-Dîn Muḥammad bin Abû Sa'id ul-Junaydi.

For further particulars of the work and the author, see Ḥabîb us-Siyar, vol. ii, juz 4, p. 163; Târikh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Bodl. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bâbs*.

An old copy. Written in learned Naskh. The letter *Dâl* is always dotted.

Not dated; 15th century.

No. 728.

fol. 298; lines 15; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

طوطي نامه

TŪṬĪ NĀMAH.

The popular 'Tales of a Parrot.'

Author: Diyâ-ud-Dîn Nakhs̄habî ضياء الدين نخشي.

Beginning:—

مناجات بحضرت رازق الغائب في غشه كه رازق وحوش الخ *

The author, a native of Nakhs̄hab, led a pious life in Badâ'ûn, and died, according to the Akhbâr-ul Akhyâr, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: کلیات و-عشره مبشرة - سلک سلوک. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.

Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the *Tûṭī Nāmāh* by Qâdirî, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated, A.H. 1057.

No. 729.

fol. 126; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Nakḥshabî's *Tûṭī Nāmāh*.

Written in fair Nasta'liq, with the headings in red.

Dated. 7 Sha'bân, A.H. 1150.

No. 730.

fol. 197; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

نسيم الربيع

NASÎM-UR-RABÎ'.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, *Rabî-ul-Abrâr*, of Abul Qâsim Maḥmūd bin 'Umar uz-Zamakhsharî (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Hâf. Khāl., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwwâm-ud-Dîn ملا قوام الدين, who, it is said there, made it during the reign of Âbu'l Fawâris Shâh Shujâ'.

Beginning :—

حمد بيمعرد مبدعي را تقدست اسماؤه که بتاثير صبح اقبال از مطلع
آمال بى حکم مطاع او طالع نکردد *

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abil Fawâris Shâh Shujâ', dedicates the work to his Wazîr, Amîr Salgar Shâh. Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hâfiz of Shîrâz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جار الله خان (رضوي), dated A.H. 1163, are found on the title-page.

No. 731.

fol. 370, lines 15-19; size 10 × 6½; 7 × 4.

انوار سهيلي

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalîlah and Dimnah.

Translator: Ḥusayn bin 'Alî ul-Wâ'iz Kâshifi الراعظ حسين بن علي كاشفي (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus :—

این کلام سعادت فرجام آنست که ای دعوات کنندگان عالمیان الخ, corresponding with the first line, page 4, of J. Ouseley's edition, 1851.

It would appear from the preface that the work is a modernized version of Naṣr Ullah bin Muḥammad bin Ḥamîd's older Persian translation of Al-Muqaffâ's Arabic text, which was made at the request of Nizâm-ud-Dîn Amîr Shaykh Aḥmad ul-Suhaylî (d. A.H. 907 = A.D. 1501), who was a disciple of Shaykh Âdari and a favourite of Abu'l Gâzî Sultân Ḥusayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431-437; Ethé, Ind. Office Lib. Cat., Nos. 757-766; Cat. des MSS. et Xylographes, p. 409; Hâj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ouseley), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23-40, which last selections have been translated into German by H. Ethé (Morgensländische Studien, Leipzig, 1868, pp. 147-166). See also A. Rogers, Persian Anthology, London, 1889, pp. 35-47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated. A.H. 1218.

No. 732.

fol. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

لطائف الطوائف

LATÂ'IF-UT-TAWÂ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alî bin Ḥusayn ul-Wâ'iz ul-Kâshifî الواعظ علي بن حسين الكاشفي المشتهر به صفى.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهی علیه و آله صلوة آلم *

'Alî bin Ḥusayn, better known as Šaffî, was the son of the author of the Anwâr-i Suhaylî (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harât, he, in A.H. 939 = A.D. 1532, went to Ġarjistân, where he was favourably received by Sulţân Šhâh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bâbs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, fol. 3^b-4^a:

1. Relating to the Prophet :

در بیان استعجاب و ذکر بعضی از مطائبها که پیغمبر صلی الله علیه و سلم باصحابه فرمودند *

2. Relating to the Imâms :

در ذکر بعضی از نکات شریفه و حکایات لطیفه انمه معصومین صلوات الله و سلامه علیهم اجمعین با خواص خویش الخ *

3. Relating to Kings :

در ذکر حکایات لطیفه ملوک و حکام و ظرایف سلاطین اذام الخ *

4. Relating to Amîrs, royal favourites, Wazîrs and high officials :

در ذکر لطائف امرا و مقربان و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters, Munshîs, courtiers and brave men :

در لطائف ادبیان و منشیان و ندیمان و سیاهیان و دلیران در مناظره پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان *

7. Relating to Shaykhs, 'Ulamâ, Qâdîs, Jurors, etc :

در لطائف مشایخ و علما و قضاة و فقها و واعظین *

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبه اطبا و معبرین و منجمین *

9. Relating to poets, etc :

در لطائف شعرا و بدیهه گفتن ایشان در محلهها و ذکر بعضی از عجائب صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف ظریفان از مردان و زنان *

11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و پر خواران و طفلیان *

12. Relating to greedy men, thieves, beggars, blind and deaf men :

در لطائف طامعان و دزدان و گدایان و کوران *

13. Relating to children and slaves :

در لطائف کودکان و غلامان و کنیزان زیرک *

14 Relating to simpletons, liars and impostors :

در لطائف و حکایات ابلهان و کذابان و مدعیان الحج *

Spaces for rubrics are left blank in several places.

The work is also known as طائف الطراف .

Written in ordinary Ta'liq.

Not dated ; 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سدد is found on fol. 2^a.
نواب ناظر سدد

No. 733.

fol. 194 ; lines 15 ; size $9 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'liq.

Dated, A.H. 1246.

Scribe : بهاری لعل .

No. 734.

fol. 175 ; lines 15 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS opens abruptly thus :—

منم رسیده بدین ملک چون بهشت مغلد

The last four lines are also wanting.

Written in ordinary Ta'liq.

Not dated ; 19th century.

VOL. VIII.

M

No. 735.

foll. 306 ; lines 17 ; size 19×8 ; $9\frac{1}{4} \times 5$.

میار دانش

‘IYÂR-I DÂNIŠH.

A modernized version of Kalilah and Dimnah.

Author : Abul Faḍl bin Mubârak ابر الفضل بن مبارک (see No. 552).
Beginning :—

سپاس از و ابد خداوندی را که از کران تا کران الن *

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wā‘iz Kāshifī (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303^a, is A.H. 996 = A.D. 1588. Comp. Rieu, ii, p. 756 ; W. Pertsch, Berlin Catalogue, p. 974 ; J. Aumer, p. 47 ; G. Flügel, iii, p. 286 ; Ethé, Bodl. Lib. Catalogue, Nos. 438–440 . and Ind. Office Lib. Catalogue, Nos. 767–777.

Written in large Ta‘liq, with an illuminated head-piece, by order of هری بایلو (?) at Lucknow.

Dated, A.H. 1223 = A.D. 1808.

No. 736.

foll. 248 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta‘liq.

Dated, 1319 Faṣlī.

No. 737.

foll. 193 ; lines 14 ; size 9×8 ; $6\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy, beginning as usual.

A damaged copy ; written in Nimshikastah.

Dated, A.H. 1225.

Scribe: انوب لال.

No. 738.

fol. 318; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زينت المجالس

ZĪNAT-UL-MAJĀLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

Author: Majd-ud-Dīn Muḥammad ul-Ḥasanī محمد الدين محمد الحسنی.

Beginning:—

ثناى نامنذاهي و حمد نا محصور

بران سزاست كه شد هر دو كون ازو معمور

The author, who lived in Persia under Shāh 'Abbās I, began the work in A.H. 1004 = A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.

Written in ordinary Nasta'liq.

Dated A.H. 11 (*Sic*).

Scribe: كمال الدين.

No. 739.

fol. 256; lines 31; size $13\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 5$.

زبدة الرموز

ZUBDAT-UR-RUMŪZ.

The popular romance of Ḥamzah, the uncle of the Prophet.

Author: Ḥājī Qissah Khwān Hamadānī حاجي قصه خوان همداني.

Beginning:—

خلاصه کلمات راویان اخبار و سخن پردازان عالمقدار الخ *

We learn from the preface that, in A.H. 1022 = A.D. 1613, the author came from 'Irāq to Ḥaydarābād, and got access into the

court of Sultân Muḥammad Qutub Shâh, i.e., 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083=A.D. 1611-1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following :—

- خواجه عبد القادر مراغه - خواجه شعیب ترشیزی - مولانا ابو المعالی نیشابوری -
 رازی ابن رازی and نصر بازرگان ترمذی - جلال بلخی - مسعود مکی

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ûd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ûd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings; that the Persian version is due to Abu'l Ma'âlî Nîshâpurî and Jalâl Balkhî, and that Sultân Ḥusayn Mushâtâqî wrote the story from its beginning down to the captivity of Îraj.

The present version is divided into numerous sections, un-numbered. Ḥamzah is always designated as صاحب قران. The MS. is defective towards the end. It begins with an account of the birth of Bûzarchmihr, and breaks off in the middle of the account of Qâsim and Badî'-uz-Zaman's march against 'Ajam, with the following words :—

..... فضل بر بدیع نگاه کرد و گفت چه کنم بدیع گفت

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collection, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785; Bûhâr Lib. Catalogue, vol. i, Nos. 462-463; Garcin de Tassy, Histoire

de la littér. Hind., 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The *Dāstān-i Amir Ḥamzah* has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes, Teheran, A.H. 1274.

Written in fair Nasta'liq with an illuminated, but faded, 'Unwān in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained.

No. 740.

fol. 288; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

احسن الحکایات

AḤSAN-UL-ḤIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

* سپاس خداوند سخن آفرین را به سخن ادا نتوان نمود

It would appear from the preface that the author, who does not reveal his name, was a courtier of Zafar Khān (i.e., Aḥsan Ullah Zafar Khān, Aḥsan, the governor of Kābul and Kashmīr, an autograph copy of whose Kulliyāt has been noticed under No. 329). It is said that in A.H. 1041 = A.D. 1632, when Zafar Khān took charge of the government of Kashmīr, he found there Ḥāfiẓ Muḥammad Riḍā, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kashmīr. This Ḥāfiẓ, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Zafar Khān to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053 = A.D. 1643 Ḥāfiẓ Muḥammad Riḍā went on a pilgrim-age to Mecca, and died in Madinah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'liq.

Dated, Dulhijjah, A.H. 1259.

No. 741.

foll. 245; lines 17; size $12 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author: Shaykh 'Inâyat Ullah شيخ عنات الله.

Beginning:—

فاتحه كتاب مستطاب آفرينش و پريايه صحيفه دانش و بيفش الح *

The author, who, according to Rieu, p. 765, died in 19 Jumâda, I, A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the well-known author of the 'Amal-i Ṣâliḥ (see No. 569).

For editions and translations, see Rieu ii, p. 765, and Ethé, Ind. Office Lib. Catalogue, No. 806.

Written in fair Indian Nasta'liq. with an illuminated head-piece.

Not dated; 19th century.

No. 742.

foll. 380; lines 13-14; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dâniṣh, beginning as usual.

The last folio is missing.

Written in cursive Ta'liq

Not dated; 19th century.

No. 743.

foll. 111; lines 11; size $9\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 6$.

قصه کامرूप

QIṢṢAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning:—

قصه برادران (پردازان read) غريب آثار و داستان طرازان سوانح روزگار

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821, the work is ascribed to Mīr Muḥammad Kāẓim Ḥusaynī, with the *takhalluṣ* Karīm, who was in the service of ‘Abd Ullah Quṭub Shāh (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetical works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwāb Himmat Khān, son of Khān Jahān Khān. In the beginning of his Maṣnawī, entitled Dastūr-i Himmat, which treats of the story of Kām-rūp and Kām-latā, Murād says that his patron, Himmat Khān, wrote the story in prose, and that he versified it under the title Dastūr-i Himmat (see Rieu, p. 697).

Mīr ‘Isā received the title of Himmat Khān from Aurangzīb, and died in A.H. 1092. See Ma’āṣir-ul Umarā.

Comp. W. Pertsch, Berlin Catalogue, p. 995; Sprenger, Oude Catalogue, p. 456.

The work has been translated into English by W. Franklin, London, 1793.

Written in careless Ta’liq.

Dated. A.H. 1159.

Scribe: بركت الله.

No. 744.

fol. 10; lines 8; size $10\frac{3}{4} \times 7$; $7 \times 3\frac{1}{2}$.

قصه سلمان فارسي

QIṢṢAH-I SALMĀN FĀRSĪ.

The story of Salmān Fārsī’s conversion to Islām, as narrated by Ibn-i Bābūyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابويه عليه الرحمة بسند معتبر از حضرت موسى بن جعفر عليه

السلام روايت نموده الخ *

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as *قصه حضرت سلمان فارسي*.

Written in beautiful Nasta’liq.

Not dated; apparently 17th century.

The original folios are placed in new margins

No. 745.

fol. 156; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

ریاض الکمال

RIYÂḌ-UL KAMÂL.

A Persian romance, written in imitation of the story of *Ḥamzah*, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر فرهنگ درة التاج سلطنت گوهر شبچراغ خلافت *

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muḥammad *Shâh*, surnamed *Raushan Akhtar* (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven *Qism*, each devoted to an *Iqlîm* in which the story of some great king is related. The title of the work gives the date of its composition, A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the *Riyâḍ-ul Kamâl*, and that, if chance favours him, he will shortly write the second *Jild*.

The present MS., comprising the story of *Khâwar Shâh* and *Khawshîd Laqâ*, the daughter of the emperor of China, ends with an account of *Jâbalsâ* and *Jâbalqâ*.

Written in beautiful Nasta'liq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated; 19th century.

Scribe: نظام الدین انصاری.

No. 746.

fol. 152; lines 11; size 9×6 ; 6×3 .

بکاولی

BAKÂWALÎ.

The popular story of prince *Tâj-ul Mulûk* and *Bakâwalî*.

Author: عزت اللہ بنگالی 'Izzat Ullah Bangâlî.

Beginning, as in the Berlin copy :—

زینت دیباچه سخن بنام سخن آفرینی که قفل کنجینه دلہارا النہ

It would appear from the preface that the author translated this work from Hindûstânî. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nazar Muḥammad (not Muḥammad, as given in Ethé, Ind. Office, No. 828), whose sudden death in Dulhijjah in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, Berlin Catalogue, p. 996, where the name of the author appears as 'Inâyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Ethé, Ind. Office Lib. Catalogue, No. 829. This Persian version has again been translated into Hindûstânî by Nihâl Chund, under the title of مذہب عشق (see 'Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d' Orient,' 1858). A Hindûstânî adaptation of the story, entitled گلزار نسیم, in verse, was composed by Pandit Dayâ Shankar in A.H. 1254 = A.D. 1838. See Sprenger, Catalogue, p. 629.

The present MS. is defective towards the end, and breaks off with the following words in the course of the story of Bahrâm's arrival in the island of Firdaus :—

ناگاہ نگاہش بر پشت آنینہ افتاد *

Written in legible Indian Ta'liq.

Not dated; 19th century.

No. 747.

fol. 44; lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

قصہ مہر جبین و نی افروز

QIṢṢAH-I MIHR JABÎN WA NAYYAR AFRÛZ.

A Persian story on the love adventures of Mihr Jabîn and Nayyar Afrûz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطيف نول; but in the subscription he is called كسيف نول.

Written in beautiful Nim *Shikastah* on floral designed paper, with an illuminated head-piece.

Dated, Rabī' 1. A.H. 1150.

No. 748.

fol. 808; lines 25; size $13 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5$.

ناله عندليب

NĀLAH-I 'ANDALĪB.

The romance of the Prince Mihr-i Jahāngīr, the son of Falak Qadr and grandson of 'Arsh Āshiyān, the king of Rūm and Arabia, and his friend Māh-i Munīr, the son of the Prince's Wazīr, transformed by a bogus Faqīr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled انسانة گل و لبليل.

Author: Khwājah Muḥammad Nāsir Muḥammadī, poetically surnamed 'Andalib: خواجه محمد ناصر محمدي المتخلص به عندليب.

Beginning:—

* الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان الخ *

The author, a great Ṣūfī of his age, was a lineal descendant of the celebrated Saint. Khwājah Bahā-ud-Dīn, the founder of the Naqshbandī order. See *Majma'-un-Nafā'is*, vol. ii, fol. 324^b; *Gul-i-Ra'nā*, fol. 182^b. The author left three sons, of whom the second, Khwājah Mīr Dard, is the author of several works on Ṣūfism. Arzū, in his *Majma'-un-Nafā'is*, claims to have enjoyed the author's favour for thirty years. The author's son, Khwājah Mīr Dard, in the conclusion of his *Sham'-i-Mahfil* (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Ṣūfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurān, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by Khwâjah Mir Dard : in his absence, the author's friend, Bîdar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram نالۂ عندلیب گلشن ماست .

A full list of the contents is given in foll. 1-14.

Written in fair Ta'liq.

Not dated ; 19th century.

No. 749.

foll. 201 ; lines 25 ; size 12 × 8 ; 9½ × 5¼.

بوستان خیال

BÛSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author : Muḥammad Taqî ul-Ja'fari ul-Husaynî, poetically sur-named Khayâl المعتمد تقي الجعفري الحسيني المتخلص بخیال .

The author, a native of Ahmadâbâd in Gujarât, was a pupil of the poet Şâbit. He came to Bengal in the time of 'Alî Wardî Khân, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1105 = A.D. 1742 at Shâh-Jahânabâd, and the last at Murshid-âbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Dulhijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashîd Khân Bahâdur, popularly known as Mirzâ Muḥammad 'Alî Rafî' Ullah, and his brothers, Nawwâb Muḥammad Ishaq Khân and Nawwâb Mirzâ 'Alî Khân.

The whole work consists of three great *Bahâr*, divided into volumes, some of which are again subdivided into *Gulshân*, *Gulzâr*, *Shatr*, etc.

The first *Bahâr*, styled Mahdî Nâmah مهدی نامه , serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sultân Abul Qâsim Muḥammad Mahdî and of other ancestors and predecessors of Sultân Mu'izz-ud-Dîn. The second *Bahâr*, styled Mu'izz Nâmah معزز نامه or

Qâ'im Nâmah قائم نامه, relates the history of Mu'izz-ud-Dîn, designated Şâhib Qirân-i Akbar, that is to say, Khalîf al Qâ'im bi Amrillah. It is subdivided into a *Maqaddimah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzâr*. The second *Bahâr* comprises volumes three to seven. The third *Bahâr*, styled *Khawurshîd Nâmah*, comprising volumes eight to fifteen, relates the adventures of *Shâhzâdah Khawurshîd Tâj Bakhsh* and *Shâhzâdah Badr-i Munîr*, respectively designated *Şâhib Qirân-i A'zam* and *Şâhib Qirân-i Asgar*. It is subdivided into seven books جلد, the second of which, consisting of two *Daftar* or *Shatr*, has the special title of *Shâh Nâmah-i Buzurg* شاهنامه بزرگ. Comp Rieu, ii, p. 770; J. Aumer, p. 57; Ethé, Bodl. Lib. Catalogue, No. 480; Ethé, India Office Lib. Catalogue, Nos 833-845; Bûhâr Lib. Cat., vol. i, Nos. 448-460. An abridged Urdû translation of the work, styled *Zubdatul-Khayâl*, was edited by 'Âlam 'Alî of Karâyah, Calcutta, 1834; see Garcin de Tassy, *Histoire de la Littérature Hindouie*, i, p. 186.

The present MS., comprising the first volume of the first *Bahâr*, begins thus:—

تبارک الذی جعل فی السماء بروجاً الخ *

Written in Nîm *Shikastah*.

Not dated; beginning of the 19th century.

— — — — —

No. 750.

foll. 368; lines 15; size 10 × 6; 7 $\frac{3}{4}$ × 4 $\frac{1}{2}$.

THE SAME WORK.

The second volume of the first *Bahâr*.

Beginning:—

ذکر رفتن سلطان ابو القاسم محمد مهدی و بادشاه زادگان و بعضی

امراء عرب نقله این اخبار از تشابه تحقیق چنین آورده اند *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 751.

fol. 350 ; lines 19 ; size $12 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME WORK.

Foll. 1-54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning :—

هرگونه ستایش که در دل هر ستایش کننده بگذرد *

Foll. 56-170. The fourth volume.

Beginning :—

ابتدای سخن بنام خداست

This portion is dated, 17 *Sha'bân*, A.H. 1274.

Foll. 171-350. The fifth volume.

Beginning :—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید

المرسلین *

The third and fourth volumes are written in *Nim Shikastah* ; the fifth in fair *Ta'liq*

No. 752.

fol. 153 ; lines 14 ; size 12×9 ; 9×6 .

THE SAME WORK.

The sixth volume.

Beginning :—

حمدی که اگر تمام دریاهاى روى زمین مرکب شود النج *

Spaces for headings are left blank throughout the copy.

Written in ordinary *Ta'liq*.

Not dated ; 19th century.

Scribe : محمد احسن .

No. 753.

fol. 282 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

THE SAME WORK.

The seventh volume.

Beginning:—

بِذَامِ خَدَائِي كِه از مَشْتِ خَاكِ

Written in ordinary Nîm Shikastah.

Dated, 10 Dûlqa'd, A.H. 1235.

No. 754.

fol. 329; lines 21; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10 \times 6\frac{1}{4}$.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' جلد سیوم از بهار دوم, begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول
الكرام ﷺ *

Written in Nîm Shikastah.

Not dated; 19th century.

No. 755.

fol. 407; lines 21-23; size 11×7 ; 8×5 .

THE SAME WORK.

The eighth volume.

Beginning:—

ادای حمد و سپاس رب العالمین حکیم علیم و نعت درود سید
المرسلین النخ *

Written in different hands.

Not dated; 19th century.

The paper towards the beginning of the copy is becoming brittle.

No. 756.

fol. 108; lines 18-21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

THE SAME WORK.

The ninth volume.

Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة *

The copy is defective towards the end, and breaks off with the following words:—

مہتر با خود فکر کرد کہ کاری بر آید از ہمین راہ خواہد بر آمد و آن
مشکل است برگشتہ نزد خسرو آمد و گفت *

Written in different ordinary hands.

Not dated; 19th century.

No. 757.

fol. 244; lines 15; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).

Beginning:—

نیکو ترین محامد و عالی ترین اثنیہ سزاوار جناب حضرت خالق
البرایست النخ *

Written in ordinary Ta'liq.

Dated, 12 Rajab, 1227 Fasli.

No. 758.

fol. 216; lines 22; size $12 \times 7\frac{3}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

THE SAME WORK.

Another copy of the tenth volume, beginning as above:—

نیکو ترین محامد و عالی ترین اثنیہ النخ *

Written in Nim *Shikastah*.

Not dated; 19th century.

No. 759.

fol. 263; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).

Beginning:—

آغاز دفتر دوم از کتاب شاهنامہ بزرگ کہ مشتمل است بر احوال
ظفر مال النخ *

Written in hasty Ta'liq.
Not dated ; 19th century.

No. 76o.

foll. 180 ; lines 19 ; size $13\frac{1}{2} \times 9$; 9×6 .

THE SAME WORK.

The eleventh volume.
Beginning :—

انواع محمّدت و ستایش و اقسام شکر و نیایش *

Written in different hands.
Not dated ; 19th century.

No. 761.

foll. 299 ; lines 19 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

THE SAME WORK.

Foll. 1-144. This portion, called in the subscription ' the fifth *Jild* of the *Khwurshid Nâmah* ' تمام شد جلد پنجم خورشید نامه , corresponds to the twelfth volume of the entire work.

Beginning :—

زبان انسان شمع انجمن سخن وقتی تواند شد النخ *

Foll. 145-299. This is called ' the sixth *Jild* of the *Khwurshid Nâmah* ' جلد ششم خورشید نامه , and forms therefore the continuation of the preceding portion.

Beginning :—

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران

اکبر پوست درخت النخ *

Written in *Nim Shikastah*.
Not dated ; 19th century.

No. 762.

fol. 272; lines 25; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.

Written in hasty Ta'liq.

Not dated; 19th century.

Some folios at the beginning are damaged by worms.

No. 763.

fol. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{3}{4}$.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahâr*, جلد سیوم، begins thus:—

جميع انواع ثنا و اقسام ستایش بلا انتہا سزاوار جناب مقدس
خداوندیست الخ *

Written in ordinary Indian Ta'liq.

Dated, 11 *Shawwâl*, A.H. 1257.

No. 764.

fol. 473; lines 19; size $13 \times 9\frac{1}{4}$; 9×6 :

THE SAME WORK.

This MS. comprises three books.

Foll. 1-141. In the colophon this is called 'the first *Shatr* of the fourteenth *Jild*'، نام شد شطر اول از جلد چهاردهم بوستان خال.

Beginning.—

آغاز جلد چهاردهم از کتاب بوستان خیال که مشتمل است بر احوال
صاحبقران اصغر الخ *

The transcription of this part was completed, *Muharram*, A.H. 1255, in the house of Maulavi 'Âlam 'Alî, at *Mahdî Bâg*, Calcutta.

Foll. 142-237. The second *Shatr* of the preceding *Jild*.

Beginning:—

آغاز شطر دوم از جلد چهاردهم که مشتمل است بر دو فصل

This *Shatr* is dated, 5 Dulqa'd, A H. 1254.

Foll. 238-473. Second of the two *Fasl* of the *Khâtimah*, or the fifteenth volume of the entire work.

Beginning:—

بسم الله الاول بلا اول و الآخر بلا آخر له *

Written in Nim *Shika-stah*.

No. 765.

fol. 188; lines 13; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME WORK.

The *Khâtimah* or conclusion beginning.—

خانمة الكتاب بوستان خیال و ذکر کدخدائی صاحبفران با ملکه النعم *

In the subscription it is called the sixteenth volume. *جلد شانزدهم*.
سنان خیال.

Written in careless Ta'liq.

Dated, 7 Rabi' I., A H 1200.

Scribe: رکن الدین علی.

No. 766.

fol. 7; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

قصه سلطان محمود

QIṢṢAH-I SULTÂN MAḤMÛD.

A story. The name of the author is not given in the text and the title of the work is taken from the opening line.—

Beginning:—

قصه سلطان محمود عزیزی آورده اند که روزی سلطان محمود
بر تخت نادشاهی بنیسته بود النعم *

The story runs thus:—

One night Sultân Maḥmûd goes round the city in the guise of a *Kutwâl*. He happens to pass by the side of his Wazir's house, and sees a young man attempting to scale the wall of the building. Maḥmûd catches hold of the youth, who requests Maḥmûd to take

him (the youth) to his father for a bail. This is done; but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazir's daughter were maktab-friends, and that for six months he had been visiting the Wazir's daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend's permission, goes to pay his last visit to the Wazir's daughter. Maḥmūd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries, and the Wazir's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazir, whom the king asks to recognise the disguised person. The Wazir detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazir, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 767.

fol. 102: lines 17: size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمہ الف لیلہ

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmī اوحّد بن احمد بلگرامی.

Beginning:—

* نیایشی کہ رخسار افسانہ را بگلگونہ بیان بیار اید النح *

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'liq.

Dated, 15 Dūlqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقام لکھنؤ.

No. 768.

foll. 347 ; lines 19 : size $13 \times 7\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

قصه امیر حمزه

QIṢṢAH-I-AMĪR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amīr Ḥamzah, the son of 'Abd ul Muṭṭalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abā Muslim, Miḡrāb Shāh, Naṣr Sayyār.

The MS. opens abruptly with the following Dâstân :—

داستان رفتی نصر سیار بطرف خراسان - فریاد ز دست فلک
بی بیداد - هرگز گره بسته کس را نکشاد *

The MS ends at the beginning of the forty-third Dâstân. with the following words :—

امیر دلاور قلعه بغداد اسلام آباد کردند النہ *

For the romance of Ḥamzah حمزه, see Rieu, ii, p. 761 ; Ethé, Bodl. Lib. Catalogue, No. 473 ; Ethé, India Office Lib. Catalogue, Nos. 784-785, etc.

Written in ordinary Ta'liq.

Not dated ; 19th century.

THE END.

