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Supplement to the Catalogue

OF THE

Persian Manuscripts

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AT

BANKIPORE

(VOLUME I)

By

MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE

NOTICES of 1,743 MSS., covering all branches of Muhammadan literature, have been given in the eleven volumes of the Catalogue of the Persian MSS. that have been published. A large number of MSS., most of them of later acquisition, could not be noticed in those volumes. These MSS., consisting of more than six hundred works and treatises, have been dealt with in two supplementary volumes, the present volume containing notices Nos. 1744–2006, being the first. The second, containing notices Nos. 2007–2351, is in the press, and is expected to be published before the end of this year.

LUCKNOW,
April 2, 1932.

J. A. CHAPMAN.

SUPPLEMENT TO THE CATALOGUE OF THE PERSIAN MANUSCRIPTS.

GENERAL HISTORY

No. 1744

foll. 547; lines 25; size $9\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4\frac{1}{4}$

تاريخ طبري

TÂRÎKH-I ṬABARÎ

A complete copy of Bal'amî's translation of Ṭabarî's history. See Nos. 449–450.

A fairly old copy. Written in fair Nasta'lîq.

Dated Thursday, 7 Sha'bân, A.H. 1012.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end of the copy.

A note by a former owner of the MS. runs thus on the title-page :

* بتاريخ دويم ذيقعده روز شنبه سنه ۱۱۹۳ هجري خريده شد

No. 1745

foll. 183; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; 9×5

روضة الصفا

RAUḌAT-UṢ-ṢAFÂ

The fourth volume of Mîr Khwand's Rauḍat-uṣ-Ṣafâ, beginning like other copies. See No. 456.

Written in fair Nasta'lîq within gold and coloured borders with an illuminated frontispiece.

Dated Qazwîn, 15 Jumâdâ II, A.H. 997.

Scribe: هدایت کاتب ابن قاسم جان شیرازي

No. 1746

foll. 236; lines 27; size $9\frac{1}{4}\times4\frac{1}{4}$; $7\frac{1}{4}\times2\frac{3}{4}$

نگارستان

NIGÂRISTÂN

A copy of Qâḍî Aḥmad Ġaffârî's Nigâristân. See No. 470.

Beginning as usual:

* ای طرازندهٔ بهارستان الخ

Written in ordinary Nasta'lîq within coloured borders with a double-page 'Unwân at the beginning.

Not dated; 17th century.

A note on the title-page is dated 21 Rabî' II, A.H. 1064.

No. 1747

foll. 582; lines 20; size $6\frac{1}{4}\times3\frac{3}{4}$; $5\times2\frac{1}{4}$

(تاریخ عام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A.H. 1001=A.D. 1592.

The copy is defective at the beginning, and begins at once with the first *Bâb* thus:

باب اول در ذکر انبیا و خلفا و سلاطین مصر ..... باتفاق جمهور مورخان حق سبحانه و تعالی نخستین چیزی را که کسوت ..... نور حضرت رسالت پناه بود الخ *

The work is divided into four *Bâb*, as follows:—

Bâb I, on fol. 1b.

* باب اول در ذکر انبیا و خلفا و سلاطین عرب و مصر و شام و مغرب

The principal subjects treated under this *Bâb* are :—
Patriarchs and Prophets, beginning with Âdam, fol. 2[b].
History of Muḥammad, fol. 31[b].
Abû Bakr Ṣiddîq, fol. 50[a].
'Umar, fol. 55[a].
'Uṣmân, fol. 61[a].
'Alî, fol. 68[b].
Ḥasan bin 'Alî, fol. 79[b].
Ḥusayn bin 'Alî, fol. 81[b].
'Alî bin Ḥusayn and the following Imâms, fol. 83[b].
Mu'âwiyah, fol. 90[b].
Yazîd bin Ma'âwiyah and other Umayyad Khalîfs, fol. 93[a].
'Abbaside Khalîfs beginning with Saffâḥ, fol. 119[b].
Kings of Yaman, fol. 143[b].
Banî Lakhm in Jazîrah and Mouṣal, fol. 154[a].
Ġassânians in Syria, fol. 158[b].
Banû Umayyah in Maġrib, fol. 160[b].
Banû Aġlab in Afrîqiyah, fol. 161[b].
Mulaṣṣamîn, fol. 164[a].
The Ṭûlûnîs, fol. 165[b].
The Ikhshîdîs, fol. 166[a].
The Ḥamdânîs, fol. 166[b].
The Dânishmandîs, fol. 168[b].
The Urtuqîs, fol. 169[a].
The Salîqîs, fol. 169[b].
The Ismâ'îlîs in Maġrib, Egypt and Syria, fol. 170[a].
The Sharîfs of Makkah, fol. 173[b].
Banû Kilâb, fol. 175[a].
Banû 'Uqayl, fol. 176[a].
Banû Asad, fol. 177[a].
The Musha'sha'î Sayyids, fol. 177[b].
The Atâbaks, fol. 178[a].
The Ayyûbides, fol. 185[b].

Bâb II, on fol. 233[a].

* باب دویم در ذکر حکام و سلاطین ایران با توابع

Old Persian Kings, beginning with Kayûmurṣ, fol. 233[a].
Mulûk-uṭ-Ṭawâ'if, fol. 247[a].
Kings of Ṭabaristân, fol. 256[b].
Here is a *lacuna* after fol. 256.
Washamgîr, fol. 258[a].

Shams-ul-Ma'âlî Qâbûs bin Washamgîr, fol. *ib.*
The Ṭâhirides of Khurâsân, fol. 259b.
The Ṣaffârides, fol. 260b.
The Subuktigînîs (Ġaznawides), fol. 263a.
The Saljûqîs, fol. 269b.
Rulers of Khwârazm, fol. 285b.
The Ġûrides, fol. 296a.
History of Hûlâkû and his successors, fol. 297b.
Rulers of Kurdistân, fol. 307b, of Hurmûz, fol. 311b, of Shîrwân, fol. 312b.
The Atâbaks of Âḏarbâijân, fol. 313a.
The Atâbaks of Fârs, fol. 314a.
Rulers of Kirmân, fol. 317a.
The Muẓaffarides in Fârs and 'Irâq, fol. 320b.
The Sarbadârs in Khurâsân, fol. 328a.
The Kurt Kings in Harât, fol. 330a.
Shâh Rukh, fol. 333a.
The Âq-Quyûnlû, fol. 354b.
The Qarâ-Quyûnlû, fol. 357a.
Shaykh Ṣafî-ud-Dîn and his successors, fol. 359b.
Shâh Ismâ'îl, fol. 361a.
Shâh Ṭahmâsp, fol. 371b.

Bâb III, on fol. 381b.

* باب سیوم در ذکر حکام ختای و ترکستان و ماوراء النهر با توابع

Rulers of Khatâi or China, in thirty-six *Ṭabaqât*, fol. 383a.
The descendants of Yâfeṯ bin Nûḥ, fol. 395b.
Chingîz Khân, fol. 398a.
Jûjî Khân and his descendants in different countries, fol. 399b.
Uktâi Qâân, fol. 4064b.
Chaġtâi, fol. 407b.
Tûġlaq Tîmûr, fol. 409b.
Tûlî Khân, fol. 420b.
The Samanides, fol. 421b.
Âl-i Afrâsiyâb, fol. 427b.
Qarâkhitâ'îs, fol. 430a.
Rulers of Transoxiana before Tîmûr, fol. 430b.
History of Tîmûr before his accession, fol. 431a.
Tîmûr's accession and his reign, fol. 434b; his death, fol. 447b; his successors, fol. 448a.
Bâbur, fol. 452a.

Bâb IV, on fol. 460[b].

باب چهارم در ذکر حکام بنی اسرائیل و حکام فرنگ و روم و توابع آن

History of the Israelites, fol. 461[a].
Âdam and the patriarchs, fol. 466[b].
Roman emperors, fol. 468[b].
The Saljûqs in Rûm, fol. 484[a].
The ʻUṣmânlîs, fol. 486[a].
Pre-Muhammadan rulers of India, fol. 505[a].
Post-Muhammadan rulers, fol. 506[a].
Khiljî Kings, fol. 507[a].
Tuġlaq Kings, fol. 513[a].
Sayyids, fol. 518[b].
Lodî Dynasty, fol. 524[a].
Afġâns, fol. 527[a].
Kings of Gujarât, fol. 530[a].
Kings of Mâlwah, fol. 540[a].
Kings of Jaunpûr, fol. 549[b].
The Deccan Kings, fol. 551.
Kings of Bengal, fol. 554[b].
Rulers of Sind, fol. 555[b].
Rulers of Kashmîr, fol. 556[a].
Bâbur in India, fol. 565[b].
Humâyûn, fol. 567[b].
Akbar, fol. 571[b].

The history is brought down to A.H. 1001=A.D. 1592, when Mirzâ Dâniyâl with the Khân-i Khânân and eighty thousand men were sent (by Akbar) for the conquest of the Deccan :—

و در این سال میرزا دانیال را با خان خانان و هشتاد هزار سوار بتسخیر ولایت دکن فرستاد *

A general history, anonymous and defective like the present, and likewise ending with a mention of the same incident in A.H. 1001= A.D. 1592, is described in Ethé, Ind. Office Lib. Cat. No. 120.

The headings and their arrangement in the said copy, as given by Ethé, exactly agree with those in the present work, except some slight differences obviously due to defect and the misarrangement of folios in that copy.

In the following note at the end, written in a careless modern hand, the work is called تاریخ کافی (Târîkh-i Kâfî) :—تمام شد تاریخ کافی ; and on the title-page the work is said to be an abridgment of Rauḍat-uṣ-Safâ : خلاصهٔ روضة الصفا

There is a *lacuna* after fol. 256.

In the course of his narrative the author incidentally quotes the following sources from which he derived materials :—

Rauḍat-ul-Aḥbâb, fol. 55[a]; Târîkh-i Banâkitî, fol. 143[a]; Rauḍat-uṣ-Ṣafâ, fol. 430[b]; Târîkh-i Alfî, fol. 551[a]; Rabî'î, fol. 330[a].

Written in fair minute Nasta'lîq.

Foll. 6 and 7 are written in Naskh.

Not dated; 17th century.

No. 1748

foll. 343; lines 35; size $17 \times 8\frac{1}{4}$; $13\frac{1}{2} \times 6$

روضة الطاهرين

RAUḌAT-UṬ-ṬÂHIRÎN

A complete copy of a general history of the world from the earliest times to A.H. 1014=A.D. 1605.

Author: Ṭâhir Muḥammad bin 'Imâd-ud-Dîn Ḥasan bin Sulṭân 'Alî bin Ḥâjî Muḥammad Ḥusayn bin Sharaf-ud-Din 'Alî Sabzwârî (see fol. 343[b]): طاهر محمد بن عماد الدين حسن بن سلطان على بن حاجي محمد حسين بن شرف الدين على سبزواري *

Beginning :—

بعد از حمد باري سبحانه و تعالى و صلوات نامحدود و درود غيرمعدود

بدان مظهر انوار جود صاحب مقام محمود الخ *

The author, who held some office in the court of Akbar, says in the preface that as the word "Raudah" formed a chronogram for the year, A.H. 1011=A.D. 1602, in which the work was completed, he gave the above title to it: چون لفظ روضه سنه هزار و يازده هجري تاريخ اتمام اين نسخه بود بروضة الطاهرين موسوم گرديد - بهر تاليف اين خجسة رقم - روضه تاريخ اين كتاب شده. Internal evidence, however, shows that it was subsequently brought down to a later date, because in several places we find A.H. 1014=A.D. 1605 mentioned as the current year; and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol. 309[b].

A detailed account of the work will be found in Rieu, i, p. 119; Ethé, Bodl. Lib. Cat. No. 100; Elliot's Bibliographical Index, pp. 298–304, and History of India, vol. vi, pp. 195–209. See also Stewart's Cat. p. 6; Mélanges Asiatiques, vol. v, p. 119.

The work is divided into five *Qism*, subdivided into *Bâb* and *Faṣl*:—

Qism I. History of the prophets, philosophers, early kings of Persia and Arab Kings, in three *Bâb*; fol. 2[a].

Qism II. The first four Khalîfs (راشدین خلفای), the Imâms, the Umayyides, the 'Abbasides, the Ṣaffârîs, the Sâmânîs, the Ġaznawîs, the Ġûrîs, the Kurts, the Daylamîs, the Saljûqîs, the Khwârazm Shâhîs, the Atâbaks, the Qarâkhitâ'îs and the Ismâ'îlîs, in four *Bâb*; fol. 146[b].

Qism III. History of the Turks, the Muġals, Chingîz Khân and his successors, the 'Uṣmânlî Kings, Tîmûr and his successors down to the death of Akbar, the Qarâ Quyûnlûs, the Âq Quyûnlûs and the Ṣafawîs; in seven *Bâb*; fol. 171[a].

Qism IV. History of the rulers of Hindûstân before the introduction of Islâm, from the Mahâbhârat, as translated into Persian by order of Akbar, in two *Bâb*; fol. 231[b].

Qism V. History of the Moslem rulers of Hindûstân, beginning with the Slave Kings and ending with the death of Akbar, and an account of the Amîrs, the poets and the 'Ulamâ of his court; the rulers of Sind, Multân, Kashmîr, Gujarât, Mâlwah, the Deccan, Jaunpûr, and Bengal; the wonders and curiosities of the islands and harbours near Bengal, together with an account of Ceylon, Pegu, Achîn, Kûch and Portugal, in four *Bâb*; fol. 273[a].

A very detailed table of contents, given at the beginning occupies foll. 2[a]-18[a].

Written in various hands by several scribes. The colophon, due to one of the scribes, viz. میر بدر الدین حسین ولد میر سراج الدین حسین ابن سید فخر الدین علیخان says that the transcription of the copy, due to the penmanship of Nûr Aḥmad 'Alî, Muḥammad Ikrâm, Ṣâḥib Râm, La'l Chand, ترمکراو (?), Khwâjah 'Alî Akbar, Mîr Sarfarâz 'Alî (son of Mîr Ġulâm 'Alî Khân Bahâdur) and Mîr Jamâl-ud-Dîn Ḥusayn, was completed at Ḥaydarâbâd in the house of the aforesaid Ġulâm 'Alî Khân Bahâdur, on Friday, the 9th of Ḏulḥijjah, A.H. 1228.

No. 1749

foll. 291; lines 25; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$

The Same

A defective and incomplete copy of the Raudat-ut-Ṭâhirîn.

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios.

The contents are as follows:—

Foll. 1^b–61^b.—Hindû traditions (*Qism* IV).

Foll. 62^b–87^b.—Tîmûr and his successors, the Qarâ Quyûnlûs and the Âq Quyûnlûs (*Qism* III, *Bâb* 6).

Foll. 88^b–118^b.—The Ṣafawî Kings (*Qism* III, *Bâb* 7).

Foll. 119^b–165^b.—Hindû traditions again (*Qism* IV).

Foll. 166^b–217^b.—Muhammadan Kings of India from Mu'izz-ud-Dîn Muḥammad Sâm Ġûrî to Sulṭân Muḥammad 'Adlî (*Qism* V, *Bâb* 1).

Foll. 217^b–291^b.—History of the kings of Sind, Multân, etc.. etc., and the wonders of the islands near Bengal (*Qism* V, *Bâb* 4).

The MS. breaks off immediately after a short account of Portugal.

Written in fair Nasta'lîq.

Not dated; 18th century.

No. 1750

foll. 45; lines 21; size $13 \times 7\frac{3}{4}$; $10\frac{1}{2} \times 6$

زبدة التواريخ

ZUBDAT UT-TAWÂRÎKH

A concise general history from the earliest times to A.H. 1063= A.D. 1652, including a detailed account of the Ṣafawî Kings of Persia.

Author; Muḥammad Afḍal ul-Ḥusaynî محمد افضل الحسيني.

Beginning:—

بعد از سپاس و ستایش پروردگار عالمیان و درود نامعدود حضرت سید المرسلین الخ *

A similar concise general history as this, bearing the same title زبدة التواريخ and likewise giving a detailed account of the Ṣafawîs, and

brought down to the same year, A.H. 1063=A.D. 1652, and also bearing a striking resemblance in the arrangement of the subject matter and in other respects, is noticed in Morley, Descriptive Catalogue, p. 51, and Rieu iii, p. 1055. The only difference between the two works is that Morley and Rieu's Zubdat ut-Tawârîkh gives the author's name as Kamâl Khân bin Jalâl Munajjim كمال خان بن جلال منجم and has a different beginning.

On fol. 9b while dealing with the Timuride Kings of India, the author closes their account with Khurram bin Salîm, *i.e.*, Shâh Jahân (A.H. 1037–1069=A.D. 1628–1658), and mentions A.H. 1057=A.D. 1647 as the current year:—

..... سلطان خرم بن شاه سليم الحال (كه) سنه ۱۰۵۷ است

بادشاه هند باستقلال است *

but in the concluding portion of the work he enumerates several events which took place in A.H. 1063=A.D. 1652, *e.g.*, Dârâ Shukuh's expedition to Qandhâr.

The MS. breaks off abruptly with the following words:—

و خبر رسید که جمعی از اوزبکیه که با لشکر هندو بوده اند بی محابا

بقلعه دویده اند و جمعی سر از قلعه بیرون ..... *

Fol. 43 is wrongly placed after fol. 45.

Written in Nîm-Shikastah. Some folios are written diagonally.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

No. 1751

foll. 168; lines 15; size $10\frac{1}{4}\times6\frac{3}{4}$; $7\times3\frac{1}{2}$

مرآة العالم

MIR'ÂT UL-'ÂLAM

A portion of the well-known compendium of eastern history and biography, Mir'ât ul-'Âlam, by Muḥammad Baqâ of Sahâranpûr, but usually ascribed to Bakhtâwar Khân. For full particulars of the author and the work see No. 477.

The present MS. comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows :—

I. fol. 1b. History of Bâbur, beginning :—

نمایش اول در ذکر برخی از احوال گیتی ستانی فردوس مکانی

..... ظهیر الدین محمد بابر بادشاه غازی - نسب شریف آن بادشاه

کشور ستانی الخ *

corresponding to fol. 204b, No. 477.

II. fol. 14a. Humâyûn

III. fol. 55b. Akbar

IV. fol. 116a. Jahângîr

V. fol. 156a. Shâh Jahân

The MS. breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol. 269b, No. 477.

Written in ordinary Indian Ta'lîq.

Not dated ; 19th century.

The copy is wrongly endorsed as تاریخ بابری Târîkh-i Bâburî.

No. 1752

foll. 239 : lines 17–21 ; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$

جام جهان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc., etc., in two volumes.

Author : Muẓaffar Ḥusayn, entitled Mahârat Khân bin Hakîm Ġulâm Muḥammad Khân bin Ḥakîm Muḥammad Qâsim bin Ḥakîm Muḥammad Ṣâliḥ bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'min bin Maulânâ Shaykh Muḥammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muḥammad Aslam : مظفر حسین المخاطب به مهارت اخان ابن حکیم غلام محمد خان ابن حکیم محمد قاسم ابن حکیم محمد صالح بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ علی ابن مولانا محمد اسلم *

Beginning:—

افتتاح سخن سخن سنجان بحمد صانع شایان و آغاز کلام متکلمان،
بثنای سخن آفرینی سزاوار الخ *

An account of the work and the author is given in Elliot, Hist. of India, vol. viii, pp. 158–162. See also Rieu iii, p. 1019.

The author, who traces his descent from Khwâjah Kûhî, gives the following account of his ancestors in the Khâtimah, vol. ii, fol. 56^{b}.

Khwâjah Kûhî Astajlû, who emigrated from Baġdâd to Harât during the reign of Sulṭân Ḥusayn Gûrgânî, was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled سیر الارواح.

Khwâjah Kûhî's grandson, Maulânâ Muḥammad Aslam, who was born in Harât, came to India during the reign of the Emperor Jahângîr, from whom he obtained the rank of fifteen hundred, which he resigned in A.H. 1060=A.D. 1650, and then went to Lahore, where he died after a year. Maulânâ Mîr Kalân Muḥaddiṣ, daughter's son (Elliot says "son") of Khwâjah Kûhî, who came to India during the reign of Akbar, and was appointed a tutor to Jahângîr, died at Âgrah.

Shaykh 'Alî, Shaykh Muḥammad and 'Abd ul-Mu'min were also men of great reputation.

Maulânâ 'Abd us-Salâm (in Elliot, 'Abd us-Salîm), a learned man of high reputation, was a pupil of Shaykh Isḥâq, Shaykh Sa'd Ullah, Qâḍî Ṣadr ud-Dîn and Shâh Fatḥ Ullah Shîrâzî. He wrote a commentary on Bayḍâwî (حاشیهٔ بر بیضاوی نوشت), and died in the first year of Shâh Jahân's reign.

Maulânâ Muḥammad Ṣâliḥ, well versed in medicine, was a pupil of Ḥakîm ul-Mulk Taqarrub Khân (in Elliot, Takrî Khân).

Maulânâ Muḥammad Qâsim, popularly called Ḥakîm Qâsim, was a diligent student of theology, physics, mathematics, medicine, etc. He was in the service of Amîr Khân, the governor of Kâbul, after whose death he retired to Lahore, where he died in the beginning of Farrukh Siyar's reign.

Ḥakîm Ġulâm Muḥammad Khân, after acquiring a proficiency in all the branches of learning, took up his abode in Aurangâbâd towards the close of Aurangzîb's reign, and stood in high favour with the prince 'Aẓîm ush-Shân. He made himself a master of calligraphy, and, through the influence of I'timâd Khân, received *Jâgîrs* and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A.H. 1178=A.D. 1764.

The author Muẓaffar Ḥusayn, with the *takhallus* Waṣfî (Elliot has Yûsufî), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî' II, A.H. 1118=A.D. 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Ḥalîm. He learnt to write the Khaṭ-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Naẓar 'Alî, brother of Ḥakîm Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Ḥakîm Muḥammad Ḥusayn, entitled Buqrâṭ Khân, son of Ḥakîm Ma'ṣûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Ġayrat Ullah. He subsequently turned his mind to composition, and wrote سراج الطب, اصول الطب (Elliot has سراج الحج) and منهاج الطب (in Elliot, منهاج الحج), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H. 1180=A.D. 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows:—

Vol. I. Comprising the first three *Guftâr*:

Guftâr I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3[a].

Guftâr II. History of kings, in six *Kalimah*: Banû Umayyah, fol. 25[a]; Banû 'Abbâs, fol. 25[b]; the Ṭâhirides, fol. 29[a]; the Ṣaffârides, fol. 29[b]; the Sâmânides, fol. 30[a]; the Ġaznavides, fol. 31[a]; the Ġûrîs, fol. 33[a]; the Daylamîs, fol. 34[b]; the Saljûqîs, fol. 37[b]; the Khwârazm Shâhîs, fol. 40[a]; the Atâbaks, fol. 42[a]; the Ismâ'îlîs, fol. 45[a]; the Qarâ Khitâ'îs, fol. 47[b]; Kings of Rûm, fol. 48[b]; the Sharîfs of Makkah and Madînah, fol. 57[b]; the Turks, fol. 59[a]; Chingîz Khân and his

descendants, fol. 61[b]; Mulûk uṭ-Ṭawâ'if, fol. 78[b]; the Muẓaffarides, fol. 80[a]; the Kurts, fol. 81[b]; the Sarbadârs, fol. 82[a]; Tîmûr and his successors, fol. 84[b]; the Qarâquyûnlûs, fol. 92[a]; the Âq Quyûnlûs, fol. 92[b]; the Ṣafawîs, fol. 94[a]. Here is a *lacuna*, and the account breaks off in the beginning of the reign of Shâh Ismâ'îl, the first king of the Ṣafawî dynasty.

Guftâr III. Geography of the seven climates, and the eminent men of each country, consisting of a *Muqaddimah*, two *Kalimah*, and a *Khâtinah*.

• This portion of the work is only a reproduction of Amîn Râzî's Haft Iqlîm, in an abridged form. The contents agree almost word for word with those of the Haft Iqlîm, and the arrangement of subjects is the same. The biographical notices and other accounts, given at length in the Haft Iqlîm, are generally curtailed, or are omitted altogether, and the poetical extracts, so copious in the Haft Iqlîm, are omitted here. Like the Haft Iqlîm, it begins with Yaman and ends with Jâbalsâ.

No. 1753

foll. 308; lines and size same as above

Vol. II

The continuation of the above.

This volume begins with the last section of the third *Guftâr*, containing biographical notices of poets from the time of Akbar to A.H. 1180=A.D. 1766, the year in which the work was written. It opens thus:—

كلمهٔ دوم - در بيان بعضى از شعرا از عهد عرش آشيانى اكبر بادشاه تا امروز كه سال يكهزار و يكصد و هشتاد از هجرت است *

There is no strict order in the arrangement of names. It begins with Mullâ Abul Barakât Munîr of Lâhaur. The latter portion of this section, styled اشارهٔ دوم, treats of modern poets, most of whom belonged to India, and begins thus on fol. 30[b]:—

اشارهٔ دوم در ذكر متاخرين و بيشتر درين اشاره شعراى هندوستان مذكور ميشوند *

Guftâr IV. On the angels of heaven and earth, the elements, the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah*, fol. 60[b]. There is a *lacuna* after fol. 59[b], and the early portion of this *Guftâr* is wanting.

Guftâr V. On Writing, Language, Grammar, Rhetoric, Rhyme, Prosody, Inshâ, Theology, Tafsîr, Ḥadîṣ, Law, Philosophy, Ethics, Politics, etc., etc., fol. 240[a].

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places.

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself :—

تمام شد کتاب مسمی بجام جهان نما من تصنیف افضل المتاخرین
محمد مظفر حسین الطبیب المخاطب بمهارت خان متخلص ببوصفی
(read بوصفی) در سنه یکهزار یکصد و هشتاد من السنة النبویه بفضل
الوهاب در بلدهٔ فاخرهٔ محمد اباد بنارس بید المولف ..... *

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself.

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Ḥakîm Ẓafar 'Alî Khân (bin Ḥakîm Naẓar 'Alî Khân bin Ḥakîm Muẓaffar Ḥusayn) to whom, according to another note of his on the title-page, the MS. once belonged, occupies six pages at the beginning of the first volume.

Written in fair Nasta'lîq.

Dated 1018 A.H.

No. 1754

foll. 110 ; lines 15–25 ; size $12\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

RÂḤAT UL-ARWÂḤ

A compendium of a general history, with a special history of Bengal brought down to A.H. 1207=A.D. 1792.

Author: Muḥammad Râḥat محمد راحت.

Beginning:—

حمد وافر مر آفریدگاریرا که آفرینندهٔ جان و جهان و بخشندهٔ روزی انسان و حیوان است الخ *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindî histories.

Contents:—

History of the prophets, beginning with Âdam, fol. 2b.

Muḥammad, fol. 14b.

Early Khalîfahs, fol. 16a.

History of the Imâms, fol. 18a.

Persian Kings, fol. 18b.

History of India, fol. 20a.

Hindû rulers, fol. 21b.

Muhammadan rulers of India, fol. 26a.

Chingîz Khân and his descendants, fol. 36a.

Wonders and curiosities of the world, followed by an account of rivers, mountains, wells, etc., fol. 40a.

History of Nâdir Shâh, fol. 43a.

Aḥmad Shâh Abdâlî, fol. 47a.

History of the Marhattas, fol. 54a.

History of Bengal, fol. 63b.

The history is brought down to A.H. 1207=A.D. 1792, the thirty-fifth year of the reign of Shâh 'Âlam, in which the author wrote the work; see foll. 36b and 110b.

The fly-leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdû.

Written in a hasty Ta'lîq.

Dated, Mu'aẓẓam Chak, Bhâgalpûr, 26 April, 1840.

Scribe: عصمت الله عرف قاسم علی تخلص نادم.

No. 1755

foll. 231; lines 15–23; size 12×8; 10×6½

خزانهٔ رسول خانی

KHIZÂNAH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A.H. 1251=A.D. 1835 with a special history of the Quṭub Shâhî Kings of Golconda and the Niẓâms of Ḥaydarâbâd.

Author: Fayḍ Ḥaq Chishtî ul-Qâdirî, better known as Muḥammad Fayḍ Ullah Munshî, and entitled Faḍl 'Alî Khân, Ṣiddîqî Âṣafjâhî. فيض حق چشتي القادري عرف محمد فيض الله منشي بمخاطب فضل عليخان صديقي آصفجاهى .

Beginning:—

حمد بيحد و ثنای بيعد مرخدای صمدی را كه قطرهٔ دريای رحمت الوهيت ظهور كونين اوست الخ *

The author dedicates the work to Nawwâb Ġulâm Rasûl Khân, after whose name it is styled. Ġulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol. 231a, in A.H. 1239=A.D. 1823. On fol. 194a the author says that he was engaged in writing the work in Ḍulḥijjah, A.H. 1251=A.D. 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Ḍulḥijjah in the same year. The original work is followed by several chronograms, the last of which expresses the date of the death of Ṭâ'ûs Khâtûn in A.H. 1253=A.D. 1837.

Written in different ordinary hands.

Dated A.H. 1296.

No. 1756

foll. 421; lines 13; size $10\frac{3}{4} \times 6\frac{1}{4}$; 7×4

هدية الشايقين

HADYAT USH-SHÂ'IQÎN

A commentary on the Tuḥfat ul-Muḥibbîn of Mirzâ Muḥammad bin Rustam Mu'tamad Khân ul-Ḥârisî ul-Badakhshî, treating of the virtues and excellences of the four early Khalîfs, based on Ḥadîṣ. Commentator: Raḍî ud-Dîn Aḥmad bin Muḥammad احمد رضي الذين بن محمد .

Beginning:—

الحمد لله الذي خلق الانسان و ميزه من البريات كلها بمزيد الشرف و الامتنان الخ *

Mirzâ Muḥammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A.H. 1119–1124=A.D. 1707–1712), and Farrukh Siyar (A.H. 1124–1131=A.D. 1713–1719), was a good scholar and wrote, besides the Tuḥfat ul-Muḥibbîn, a biographical dictionary of traditionists, entitled تراجم الحفاظ (see Bûhâr Lib. Cat. vol. ii, Nos. 252–253), and a work on the virtues and prerogatives of the Âl-i 'Abâ, entitled مفتاح النجاء (see Bûhâr Lib. Cat. ii, No. 208) which he wrote prior to the تحفة المحبين, and to which he refers on fol. 19[a] of the present work. He is also the author of a Persian history, entitled تاريخ محمدي, containing short notices of important political events and of the death of eminent men (see Rieu iii, p. 895).

The Tuḥfat ul-Muḥibbîn, with its full title تحفة المحبين بمناقب الخلفاء الراشدين, consists of a *Muqaddimah* and three *Aṣl*, and was completed, according to a statement on fol. 421[b], in A.H. 1125=A.D. 1713, during the reign of Farrukh Siyar.

In the preface the commentator tells us that he wrote this commentary at the request of Nawwâb Sa'd ud-Dîn Khân Quṭb ud-Daulah Bahâdur.

A few lines are wanting at the end.

Written in clear Naskh and Nasta'lîq.

Not dated; 19th century.

HISTORY OF THE IMÂMS

No. 1757

foll. 260; lines 21; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$

روضة الشهدا

RAUḌAT-US<u>H</u>-S<u>H</u>UHADÂ

A copy of Ḥusayn Kâs<u>h</u>ifî's Rauḍat-us<u>h</u>-S<u>h</u>uhadâ, agreeing with the copy No. 499.

This copy, like No. 499, reveals the name of 'Abd Ullah, better known as Sayyid Mirzâ, at whose desire the author is said to have written the work. (See Rieu, p. 152.)

Written in ordinary Ta'lîq, within coloured borders.

Dated 6 Ramaḍân, A.H. 1240.

The seals of Nawwâb Sayyid Vilâyat 'Alî <u>K</u>hân and Sayyid <u>K</u>hwurs<u>h</u>îd Nawwâb are found at the beginning and end of the copy.

The MS. is in a damaged condition.

No. 1758

foll. 451; lines 25; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3

جلاء العيون

JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muḥammad Bâqir Majlisî's (*d.* A.H. 1111 = A.D. 1699) Jalâ-ul-'Uyûn. See No. 500.

Written in good Nasta'lîq with occasional marginal notes.

This valuable copy, dated 5 S<u>h</u>a'bân, A.H. 1107, *i.e.*, written four years before the author's death, is due to the penmanship of Dârâb Beg.

A note of a former owner (Muḥammad 'Alî, entitled Kalb 'Alî bin 'lî Naqî), dated 21 Ṣafar, A.H. 1265, runs thus on the title-page.

the

من تمليک محمد علي المتخلص بكلب على بن على نقي بن مهدى بن باقر ابن قانع ابن نور الدين ابن عبد الرشيد مازندراني عفى الله عن جرائمهما في التاريخ ٢١ من شهر صفر يوم الاربعا في وقت العصر فى سنة ١٢٦٥ *

No. 1759

foll. 193; lines 19; size $10 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$

مجالس الائمه

MAJÂLIS-UL-A'IMMAH

The first volume of the Majâlis-ul-A'immah, containing an account of the sufferings and death of the Prophet, Fâtimah, 'Alî, Ḥasan and Muslim bin 'Aqîl.

Author: Sayyid Muḥammad Ḥusayn, *alias* Mîr Ḥusayn and entitled Ḥakîm Sayyid Ḥusayn 'Alî Khân, son of Sayyid Muḥammad Mu'izz ud-Dîn bin Sayyid Muḥammad Taqî, of Sânbhar: سيد محمد حسين عرف مير حسين المخاطب حكيم سيد حسين عليخان ولد سيد محمد معز الدين ابن سيد محمد تقي متوطن قصبه سانبهر *

Beg:

الحمد لله رب العالمين و الصلوة و السلام على رسوله ..... اما بعد

اين خاكسار سيد محمد حسين ..... ميگويد كه الحمد لله و المنة الخ *

The work, intended for recitation in Muḥarram and on other occasions, consists for the most part, of the discourses and lectures of the author's teacher, Mirzâ Muḥammad Mahdî 'Alî Yâwar Khân, with the *takhallus* Iqbâl, who delivered them on several occasions.

The work is divided into seven *Bâb*, each subdivided into several *Faṣl*.

It ends with an account of the martyrdom of Muslim bin 'Aqîl and the departure of Imâm Ḥusayn from Makkah to Kûfah.

The date of completion of the work, given at the end, is Thursday, 17 Jumâdâ II, A.H. 1236 = A.D. 1820.

Written in ordinary Ta'lîq.

Dated 8 Ramaḍân, A.H. 1268.

Scribes: سيد نواب جان و مير حسن رضا

No. 1760

foll. 190; lines 23; size $11\frac{1}{2} \times 7$; $8\frac{1}{4} \times 5$

قصهٔ ابو مسلم

QIṢṢAH-I ABÛ MUSLIM

A detailed account of the life and exploits of the celebrated general Abû Muslim Marwazî, popularly known as Ṣâḥib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Manṣûr (A.H. 136–158 = A.D. 754–775) on Thursday the 24th Sha'bân, A.H. 137 = A.D. 755. For Abû Muslim's life see Mir'at-ul-Jinân (Lib. copy), fol. 71^{b}.

Author: Ḍiyâ-ud-Dîn Nakhshabî (*d.* A.H. 751 = A.D. 1350) ضياء الدين نخشبي, the author of the well-known work Ṭûṭî Namah. See No. 728.

Beg:

از قصهٔ صاحب الدعوة ابو مسلم مروزي عليه الرحمة .....

الحمد لله ناصر الحق و الرشاد و قامع اصل الزيغ العناد الخ *

The work begins with a short account of Abû Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself.

Written in fair Nasta'lîq.

The following note, bearing the scribe's name ملا فيروز كالپي, and dated A.H. 995, is found at the end of the work:

بتاريخ روز يكشنبه دهم شهر محرم الحرام سنه ٩٩٥ در بلدهٔ كالپي

بسعى بندهٔ دركاه شاه حسين سمناني باتمام رسيد بخط ملا فيروز كالپي *

Another note, partly illegible, runs side by side thus:

مالک الكتاب مسلم نا ..... سنه يكهزار يكصد هجرى كه در بلده...

شهر محرم الحرام هديه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands.

HISTORY OF NÂDIR SHÂH

No. 1761

foll. 327; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; 8×4

تاریخ جهانکشای

TÂRÎKH-I JAHÂNKUSHÂI

The well-known history of Nâdir Shâh by Mahdî Khân Astarâbâdî. See No. 524.

Beginning as usual:—

بر دانایان رموز آگاهی الخ *

The copy is worm-eaten and damaged. Portions of the last two folios are torn off.

Written in ordinary Nasta'lîq.

19th century.

A seal of سید گوهر علي, dated A.H. 1224, is found at the beginning and end of the copy.

GENERAL HISTORY OF INDIA

No. 1762

foll. 216 ; lines 17 ; size $11 \times 7\frac{1}{4}$; 9×6

خلاصة التواريخ

KHULÂṢAT-UT-TAWÂRÎKH

A copy of the Khulâṣat-ut-Tawârîkh, a general history of India from the earliest times to the accession of Aurangzîb. See No. 540.

Written in minute Nîm-Shikastah. Some folios are written in a different hand. A portion of the last sixteen folios contains a big hole and is pasted over with thick paper.

Dated 7th Rabî' I, the tenth regnal year of Akbar II (A.H. 1231).

HISTORY OF THE TIMURIDES.

BÂBUR

No. 1763

foll. 95; lines 17; size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$

واقعات بابري

WÂQI'ÂT-I BÂBURÎ

A fragment of 'Abd ur-Raḥîm Khân Khânân's Persian translation of Bâbur's Memoirs. See No. 549.

Beginning as usual:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الخ *

The MS. breaks off on fol. 91[b] with the words:

از موضع عیسی خیل کوچ نموده در دامنهٔ کوهستان جوبارہ فرود آمده شده جابقونجی بکوهستان رفته یک سنکر عیسی خیل را شکسته کوسفند ..... *

corresponding to fol. 131[a], line 5, No. 549.

One folio after 1[a], corresponding to fol. 2[a], line 2 to fol. 3[a], line 8 in No. 549, is missing, and foll. 92–95 are the continuation of the missing folio. There is a lacuna after fol. 7[b].

Written in a good Nasta'lîq within gold-ruled columns with an illuminated, but faded, head-piece.

Not dated; 17th century.

Several seals and 'Arḍ-dîdahs of the nobles of Shâh Jahân's court are found on the title-page.

AKBAR

No. 1764

foll. 184; lines 22; size $10 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$

اکبر نامه

AKBAR NÂMAH

A portion of Abul Faḍl's Akbar Nâmah. See Nos. 552–553.

The present MS. comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foll. 227[a], line 9, to 384[b], of MS. No. 553.

It begins abruptly thus:

..... و از رسیدن فیروزی جنود کالیوه شد و چون بزرگان لشکر را الخ *

The first page bears the original folio mark ۱۵, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing.

Written in fair Nîm-Shikastah.

Dated the thirty-eighth year of Aurangzîb's reign.

JAHÂNGÎR

No. 1765

foll. 204; lines 17; size $11\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{3}{4}$

اقبالنامهٔ جهانگیری

IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mu'tamad Khân's Iqbâl Nâmah-i Jahângîrî. See Nos. 559–562.

Beginning as usual.

The third volume begins on fol. 109^{b}.

Written in ordinary Ta'lîq.

Dated A.H. 1207.

A seal of Shujâ' 'Alî Khân, dated A.H. 1230, is found at the end of the copy.

No. 1766

foll. 291; lines 11; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6×3

The Same

The third volume of the Iqbâl Nâmah, beginning as usual.

Written in legible Nasta'lîq, within coloured borders with an illuminated, but tasteless, frontispiece.

Not dated; 18th century.

AURANGZÎB

No. 1767

foll. 155; lines 21; size $10 \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$

مآثر عالمگيري

MA'ÂṢIR-I 'ÂLAMGÎRÎ

A slightly defective copy of Muḥammad Sâqî Musta'id Khân's complete history of Aurangzîb's reign. For particulars see No. 578.

The history of the first ten years of Aurangzîb's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year :—

..... بهادر خان داراشکوه را بآستان فلک نشان آورد و در محل خضرآباد نگاه داشتند *

corresponding to p. 27 of the Bibliotheca Indica text.

The history of the last forty years, the original work of the author, begins as usual on fol. 19^{b}.

له الحمد في الاول و الآخر خامه به پیرایش حمد جهان آنم *

A fairly correct copy. Written in Nîm-Shikastah.

Dated A.H. 1221.

Scribe : پران چند .

The MS. is in a damaged condition.

SUCCESSORS OF AURANGZÎB

No. 1768

foll. 204; lines 17; size $11\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$

عبرت نامه

'IBRAT NÂMAH

A copy of Khayr ud-Dîn Muḥammad Ilâhâbâdî's 'Ibrat Nâmah agreeing exactly with the copy No. 587.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

No. 1769

foll. 326; lines 30; size $12 \times 8\frac{1}{2}$; 10×7

مقدمهٔ سیر المتأخرین

MUQADDIMAH-I SIYAR-UL-MUTA-'AKHKHIRÎN

The Introduction to the Siyar-ul-Muta'akhkhirîn, beginning and ending as usual. See No. 581.

Written in ordinary Ta'lîq within coloured borders with an illuminated, but tasteless, 'Unwân.

Dated, 'Aẓîmâbâd (Patna), 2 Rabî' II, A.H. 1236.

Scribe: سید برکت علی فیضرقمي.

No. 1770

foll. 487; lines 21; size $11\frac{1}{2} \times 8\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$

سیر المتأخرین

SIYAR-UL-MUTA'AKHKHÎRÎN

A copy of Ġulâm Ḥusayn's Siyar ul-Muta'akhkhirîn with the Muqaddimah. See No. 582.

Beginning :—

الحمد لله رب العالمين و نصلى على نبيه الكريم الخ *

Daftar II on fol. 384[a].

This copy, an incomplete one, breaks off in the middle of Daftar II with an incomplete account of the death of Shujâ' ud-Daulah, the Ṣûbahdâr of Bengal, and the events that followed it, corresponding with fol. 217, line 30 of No. 582.

Written in fair Indian Ta'lîq.

Not dated; 19th century.

Presented by Bâbû Nand Kishore, son of the late Munshî Jawâhir Lall, Tikârî, Dist. Gayâ.

THE TIMURIDES (GENERAL)

No. 1771

foll. 183; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3

فهرست تیموریه

FIHRIST-I TÎMÛRIYAH

A compendium of the history of the Timurides in India.

Author: Jânkî Râm جانکي رام.

Beginning:—

ازانجا که حمد خدا و نعت مصطفی از حوصلهٔ گفتگو بیرونست

اوقاتیکه بذکر خلفای نامدار و سلاطین والا تبار الخ *

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides, and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A.H. 1203 = A.D. 1788 so that it might be useful for ready reference at home and abroad.

The history begins with Tîmûr, fol. 2^a, and is brought down to Ramaḍân, A.H. 1185 = A.D. 1771, when Shâh ʻÂlam was treacherously blinded by the Rohillah chief Ġulâm Qâdir Khân.

The date of this incident is, however, wrongly given in the MS. (fol. 179^b) as the 10th of Dulqaʻd, A.H. 1202.

Written in ordinary Taʻlîq.

Dated Thursday, 24 Muḥarram, A.H. 1233.

No. 1772

foll. 13; lines 13–14; size $9\frac{1}{2} \times 7$; $5\frac{1}{2} \times 3$

(تاریخ تیموریان)

(TÂRÎKH-I TÎMÛRIYÂN)

A chronological compendium of the Timuride kings of India, beginning with Tîmûr and brought down to the accession of Akbar II, A.H. 1221 = A.D. 1806.

Beginning :—

احوال سلطنت چغتان که حضرت امیر تیمور بادشاه در هندوستان آمده پشت بر پشت سلطنت کردند الخ *

The historical account, which begins with Tîmûr on fol. 3[a], is preceded by short tables showing the duration of the reigns from Tîmûr to Shâh 'Âlam.

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial.

Written in bold Nasta'lîq.

Not dated ; 19th century.

The original folios have been placed in new margins.

LOCAL HISTORIES OF INDIA.

ROHILLAS

No. 1773

foll. 283; lines 13; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

GULISTÂN-I RAḤMAT

History of Ḥâfiẓ-ul-Mulk Ḥâfiẓ Raḥmat Khân, the famous Rohilla chief.

Author: Muḥammad Mustajâb Khân bin Ḥâfiẓ-ul-Mulk Ḥâfiẓ Raḥmat Khân محمد مستجاب خان بن حافظ الملک حافظ رحمت خان.

Beginning:—

اللهم مالک الملک توتي الملک من تشاء و تنزع الملک ممن تشاء ..... جواهر زواهر حمد بیحد و لآلی متلالی ثناء بیعد نثار بارگاه مالک الملکی الخ *

An enlarged recension of this work, written by the author's nephew Muḥammad Sa'âdat Yâr under the title گل رحمت is noticed in this catalogue under No. 603.

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death, together with an account of his ancestor Shaykh Shihâb-ud-Dîn surnamed Kûtah, or Kûtî, Bâbâ, who emigrated to Hindûstân from شوارک و پشین, the original seat of the Barichah tribe. He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shâh 'Âlam Bahâdur Shâh down to the twenty-fifth year of the reign of Shâh 'Âlam *alias* 'Alî Gauhar give no true account of Dâ'ûd Khân, 'Alî Muḥammad Khân, Ḥâfiẓ Raḥmat Khân, and other Rohilla chiefs. He therefore determined to carry out his plan, and after collecting true information from his own relatives and other trustworthy sources, and complying with

the request of Allahyâr Khân and Muḥammad 'Umar Khân, he wrote the present work.

The date of completion of the work, given at the end, fol. 282^{b}, is A.H. 1207 = A.D. 1792.

The work is divided into four *Chaman*, viz., a *Muqaddimah*, two *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah: History of Shaykh Shihâb-ud-Dîn and his descendants, fol. 4^{b}.

Faṣl I. History of Ḥâfiẓ Raḥmat from his birth to the death of 'Alî Muḥammad Khân (A.H. 1161 = A.D. 1748), fol. 11^{b}.

Faṣl II. The latter period of Ḥâfiẓ Raḥmat's history to his death (A.H. 1188 = A.D. 1774), fol. 33^{a}.

Khâtimah. Account of Ḥâfiẓ Raḥmat's children and of some events which took place after his death, fol. 245^{a}.

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu i, p. 307. See also Elliot, Hist. of India, vol. viii, pp. 301–312.

Written in legible Nasta'lîq with an illuminated frontispiece. Dated 5 Muḥarram, A.H. 1209.

Scribe: رحم علی.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end.

BAHAWALPÛR

No. 1774

foll. 412; lines 15; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$

مرآت دولت عباسي

MIR'ÂT-I DAULAT-I 'ABBÂSÎ

A history of the Khâns of Bahâwalpûr, from their origin to A.H. 1224 = A.D. 1809.

Author: Daulat Râi, son of 'Izzat Râi دولت رای ولد عزت رای.

Beginning:—

سپاس بیقیاس مر ذانی را که احدیت لازم باوست و واحدیت واجب بدو الخ *

The author, who for some time was in the service of the Amîrs Karam 'Alî Khân and Murâd 'Alî Khân of Ḥaydarâbâd, in Sind, wrote the present work during the reign of Abû Naṣr Muḥammad, Bahâ-ud-Dîn Khân, commonly called Bahâwal Khân, whose history forms its main subject. Bahâwal Khân, who was born on the 27th of Ṣafar, A.H. 1166 = A.D. 1752, succeeded his uncle Mubârak Khân on the 1st of Rabî' II, A.H. 1186 = A.D. 1772, and died on the 1st of Rajab, A.H. 1224 = A.D. 1809.

It would appear that the Khâns of Bahâwalpûr claimed their descent from the 'Abbaside Khalîfs, and accordingly the author entitled the work Mirât-i 'Abbâsî, which forms a chronogram for the year A.H. 1224 = A.D. 1809, the year in which the work was completed. The concluding lines in Rieu's copy, giving the date of completion of the work, Ṣafar, A.H. 1227 = A.D. 1812, are not found here; see his Cat. vol. iii, p. 951, where a very good account of the work and the author is given. See also Morley, Descriptive Cat., p. 90, where the author's death is given in A.H. 1246 = A.D. 1830.

The work is divided into a *Tajallî*, or introduction, and three *Lama'ah*, as follows:—

Tajallî—History of Sind under the Umayyides; the 'Abbasides down to the death of al-Mu'taṣim Billah; flight of the 'Abbaside Sulṭân Aḥmad I (afterwards al-Mustanṣir Billah) to Egypt, and the expedition of Sulṭân Aḥmad II, two centuries later, to Sind, fol. 5[a].

Lama'ah I—History of Sulṭân Aḥmad II and of the Khâns who succeeded him, down to the death of Mubârak Khân (A.H. 1186 = A.D. 1772, see fol. 136[b]), fol. 16[a].

Lama'ah II—History of Bahâwal Khân from his accession in A.H. 1186 = A.D. 1772, to A.H. 1222 = A.D. 1807, fol. 138[b].

Lama'ah III—Continuation of Bahâwal Khân's reign down to his death, A.H. 1224 = A.D. 1809.

The last two sections are merged into one. On fol. 4[a] the author states that for the history of Bahâwal Khân's ancestors he derived his materials from Rauḍat-uṣ-Ṣafâ, Muntakhab-ut-Tawârîkh, Nâdir Nâmah, Târîkh-i Sind wa Gujarât, and the third *Qism* of Rauḍat-ul-Aḥbâb. For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations.

The work has been lithographed at Dihlî, 1850.

Written in fair Nasta'lîq, but foll. 221, 391–406, and some others are written in different hands.

Dated 2 Ramaḍân, A.H. 1262.

MYSORE

No. 1775

foll. 197 ; lines 17 ; size $9\frac{3}{4} \times 5\frac{1}{4}$; 7×3

نشان حيدري

NISHÂN-I ḤAYDARÎ

A detailed history of the reigns of Ḥaydar ʻAlî and his son Tîpû Sulṭân of Mysore.

Author : Mîr Ḥusayn ʻAlî, son of Sayyid ʻAbd ul-Qâdir Kirmânî. میر حسین علی بن سید عبد القادر کرماني.

Beginning :—

شیرازهٔ دفتر اخبار عالم و جامع مجموعهٔ افراد اوضاع مبین کافهٔ امم الخ

We learn from the preface that the author was attached successively to the courts of Ḥaydar ʻAlî and Tîpû Sulṭân, and served the latter for five years, viz., A.H. 1196 to 1201 = A.D. 1781–1786, during which time he, after laborious investigation, succeeded in collecting facts and information about the ancestors of Ḥaydar. He further states that he was an eye-witness of most of the events narrated by him.

The date of completion of the work, given at the end, is 9th Rajab, A.H. 1217 = A.D. 1802.

Contents :—

History of the ancestors of Ḥaydar ʻAlî, fol. 3^b.

History of Ḥaydar ʻAlî, fol. 10^b.

Ḥaydar's death, A.H. 1197 = A.D. 1782, fol. 118^a.

Accession of Tîpû, fol. 124^a.

Death of Tîpû, A.H. 1213 = A.D. 1798, fol. 187^a.

The author also wrote in A.H. 1215 = A.D. 1800, a history of some principalities of the Bâlâghât country, entitled تذکرهٔ البلاد و الحکام (see Rieu i, p. 331).

For other copies of the Nishân-i Ḥaydarî, see Morley, Descriptive Catalogue, p. 87 ; Ethé, Ind. Office Lib. Cat., Nos. 522–524. The

work has been translated into English for the Oriental Translation Fund, by Col. William Miles: 'The History of Ḥydar Naik', London, 1842, and as sequel to it, 'The History of the Reign of Tîpû Sulṭân, London, 1844.

Written in ordinary Ta'lîq.

Dated A.H. 1233.

Scribe: غلام نبی.

BENGAL

No. 1776

foll. 90; lines 11; size $9\frac{3}{4} \times 6$; 7×4

وقایع مهابتجنگ

WAQÂ'I'-I MAHÂBAT JANG

A very interesting MS. containing an account of the exploits of the well-known General Allahwardî Khân, entitled Mahâbat Jang, who overthrew Nawwâb Sarfarâz Khân, son and successor of Shujâ' ud-Dîn Khân, and assumed the governorship of Bengal, Bihar and Orissa in A.H. 1153 = A.D. 1740.

Author: Muḥammad Wafâ محمد وفا

Beginning:—

یا فیاض الاکبر - ۱۱۵۶ و قایع فتح بنگالا برسم اجمال ..... مسبب
۱۱۵۶
الاسباب بیهمال تعالی شانه - ۱۱۵۶ و منان الواحد ذوالجلال جل احسانه الخ *

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences, each of which expresses the year of the event narrated by him.

The work begins with an account of the events which took place immediately before and after the accession of Mahâbat Jang to the throne of Bengal, brought down to A.H. 1161 = A.D. 1748.

The account of Mahâbat Jang is followed by some epistles, and letters of congratulation, condolence, etc., consisting likewise of short sentences each of which expresses the *Târîkh* of the connected event.

Internal evidences show that the author, a panegyrist of Mahâbat Jang, dedicated the work to him. In one of his letters, fol. 84^b, he calls himself Muḥammad Wafâ محمد وفا, but in another fol. 87^b, in which he congratulates Mahâbat Jang on his conquest of Bengal, he calls himself simply Wafâ وفا.

The author does not give any title to the work, but on the title-page we find the following endorsement:—

* وقایع مهابتجنگ ناظم بنگاله که از هر فقره اش تاریخ برمی آید

Written in bold Nasta'lîq.

Dated 9 January 1870, corresponding to Shawwâl, A.H. 1287.

Scribe: هریهر ناتهه.

MEMOIRS AND TRAVELS

No. 1777

foll. 224; lines 20; size $10\times7\frac{1}{4}$; $8\times4\frac{1}{2}$

تحفة العالم

TUḤFAT UL-'ÂLAM

Account of the author's native town Shûshtar and the Nûrî Sayyids of that place, with a narrative of his life and travels.

Author: 'Abd ul-Laṭîf bin Abî Ṭâlib bin Nûr ud-Dîn bin Ni'mat Ullah ul-Ḥusaynî ul-Mûsawî ul-Shushtarî عبد اللطيف بن ابى طالب بن نور الدين بن نعمت الله الحسيني الموسوي الشوشترى.

Beginning:—

دلكش صفيرى كه عندليب دستان سراى خامه نغمه پردازى الخ

The author, who belonged to the family of the Nûrî Sayyids of Shûshtar, was born in A.H. 1172 = A.D. 1758. He completed this work at Ḥaydarâbad in Jumâdâ I, A.H. 1214 = A.D. 1799, and dedicated it to his relative Mîr 'Âlam, chief minister to the Niẓâm of Ḥaydarâbâd, after whose name he entitled the work "Tuḥfat ul-'Âlam."

The work begins with a description of Shûshtar, its mosques and holy shrines, together with biographical notices of the Nûrî Sayyids, followed by an account of the author's travels to Shîrâz, Kirmân Shâhân, Baġdâd, Baṣrah, Bengal, Lucknow, and Ḥaydarâbâd. He also gives an account of Europe and the progress of the British power in India. His account of America is followed by a sketch of the history of India, a description of Calcutta and Bengal. The work concludes with an account of the author's journey to Ḥaydarâbâd.

A detailed account of the work and the author is given in Rieu, i, p. 383. See also Bûhâr Lib. Cat., vol. i, p. 67, where an autograph copy of the work is noticed. It was lithographed in Bombay, 1847. Sir William Ouseley mentions the work in his Travels, vol. i, p. 148.

Written in ordinary Ta'lîq.

Dated 15 Muḥarram, A.H. 1229.

BIOGRAPHY

Philosophers

No. 1778

foll. 95 : lines 15 ; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

اقوال حكما

AQWAL-I ḤUKAMÂ

An incomplete copy of the Aqwâl-i Ḥukamâ. See No. 651.

The present copy, recently transcribed from No. 651, is incomplete and breaks off with the account of Bahman Yâr bin Marzabân, corresponding with fol. 40^{b}, line 7 of No. 651.

Written in fair Nasta'lîq.

Not dated ; 19th century.

No. 1779

foll. 142 ; lines 17 ; size $8\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{3}{4}$

خلاصة الحيوة

KHULÂṢAT UL-ḤAYÂT

A history of the ancient and modern philosophers.

Author: Aḥmad bin Naṣr Ullah ut-Tatawî احمد بن نصر الله التتوى.

Beginning :

فتح كلام خير انجام بنام حكيمى سزد كه جميع ذرات وجود بحمد

او ناطق الخ *

The author's father, Naṣr Ullah, who belonged to the Ḥanafite school, was the Qâḍî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shî'ah faith is given in the Majâlis ul-Mu'minîn of Nûr Ullah Shustarî. At the age of twenty-two Aḥmad left his native place in pursuit of knowledge, and visited Mashhad, Yazd and Shîrâz, after which he stayed some time at the court of Shâh Ṭahmâsp Ṣafawî. In A.H. 984=A.D. 1576 he travelled to Karbalâ, Mecca and Jerusalem, and then returned to India and stayed some time at the court of Quṭub Shâh in Golconda. In A.H. 989=A.D. 1581 he entered the court of Akbar at Fatḥpûr, who entrusted him with the task of writing the important history Târîkh-i Alfî تاريخ الفى (see Elliot, Hist. of India, vol. v, pp. 150–176, and Bibliographical Index, pp. 143–162; Rieu i, p. 117). He died at Lahore, A.H. 996=A.D. 1587. See Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 206. See also Ma'âṣir ul-Umarâ.

The author tells us in the preface that he wrote the present work at the order of Abul Fatḥ. This Abul Fatḥ is evidently no other than the celebrated physician Ḥakîm Masîḥ ud-Dîn Abul Fatḥ Gîlânî of Akbar's court who died in A.H. 997=A.D. 1588 (see Badâ'ûnî, vol. iii, p. 197, and Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 424).

According to the preface the work is divided into a *Fâtiḥah* or Introduction, consisting of several *Fatḥ*; two *Maqṣad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period); and a *Khâtimah* or Conclusion (treating of different religious views). The work ends with an account of بقراط (Hippocrates). A fragment, consisting of some extracts from the work, is noticed in Rieu iii, p. 1034.

Written in ordinary Naskh.

Dated 9 Sha'bân, A.H. 1078.

Scribe: ملا شيخ تتوى.

SHAYKHS

No. 1780

foll. 277 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$

نفحات الانس

NAFAḤÂT UL-UNS

A copy of Jâmî's well-known work نفحات الانس. See Nos. 181 v, 204–206.

Beginning as usual :—

* الحمد لله الذى جعل مرائى قلوب اوليائه

Written in minute Nasta'lîq within gold and coloured borders with an illuminated, but faded, 'Unwân.

Dated A.H. 932.

Scribe : عبد المومن المرادى.

No. 1781

foll. 243 ; lines 19 ; size $8\frac{3}{4} \times 4\frac{1}{4}$; 6×3

رشحات

RASHAḤÂT

A defective and worm-eaten copy of Rashaḥât. See No. 664.

The upper half of the first three folios is torn off, and the first line on fol. 4[a], runs thus :—

..... و باز شيخ ابو القاسم كركانى را نسبت ارادت باطن به شيخ ابو عثمان مغربى بوده است, corresponding to fol. 4[b], line 9 of No. 664.

A list of the contents is prefixed to the copy.

The latter portion of the MS. is damaged by big worm holes.

Written in fair Nasta'lîq.
Not dated; 17th century.

No. 1782

foll. 125; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$

سیر العارفین

SIYAR UL-'ÂRIFÎN

Biographical notices of some renowned Indian saints of the Chishtî order.

Author: Ḥâmid bin Fatḥ Ullah, better known as Darwîsh Jamâlî حامد بن فضل الله المعروف بدرویش جمالی.

Beginning:—

حمدی که ابواب سعادت بر ارباب عبادت مفتوح گرداند و سپاس

(سپاسی) که سرگشتهٔ بادیهٔ طلب را بمنزل مقصود رساند الخ *

Darwîsh, or Shâh, Jamâlî Kanbû, with his original name Jalâl Khân, was a disciple of Shaykh Samâ ud-Dîn Dihlawî, who, according to Nishtar-i 'Ishq, fol. 398[a], was his uncle. Jamâlî at first adopted the *takhallus* of Jalâlî, but subsequently changed it to Jamâlî at his *Pîr's* order. He performed a pilgrimage to the *Ḥaramayn*, and made extensive journeys, in the course of which he visited Shaykh ul-Islâm Niẓâm ud-Din Maḥmûd and other great saints at Shîrâz and several others at Baġdâd. In Khurâsân he made acquaintance with the celebrated Jâmî, Sulṭân Ḥusayn Mirzâ, Mîr 'Âlî Shîr, Jalâl ud-Dîn Dawânî and others, all of whom treated him with great honour and respect. He returned to his native country during the reign of Sulṭân Sikandar bin Bahlûl Lodî (A.H. 894–923=A.D. 1488–1517), who received him at Sanbhal with great regard and showed high favours to him. After the Sulṭân's death he enjoyed warm favours from Bâbur, and lastly from Humâyûn, during whose reign, he says, fol. 2[a], he wrote the present work.

Jamâlî was a poet of great eminence. He addressed several Qaṣîdahs to Bâbur and Humâyîn, and is the author of a Dîwân that, according to the author of the Nishtar-i 'Ishq, *loc. cit.*, consists of eight thousand to nine thousand verses. He wrote also a Maṣnawî, entitled مهر و ماه (see Rieu i, p. 354). But his Qaṣîdahs, say his biographers, are superior to his Maṣnawîs and Ġazals.

Khwushgû in his Safînah, fol. 22[a], fixes the date of Jamâlî's death in A.H. 925=A.D. 1519, and says that خسرو هند is a chronogram for it. Sprenger, Oude Cat. p. 446, also gives A.H. 922 or 925. But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A.H. 937=A.D. 1530. Again, the author of the Kalimât us-Ṣâdiqîn (No. 671, fol. 74[a]) says that Jamâlî of Dihlî died in A.H. 942=A.D. 1535; and the author of the Akhbâr ul-Akhyâr, p. 262, followed by the authors of the Nishtar-i Ishq, *loc. cit.*, and the Khazînat ul-Aṣfiyâ, p. 754, more precisely gives the date as 10 Dul-qa'd, A.H. 942, and adds further that he (Jamâlî) was buried by the side of Khwâjah Quṭb ud-Dîn Bakhtyâr Kâkî in the tomb which he had himself erected. It seems therefore probable that there were two authors bearing the same *takhallus*, and that the present Jamâlî, who wrote the سیر العارفین, and died in A.H. 942 is different from the one who is said to have died in A.H. 922 or 925; and who, in all probability, is the author of the بیان حقایق احوال سید المرسلین, composed, A.H. 868–876=A.D. 1463–1472 (see Sprenger, Oude Cat. p. 446; Ethé, Bodl. Lib. Cat. No. 1274, and As. Soc. Cat. No. 648) and of the Maṣnawîs مهر القلوب - فرصت نامه - نصرت نامه - قدرت نامه and محبوب الصدیقین (see Bûhâr Lib. Cat. vol. i, No. 357).

According to Akhbâr ul-Akhyâr *loc. cit.*, our author's son Shaykh Âbd ul-Ḥayy, with the *takhallus* Ḥayâtî, (b. A.H. 923=A.D. 1517 and d. A.H. 959=A.D. 1551) lies buried by his father's side. Another son, Shaykh Gadâ'î Kanbû, well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A.H. 976=A.D. 1568 during the reign of Akbar.

The author tells us in the preface that after visiting the *Ḥaramayn*, and after his long travels in Maġrib, Yaman, Palestine, Rûm, Shâm, the two 'Irâqs, Âḍarbaijân, Gîlân, Mâzandarân and Khurâsân, he returned to his home at Dihlî, and devoted his whole time to the services of his *Pîr*, Samâ ud-Dîn. He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met. Finding the task too difficult, he confined his work to a few Indian saints.

For Jamâlî's life see, besides the references given above, Natâ'ij ul-Afkâr, p. 102; Makhzan ul-Ġarâ'ib, p. 142; Elliot, Hist. of India, vol. vi, p. 488. For other copies of the Siyar ul-'Ârifîn see Rieu i, p. 354; W. Pertsch, Berlin Cat. p. 556, Ethé, India Office Lib. Cat. Nos. 637–639. Lithographed, Delhi, A.H. 1311.

The notices, fourteen in number, are arranged in chronological order, and deal with the following Shaykhs :—

1. Khwâjah Mu'în-ud-Dîn Ḥasan Sijzî, who died in Ajmîr, A.H. 633=A.D. 1236, on fol. 3[a].
2. Shaykh Badr-ud-Dîn Maḥmûd Mû'înahdûz (without any rubric), on fol. 10[a].
3. Shaykh Bahâ-ud-Dîn Zakarîyâ, on fol. 11[a].
4. Shaykh Quṭb-ud-Dîn Bakhtyâr Ûshî, on fol. 28[b].
5. Shaykh Farîd-ud-Dîn Mas'ûd (Ganj-i-Shakar), on fol. 39[a].
6. Shaykh Ṣadr-ud-Dîn 'Ârif, on fol. 58[b].
7. Shaykh Niẓâm-ud-Dîn Muḥammad Badâ'ûnî, on fol. 67[b].
8. Shaykh Rukn-ud-Dîn Abul Fatḥ, on fol. 88[a].
9. Shaykh Ḥamîd-ud-Dîn Nâgûrî, on fol. 93[a].
10. Shaykh Najîb-ud-Dîn Mutawakkil, on fol. 98[b].
11. Shaykh Jalâl-ud-Dîn Abul Qâsîm Tabrîzî, on fol. 102[a].
12. Shaykh Naṣîr-ud-Dîn Maḥmûd Awadhî (i.e., Chirâġ of Dihlî), on fol. 107[b].
13. Sayyid Jalâl-ud-Dîn Makhdûm-i Jahâniyân Bukhârî on fol. 111[a].
14. Shaykh Samâ-ud-Dîn, on fol. 117[a].

The author's spiritual guide, Shaykh Samâ-ud-Dîn, to whom the last notice relates, was a disciple of Shaykh Kabîr-ud-Dîn Ismâ'îl, and died on the 17th of Jumâdâ 1, A.H. 901=A.D. 1496, expressed by the chronogram او بر نام آمدہ مشت, i.e. مشت=705, added to his name سماء الدین=196, total 901.

Written in a hasty Nasta'lîq.

Dated 26 Bhâdon, 1202 Bengali era.

No. 1783

foll. 362 ; lines 15 ; size $11 \times 7\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$

تذکرة الکرام

TADKIRAT-UL-KIRÂM

Biographical notices of Tâj ul-Ârifin Shâh Muḥammad Mujîb Ullah Qâdirî of Phulwârî (in Patna), and his sons, disciples and friends, together with an account of some earlier saints who lie buried in Phulwârî and its vicinity.

Author : Muḥammad Abul Ḥayât Qâdirî of Phulwârî Bihârî محمد ابو الحیات قادری فلواری و البہاری.

Beginning :—

حمد و سپاس مر خالقی را که از دائرهٔ کائنات حضرت انسان را
بر همه گزیده و مرکز نظر رحمت خاص خود ساخته الخ *

The work begins with a short biographical account of Rasûl Numâ Shah Muḥammad Wâriṣ Qâdirî of Banâras, (d. 11 Rabî, II, A.H. 1166=A.D. 1752, see fol. 12[b]), the spiritual guide of Tâj ul-'Ârifîn Muḥammad Mujîb Ullah Qâdirî. According to the author's statement, fol. 83[a], he died on Saturday, 28th Jumâdâ II, A.H. 1191 = A.D. 1777.

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons.

Rasûl Numâ Muḥammad Wâriṣ Qâdirî, fol. 2[a].

Walî Miyân, son of the above, fol. 13[a].

Mîr Muḥammad Ġauṣ, sister's son of Rasûl Numâ, *d.* A.H. 1103 = A.D. 1691, fol. 14[b].

Shâh Ġulâm Muḥammad, fol. 17[a].

Shâh Ġulâm Imâm, fol. 22[a].

Lâl Muḥammad, fol. [ib].

Makḥdûm 'Âlam, fol. 23[a].

Bîbî Walîyah, the wife of Makḥdum 'Âlam, fol. 25[b].

Tâj ul-'Ârifîn Shâh Mujîb Ullah Qâdirî, fol. 26[b].

Friends of Tâj ul-'Ârifîn, fol. 86[a].

Shâh La'l Muḥammad of Phulwârî, fol. 95[b].

Shâh Muḥammad Akram of Phulwârî, fol. 100[b].

Shâh Ġiyâṣ ud-Dîn Âẓîmâbâdî, fol. 112[b].

Shâh Ġulâm Murtaḍâ, fol. 113[a].

Shâh 'Iṣmat Ullah, fol. 115[b].

Muḥammad Waḥîd ul-Ḥaq, fol. 119[a].

Shâh Khudâ Bakhsh, fol. 125[b].

Shâh Jamâl Muḥammad, alias Jumman, fol. 146[a].

Shâh Muḥammad Karîm, fol. 147[b].

Shâh Muḥammadî, fol. 148[b].

Shâh Ġulâm Sarwar, fol. 150[a].

Shâh Ġulâm Rasûl, fol. 150[b].

Shâh Masîḥ Ullah, fol. 151[a].

Shâh Muẓaffar, fol. 153[a].

Mîr Badlî, fol. 153[b].

Children of Tâj ul-'Ârifîn, fol. 154[b].

Shâh 'Abd ul-Ḥaq, fol. 154[b].

Shâh 'Abd ul-Ḥayy, fol. 155[b].

Shâh Muḥammad Nûr ul-Ḥaq, fol. 156[a].
Shâh Shams ud-Dîn Abul Faraḥ, fol. 157[b].
Shaykh ul-'Âlamîn Shâh Ni'mat Ullah Qâdirî, fol. 159[a].
His illness and death, A.H. 1247=A.D. 1831, fol. 291[b].
Friends of Shaykh ul-'Âlamîn, fol. 317[b].
Sayyid Ashraf 'Alî, fol. 317[b].
Shâh Muḥammad 'Alî Akbar, fol. 323[b].
Mîr Auliyâ 'Alî, fol. 325[b].
Shaykh Karam 'Alî, fol. 327[a].
Miyân Muḥammad Auliyâ, fol. 328[a].
Saints of former times who lie buried in Phulwârî, fol. 328[a].
Sayyid Râstî (Minhâj ud-Dîn), fol. 328[a].
Khâṣah and Khulâṣah (brothers) sister's sons of Râstî, fol. 334[b].
Ḥâjî Ḥaramayn, fol. 335[b].
'Âshiq Shahîd, fol. 336[a].
Shâh Ismâ'îl, fol. 338[a].
Junayd Ṣânî, fol. *ib.*
Shâh Muḥammad Wâsi', fol. 347[b].
Burhân ud-Dîn, alias Lâl Miyân, fol. 348[b].
Female saints, fol. 350[b].
'Alî Ḥasan, fol. 351[a].
Saints of Shahbâzpûr, fol. 351[b].
Mîr Sayyid Shâh, fol. 352[b].
Shâh Kâlan, fol. 354[a].
Khwâjah 'Imâd ud-Dîn Qalandar, fol. *ib.*

The date of composition of the work, A.H. 1249=A.D. 1833, is given in several places, see foll. 311[b], 312[a], 312[b], 360[a].

The earlier portion of the work is written in a hasty Ta'lîq and the remaining in ordinary Ta'lîq.

Not dated; 19th century.

EPISTOLERS

No. 1784

foll. 120; lines 11–13; size $9 \times 5\frac{3}{4}$: $6 \times 3\frac{1}{2}$

رياض الافكار

RIYÂḌ UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works.

Author: Wazîr ʻAlî ʻAẓîmâbâdî with the *takẖallus* ʻIbrati وزير على عظيم آبادى المتخلص به عبرتي.

Beginning :—

زيبا عذار عذراى مفشات را ..... نمودن بذله والاى نكته آموزى ميرسد الخ *

The author, who has already been mentioned in connection with his work رياض الحروف (see No. 788), gives a short account of his life on fol. 82^{b} of the present work. He tells us that he was born at ʻAẓîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjah Peyârê Laʻl Dihlawî with the *takẖallus Ulfatî*, to whom he was greatly indebted for his knowledge and information. At first he attached himself to the service of Nawwâb Raushan ul-Mulk Mubârak ud-Daulah Muḥammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the Munshî of Nawwâb Mubâraz ul-Mulk Ḍiyâ ud-Daulah Sayyid Muḥammad Ḥasan Khân Bahâdur Tahawwar Jang. Later on he became a constant companion of Râjah Bhûp Singh.

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers. The letters thus collected included also short accounts of their writers, which he noted from Yad-i Bayḍâ, Sarwî-i Âzâd, Mir'ât ul-Khayâl, etc. In A.H. 1267=A.D. 1850 he began to edit those letters in the present form.

The date of completion of the work, A.H. 1268=A.D. 1851, is expressed by the words چه نثر متينى in a versified chronogram com-

posed by the author's pupil Furqatî, with his original name Sayyid 'Alî Bakhsh, and entitled Sayyid Amîr Jân, whom our author notices on fol. 89b.

The work consists of twenty-eight *Khiyâbân* and the notices under each are arranged alphabetically, as follows :—

Khiyâbân I (ا), comprising 13 notices :—

(1) Abû 'Alî, entitled Shaykh ur-Ra'îs, was the son of 'Abd Ullah bin Sînâ. According to Jâmi' ut-Târîkh, 'Abd Ullah came to Balkh during the time of Amîr Nûḥ bin Manṣûr Sâmânî, and married a woman named Sitârah, who gave birth to Abû 'Alî in A.H. 373=A.D. 983. At the age of sixteen Abû 'Alí made himself master of all the subjects. He then went to Hamadân and became the wazîr of Shams ud-Daulah bin Fakhr ud-Daulah, whom he cured of a severe cholic pain. He wrote طبقات شفا and other works. He died in Ramaḍân, A.H. 427=A.D. 1035, fol. 5a.

(2) Abul Fatḥ, son of Mullâ 'Abd ur-Razzâq, was a native of Gîlân. He came to India, with his two brothers Ḥakîm Ḥâḍiq and Ḥakîm Humâm, during the time of Akbar, whom he accompanied to Kâbul, and died there in Ramaḍân, A.H. 907=A.D. 1501, fol. 6b.

(3) Abul Faḍl, son of Qâḍî Mubârak Nâgûrî and brother of Shaykh Fayḍî, fol. 7b.

(4) Aḥsan, with his full name Mîr Aḥsan 'Alî, was the youngest son of Mîr Aulâd 'Alî, a respectable Sayyid of Lucknow. He was brought up at 'Aẓîmâbâd, and after his father's death became the pupil of Anwar 'Alî. *Yâs*. He entered the service of the Râjah of Betyâ on suitable pay, and died in A.H. 1260=A.D. 1844 at the age of forty-five, fol. 9a.

(5) Akhtar, with his original name Muḥammad Ṣâdiq Khân, was born at Huglî. Although a native of Bengal, his style was in no way inferior to that of the Persians. The works محامد حیدریه on ethics and حدیقة الارشاد on Inshâ, are his compositions. He lived for some time at Lucknow and the Deccan, and was still alive at the time of the writing of the present work, fol. 10b.

(6) Ârzû (Sirâj ud-Dîn 'Alî Khân), was born at Akbarâbâd. His paternal pedigree reached to Shaykh Naṣîr ud-Dîn Chirâġ-i Dihlî, while on his mother's side he descended from Shaykh Farîd ud-Dîn 'Aṭṭâr. He owed his

abilities to Mîr 'Abd uṣ-Ṣamad *Sakhun* and Mîr Ġulâm 'Alî Âzâd. He died at Lucknow on the 23rd of Rabî'-II, A.H. 1160=A.D. 1747, and was buried at Dihlî, fol. 12[a].

(7) Afḍal Khân, with his original name Mirzâ Muḥammad 'Alî. His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services. The Mirzâ was born in India and after attaining maturity became the *Dâroġah* of Muḥammad Shâh's Fîl-Khânah, and received the hereditary title of Afḍal Khânî, fol. 13[b].

(8) Akbar, the emperor of India, was born in A.H. 949=A.D. 1542 and died in A.H. 1014=A.D. 1605, fol. 15[a].

(9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Maḥmûd. His ancestors belonged to Hamadân, but he was born at Asadâbâd. He enjoyed the company of Âqâ Raḍî and Ḥakîm Shifâ'î, and came to India during the reign of Jahângîr and entered the latter's service. He died in A.H. 1064=A.D. 1653, fol. 16[a].

(10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Chand, was of 'Aẓîmâbâd. At first he adopted the *takhallus* Ġurbat, but subsequently changed it to Ulfat. His masters were Mîr Muḥammad 'Alî Samarqandî, with the *takhallus* Taḥqîq and Muḥammad Ḥazîn Lâhijânî, fol. 17[a].

(11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast. He was brought up at 'Aẓîmâbâd, and his ancestors, who belonged to Sikandarah, held high offices in the Muġal courts. Through the influence of his patron ارج بلد سنّين, the resident of Dihlî, he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Aẓîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil. He died on the 6th of Ṣafar, A.H. 1254=A.D. 1838, fol. 18[b].

(12) Amân Ullah Ḥusaynî. The account of him could not be found, fol. 20[a].

(13) Râjah Amrit La'l, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow. He was a most eminent pupil of Mirzâ Muḥammad Ḥasan Qatîl. He was appointed *Dâroġah* of the Dîwân Khânah of Nawwâb

Ġâzî ud-Dîn Ḥaydar of Awadh, and lead a very respectable life, but his enemies poisoned the mind of the Nawwâb to such an extent that he (the Nawwâb) became determined to kill him. Being aware of the Nawwâb's evil motive, he managed to return home, where he put an end to his life by committing suicide, fol. 21[a].

Khiyâbân II (ب) comprising six notices :—

(1) Bâqir (Mullâ Muḥammad), fol. 22[b].

(2) Bâqir Ṣânî, with his full name Mîr Bâqir 'Alawî, was a native of Yazd, fol. 21[b].

(3) Barhaman, with his original name Chandar Bhân, of Lâhaur, was a pupil of 'Abd ul-Ḥakîm Siyâlkotî and was a good Shikastah writer. He left the works چار چمن - انشاء برهمن and a Dîwân. He died at Banâras, A.H. 1037 = A.D. 1627, fol. 25[a].

(4) Bismil (Munshî Amîr Ḥasan Khân), son of Munshî 'Âshiq 'Alî Khân, was born at Kâkûrî in Lucknow. After the death of his father he went to Calcutta, where he died in A.H. 1263 = A.D. 1846, fol. 26[a].

(5) Bismil (Mahdî 'Alî), son of Akbar 'Alî, was born at Fatḥpûr, Lucknow. He was a pupil of Mullâ Abul Qâsim Shîrâzî, whom the writer met at 'Aẓîmâbâd, fol. 27[b].

(6) Bîdil (Mirzâ 'Abd ul-Qâdir) of 'Aẓîmâbâd, died on Thursday, the 4th of Ṣafar, A.H. 1103 = A.D. 1691, fol. 29[a].

Khiyâbân III (ت) comprising four notices :—

(1) Tanhâ ('Abd ul-Laṭîf Khân), came from Fârs to India during Aurangzîb's reign, and served at various times as Dîwân of Kâbul, Kashmîr and Lâhaur; wrote good hands, and died during that emperor's reign, fol. 30[a].

(2) Tahawwar Jang (Nawwâb Mubâriz ul-Mulk Ḍiyâ ud-Daulah Sayyid Muḥammad Ḥasan Khân Bahâdur), son of Nawwâb Ṣaulat Jang Bahâdur, was born at Chîtpûr in Calcutta. During his stay at 'Aẓîmâbâd the writer of this work served him as Munshî, and he also accompanied him to Banâras. He died at Chîtpûr, A.H. 1258 = A.D. 1842, fol. 31[a].

(3) Tîtar Chand, a Hindû Kâyast, was, according to Muḥammad 'Askarî's الصحائف الشرائف, a pupil of Ni'mat Khân 'Âlî, fol. 32[a].

(4) Tékchand, with the *takhallus* Bahâr, was a pupil of

Shaykh Abul Khayr Khayr Ullah and Sirâj ud-Dn ʻAlî Khân Ârzû. His compositions are جواهر الحروف - نوادر الحروف and بهار عجم, fol. 33a.

Khiyâbân IV (ث) comprising one notice :—

(1) Ṣanâ'î (Khwâjah Ḥusayn Mirzâ) of Mashhad revised most of the poems of Shaykh Fayḍî, through whose influence he rose to distinction. He died at Lâhaur, fol. 34b.

Khiyâbân V (ج), comprising five (wrongly written three) notices :—

(1) Jâmî (ʻAbd ur-Raḥmân)of Jâm, left fifty-four works, and died on Friday, 13th of Muḥarram, A.H. 890=A.D. 1485 at the age of eighty-one, fol. 35b.

(2) Jaʻfar (Mirzâ), entitled Âṣaf Khân, was the son of Badîʻ uz-Zamân. He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âṣaf Khân. He died in A.H. 1021=A.D. 1612, fol. 37a.

(3) Jalâlâ (Sayyid Jalâl ud-Dîn Muḥammad), was born at Urdistân; came to India during the reign of Shâh Jahân, fol. 37b.

(4) Jûyâ (Mirzâ Dârâb Beg), of Kashmîr, died in ʻÂlamgîr's time, A.H. 1118=A.D. 1706, and was buried at Kashmîr, fol. 38b.

(5) Jahângîr (Abul Muẓaffar Nûr ud-Dîn Muḥammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A.H. 1014=A.D. 1605, and died on Sunday, 28th Ṣafar, A.H. 1037=A.D. 1627, fol. 39b.

Khiyâbân VI (چ), comprising four notices :—

(1) Ḥazîn (Shaykh Muḥammad ʻAlî), was born at Iṣfahân, but his ancestors belonged to Lâhijân. He died at Banâras, A.H. 1080=A.D. 1669, fol. 41a.

(2) Ḥasrat (Muḥammad Saʻîd), son of Munshî Wâʻiz ʻAlî. The writer of this work was greatly attached to him. In A.H. 1256=A.D. 1840 he returned from Kânpûr to his native place, ʻAẓîmâbâd, and was passing his days happily in the company of friends, fol. 42a.

(3) Ḥasratî (Lâlah Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlah Mahârâj Singh, Vakîl of the Patna Civil Court. From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub-Judge, Patna, fol. 43[a].

(4) Ḥaydar (Mîr), was a pupil of Sirâj ud-Dîn 'Alî Khân Ârzû, fol. 44[b].

Khiyâbân VII (خ) comprising four notices :—

(1) Khusrau (Mîr Abul Ḥasan). His works are اعجاز خسروی - خمسه and three Dîwâns. He died on Friday, 3rd Shawwâl, A.H. 725=A.D. 1324, fol. 46[a].

(2) Khafâ (Bashârat 'Alî), son of Sayyid Shams ud-Ḍuḥâ and a pupil of Ashraf Ḥusayn, was a native of 'Aẓîmâbâd. He went to Calcutta, and for some time held the post of Munṣif at Chittagong. He then went to Lucknow with Nawwâb Jalâl ud-Daulah Bahâdur and entered the service of Amjad 'Alî Shâh, and subsequently, returned to Calcutta by the direction of Nawwâb Sharaf ud-Daulah. There he died on the 27th of Ramaḍân, A.H. 1267=A.D. 1850, and was buried in the garden of Maulavî 'Âlim 'Alî, fol. 47[a].

(3) Khallâq (Taṣadduq Ḥusayn), son of 'Abd Ullah, the Muftî of Machhlî Bandar, was born at Nagar Nahsa in Bihâr. He was a pupil of Walî Ullah, the Muftî of Lucknow. The writer of this work enjoyed his company at 'Aẓîmâbâd, where he died, a few days before the composition of the present work, on Tuesday, 20th of Ṣafar, A.H. 1268 (wrongly written 1068)=A.D. 1851 and was buried at Nagar Nahsa, fol. 48[b].

(4) Khurram Mirzâ (Abul Muẓaffar Shihâb ud-Dîn Muḥammad) entitled Shâh Jahân, fol. 50[a].

Khiyâbân VIII (د), comprising two notices :—

(1) Dânishmand Khân (Shafî'â) was of Yazd. He was honoured with high posts by Shâh Jahân and 'Âlamgîr, and died in A.H. 1080=A.D. 1669, fol. 51[a].

(2) Dâniyâl, the fifth child of the Emperor Akbar. He died of excessive drinking on Tuesday, the 28th of Shawwâl, A.H. 1013=A.D. 1604, fol. 52[a].

Khiyâbân IX (ذ) comprising two notices :—

(1) Dabîḥ (Mirzâ Amân 'Alî), son of Mirzâ Ibrâhîm 'Alî Khân Iṣfahânî, was born at Akbarâbâd, but his ancestors belonged to Iṣfahân. The writer of this work was on intimate terms with him. Dabîḥ was still living at

'Aẓîmâbâd at the time of the writing of the present work, fol. 53b.

(2) Ḏulqadr (Mirzâ Muḥsin) was a son of Mirzâ Dâniyâl. He belonged to the Ḏulqadr sect of Persia, which was well-skilled in archery, and hence the *takẖallus* Ḏulqadr. He was a great satirist, and died in A.H. 1114=A.D. 1702, fol. 55a.

Kẖiyâbân X (ج) comprising five notices:—

(1) Râsikẖ (Shaykẖ Ġulâm 'Alî), son of Shaykẖ Muḥammad Fayḍ, was born at 'Aẓîmâbâd where he died in A.H. 1236=A.D. 1820, at the age of sixty, fol. 57a.

(2) Râzî (Sayyid 'Askarî), entitled 'Âqil Kẖân, held the influential *Manṣab* of 4,000 under Aurangzîb. He died in A.H. 1108=A.D. 1696, fol. 58b.

(3) Raḥîm ('Abd ur-Raḥîm), entitled Kẖân Kẖânân, was born in A.H. 964=A.D. 1556. He was one of the most influential nobles of Akbar's time, and died at the age of seventy-two, fol. 59b.

(4) Rasâ (Îzad Bakẖsẖ), a pupil of Shaykẖ 'Abd ul-'Azîz, was born at Akbarâbâd, of which place he was the Dârogah in 'Âlamgîr's time, fol. 61a.

(5) Riḍâ (Shaykẖ Muḥammad) of 'Aẓîmâbâd, was alive from 'Âlamgîr to Muḥammad Shâh's reign, and held the post of Vakîl under Shâh Shujâ'. He had great faith in Sayyid 'Abd ul-Jalîl Bilgrâmî, and died in A.H. 1143=A.D. 1730, fol. 62a.

Kẖiyâbân XI (د) comprising three notices:—

(1) Zakî (Mîr Zayn ul-'Âbidîn) of Teherân. In his youth he fell in love with a girl, after whose death he came to Dihlî in a distracted frame of mind, and died, fol. 63a.

(2) Zakî (Lâlah Cẖûnî La'l), son of Lâlah Zûrâwar Singh. His ancestors belonged to Dihlî, but he was born at 'Âẓîmâbâd. He was a pupil of Ulfatî, the teacher of the writer of this work. He wrote a short treatise entitled گلشن زکی. He was a Vakîl in the Munṣif's court at Patna, fol. 64a.

(3) Zîb un-Nisâ Begam, daughter of the Emperor 'Âlamgîr, was born at Dihlî on the 10th of Shawwâl, A.H. 1048=A.D. 1638. In her early age she learnt the Qurân by heart; was well versed in Arabic and Persian, and wrote good Naskẖ, Nasta'lîq and Shikastah hands; was a good poetess and showed great favour towards

poets, scholars and calligraphers; adopted the *takhallus* Makhfî, and wrote a Dîwân; died A.H. 1113=A.D. 1701 and was buried in Bâġ-i Sî-Hazârî at Shâhjahânâbâd, fol. 65[b].

Khiyâbân XII (س), comprising four notices :—

(1) Sa'dân (Shaykh), entitled Asad Khân, was born at Lâhaur. In A.H. 1050=A.D. 1640 he was introduced to Shâh Jahân by Mûsawî Khân and was rewarded. In the fourth year of the Emperor's reign he became Wazîr and received the title of 'Allâmî wa Fahhâmî. He died on the 22nd of Jumâdâ II, A.H. 1066=A.D. 1655, fol. 66[b].

(2) Sa'd (Muḥammad Mîr Khân), brother of Faḍâ'il Khân of Râwalpindî. He entered the service of the Prince A'ẓam Shâh, and subsequently became the وقایع خوان of Aurangzîb. He died in A.H. 1046=A.D. 1636, fol. 67[a].

(3) Salîm (Muḥammad Qulî) of Teherân, came to India during Shâh Jahân's reign, and died at Kashmîr, A.H. 1057=A.D. 1647, fol. 67[b].

(4) Suhrâb Jang (Nawwâb Ḥusayn Qulî Khân), youngest son of Mubârak ud-Daulah Muḥammad Mahdî Qulî Khân Shaukat Jang, was brought up at 'Aẓîmâbâd, fol. 68[a].

Khiyâbân XIII (ش), comprising four notices :—

(1) Shâh Muḥammad, better known as Khalîfah Shâh Muḥammad. The account of him could not be traced, but it appeared from his letters that he studied for a long time at Qannûj. He gave the title of جامع القوانین to his collection of letters, fol. 70[a].

(2) Sharîf Tabrîzî came to India during Akbar's reign and spent some time with Râjah Mân Singh as Bakhshî of Bengal, but later on rose to higher distinctions. He at first adopted the *takhallus* Faydî, but a dispute with the celebrated Shaykh Faydî, caused him to change it to Sarmadî, fol. 71[a].

(3) Shifâ (Khwâjah Muḥammad Kâẓim), son of Khwâjah 'Abd ul-'Alî Khân, was born at 'Aẓîmâbâd. He at first received his education from Najaf 'Alî and later on from Ashraf Ḥusayn. He learnt poetry from Mirzâ Aḥmad. The writer of this work was on intimate terms with him. He was still living at 'Aẓîmâbâd at the time of the writing of the present work, fol. 72[a].

(4) Shîr Khân Lodî, son of Muḥammad Amjad Khân, was of

the Afġân tribe. He wrote the work مراة الخيال, fol. 73[a].

Khiyâbân XIV (ص), comprising three notices :—

(1) Ṣâdiq, with his full name Mirzâ Muḥammad Ṣâdiq, was born at Lâhaur. He could not be traced, fol. 74[a].

(2) Ṣâ'ib (Muḥammad 'Alî) was born at Tabrîz, but was brought up at Iṣfahân ; died in A.H. 1080=A.D. 1669, fol. 74[b].

(3) Ṣafî (Âġâ) of Mashhad, came to Lucknow during the time of Nawwâb Âṣaf ud-Daulah, and married the sister of Nawwâb Ẓafar ud-Daulah, fol. 75[b].

Khiyâbân XV (ض), comprising two notices :—

(1) Ḍamîr (Hîrâ La'l) was the son of Râjah Peyâré La'l Ulfatî, the teacher of the writer of this work. He was born at 'Aẓîmâbâd, but his ancestors belonged to Shâh-jahânâbâd. The writer of this work and Shâh Bakh-shish Ḥusayn Waḥshatî enjoyed his learned society very often. He died in A.H. 1259=A.D. 1843, fol. 76[b].

(2) Ḍiyâ Ullah (Sayyid) of Bilgrâm was a Ḥâfiẓ, and spent his time in teaching. He was a pupil of Mîr Sayyid Kâlîwî میر سید کالیوی. After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Ḍiyâ Ullah's children. He died in A.H. 1103=A.D. 1691, fol. 77[b].

Khiyâbân XVI (ط), comprising three notices :—

(1) Ṭâlib of Âmul, died, A.H. 1036=A.D. 1626, fol. 78[a].

(2) Ṭuġrâ of Mashhad, fol. 79[a].

(3) Ṭahmâsp (Shâh), son of Shâh Ismâ'îl bin Sulṭân Ḥaydar Ṣafawî, died on Tuesday, 17th Ṣafar, A.H. 984=A.D. 1576, fol. 80[a].

Khiyâbân XVII (ظ) comprising one notice :—

(1) Ẓuhûrî (Mullâ Nûr ud-Dîn Muḥammad) of Turshîz, was killed at Bîjâpûr by Deccan robbers (but see No. 284) in A.H. 1025=A.D. 1616, fol. 81[a].

Khiyâbân XVIII (ع), comprising five notices :—

(1) 'Âlamgîr (Abul Muẓaffar Muḥyî ud-Dîn Muḥammad Aurangzîb), the third son of Shâh Jahân, fol. 82[a].

(2) 'Âlî (Mirzâ Muḥammad), entitled Ni'mat Khân. His ancestors were physicians of great eminence. His

father Ḥakîm Fatḥ ud-Dîn came from Shîrâz to India, where 'Âlî was born. He was the Superintendent of 'Âlamgîr's kitchen, and received the title of Ni'mat Khân. In Bahâdur Shâh's time he was honoured with the title of Dânishmand Khân. He died in A.H. 1121= A.D. 1709, fol. 82b.

(3) 'Ibratî (Mîr Wazîr 'Alî), the writer of the present work, fol. 83b.

(4) 'Urfî (Sayyid Muḥammad), of Shîrâz, died in A.H. 999= A.D. 1590, fol. 84b. See No. 253.

(5) 'Alî, with his full name Nâṣir 'Alî, was born at Sirhind. He died at Dihlî, on the 20th of Ramaḍân, A.H. 1108= A.D. 1696, and was buried by the side of Sulṭân ul-Mashâ'ikh Niẓâm ud-Dîn, fol. 85b.

Khiyâbân XIX (غ), comprising two notices. :—

(1) Ġâlib (Mirzâ Asad Ullah Khân), a contemporary of the writer of this work, was still alive at Shâhjahânâbâd at the time of the writing of the present work, fol. 86b.

(2) Ġanîmat (Muḥammad Akram), fol. 88a. See No. 367.

Khiyâbân XX (ف), comprising six notices :—

(1) Fânî (Shaykh Muḥammad Muḥsin) of Kashmîr was a pupil of Mullâ Ya'qûb Ṣarfî Kashmîrî. Mullâ Muḥammad Ṭâhir Ġanî and Ḥâjî Aslam Sâlim were his pupils. He was appointed *Ṣadr* of Ilâhâbâd by Shâhjahân, but later on was removed from that post. His Dîwân consists of 6,000 verses. He died in A.H. 1081=A.D. 1670, fol. 89a.

(2) Furqatî (Sayyid 'Alî Bakhsh), entitled Sayyid Amîr Jân, was the son of Sayyid Karîm Bakhsh. He was born at Shâhjahânâbâd, but his ancestors, who traced their descent from Sayyid Bahâ ud-Dîn Ḍakarîyâ Multânî, belonged to Multân. At the age of twelve years he came with his father to 'Aẓîmâbâd, and at first placed himself under the tuition of Mîr Muḥammad Mahdî, *takhallus* 'Ayshî, and later on, under that of the writer of this work, fol. 90b.

(3) Faryâd (Shâh Ulfat Ḥusayn Mûsawî), whose pedigree reached to the renowned Saint Bû 'Alî Qalandar, was born at 'Aẓîmâbâd. He was a contemporary of the writer of this work. He was living at 'Aẓîmâbâd till A.H. 1256=A.D. 1840, after which he went to Calcutta, fol. 92a.

(4) Fiṭrat (Mirzâ Mu'izz Mûsawî Khân) of Qum came to India during the reign of 'Âlamgîr, at whose desire he married the daughter of Shâh Nawâz Khân. The Emperor made him the Dîwân of the Deccan, and honoured him with the title of Mûsawî Khân. He died in the Deccan, A.H. 1101=A.D.1689, fol. 93[a]. See No. 355.

(5) Faydî, died on Sunday, 10th Ṣafar, A.H. 1004=A.D. 1595, fol. 94[a]. See No. 261.

(6) Fayyâḍ 'Alî Khân was a grandson of Ashraf 'Alî Khân Kokâ. He came from Dihlî to 'Aẓîmâbâd and entered the service of Mahârâj Shitâb Râî, who showed favours on him, fol. 95[b].

Khiyâbân XXI (ق), comprising one notice :—

(1) Qatîl (Mirzâ Muḥammad Ḥasan), died at Lucknow on Saturday, 23rd Rabî'I, A.H. 1233=A.D. 1817, fol. 96[b]. See No. 434.

Khiyâbân XXII (ک), comprising two notices :—

(1) Kâhî (Mullâ Najm ud-Dîn), popularly called Abul Qâsim, was well versed in Tafsîr, astronomy, theology, ṣûfîsm, music, riddles and history. He came to India and entered the service of Akbar, fol. 97[b].

(2) Kalîm (Mirzâ Abû Ṭâlib) of Hamadân, died in A.H. 1061= A.D. 1650, fol. 98[b]. See No. 314.

Khiyâbân XXIII (ل), comprising one notice :—

(1) Lachhmîn Narâyan (Lâlah), was a clerk of Nawwâb Âṣaf ud-Daulah. He was living at Calcutta, where he was the Vakîl of Nawwâb Shujâ' ud-Daulah's wife, fol. 100[b].

Khiyâbân XXIV (م), comprising seven notices :—

(1) Mubârak (Mullâ) of Nâgûr, was well versed in poetry, riddles and ṣûfîsm and wrote a commentary on the Qurân, entitled نفایس العلوم. Faydî and Abul Faḍl were his sons. He was buried at Akbarâbâd, fol. 101[b].

(2) Manshâ (Mirzâ Aḥmad), son of Mirzâ Najm ud-Dîn 'Alî Khân, was born at Lucknow ; married the daughter of Inshâ Allâh Khân. In his youth he came to 'Aẓîmâbâd, and lived for some time with Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a pupil of Mirzâ Muḥammad Ḥusayn Qatîl, and died at 'Aẓîmâbâd, in the house of Taṣadduq Ḥusayn Khân on the 23rd of Rabî' II,

A.H. 1255=A.D. 1839, and was buried near the tomb of Shâh Arzânî, fol. 102b.

(3) Munîr (Mullâ Abul Barakât) of Lâhaur. In the time of Shâh Jahân he was appointed a Munshî to Nawwâb Sayf Khân, Ṣûbahdâr of Lâhaur, but subsequently lived with Nawwâb I'tiqâd Khân, Nâẓim of Jaunpûr. He is the author of the Maṣnawîs آب و رنگ and ساز و سوز and of other treatises. He died at Akbarâbâd on the 7th of Rajab, A.H. 1054=A.D. 1644 and was buried at Lâhaur, fol. 103b.

(4) Mauzun (Râjah Râm Narâyan Singh), son of Rang La'l, Dîwân of Nawwâb 'Alî Wardî Khân Mahâbat Jang, was born in a suburb of 'Aẓîmâbâd, and after his father's death enjoyed the warm favours of Nawwâb Mahâbat Jang, and became the Nâ'ib of 'Aẓîmâbâd; was a pupil of Shaykh Muḥammad 'Alî Ḥazîn, and died, A.H. 1087=A.D. 1676, fol. 104b.

(5) Mahâbat Jang (Nawwâb Shujâ' ul-Mulk Ḥusâm ud-Daulah Muḥammad 'Alî Wardî Khân), son of Mirzâ Muḥammad Khurâsânî. Fifteen years after the death of Murshid Qulî Khân, the governor of Bengal, Bihâr and Orissâ, he (Mahâbat Jang) killed Sarfarâz Khân and usurped the government. He died on the 9th of Rajab, A.H. 1169=A.D. 1755, fol. 105b.

(6) Mahâbat Khân (Zamânah Beg), son of Ġuyûr Kâbulî, received the title of Mahâbat Khân from Jahângîr and that of Mahâbat Khân Khânân Sipahsâlâr from Shâh Jahân. He died in A.H. 1044=A.D. 1634, fol. 106b.

There is a *lacuna* after fol. 106b, and the last notice under the letter م is missing.

Khiyâbân XXV (ی), comprising four notices:—

(1) Naṣîrâ of Hamadân had a taste for ṣûfîsm and was well versed in mathematics. He studied for some time under Shaykh Bahâ ud-Dîn Âmulî, and died in A.H. 1030=A.D. 1620, fol. 107b.

(2) Ni'mat Ullah Walî (Sayyid Nûr ud-Dîn), fol. 108a. See No. 168.

(3) Nawâ'î (Mîr Amîr 'Alî Shîr), Wazîr of Ḥusayn Mirzâ, was well versed in Turkish poetry; was a great patron of learning, and died in A.H. 906=A.D. 1500. He left one Persian and six Turkish Diwâns and also several Maṣnawîs and treatises, fol. 108b.

(4) Nûrî (Qâḍî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâḍî. He was killed during the reign of Jahângîr, A.H. 1019=A.D. 1610, fol. 109b.

(5) Nûr Jahân Begam, daughter of Mirzâ Ġiyâṣ and wife of Jahângîr, died A.H. 1055=A.D. 1645, fol. 110b.

Khiyâbân XXVI (و), comprising five notices.

(1) Wâ'iẓ (Mirzâ Muḥammad Rafî') of Qazwîn, is the author of the work ابواب الجنان, fol. 111a. See No. 954.

(2) Waḥshatî (Shâh Bakhshish Ḥusayn), son of Shâh Aḥmad Ḥusayn, was a pupil of Râjah Peyâré La'l, the teacher of the writer of this work. He was born at Shaykhpûrah in Bihâr, and was a friend of the writer of this work. He went to Lucknow and died there on the 29th of Dulḥijjah, A.H. 1262=A.D. 1845, fol. 112a.

(3) Waḥîd (Mirzâ Ṭâhir) of Qazwîn, was at first the chronicler of Shâh 'Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Ṣafawî. He died in A.H. 1110=A.D. 1698, fol. 113a.

(4) Wazîr Mal, was a Hindû Kâyast of Dâ'ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhir La'l: was employed in the court at Bareily, fol. 114a.

(5) Wilâ (Râjah Bhûp Singh) was the daughter's son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at 'Aẓîmâbâd, his father Râjah Mânik Chand's birthplace was Lucknow. He was a friend of the writer of this work, fol. 114b.

Khiyâbân XXVII (ه), comprising one notice:—

(1) Humâyûn Shah (Naṣîr ud-Dîn Muḥammad), the Emperor, fol. 115b.

Khiyâbân XXVIII (ی), comprising four notices:—

(1) Yâs (Anwar 'Alî) of Arrah. He died at 'Aẓîmâbâd on a pilgrimage in A.H. 1262=A.D. 1845, fol. 116b.

(2) Yâr Muḥammad is the author of the work دستور الانشا. He was a contemporary of Sayyid Ġulâm Ḥusayn Khân Fidâi Jang, by whose order he wrote a letter (quoted), fol. 117b.

(3) Yaktâ (Naurûz 'Alî Khân), son of Mirzâ Amân 'Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol. 118b.

(4) Yûsuf (Mîr), son of Mîr Muḥammad Ashraf, was a native

of Bilgrâm and a school friend of the author of the Sarw-i Âzâd (Ġulâm 'Alî Âzâd). He went to Lucknow for medical treatment, and died there on Thursday, Jumâdâ II, A.H. 1102=A.D. 1690, and was buried in Maḥmûd Bâġ, Bilgrâm, by the side of his grandfather, fol. 119^{b}.

Written in ordinary Ta'lîq.
Dated 14 Bhâdon, 1272 Faṣlî.

POETS

No. 1785

foll. 301 ; lines 15 ; size $8\frac{3}{4} \times 5$: $6 \times 3\frac{1}{4}$

مرآة الخيال

MIR'ÂT UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine, music, the interpretation of dreams, physiognomy, geography and ethics.

Author: Shîr Khân bin 'Alî Amjad Khân Lodî شير خان بن علي امجد خان لودي.

Beginning :—

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره کشای را

The author's father was in the service of Prince Shujâ', and died in A.H. 1084=A.D. 1673. In A.H. 1090=A.D. 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âṣir-i 'Âlamgîrî, p. 214, was appointed Faujdâr of Dihlî in A.H. 1092=A.D. 1681.

The work ends with a versified chronogram expressing the date of its completion, A.H. 1102=A.D. 1690.

See Rieu, i, p. 369 ; Sprenger, Oude Catalogue, p. 115 ; Aumer, Munich Catalogue, p. 3 ; Ethé, Bodl. Lib. Cat. Nos. 374 and 375 ; W. Pertsch, Berlin Cat. p. 618 ; Ethé, Ind. Office Lib. Cat. Nos. 673 and 674 ; Asiatic Society, Bengal, Cat. Nos. 223-224 and 1716 ; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142. Printed, Calcutta, 1831, and Bareily, 1848.

A list of the contents is prefixed to the MS. The original folios are mounted on new margins.

Written in fair Nasta'lîq.

Dated Tuesday, 6 Rabî' II, A.H. 1141.

Scribe: حفيظ الله.

No. 1786

foll. 160 ; lines 7 ; size $7\frac{3}{4}\times4\frac{1}{2}$; $6\times3\frac{1}{2}$

سفينهٔ خوشگو

SAFÎNAH-I KHWUSHGÛ

An abstract from the second volume of Khwushgû's Safînah containing biographical notices of poets of the middle age.

Beginning :—

الحمد لله و المنت که بتوفیقه از تسوید دفتر اول سفینهٔ خوشگوی

فراغ حاصل شد الخ *

For particulars see No. 690, where a copy of the rare third volume of the work has been fully described.

The present copy begins with Jâmî and ends with Muḥammad Qâsim Surûrî.

Written in ordinary Nîm-Shikastah.

Not dated ; 19th century.

No. 1787

foll. 79 ; lines 15 ; size $8\frac{1}{4}\times4\frac{3}{4}$; $6\frac{1}{4}\times3\frac{1}{2}$

تذکرهٔ علي حسین گردیزي

TADKIRAH-I 'ALÎ ḤUSAYN GARDÎZÎ

Notices of Rekhtah poets with copious extracts from their compositions.

Author : Fatḥ 'Alî, commonly called 'Alî ul-Ḥusaynî ul-Gardîzî فتح علي المدعو بعلي الحسيني الگرديزى.

Beginning :—

ابتدای سخن به حمد سخن آفرین سزاست که سر لوح نسخهٔ

کائنات را بنور محمدي مذهب نمود الخ *

p. 1071 ; Ethé, Ind. Office Lib. Cat. Nos. 698–700 ; Garcin de Tassy, Littératur Hindouie, 2nd ed., vol. i, p. 523 and Journal Asiatique, 5e Série, vol. ii, p. 369.

The notices, ninety-three in all, are arranged in alphabetical order, beginning with Ârzû and ending with 'Abd ul-Wahhâb Yakrû.

Written in ordinary Ta'lîq.

Not dated ; 19th century.

The signature "Gore Ouseley", which appears on the first page, indicates that the MS. once belonged to that great orientalist.

No. 1788

foll. 326 ; lines 17–19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$

خزانهٔ عامره

KHIZÂNAH-I 'ÂMIRAH

A copy of Ġulâm 'Alî Âzâd's Khizânah-i 'Âmirah. See No. 700.

Beginning as usual :

سر کلام را جیغه حمد صانعي الخ *

A list of the persons noticed in the work is given at the beginning of the copy.

Written in Nasta'lîq and Ta'lîq.

Not dated ; 19th century.

The MS. is in a damaged condition.

No. 1789

foll. 358 ; lines 17 ; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4$

تذکرهٔ شعرای هندي

TADKIRAH-I SHU'ARÂ-I HINDÎ

A biographical dictionary of Rekhtah poets, with numerous quotations from their compositions.

Author : Sayyid Abul Qâsim, otherwise called Mîr Qudrat Ullah Qâdirî, with the *takhallus* Qâsim.

سید ابو القاسم عرف میر قدرت الله قادري المتخلص به قاسم *

Beginning :—

بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفرسودگان الخ *

The author gives a short account of his life on fol. 225[b]. From this we learn that one of his ancestors was Sayyid Ismâ'îl. Another ancestor, Sayyid Fâḍil, who lies buried in Gujarât, was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muḥammad Fakhr ud-Dîn and Khwâjah Aḥmad Khân, and later on studied medicine under Ḥakîm Muḥammad Sharîf Khân (probably identical with the author of تالیف شریف - علاج الامراض, etc. see Nos. 1009 and 1010). He further adds that from an early age he had a liking for poetry, which he learnt from Hidâyat Ullah Khân, *takhallus* Hidâyat (see fol. 323[b]). According to Sprenger, Oude Cat., p. 186, Qâsim died about A.H. 1246=A.D. 1830.

The date of completion of the work, given at the beginning, fol. 2[a], is A.H. 1221=A.D. 1806, and several chronograms, composed by the author's relatives and friends are found on foll. 2[a] and 2[b]. Sprenger, Oude Cat. *loc. cit.* calls the work مجموعهٔ نغز, but it is to be remarked that مجموعهٔ نغز is, like several others, only a chronogram, given in a versified Târîkh by Mîr Ġâlib 'Alî Khân, who adopted the *takhallus* Sayyid and was entitled Sayyid ush-Shu'arâ.

The notices are arranged in alphabetical order. The work is divided into a *Muqaddimah*, twenty-eight *Ḥarf* (i.e., the twenty-eight letters of the alphabet), and a *Takmilah*. The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtah poetry. The *Takmilah* or the Supplement (fol. 246[a]) contains notices of those poets, particulars about whom the author could not ascertain at the time of writing the Taḍkirah. This last section, likewise arranged alphabetically, ends abruptly in the middle of the letter ق with the name of قبول.

Written in ordinary Ta'lîq.

Dated 14 October, 1822.

The scribe رام سوائي says that he transcribed the copy at the request of one Muḥammad Jamâl ud-Dîn.

ROMANCES, TALES, AND ANECDOTES

No. 1790

pp. 705 (foll. 353) ; lines 25 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$

زينت المجالس

ZÎNAT UL-MAJÂLIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc., etc.

Author : Majd ud-Dîn Muḥammad ul-Ḥusaynî, surnamed Majdî Kirmânî مجد الدين محمد الحسيني المتخلص بمجدى كرماني

Beginning :—

ثناى نامتناهي و حمد نا محصور * بران سزد كه شد هر دو كون از و معمور

Rieu ii, p. 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî. He flourished under Shâh 'Abbâs I of Persia (A.H. 985—1038=A.D. 1587—1629). As for his sources he enumerates the following works :—روضة الصفا - حبيب السير - نزهة القلوب - جامع الحكايات - نگارستان - بهجت المباهج - ابن خلكان - تاريخ ابو حنيفه دينوري - كشف الغمه - الفرج بعد الشدة تاريخ يافعي and تاريخ حافظ ابرو.

In the preface he says that he wrote the work at the instance of some friends in A.H. 1004=A.D. 1595, dividing it into nine *Juz*, each of which consists of ten *Faṣl*.

Juz. i, on p. 3 ; ii, p. 227 ; iii, p. 339 ; iv, p. 391 ; v, p. 431 ; vi, p. 469 ; vii, p. 501 ; viii, p. 539 and ix, p. 587.

The contents of the work have been fully described in Rieu *loc. cit.* See also Rieu, Suppt. No. 395 ; Browne, Camb. Univ. Lib. Cat. ; A.S.B. Cat. No. 284 ; W. Pertsch, Berlin Cat. Nos. 1017–1018. Extracts from the work are given in Elliot, Hist. of India, vol. ii, p. 506. See also Barbier de Meynard, Dict., Géogr., preface, p. 20 ; Mélanges Asiatiques, vol. iii, p. 679, vol. v, pp. 246, 519, and Ouseley's Travels, vol. i, p. 19. Lithographed, Teheran, A.H. 1262.

A detailed list of the contents, added in a later hand, is found at the beginning of the copy. There is a *lacuna* on p. 346.

A good copy. Written in beautiful Nasta'lîq within gold and coloured borders with a faded frontispiece.

Not dated; 17th century.

A note on a fly-leaf at the beginning says that one Munshî Sayyid Jân Khân Bahâdur bought the MS. for rupees forty-six at Dihlî from the library of Nawwâb Shams ud-Dîn Khân Bahâdur.

No. 1791

foll. 105; lines 19; size $8\frac{3}{4} \times 6$; $8 \times 4\frac{1}{2}$

قصهٔ حاتم طائي

QIṢṢAH-I ḤÂTIM ṬÂ'Î

The popular romance of Ḥâtim Ṭâ'î, without the author's name.

Beginning :—

سپاس بیقیاس مر پروردگاری را جل شانه و هزاران نعت بر آن سرور کائنات الخ *

See Browne, Camb. Univ. Lib. Cat., p. 399; Rieu ii, p. 764; J. Aumer, p. 55; W. Pertsch, Berlin, Cat., p. 991; A. F. Mehren, p. 33; Ethé, Bodl. Lib. Cat., Nos. 449, 2–451; Ethé, Ind. Office Lib. Cat. Nos. 780–783. This romance has been translated into English by D. Forbes, London, 1830. The text has been edited by G. J. Atkinson, Calcutta, 1818. Another edition appeared in Constantinople, 1840. Another version of the story, due to Ḥusayn Wâ'iẓ Kâshifî, A.H. 891 = A.D. 1486, is noticed in Ethé, Bodl. Lib. Cat. No. 452 and W. Pertsch, Berlin Cat., p. 992.

Written in ordinary Ta'lîq, some folios diagonally.

Dated Dul-ḥijjah, 1181 Faṣlî.

POETRY

No. 1792

foll. 606 ; lines 25 ; size 12×7 ; 7¼×4

شاهنامه

SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos. 1–9). The Preface of Bâysanġar, the satire on Sulṭân Maḥmûd and the chronological list of the ancient kings of Persia, occupy foll. 1ᵇ–7ᵃ.

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number. This excess is due to the following addition of Garshâsp Nâmah to the original text:

گرشاسپ نامه Garshâsp Nâmah, foll. 523ᵇ–606ᵃ.

Beginning, like the copy noticed in Rieu Supplement, No. 195 :

ز کردار گرشاسپ اندر جهان یکی نامه بد یادگار مهان

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah. It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam. The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sulṭân Maḥmud's son, Sulṭân Mas'ûd (A.H. 421–432=A.D. 1030–1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A.H. 458=A.D. 1066, i.e., at least twenty-six or twenty-seven years after the death of Asadî :

ز هجرت برو بر سپهری که کشت
شدش چار صد سال پنجاه و هشت

It is therefore evident that the work is of a later author ; one who, according to Ethé, Bodl. Lib. Cat. Nos. 507 and 508 ; Ethé, Ind. Office Lib. Cat. No. 893, and some others, was most probably 'Alî bin Aḥmad ul-Asadî uṭ-Ṭûsî علي بن احمد الاسدى الطوسي with the two Kunyas Abul Ḥasan and Abul Manṣûr, the son of the older Asadî. For this

intricate question we refer to Dr. Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des Fünften Internationalen Orientalisten-Congresses zu Berlin, 1881'; Zweiter Theil, erste Hälfte, p. 64; see also Rieu iii, p. 1088[b]; Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shâh Nâmah, vol. iv, appendix, pp. 2109–2133.

The verses containing the name of the poet, giving the number of *Bayts* (9,000 to 10,000), and the statement that the poem was composed in the space of two years, found in some copies, are not given in the present MS.

It ends with an account of the death of Garshâsp followed by some verses relating to a letter of condolence sent to Narîmân by Farîdûn, and to a banquet given in his honour by the latter.

A neat copy, written in fair Nasta'lîq in four gold-ruled columns with a sumptuously illuminated double-page 'Unwân and twenty-six miniatures of inferior Persian style on foll. 10[b], 37[b], 50[a], 70[a], 91[b], 100[a], 119[b], 166[a], 175[a], 206[b], 231[b], 249[a], 257[b], 282[b], 305[b], 319[b], 349[b], 372[b], 390[b], 417[b], 440[b], 486[a], 509[b], 531[a], 570[a] and 588[a].

Like many other copies the present Shâh Nâmah is divided into two halves, the second of which, beginning with the accession of Luhrâsp, and styled Luhrâsp Nâmah نامهٔ لهراسپ, begins thus with an illuminated frontispiece on fol. 257[b].

کنون تاج و اورنگ لهراسپ شاه
بیارایم و بر نشانم به گاه
چو لهراسپ به نشست بر تخت داد
بشاهنشهی تاج بر سر نهاد

The copy is not dated; apparently 17th century.

A note on the title-page by ابن محمد واجد لطف الله says that the MS. once belonged to him. The note is followed by his seal, dated A.H. 1178.

Two seals of حاجي مهدي عليخان are found at the end, and another at the same place, dated A.H. 1155, faintly reads thus

اضعف العباد بهروز المنقاد

No. 1793

foll. 585 ; lines 25 ; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$

The Same

Another copy of the Shâh Nâmah without any preface. Beginning at once with the poem :

بنام خداوند جان و خرد الخ *

This copy, like the preceding, is divided into two halves, the second beginning thus on fol. 313^{b} with the accession of Luhrâsp :

چو لهراسپ آگه شد از کار شاه
ز لشکر که بودند با او براه

Written in ordinary Nasta'lîq in four columns with an illuminated 'Unwân. There are upwards of fifty tasteless miniatures of quite modern Indian style.

Dated Kashmîr, Tuesday, 23 Ramaḍân, A.H. 1246. The name of the scribe is given thus in the colophon :

بید فقیر الحقیر سراپا تقصیر المذنب امیدوار شفاعت احمد ص
غفر الله ذنوبه *

No. 1794

foll. 619 ; lines 25 ; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times \frac{3}{4}$

The Same

Another copy of the Shâh Nâmah, without any preface. Beginning at once with the poem :—

بنام خداوند جان و خرد الخ *

Written in fair Nasta'lîq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân.

About forty miniatures in ordinary Indian style. Several folios have been supplied in a later hand.

Dated 3 Ḍul-qa'd, A.H. 985.

Scribe : ابن ابو المکارم سعد الله الحجازی

No. 1795

foll. 384; lines 21; size $10\times6\frac{1}{2}$; $7\times4\frac{1}{2}$

The Same

A copy of the second half of the Shâh Nâmah beginning with the accession of Gushtâsp, together with a fragment of the first half:

The second half, comprising foll. 1–301, begins thus:—

چو گشتاسب را داد لهراسب تخت

فرود آمد از تخت و بر بست رخت

The fragment of the first half, wrongly placed after the second, occupies foll. 302^a-384^b and ends with:—

داستان خواب دیدن فردوسي دقیقی شاعر را *

The second half ends with the rare epilogue, quoted in Rieu ii, p. 535^a, and Ethé, Ind. Office Lib. Cat. No. 878, in which the date of completion of the Shâh Nâmah, A.H. 389=A.D. 999, is given:—

اگر سال نیز آرزوت آمدست

نهم سال هشتاد یا (read با) سیصد ست

Written in ordinary Nasta'lîq in four gold-ruled columns with an illuminated head-piece.

In the following spurious colophon, in which the scribe is called ابن یحیی, the date of transcription of the copy is given as A.H. 789, but the hand writing, the appearance of the MS., etc., clearly show that it was written in the 18th century:—

کتبه العاصي ابن یحیی فی اربعة شهر رمضان المبارک سنه تسع

و ثمانین و سبع مایة *

Miniatures of ordinary Indian style on foll. 22^b, 24^a, 45^b, 67^a, 78^b, 86^a, 95^a, 121^b, 147^b, 161^a, 176^a, 188^a, 195^a, 201^b, 208^b, 215^a, 223^a, 228^b, 238^b, 243^a, 250^a, 251^a, 256^a, 265^a, and 357^a.

A large number of folios are missing and some are misplaced. The correct order should be foll. 300–384, 1–142, 144–149, 143, 150–301.

A good deal of the earlier portion of the first half is missing.

No. 1796

foll. 297 ; lines 15 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$

خلاصهٔ شاهنامه

KHULÂṢAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah. See No. 10.

Beginning as usual :—

حمد بیغایت و ثنای بی نهایت الخ *

Written in ordinary Indian Ta'lîq.

Dated 3 Ṣafar, A.H. 1239.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS. for rupees two only.

No. 1797

foll. 160 ; lines 18 ; size $11\frac{3}{4} \times 6\frac{1}{2}$; 8×4

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual.

This copy contains a large number of miniatures in a quite modern and tasteless Indian style.

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated ; 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places in the copy.

No. 1798

foll. 180; lines 25; size $15\frac{1}{4} \times 7\frac{3}{4}$; $12 \times 5\frac{1}{2}$

شهریار نامه

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausî's Shâh Nâmah. Its hero is Shahriyâr, son of Barzû, the son of Suhrâb bin Rustam.

Beginning:—

بنام خداوند هشت و چهار بپیوستم آغاز این یادگار

The authorship of this work, like that of some other imitations of the Shâh Nâmah, *e.g.*, the Sâm Nâmah (see No. 1799), the Garshâsp Nâmah (see No. 1792, foll. 523–606) is disputed.

A copy of the Shahriyâr Nâmah, containing some fragments of the poem, is noticed in Rieu ii, p. 542. In the concluding lines of that copy, quoted in Rieu, *loc. cit.*, the author calls himself Mukhtârî, that is to say, the well-known poet Sirâj ud-Dîn 'Uṣmân bin Muḥammad ul-Mukhtârî of Ġaznî, who at first adopted the poetical title of 'Uṣmân, but subsequently changed it to Mukhtârî, and who, according to some, died in A.H. 554=A.D.1159, but according to others in A.H. 544=A.D. 1149 (see No. 24 where a copy of his Dîwân is noticed). It is also stated in Rieu's copy that Mukhtârî wrote the poem in the space of three years, for Mas'ûd Shâh, who, as pointed out by Rieu, can be no other than Mas'ûd bin Ibrâhîm (A.H. 481–508 =A.D. 1088–1114), the great-grandson of Sulṭân Maḥmûd. The epilogue in the present copy is hopelessly damaged, and all the distichs in the fourth column, sixteen in all, are missing. Again, the concluding lines, quoted in Rieu, do not agree with those in the present copy, save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears:—

بسر شد کنون نامهٔ شهر یار ... ...

From the concluding lines, as extant in the present copy, and from other passages in the work, it would appear that the author of the work is the celebrated poet Farrukhî, and that he wrote it, in the space of twelve years, for Sulṭân Mahmûd. The concluding lines are as follows:

'در خاتمهٔ شهریار نامه'

بسر شد کنون نامهٔ شهریار

... ...

دو شش سال بردم بدین نامه رنج
که تا این در آمد سزاوار گنج
سپاس آنکه این نامه انجام یافت

... ...

بداردش یزدان بلند از جهان
کسی را که این دفتر راستان
بدست اندر آید دعای بخوان

... ...

بآموزشی یاد آرد مرا
به نیکی بهر جا شمارد مرا
بماند بسا این سخن یادگار

... ...

که من زیر این خاک باشم بکوز
نتابد به من ماه و ناهید و هور
چو زین نامه پرداختم خامه را

... ...

ز گشتاسب آمد سخنها بیاد
که رفت از پدر خشم کین (همجو باد؟)
جو رفت از در شاه گشتاسب خار

... ...

بسا رنجها کامدش در جهان
همیکشت هر سو خلیده روان

نه کس آکه از کار آزاده شاه

... ...

بسا سالیان کشت اندر جهان

بر از درد در کشور هندوان

بشیمان بد از رفتن و خشم خویش

... ...

بس از رنج بسیار ازان مرز بوم

کذار اوفتادش سوی شهر روم

الا ای خردمند دانش فزای

... ...

بگفتم که فردوسي آن کفته بود

کهرهای شایسته را سفته بود

مرا زین سخنها دل آرام یافت

... ...

شد این کفتنیها سراسر تمام

بنام شهنشاه فرخنده نام

چو از فرخي نامه آمد به بن

ز فردوسی ... ...

The copy ends with the following lines in which the author refers to the Gushtâsp Nâmah of Firdausî.

'کشتاسب نامه فردوسی انجا خوانده شود'

شنو تا چه کوید در این داستان ... ...

بدینکونه آرد سخن درمیان حکیم خردمند روشن روان

که کشتاسب چون شد ز پیش پدر ... ...

بس از رنج بسیار کاه بروم برو بود اختر بد اندیش شوم

نکوهش ازان بهر لهراسب بود غم و رنج تن بهر کشتاسب بود

Again, the name of the author (Farrukhî) and of his royal patron Sulṭân Maḥmûd are found in the following lines on fol. 46[a], relating to Rustam's expedition to Khâwar against the demon Iblîs :—

جهان تا بود شاه محمود شیر — بود با کلاه و نکیـــن و سریر
که بیدار شاهست و دارد خرد — ازو دور بادا همی چشم بد
کنـــون شهریارا ز لهراسب شاه — یکی داستان اورم بیش کاه ...
بسنـــدد اکر شاه با آفریـــن — ز نظم شود پر ز غلغل زمین
بمـــاند مرین داستـــان یادکار — شود فرخي زین نشان پای دار

The names of Farrukhî and Maḥmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol. 65[a] :—

ز اقبـــال شاه ملایک سپـــاه — فلک قدر جم جاه محمود شاه
شه داد گستر خدیو زمیـــن — که بر خاتمش مهر باشد نکین
به پایان رسید این سخنهای من — بود بر سپهر سخن جای من
جهـــان تا بود شاه را کاه باد — سر اخترش برتـــر از ماه باد
سر چتر او باد بر ماه و مهر — سپه انجمش باد و میدان سپهر
جهان تا بود کاه محمود بـــاد — سوی داد و دین راه محمود باد
ســـر فرخي زو برامد بمـــاه — که شد داستان سنج در بیش شاه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz, the name of Sulṭân Maḥmud appears thus, fol. 134[b] :—

کنـــون از پی رخشـــم آید سخن
نخست انـــدرین نامـــور انجـــمـــن
بر شاه محمـــود آرم نخســـت
بکـــویم جو دیـــدم بدفتـــر درست

The names of the author and his royal patron are found again on fol. 151[a] in connection with Shahriyâr's expedition against Mâzandarân :—

کنـــون رزم مـــازندران آورم
بنـــوی برت داستـــان آورم
سر و تاج محمـــود بادا بلند
کزو فرخي شد به تن ارجمند

The poem, consisting of about eighteen thousand verses, begins with a short doxology in which the royal personage for whom the work is written is said to be "Abbâs Shâh of Persia." This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so-named king.

The name 'Abbâs Shâh appearing in the following lines has been lately inserted by scratching out the original name, most probably Maḥmud Shâh :—

بنـــام شهنشـــاه ایران دیـــار
بسفتـــم مر این گوهر شاهوار
شه شهریاران گیتـــي پنـــاه
فلک قدر جم جاه عباس شاه (محمود شاه ؟)

The greater portion of the work treats of Shahriyâr's adventures in India. The concluding sections relate how Farânak, Queen of Sarandîb, treacherously poisons Shahriyâr, and in return is slain by Rustam.

Fol. 179, which probably belongs to an earlier part of the work, relates how Nushwâd Hindî was killed by Shahriyâr.

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated; 17th century.

Several notes and 'Arḍ-dîdahs of the nobles of Jahângîr and Shâh Jahân's courts are found on the title-page.

No. 1799

foll. 123 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{3}{4}$

سام نامه

SÂM NÂMAH

Another poem in imitation of Firdausî's Shâh Nâmah, celebrating the exploits of Sâm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess.

Beginning at once with the accession of Minûchihr :—

پس انکه یکی هفته بگذاشتند همه ماتم و سوک او داشتند

The poem begins with some verses of the Shâh Nâmah (No. 1792, fol. 31[a]) relating to the Court held by Minûchihr.

The original poem begins with a hunting expedition of Sâm, and his falling in love with Parîdukht, whom he saw in a dream. The poem concludes with Sâm's return to Zâbul with Parîdukht.

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâm Nâmah.

The Sâm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d.* A.H. 753=A.D. 1352), who has been mentioned in this Catalogue, No. 143, as the author of a Dîwân. For further particulars of the poem see Rieu ii, p. 543 ; Rieu Sup. No. 196 II. Comp. Spiegel, Eran, vol. i, p. 559 ; Ethé, Litteraturzeitung, 1881, No. 45 col. 1736 and Bûhâr Lib. Cat. i, p. 243.

The verse bearing the author's name Khwâjû, quoted in Rieu *loc. cit.*, is neither found in the present copy, nor in that in the Bûhâr Library.

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated ; 17th century.

No. 1800

foll. 44 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{3}{4}$

نریمان نامه

NARÎMÂN NÂMAH

This poem, celebrating the exploits of Narîmân, and his love adventures with Humâi, forms probably a portion of the Sâm Nâmah noticed under No. 1799.

Beginning :—

فریدون چو ضحاک را کرد پست روان از بر تخت جم بر نشست

The poem begins with the accession of Farîdûn. There is a *lacuna* after fol. 1^{b} and the earlier portion, relating how Narîmân fell in love with Humâi, whom he saw in a dream, is missing.

The concluding portion contains an account of the birth of Sâm.

The MS. is incomplete and ends abruptly with the following verse :—

پس از آفرین لب ز ایوان او سوی شهریار جهان کرد رو

Neither the author's name, nor the title of the work, is found in the text, but on the title-page the work is called نریمان نامه.

The copy contains about four thousand verses.

Written in fair Nasta'lîq in four columns within red-ruled borders.

Not dated ; 17th century.

No. 1801

foll. 174 ; lines 23 ; size $12\frac{3}{4} \times 9\frac{1}{4}$; $9\frac{3}{4} \times 6\frac{3}{4}$

صولت فاروقي

ṢAULAT-I FÂRÛQÎ

A later imitation of Firdausî's Shâh Nâmah, containing a poetical history of the early Moslem conquests, especially of Syria, during the Caliphate of Abû Bakr, translated from Alî 'Abd Ullah Muḥammad bin 'Umar ul-Wâqidî's (*d.* A.H. 207 = A.D. 823) well-known work فتوح الشام.

Translator : Muḥammad Bakhshī with the *takhallus* Âṣhûb محمد بخش المتخلص به آشوب.

Beginning :—

بنام خداوند حی احد

خداوند بی والد و بی ولد

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first.

In the beginning the translator finds faults with Firdausî's Shâh Nâmah as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Niẓâmî in laudable terms.

The date of completion of the poem, given at the end of the table of contents, p. 34, is Saturday, 22 Dulqa'd, A.H. 1160=A.D. 1747.

In two places in the table of contents, pp. 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A.H. 1179=A.D. 1765.

The table of contents, given at the beginning of the copy, occupies pp. 1–33.

Written in a hasty Indian Ta'lîq in four columns.

Not dated ; 18th century.

(Nos. 1802-1803)

foll. 46 ; lines 12 ; size $8\frac{1}{4}\times5\frac{1}{4}$; $6\frac{1}{2}\times3\frac{1}{4}$

رباعیات عمر خیام

RUBÂ'IYÂT-I 'UMAR KHAYYÂM

Two copies of the Rubâ'îs of 'Umar Khayyâm bound together. See No. 16.

1. foll. 2a–29a

No. 1802

This copy contains 338 Rubâ'îs, without any alphabetical order.

Beginning :—

آمد سحری ندا ز میخانهٔ ما الخ *

The last Rubâ'î runs thus :—

ای آنکه توئی خلاصهٔ کون و مکان الخ *

II. foll. 35b–46b

No. 1803

This copy, likewise not arranged alphabetically, contains 133 Rubâ'îs.

Beginning :—

خورشید کمند بر بام فگند الخ *

The last Rubâ'î runs thus :—

یاران چو باتفاق دیدار کنید الخ *

Umrao Singh Sher Gil, who presented the MS. to this library, gives the following particulars of these two copies at the beginning :—

" Presented to the Oriental Public Library, Bankipore.

30*th March*, 1922 (*Sd.*) UMRAO SINGH SHER GIL
SIMLA

Two manuscripts in permanent ink, of the (1) Re-arranged selections from the quatrains of Omar Khayyam, and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam, made and written out by Sirdar Umrao Singh Sher Gil of Majitha, while staying in Hungary (Europe) in 1920."

Umrao Singh further adds a long note, on the life and thought of Khayyâm, occupying foll. 29b–34a.

Written in ordinary Nasta'lîq within floral borders.

No. 1804

foll. 7 ; lines 30 ; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$

رباعیات خیام

RUBÂ'IYÂH-I KHAYYÂM

A very modern copy of a collection of Khayyam's Rubâ'îs. See No. 16.

Beginning :—

ای در حرم ذات تو عقل الٰه نی الخ *

This collection consists of 101 Rubâ'îs.

Written diagonally in ordinary Ta'lîq.

Not dated ; 19th century.

No. 1805

foll. 307 ; lines 17 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$

حديقة الحقيقه

ḤADÎQAT UL-ḤAQÎQAH

A copy of Ḥakîm Sanâ'îs Ḥadîqah. See Nos. 17–21.

Beginning (without preface) :—

* ای درون پرور برون آرای الخ

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

The MS. is worm-eaten, and the latter part is very much damaged.

Not dated ; 18th century.

No. 1806

foll. 94 : lines 17 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

تحفة العراقين

TUḤFAT UL-'IRÂQAYN

A copy of Khâqânî's Tuḥfat ul-'Irâqayn. See Nos. 32, vi, and 33.

Beginning as usual :—

* مائیم نظارگان غمناک الخ

Written in fair Nasta'lîq.

Dated A.H. 1024.

No. 1807

foll. 94 ; lines 17 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$

The Same

A slightly defective copy of Khâqânî's Tuḥfat ul-'Irâqayn. The first forty-eight *Bayts* are wanting, and the MS. opens abruptly with the following distich :—

خلعت تو دهی و واستانی

Written in ordinary Nasta'lîq with marginal notes and interlinear glosses.

Dated 9 Ḏul-qa'd, A.H. 1092.

A seal of one سید امجد حسین, dated A.H. 1271, is found at the end.

No. 1808

foll. 353 ; lines 21 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

خمسهٔ نظامي

KHAMSAH-I NIẒÂMÎ

A copy of Niẓâmî's Khamsah. (See Nos. 37–45.)

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.
II. خسرو و شیرین Khusrau wa Shîrîn, fol. 29b.
III. لیلي و مجنون Laylâ wa Majnûn, fol. 111b.
IV. هفت پیکر Haft Paykar, fol. 167b.
V. اسکندر نامه Iskandar Nâmah, fol. 228b.

Written in ordinary Nasta'lîq in four columns within gold and coloured-ruled borders, with illuminated head-pieces at the beginning of each poem.

Dated, Muḥarram, A.H. 1041.

Scribe : سلطان محمود ولد ملک علي سبزواري.

The upper parts of the last three folios are torn away.

A note on the title-page says that the copy was presented to the library by Khân Bahâdur Doctor Aṣdar 'Alî Khân on the 1st of February, 1924.

No. 1809

foll. 246 ; lines 21 ; size 12×8 ; $7\frac{1}{2} \times 4\frac{3}{4}$

The Same

Another copy of Niẓâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.
II. خسرو و شیرین Khusrau wa Shîrîn, fol. 29b.
III. هفت پیکر Haft Paykar, fol. 103b.
IV. اسکندر نامه Iskandar Nâmah, fol. 148b.

The colophon at the end of this poem is dated Shawwâl, A.H. 1047.

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol. 211^{b}.

The Laylâ wa Majnûn is wanting in this copy.

Written in ordinary Nasta'lîq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work.

The colophon at the end of the copy is dated, Dul-ḥijjah, A.H. 1046.

Scribe : خضر بن حسین.

Pictures, all tasteless, on foll. 37^{b}, 40^{a}, 44^{a}, 52^{a}, 69^{b}, 78^{b}, 88^{b}, 91^{b}, 94^{a}, 97^{b}. 110^{b}, 114^{b}, 116^{a}, 142^{b}, 147^{b}, 179^{b}, and 203^{a}.

A note at the end by سلیمان خوشقماش المتخلص بنپش (probably a mistake for بتپش) says that he purchased the MS. at Qazwîn in Ramaḍân, A.H. 1064.

A seal of one محمد بن المرحوم الحاج ابراهیم, dated A.H. 1241, is found on the title-page.

No. 1810

foll. 218 ; lines 25 ; size $9\frac{3}{4} \times 6 \cdot 6\frac{1}{2} \times 3\frac{1}{2}$

The Same

A beautifully written copy of Niẓâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1^{b}.

II. خسرو و شیرین Khusrau wa Shîrîn, fol. 25^{b}.

III. لیلی و مجنن Laylâ wa Majnûn, fol. 101^{b}.

IV. اسکندر نامه Iskandar Nâmah, fol. 149^{b}.

The اقبال نامه, or the second part of the Iskandar Nâmah, is wanting.

The هفت پیکر Haft Paykar is also wanting in this copy.

Written in beautiful minute Nasta'lîq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1811

foll. 21; lines 25; size $8 \times 5\frac{1}{4}$; $4\frac{1}{4} \times 3\frac{1}{4}$

خسرو و شرین

KHUSRAU WA SHÎRÎN

A fragment of Niẓâmî's Khusrau wa Shîrîn, beginning as usual :—

خداوندا در توفیق بکشای الخ *

This correct valuable copy, written in the 16th century, comprises only one-fourth of the entire poem.

Folios are missing in several places and the copy breaks off with the following line :—

حمایل دستها بر گردن یار

درخت نارون بیچیده با نار

That the present fragment forms a part of Niẓâmî's Khamsah is evident from the fact that the title-page contains the following colophon of the Makhzan ul-Asrâr, written in the same hand as the rest.

تمام شد کتاب مخزن الاسرار بحمد الله تعالی ..... فی تاریخ سلخ جمادو الاول سنه اثنین و عشرین و تسعمایه ..... ابوالفتح بن احمد ..... *

Written in a learned Nasta'lîq slightly inclined towards Naskh, in four columns, within gold-ruled borders.

Not dated; 16th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1812

foll. 101; lines (centre col.) 17; margl. col. 32; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$

اسکندر نامه

ISKANDAR NÂMAH

A copy of Niẓâmî's Iskandar Nâmah, called here شرف نامهٔ اسکندري; beginning as usual:—

خدایا جهان پادشاهي تراست الخ *

The second part, or the اقبال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line:—

بنام تو کردم من این نامه را

که زرین کند نقش تو خامه را

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated; 16th century.

Presented by Sayyid Sulṭân ud-Dîn Ḥusayn on 6th November, 1918.

No. 1813

foll. 183; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the first part of Niẓâmî's Iskandar Nâmah; beginning as usual:—

خدایا جهان پادشاهی تراست الخ *

The earlier part of the MS. contains marginal notes and annotations.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1814

foll. 94; lines 13; size $7\frac{3}{4} \times 5$; 6×4

اسکندو نامه

ISKANDAR NÂMAH

An incomplete and hopelessly damaged copy of the first part of Niẓâmî's Iskandar Nâmah, entitled variously as Sharaf Nâmah-i Iskandarî or Iskandar Nâmah-i Barrî. See No. 37–V.

Opening abruptly :—

سـواد سفینه بکیوان سپـرد
بـجز گوهر پاک با خود نبرد

The copy breaks off with the account of the death of Darius and his last will to Alexander. The last verse is :—

دل روشن از روشنک بر متاب
که با روشنی به بود آفتاب

In many places patches of thick paper render the contents illegible.

Written in ordinary Nasta'lîq with interlinear glosses.

Not dated ; 19th century.

No. 1815

foll. 362 ; lines 21 ; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 4\frac{1}{2}$

مثنوي رومي

MAṢNAWÎ-I RÛMÎ

A beautifully written, but damaged, copy of Jalâl ud-Dîn Rûmî's Maṣnawî. See Nos. 59–86.

Beginning with the author's Arabic preface to the first Daftar :

هذاالكتاب المثنوى المعنوي و هو اصول اصول اصول الدين في كشف اسرار الوصول و اليقين الخ *

Beginning of Daftar I, fol. 1^b :

بشنو از ني چون حكايت ميكند الخ *

Daftar II, beginning with the preface, fol. 60a :

بیان بعضی از حکمة تاخیر مجلد دوم الخ *

The poems itself begins thus on fol. 60b :

مدتی این مثنوي تاخیر شد الخ *

Preface to Daftar III, beginning on fol. 109a :

الحکم جنود الله الخ *

Beginning of Daftar III, fol. 109b :

ای ضیاء الحق حسام الدین بیار الخ *

Preface to Daftar IV, beginning on fol. 176a :

راجع زاید علی تامثیل الطعن الرابع الی احسن المرابع الخ *

Beginning of Daftar IV, fol. 176b :

ای ضیاء الحق حسام الدین توئی الخ *

Preface to Daftar V, beginning on fol. 230a :

حاصل انکه شریعت همچو علم - عنده مفاتیح القلوب الخ *

Beginning of Daftar V, fol. 230b :

شه حسام الدین که نور انجم است الخ *

Preface to Daftar VI, beginning on fol. 293a :

ایشان دایره کشیده اند - این مجلد ششم است که ازان تجاوز نکنند الخ *

Beginning of Daftar VI, fol. 293b :

اي حیات دل حسام الدین بسی الخ *

Written on thin paper in beautiful Naskh in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftar.

In the colophon to the first Daftar, fol. 59b, the scribe حسین ابن محمد رضا الرضوی الملقب به محسن says that he completed its transcription on the 11th of Dulqa'd, A.H. 1116.

No. 1816

foll. 306 ; lines 25 ; size $12 \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$

The Same

Another damaged and worm-eaten copy of Rûmî's Maṣnawî.

Daftar I, begins on fol. 1^b :

بشنو از نی الخ *

Daftar II, begins on fol. 53^b :

مدتی این مثنوی تاخیر شد *

Daftar III, beginning on fol. 97^b :

ای ضیاء الحق حسام الدین بیار الخ *

Daftar IV, begins on fol. 160^b :

ای ضیاء الحق حسام الدین توئی الخ *

There is a lacuna after fol. 204^b.

Daftar V, begins on fol. 205^b :

شه حسام الدین که نور انجم است الخ *

Daftar VI, beginning on fol. 257^b :

ای حیات دل حسام الدین بسی الخ *

Written in ordinary Nasta'lîq in four columns.

The colophon of the first Daftar, fol. 52^b, is dated 29 Shawwâl, A.H. 1089, and of the last, A.H. 1094.

Scribe : نور محمد عرف سیهام.

Copious notes and annotations.

No. 1817

foll. 364 ; lines 21 ; Size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$

The Same

Another copy of Rûmî's Maṣnawî.

Beginning with the author's Arabic preface to the first Daftar :

هذا کتاب المثنوي و هو اصول اصول الدین الخ *

Beginning of Daftar I, fol. 2[b].

Daftar II, with the preface, fol. 61[b].

Daftar III, with the preface, fol. 115[b].

Daftar IV. The earlier portion of this Daftar is missing, and it opens abruptly thus on fol. 185[a]:

* آنچنانش تنگ آورد آن قضا الخ

Daftar V, with the preface, fol. 236[b].

Daftar VI, with the preface, fol. 298[b].

Written in small Nasta'lîq in four columns with copious notes and annotations.

Not dated; 17th century.

The title-page bears a seal of one سید محمد شمس الدین, dated A H. 1267.

No. 1818

foll. 293: lines 25; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$

The Same

A very minutely written, but damaged copy, of Rûmî's Maṣnawî.

Daftar I, with the author's Arabic preface, fol. 1[b].

Daftar II, with the preface, fol. 49[b].

Daftar III, with the preface, fol. 90[b].

Daftar IV, with the preface, fol. 143[b].

Daftar V, with the preface, fol. 188[b].

Daftar VI, with the preface, fol. 237[b].

Written in minute Nasta'lîq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar.

Copious marginal notes and explanations.

Not dated; 17th century.

No. 1819

foll. 129 ; lines 13 ; size $7 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$

(انتخاب مثنوي رومی)

(INTIKHÂB-I MAṢNAWÎ-I RÛMÎ)

Selections from the Maṣnawî of Rûmî, without title or author's name.

Beginning :—

ای خدا ای فضل تو حاجت روا با تو یاد هیچ کس نبود روا

The work consists of selections from the Maṣnawî, summarily grouped under seventy-six *Bâb*, each treating of a particular subject. The work begins at once with the first *Bâb*, في توحيد الباری عز اسمه, and ends with the seventy-sixth في موت الابرار.

A list of the contents, occupying four folios, is given at the end of the work.

Written in ordinary Nasta'lîq.

According to the colophon the scribe حكمت الله transcribed this copy in Jumâdâ II, A.H. 1237, for his friend Maulawî Ibrâhîm.

No. 1820

foll. 12 ; lines 16 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$

مرغوب القلوب

MARĠÛB UL-QULÛB

A slightly defective copy of the well-known Maṣnawî on the elements of mysticism and Ṣûfîsm, generally ascribed to the celebrated mystic Shams ud-Dîn Tabrîzî (d. A.H. 645=A.D. 1247), the spiritual guide of Jalâl ud-Din Rûmî.

This copy, agreeing with No. 1841 in Ethé, Ind. Office Lib. Cat., begins with a short preface. The authorship is ascribed to Shams-i Tabrîzî.

Beginning of the preface, fol. 1[a].

الحمد لله رب العالمين ..... اين كتاب مرغوب القلوب از كفتار شيخ المشايخ قطب المحققين ..... شمس الدنيا و الدين شمس تبريزي قدس الله سره العزيز است تصنيف از برای همه مريدان *

The poem itself begins thus on the same folio :

بگویم حمد رب العالمیـن را عطا کو کرد بر ما عقل دین را

The date of composition, given in some copies, is A.H. 757=A.D. 1356, and as Shams-i Tabrîzî, to whom the authorship is ascribed, died in A.H. 645=A.D. 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded. Comp. Ethé, India Office Lib. Cat. Nos. 1840–1841, and 1765, 10 ; G. Flügel i, p. 526 ; Rieu ii, p. 874 ; Bûhâr Lib. Cat. vol. i, No. 476–vii. See also Ḥâj. Khal. v, p. 495.

This copy does not give the date of composition. Like the India Office Lib. copy, No. 1841, the text, consisting of one or more verses, is followed by Ḥadîṣ or quotations from the Qurân illustrating the meaning of the text.

The ten *Faṣl*, into which the poem is divided, are as follows :

1. در بیان توبه, on fol. 3a.
2. در بیان روح (not marked), on fol. 4a.
3. در وضو که سلاح المومنین است, on fol. 5b.
4. در ترک دنیای دون, on fol. 7a.
5. در بیان تجرید و تفرید, on fol. 8b.
6. در بیان معرفت, on fol. 9b.
7. در بیان عشق و محبت, on fol. 7b.
8. در بیان عاشق و معشوق, on fol. 8a.
9. در بیان فنا و بقا, on fol. 8a.
10. در بیان سفر و اقامت

In the colophon the work is called حقایق نامه, and is ascribed to Shams ud-Dîn Tabrîzî :

تمام شد حقایق نامه شیخ المشایخ اعرف العارفین زبدة السالکین احق المحققین سپه سالار میدان طریقت شاهسوار مردان حقیقت شمس الدنیا و الدین ..... حضرت شمس الدین تبریز نور الله نوره و روح الله روحه *

Written in fair Nasta'lîq. The Arabic quotations are written in good Naskh.

Dated 2 Jumâdâ II, year not given ; apparently 18th century.

No. 1821

foll. 210 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

دیوان خسرو

DÎWÂN-I KHUSRAU

A copy of Khusrau's Dîwân. See Nos. 125 and 127.
Beginning :—

* ای ز خیال ما برون در تو خیال کي رسد الخ

Corresponding to fol. 196[a] (margin), No. 125.
The Ġazals are arranged in alphabetical order except the first six. The first of the alphabetical Ġazals begins thus on fol. 3[a] :

* چو در چمن روی از خنده لب مبند انجا الخ

Written in ordinary Nasta'liq.
Dated A.H. 1098.
Scribe : عباد الله.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1822

foll. 378 ; lines 21 (centre column) ; marginal col. 14 ;
size $10 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$

کلیات سعدي

KULLIYÂT-I SA'DÎ

A copy of Sa'dî's Kulliyât. See Nos. 91–93.
Contents :
Beginning with Bîsitûn's preface :—

* شکر و سپاس معبودیرا جل جلاله الخ

I. The usual six Risâlahs. The first (در تقریر دیباچه) beginning on fol. 3[a] :

* سپاس بیغایت و ستایش بی نهایت الخ

Second Risâlah (در مجلس پنجگانه), in five Majlis, (1) on fol. 6a ; (2) on fol. 8a (margin) ; (3) on fol. 11a (without heading) ; (4) on fol. 12b (margin) ; (5) on fol. 15a.

Third Risâlah (در سوال صاحب دیوان), on fol. 19b.

Fourth Risâlah (در عقل و عشق), on fol. 20b.

Fifth Risâlah (در نصیحت الملوک), on fol. 22a.

Sixth Risâlah subdivided into the usual three Ḥikâyât, viz., (1) سلطان اباقا, fol. 27b (margin) : (2) wrongly styled رساله در نصیحت ملوک, fol. 28b ; (3) رسالهٔ ملک شمس الدین تازي گوی, fol. 30a.

In the conclusion of this section the scribe محمد جعفر شیرازی says that he completed the transcription in Jumâdâ II, A.H. 1046.

II. گلستان Gulistân, fol. 31b.

The colophon, fol. 86a, is dated 19 Jumâdâ II, A.H. 1046, wrongly written 1460.

III. بوستان Bûstân, fol. 86b.

The colophon, fol. 165a, is wrongly dated thus :

تحریر في ۱۴۱۰ شهر رجب سنه ۱۴۶ probably meant for 14 Rajab, A.H. 1046.

IV. قصاید عربي, beginning on fol. 165b :

* حبست بجفنی النخ

V. قصاید فارسي, arranged for the greater part in alphabetical order, beginning on fol. 172b.

* شکر و سپاس نعمت و منت خدایرا النخ

VI. مراثي beginning on fol. 196a :

* دل شکسته که مرهم نهد دگر بارش

VII. ملمعات, beginning on fol. 200a :

* تو خون خلق بریزی و روی بر تابی النخ

VIII. ترجیعات, beginning on fol. 204a :

* ای زلف تو هر خمي کمندي النخ

IX. The colophon, fol. 209a, is dated Sha'bân, A.H. 146, i.e., 1046.

X. طیبات in alphabetical order, beginning on fol. 209b :

* اول دفتر بنام ایزد دانا النخ

The colophon, fol. 288a, is dated Sha'bân, A.H. 1046.

XI. بدایع, in alphabetical order, beginning on fol. 288b.

* الحمد لله رب العالمين علي الخ

The colophon, fol. 324a, is dated 9 Ramaḍân, A.H. 1046.

XII. خواتيم, in alphabetical order, beginning on fol. 324b.

* سپاس و حمد بيپايان خدارا الخ

The colophon, fol. 335b, is dated 13 Ramaḍân, A.H. 1046.

XIII. غزليات قديم in alphabetical order, beginning on fol. 335b :

* اى يار ناگزير كه دل در هواى تست الخ

XIV. كتاب صاحبيه, beginning on fol. 342a :

* الحمد لله علي نعمه الخ

XV. رباعيات in alphabetical order, beginning on fol. 366b :

* هر ساعتم اندرون بجوشد خونرا الخ

XVI. فرديات, beginning on fol. 375a :

* و رب علام صايب الخ

The colophon is dated 25 Ramaḍân, A.H. 1046.

Scribe : محمد جعفر ابن عنايت الله شيرازي.

Written in good Nasta'lîq within gold-ruled borders with beautifully illuminated head-pieces at the beginning of each section. The first fourteen folios are supplied in a later hand.

No. 1823

fol. 340 ; lines (centre column) 12 ; margl. col. 28 ; size $12\frac{3}{4} \times 8$; $7\frac{1}{4} \times 4$

The Same

Another copy of Sa'dî's Kulliyât.

Contents :—

I. The usual six Risâlahs, preceded by Bîsitûn's preface, beginning :—

* شكر و سپاس معبوديرا جلت قدرته الخ

There is a *lacuna* after fol. 1[b], and almost the entire portion of Bîsitûn's preface, the whole of the first Risâlah (در تقدیر دیباچه), and the first Majlis of the second Risâlah are wanting.

The second Majlis of the second Risâlah begins thus on fol. 4[b]:

* قال الله تعالی یا ایها الذین الخ

The third Majlis, on fol. 7[b]; the fourth, on fol. 9[a] (margin); the fifth, on fol. 12[a].

Third Risâlah (در سوال صاحب دیوان) on fol. 17[a].

Fourth Risâlah (در عقل و عشق), on fol. 18[b].

Fifth Risâlah (در نصیحت ملوک), on fol. 20[a].

Sixth Rîsâlah, subdivided into the usual three Ḥikâyât, (حکایت اباقا خان, fol. 27[b]; حکایت انکیانو, fol. 28[b]; حکایت شمس الدین, fol. 30[a]) begins on fol. 27[b].

II. گلستان Gulistân, beginning on fol. 30[b] with a sumptuously illuminated double-page 'Unwân.

III. بوستان Bûstân, fol. 89[b], likewise beginning with a richly illuminated double-page 'Unwân.

IV. غزلیات قدیم, arranged in alphabetical order, beginning on fol. 168[b], with a beautifully illuminated double-page 'Unwân:

* ای یار ناگزیر که دل در هوای تست الخ

V. قصاید عربي, fol. 174[b], beginning with an illuminated head-piece and a double-page 'Unwân:

* حبست بجفنی الخ

VI. قصاید فارسي, in alphabetical order, fol. 179[b], beginning with similar illuminations:

* شکر و سپاس و منت عزت خدایرا الخ

Fol. 186 is supplied in a later hand, and is followed by a *lacuna*.

VII. فی المدایحه و النصیحة, fol. 199[b], beginning with a similar frontispiece and 'Unwân:

* وقتها یکدم بر آسودی تنم

corresponding to the initial Bayt in No. 1125 of Ethé, Ind. Office Lib. Cat. (under the heading Mulamma'ât); No. 683 of Ethé, Bodl. Lib. Cat., and No. 782 of Berlin Cat., Pertsch, p. 805.

VIII. ترجیعات, fol. 203[b], beginning with decorations:

* ای سرو بلند قامت دوست الخ

IX. طیبات, preceded by a فهرست occupying foll. 209b–214a and arranged in alphabetical order; beginning on fol. 214b, with a sumptuously illuminated double-page 'Unwân:

* اول دفتر بنام ایزد دانا الخ

X. بدائع, fol. 277b, beginning with the usual illuminations:

* الحمد لله رب العالمین علا الخ

XI. خواتیم, in alphabetical order, beginning on fol. 296b, with illuminated head-piece and 'Unwân:

* سپاس و حمد بی پایان خدا را الخ

XII. مقطعات, in alphabetical order, beginning on fol. 304b, with the usual illuminations:

* طریق و رسم صاحب دولتانست الخ

XIII. مقطعات, another series of Muqaṭṭa'ât, in alphabetical order, beginning on fol. 319b:

* تو آن نکردی از فعل خیر با من غیر الخ

XIV. خبیثات, in three Majlis, beginning on fol. 322a:

* قال السعدي الزمني الخ

XV. First Majlis, beginning on fol. 328b:

* اللعن الشیطان الخ

XVI. Second Majlis, fol. 330b (margin); beginning:

* حدثنا شیخ النسناس ابو نواس الخ

XVII. Third Majlis, fol. 332a; beginning:

* چنین میفرماید صاحب السیف و العرس الخ

XVIII. مضحکات, fol. 333b; beginning:

* شخصی از فقیهی سوال کرد الخ

XIX. رباعیات, in alphabetical order, beginning on fol. 334b:

* هر ساعتم اندرون بجوشد خونرا الخ

Written in fair Nasta'lîq within gold and coloured borders with profusely illuminated 'Unwâns and head-pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning.

Foll. 99–108 are supplied in a modern hand.

Three miniatures of good Persian style on foll. 14ᵃ, 36ᵇ, and 75ᵃ.

Not dated; 17th century.

No. 1824

foll. 261; lines (centre col.) 17; margl. col., 12; size $12\frac{3}{4} \times 8$; $7\frac{1}{4} \times 4$

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'dî's Kulliyât. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six Risâlahs which suddenly break off on fol. 35ᵇ, after which the next folio contains verses belonging to the section قصايد فارسي. The ترجيعات begin on fol. 72ᵃ, followed by طيبات on fol. 76ᵇ. The مراثي begin on fol. 133ᵇ; ملمعات on fol. 138ᵃ; بدائع, on fol. 165ᵃ (most of the folios inserted in this section belong to the section طيبات); غزليات قديم, fol. 220ᵇ (margin); صاحبيه, on fol. 227ᵇ (margin); مقطعات, on fol. 247ᵃ; هزليات, on fol. 251ᵃ; رباعيات, fol. 258ᵇ.

Written in beautiful Nasta'lîq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll. 1ᵃ, 80ᵃ. 109ᵃ, 149ᵃ, and 168ᵇ.

Not dated; 16th century.

No. 1825

foll. 197; lines 16; size $13 \times 8\frac{3}{4}$; $12 \times 7\frac{1}{2}$

The Same

A damaged copy of Sa'dî's Kulliyât. Spaces for headings and Arabic passages have been left blank throughout.

Contents:—

I. Bîsitûn's preface, beginning:—

* شكر و سپاس معبودى را جلت قدرته الخ

II. The usual six Risâlahs, foll. 2ᵇ – 17ᵃ.

III. گلستان Gulistân, foll. 17ᵇ – 55ᵃ.

IV. بوستان Bûstân, foll. 55ᵇ.

The colophon, fol. 97ᵇ (margin), is dated Jumâdâ I, A.H. 1132.

V. قصايد فارسي, in alphabetical order, beginning on fol. 98[a]:—

شکر و سپاس و نعمت و منت خدایرا الخ *

VI. مراثي, beginning on fol. 108[a]:—

دل شکسته که مرهم نهد دگر بارش الخ *

VII. ملمعات, on fol. 110[b]; beginning:—

تو خون خلق بریزي الخ *

VIII. ترجیعات, fol. 112[b]; beginning:—

ای زلف تو هر خمي کمندي *

IX. طیبات, in alphabetical order, except the second; beginning:—

اول دفتر بنام ایزد دانا الخ *

X. بدائع, in alphabetical order on fol. 160[b]; beginning:—

الحمد لله رب العالمین علی الخ *

XI. خواتیم, in alphabetical order, fol. 181[b], beginning:—

سپاس و حمد بی پایان خدارا الخ *

There are numerous *lacunæ* in the latter portion of the copy, and folios are missing and also misplaced.

Written in ordinary Nasta'lîq.

Not dated; 18th century.

The seal and signature of Sayyid Ṣafdar Nawwâb of Patna are found at the beginning and end of the copy.

No. 1826

foll. 149; lines 14; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

بوستان

BÛSTÂN

A good copy of Sa'dî's Bûstân; beginning as usual:—

بنام جهاندار جان آفرین *

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece.

Not dated; 15th century.

No. 1827

foll. 240; lines 9; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 1\frac{3}{4}$

The Same

Another copy of Sa'dî's Bûstân, beginning as usual.

Written in fair Nasta'lîq.

Foll. 1–3 and 7 are supplied in a modern hand.

Foll. 4–6 are left blank, and the contents are wanting.

The original folios have been placed in new margins.

Dated Aurangâbâd, Rabî' II, A.H. 1093.

The name of the scribe is not given, but the last folio contains a note by Muḥammad 'Alî bin Zarrîn Raqam (see Taḏkirah-i Khwush Nawîsân, p. 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hidâyat Ullah Zarrîn Raqam, who according to the Taḏkirah-i Khwush Nawîsân, p. 58 (foot note), died in A.H. 1118 =A.D. 1706. The note is followed by a seal, bearing the inscription محمد علي ابن زرين رقم.

Presented by Sayyid Ṣafdar Nawwâb of Patna.

No. 1828

foll. 124; lines 25; size $11\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$

شرح بوستان

SHARḤ-I BÛSTÂN

A commentary on Sa'dî's Bûstân, by Tamîz ud-Dîn bin Muḥammad Yâwar تميز الدين ابن محمد ياور.

Beginning:—

بنام خداوند جان آفرين الخ - اكثرى باى بنام جهاندار را باى ابتدائيه گفته اند *

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press, Calcutta, in A.H. 1244=A.D. 1828.

According to the colophon, the transcription was completed on the 10th of Shawwâl, A.H. 1254.

Ordinary Nasta'lîq.

Scribe: اكبر علي احمدى عبد اللّهي.

The signature of Muḥammad Ismâ'îl, the second son of the donor's father, Muḥammad Bakhsh Khân, appears at the end of the copy.

No. 1829

foll. 9; lines 12; size $9\frac{1}{4}\times6\frac{1}{4}$; $7\times3\frac{1}{2}$

مقدمة الصلوة

MUQADDIMAT UṢ-ṢALÂT

The well-known Maṣnawî poem on ablution, legal prayer and fasting.

Author: Sharaf ud-Dîn Bukhârî شرف الدين بخاري.

Beginning:—

نام حق بر زبان همي رانم كه بجان و دلش همي خوانم

The poem, popularly called, after its first words, نام‌حق Nâm-i Ḥaq, was composed, according to the majority of copies, in the year 693 of the Riḥlat=A.H. 703 (A.D. 1303). This copy, like that at Copenhagen (A. F. Mehren, p. 6, No. VII), contains the wrong date, viz., 393 of the Riḥlat=A.H. 403 (A.D. 1012), which is evidently due to the scribe's careless reading سيصد for ششصد.

For other copies see G. Flügel i, p. 512; Ethé Bodl. Lib. Cat. Nos. 1767 and 1768; Ethé Ind. Office Lib. Cat. Nos. 2554–2558; As. Soc. Bengal, Nos. 548–549.

A commentary on the poem, by Ikhtiyâr bin Ġiyâṣ ud-Dîn ul-Ḥusaynî, is noticed in the Ind. Office Lib. Cat. No. 2558; another, composed by an anonymous author in A.H. 1079=A.D. 1669, is mentioned in As. Soc. Bengal, No. 550.

This copy, full of clerical mistakes, is written in a careless Nasta'lîq.

In the colophon, dated Monday, 6 Jumâdâ I, (the year is not given), it is said that the MS. was copied in the house of Mirzâ Kalb 'Alî Beg, Maḥallah Mundî Dâl, Banâras.

Not dated; apparently, 19th century.

No. 1830

foll. 86 ; lines 15 ; size $9\frac{1}{2} \times 6$; 7×4

هفت بند و قصايد كاشي

HAFT BAND WA QAṢÂ'ID-I KÂSHÎ

The well-known Seven Stanzas of Kâshî (see Nos. 114–116), together with his Qaṣîdahs.

Beginning of the Haft Band as usual :—

السلام اى سايه ات الخ *

The Qaṣîdahs, without any alphabetical order, begin thus on fol. 4^b :—

اى ز بدو آفرينش پيشواى اهل دين

وى ز عزت مادح بازوى تو روح الامين

Written in ordinary Nasta'lîq.

The title-page contains a seal bearing the following inscription :—

اعتماد الدوله راجه سيد يوسف عليخان بهادر *

Not dated ; 19th century.

No. 1831

foll. 122 ; lines 17 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$

معادن الرضا

MA'ÂDIN UR-RIḌÂ

A detailed commentary on the Haft Band of Kâshî, illustrated by sayings of the Prophet, Imâms and other holy and distinguished persons.

Beginning :—

كلاميكه مطلع و مقطعش بحليه مباني رفيع مجلى و مزين

است الخ *

The commentator, whose name could not be traced, dedicates the work to Amîr Ḥasan Riḍâ Khân, after whose name it is so entitled.

The date of composition, A.H. 1197=A.D. 1782, is expressed by the title of the work, and is given in a versified chronogram at the end.

The work is mentioned in Sprenger, Oude Cat. p. 457.

Written in ordinary Indian Ta'lîq.

In the colophon, dated 16 Jumâdâ I, A.H. 1245, the scribe سيد محمد بخش says that he transcribed this copy for his younger brother Sayyid Aḥmad Bakhsh.

No. 1832

foll. 99 ; lines 16 ; size $11\frac{3}{4}\times6\frac{3}{4}$; $6\frac{1}{2}\times3\frac{1}{2}$

عمدة المطالب

'UMDAT UL-MAṬÂLIB

Another commentary on the Haft Band of Kâshî.

Commentator : Sayyid Muḥammad Raḍawî سيد محمد رضوى.

Beginning :—

* الحمد لله الذي وفقنا للانقياد لاوليائه الذين قرن بطاعته طاعتهم الخ

The work is dedicated to Mirzâ Muḥammad 'Alî Khân, whose name is introduced thus :

* نواب دلير الدوله دلاور الملك مرزا محمد عليخان بهادر فيروز جنگ

The date of completion of the work, 9 Rabî' I, A.H. 1272= A.D. 1855, is expressed by several chronograms at the end.

Written in ordinary Nasta'lîq within coloured borders with an illuminated 'Unwân.

Not dated ; 19th century.

The name of Sayyid Ṣafdar Nawwâb of Patna, to whom the MS. once belonged, appears on fol. 1b.

A seal bearing the inscription لسان السلطان محمود الدوله منشى محمد صفدر عليخان بهادر, and dated A.H. 1277 is found on the title-page.

A note at the end by Sayyid Muḥammad Ḥasan Khân, better known as Sayyid Muḥammad Nawwâb Raḍawî, says that he purchased the MS. from Munshî Ṭâlib for rupees twelve on the 27th of Muḥarram, A.H. 1290. The note is followed by his seal dated A.H. 1290, and bearing the inscription سيد محمد حسن خان عرف محمد نواب رضوى.

No. 1833

foll. 45 ; lines 15 ; size $8\frac{1}{4} \times 5$; 6×3

زاد المسافرين

ZÂD UL-MUSÂFIRÎN

A copy of Amîr Ḥusaynî Sâdât's Zâd-ul-Musâfirîn. See No. 117.
Beginning as usual :—

ای بر تر ازان که حمد (همه که) گفتند الخ *

Written in ordinary Nasta'lîq.
Not dated ; 19th century.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

No. 1834

foll. 73 ; lines 11 ; size $8 \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$

زبدة الرمل

ZUBDAT UR-RAML

A versified treatise on geomancy.
Author : Mu'în bin Niẓâm معين بن نظام.
Beginning :—

هر کرا عقل راهبر باشد کار او سر بسر چو زر باشد

In several places the author calls himself ابن نظام Ibn-i Niẓâm (see foll. 10^b, 29^b, 52^b), but on fol. 2^a he gives his name as معين Mu'în, while in the conclusion, fol. 72^a, he calls himself معين نظام Mu'în-i Niẓâm. It is therefore evident that his name was Mu'în and his father's Niẓâm.

The date of composition of the work, A.H. 706=A.D. 1306, is given on fol. 3^a.

The title of the work is given in the following verse on fol. 4^a :—

نسخه را چون تمام کردم من زبدة الرمل نام کردم من

A copy of the work is noticed in A.S.B. Cat. No. 551.

Foll. 1–54 are written in ordinary Nasta'lîq, and foll. 55–73, in fair Nasta'lîq.

The colophon is dated Sha'bân, A.H. 1224 Faṣlî.

No. 1835

foll. 50; lines 17; size $10 \times 5\frac{3}{4}$; 7×4

دیوان ابن یمین

DÎWÂN-I IBN-I YAMÎN

A slightly defective copy of Ibn-i Yamîn's Dîwân, containing Ġazals in alphabetical order. See Nos. 137–139.

Beginning:—

چون جا نیافت در حرم وصل جان ما
باری بیـــاد دوست سراید زبان ما

The MS. breaks off in the midst of the Ġazals ending in the letter م with the following line:—

ابن یمین ز آتش هجران بسوختم با وعدهٔ وصال تو مغرور تر شدم

Written in ordinary Nasta'lîq.

No date; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1836

foll. 300; lines 11; size $5\frac{1}{2} \times 3$; $3\frac{3}{4} \times 2$

دیوان حافظ

DÎWÂN-I ḤÂFIẒ

A copy of the Dîwân of Ḥâfiẓ. See Nos. 151–158.

The MS. is slightly defective at the beginning, and opens abruptly with the Ġazal beginning with the line:—

ای فروغ ماه حسن از روی رخشان شما الخ *

The Maṣnawi beginning with the line:—

الا ای آهوی وحشي کجائي *

is styled here (fol. 249[a]) وحشي نامه Waḥshî Nâmah.

Sâqî Nâmah, fol. 252[b]; beginning:—

بیا ساقي از من برو پیش شاه الخ *

Muġannî Nâmah, fol. 256[a]; beginning:—

* مغنی نوای بکلبانک رود الخ

Qaṣîdahs, fol. 257[b]; beginning:—

* ای در رخ تو پیدا انوار پادشاهی الخ

Tarjî'bands, fol. 269[a]; beginning:—

* ای داده بباد دوستداری الخ

Muqaṭṭa'ât, fol. 279[a]; beginning:—

* فساد چرخ نبینیم و نشنویم همی الخ

The Muqaṭṭa'ât are followed by several Musaddasât, a Maṣnawî and a few Rubâ'îs.

The Rubâ'îs, in alphabetical order, begin thus on fol. 289[b]:—

* بر گیر شراب طرب انگیز و بیا الخ

The MS. ends with two versified chronograms on the death of Ḥâfiẓ.

Written in ordinary Nasta'lîq.

In the colophon, dated A.H. 1187, the scribe غلام مهدی ولد محمد اصلح انصاری کاکوی says that میر محمد ناصر died shortly after transcribing the earlier portion of the copy, and that he (غلام مهدی) completed the transcription at the request of his brother Ġulâm Ḥaydar.

WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos. 1837–1838)

foll. 389; lines (centre col.) 19; margl. col. 50; size $10\frac{1}{2} \times 7$; $9 \times 5\frac{3}{4}$

The Khamsah of Niẓâmî and Khusrau bound in one volume.

I. Centre Col.

No. 1837

خمسهٔ نظامي

KHAMSAH-I NIẒÂMÎ

The Khamsah of Niẓâmî. See Nos. 37–45.

(1) مخزن الاسرار Makhzau ul-Asrar; beginning on fol. 2b:—

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

(2) خسرو و شرين Khusrau wa Shîrîn; beginning on fol. 34b:—

خداوندا در توفيق بكشاى الخ *

The colophon, fol. 118b, is dated 18 Dul-ḥijjah, A.H. 889.

(3) ليلى و مجنون Laylâ wa Majnûn; beginning on fol. 119b:—

اى نام تو بهترين سر آغاز الخ *

(4) هفت پيكر Haft Paykar; beginning on fol. 181b:—

اى جهان ديده بود خويش از تو الخ *

The colophon, fol. 252b, is dated Iṣfahân, 13 Dul-hijjah, A.H. 890.

(5) اسكندر نامه Iskandar Nâmah; beginning on fol. 253b:—

خدايا جهان پادشاهي ترا الخ *

The شرف نامه Sharaf Namah, or the second part of the Iskandar Nâmah, begins thus on fol. 343b—

خرد هر كجا گنجي آرد پديد الخ *

II. Margl. Col.

No. 1838

خمسهٔ خسرو

KHAMSAH-I KHUSRAU

The Khamsah of Khusrau. See Nos. 128–131.

(1) مطلع الانوار Maṭlâ ul-Anwâr; beginning on fol. 2b:—

خطبهٔ قدسست به ملک قدیم بسم الله الرحمن الرحیم

(2) شیرین و خسرو Shîrîn wa Khusrau; beginning on fol. 71b:—

خداوندا دلم را چشم بکشای الخ *

(3) مجنون و لیلی Majnûn wa Laylâ; beginning on fol. 158a:—

ای داده بدل خزینهٔ راز الخ *

(4) هشت بهشت Hasht Bihisht; beginning on fol. 209b:—

ای کشایندهٔ خزانهٔ جود الخ *

(5) اسکندر نامه Iskandar Nâmah; beginning on fol. 277b:—

جهان پادشاها خدائی تراست الخ *

The colophon, fol. 368a, is dated 15 Dul-ḥijja, A.H. 910.

Scribe: محمود بن جلال بن محمود یوسف القمي.

The Iskandar Nâmah of Khusrau is followed by the well-known Maṣnawî poem پند نامه Pand Nâmah of Farîd-ud-Dîn 'Aṭṭâr. See No. 46 xii.

The Pand Nâmah is styled here, both at the beginning and end, نصایح الولد Naṣâ'iḥ ul-Walad, and its opening line differs from that of the other known copies; beginning on fol. 368b:—

ابتدا کردم بنام کردگار خالق خلق از صغار و از کبار

آنک در آدم دمید او روح را داد از طوفان نجات او نوح را

The Khamsah of Niẓâmî (centre column), dated A.H. 889, is written in good Nasta'lîq, within gold-ruled borders. The Khamsah of Khusrau (margl. col.), dated, A.H. 910 is written in exceedingly beautiful minute Nasta'lîq.

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title-page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription من غلامت يا علي موسى رضا. Miniatures, both Persian and Indian styles, on foll. 5[a], 16[a], 18[a], 49[a], 56[b], 59[a], 64[a], 71[b], 74[b], 77[a], 104[a], 108[b], 139[a], 142[a], 143[b], 146[b], 147[b], 149[a], 155[b], 165[a], 173[b], 176[b], 190[b], 193[a], 194[a], 195[a], 199[a], 201[b], 203[b], 205[b], 209[b], 216[b], 220[a], 223[b], 227[b], 229[b], 234[a], 239[a], 240[b], 244[a], 249[b], 264[b], 282[b], 284[b], 298[a], 301[b], 306[b], 319[a], 320[b], 330[b], 335[a], 336[b], 339[a], and 362[b].

(Nos. 1839-1840)

foll. 113; lines 15–19; size $7 \times 4\frac{1}{4}$; $6 \times 3\frac{1}{2}$

The Dîwâns of Ḥâfiẓ and Qâsim Anwâr, both slightly defective at the end.

I. Margl. Col.

No. 1839

ديوان حافظ

DÎWÂN-I ḤÂFIẒ

The Dîwân of Ḥâfiẓ. See Nos. 151–161.

Beginning:—

* الا يا ايها الساقى الخ

The Ġazals, arranged in alphabetical order, break off in the middle of the letter ن with the following line:—

دست رنج تو همان به كه شود صرف بكام
داني آخر كه بناكام چه خواهد بودن

II. Centre Col.

No. 1840

ديوان قاسم انوار

DÎWÂN-I QÂSIM ANWÂR

The Dîwân of Qâsim Anwâr. See No. 170.

Beginning:—

* من بيچارهٔ سودا زده سر گردانم الخ

The first alphabetical Ġazal begins thus on fol. 2[a] :—

ای صبح سعادت ز جبین تو هویدا الخ *

Tarjî'bands, beginning on fol. 108[a] :—

بیا ای عشق عالم سوز بی غم قدم بر چشم من نه خیر مقدم

Rubâ'îs, without alphabetical order, beginning on fol. 111[a] :—

کر دلبر ما شیوهٔ مستان کیرد با عاشق خود هزار دستان کیرد

The Rubâ'îs are followed by a Maṣnawî, beginning with the line :—

مقتـــدای ملک امام بشر شـــاه انصـــاریان دیـــن پرور

The Maṣnawî breaks off with the line :—

قطب عالم امان دین و هدی شاه دین شیخنـا و مولانا

Some clever hand has changed the *takhallus* Qâsîm or Qâsimî to Qâ'im or Qâ'imî.

Written in minute Nasta'lîq.

Not dated ; 16th century.

(Nos. 1841–1844)

foll. 564 ; lines (centre col.) 14 ; margl. col. 27 ; size $10 \times 6\frac{3}{4}$; $8 \times 4\frac{1}{4}$

An exceedingly beautiful and neatly written copy containing the Dîwâns of Khusrau, Ḥasan, Ḥâfiẓ and Auḥadî :—

I. foll. 1[b]–564[b]

No. 1841

دیوان خسرو

DÎWÂN-I KHUSRAU

The Dîwân of Khusrau Dihlawî. See Nos. 125–127.

Contents :—

(1) Ġazals in alphabetical order, foll. 1[b]–564[a] (centre col.) ; beginning :

ای باد برقع برفگن آن روی آتشناک را الخ *

(2) Qaṣîdahs, foll. 2ᵇ–60ᵇ ; beginning :

زبان که بر در معني کليد گفتار است الخ *

The first alphabetical Qaṣîdah begins thus on fol. 8ᵃ

ای ذات تو چراغي ايوان کبريا را الخ *

(3) Tarjî'ât, foll. 60ᵇ–63ᵃ ; beginning :

ای دل جا مانده ره سوی جانان طلب الخ *

(4) Muqaṭṭa'ât, foll. 63ᵃ–76ᵃ ; beginning :

اژدها پيش است و تيغ اندر عقب ايام شد الخ *

(5) Rubâ'îs, in alphabetical order, foll. 76ᵃ–92ᵃ ; beginning :

ای آنکه شد از طفيلت آدم بيدا الخ *

Another series of Rubâ'îs, also in alphabetical order, foll. 92ᵃ-92ᵇ ; beginning :

بنمود بمن روی جو سيم خود را الخ *

(6) Fards or single verses, in alphabetical order, foll. 92ᵇ-93ᵇ ; beginning :

بدان نکته کانسان رموز خدا ست قل الروح من امر ربی کواست

II. foll. 94ᵇ–365ᵃ

No. 1842

ديوان حسن دهلوي

DÎWÂN-I ḤASAN DIHLAWÎ

The Dîwân of Ḥasan Dihlawî. See Nos. 132-133.
Beginning :—

ای رقم رانده بر سفيد و سياه الخ *

(1) Ġazals in alphabetical order ; beginning on fol. 95ᵃ :—

ای غره چون ماه نو رونق فزوده عيد را الخ *

(2) Maṣnawî ; beginning on fol. 340ᵃ :—

بيا ای گهر جوی دريای غيب الخ *

(3) Muqaṭṭa'ât; beginning on fol. 341b:—

در حق هیچکس نبرم جز گمان نیک الخ *

(4) Rubâ'îs in alphabetical order; beginning on fol. 343a:—

ای فضل تو تخته شوی نادانیها الخ *

The Dîwân concludes with a few Qiṭ'ahs.

III. foll. 361b–549b

No. 1843

دیوان حافظ

DÎWÂN-I ḤÂFIẒ

The Dîwân of Ḥâfiẓ. See Nos. 151–161.
Beginning with the preface of Gulandâm:—

حمد بیحد و ثنای بیعد الخ *

(1) Ġazals in alphabetical order; beginning on fol. 365b:—

الا یا ایها الساقي الخ *

(2) Maṣnawîs; beginning on fol. 535b:—

الا ای آهوی وحشي کجائي الخ *

(3) Sâqî Nâmah; beginning on fol. 537a:—

بیا ساقي آن مي که حال آورد الخ *

(4) Muġannî Nâmah; beginning on fol. 538a:—

مغني کجائي دوتائي بزن الخ *

(5) Muqaṭṭa'ât; beginning on fol. 539a:—

درین وادي ببانگ سیل بشنو الخ *

(6) Rubâ'îs, in alphabetical order; beginning on fol. 540a.

بر گیز شراب طرب انگیز و بیا الخ *

IV. Foll. 550ᵇ–564ᵇ

No. 1844

دیوان اوحدی

DÎWÂN-I AUḤADÎ

The Dîwân of Shaykh Rukn-ud-Dîn Auḥadî. See No. 134.

This copy of Auḥadî's Dîwân contains only a small number of Ġazals; beginning:—

* در خرابات عاشقان کوئیست الخ

It breaks off with a Rubâ'î, beginning thus:—

* عشق از سر کوی خود سفر کرد الخ

Some folios are misplaced. The right order seems to be: foll. 1–182ᵇ, 189ᵃ–395ᵇ, 183ᵃ–188ᵇ, 396ᵃ–564ᵇ.

Written in beautiful minute Nasta'lîq within gold-ruled borders with two most sumptuous, finely illuminated and beautifully decorated 'Unwâns at the beginning. The headings are ornamented throughout.

Not dated; 16th century.

A biographical notice of Khusrau, copied from some *Taḏkirah* by the donor's father, Muḥammad Bakhsh Khân, is found at the beginning of the copy.

(Nos. 1845–1846)

foll. 422; lines centre col. 17; margl. col. 45; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$

A very beautiful and neatly written MS. containing the Kulliyâts of Salmân and Sa'dî.

I. Margl. Col.

No. 1845

کلیات سلمان

KULLIYÂT-I SALMÂN

The Kulliyât of Salmân Sâwajî. See No. 147.

Contents:—

(1) Qaṣîdahs and Tarkîb-bands, arranged, mostly, in alphabetical order; beginning, fol. 1ᵇ:—

* هر دل که در هوای جمالش منجال یافت الخ

(2) Another series of Qaṣîdahs without any order; beginning on fol. 75^{b}:—

دوش بر لوح فلک خط معما دیده اند الخ *

(3) Elegies; beginning on fol. 86^{a}:—

بر سرای کهنهٔ دلگیر دنیا دل مده الخ *

(4) Muqaṭṭa'ât and satires; beginning on fol. 95^{b}:—

حبذا صدر صفهٔ که بهشت الخ *

This section ends with a long Qaṣîdah in praise of 'Alî, the fourth Khalîfah, beginning on fol. 123^{b} (margin)

ای زمینت آسمان عالم بالا شده الخ *

(5) Tarjî'bands, beginning on fol. 124^{b} (margin)

ما مریدان کوی خماریم *

(6) Ġazals in alphabetical order, beginning on fol. 128^{b} (margin):

اگر حسن تو بکشاید نقاب از چهره دعوی را الخ *

(7) Rubâ'îs, beginning on fol. 212^{b} (margin)

ای کارگذاران درت شمس و زحل الخ *

(8) خورشید و جمشید Khwurshîd wa Jamshîd, also called جمشید و خورشید Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll. 220^{a}–290^{b} (margin):

الٰهی پردهٔ اسرار بکشای در گنجینهٔ اسرار بکشای

The poem, dedicated to Sulṭân Uways, was, according to the following Qiṭ'ah at the end, fol. 290^{b}, completed in Jumâdâ II, A.H. 763=A.D. 1362:—

شد این ربیع معانی جمادی ثانی سنه ثلاث و ستین و سبعمایه تمام

Some folios at the beginning are misplaced, and the right order seems to be: foll. 1–2, 12–13, 3, 11, 14–23, 4–10, 24–290.

11. Centre Col.

No. 1846

كليات سعدي

KULLIYÂT-I SA'DÎ

The Kulliyât of Sa'dî. See Nos. 91–93.

Contents :—

(1) بوستان Bûstân, called in the colophon, fol. 196a, سعدي نامه, Sa'dî Nâmah; beginning on fol. 76a :—

بنام خداوند جان آفرين الخ *

(2) قصايد عربي Qaṣâ'id-i 'Arabî; beginning on fol. 196b :—

حبست بجفني المدامع لا تجري الخ *

(3) قصايد فارسي Qaṣâ'id-i Fârsî, without any alphabetical order; beginning on fol. 211a :—

اى نفس اگر بديدهٔ تحقيق بنگرى الخ *

An index, giving the opening distich of each Qaṣîdah, is prefixed at the beginning.

(4) مراثي Marâṣî, begininng on fol. 242a :—

دل شكسته كه مرهم كند دكر بارش الخ *

(5) مثلثات Muṣallaṣât, or the poem in three languages, *viz.*, Arabic, Persian and Turkish. It is also called ملمعات Mulamma'ât. See No. 92 (11); beginning on fol. 248a :—

خليلى الهدى انجا و اصلح الخ *

(6) ترجيعات Tarjî'ât, beginning on fol. 247a :—

اى زلف تو هر خمي كمندي الخ *

(7) كتاب الطيبات Kitâb ut-Ṭayyibât, or pleasant Ġazals, in alphabetical order; beginning on fol. 261a :—

اول دفتر بنام ايزد دانا الخ *

This section is preceded by a فهرست occupying foll. 254b–261a.

(8) مقطعات Muqaṭṭa'ât, without heading, beginning on fol. 338a.

دكر كس نكرتا جوابش جه كفت الخ *

(9) رباعيات Rubâ'iyât, without heading, beginning on fol. 349a :—

بس جون تو ملک زمانه بر تخت نشاند الخ *

(10) فرديات or single verses, beginning on fol. 355a :—

هرکز بود آدمي بدين زيبائي الخ *

(11) گلستان Gulistân, beginning on fol. 358b :—

منت خدای را عز و جل الخ *

(12) شش رساله, or the usual Six Risâlahs :—

First, beginning on fol. 403b :—

سپاس و ستايش بيغايت الخ *

Second, in five Majlis, on foll. 405b (margin), 407a; 408b (margin); 409b (margin); 411a (margin).

Third (در سوال صاحب ديوان), beginning on fol. 414a (margin) :—

الحمد لله رب العالمين ..... اما بعد اين کتاب الخ *

Fourth (در عقل و عشق), beginning on fol. 415a :—

سالک راه خدا پادشه ملک سخن الخ *

Fifth (در نصيحت ملوک), beginning on fol. 416a :—

الحمد لله الکافی حسب الخلايق الخ *

Sixth, on fol. 419b (margin), subdivided into the usual three Ḥikâyât, *viz.*, (1) Sa'dî's interview with Sulṭân Abâqâ Khân, repeatedly called here Abâkhâqân ابا خاقان (2) در نصيحت انکيانو and (3) حکايت ملک شمس الدين تازي.

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I, A.H. 1057, the scribe درويش شاه حسين ابن مولانا محمد رضاء اصفهاني, transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying 'Alî Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No. 1, p. 4) on his journey to Balkh :—

تم الرسالات شش کاده بعون الله قاضي الحاجات و کافي المهمات کاتبه و راقمه تراب اقدام فقرا درويش شاه حسين ابن مولانا محمد رضاء اصفهاني غفر ذنوبه و ستر عيوبه في تاريخ يوم الاثنين هفدهم شهر ربيع الاول

سنه سبع و خمسين بعد الف من الهجرة النبويه در وقتى كه در ركاب ظفر انتساب عضد الخلافة العظمى نواب امير الامرا علي مردان خان عازم سفر خير اثر بلخ بوديم بطريق يادكار جهة بندكان شجاعت و رفعت پناه احسان و ملاطفت انتباه مبارز ميدان شجاعت و يكه تاز معركه سهامت اعنى شخص اهليت و مردمي ناظم مناظم ارجمندي فريدون بيک ... سمت تحرير يافت و صورت اتمام بذيرفت *

The title-page bears several ʻArḍ-dîdahs, and notes, the dates of which range from A.H. 1082 to A.H. 1115. All the seals are illegible.

No. 1847

foll. 50; lines 12–15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

تحفة النصائح

TUḤFAT UN-NAṢÂ'IḤ

A slightly defective copy of Yûsuf Gadâ's Tuḥfat un-Naṣâ'iḥ. See No. 162.

The first three verses are wanting in this copy; it opens abruptly with the following line not found in No. 162:—

دنيا و پايه آسمان هم چون مدور بيضهٔ الخ *

The second line in this copy: دريا و بستان جويها الخ, is the fourth in No. 162.

The date of composition of the poem, given in this copy, is, like No. 162, A.H. 795=A.D. 1392, but the number of the *bayts*, given here, is 725, instead of 781 in No. 162.

Written in ordinary Taʻlîq.

Dated 1st June, 1842.

No. 1848

foll. 101; lines 15; size $8\frac{1}{4} \times 5$; 6×3

دیوان مغربي

DÎWÂN-I MAĠRIBÎ

A copy of the Dîwân of Muḥammad Shîrîn Maġribî (*d.* A.H. 809=A.D. 1406). See No. 165.

Beginning as usual with the preface :—

و به ثقي الحمد لله الذي انشاء و عروض الكون الخ *

Contents :—

1. An Arabic poem, fol. 4[a], beginning :—

كما اذكره من قبل الخ *

2. Maṣnawî in praise of Shâh Rukh, fol. 4[b], beginning :—

پس ار بيني درين ديوان اشعار الخ *

3. Arabic poems, fol. 5[b], beginning :—

يا قانعا بصفاته عن ذاته الخ *

4. Tarjî'ât, beginning on fol. 13[b] :—

آفتاب وجود كرد اشراق الخ *

5. Ġazals in alphabetical order, beginning on fol. 29[a] :—

خورشيد رخت چو گشت پيدا الخ *

6. Rubâ'îs, beginning on fol. 98[a] :—

اى گشته عيان روى تو از جام جهان الخ *

Written in ordinary Nasta'lîq within red borders.

Dated 21st Ḏulqa'd, the second regnal year of Muḥammad Shâh Ġâzî.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found on the title-page.

No. 1849

foll. 23; lines 12; size $8\times5\frac{1}{2}$; $5\times2\frac{3}{4}$

گوی و چوگان

GÛI WA CHAUGÂN

A very beautifully written copy of the Gûi wa Chaugân, also called Ḥâl Nâmah, by 'Ârifî Harawî who died in A.H. 853=A.D. 1449. See No. 172.

Beginning as usual:—

* زان پیش که حسب حال گویم الخ

Written in perfect Nasta'lîq within gold and coloured borders with an illuminated head-piece. The original folios have been placed in gold sprinkled margins.

Three miniatures of the Indian school are found on foll. 8^a, 9^b, and 21^b respectively.

Not dated; 16th century.

This valuable copy was presented to the library on February 1st, 1924, by Khân Bahâdur Dr. Aṣdar 'Alî Khân, who acquired it from one Pândah Râm Râjindar Deo Narâyan Sinha of Shâhâbâd.

The MS. once belonged to the great orientalist, Sir William Gore Ouseley.

No. 1850

foll. 284; lines 20; size $7\frac{3}{4}$; $4\frac{1}{4}$; $6\times4\frac{1}{4}$

هفت اورنگ جامي

HAFT AURANG–I JÂMÎ

A very good, but unfortunately incomplete, copy of the Haft Aurang, or the seven Maṣnawîs of Jâmî. See Nos. 180 and 182–183.

I

تحفة الاحرار, on fol. 1^b; beginning with the usual preface:—

* حمدا لمن جعل جنان الخ

The poem itself begins thus :—

بسم الله الرحمن الرحيم هست صلای سر خوان کريم

The colophon, fol. 24^{b}; is dated A.H. 988.

II.

سبعة الابرار, on fol. 25^{b}; beginning with the usual Rubâ'î :—

* المنة لله که بخون گر خفتم

Beginning of the poem as usual :—

* ابتدی بسم الله الرحمن الرحيم الخ

Dated Ṣafar, A.H. 988.

III.

يوسف و زليخا, on fol. 65^{b}; beginning :—

* الٰهي غنچهٔ اميد بکشای الخ

A very interesting copy is noticed under No. 196.
Dated 12 Rabî' II, A.H. 988.

IV.

ليلی و مجنون, on fol. 118^{a}. It is slightly defective at the beginning, and opens abruptly thus :—

در باغ اديم لاجوردی صباغ خزان بچهره زردی

Some verses are also wanting at the end.

V.

خرد نامهٔ اسکندري, on fol. 166^{b}; beginning as usual :—

* الٰهي کمال الٰهي تراست

Dated Ṣafar, A.H. 989.

VI.

First *Daftar*, on fol. 196^{b}; beginning :—

* لله الحمد قبل کل کلام الخ

Second *Daftar*, on fol. 255^{b}; beginning :—

* بشنو ای گوش پر فسانهٔ عشق

Third *Daftar*, on fol. 269^b ; beginning :—

* حمد ایزد نه کار تست ای دل الخ

VII.

سلامان و ابسال, on fol. 284^b ; beginning :—

* ای بیادت تازه جان عاشقان

The entire Maṣnawî, except the first thirty verses, is missing.

Written in beautiful minute Nasta'lîq within four gold-ruled columns with an illuminated head-piece at the beginning of each Maṣnawî, and a small Persian miniature at the end of each.

Scribe ; حاجي ابن محمد .

No. 1851

foll. 144 ; lines 14 ; size $10\frac{3}{4} \times 7$; $5\frac{1}{4} \times 2\frac{3}{4}$

سلسلة الذهب

SILSILAT UḌ-ḌAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jâmî's Silsilat uḍ-Ḍahab. See under Nos. 180–187.

Beginning as usual.

Written in a perfect Nasta'lîq within illuminated borders with beautiful floral designs on margins. The first two pages are sumptuously decorated.

Dated A.H. 983.

Scribe : علي رضاء الكاتب .

This valuable MS. was purchased for the Library for rupees twenty-five only.

No. 1852

foll. 170 ; lines 13 : size $8 \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$

یوسف و زلیخا

YÛSUF WA ZULAYḴHÂ

A copy of Jâmî's Yûsuf wa Zulayḳhâ. Beginning as usual.

Written in ordinary Nasta'lîq within ruled and coloured borders with an ordinary illuminated head-piece.

The MS. contains several miniatures of the modern Indian school. Spaces for pictures are left blank in some places.

Not dated; 19th century.

A note at the end says that Bahâdur 'Alî Khân, son of Muḥammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kîshampûr, Itâwah, purchased this MS. for Rupees eight from Quṭb ud-Dîn of Râmpûr on the 27th February, 1845.

No. 1853

foll. 155; lines 15; size $10\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$

The Same

Another copy of Jâmî's Yûsuf wa Zulaykhâ.

Beginning as usual.

Written in fair Nasta'lîq within ornamented lines with an illuminated 'Unwân.

Modern and tasteless illustrations.

Dated A.H. 1246.

Scribe: نظام الدين.

No. 1854

foll. 21; lines 18; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$

حاشيهٔ شرح رباعيات

ḤÂSHIYAH-I SHARḤ-I RUBÂ'IYÂT

Comments on Jâmî's commentary on his own Rubâ'îs (see Nos. 181 ix, and 209), by Walî Muḥammad ولي محمد.

Beginning:—

* حمد عليمي كه رباعي عناصر اربعه بحمد خويش گفته اوست الخ

Walî Muḥammad tells us in the preface that although Jâmî's commentary on his own Rubâ'îs had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation. He, therefore, wrote the present work at the request of some of his friends.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 1855

foll. 38; lines 17; size $8 \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$

لوامع

LAWÂMI'

Jâmî's commentary on the "Wine Qaṣîdah" of 'Umar Ibn ul-Fârid. See No. 181–VII.

Beginning:—

* سبحان من جميل الخ

Written in Naskh.

Dated Ṣafar, A.H. 956.

No. 1856

foll. 136; lines 11; size $7\frac{3}{4} \times 4$; $5\frac{1}{4} \times 2\frac{3}{4}$

ديوان هلالي

DÎWÂN-I HILÂLÎ

A copy of the Dîwân of Hilâlî Astarâbâdî (*d.* A.H. 936=A.D. 1529). See No. 228, where a fragment of the Dîwân is noticed.

This copy, a complete one, contains Ġazals in alphabetical order, and, like No. 228, begins:—

* ای نور خدا در نظر از روی تو مارا الخ

Muqaṭṭa'ât, beginning on fol. 131[a]:—

* ای سیه نامه کز برای نجات الخ

Rubâ'îs, beginning on fol. 133[b]:—

* از بسکه مرا دولت دیدار کم است الخ

Written in ordinary Nasta'lîq within coloured borders.

Dated A.H. 1190.

Scribe: کوکل چند.

Presented by S. Khudâ Bakhsh, 18-10-1910.

No. 1857

foll. 128; lines 9; size $6\frac{1}{4} \times 3\frac{1}{4}$; $3\frac{1}{2} \times 1\frac{3}{4}$

شاه و گدا

SHÂH WA GADÂ

A mystical Maṣnawî, also styled شاه و درويش, by the same Hilâlî.

Beginning:—

ای وجود تو اصل هر موجود هستي و بودۀ و خواهي بود

The Maṣnawî has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282): see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des fünften internationalen Orientalisten-Congresses', Berlin, 1882, vol. ii, pp. 130–135. For other copies of the work see Rieu ii, p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; Sprenger, Oude Catalogue, p. 427; Cat. Codd. Lugd. Bat. ii, p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35; Ethé, Bodl. Lib. Cat. Nos. 1022–1025; Ethé, Ind. Office Lib. Cat. Nos. 1426–1429; etc.

A splendid copy, written in beautiful Nasta'lîq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated; 17th century.

The original folios have been placed in new margins.

No. 1858

foll. 100; lines 11; size $5\frac{3}{4}$; $4\frac{1}{2}$; $3\frac{1}{2} \times 3$

دیوان ناصحی

DÎWÂN-I NÂṢIḤÎ

An exceedingly valuable and rare copy of Nâṣiḥî's Dîwân.

Beginning:—

همین دولت ز درد عشق جانسوز تو بس ما را
که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadkirah*. Taqî Auḥadî, vol. ii, fol. 752[a], alone, on the authority of Mîr 'Alî Shîr (Majâlis un-Nafâ'is), meagrely remarks that Naṣiḥî, a poet of the middle age, lived in Khurâsân. The same Taqî quotes only one verse from the poet. It is not found in the present Dîwân. The following particulars regarding the poet are gathered from the work itself:

In the following verse of a Rubâ'î, fol. 90[a], he says that he was born at Ûbah, but flourished in Harât:—

مولود من از اوبه اگر هست چه عیب
در شهر هري نشـــو و نمـا یافتـــه ام

He enjoyed the warm favour of Sulṭân Ḥusayn Mirzâ (who ascended the throne of Harât A.H. 873=A.D. 1468 and died in A.H. 911=A.D. 1505), whom the poet repeatedly praises, *e.g.*, on fol. 8[b]:—

خسرو غازي سپهر معدلت سلطان حسین
آنکه شد از ابر جودش فیض دل نازل مرا

It would appear from the following verse on fol. 79[a] that the poet lived in a Madrasah for ten years:—

ده سال شد که بنده مقیم بمدرسه
آنجا مقام بنـــده بپروانهٔ شماست

where, according to the following verse on fol. 89[b], he once became ill:—

در مدرسه ناصحی مریض افتادست
مشتـاق بخاک بوس درگاه شمـــا

In several places he refers to some of the distinguished persons of Sulṭân Ḥusayn's court, *e.g.*, Ṣûfî (fol. 84[a]), who is, most probably, identical with Shaykh Ṣûfî 'Alî (see Ḥabib us-Siyar vol. iii, juz. 3, p. 342); Mîrak Naqqâsh (see Ḥabîb *ib*); Banâ'î, the well-known poet (see this Cat. No. 215).

On fol. 87[b] is found a Rubâ'î of the poet, said to have been inscribed on the bow of Sulṭân Muẓaffar (who conjointly with his brother Mirzâ Badî' uz-Zamân ascended the throne of his father Sulṭân Ḥusayn in A.H. 911=A.D. 1505).

That Nâṣiḥî survived his royal patron, Sulṭân Ḥusayn, is evident from the following chronogram, fol. 81[a], expressing the date of the latter's death in A.H. 911=A.D. 1505.

شاه هرات خسرو غازي چو از جهان
رحلت نمود يافت ازين خاكدان نجات
كردم سوال سال وفاتش ز عقل گفت
تاريخ فوت او بطلب از شه هرات

The words شه هرات (King of Harât) are equal to 911.
The Dîwan consists of Ġazals, arranged in alphabetical order.
Mustazâds, fol. 77[a]; beginning:—

هر لحظه بر آرم ز دل سوخته آهی
آهی و چه آهی
آهی كه بود از غم رخسارهٔ ماهی
ماهی و چه ماهی

Muqaṭṭa'ât, fol. 80[b]; beginning:—

صاحب فضل و كرم خواجهٔ با جود و سخا
كه حديث تو بصد رنگ برون مي آيد

Rubâ'îs, fol. 89[a]; beginning:—

اي روي تو تابنده تر از صد بدر است الخ *

The MS. ends with a Tarji'-band, beginning on fol. 95[b]:—

ما مظهر ذات كبريائيم الخ *

Written in ordinary Nasta'lîq.
Not dated; 17th century.
The original folios are placed in new margins.

No. 1859

foll. 83; lines 15; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$

ديوان آصفی

DÎWÂN-I ÂṢAFÎ

A copy of the Dîwân of Âṣafî (*d.* A.H. 923=A.D. 1517). See No. 219.

Beginning as usual:—

* ساز آباد خدایا دل ویرانی را الخ

The MS. ends with a few Rubâ'îs.

Written in ordinary Nasta'lîq.

According to the colophon, dated Bardawân, 27 Asârh, 1173 Bengali year, the scribe transcribed the MS. for one Shaykh Na'îm Ullah:—

Scribe:

امر سنگه ولد کنور سنگه ابن کنو یمل کهتری قوم تالوار ساکن قصبه جندیون - لاهور *

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

No. 1860

foll. 116; lines 10; size $6\frac{3}{4} \times 4$; $4\frac{1}{4} \times 2\frac{3}{4}$

لیلی و مجنون

LAYLÂ WA MAJNÛN

A copy of the romantic Maṣnawî Laylâ wa Majnûn by Hâtifî (*d.* A.H. 927=A.D. 1521). See No. 222.

Beginning as usual:—

* این نامه که خامه کرد بنیاد الخ

The concluding verse is wanting in this copy.

Written in fair Nasta'lîq.

Not dated; 17th century.

The original folios are mounted on new margins.

A seal of one Shaykh Rajab 'Alî, dated A.H. 1223, is found on the title-page.

The name 'Syud S. Nawab' (probably meant for Sayyid Ṣafdar Nawwâb of Patna), is found on fol. 1^b.

No. 1861

foll. 51 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{3}{4}$; 6×3

The Same

A defective copy of Hâtifî's Laylâ wa Majnûn.

The MS. opens abruptly with the line :—

چون قیس شکسته دل ز مکتب رفتی سوی خانه جانب شب

Corresponding with line 2, fol. 30[a], of the preceding copy.

Written in fair Nasta'lîq.

Not dated ; 18th century.

No. 1862

foll. 62 ; lines 12 : size $9\frac{1}{4} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$

فتوح الحرمین

FUTÛḤ UL-ḤARAMAYN

A very beautifully written copy of Muḥyî Lârî's (*d.* A.H. 933=A.D. 1526) Futûḥ ul-Ḥaramayn. See Nos. 226–227.

Beginning :—

* ای دو جهان غرقهٔ آلای تو الخ

Written in elegant Nasta'lîq within gold borders with an illuminated head-piece. Beautifully painted drawings representing the Harem, mosques and other sacred places are found on foll. 18[b], 32[a], 33[b], 34[a], 38[a], 39[a], 43[b], 45[a], 46[b], 53[a], 56[a], 58[b], 59[b], 61[a] and 62[a].

Not dated ; 16th century.

Scribe : نظامي مذهّب .

This beautiful copy was presented to the library in 1916 by Ḥakîm Muḥammad 'Abd ul-Qayyûm, a well-known physician (Ḥakîm) of Patna.

No. 1863

foll. 330; lines (centre col.) 21; margl. col. 17; size $11\frac{1}{4}\times5\frac{1}{2}$; $8\times3\frac{1}{2}$

كليات اهلي شيرازي

KULLIYÂT-I AHLÎ SHÎRÂZÎ

A good copy of the Kulliyât of Ahlî Shîrâzî (*d.* A.H. 943= A.D. 1536). See No. 231.

Contents:

1. سحر حلال Siḥr-i Ḥalâl, preceded by the usual preface; beginning on fol. 2[a]:—

* ای همه عالم برتو بی شکوه الخ

2. شمع و پروانه Sham‘ wa Parwânah, beginning on fol. 11[b]:—

* بنام آنکه ما را از عنایت الخ

3. مثنویات متفرقه در صفت ستون, beginning on fol. 28[a]:—

* چه نهالست این خجسته ستون الخ

4. قصائد Qaṣîdahs, beginning on fol. 28[b]:—

* الٰهی بسر دفتر حکمت الله

5. مراثی Elegies, fol. 59[b], beginning:—

* وا حسرتا که دیدهٔ حسرت پر آب شد الخ

6. Tarkîb-bands, fol. 63[b], beginning:—

* کس عزیز من نشد واقف بر اسرار خدا الخ

7. Tarjî‘-bands, fol. 70[a]; beginning:—

* ای دهان و لبت ز جان خوشتر الخ

8. Mukhammasât, fol. 71[a]; beginning:—

* این همه خشم تو ای عاشق کش بیباک چیست الخ

9. Miscellaneous (متفرقات), fol. 71[b]; beginning:—

* زهی ز ساغر عیش تو دوستان دلشاد الخ

10. Muqaṭṭa‘ât, fol. 72[b]; beginning:—

* ای دل بخود بمیرکه کردی خلاص ازانکه الخ

11. Ġazals in alphabetical order, fol. 82^{b}; beginning:—

* ای حیرت صفات تو بند زبان ما الخ

12. Mustazâd, fol. 238^{b}; beginning:—

* چون شاخ گل آنروز که در خانهٔ زینی الخ

13. Rubâ'iyât-i Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol. 239^{b}:—

* بعد از حمد و ثنای جان آفرین الخ

The first Rubâ'î begins thus on fol. *ib*.

* ساقي قدحي که کارساز ست خدا الخ

14. Rubâ'iyât-i Ganjfah with the usual preface, beginning on fol. 245^{a}:—

* پوشیده نماند بر ارباب صورت الخ

The first Rubâ'î begins thus:—

* ای سرو سهي خاک رهت وقت خرام الخ

The initial Rubâ'î in No. 231 is the thirteenth here.

15. Miscellaneous Rubâ'îs (رباعیات متفرقه), beginning on fol. 250^{a}:—

* یارب گنه آلوده ز دنیا مبرم الخ

16. Mu'ammiyât, beginning on fol. 281^{a}:—

* آب حیوان خوش بود وان لعل لب زان خوشتر است الخ

17. Artificial Qaṣîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol. 284^{b}:—

* حمدی از حد افزون و سپاسی از قیاس بیرون الخ

The Qaṣîdah begins on fol. 285^{b}:—

* نسیم کاکل مشکین کراست چونتو نگار الخ

18. Artificial Qaṣîdah in praise of Sulṭân Ya'qûb, with the usual preface on fol. 299^{b}:—

* حمد بیحد و سپاس بیقیاس مر حضرت عزت را الخ

Beginning of the Qaṣîdah on fol. 300^{b}:—

* هوای جنت کویت نسیم عنبر بار الخ

19. Artificial Qaṣîdah in praise of Shâh Ismâ'îl Ṣafawî, with the usual preface, beginning on fol. 314b :—

* حمد و سپاس بیقیاس صانعي را الخ

The Qaṣîdah begins as usual, fol. 323b :—

* هواى گلشن كويت نسيم باد بهار الخ

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Dated, Shâhjahânâbâd, Rabî' II, A.H. 1183.

Scribe : اندر پركاس .

Four seals of Jalâl ud-Dîn Ḥaydar, two of which are dated A.H. 1243, and the other two, A.H. 1249, are found on foll. 1a, 82a, 283b and 330a, respectively. A note on the title-page, by the same Jalâl ud-Dîn, here called جلال الدين حيدر ابن حاجي محي الدين الطبيب, says that he purchased the MS. for rupees twenty-five at Akbarâbâd in 1816, when he was the Sirishtahdâr of the Criminal Court. Another note of his is found on fol. 82a.

Another seal, partly illegible, but dated A.H. 1154, faintly reads thus on the title-page :—

* ..... خان فيروز جنگ بهادر فدوي محمد شاه بادشاه غازي

No. 1864

foll. 23 ; lines 13 ; size $8 \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

مثنوي حسيني

MAṢNAWÎ-I ḤUSAYNÎ

A Maṣnawî in praise of God, the Prophet, the early Caliphs, the Imâms, with an account of the Ṣûfic Khânwâdahs and the author's *Silsilah*.

Beginning :—

اى بنام تو افتتاح كلام وز تو منظومهٔ سخن بنظام

The author, who adopts the *takhallus* Ḥusaynî (see fol. 19a), gives a chronogram, fol. 9b, expressing the date of one Shaykh Ḥusayn's death in A.H. 958=A.D. 1551. It is therefore evident that the poem was written after that date.

The folios, mounted on new margins, have been misplaced throughout.

Written in fair Nasta'lîq.

Not dated; 17th century.

No. 1865

foll. 6; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$

دیوان نویدي

DÎWÂN-I NAWÎDÎ

A collection of the Ġazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigâristân-i Sakhun, p. 136, at Ujayn on his way to Mecca in A.H. 973=A.D. 1565.

The Dîwân consists of twenty-nine Ġazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided; that is to say, all the verses of a Ġazal consist of such words as do not contain a particular letter. For example, the first Ġazal in which the letter الف is avoided, begins thus:—

صد شکر که شد دولت وصل تو میسر

گردید ز خورشید رخت دیده منور

The second Ġazal consists of verses in which the use of the letter ب is avoided, and so on.

A copy of Nawîdî's Dîwan with similar arrangements is noticed in Bûhâr Lib. Cat. vol. i, p. 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor.

Written in ordinary Ta'lîq.

Dated 23 Ramaḍân, A.H. 1266.

Scribe: عبد الحافظ.

No. 1866

foll. 112 ; lines 17 ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

ديوان ثنائي

DÎWAN-I ṢANA'Î

A damaged and badly written copy of Ḥusayn Ṣanâ'î's Dîwân. A very good copy of this Dîwân has already been noticed under No. 250.

Beginning with the poet's preface :—

حمدی که متکلمان سخن گذار فصاحت شعار و نادره گویان بلاغت دثار الخ *

The copy No. 250 begins with a slightly defective preface, but, by an oversight, this was not mentioned in the notice of that copy.

It would appear from the preface that the poet wrote a Saqî Nâmah, which he presented to his royal patron Sulṭân Ibrâhîm Mirzâ, who highly appreciated the composition. He further adds that in A.H. 976=A.D. 1568 (in copy No. 250, A.H. 99) when Ibrâhîm Mirzâ was proceeding to repel the rebellious Qazâq Khân and the Taklû tribe, and was encamped at Nîshâpûr, he (the poet) was asked by that prince to compose a Qaṣîdah in imitation of a certain Qaṣîdah of Lisânî. This he did to the immense satisfaction of the prince. Thus encouraged the poet collected his poems and prefixed them to his Sâqî Nâmah.

Beginning of the Dîwân as in No. 250 :

در روش حسن و ناز هست بسي خوشنما الخ *

Rubâ'îs in alphabetical order ; beginning on fol. 37^b :

فریاد که دیده غرق خون کرد مرا الخ *

Folios have been misplaced in several places. Fol. 39 is to be followed by fol. 104.

Written in careless Ta'lîq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1867

foll. 95 ; lines 18 ; size $10\times6\frac{2}{3}$; $7\frac{1}{4}\times3\frac{3}{4}$

The Same

Another copy of the Dîwân of Khwâjah Ḥusayn Ṣanâ'î Mashhadî (*d.* A.H. 996=A.D. 1587). See No. 250.

Qaṣîdahs, not in strict alphabetical order, beginning as in No. 250.

در روش حسن و ناز هست بسي خوش نما الخ *

Ġazals in alphabetical order, beginning on fol. 68a.

وه چه چشمست این که هرگه بینم آن رخسار را الخ *

The Dîwan ends with a few Rubâ'is. Copious marginal notes and interlinear glosses to the Qaṣîdahs are found on foll. 1b–68a.

Written in ordinary Indian Ta'lîq.

Dated 14 Shawwâl, A.H. 1089.

Scribe : فخيم.

The concluding Rubâ'is are due to the penmanship of نظام الدين ولد عطاء الله بن شيخ مصطفى انصاري .

No. 1868

foll. 320 ; lines 17 ; size $8\frac{1}{2}\times5\frac{1}{4}$; $6\frac{1}{4}\times3\frac{1}{2}$

دیوان محتشم

DÎWAN-I MUḤTASHAM

A copy of Muḥtasham Kâshî's Dîwan. See No. 251.

The present collection is different from the one noticed under No. 251, and begins with Qaṣîdahs. Some folios are missing at the beginning and the copy opens thus :—

همای گفته ام اوج فلک پرواز که دارد
اگرچه مرغ بخت من بود همخوابه با عنقا

Contents :—

Qaṣîdahs in alphabetical order, fol. 1a.

Tarjî'-bands, fol. 179a ; beginning :—

بحمد خالق یکتا دلا زبان بکشای *

Tarkîb-bands, fol. 184[a] ; beginning :—

* داری ای دل بجهان گر هوس سامانی الخ

Qaṣidahs in praise of kings, nobles and eminent persons, fol. 189[b] ; beginning :—

ناتوان موری بپابوس سلیمان آمد ست
ذرهٔ در سایهٔ خورشیـــد تابان آمد ست

Tarjî'-bands and Tarkîb-bands, fol. 210[a] ; beginning :—

* ساقی بده آن مي که گل باغ یقینست الخ

Muqaṭṭa'ât, fol. 231[b] ; beginning :—

* خضر زمان مسیح جهان ای نسیم صبح الخ

Târîkhs, fol. 249[b] ; beginning :—

* بعهد دولت عباس بادشاه که عرش الخ

Sâqî Nâmah, fol. 254[a] ; beginning :—

بیا دل بمیخانهٔ اهل هوش شراب طهور سقاهم بنوش

Ġazals in alphabetical order ; beginning :—

تا کرده دل مشاهده لطف آله را داند عزیز تر ز عبادت گناه را

Rubâ'îs in alphabetical order ; beginning :—

* آنکس که بود شام و سحر ساقی ما الخ

Mu'ammiyât in alphabetical order, fol. 300[b] ; beginning :—

* روز نو روز از نسیم فیض بخش دلکشا الخ

Fol. 255 should be placed after fol. 263.
Written in fair Nasta'lîq.
Not dated ; 18th century.

No. 1869

foll. 27 ; lines 8 ; size $8 \times 5\frac{1}{4}$; 5×2

مامقیمان

MÂ-MUQÎMÂN

The well-known poem in the form of a Tarkîb-band, generally styled after its first words ما مقیمان.

Beginning :—

ما مقیمـــان کوی دلداریم رخ بدنیا و دین نمي آریم

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the Natâij ul-Afkâr, p. 289, and the Makẖzan ul-Ġarâ'ib, p. 544, ascribe the poem to Sayyid 'Alâ ud-Din of Awadh, with the *takẖallus* 'Alâ, سید علاء الدین اودهي المتخلص به علا, an eminent saint and musician who died in A.H. 998=A.D. 1589. In Nigâristân, p. 66, he is called 'Alâ ud-Dîn Khurâsânî. The author of the Makẖzan remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Faṣiḥ, whose name occurs in one of the verses, is probably the author.

Written in modern clear Nasta'lîq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân.

Not dated ; 19th century.

No. 1870

foll. 67 ; lines 16 ; size $9\frac{3}{4} \times 7\frac{1}{4}$; $8 \times 5\frac{1}{4}$

نل و دمن

NAL WA DAMAN

A copy of Faydî's well-known Maṣnawî Nal wa Daman. See Nos. 263-264.

Beginning :—

ای در تگ و پوی تو ز آغاز الخ *

Written in ordinary Ta'lîq in four columns.

Dated 11 February, 1836.

(Nos. 1871–1886)

foll. 314 ; lines (centre col.) 15 ; margl. col. 28 ;

size $10\frac{3}{4} \times 6\frac{3}{4}$; $9\frac{3}{4} \times 5$

A very interesting and useful collection of several poetical works by different authors, bound in one volume.

I. Centre col. foll. 1ᵇ—68ᵃ

No. 1871

دیوان صالح

DÎWÂN-I ṢÂLIḤ

The Dîwân of Ṣâliḥ. According to Taqî Auḥadî, fol. 394ᵃ, Muḥammad Ṣâliḥ was an Amîr of Sulṭân Ḥusayn Mirza's court. He was a native of Harât, and spent his time in the company of eminent poets and scholars. Taqî, on the authority of Mîr 'Alî Shîr's Majâlis, says that Ṣâliḥ was the son of Nawwâb Amîr Nûr Sa'îd, an influential, but vicious and bad-tempered, officer under Sulṭân Abû Sa'îd Mirzâ. Ṣâlih, unlike his father, was a man of noble disposition.

On fol. 66ᵃ we find a chronogram expressing the date A.H. 895= A.D. 1489. According to Taqî Kâshî, Sprenger, Oude Cat. p. 22, Mîr Muḥammad Ṣâliḥ died in A.H. 941=A.D. 1534. For his life see Riyâḍ ush-Shu'arâ, fol. 220ᵃ ; Makhzan ul-Ġarâ'ib, p. 452 ; Majma, un-Nafâ'is, fol. 260ᵃ ; etc. etc.

The Dîwân, consisting of Ġazals, is arranged, except the first two, in alphabetical order.

Beginning :—

ای بدرگاه تو نیاز همه
لطف عام تو کار ساز همه

The first alphabetical Ġazal begins thus on fol. 2ᵃ :—

تازه کنم بیار خود عهد و قرار خویش را
بنده شوم بتازگی لاله عذار خویش را

The Ġazals are followed by a few Qiṭ'ahs, beginning on fol. 66[a] :—

شاه اخوان امیر بیگ سعید الخ *

The Dîwân ends with a few Rubâ'îs; beginning on fol. 67[a] :—

یا رب سببی کز غم هجران برهیم الخ *

The Dîwân of Ṣâliḥ is very rare, and is not mentioned in any other catalogue.

II. Centre col. foll. 69[b]—105[a]

No. 1872

دیوان آصفی

DÎWÂN-I ÂṢAFÎ

The Dîwân of Âṣafî, arranged in alphabetical order. See Nos. 219-220.

Beginning as usual :—

ساز آباد خدایا دل ویرانی را الخ *

The Ġazals are followed by a Qiṭ'ah, beginning on fol. 103[b] :—

آصفی صحبت گرفته مدار *

and sixteen Rubâ'îs, the first of which begins thus :—

ای آنکه چو مطلع رخ تو مطلع نیست *

III. (Centre and margl. col.) foll. 105[b]—107[b]

No. 1873

مثنوی اهلی (خراسانی)

MAṢNAWÎ-I AHLÎ (KHURÂSÂNÎ)

A fragment of a Maṣnawî on pious life, devotion to God and good morals.

The name of the poet occurs thus on fol. 107[a] :—

بغفلت مده عمر اهلی ز دست
چو در دست از عمر سرمایه هست

The Maṣnawî opens abruptly without حمد and نعت with the heading تاسف بر عمر گذشته ; beginning :—

دریغـــا که عمرم بغفـلت گذشـــت
شدم غافل از عمر و فرصت گذشـــت

A second heading on fol. 106[a] (margin) در نصیحت عاقلان گویند ; beginning :—

اگـــر کار دانی چـــو کار آگـــهـــان
مشـــو غافل از کار و بـار جهـــــان

The third, or the last, heading is گفتار اندر مناجات or "on prayer" ; beginning on fol. 107[a] (margin) :—

خـدایـا توئی آگه از حال مـــــن
عیـــانست پیش تو احوال مـــــن

In the list of contents given at the beginning the Maṣnawî is ascribed to Ahlî مثنوی اهلی, without mention of which Ahlî is meant. Out of several, two Ahlîs, viz., Ahlî Shîrâzî (see No. 231) and Ahlî Khurâsânî, are said to be poets of great merit and distinction, and Taqî Auḥadî, fol. 98[a], while noticing the life of Ahlî Khurâsânî, observes that the *Munâjât* (prayer) of the poet is very popular and effective : و مناجات او بغایت مشهور و موثر افتاده و بطرز خود خوب گفته . It is therefore quite possible that the author of the present Maṣnawî, which contains a long *Munâjât* at the end, is Ahlî Khurâsânî. Again, the Maṣnawî is immediately followed by the Dîwân of Ahlî Khurâsânî, which in the table of contents, like the Maṣnawî, is simply designated as "Dîwân of Ahlî" دیوان اهلی—a fact which strengthens the belief that the author of the Dîwân and the Maṣnawî is one and the same Ahlî.

Ahlî Khurâsânî, who enjoys a wider reputation than his contemporary namesake Ahlî Shîrâzî, was a favourite poet of Sulṭân Ḥusayn Mirzâ. He is admitted to be the best poet of Khurâsân, and is said to have left a Dîwân of three thousand verses. (See Taqî Auḥadî, *loc. cit.*). According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 21, Ahlî Khurâsânî died in A.H. 934=A.D. 1527. For further particulars of the poet see Riyâḍ ush-Shu'arâ, fol. 22[b] ; Tuḥfah-i Sâmî, fol. 106[b] ; Ṣuḥuf-i Ibrâhîm, fol. 97[b] ; Khulâṣat ul-Afkâr, fol. 22[a] ; Makẖzan ul-Ġarâ'ib, p. 39, etc.

IV. (Centre col.) foll. 107b – 229b

No. 1874

دیوان اهلی

DÎWÂN-I AHLÎ

A very rare Dîwân of Ahlî Khurâsânî (see No. 1873).
Contents :—
Ġazals in alphabetical order except the first four.
Beginning :—

ای دل بدار از همه نابود و بود دست
آنرا شناس و بس که جز و نیست هرچه هست

The first alphabetical Ġazal begins thus on fol. 108b :—

دو چشم فرش آن منزل که سازی جلوه گاه انجا
بهر جا پا نهی خواهم که گردم خاک راه انجا

Musaddas on fol. 211b ; beginning :—

ندیدم چونتو ای نا مهربان بی رحم و بدخوئ
بت سنگین دلی شوخ ستمگاری جفا جوئ

The Musaddas is a Taḍmîn on a Ġazal of Âḍarî.
Mukhammasât, being Taḍmîns on some Ġazals of Ḥâfiz ; beginning on fol. 212b :—

تا که چون نقطه ز پرکار قضا افتادم
قدم از دائرهٔ عشق برون ننهادم

The last one is a Taḍmîn on a Ġazal of Ḥasan.
Fards or detached verses ; beginning on fol. 216a :—

چون حلقه برین در سر تسلیم فلک را *

Rubâ'îs ; beginning on fol. 227b :—

بر خاطرم از گردش دوران غم تست
بر جان من بی سر و سامان غم تست

V. (Centre col.) foll. 230ᵃ – 273ᵃ

No. 1875

(سی نامه)

(SÎ NÂMAH)

There is a *lacuna* after fol. 229, in consequence of which the earlier portion of this poem is missing. It opens abruptly thus :—

چو پیدا شد بحکم او چپ و راست
بخود داد آشنائی هر کرا خواست

The poet's *takhallus* Ḥusaynî frequently occurs in the work. In the table of contents the work and the author are vaguely indicated thus: مثنوی حسینی, or "Maṣnawî by Ḥusaynî." Several poets bearing the *takhallus* Ḥusaynî are mentioned in the *Taḏkirahs*, and the most popular among them is the renowned Ṣûfî poet, Amîr Ḥusaynî Sâdât, whose two Maṣnawîs, Zâd ul-Musâfirîn and Kanz ur-Rumûz, have been mentioned under Nos. 117–120. Among the works of this Ḥusaynî, enumerated under No. 117, is the سی نامه, which, according to Daulat Shâh, p. 225, the poet composed in his youth. No copy of this Sî Nâmah is mentioned in any catalogue, nor are extracts from it given in any *Taḏkirah*.

Now, the title Sî Nâmah means "thirty letters." In the present MS. there are thirty-five blank spaces, evidently intended for headings. From a perusal of the contents it would appear that the first of these relate to the praise of God, the second is a prayer to God or *Munâjât*, the third, in praise of the Prophet, the fourth, on the causes of the composition. Then follows thirty letters addressed to the beloved, after which the last heading relates to the خاتمه or conclusion. Again, referring to these thirty letters, the poet says thus on fol. 34ᵃ :—

بیک رشته کشیـــدم سی گهررا که تا پرداختم این تاج ســـررا

چنین قصری که من بنیاد کردم به سی برج بلند آباد کردم

From the circumstances narrated above I am of opinion that the present Maṣnawî is no other than the extremely rare Sî Nâmah of Amîr Ḥusaynî Sâdât.

In the conclusion, fol. 271ᵃ, the poet calls the poem عشقنامه or "the Love-Book" in accordance with its contents, *viz.*, the love-letters:—

بتوفیق خدا و جهـــد خـــامه شدم طغرا کش این عشق نامه

VI. (Centre col.) foll. 273ᵇ–314ᵇ

No. 1876

شاه و گدا

SHÂH WA GADÂ

The mystical Maṣnawî by Badr ud-Dîn Hilâlî of Astarâbâd. See No. 1857.

Beginning:—

ای وجود تو اصل هر مـــوجود هستي و بودهٔ و خـــواهي بود

The title of the poem occurs thus on fol. 279ᵃ:—

بار دیگـــر چنین رسید ندا که بگو داستـــان شـــاه و گدا

VII. (Margl. col.) foll. 1ᵇ–21ᵃ

No. 1877

دیوان ریاضي

DÎWÂN-I RIYÂḌÎ

The Dîwân of Riyâḍî, consisting of Ġazals in alphabetical order with two Qiṭ'ahs and two Fards at the end.

Dr. Rieu (vol. iii, p. 1074) says that Mîr 'Alî Shîr, who mentions Riyâḍî Samarqandî among the poets who died before A.H. 896=A.D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Ġazals. According to Taqî Kâshî, Sprenger, Oude Catalogue, p. 20 Riyâḍî died in A.H. 884=A.D. 1479.

He is generally confounded with his name-sake Riyâḍî of Zâwah, who, according to Tuḥfah-i Sâmî, fol. 109ᵃ (No. 682), wrote a

poetical account of the annals of Sulṭân Ḥusayn Mirzâ, and died in A.H. 921=A.D. 1515.

See Taqî Auḥadî, fol. 263^{b}; Majma‘ un-Nafâ’is fol. 152^{b}; Ethé, Bodl. Lib. Cat. Nos. 890 and 891; Ethé, Ind. Office Lib. Cat. No. 1299; W. Pertsch, Berlin Cat. p. 894; Cat. des MSS. et Xylographes, p. 311; A.S.B. Cat. No. 610; Bûhâr Lib. Cat. vol. i, No. 334, etc.

The present copy agrees with the Bûhâr Lib. MS., and begins likewise thus:—

صنع او آندم که نقش کنبد افلاک بست
نامهٔ حیـــرت ببال طایر ادراک بست

VIII. (Margl. col.) foll. 21^{b}–71^{a}

No. 1878

دیوان سیفي

DÎWÂN-I SAYFÎ

The Dîwân of Sayfî. Some biographers wrongly hold that Sayfî Bukhârî ‘Arûḍî and Sayfî Harawî were two different persons. The fact is that Sayfî, who was a native of Bukhârâ, came to Harât during the reign of Sulṭân Ḥusayn Mirzâ, but subsequently returned to his native place. The author of the Suḥuf-i Ibrâhîm, fol. 383^{a}, says that Sayfî, who originally belonged to Mâwarâ un-Nahr, came to Harât during the reign of Sulṭân Abû Sa‘îd, died there in A.H. 909=A.D. 1503, and was buried by the side of Khwâjah ‘Abd Ullah Anṣârî’s tomb.

The author has already been mentioned in connection with his popular work عروض سیفی. See No. 846. For further particulars see Taqî Auḥadî, fol. 315^{b}; Majma‘ un-Nafâ’is, foll. 183^{a}–183^{b}; Riyâḍ ush-Shu‘arâ, fol. 179^{b}; Makhzan ul-Ġarâ’ib, p. 346, etc.

The author of the Suḥuf-i Ibrâhîm adds that Sayfî’s Dîwân consists of two thousand verses. The present Dîwân, containing Ġazals in alphabetical order, begins thus:—

ما گنهگار و قبولی نی در استغفار ما
چـشـم تـر آرد مگر آبی بروی کار ما

The Dîwân ends with a few Qiṭ'ahs.

The persons praised by the poet are :—

Bâisangar, that is to say, Bâisangar Mirzâ (second son of Sulṭân Maḥmûd Mirzâ and grandson of Sulṭân Abû Sa'îd) who reigned A.H. 900–909=A.D. 1494–1503; fol 55b.

Sulṭân Aḥmad (A.H. 872–899=A.D. 1467–1493); fol. 55b.

Sulṭân Maḥmûd (A.H. 899–900=A.D. 1493–1494); fol. 29b.

Muḥammad Ṣâliḥ; fol. 59b.

Sulṭân 'Alî; fol. 45a.

Sulṭân 'Ubayd, foll. 42b, 44a, 53b, 65b.

The Dîwân of Sayfî seems to be very rare.

IX. (Margl. col.) foll. 71b–94a

No. 1879

دیوان بنائی

DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215.

Beginning :—

زهی از لعل شیرین تو الخ *

X. (Margl. col.) foll. 107b–157b

No. 1880

دیوان هلالی

DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Ġazals in alphabetical order, and a few Rubâ'îs. See No. 228.

Beginning :—

ای نور خدا در نظر از روی تو ما را الخ *

The Ġazals extend up to the letter م, breaking off with the following line (fol. 156b):—

هلالی چون سپاه انگیخت عشق آن کمان ابرو

بمیـــدان آیم و تیر ملامـــت را سپـــر کردم

Rubâ'îs, beginning on fol. 156b :—

* یا رب غم بیرحمی جانان بکه گویم

The first two lines of the first Rubâ'î are followed by a *lacuna*.

XI. (Margl. col.) foll. 158b – 188b

No. 1881

دیوان حیدر

DÎWÂN-I ḤAYDAR

The Dîwân of Ḥaydar-i Kalûj, arranged in alphabetical order. See No. 234.

Beginning :—

مائیم که کس نیست به چارگی ما

آه ار نکند لطف تو غمخوارگی ما

The first Ġazal in No. 234 is the second here.

This copy of the Dîwân ends with a few Mukhammasât ; beginning on fol. 186b :—

گشتم ز کوی آن بت پیمان شکن جدا

همچون غریب از وطن خویشتن جدا

XII. (Margl. col.) foll. 188b – 208a

No. 1882

دیوان شوقی

DÎWÂN-I SHAUQÎ

The Dîwân of Shauqî.

Several Shauqîs are mentioned in the Taḏkirahs, but none of the verses quoted therein are found in the present Dîwân. Shauqî Tabrîzî, who, on account of his long stay at Harât, is also known as Shauqî Harawî, was a descendant of Khwâjah Rashîd ud-Dîn Muḥammad Wazîr. He wrote a good Nasta'lîq hand, and held the

post of a writer under Sâm Mirzâ. He accompanied the emperor Humâyûn to Kâbul, and died there in A.H. 954=A.D. 1547. See Taqî Kâshî, Sprenger Oude Catalogue, p. 22. This Shauqî of Tabrîz, says the author of the Ṣuḥuf-i Ibrâhîm, fol. 461[b], left a Dîwân of four thousand verses, consisting of Qaṣîdahs, Ġazals and Rubâ'îs, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sulṭân Ḥusayn Mirzâ, and died in A.H. 963=A.D. 1555.

The Dîwân consisting of Ġazals in alphabetical order except the first one, and a few Rubâ'îs, begins thus :—

ای کرمت بجرم ما خسته دلان کشیده خط

لطف و کرم گر این بود برطرفیم از سخط

Beginning of the Rubâ'îs ; fol. 206[a].

دردا که اسیر فرقت یار شدم

فریاد که محروم ز دیدار شدم

XIII. (Margl. col.) foll. 208[b]—226[a]

No. 1883

دیوان سهیلی

DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Niẓâm ud-Dîn Aḥmad, who, according to the author of the Ṣuḥuf-i Ibrâhîm, fol. 384[a], adopted the *takhallus* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the Chaġtâ'î sect of the Turkish tribe. Almost all his biographers hold that he died in A.H. 907=A.D. 1501 ; and the author of the Ṣuḥuf adds that Suhaylî died at the age of eighty-five. He must have been born, then, in A.H. 822=A.D. 1419. He was the Wazîr of Sulṭân Ḥusayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Ḥusayn Wâ'iẓ Kâshifî, dedicated his popular work Anwâr Suhaylî to our poet. He is also the author of a Turkish Dîwân and a Maṣnawî poem Laylâ wa Majnûn, also in Turkish. According to the author of the Ṣuḥuf *loc. cit.*

Suhaylî's Persian Dîwân consists of about two thousand *Bayt*. For his life and works see Majma' un-Nafâ'is, fol. 182[a]; Sprenger, Oude Cat. p. 572; Ethé, Bodl. Lib. Cat. Nos. 981–983; Rieu, ii, p. 756; A.S.B. Cat. No. 643; Riyâḍ ush-Shu'arâ, fol. 179[b]; etc.

The present Dîwân, which is only an abstract, consists of some Ġazals in alphabetical order with some Qiṭ'ahs, Rubâ'îs and Fards at the end.

Beginning :—

خوان نوال تست غذا بخش جان ما
زان خوان نواله ایست زبان در دهان ما

XIV. (Margl. col.) foll. 226[b]—229[b]

No. 1884

دیوان نویدی

DÎWÂN-I NAWÎDÎ

A fragment of a Dîwân by Nawîdî consisting of a few Ġazals in alphabetical order.

Beginning :—

گر شـــرح دهم درد گرفتاری خود را
تسکین دهد آن شوخ جفا کاری خود را

Several poets bearing the *takhallus* Nawîdî are mentioned in the Taḍkirahs, but none of the verses quoted there are found in the present fragment. The last Ġazal here is the one ending in the letter ت: it is followed by an extensive *lacuna*, and it is impossible to say how many folios are missing. Of the several Nawîdîs, two are very popular and are said to have left Dîwâns and Maṣnawîs. One is of Nîshâpûr, who at first entered the court of Sulṭân Ḥusayn and then came to India and attached himself to the services of the emperor Humâyûn. He died, according to Badâ'ûnî iii, p. 377, in A.H. 973=A.D. 1565. See also Makhzan ul-Ġarâ'ib, p. 891; Bûhâr Lib. Cat. vol. i, p. 339. See also No. 1881 where a copy of his Dîwân, quite different from the present, is noticed. The other is Khwâjah Zayn ul-'Âbidîn 'Abdî Beg, who adopted the *takhallus* 'Abdî and also Nawîdî. He was from Shîrâz, and was especially well versed in

Maṣnawî. He composed two Khamsahs in imitation of Niẓâmî, and wrote two Dîwâns, in the first of which he adopts the *takhallus* Nawîdî and in the second, 'Abdî. He also left a Maṣnawî entitled جام جمشید, and died at Ardabîl in A.H. 988=A.D. 1580. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 37. See also Rieu Sup., No. 307.

XV. (Margl. col.) foll. 230ᵃ—246ᵇ

No. 1885

ده نامه

DAH NÂMAH

A Maṣnawi poem consisting of ten love letters addressed by an imaginary lover to his beloved.

Author: Auḥadî اوحدی.

The earlier part of the Maṣnawî is missing in consequence of a *acuna* after fol. 229ᵇ, and the poem opens thus abruptly :—

ترنجش را ز یاد بد مکن پست
بخواری بد سکالش را ببر دست

The author, Shaykh Rukn ud-Dîn Auḥadî, who died in A.H. 738= A.D. 1337, has already been mentioned in connection with his Dîwân and his other Maṣnawî جام جم. See Nos. 134–136.

In the beginning the poet says that he wrote the Maṣnawî at the request of the Wazîr Wajîh ud-Dîn Shâh Yûsuf, a grandson of the celebrated Naṣîr ud-Dîn Ṭûsî (*d.* A.H. 672=A.D. 1274) to whom he refers thus:—

وجیه دین و دولت شاه یوسف
که دارد زینت پنجاه یوسف
نصیر الدین طوسی را نبیره
که عقل از فطنت او کشت خیره

It would appear from the following line at the end, fol. 246ᵃ, that another title given by the poet to the work is منطق العشاق.

چو دیدم در سخن خیر الکلامش
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ذ and و, that is to say, A.H. 706=A.D. 1306.

XVI. (Margl. col.) foll. 247^{b} – 290^{a}

No. 1886

فراق نامه

FIRÂQ NÂMAH

The "Book of Separation," a Maṣnawî poem.

Author: Salmân سلمان. See No. 147.

Beginning:—

بنام خـــدای که بـــا تیره خـــاک
برآمیخت این جوهر جان پـــاک

The poet wrote the work for his royal patron Sulṭân Uways, completing it in A.H. 761=A.D. 1360. See Rieu ii, p. 625; Ethé, Ind. Office Lib. Cat., No. 1243, etc.

Written in beautiful Nasta'lîq within gold borders.

Not dated; 17th century.

Seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1887

foll. 495; lines 17; size $14\frac{1}{2} \times 8\frac{3}{4}$; $10\frac{1}{4} \times 5\frac{1}{4}$

هفت گنج

HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfî and Ẓahîr.

There is no preface and the MS. opens abruptly with the following defective heading in red:—

..... عرفی شیرازی و آن مشتمل است بر پنجاه خزانه - خزانهٔ اول از گنج دوم من کتاب هفت گنج رفعت در توحید حضرت رب العزت قادر مطلق و کریم برحق *

The above is followed by the commentary on the first Qaṣîdah of 'Urfî, thus:—

ای متاع درد در بازار جان انداخته الخ - بدانکه ای بالکسر کلمهٔ نداست و ندا بکسر نون بمعنی آواز کردن آمده *

It would appear from the title هفت گنج that the entire work consists of seven sections, termed *Ganj*. The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively راحت افزا and بهجت افزا. راحت افزا or the second *Ganj*, consisting of fifty *Khizânah*, comprises a commentary on fifty select Qaṣîdahs of 'Urfî (occupying foll. 1^a-257^b), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS. abruptly resumes with the sixth *Ganj* (بهجت افزا) on fol. 258^a, containing a commentary on Ẓahîr. It consists of seventy-four *Khizânah* (containing a commentary on an equal number of select Qaṣîdahs of Ẓahîr), and sixty-two *Ṣandûq* (commentaries on sixty-two miscellaneous poems of the poet, such as Tarkîb-bands, Qiṭ'ahs, etc., etc.).

The first Ṣandûq begins thus on fol. 439^b:

زمانه داور و کشور کشای نصرت دین الخ *

The MS., defective at the end, breaks off with the following words:—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شین دامنش راجع بکسوت ممدوح است *

Written in ordinary Nasta'lîq.
Not dated; 18th century.

No. 1888

foll. 94; lines 17; size $12\times7\frac{3}{4}$; $8\frac{1}{2}\times5\frac{1}{4}$

ایجاز مفاتیح الاعجاز

ÎJÂZ-I MAFÂTÎḤ UL-I'JÂZ

An epitome of Muḥammad bin Yaḥyâ ul-Lâhijî's Mafâtîḥ ul-I'jâz—a well known commentary on the Gulshan-i Râz of Maḥmûd Shabistarî (see No. 123).

Beginning :—

الحمد لمن له الحمد فی الاول و الآخرة والصلوة و السلام علی شمس الرسالة الخ *

The name of the present commentator, wrongly given in the preface, is محمد بن محمود الملقب بدیدار Muḥammad bin Maḥmûd, entitled Dîdâr :—

چنین گوید عبید الله احرار و مملوک الابرار محمد بن محمود الملقب بدیدار *

In my opinion the name Dîdâr, as given above, is a mistake for Dihdâr, *i.e.*, Muḥammad bin Maḥmûd, entitled Dihdâr, (*d.* 1016=A.D. 1607) who adopted the *takhallus* Fânî, and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos. 1516–1532. The author of the Riyâḍ ush-Shu'arâ, fol. 296^{b}, says that Muḥammad Dihdâr Fânî left, besides several other works, a commentary on the Gulshan-i Râz, and it seems very probable that no other than the present work is meant by the author of the Riyâḍ.

In the preface Muḥammad Dihdâr (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless Nasta'lîq with many clerical mistakes.

Dated 18 Ramaḍân, A.H. 1248.

Scribe : عبد الرحیم خان .

The following note, dated 2 Jumâdâ II, A.H. 1276, is found on a fly-leaf at the beginning :—

روز سه شنبه ۲ جماد الثاني سنه ۱۲۷۶ هجری از متروکهٔ مفتي مولوی لطف رسول صاحب بخریدی نجم الدین حسن قادری در آمده *

No. 1889

foll. 136 ; lines 14 ; size $8\frac{1}{4}\times5$; $6\frac{1}{2}\times3\frac{1}{2}$

دیوان نظیری

DÎWÂN-I NÂẒÎRÎ

A copy of Naẓîrî's (*d.* A.H. 1021=A.D. 1612) Dîwân, consisting of Qaṣîdahs, Tarkîb-bands, Tarji'bands, Qiṭ'ahs, etc. See Nos. 276–278.

Beginning:—

* ای جلالت خلوت از اغیار تنها ساخته الخ

Written in ordinary Nîm-Shikastah.

Dated 6th Dul-ḥijjah, A.H. 1186.

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1890

foll. 353; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3

The Same.

A damaged and modern copy of Naẓîrî's Dîwân.

Beginning with Ġazals, alphabetically arranged:—

* اذا ما شیئت ان تحیی الخ

Rubâ'îs, fol. 203[a]; beginning:—

* از دوست منادیست الخ

Qaṣîdahs, fol. 216[b]; beginning:—

* ای جلالت خلوت از اغیار الخ

Tarkîb-bands, fol. 243[b]; beginning:—

* کشتی تن شده طوفان زده عصیانم الخ

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1891

foll. 241; lines 15; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

محمود و ایاز

MAḤMÛD WA AYÂZ

A copy of Zulâlî Khânsârî's well-known poem Maḥmûd wa Ayâz. See No. 282, I.

Beginning as usual :—

بنام آنکه محمودش ایاز است الخ *

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

In the colophon, dated 25th Ḏul-ḥijjah, A.H. 1088, the scribe محمد اشرف ابن محمد شریف الکشمیری says that he transcribed the copy for one Mirzâ Yûsuf.

No. 1892

foll. 51 ; lines 12 ; size $7\frac{3}{4} \times 4$; $5\frac{1}{2} \times 2\frac{3}{4}$

The Same.

A fragment of Zulâlî's Maḥmûd wa Ayâz.

Many folios are missing from the beginning as well as in several other places, and the MS. opens abruptly thus :—

به پنهانی میان او و محمود الخ *

Corresponding with fol. 94^b, line 3 of the preceding copy.

Lacunæ after foll. 6^b, 11^b, 31^b, 44^b and 51^b.

Written in fair Nasta'lîq.

Not dated ; 18th century.

No. 1893

foll. 200 ; lines 15 ; size $10 \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$

دیوان نقي

DÎWÂN-I NAQÎ

A copy of 'Alî Naqî's Dîwân. See No. 271.

There are numerous chronograms in the work, but the one on fol. 61^b (which seems to be the latest), expressing the date of the death of Imâm Qulî Beg in A.H. 1020=A.D. 1611, suggests that Naqî was still alive in that year.

The present copy contains a larger collection of Naqî's poems.

Contents :—

1. Qaṣîdahs; beginning on fol. 1b:—

زهر و تریاک که در حقهٔ نفع و ضرر است
یا گل و خار که در باغچهٔ خیر و شر است

2. Tarkîb-bands, Târîkhs, etc., beginning on fol. 44b:—

ای بـر خ بادشـــاه کشـــور حســـن
وی بقـــد ســـرو ناز پـــرور حســـن

3. Ġazals in alphabetical order, beginning as in No. 271; fol. 61b:—

* ای نام همایونت طغراچهٔ فرمانها الخ

4. A Qaṣîdah, on fol. 146b; beginning:—

* دم از انا فتحنا میزند فتح شهنشاهی الخ

5. Muqaṭṭa'ât, mostly chronograms; beginning on fol. 149a:—

* از خون حجابی خط بند دکران الخ

6. Rubâ'îs; beginning on fol. 160a:—

* رفتی تو و شد سیاه عالم در چشم الخ

Written in ordinary Nasta'lîq, within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1894

foll. 378; lines 22; size $10\frac{3}{4}\times5\frac{3}{4}$: $8\frac{1}{4}\times3$

ریشي نامه

RÎSHÎ NÂMAH

A poetical account of the Rîshîs or saints of Kashmîr from their origin down to the author's time.

Author: Bahâ ud-Dîn with the *takhallus* Bahâ بهاء الدین المتخلص به بها.

Beginning:—

ای جهـــان مظهـــر صفـــات تـــرا
وی صفـــات شـــیـــون ذات تـــرا

The first few folios are devoted to the praise of God, the Prophet, the early Khalîfahs, the twelve Imâms, and the great saint Shaykh ʻAbd ul-Qâdir Gîlânî. The account of the Rîshîs begins, fol. 9^{b}, with Shaykh Nûr ud-Dîn ʻAlamdâr-i Kashmîr. His father Salar was married to a woman named صدور. Salar became the father of two sons, Shash and Kandarû, both of whom turned out thieves. Subsequently, in A.H. 779=A.D. 1379, Salar was provided with a third son called نوندہ ریشی, who later on became known as Nûr ud-Dîn, the first Rîshî of Kashmîr.

The work consists of three *Daftar*, the first of which is devoted to the account of Nûr ud-Dîn, his followers and contemporaries.

The second *Daftar*, containing an account of Shaykh Ḥamzah and some other Rîshîs, begins thus on fol. 116^{b}:—

برکش ای مرغ خوش ترانهٔ عشـــق
یک نوائی خوش از فســـانهٔ عشـــق

The third *Daftar* deals with an account of the great saint Shaykh ʻAbd ul-Qâdir Gîlânî and the Shaykhs of his *silsilah* at Kashmîr; beginning on fol. 251^{b}:—

ای بهـــا دفـــتـــر دگر ســـر کـــن
رو سوی طبلـــه هـای ادفـــر کـــن

The work seems to be a poetical version of, or mainly based on, the Rîshî Nâmah of Mullâ Naṣîb (see Rieu i, p. 300) who, according to Rieu iii, p. 1085, died in A.H. 1047=A.D. 1638.

Written in ordinary Taʻlîq within coloured borders with a coloured head-piece at the beginning of each *Daftar*.

Scribe: ابراهیم قادری بن میر احمد شاہ (see foll. 115^{b}, 250^{a} and 378^{a}).

Dated A.H. 1284-1285.

No. 1895

foll. 6; lines 25 (centre col.); margl. col. 48; size $8\frac{3}{4}\times5\frac{1}{2}$; $8\times4\frac{1}{4}$

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the Dîwân of Mullâ Nâdim Gîlânî, arranged in alphabetical order.

Beginning:—

تا باغ از رخ تو شناسد شمیم را
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gîlân) was a poet of great merit, so much so that, says the author of the Majma'un-Nafâ'is, fol. 473[b], the distinguished poet Ḥâjî Muḥammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim. He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Naẓîrî Nîshâpurî (*d.* A.H. 1021=A.D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna. He returned to Persia during the reign of Shâh Ṣafî Ṣafawî (A.H. 1038–1052=A.D. 1629–1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers. The author of the Natâ'ij ul-Afkâr, p. 431, says that the poet died towards the middle of the eleventh century A.H. Nâdim is said to have left only Ġazals, and Ṭâhir Naṣrâbâdî, fol. 139[a], observes that he has seen one thousand verses of the poet. The Dîwân of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

" انتخاب دیوان میرزا ابو تراب نادم گیلانی علیه الرحمة "

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222; Riyâḍ ush-Shu'arâ, fol. 416[a]; Nishtar-i 'Ishq, p. 1855; Makhzan ul-Ġarâ'ib, p. 919.

Written in small Nasta'lîq.

Not dated; 18th century.

No. 1896

foll. 252; lines 14; size $10\frac{3}{4}\times5\frac{3}{4}$; $5\frac{1}{2}\times2\frac{3}{4}$

کلیات منیر

KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (*d.* A.H. 1054=A.D. 1644).

Mullâ Munîr has already been mentioned in connection with his work شرح قصاید عرفی (see No. 259) and کار نامه (see No. 872, fol. 313[b]).

For his other works see No. 872, foll. 97[a], 114[a], 124[a], 126[b], 128[a], 129[b], 319[b], 323[b], 328[a] and 330[a].

The MS. begins with a defective preface: some folios are missing at the beginning.

It opens thus:—

..... علوی پرداخته ..... و ترکیب اجسام سفلی ساخته

و غنچهٔ دل را از باد سخن بشگفانیده الخ *

In the preface Munîr, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz., Qaṣîdah, Tarkîb, Tarjî', Qiṭ'ah, Ġazal, Rubâ'î and Maṣnawî. He then mentions poets especially versed in some particular class or classes of poetry. Among such poets he particularly mentions Raḍî ud-Dîn Nîshâpûrî, Kamâl Iṣfahânî, Amîr Khusrau, Salmân Sâwajî, 'Aṣṣâr Tabrîzî, Kamâl Khujandî, Kâtibî Nîshâpûrî, Ḥasan Dihlawî, and Âṣafî Harawî. He then adds that in A.H. 1045=A.D. 1635 he came from Lâhaur to Akbarâbâd, where he met several poets, such as Khwâjah Ṣâdiq Harawî, Muḥammad Ḥakîm, and Mirzâ Jalâl. The last, he says, wrote a preface to some of his (Munîr's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a Kulliyât, and that when he came from Bengal to Jaunpûr in A.H. 1050=A.D. 1640, he fulfilled his desire. He styled this collection کلیات اولی or the "First Kulliyât", and says that his future compositions will form the کلیات اخرا or the "Last Kulliyât." He adds that he divided the present Kulliyât into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on foll. 9[a] and 9[b], contain the names of the works included in this "First Kulliyât".

This preface is identical with the one found in No. 872, fol. 124[a].

Contents:—

1. قصاید, beginning on fol. 10[a]:—

ای غمت خون در دل اهل وفا انداخته

آتشی در خان و مان صبر ما انداخته

2. مقطعات, fol. 39[a]; beginning:—

محمد عربی کز لطائف طبعش *

3. ترجیعات, fol. 47[b]; beginning:—

ساقی بده آن چشم و چراغ دل مارا الخ *

4. مسدس or ترکیب بند, fol. 49b; beginning:—

باز خون در دلم از جود ستمکاری هست الخ *

5. غزلیات, in alphabetical order; beginning on fol. 50b:—

ای جلوهٔ جمال تو حیرت فزای ما الخ *

6. مفردات. fol. 82b: beginning:—

ای چشم تو تعلیم ستم داد و ستم را الخ *

7. Rubâ'îs, fol. 84a; beginning:—

احمد که بهشت گویدش (torn)

جاروب کشـــد بروضهٔ او بال ملـــک

8. سواد اعظم Sawâd-i A'ẓam', beginning on fol. 98a:—

بنام راز دار شب نشینان الخ *

9. مظهر کل Maẓhar-i Kul, beginning on fol. 128a:—

بنام فیض بخش دانش آموز الخ *

10. آب و رنگ Âb wa Rang, beginning on fol. 157a:—

الٰهی آب و رنگ ده (این) سخن را الخ *

11. ساز و برنگ Sâz wa Barg; beginning on fol. 164b:—

خـــداوند ..... آشـــنـــا ده

سخـــن را ساز و بـــرگ مدعـــا ده

12. میخانه May Khânah; beginning:—

بود بر لب آشنای قدح الخ *

13. مراة الخیال Mir'ât ul-Khayâl; beginning on fol. 175a:—

ای سخن آئنه دار نام تو الخ *

14. بیت المعمور Bayt ul-Ma'mûr; beginning on fol. 179a:—

الٰهی از در فیضم مکن دور الخ *

Three Maṣnawîs, viz., بخت بلند – درد و الم and نور و نار, enumerated in the circle, are not found in the body.

Prose pieces

15. مناظرهٔ عناصر Munâẓarah-i ʻAnâṣir (see No. 872, fol. 319b); beginning on fol. 183b :—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را الخ *

16. مناظرهٔ تیغ و قلم Munaẓarah-i Tîġ wa Qalam (see No. 872, fol. 323b); beginning on fol. 191b :—

بعد از سپاس داوری که تیغ بشهادة توحیدش الخ *

17. مناظرهٔ روز و شب Munâẓarah-i Rûz wa Shab (see No. 872, fol. 328a); beginning on fol. 199b :—

..... اداء سپاس ایزدی که چهرهٔ روز را از پرتو مهر بر افروخته الخ *

18. ماتم کده Mâtam Kadah, beginning on fol. 203b :—

این نامـــه ..... یافت

.....

.....

از ماتمیان خطاب ماتمکده یافـــت

19. نکات Nik'ât (see No. 872, fol. 330a), beginning on fol. 211b :—

الٰهی نمود همه نمایش .... چهرهٔ حسن افروخته الخ *

20. مکاتیب Makâtîb; beginning on fol. 214b :—

بر راز شناسان سخن نهفته نماند که مکاتبی که از زبان خدیو پاک روان الخ *

21. رقعات Ruqa'ât; beginning on fol. 226b :—

آغاز سخن بنام سخن آفرینی که زبانها را با سخن آشنا ساخته الخ *

22. مطالب مختلفه Maṭâlib-i Mukhtalifah; beginning on fol. 237a :—

تهنیت نو روز — چمن آرایان نشاط مژده میدهند الخ *

23. دیباچهٔ مجموعهٔ مثنویات Dîbâchah-i Majmûʻah-i Maṣnawîyât or preface to the collection of Maṣnawîs; beginning on fol. 243b :—

دیباچهٔ سخن ستایش ایزدیست که گویاء بخش زبان الخ *

Written in fair Nasta'lîq within coloured borders. The date of transcription, given on fol. 182^b, is the 22nd regnal year of 'Âlamgîr i.e., A.H. 1090. A seal bearing the inscription محمد داؤد انجو الحسني الحسيني, and containing the same date, is found in several places. It is doubtful if this Muḥammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhîkan Khân who, according to Ma'âṣir ul-Umarâ, fol. 162^b, was a distinguished Amîr under 'Âlamgîr, who made him the Ṣûbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off.

Scribe: عطاء الله ولد دوست بيگ.

No. 1897

foll. 157; lines 15; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

ديوان قدسي

DÎWÂN-I QUDSÎ

A copy of Ḥâjî Muḥammad Jân Qudsî's Dîwan. See Nos. 308–310.

Beginning with Qaṣîdahs, fol. 1^b:—

* من آن نيم كه كنم سر كشى ز تيغ جفا الخ

Tarkîb-bands and Tarjî'-bands; beginning on fol. 86^a:—

* اى دل چه شوى شاد كه ايام بهار است الخ

Ġazals in alphabetical order; beginning on fol. 94^b:—

* داده عشقم بادهٔ تابى (read نابى) كه ميسوزد مرا الخ

Rubâ'îs; beginning on fol. 133^b:—

* مردان همه برگ ترک عالم سازند الخ

The MS. ends with a Maṣnawî in praise of Shâhjahân; beginning on fol. 152^a:—

* در اثنائى هر عهد از روزگار الخ

The contents and arrangement in the present copy closely agree with those in No. 309.

The MS. is damaged, and also worm-eaten towards the end.
Written in fair Nasta'lîq.
Not dated; 19th century.

No. 1898

foll. 202; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم

DÎWÂN-I KALÎM

A copy of Abû Ṭâlib Kalîm's Dîwân containing Ġazals in alphabetical order and Rubâ'îs. See Nos. 314–315.

Beginning as in No. 315:—

بدل کردم بمستی عاقبت زهد ریائی را الخ *

The Rubâ'îs, seventy-nine in number, begin as in No. 315:—

هر چند که مرد قول الخ *

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

Presented by Ġulâm Wâriṣ, 8th March, 1918.

No. 1899

foll. 108; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

قصاید مسیح

QAṢÂ'ID-I MASÎḤ

A collection of Masîḥ's Qaṣâ'id. The poet and his Dîwân have been noticed under No. 320.

The Qaṣîdahs, arranged alphabetically, begin thus:—

ای ز بهار نفس ساخته قوت ضیا

فصل جوانیست هان این دو نفس خوش ترا

Qaṣîdahs in praise of the following kings are found in the present copy:—

Shâh 'Abbâs, foll. 3^{b}, 20^{b}, 100^{a}.
Muḥammad Quṭub Shâh, foll. 20^{b}, 22^{a}.
Akbar, fol. 19^{a}.
Folios have been misplaced in several places.
The Qaṣîdahs are followed by a few Rubâ'îs.
Written in fair Nasta'lîq.
Dated 7 Jumâdâ I, A.H. 1064.

No. 1900

foll. 295; lines 15; size $9\times5\frac{1}{4}$; $6\times3\frac{1}{4}$

دیوان محترم

DÎWÂN-I MUḤTARAM

Several poets bearing the *takhallus* Muḥtaram are mentioned in Taḏkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll. 101^{b}, 112^{b}, 133^{b}, 221^{a}, 233^{b}) and Aurangzîb (see fol. 104^{b}). Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other, A.H. 1066=A.D. 1655, are found on fol. 283^{a}. In two places, foll. 101^{a} and 259^{b}, he mentions the poet Ṣâ'ib, who died in A.H. 1088=A.D. 1677.

Contents:—

(1) Ġazals in alphabetical order; beginning on fol. 1^{b}:—

ای که بخود نداده ره عشق تو قال و قیل را
سوخته برق غیریت شعپر جبرئیل را

(2) Tarjî'-bands and Tarkîb-bands; beginning on fol. 270^{a}:—

لک الحمد ای کریم حیّ اکبر
ز قدرت کرده عالم را منور

(3) Rubâ'îs; beginning on fol. 284^{a}:—

آنجا که بود پرتو انوار جمال *

Written in ordinary Nasta'lîq within coloured borders.
Dated A.H. 1191.
Scribe: مهانند.

No. 1901

foll. 134; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

دیوان محترم
DÎWÂN-I MUḤTARAM

This Dîwân, quite different from the preceding (No. 1900), seems to be a separate collection of the same Muḥtaram's poems. He refers to Aurangzîb on fol. 61ᵃ thus :—

کشتی صبر کسی گر بشکند طوفان جوع
شاه اورنگ زیب او را قوت از لنگر دهد

In the following last line of the last Rubâ'î he gives A.H. 1091 = A.D. 1680 as the date of the birth of his son Muḥtasham :—

حق محتشمی به محترم عیدی داد
تاریخ تولدش ازان شد رمضان

The numerical value of رمضان = 1091.

The present Dîwân consists of Ġazals in alphabetical order and a few Rubâ'îs.

Beginning of Ġazals, fol. 1ᵇ :—

بهر ایماء مسمی چو شد از اسم جدا
گشت بر تختهٔ توحید الف انگشت نما

Rubâ'îs; beginning on fol. 133ᵃ :—

مقطع ابد آمد است مطلع ازلست الخ *

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 1902

foll. 54; lines 15; size $8\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$

نظم نیک
NAẒM-I NÎK

A versified grammatical tract on Arabic conjugation.

Author: 'Iṣmat Ullah عصمت الله.

Beginning :—

کریما صرف کن دلهای ما را

بذکر اسم پاکت از هوا ها

It would appear from the author's statement, foll. 3^b-5^a, that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Ḥakîm, from whom he, in a short time, learnt all that he wanted to learn. At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5^a, is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'lîq.

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزه علی.

No. 1903

foll. 55; lines 17; size 9×5; $7\frac{1}{4}\times 3$

پدماوت

PADMÂWAT

A fragment of Bazmî's (*d.* A.H. 1073=A.D. 1662) well-known Maṣnawî Padmâwat. See No. 297.

The copy is defective at the beginning; many folios are missing. It opens abruptly thus :—

در دهر ز عافیت نشان نیست

ویرن می بسبوی آسمان نیست

Corresponding with fol. 40^b, line 2 of No. 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân :

* " کتاب رتپدم من تصنیف نواب باقی خان "

Written in careless Ta'lîq.

Dated 24 Muḥarram, the sixth regnal year of Muḥammad Shâh.

No. 1904

foll. 76; lines 17; size $9\frac{1}{4} \times 6$; 8×4

دیوان غنی

DÎWÂN-I ĠANÎ

A very modern and carelessly written copy of Ġanî's Dîwân. See Nos. 334–335.

Beginning with Ġazals in alphabetical order :—

جنونی کو که از قید خرد الخ *

Rubâ'îs, beginning of fol. 61[a] :—

چون نیست در افتادگیم الخ *

Miscellaneous ; beginning on fol. 67[a] :—

داغ نتوان برسرین آن سبکرو سوختن الخ *

At the end is found a biographical account of the poet, copied from the Majma' un-Nafâ'is of Ârzû.

Written in a careless Ta'lîq.

Not dated ; 19th century.

No. 1905

foll. 108 ; lines 15 ; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$

دیوان شمسی

DÎWÂN-I SHAMSÎ

A very rare copy of Shamsî's Dîwân.

The poet, who adopts the *takhallus* Shamsî, gives his name, fol. 41[b], as Rashîd رشید, and in the colophon, fol. 107, his name is given as شاه محمد رشید شمس الحق Shâh Muḥammad Rashîd Shams ul-Ḥaq.

Âzâd in his Maâṣir ul-Kirâm (No. 723) fol. 88[b], calls the author Shaykh 'Abd ur-Rashîd and gives the following account : Shaykh 'Abd ur-Rashîd of Jaunpûr, entitled Shams ul-Ḥaq شیخ عبد الرشید جونپوری الملقب بشمس الحق, was a great saint and scholar. He was a pupil of Shaykh Faḍl Ullah and a disciple of his own father Shaykh

Muḥammad Muṣṭafâ, son of Shaykh Muḥammad bin Shaykh Niẓâm ud-Dîn Amîtawî. In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaykh Muḥyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor Shâh Jahân sent one of his servants for the Shaykh the latter refused to leave his abode. He is the author of several valuable works such as :—

رشیدیه در فن مناظره *

زاد السالکین *

شرح اسرار الخلوة که مختصریست از ابن عربی *

رساله محکوم مربوط ترجمهٔ بعض مواضع کلام ابن عربی *

حواشی متفرقه بر شرح مختصر عضدی *

حواشی فارسی بر کافیه *

مقصود الطالبین در اوراد و وظایف *

دیوان شعر فارسي *

He adopted the *takhallus* Shamsî. He died in the midst of his morning prayer on Friday, the 9th of Ramaḍân, A.H. 1083=A.D. 1672. See also Taḏkirah-i 'Ulamâ-i Hind, p. 119.

The Dîwân consists of Ṣufic poems :

Contents :—

Ġazals in alphabetical order ; beginning :—

ای صفات و ذات (تو) برتر بود زادراکها

نیست مدحت از زبانم غیر لا احصی ثنا

Qiṭ'ahs ; beginning on fol. 64[a] :—

اگر بوقت جوانی چو پیر باشی تو الخ *

Mukhammasât and miscellaneous poems ; beginning on fol. 65[b] :—

بهر سو بنگرم حسن و جمال او بود پیدا الخ *

Riddles, fol. 67[b] ; beginning :—

پرسیدمش چه نام تو ای رهنمای حق الخ *

Rubâ'îs, alphabetically arranged ; beginning, on fol. 69[a] :—

ای آنکه بروز و شب پناهی تو مرا *

Arabic Rubâ'îs; beginning on fol. 85[b]:—

* مدحی علی مدح الخلایق فایق الخ

Tarjî'bands and miscellaneous poems, fol. 86[a]; beginning:—

* ای خدا یک لحظه مارا رو نما الخ

There are some Hindî poems at the end.
Written in fair Nasta'lîq.
Not dated; 18th century.
On the title-page the MS. is wrongly endorsed as

* دیوان شمس تبریزی

No. 1906

foll. 5; lines (centre col.) 24; margl. col. 47; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان راقم
DÎWÂN-I RÂQIM

Selections from the Dîwân of Râqim.
Beginning:—

چنان جوش محبت گرم دارد آشنائی را
که گر صد سال دور افتم نمی فهمم جدائی را

Mirzâ Muḥammad Sa'd ud-Dîn, poetically surnamed Râqim, was the son of Khwâjah 'Inâyat مرزا محمد سعد الدین المتخلص به راقم ابن خواجه عنایت. He came to India during the reign of Shâh Jahân, and enjoyed the warm favour of Islâm Khân. Subsequently he returned to Persia, and through the influence of Muḥammad Beg I'timâd ud-Daulah was appointed by Shâh Sulaymân Ṣafawî (A.H. 1078—1105=A.D. 1667—1693) Wazîr of Harât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the Natâ'ij ul-Afkâr, p. 178, says that Muqîmâ-i Iḥsân of Mashhad, 'Aẓîmâ-i Nîshâpûrî and Shaukat Bukhârî enjoyed his special favour.

A copy of Râqim's Dîwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, Oude Catalogue, p. 540, showing that the poet was still alive in that year. For further particulars see Riyâḍ ush-Shu'arâ, fol. 160[a], Ṣuḥuf-i Ibrâhîm,

fol. 349[b]; Majma' un-Nafâ'is, fol. 157[a]; Makhzan ul-Ġarâ'ib, p. 290. See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet's Ġazals, arranged in alphabetical order.

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta'lîq.

Not dated: 18th century.

No. 1907

foll. 291; lines 27; size $11\frac{1}{2} \times 7$; $9 \times 3\frac{3}{4}$

دیوان صایب

DÎWÂN-I ṢÂ'IB

A copy of the Dîwân of Ṣâ'ib, containing Ġazals in alphabetical order. See Nos. 341–349.

Beginning:—

* اگر نه مد بسم الله بودی تاج عنوانها الخ

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

Dated 25th Ḏulqa'd, A.H. 1096.

The MS. once belonged to Sayyid Ṣafdar Nawwâb of Patna.

No. 1908

foll. 133; lines 12; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

The Same

A beautifully written, but defective and incomplete copy of Ṣa'ib's Dîwân containing Ġazals in alphabetical order.

Beginning as usual:—

* اگر نه مد بسم الله الخ

Written in a beautiful Nasta'lîq within gold-ruled and marbled borders.

Dated Harât, the reign of Shâh 'Abbâs.

Scribe: قلیچ بیگ.

The MS. is defective and folios have been misplaced in many places, also a large number of folios are missing.

Presented by A. F. Sayyid Muḥammad of Sain, Patna, on 7-6-17.

No. 1909

foll. 144; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان مجذوب

DÎWÂN-I MAJḎÛB

A copy of Majḏûb's Dîwân. See No. 352.

Contents:—

1. Qaṣîdahs, beginning:—

زور بـــازوی تـــرا الله اکبـــر شـــاهد اســـت
گو دل خصم تو منکر باش خیبر شاهد اســـت

Comp. No. 352, fol. 164b.

2. Ġazals, arranged alphabetically, beginning thus on fol. 13b:—

الٰهی عبدک العاصی اتاکا الخ *

3. Mukḫammasât, fol. 126b; beginning:—

حسن را آئینهٔ درکار بود الخ *

4. Tarjî'ât, fol. 127b; beginning:—

ای شوق تو رهنمای دلها الخ *

5. Maṣnawî, fol. 131b; beginning:—

چه پیچی درین عالم پیچ پیچ *

6. Chronograms, fol. 136b; beginning:—

چون والد کمینه طواف مدینه کرد الخ *

7. Rubâ'îs, fol. 137b; beginning:—

دست تو چها که با در خیبر کردا الخ *

The MS. is not free from clerical errors.

Written in ordinary Ta'lîq.

The general appearance of the MS. suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (*d.* A.H. 1180=A.D. 1766) at the beginning and end of the copy.

No. 1910

foll. 52; lines 15; size $7\frac{1}{2}\times4\frac{3}{4}$; $5\frac{1}{4}\times2\frac{3}{4}$

نیرنگ عشق

NAYRANG-I 'ISHQ

A copy of Ġanîmat's Nayrang-i 'Ishq. See No. 367.

Beginning as usual:—

* بنام شاهد نازک خیالان الخ

The copy is in a damaged condition. There is a lacuna after fol. 23^{b}.

Written in ordinary Nasta'lîq.

Dated 2 Jumâdâ II, 1176 Faṣlî, the tenth regnal year of Shâh 'Âlam.

Scribe: امام الدین.

No. 1911

foll. 44; lines 18; size 9×5; $7\frac{1}{4}\times3\frac{1}{4}$

The Same

Another copy of Ġanîmat's Nayrang-i 'Ishq; beginning as usual:—

* بنام شاهد نازک خیالان الخ

Written in careless Ta'lîq.

Dated 28th Muḥarram, A.H. 1138.

No. 1912

foll. 121; lines 13; size $9\frac{1}{4}\times5\frac{1}{4}$; $6\frac{1}{4}\times3\frac{1}{4}$

دیوان شوکت

DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357–359.

Beginning as in Nos. 358-359 :—

* الٰهی رنگ تاثیری کرامت کن فغانم را الخ

The Dîwân consists of Ġazals, arranged in alphabetical order.

Rubâ'îs, fol. 115[a] ; beginning :—

* بنشین بزمین بچرخ گردان منشین الخ

Mufridât, in alphabetical order ; beginning on fol. 116[a] :—

* سفیدی میزند راه سر کویش ز دیدارم الخ

The copy is incomplete.

Written in good Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated ; 18th century.

Presented to the library by "Khudâ Bakhsh" (Ṣalâḥ ud-Dîn) 1-11-10.

No. 1913

foll. 56 ; lines 17 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$

دیوان ناصر علي

DÎWÂN-I NÂṢIR 'ALÎ

A copy of the Dîwân of Shaykh Nâṣir 'Alî, who adopted the *takhallus* 'Alî. See No. 363.

This copy containing Ġazals, arranged alphabetically, ends with a few Rubâ'îs.

Beginning as in No. 363 :—

* محبت جادهٔ دارد الخ

Written in ordinary Nasta'lîq within red borders.

Dated A.H. 1200.

Scribe : فضل علی.

A seal, bearing the inscription هنومان سهای, and dated A.H. 1224, is found at the end of the copy.

No. 1914

foll. 63; lines 13; size $10\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$

دیوان اشرف

DÎWÂN-I ASHRAF

A copy of Mullâ Muḥammad Sa'îd Ashraf's Dîwân. See No. 368.
Beginning with Ġazals in alphabetical order:—

* جز نبی و ولی بحق راه مدان خدایرا الخ

Fards in alphabetical order; beginning on fol. 41[b]:—

* حلقهٔ ذکر تو گرداب شد از گریهٔ ما الخ

Rubâ'îs and Fards intermixed; beginning on fol. 47[a]:—

* بجز دعای قدح نیست ورد خانهٔ ما الخ

Written in ordinary Nasta'lîq.
Dated Darbhangah, 25 Rajab, 1178 Faṣlî.
Scribe: شیخ روح الله.
The MS. is in a damaged condition.
The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.
Another seal, bearing the inscription سید نور الدین حسین خان المرعشی الشوستری, is found on the title-page.

No. 1915

foll. 167: lines 17; size 9×5: 7×3

دیوان اثر

DÎWÂN-I AṢAR

The Dîwân of Shafî'â, who adopted the *takhallus* Aṣar.
Shafî'â, with the *takhallus* Aṣar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Iṣfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhwush in his Kalimât ush-Shu'arâ, fol. 11[a], says that Aṣar did not visit India, and that both Shâh Gulshan and Ârzû wrote Ġazals

in imitation of each of the Ġazals of Aṣar, and that, according to Shâh Gulshan, the Ġazals of Ârzû excelled those of Aṣar. He was a panegyrist to Shâh Sulṭân Ḥusayn of Persia (A.H. 1105–1135=A.D. 1693–1722), in whose praise there are several poems in the Dîwân. The author of the Riyâḍ ush-Shu'arâ, fol. 42[a], says that the Kulliyât of Aṣar consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. Sarkhwush, *loc. cit.*, says that he was alive till A.H. 1105=A.D. 1693. According to Sprenger, Oude Cat., p. 344, he died in A.H. 1113=A.D. 1701; and a still later date, viz., A.H. 1124=A.D. 1712, is given in the دیوان منتخب of Sirâj, Sprenger, Oude Catalogue, p. 149. The author of the Natâ'ij ul-Afkâr, p. 38, fixes the poet's death in A.H. 1121=A.D. 1709. There are several chronograms in the Dîwân, the latest of which is A.H. 1114=A.D. 1702 (see fol. 67[b]).

Contents:—

Qaṣîdahs, beginning on fol. 1[b]:—

شرح مجموعهٔ صنع تو ندارد پایان
یک رباعیست ز ترکیب عناصر انسان

Elegies, beginning on fol. 38[b]:—

شد محرم کز زمین و آسمان خیزد فغان الخ *

Another series of Qaṣîdahs, beginning on fol. 40[b]:—

ز عکس و قامت و زلف و دهان آن بت چین الخ *

Maṣnawîs; the first beginning on fol. 47[a]:—

بعهد شهنشاه بیدار بخت الخ *

Tarkîb-bands Qiṭ'ahs, etc.; beginning on fol. 61[a]:—

ای اشک و آه مردم دانا مدد کنید الخ *

Târîkhs and some Qiṭ'ahs; beginning on fol. 63[a]:—

شهنشاه دین شاه سلطان حسین الخ *

Ġazals, in alphabetical order; beginning as in Ethé, Ind. Office Lib. Cat., No. 1656:—

بکش بوادی افتادگی تن خود را الخ *

Rubâ'îs; beginning on fol. 128[a]:—

داری اگر آرزوی کوثر به بهشت الخ *

The Dîwân is followed by some poems and verses of Tamannâ, Ḥaydar and others.

A Maṣnawî, entitled قضا و قدر, by ʿÂbid, begins thus on fol. 158ᵃ :—

حکیمـــی از خردمندان حـــاذق

صحیح القول همچـــون صبح صـــادق

The Maṣnawî is followed by some Ġazals of ʿÂbid, beginning thus on fol. 163ᵃ :—

بسرداری چه شد گر منصب منصور عالی شد الخ *

Written in ordinary Nastaʿlîq with an illuminated head-piece and a double-page ʿUnwân.

Dated 10 Shawwâl, the fifth regnal year of Muḥammad Shâh.

The seals of Nawwâb Sayyid Vilâyat ʿAlî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription اعظم علی خان بهادر, and dated A.H. 1199, is found at the beginning.

No. 1916

foll. 99 ; lines 12 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{3}{4}$

شرح گل کشتی

SHARḤ-I GUL-I KUSHTÎ

A commentary on the Maṣnawî Gul-i Kushtî of Mîr ʿAbd ul-ʿÂl Najât.

Commentator : Ratan Singh Zakhmî رتن سنگه زخمي .

Beginning :—

بسجود صمدی جبهه بر زمین نهاده ام و صلوات بر محمد و آل محمد فرستاده ام الخ *

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الازمان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, *takhallus* Zakhmî, bin Râi Bâlak Râm Bin

Râjah Bhagwân Sahâi رتن سنگهه زخمي تخلص ابن رای بالک رام ابن راجه بهگوان سهای and says that he wrote this commentary on the Maṣnawî Gul-i Kushtî of 'Abd ul-'Âl Najât (here called Mîr Abul 'Âl Najât) in A.H. 1230=A.D. 1814 by the order of his master Mirzâ Muḥammad Ḥasan Qatîl (see No. 434), and dedicated it to Ġâzî ud-Dîn Ḥaydar Khân, the eldest son of Nawwâb Sa'âdat 'Alî Khân of Awadh (*d.* A.H. 1229=A.D. 1814).

The date of completion of Najât's Gul-i Kushtî, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, but unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol. 2.

Dated 19 Rajab, A.H. 1232.

Scribe : لچهمي نراين.

No. 1917

foll. 217 ; lines 15 ; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$

دیوان عالی

DÎWÂN-I 'ÂLÎ

A very interesting Dîwân containing the lyrical poems of the poet 'Âlî that he composed in imitation of several eminent poets. The Dîwân is preceded by a preface due, most probably, to 'Âlî's son, who gives out his name, fol. 2ᵇ, as ابراهيم عابد Ibrâhîm 'Âbid, and who says that he arranged the Dîwân, entitled مجمع البحرين, by the order of his father.

Beginning of the preface :—

ناز پیرای خیال که سخن را بشوخی انداز جلوه هوش فریبی داده الخ *

In the preface the author of the Dîwân is called Amîr 'Alâ ud-Daulah Mar'ashî امیر علاء الدوله مرعشی. It would appear from a statement on fol. 3ᵇ that he held the post of a Wazîr.

Several poets, bearing the *takhallus* 'Âlî, are in the Taḏkirahs, and one of them, said to have been the author of a Dîwân, is Mirzâ Abul Ma'âlî *'Âlî*, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to Târîkh-i Muḥammadî, Rieu, p. 1091, in A.H. 1128=A.D. 1715. See also Hamîshah Bahâr, Oude Catalogue, p. 126 and Garcin de Tassy, Litt. Hind., vol. i, p. 191; Makhzan ul-Ġarâ'ib, p. 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's Dîwân, says that the poet belonged to a noble family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Aṭṭâr, but the author of the Makhzan p. 582, treats this Abul Ma'âlî Alî of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any Dîwân to him, but remarks that he occasionally composed verses.

Again in the present Dîwân we find several Ġazals of one Abul Ma'âlî, whose *takhallus* was Ma'âlî and not 'Âlî.

The Ġazals are arranged in alphabetical order, and the arrangement is that each Ġazal of a poet is followed by one or two imitative Ġazals by 'Âlî.

The first of the Ġazals of 'Âlî, occupying foll. 5^{b}—62^{a}, are in imitation of Jalâl Asîr and begin thus with a Ġazal of the latter:—

* ای گلشن از بهار خیال تو سینها الخ

The first one by 'Âlî begins thus:—

* ای روشن از فروغ تو مرآت سینها الخ

Second series in imitation of 'Urfî, foll. 62^{b}–77^{a}; beginning (with 'Urfî's Ġazal):—

* تحفهٔ مرهم نگیرد سینهٔ افکار ما الخ

The next one, by 'Âlî, begins thus:—

* بسکه زیب هرچمن شد دیدهٔ خون بار ما الخ

Third series in imitation of Faydî, foll. 77^{a}—83^{b}.

Fourth series in imitation of Muḥammad Ṣûfî, foll. 83^{a}—89^{a}.

Other poets imitated by 'Âlî are:

Naẓîrî Nîshâpûrî, foll. 89^{a}—92^{b}.

Mîr Muḥammad Mu'min Astarâbâdî, foll. 92^{b}—97^{b}.

Ṭâlib Âmulî, foll. 98^{a}—100^{b}.

Ṭâlib Kalîm, foll. 100^{b}—107^{b}.

Ṣâ'ib, foll. 107^{b}—115^{a}.

Mîr Abul Ma'âlî with the takhallus Ma'âlî, foll. 115^{a}—127^{a}.

Mullâ Shaydâ, foll. 127a – 130b.
Mullâ Faraj Ullah, foll. 130b – 138b.
Mirzâ Niẓâm, foll. 139a – 140a.
Zakî Hamadânî, foll. 140a – 141a.
Shaykh ʻAlî Naqî, foll. 141a – 142a.
Mirzâ Faṣîḥî, foll. 142a – 142b.
Âhî, foll. 143a – 144a.
Naṣîr Hamadânî, foll. 144a – 144b.
Ahlî Shîrâzî, fol. 145a.
Muḥammad Amîr Mustaġnî, foll. 145a – 146b.
Khân Zamân Mahâbat Khân, foll. 146b – 149a.
Âqâ Shâpûr, foll. 149b – 150a.
Mîr Yaḥyâ Kâshî, foll. 150b – 151a.
Waḥshî, foll. 151a – 152a.
Khwâjagî Sharîf Muḥaqqaq, foll. 152a – 153b.
Bâbâ Fiġânî, foll. 154a – 158a.
Walî Dasht-i Bayâḍ, fol. 158b.
Ḥâfiẓ, foll. 159a – 166b.
Mawlawî Maʻnawî, foll. 167a – 177a.
Kamâl Ismâʻîl, foll. 177a – 178b.
Amîr Khusrau, foll. 178b – 181b.
Salmân, foll. 182a – 182b.
Shâdmân, fol. 183a.
Mullâ Faujî, foll. 184b – 186b.
ʻAbd ur-Rasûl Istiġnâ, foll. 186b.

The Ġazals are followed by ʻÂlî's Rubâʻîs in imitation of Amîr Shâhî, Ṭâlib Kalîm, ʻUrfî, Mirzâ Ibrâhîm Adham, Saḥâbî, Abul Maʻâlî and Ṣâbir; foll. 187b – 192a.

Maṣnawîs:

Kamâl Ismâʻîl, foll. 193b – 196b.
Fayḍî, foll. 196b – 209b.
Ṭâlib Âmulî, foll. 209b – 212b.
ʻUrfî, foll. 212b – 214b.
Mullâ Shaydâ, foll. 214b – 217b.

Written in fair Nastaʻlîq.

Not dated; 18th century.

A note by a former owner ابن المرحوم المغفور الحاجي محمد حسن التنكابني محمد على, found at the end of the copy, says that he purchased the MS. for Rs. 10 only.

The seal (dated A.H. 1161) and signature of the same محمد على are found on the title-page.

Another note on the title-page, by Muḥammad Nûr ul-Ḥusayn of Shahrghâtî, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhsh Khân Bahâdur (the donor).

No. 1918

foll. 120; lines 15; size $9 \times 5\frac{1}{4}$; 6×3

طلسم حیرت

ṬILISM-I ḤAYRAT

A copy of Mirzâ Bîdil's allegorical Maṣnawî Ṭilism-i Ḥayrat. See No. 382—iv.

Beginning as usual:—

بنام آنکه دل کاشانهٔ اوست الخ *

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

No. 1919

foll. 192; lines 10; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{4}$

رباعیات بیدل

RUBÂ'IYÂT-I BÎDIL

A very beautifully written copy of a collection of Bîdil's Rubâ'îs. See Nos. 385–386.

The Rubâ'îs are arranged in alphabetical order; beginning:—

حمد دو جهان سزا ست سلطانی را الخ *

Written in beautiful Nasta'lîq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1920

foll. 290; lines (centre col.) 17; margl. col. 34; size $11 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$

حربهٔ حیدری

ḤARBAH-I ḤAYDARÎ

A very damaged, worm-caten and water-stained copy of a Maṣnawî, entitled Ḥarbah-i Ḥaydarî, composed in imitation of Firdausî's Shâh Nâmah.

Author: Mirzâ Karam 'Alî مرزا کرم علي.

Beginning:—

ثنائی که مستان کنند ابتدا

بنام خدائیست جل و علا

The Maṣnawî deals with the history of 'Alî and his warlike exploits. The copy is hopelessly damaged. The headings are faded and the contents are illegible in many places.

It would appear from the author's statement on fol. 7b that he undertook the composition of the work in A.H. 1135=A.D. 1722 by the order of one Nawwâb Sayyid Aḥmad, whom he praises in several places.

On fol. 9b the author mentions the work حملهٔ حیدری, full particulars of which are given under Nos. 373–377.

The poet's *takhallus* Karam appears in several places, and his name Mirzâ Karam 'Alî is given thus in the colophon:—

تمام شد کتاب حربهٔ حیدری من تصنیف مرزا کرم علي مرحوم بروز جمعه بتاریخ نوزدهم شهر جمادي الاول سنه ۱۱۵۱ یک هزار و یکصد و پنجاه و یک هجري نبوی بموجب فرموده گوهر سلک آل خورشید جمال علي عمراني زیور تاج تخت نشینان اقلیم سخندانی میر سید شریف طهرانی بخط احقر العباد محمد جان علي دانشمندی *

It would appear from the above passage that the scribe Muḥammad Jân 'Alî Dânishmandî transcribed the copy in A.H. 1151 at the request of one Sayyid Sharîf Ṭihrânî.

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

No. 1921

foll. 155; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$

نجم الهدیٰ

NAJM UL-HUDÂ

A versified tract on theological matters.

Author: Sayyid Muḥammad Mûsawî, poetically surnamed Wâlih سید محمد موسوی متخلص به واله .

Beginning:—

زینت آغاز این فرخ کتاب

گشت از حمد کریم مستطاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.

The name of the author appears thus on fol. 4^b:—

خانه بردوش سلوک معنوی

واله سید محمد موسوی

And that of the title, on fol. 6^b:—

شد بسوی اوج عرفان رهنما

لاجرم نامش بود نجم الهدا

The date of composition of the poem, A.H. 1149=A.D. 1736, is expressed by the following chronogram on fol. 154^b:—

مصرع تاریخ ختم این بنا

عین معنی نسخهٔ نجم الهدیٰ .

Written in ordinary Nasta'lîq.

Dated 18th Jumâdâ I, A.H. 1301.

The seal of Sayyid Khwurshîd Nawwâb of Patna is found at the beginning and end of the copy.

No. 1922

foll. 52; lines 13; size 7×4; 5×2¾

عنایت نامه

'INÂYAT NÂMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Râsikh راسخ.

Beginning:—

سپاس بیقیاس و ثنای بی انتها نثار جهاندار یست الخ *

The author, who in the preface calls himself 'Inâyat Khân Râsikh, son of Shams ud-Daulah Luṭf Ullah Khân Ṣâdiq Bahâdur Mutahawwar Jang: عنایت خان راسخ بن شمس الدوله لطف الله خان صادق بهادر متهور جنگ, is mentioned in Rieu, p. 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humâyûn to Bahâdur Shâh. His father, Luṭf Ullah Khân, who received the title of Shams ud-Daulah Bahâdur Mutahawwar Jang from Muḥammad Shâh, died under Aḥmad Shâh. See Rieu. *loc. cit.* See also No. 544 in this catalogue where Muḥammad 'Alî Khân Anṣârî, son of the author's brother Hidâyat Ullah Khân, is mentioned as the author of the Baḥr ul-Mawwâj, a general history of India.

The date of compilation, given on fol. 2ᵇ, is A.H. 1153=A.D. 1740.

The work is divided into fourteen *Bâb*, each consisting of several *Faṣl*, fully enumerated at the beginning.

The names of the poets quoted are written in red.

Written in fair Nasta'lîq.

Not dated; 19th century.

The MS. once belonged to Muḥammad Luṭf 'Alî *alias* Ṣafdar Nawwâb of Patna.

No. 1923

foll. 59; lines 12; size 8¾×5; 5¼×3

The Same

Another copy of Râsikh's 'Inâyat Nâmah; beginning as usual:—

سپاس بیقیاس و ثنای بی انتها الخ *

Written in ordinary Ta'lîq.

Dated, 'Aẓîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

No. 1924

foll. 80; lines 15; size 9×5; 5¼×3

دیوان قادری

DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muḥyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jîlânî, and an endorsement to that effect runs thus on the title-page: دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالی عنه.

Beginning:—

ز بحرت قطرهٔ عالـــم ز جاهت جرعهٔ دریا

مه از مهر تو یک ذره خور از ماه تو با سودا

The Ġazals, which are of mystic character, occupy foll. 1ᵇ, 72ᵇ, and are arranged in alphabetical order.

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol. 73ᵃ:—

ای جزو نمای کل یکتا از جزو تو کل نمود همتا

The author could not be traced, but a copy of the work, dated A.H. 1167, is noticed in As. Soc. Bengal, Cat. No. 905, and it is therefore evident that he flourished before that date.

Written in ordinary Nasta'lîq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece.

Not dated: 18th century.

No. 1925

foll. 396; lines 17; 10½×5½; 7½×3½

دیوان حزین

DÎWÂN-I ḤAZÎN

A valuable and beautifully written copy of Ḥazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos. 402–410.

A contemporary note on the title-page says that this is an abstract of the poet's fourth Dîwân: خلاصة الديوان الرابع.

Beginning with a preface:—

افتتاح نامهٔ نام آوران گیهان خدیو سخن الخ *

In the preface the poet says that he completed this fourth Dîwân, containing Qaṣîdahs, Ġazals, Qiṭ'ahs and Rubâ'îs consisting of 1,130 verses, in A.H. 1155=A.D. 1742.

هزار یکصد و پنجاه و پنج هجری بود
که گشت نسخهٔ دیوان چارمین سپری
قصیده و غزل و قطعه و رباعی آن
هزار و یکصد و هشتاد باشد ار شمری

Contents:—

(1) Qaṣîdahs; beginning on fol. 4b:—

غیر نفی غیرت یکتای بی همتاستی الخ *

(2) Muqaṭṭa'ât; beginning on fol. 55b:—

یا خاتم النبئین غمخوار عالمی تو *

(3) Ġazals in alphabetical order; beginning on fol. 69b:—

ای نام تو زینت زبانها الخ *

(4) Miscellaneous Ġazals متفرقات غزلیات, alphabetically arranged; beginning on fol. 303b:—

اگر بینم شبی در خواب روز خرد سالـی را
بعمری میکنم تعبیر این خواب خیالـی را

(5) Rubâ'îs in alphabetical order; beginning on fol. 329b:—

شد صید خم زلف رسائی دل ما الخ *

(6) چمن و انجمن Chaman wa Anjuman, a Maṣnawî; see No. 402, fol. 502a; beginning on fol. 351b:—

بنام آنکه آذر را چمن ساخت الخ

(7) خرابات Kharâbât, another Maṣnawî in an abstract form; beginning on fol. 360b:—

ثناهاست پیر خرابات را الخ *

(8) دیباچهٔ مطمح الانظار Preface to the Maṣnawî Maṭmaḥ ul-Anẓâr ; beginning on fol. 373b :—

بنام نگارندهٔ هست و بود الخ *

(9) فرهنگ نامه Farhang Nâmah, another Maṣnawî ; beginning on fol. 377b :—

بنام نگارندهٔ هست و بود الخ *

(10) فاتحه و خاتمهٔ تذکرة العاشقین, the prologue and epilogue of the تذکرة العاشقین ; see No. 402, fol. 513a ; beginning on fol. 387b :—

ساقی ز مئی موحدانه الخ *

(11) خاتمهٔ دیوان چهارم, epilogue of the fourth Dîwân, see No. 407, fol. 114a (transcribed from the author's copy) ; beginning on fol. 395b :—

هان ای دانش شگرفان الخ *

The following is the autograph note :—

ربنا اتنا من لدنک رحمة و هئی لنا من امرنا رشدا *

زد نقش سخن سکهٔ جاوید بنامم
از صفحهٔ دلها نشود محو کلامم

نمقه الواثق بعروة الله الوثقی محمد المشتهر بعلّی الزاهدی الجیلاني *

Written in good Nasta'lîq within gold and coloured borders with illuminated head-pieces on foll. 1b and 69b and a double-page 'Unwân' on foll. 69b and 70b.

A portrait, most probably of Ḥazîn, is found on fol. 54b.

Not dated ; apparently 18th century.

Scribe : عبد الصمد.

Presented to the library by S. (Ṣalâḥ ud-Dîn) Khudâ Bakhsh, the eldest son of the donor, 18-10-10.

No. 1926

foll. 502; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$

دیوان حزین

DÎWÂN-I HAZÎN

A copy of the Dîwân of Ḥazîn (*d.* A.H. 1180=A.D. 1766). See Nos. 402–406.

Ġazals in alphabetical order, beginning as in No. 402:—

* دریں دریای بی پایان الخ

متفرقات, fol. 422^{b}, also in alphabetical order; beginning as in No. 402, fol. 586^{a}:—

* حق تعلیم دارم الخ

رباعیات, fol. 471^{a}, in alphabetical order; beginning as in No. 402, fol. 521^{b}:—

* ای چشم و چراغ جان غمدیدهٔ ما الخ

Written in ordinary Ta'lîq.

Not dated; 19th century.

According to a note on the title-page the MS. once belonged to one Munshî Sayyid Faḍl-i Ḥusayn of Sandîlah.

No. 1927

foll. 142; lines 19; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7 \times \frac{3}{2}$

کلیات فوقی

KULLIYÂT-I FAUQÎ

A defective, damaged and worm-eaten copy of Fauqî's Kulliyât. A very good copy is noticed under No. 416.

Beginning:—

* اما بعد بلکه ما بعد بدانکه این رساله ایست مشتمل بر الخ

The contents of the present copy agree very nearly with those of No. 416, but the arrangement differs slightly.

Written in different hands with additions on the margins.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1928

foll. 350; lines 24; size $8\frac{1}{4} \times 5$; 6×3

مجمع الاسرار

MAJMA' UL-ASRÂR

A poetical account of the Prophet Muḥammad, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gîlânî and others.

Author: Ġulâm Aḥmad غلام احمد.

The MS. is defective at the beginning as well as towards the end. It opens abruptly thus:—

ترحم میکند بر حال شایق
کند معشوق را عاشق بعاشق

The work consists of three *Maqâlah*, as follows:—

Maqâlah I, history of the Prophet, Fâṭimah, 'Alî and Ḥasan.

Maqâlah II, history of the martyrdom of Ḥasan and his attendants and relatives in the battle of Karbalâ, and other connected events; beginning on fol. 134^b:—

باستمداد از الله و احمد
علی و فاطمه حسنین امجد

Maqâlah III, history of the Prophet's descendants and his wives, the fourteen Ma'ṣûmîns, the Imâms, the early Khalîfahs, the Tâbi'îns, and the Tab'i Tâbi'ins, the four Pîrs and the fourteen Khânwâdahs, etc. etc.; beginning on fol. 253^b:—

بحمد الله و نعت شاه مرسل
الاخر دفتر این سیوم مفضل

The date of composition, given at the end of the third *Maqâlah*, fol. 252^a, is A.H. 1182=A.D. 1768.

Written in ordinary Ta'lîq with copious notes and emendations. The headings, in red, are indistinctly written.

Not dated; 19th century.

No. 1929

foll. 126; lines 17; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$

دیوان فقیر

DÎWÂN-I FAQÎR

A copy of Shams ud-Dîn Faqîr's Dîwân. See Nos. 411–412.

Contents:—

Qaṣîdahs, Tarjî'-bands, Qiṭ'ahs, etc., beginning:—

ای غم عشق تو شوری در جهان انداخته الخ *

Ġazals in alphabetical order, fol. 55^b; beginning:—

شد آن همرنگ در رنگ جمال دلبران پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy.

No. 1930

foll. 98; lines 17; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 4$

دُرّ مکنون

DURR-I MAKNÛN

The story of the daughter of the Qayṣar of Rûm, ملیکه or نرجس خاتون, and the Imâm Ḥasan 'Askarî, composed in A.H. 1169=A.D. 1755, by the same Shams ud-Dîn Faqîr.

Beginning:—

خداوندا ره تفرید بنما

بروی من ره توحید بکشا

See Ethé Ind. Office Lib. Cat. No. 1710; Sprenger, Oude Cat. p. 369.

Written in ordinary Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat ʻAlî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

No. 1931

foll. 388; lines 21; size $12\frac{1}{2}\times7\frac{1}{2}$; $8\frac{3}{4}\times4\frac{1}{2}$

فتح نامه

FATḤ NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the ʻAbbâsî Amîrs, also called Tâlpurs, of Ḥaydarâbâd, Sind, especially of Mîr Fatḥ ʻAlî Khân.

Author: Mîr Ṣûbadâr Khân, میر صوبدار خان.

Beginning:—

بنام خداوند فتح و ظفر
فزایندهٔ بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by Muḥammad ʻAẓîm ud-Dîn Ḥusaynî Shîrâzî Tatawî محمد عظیم الدین حسینی شیرازی تتوی, is noticed in Rieu iii, p. 1041 and A.S.B. Cat. (Curzon Collection), No. 303.

Our author mentions this history of ʻAẓîm on fol. 39^b, and makes disparaging remarks on its style, etc.

In several places the author designates himself by the simple name Mîr میر (see foll. 383^b, 387^b), and gives us to understand that he was the son of Mîr Fatḥ ʻAlî Khân (the hero of the poem). For instance on fol. 41^b he has this:—

ز شمشیر میر و ز اشعار من
بود جاودان در جهان این سخن

.....

نه چون او پدر رزم جو آمده
نه چون من پسر مدح گو آمده
کرا در جهان همچنان شد پدر
کرا یاد گار است چون من پسر

پدر آنچنان و پسر همچنین
محال است کاید بروی زمین

Again, while giving admonitions to his son, the author says (fol. 378[a]) :—

پدر میر فتح علی خان من
کزو هست این تازه بستان من
گلستان من تازه باشد ازو
گلم را برخ غازه باشد ازو

In the colophon the full name of the author is given thus : امیر ابن الامیر معز الدوله معین الملک فیروز جنگ میر صوبدار خان (wrongly written صودارخان) .

The following genealogy, given at the end of the MS., will show the author's descent :—

شجرهٔ تالپران

میر محمد علي خان بن میر صوبدار خان بن میر فتحعلی خان بن میر صوبدار خان بن میر بهرام خان بن میر شهداد خان بن هوتک خان بن ککه بن شاهو بن بجار بن زنگي or زنکي بن بجیر بن محمید بن فولاد بن بدّه بن بجیر بن بیزن بن محمید عیسیٰ بن ابراهیم بن رباه بن هارون بن حسن بن عمر بن علي خان بن نور بند بن اسمعیل یعنی پهنو بن عالی بن هوت بن جلال خان بن حسن بن نوتک بن پاپر بن جعفر بن رابو بن هارون بن دوست محمد بن سرخ تاج بن اقبال بن جعفر بن بلوچ بن بدیع زمان بن حمزه رضی الله تعالی عنه *

Contents :—

Yâr Muḥammad, the first ʻAbbâsî Amîr of Sind, fol. 42[b].

Nûr Muḥammad bin Yâr Muḥammad, fol. 43[b].

Muḥammad Murâd, a cruel and unjust ruler, fol. 43[b].

Ġulâm Shâh, fol. 44[b].

Mîr Bahrâm (general of Ġulâm Shâh) and his two sons Mîr Bujâr and Ṣûbadâr, fol. 45[a].

Mîr Bahrâm and his exploits, fol. 45[a].

Mîr Ṣûbadâr's night attack on دوله بهتی, and the latter's death, fol. 59[a].

Death of Ġulâm Shâh and the succession of his son Sarfarâz Khân who rebels against Bahrâm Khân. Death of Bahrâm Khân and Ṣûbadâr Khân, fol. 73[a].

Fatḥ Khân's attack on Sarfarâz Khân and the latter's flight to Ḥaydarâbâd, fol. 91[b].

Accession of Ġulâm Nabî. Arrival of Mîr Bujâr who defeats and kills Ġulâm Nabî, fol. 105[a].

Ġulâm Nabî Khân's brother 'Abd un-Nabî Khân kills the 'Abbâsî Chiefs Sarfarâz Khân, 'Aṭr Khân, Muḥammad Khân and Mîr Muḥammad. Mîr Bujâr, in consultation with Fatḥ Khân raises 'Abd un-Nabî Khân to the throne, fol. 122[b].

'Izzat Yâr Khân advances with an Afġân army against 'Abd un-Nabî Khân, but is defeated by Mîr Bujâr Khân, fol. 128[b].

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî Khân, fol. 146[b].

Accession of Ṣâdiq 'Alî 'Abbâsî. 'Abd Ullah Khân and Fatḥ 'Alî Khân's attack on the Râjah of Jodhpûr, fol. 155[b].

'Abd un-Nabî Khân advances with a force under Rizq Khân but is defeated by Mîr Fatḥ 'Alî Khân. Death of Rizq Khân, fol. 170[a].

'Abd un-Nabî Khân seeks help from the Afġân king Tîmûr Shâh and advances with an army under Madad Khân Afġân, fol. 185[b].

Death of 'Abd Ullah Khân, Fatḥ Khân and Mirzâ Khân, fol. 203[b].

Mîr Fatḥ 'Alî Khân's victory over 'Abd un-Nabî, fol. 219[b].

'Abd un-Nabî's letter to Mîr Fatḥ 'Alî Khân and the latter's reply, fol. 242[a].

Death of Mîr Ġulâm Muḥammad, brother of Suhrâb Khân, fol. 294[b].

Accession of Mîr Fatḥ 'Alî Khân and his history, fol. 304[b].

Fatḥ 'Alî Khân takes steps against Bakhtyâr Khân at the entreaties of Faḍl 'Alî Khân, fol. 309[a].

Fatḥ Âbâd, founded and built by Fatḥ 'Alî Khân, fol. 331[a].

Advance of Aḥmad Khân Nûrzai by order of Tîmûr Shâh in aid of 'Abd un-Nabî. Defeat of Aḥmad Khân, fol. 334[b].

Mîr Fatḥ 'Alî Khân makes Ḥaydarâbâd the seat of his government, fol. 358[a].

Fatḥ 'Alî Khân's death, fol. 364[a].

The date of completion of the work, given at the end, fol. 387[a], is A.H. 1254=A.D. 1838.

پـــس از هجرت مرســـل کردگار

هزار و دو صد رفت و پنجـــاه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, مرسل کردگار to پنجاه و چار have been supplied in a later hand. According to the colophon the scribe صیانت الله transcribed the copy at Dum Dum, Calcutta, by the order of Mîr Muḥammad ʻAlî Khân (grandson of Fatḥ ʻAlî Khân, the hero of the poem).

The colophon runs thus:—

حسب الفرمان ..... امیر محمد علیخان تالپور ..... کتاب فتح نامه تصنیف ..... میر صوبدار خان علیه الرحمة از دست حقیر اضعف الاعباد صیانت الله واقعه تاریخ بست و یکم ماه چیت سنه ۱۲۵۳ در دمدمه تعلقه نزهت نشان کلکته حسن ارتسام و جلوهٔ اتمام یافت فقط *

Written in fair Nastaʻlîq. The first two folios are in a later hand.

No. 1932

foll. 9; lines 14; size $6\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$

مثنوی نصیر

MAṢNAWÎ-I NAṢÎR

A beautiful Maṣnawî by Naṣîr.

Beginning:—

شبـــی با نو جوانی گفت پیـــری

کهن دردی کشـــی صافی ضمیـــری

Luṭf ʻAlî Beg Âḏur, who enjoyed the company of Naṣîr, quotes the entire Maṣnawî in his Âtash kadah, pp. 543–549, and gives the following particulars of the authors.

Mirzâ Naṣîr's father Mirzâ ʻAbd Ullah Ṭabîb, an eminent physician, was a descendant of Mirzâ Sayyid ʻAlî Ḥusaynî Ḥaffâf, a member of a noble Sayyid family of Iṣfahân. Naṣîr was well versed in theology, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also Ṣubḥ-i Gulshan, p. 524.

This interesting Maṣnawî was copied from the Âtash Kadah by the order of Maulavi Shihâb ud-Dîn Khudâ Bakhsh Khân (the second son of the donor), the then Librarian of this library.

Written in beautiful Nasta'lîq within coloured borders with an illuminated head-piece.

Dated Bânkîpûr, 11th of Ramaḍân, A.H. 1321.

Scribe: فضل الباري.

No. 1933

foll. 17; lines 11; size $9\frac{1}{4}\times5\frac{3}{4}$; $4\frac{3}{4}\times2\frac{3}{4}$.

مثنوی احسن

MAṢNAWÎ-I AḤSAN

A poetical account of the Christian Sharḥîl's conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author: Abul Ḥasan (with the *takhallus* Ḥasan) bin Mîr Murtaḍâ ul-Ḥusaynî ul-Afṭasî ul-Tafrishî ابو الحسن (المتخلص به حسن) بن میر مرتضی الحسینی الافطسی التفرشی.

Beginning:—

بسم الله الرحمن الرحیم مفتح اسرار علي العظیم *

الحمد لله رب العالمین و العاقبة للمتقین ..... اما بعد هذه

المسایل شرحیل بن جوان النصرانی قد سالها عن ابی بکر الخ *

The poem is preceded by a short preface from which we learn that one day a Christian, named شرحیل بن جوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed Sharḥîl to go to 'Alî, the fourth Caliph. Accordingly Sharḥîl approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to Sharḥil's entire satisfaction. Sharḥîl then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Ḥusaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2ª :—

بنـــام آنکه شـــبه او روا نیســـت
جهانرا غیر ذات او خدا نیســـت

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4ª it would appear, that the author wrote this work in India. In the following verse on fol. 6ª he adopts the *takhallus* Aḥsan :—

که صاحب فطرتان دانـــش و فـــن
بگویـــند هر زمان احسن بر احســـن

On the title-page the Maṣnawî is called مثنوی حسن.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1934

foll. 259; lines 14; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دیوان واقف

DÎWÂN-I WÂQIF

The Dîwân of Wâqif. See Nos. 424–426.

The present copy contains the poet's Ġazals, arranged in alphabetical order, a Tarjî'band, and a Mukhammas.

Beginning :—

* ای ببزم شوق تو الخ

Tarjî'band, beginning on fol. 248ª :—

* ای زلف تو عنبرین کمندی الخ

Mukhammas, beginning on fol. 258ª :—

* ترا مشکل کشا دانسته بودم الخ

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece.

Not dated; 19th century.

No. 1935

foll. 126; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$

دیوان حسن

DÎWÂN-I ḤASAN

A Dîwân by a poet who adopts the *takẖallus* Ḥasan.

Several poets, bearing the *takẖallus* Ḥasan, are mentioned in the Taḏkirahs, and it is difficult to say which of them the present is. On fol. 2[a] we find a reference to Hilâlî (*d.* A.H. 936=A.D. 1529). Dr. Sprenger, Oude Cat., p. 233, mentions a Ḥasan as the author of a Dîwân, and it is probable that this Ḥasan is identical with him. According to Sprenger, Mîr Ġulâm Ḥasan of Dihlî (with the *takẖallus* Ḥasan), whose ancestors belonged to Harât, was a son of Mîr Ġulâm Ḥusayn Ḏahik. In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a Dîwân of 8,000 verses and of a Taḏkirah of Rekẖtah poets, but his famous work is the بدر منیر. He died in A.H. 1205=A.D. 1990.

The Dîwân consists of Ġazals in alphabetical order and a few Rubâ'îs.

Beginning with Ġazals:—

نبودی گر مشابه صورتش ابروی جانانرا
نگشتی ابتدا از مد بسم الله قران را

Rubâ'îs, beginning on fol. 124[a]:—

زاهد بطواف کعبه میرفت براه الخ *

Written in ordinary Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Ḥusayn, dated A.H. 1239 and the other of Tafaḍḍul Ḥusayn, dated A.H. 1242, are found on fol. 1[b].

No. 1936

foll. 424; lines 16–19; size $9\frac{1}{4}\times5\frac{1}{2}$; $6\frac{1}{4}\times3\frac{1}{4}$

كليات نقي

KULLIYÂT-I NAQÎ

The poetical works of Naqî. Mirzâ ʻAlî Naqî Khân, with the *takhallus* Naqî, was the son of Muḥammad Qâsim Khân bin Faḍîlat Khân. He was born at Lâhaur, but was brought up and educated at Aẓîmâbâd (Patna). He received training from Shaykh ʻAlî Ḥazîn and Muḥammad ʻIwaḍ of Jaunpûr. He was well versed in various kinds of poetry, and his Dîwân consists of about ten thousand verses. He also adopted the *takhallus* Lisân.

From a chronogram on fol. 103[a] it would appear that his father Muḥammad Qâsim, with the *takhallus* Ẓarâfat, died in A.H. 1179= A.D. 1765 (see also fol. 344[a]).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Calcutta, on which he writes satirical poems. In one of his poems, fol. 405[b], he praises the then Governor-General Warren Hastings.

There are several chronograms in the work, the latest of which (fol. 103[b], margin), expresses the date of the death of ʻAlî Ibrahîm Khân (the author of the popular work Ṣuḥuf-i Ibrâhîm, see No. 708), in A.H. 1208=A.D. 1793.

Contents:—

Preface; beginning:—

* سپاس بیحد و عد سخن آفرینی که انسان را بصفت نطق الخ

(1) قصاید, beginning on fol. 2[b]:—

تا دلم طرح سپاسش درمیان انداختـــه
خوش کمندی از زمین بر آسمان انداختـــه

(2) Muqaṭṭaʻât, Târîkhs and miscellaneous poems, foll. 78[a]–103[a].

(3) Elegies, fol. 103[a]; beginning:—

* امروز بلند است بهر جانبی افغان الخ

(4) Ġazals, in alphabetical order; beginning:—

بنام آن سخنگو نامهٔ دل میکنم انشا
که نامش تاج عزت میدهد فرق تکلم را

(5) متفرقات, fol. 322[a]; beginning:—

فنا گردد بقا گر متحد کردی بآن یکتا الخ *

(6) Rubâ'îs, fol. 333[a]; beginning:—

ای زاتش غم سوز نواز دل ما الخ *

(7) مخزن النصائح, Makẖzan un-Naṣâ'iḥ, a Maṣnawî in imitation of Sa'dî's Bûstân; beginning with a short preface on fol. 339[b]:—

حمداً لذی العز و العلی و السلام علی خلیله سید الانبیا الخ *

The poem itself begins thus on fol. 340[a]:—

خدایا جهان رشحهٔ فیض تست الخ *

According to the concluding line the poet completed the Maṣnawî in A.H. 1200=A.D. 1785.

(8) نتیجة الشوق, Natîjat ush-Shauq, a Maṣnawî poem on the Holî festival; beginning with a short preface on fol. 388[a]:—

سپاس بیچونی که از رنگریزی قدرتش عروسان گلستان سرخ پوش الخ *

The poem begins thus on fol. 388[b]:—

خداوندیکه باغ عالم کون الخ *

(9) مخبر الغافلین, Mukẖbir ul-Ġâfilîn. A short Maṣnawî, being the love story of a youth named Ḥasan Riḍâ; beginning on fol. 399[b]:—

ست سپاس بیحد و عد .....

شائستهٔ آنجناب امجد .....

(10) موقظ النایمین, Mûqiẓ un-Nâ'imîn. Another short Maṣnawî on admonitions; beginning on fol. 401[b]:—

بعد حمد یگانهٔ مطلق

میدهد گفتگو چنین رونق

(11) در وصف برشکال, Dar Waṣf-i Barshkâl. A Maṣnawî in praise of the rainy season; beginning on fol. 403[a]:—

زهی ایام و عهد برشکالی

که عالم راست زان فرخنده حالی

(12) لذة الطالبین, Laḏḏat uṭ-Ṭâlibîn. Another Maṣnawî on love matters; beginning on fol. 404[a]:—

توان لب بحمد کسی برکشود

که از جفت تزئین خلقت نمود

(13) مثنوی در مدح وارن هیسٹنگ, Maṣnawî dar Madḥ-i Warren Hastings). A Maṣnawî in praise of Warren Hastings, Governor-General of India; beginning on fol. 405b :—

به بسم الله عنوان مقصد طراز

سخن را نمایم بدینگونه ساز

The concluding lines contain the date A.H. 1196 with its equivalent A.D. 1782.

(14) عبرة الناظرین, 'Ibrat un-Nâẓirîn. A Maṣnawî on the poet's love with a woman whom he met on the way. She was bitten by a poisonous snake and died in his presence. Beginning on fol. 406b :—

خداوندا بعشق آتشین خوی

بباغ داغ دل ده رنگ و هم بوی

(15) قضا و قدر, Qaḍâ wa Qadr. Another Maṣnawî, a love romance; beginning on fol. 410b :—

شایسته ثناست زان یگانه

دارد همه چیز در خزانه

(16) در هجو بارش بنگال, A satirical Maṣnawî on the rainy season of Bengal; beginning on fol. 414a :—

که دیده چنین و کرا هست یاد

درین عالم کون پر از فساد

(17) مطائبات, Muṭâyabât or pleasantries; beginning on fol. 415b :—

یکی از اهل دفتر صاحب جاه

عروسی کرد با یک شوخ چون ماه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in Nîm Shikastah, most probably by the author himself.

Lacuna after fol. 96b.

Written in fair Nasta'lîq.

Not dated; 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1937

foll. 257; lines 15; size $14\frac{3}{4} \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$

دیوان قتیل

DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Ġazals arranged in alphabetical order. See Nos. 434-435.

Beginning:—

گه پری گه آدمی گاهی ملک خوانم ترا
پایگه برتر ازان داری که میدانم ترا

This copy ends with the Mukhammas found on fol. 279^b of No. 434; beginning:—

ای ذکر تو راحت روانم *

Written in bold Ta'lîq with an illuminated head-piece and a 'Unwân.

Dated Rabî' II, A.H. 1212.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshhîd Nawwâb are found at the beginning and end of the copy.

(Nos. 1938–1940)

foll. 55; lines 15; size 13×8; $8 \times 4\frac{3}{4}$

A collection of three poetical works of the celebrated Urdû poet Inshâ (*d.* A.H. 1233=A.D. 1817), who has been already noticed in connection with his grammatical work دریای لطافت; see No. 786. A very good account of the poet and his works is to be found in خمخانهٔ جاوید vol. i, pp. 467–475.

I. foll. 1–23

No. 1938

دیوان انشا

DÎWÂN-I INSHÂ

Insha's Persian Dîwân containing Ġazals arranged in alphabetical order.

Beginning :—

ای عشـــق قطع کرده ره سلسبیل را

از ما ســـلام شـــوق رسان جبرئیل را

II. foll. 24ᵇ–54ᵇ

No. 1939

شیر و برنج

SHÎR WA BIRINJ

A poem in imitation of Bahâ ud-Dîn 'Âmulî's Nân wa Ḥalwâ (see No. 291).

Beginning :—

بسمـــک المحمـــود یا رب الفلـــق

انـــت خلاق السحاب و الشفـــق

Bahâ ud-Dîn's Nân wa Ḥalwâ, the name of the present poem and of its author, are mentioned thus in the following concluding lines, fol. 29ᵃ :—

چون بهائی نان و حلوا گفته بـــود

گوهر معنی ز همت ســـفته بـــود

نسخهٔ شـــیر برنجـــش در جواب

گفت انشـــا هـم بلی با آب و تاب

In the same place the author states that he completed the poem at the beginning of Shawwâl, A.H. 1205=A.D. 1790, which year is expressed by several chronograms, viz. جوش فیوض—نغمهٔ آهنگ دل and خروش موج یم.

III. foll. 52b–55a

No. 1940

شرح مایة عامل

SHARḤ-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd ur-Raḥmân Jurjânî's (*d.* A.H. 471 or 472=A.D. 1078 or 1079) popular Arabic grammar Mi'at 'Âmil (see No. 1490).

Beginning :—

پس از مناسک تحمید و نعت صل علی
محمـــد و علي آلـــه بگـــو انشـــا

The work begins with a few introductory verses devoted to the praise of Nawwâb Sa'âdat 'Alî Khân of Lucknow (A.H. 1212–1229= A.D. 1799–1813), a great patron of the poet.

All the treatises are written in fair Nasta'lîq by one scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

(Nos. 1941–1943)

foll. 51; lines 16; size $10\times6\frac{1}{2}$; 7×4

A collection of the same three works of Inshâ.

I. foll. 1b–22a

No. 1941

دیوان انشا

DÎWÂN-I INSHÂ

A copy of the Persian Dîwân of Inshâ; beginning as in No. 1938 :—

ای عشق قطع کرده ره سلسبیل را الخ *

II. foll. 22a–48a

No. 1942

شیر و برنج

SHÎR WA BIRINJ

Another copy of Insha's Shir wa Birinj. See No. 1939.
Beginning as usual:—

بسمک المحمود الخ *

III. foll. 48b–51a

No. 1943

شرح مایة عامل

SHARḤ-I MI'AT 'ÂMIL

Inshâ's poetical version of the Mi'at 'Âmil. See No. 1940.
Beginning as usual:—

پس از مناسک تحمید الخ *

All these three tracts are written in ordinary Nasta'lîq by the same scribe.

Dated 13 Ramaḍân, 1261 Faṣlî.

No. 1944

foll. 233; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$

کلیات منشا

KULLIYÂT-I MANSHÂ

The prose and poetical works of Manshâ. Manshâ, with his full name Khwâjah Jalâl ud-Dîn 'Alî Khân, popularly called Mîr Aḥmad bin Najm ud-Dîn 'Alî Khân خواجه جلال الدین علي خان متخلص به منشا مشتهر بمیر احمد بن نجم الدین علي خان, was born at Lucknow. He married the daughter of Mîr Inshâ Allah Khân (see No. 786), and in his youth came to 'Aẓîmâbâd where he attached himself for some time to the services of Nawwâb Shahâmat 'Alî Khân Bahâdur. He was a

pupil of the eminent poet Mirzâ Muḥammad Ḥusayn Qatîl. He was an excellent writer of refined prose and was also well versed in poetry. He lived for forty and a few years, and died at ʻAẓîmâbâd on 23 Rabîʻ II, A.H. 1255=A.D. 1839 and lies buried in the vicinity of Shâh Arzân's tomb. See Riyâḍ ul-Afkâr, fol. 102^{b}; Ṣubḥ-i Gulshan, p. 455.

Contents :—

Prose pieces; beginning on fol. 1^{b} :—

* تاجری از بازار دلشکار کمال بی زوال الخ

His letters, preceded by an introduction, begin thus on fol. 9^{b} :—

* سپاس بندگان خدائرا سزد که جان در بدن بخشیده الخ

The first letter begins thus on fol. 14^{a} :—

* نور مردمک شب زنده داران و شمع شبستان تهجد گذاران الخ

Introduction to the Dîwân of Ġazals, beginning on fol. 57^{a} :—

* عندلیب بوستان سخن بغزل خوانی حمد سخن آفرینی الخ

Ġazals, arranged in alphabetical order, begin thus on fol. 61^{b} :—

* حسن رخت از ابروی کج گشته دوبالا الخ

The Dîwân of Qaṣîdahs, preceded by an introduction which begins thus on fol. 109^{b} :—

* نقود نور آمود حمد پیشکش شهنشاهیست عظیم الشان و اجل الخ

Beginning of Qaṣîdahs, fol. 116^{b} :—

* عقلی بکنه هستی توگه نبرده راه الخ

Târîkhs, introduced by a preface; beginning on fol. 162^{b} :—

* شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی است الخ

Rubâʻîs; beginning on fol. 186^{b} :—

* ای خالق جن و انس و غفار ذنوب الخ

Tarjîʻbands, etc.; beginning on fol. 196^{a} :—

* هست منقول که یکروز بتول الخ

دوحة التاريخ, Dauḥat ut-Târîkh. A treatise on the rules of composing Târîkhs, consisting of five *Fara'*; beginning on fol. 206a :—

شیرین سخنی لبریز حلاوت که لذتش دم خواندن لب بر لب الخ *

The MS. ends with some miscellaneous pieces by Ḥazîn.
Written in ordinary Ta'lîq.
Dated, fol. 192b, Shawwâl, A.H. 1249.
Scribe : محمد کاظم متخلص به شفا.

No. 1945

foll. 58; lines 13; size $10\times6\frac{1}{2}$; $8\times4\frac{1}{4}$

دیوان منشا

DÎWÂN-I MANSHÂ

A copy of Manshâ's Dîwân of Ġazals arranged in alphabetical order; beginning with the introduction as in No. 1944, fol. 57a :—

عندلیب بوستان سخن الخ *

Ġazals; beginning as usual, fol. 5b :—

حسن رخت از ابرو کج گشته دوبالا الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1946

foll. 119; lines 13; size $7\frac{3}{4}\times4\frac{1}{2}$; 6×3

دیوان برشته

DÎWÂN-I BIRISHTAH

A copy of Birishtah's Dîwân. See No. 438.
Ġazals, in alphabetical order, beginning on fol. 1b :—

در کتاب عشق میجستیم بسم الله را الخ *

Wâsûkhts, fol. 98a; beginning:—

دوستان میکشدم الخ *

Mukhammas, fol. 102a; beginning:—

پیر مغان بجز تو فریادرس نداریم الخ *

Mukhammas on Qatîl's Ġazal; beginning on fol. 101b:—

یار آئینه رخی محو تماشای تو شد الخ *

قصیدهٔ بهاریه; beginning on fol. 104b:—

کردست شاخ گل بچمن باغبان قلم الخ *

نامه; beginning on fol. 106a:—

ای همایون نامه بر باد صبا الخ *

Qaṣîdah, fol. 112a:—

کلکم رگ شاخ زعفرانست الخ *

Târîkhs, fol. 117a.

Written in ordinary Ta'lîq.

Not dated; 19th century.

A seal, bearing the inscription محمد حسین خان, and dated A.H. 1224, is found on the title-page.

No. 1947

foll. 92; lines 10; size $8\frac{3}{4} \times 5$; 5×3

دیوان راحت

DÎWÂN-I RÂḤAT

The Dîwân of Râḥat, containing Ġazals in alphabetical order.

Beginning:—

بتا ز فرقت خود پیر کردهٔ ما را
دوتا ز غم قد چون تیر کردهٔ ما را

No account of the poet is given in any Taḏkirah, and it is difficult to ascertain the period in which he flourished. In two places, foll. 34a and 64b, he refers to the eminent poet Ẓuhûrî (*d.* A.H. 1025=A.D. 1616). It is, therefore, evident that he flourished after that date.

In the conclusion there are several Taḍmîns on the Ġazals of Ḥâfiẓ. The Taḍnîms, each in the form of a Mukhammas, begin thus on fol. 167a:—

دیده ام در گلستـــانی کـــز ارم صـد عار داشت
سبـــزه در هر گوشـــهٔ چون زمرد (sic) کار داشت
بر سر نخلي که از وی سدره در دل خار داشت
بلبلی برگ گل خوشرنگ در منقار داشت
وندران برگ و نوا خوش نالهای زار داشت

Foll. 1–16 (margin). A few Ġazals from the کتاب طیبات of Sa'dî. See No. 91, XV. The Ġazals, not arranged in alphabetical order, begin thus :—

اگر تو فارغی از حال دوستـان یارا
فراغت از تو میسر نمیشود ما را

corresponding to fol. 135^{b}, No. 91.

The Dîwân of Râḥat is written in fair Nasta'lîq within gold and coloured borders, and the Ġazals of Sa'dî, in Nim-Shikastah.

In several places folios have been left blank.

Not dated; 19th century.

No. 1948

foll. 23; lines 15; size $9\frac{1}{2}\times6\frac{1}{4}$; $6\frac{1}{4}\times3\frac{3}{4}$

دیوان فرحت

DÎWÂN-I FARḤAT

A small collection of miscellaneous poems. The poet's *takhallus* Farḥat appears in several places. No satisfactory account of the poet is found in any Taḏkirah. In a Qaṣîdah on fol. 11^{a} he praises Shâh Amîr ud-Dîn, the great-grandfather of the present *Sajjâdah Nashîn* (attendant) of the tomb of Sharaf ud-Dîn Aḥmad Munayrî, the celebrated saint of Bihâr.

The preface is torn and damaged in many places and is also incomplete. It begins thus :—

* ..... طوطیان شیرین گفتار گلستان مقال بنغمه سرائي حمدش الخ

The preface is followed by a Maṣnawî containing a description of female-beauty.

Ġazals in alphabetical order; beginning on fol. 13[b]:—

امام مقتداي سلک آسان کرد مشکلها الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1949

foll. 105; lines 13; size $10 \times 7\frac{1}{4}$; $8 \times 5\frac{1}{2}$

فتحنامهٔ انگریز

FATḤ NÂMAH-I ANGRÎZ

A poetical account of the Great Mutiny in India in 1857.

Author: Farâsû فراسو.

Beginning:—

در نظم سفتـــم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol. 17[b].

On fol. 11[a] he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol. 1[b].

Written in fair Nasta'lîq.
19th century.

No. 1950

foll. 28; lines 20; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3

(مثنوي خيالي)

(MAṢNAWÎ-I K̲HAYÂLÎ)

A maṣnawî poem on soul and its influence on the human body and mind.

Author: Kewal Kis̲han, poetically surnamed K̲hayâlî کیول کشن المتخلص به خیالي.

Beginning :—

حمد بیحد واحد خلاق را کردگار انفـــس و آفاق را

The poet, who gives out his name, fol. 5[a], as کیول کشن, adopts the *takhallus* Khayâlî (foll. 6[a], 7[a]), and says that he belonged to Gujarât. He further adds that he came to Kanchanpûr, where he met Qâdir Ḥusayn Khân, Shâh Fattâḥ and Sa'îd Yâr Khân, all of whom he praises highly.

The Maṣnawî, to which no title is assigned, begins with the praise of God, the Prophet, 'Alî and the great saint Shaykh 'Abd ul-Qâdir Jîlânî, after which the poet eulogises Shâh Zayn ud-Dîn Qâdirî, the spiritual guide of Qâdir Ḥusayn Khân, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary Nasta'lîq.

Not dated; 19th century.

A note at the end says that the MS. once belonged to Ġulâm Ḥusayn Khân, son of Qâdir Ḥusayn Khân, that is to say, the son of the poet's patron.

No. 1951

foll. 27; lines 8; size $12 \times 6\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$

مثنوي مهري

MAṢNAWÎ-I MIHRÎ

A poetical description of female beauty in the form of a Maṣnawî poem.

Author: Mihrî مهري.

Beginning :—

ای بت چابک و شیرین حرکات جلوهٔ ناز تو چون آب حیـات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مهري appears thus :—

روز و شب مهری بی تاب و توان کرده نام خـــوش تو ورد زبـان

This Mihrî, with his original name Sayyid 'Alî, must not be confounded with the well-known poetess Mihrî, who flourished in the reign of Shâh Rukh (see Riyâḍ ush-Shu'arâ, fol. 378[b]; etc.). The entire Maṣnawî, with a meagre account of the poet, is to be found in Nigâristân-i Sukhan, pp. 107–114. See also Majma' un-Nafâ'is, fol. 426[b]; Riyâḍ ush-Shu'arâ, fol. 402[a]; etc.

Written in clear Nasta'lîq on ornamented pages.
Not dated; 19th century.
Scribe: حافظ.

No. 1952

foll. 8; lines 15; size 9×6; $6\frac{1}{2}\times3\frac{1}{4}$

(مثنوي)

(MAṢNAWÎ)

A Maṣnawî poem by an anonymous author, most probably of the 19th century, composed in praise of one Ṭufayl Ullah طفيل الله.

The Maṣnawî is followed by two Qaṣîdahs, also in praise of the same man.

Beginning:—

بنامي كه سرنامهٔ نامهـــاست رواجي ازان نام هر نامه راست

Written in ordinary Ta'lîq.
Not dated; 19th century.

No. 1953

foll. 8; lines 15; size $8\frac{1}{2}\times4\frac{3}{4}$; $5\frac{3}{4}\times2\frac{1}{2}$

مطلع الانوار

MAṬLA' UL-ANWÂR

A Qaṣîdah, entitled Maṭla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Ṣufic tendency.

Author: Ṭapân طپان.

Beginning:—

روزی بدلم خیال آمد الخ *

The Qaṣîdah itself begins thus:—

مرا كه پا نگذارم درون هیچ حصار ز شكوهٔ فلک و اختر و زمانه چه كار

The author does not reveal his original name, but gives his *nom de plume* as Ṭapân (see foll. 2^a, 4^b). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qaṣîdah is written, is

identical with Shaykh Ni'mat Ullah Sarhindî Qâdirî, who was a Khalîfah of Miyânmîr Lâhaurî (*d.* A.H. 1045=A.D. 1635), and who, according to Khazînat ul-Aṣfiyâ, p. 137, died in A.H. 1017=A.D. 1608. The name of Shâh Ni'mat Ullah can be worked out by taking the first letter of each hemistich of the Qaṣîdah (fol. 4[a]).

At the end is found a short Qaṣîdah, beginning thus on fol. 7[b]:—

از فیض دیده و دل خود بحر و کان منم

جائی همه عیان و بجائي نهان منم

Written in ordinary Ta'lîq.

Dated A.H. 1209.

(Nos. 1954–1968)

foll. 313; lines (centre col.) 14; margl. col. 28; size $6\frac{1}{2}\times3\frac{1}{2}$; $5\frac{1}{2}\times2\frac{1}{2}$

A very interesting collection of selections from the Dîwâns and Maṣnawî poems of several eminent poets.

I. foll. 1[b]–51[b]

No. 1954

دیوان وحشي

DÎWÂN-I WAḤSHÎ

The Dîwân of Kamâl ud-Dîn Waḥshî of Bâfiq. See Nos. 245–248.

This copy, consisting of Ġazals in alphabetical order, begins thus like No. 248:—

از کاه کهربا بگریزد ز بخت ما الخ *

II. foll. 52[a]–72[a]

No. 1955

دیوان نادم

DÎWÂN-I NÂDIM

Extracts from the Ġazals of Nâdim, arranged in alphabetical order.

Beginning:—

تا باغ از رخ تو شناسد شمیم را پیوند کرده است بزلفت نسیم را

Nâdim Gîlânî was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Naẓîrî. He was held in high estimation by Ḥâjî Muḥammad Jân Qudsî, who, it is said, purchased a verse of the poet for one *ashrafî*. According to the author of the Natâ'ij ul-Afkâr, p. 431, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Ṣafî. He died in the middle of the eleventh century A.H. See Âtashkadah, p. 222; Majma' un-Nafâ'is, vol. ii, fol. 473^{b}; Ṭâhir Naṣrâbâdî, fol. 139^{a}, etc., etc.

III. foll. 72^{b}–194^{a}

No. 1956

دیوان امید

DÎWÂN-I UMÎD

The Dîwân of Qizilbâsh Khân Umîd, containing his Ġazals arranged in alphabetical order. See Nos. 396-397.

Beginning:—

سراسر همچون مهر و ماه گردیدیم دنیا را الخ *

The Dîwân ends with a few Rubâ'is, beginning:—

در حشر شفیع ما نبي الله است الخ *

IV. foll. 194^{b}–209^{a}

No. 1957

منشورات فطرت

MANṢÛRÂT-I FIṬRAT

The prose writings of Mûsawî Khân Fiṭrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhallus* Fiṭrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his Dîwân. See Nos. 355-356.

Beginning:—

سبحان الله هرچند که دیدهٔ قلم را از مکحلهٔ دوات سرمهٔ سلیمانی میکشم الخ *

These pieces of prose writing consist of the poet's preface to his Dîwân (see fol. 1[b], No. 355), and some letters, the first of which is headed (fol. 202[a]) عرضه داشت که بجهت عالمگیر نوشته آمد.

The second (fol. 202[b]), is addressed to a friend whose name is not mentioned. The third and the fourth are not headed. The fifth (fol. 205[a]) is: بجهت عبد اللطیف خان مرحوم نوشته. The last three are also not headed.

V. foll. 209[b]–222[b]

No. 1958

قصاید فطرت

QAṢÂ'ID-I FIṬRAT

The Qaṣîdahs of the same Mûsawî Khân Fiṭrat.

Beginning as in No. 355:—

شبها ز سوز نالهٔ زارم عجب مدار الخ *

VI. foll. 223[a]–285[a]

No. 1959

دیوان فطرت

DÎWÂN-I FIṬRAT

The Dîwân of Mûsawî Khân Fiṭrat, consisting of Ġazals in alphabetical order, with a Mukhammas, two Târîkhs, a Rubâ'î and a Fard at the end.

Beginning of the Ġazals:—

جنونم گوش شهرت شد الخ *

VII. foll. 285[b]–291[b]

No. 1960

دیوان اسحاق

DÎWÂN-I ISḤÂQ

Selections from the Dîwân of Ḥakîm Jamâl ud-Dîn Abû Isḥâq Ḥallâj of Shîrâz, commonly called Abû Isḥâq ul-Aṭ'imah (the poet of

foods) with the *takhallus* Bushaq (a contraction of Abû Ishâq): حكيم جمال الدين ابو اسحاق المعروف به ابو اسحاق الاطعمه المتخلص به بسحق. He was a native of Shîrâz, and enjoyed the favour of Tîmûr's grandson Iskandar bin 'Umar Shaykh Mirzâ, who governed Fârs and Isfahân, A.H. 812–817=A.D. 1409–1415, was blinded by his uncle Shâh Rukh on the 2nd of Jumâdâ I, A.H. 817=A.D. 1414, and died the following year. Abû Ishâq's poems, consisting of Ġazals, Rubâ'îs and Maṣnawîs, describe various products of the culinary art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as Azraqî wrote the Alfîyah Shalfîyah to restore the sexual power of his royal patron Tuġân Shâh.

According to Ṭabaqât-i Shâh Jahânî, Rieu ii, p. 634, Abû Ishâq died in A.H. 819=A.D. 1416. Mir'ât ul-'Âlam, followed by Natâ'ij ul-Afkâr, p. 19, and some others, gives the date of the poet's death A.H. 827=A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under Târtâr Dominion, pp. 344–351. See also Rieu ii, p. 634 (where the poet's كنز الاشتها is mentioned); Daulat Shâh, pp. 366–371; Ḥâj. Khal., vol. v, p. 248; Flügel, vol. i, p. 415; etc.

The present selection begins with a parody on a Ġazal of Ḥâfiẓ:—

به پيشم چون خراساني گذاري صحن يغما را
ببوي قليه اش بخشم سمرقند و بخارا را

The Ġazals are followed by a Maṣnawî that the poet wrote, according to Daulat Shâh, in imitation of Sa'dî, beginning on fol. 287b:—

بر كنار سفرهٔ صاحبدلي الخ *

Some detached verses (Fards) are found at the end.

VIII. foll. 292a–313b

No. 1961

ديوان شاهي

DÎWÂN-I SHÂHÎ

The Dîwân of Âqâ Malik Shâhî, consisting of Ġazals in alphabetical order with two Qiṭ'ahs and two Rubâ'îs at the end. See Nos. 173–176.

Beginning:—

اى نقش بسته نام خطت الخ *

IX. (margl. col.) foll. 2[a]–80[b]

No. 1962

ليلى و مجنون

LAYLÂ WA MAJNÛN

Loves of Laylâ and Majnûn, by Maktabî Shîrazî. No satisfactory account of the poet is given in any Taḏkirah. Some say that he wrote a Khamsah in imitation of Niẓâmî. His Laylâ wa Majnûn (the present poem) is highly spoken of by almost all his biographers excepting Sâm Mirzâ, who in his Tuḥfah-i Sâmî, fol. 132[b], does not even mention the poem. Khwushgû in his Safînah, (Ethé, Bodl. Lib. Cat. Col. 212) says that Maktabî was a contemporary of Jâmî. In the conclusion of his Laylâ wa Majnûn fol. 80[a], Maktabî says that he composed it in A.H. 895=A.D. 1489, for which he gives the following chronogram :—

چون مکتبی این کتاب بکشود تاریخ کتـــاب مکتبی بود

The words كتاب مكتبي=895.

He further adds that the poem consists of 2,160 verses.

Beginning of the poem :—

ای بـــر احدیت ز آغاز خلـــق ازل و ابد هم‌آواز

For Maktabî's life, see Riyâḍ ush-Shu'arâ, fol. 378[b]; Majma' un-Nafâ'is ii, fol. 415[a]; Makẖzan ul-Ġarâ'ib ii, p. 800; Âtash Kadah, p. 392; Taqî Auḥadî ii, fol. 692[a]; Nigâristân-i Sukẖan, p. 101; etc., etc.

X. (margl. col.) foll. 81[a]–118[b]

No. 1963

ديوان شريف

DÎWÂN-I SHARÎF

The Dîwân of Sharîf Tabrîzî, consisting of Ġazals arranged alphabetically. See No. 233.

Beginning :—

سوي بتان ببوي تو دل ميكشد مرا
هر سو بجست و جوي تو دل ميكشد مرا

The first Ġazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'î.

XI. (margl. col.) foll. 118^{b}–158^{b}

No. 1964

دیوان میلي

DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muḥammad Qulî Maylî. See No. 243.

Beginning with Ġazals in alphabetical order:—

در جهـــان دار فنـــا آوردهٔ گر خویش را
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs.

XII. (margl. col.) foll. 159^{a}–209^{b}

No. 1965

دیوان نسبتي

DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318–319.

Beginning as in No. 318:—

در زلزله آوردهٔ از ناز زمین را الخ *

It ends with some Fards the last of which is:—

دلبر و شوخ و شنگ و شیرین لب همه هستي دگر چه میخواهي

XIII. (margl. col.) foll. 210^{a}–223^{b}

No. 1966

دیوان مظهر

DÎWÂN-I MAẒHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn Ḥabîb Ullah, and poetically surnamed Maẓhar, traced his descent from

'Alî, the fourth Caliph. One of his ancestors, Amîr Kamâl ud-Dîn of Ṭâ'if, went to Turkistân and served some of the rulers of that place, with distinction. At the time of Humâyûn's return from Persia two of Kamâl ud-Dîn's descendants, Amîr Majnûn and Amîr Bâbâ, accompanied that monarch to India and secured high offices under the Timurides. Maẓhar's father Mirzâ Jân was a respectable officer under Aurangzîb, but he resigned the service and settled at Akbarâbâd. Maẓhar was born in the vicinity of Mâlwah, early Friday morning, 11th of Ramaḍân, A.H. 1110=A.D. 1698. He was brought up and educated at Akbarâbâd and Shâhjahânâbâd. He received the robe of succession from Sayyid Nûr (Rieu i, p. 363 has Mîr) Muḥammad Badâ'ûnî. He is the founder of a branch of the Naqshbandî order, called after him Shamsîyah Maẓharîyah, and he enjoys the reputation of having been a Ṣûfic poet of great eminence. He was equally well versed both in Persian and Hindî poetry. He died of a pistol shot on the 10th of Muḥarram A.H. 1195=A.D. 1780. See Nashtar-i 'Ishq, p. 1653; Gul-i Ra'nâ, fol. 225^{b}; Natâ'ij ul-Afkâr, p. 406; Safînah-i Khwushgû (No. 690) fol. 187^{b}; Khazînat ul-Aṣfiyâ, pp. 644–647, etc. A work, entitled بشارات مظهریه, and devoted to the life of the author, is noticed in Rieu i, p. 363.

Beginning:—

آبی نزد بروی گران خواب بخت ما
با آنکه گریه داد بسیلاب رخت ما

XIV. (margl. col.) foll. 224^{a}–235^{b}

No. 1967

دیوان راقم

DÎWÂN-I RÂQIM

The Dîwân of Mîr Sa'd ud-Dîn Muḥammad, with the *takhallus* Râqim. See No. 1904.

The present copy is only a selection from the poet's Dîwân, and consists of short Ġazals, arranged alphabetically.

Beginning:—

چنان جوش محبت گرم دارد آشنائي را
که گر صد سال دور افتم نمي فهمم جدائي را

XV. (margl. col.) foll. 236a–306a

No. 1968

ليلى و مجنون

LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifî. See No. 222.

Beginning:—

* اين نامه كه خامه كرد بنياد آلخ

Written in small Nasta'lîq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid Khwurshîd Nawwâb is found on the title-page:—

اس كتاب كو وقف كيا مين سيد خورشيد نواب به كتبخانه خان بهادر مولوي خدا بخش خان صاحب سي - آئي - (إى) *

(Nos. 1969–1973)

fol. 232; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; 5×3

A collection of Rubâ'îs and Muqaṭṭa'ât by different poets:

I. foll. 2b–57a

No. 1969

رباعيات ابو سعيد

RUBÂ'IYÂT-I ABÛ SA'ÎD

A collection of Rubâ'îs ascribed to the authorship of the celebrated saint Abû Sa'îd Faḍl Ullah bin Abul Khayr ابو سعيد فضل الله بن ابو الخير, of Khurâsân, who, according to Nafaḥât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Ḥâj. Khal. vol. iv, p. 62; Browne, Lit. Hist, ii, pp. 261–269; Ethé, Die Rubâ'îs des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil-philolog, Cl. 1875, pp. 145–168, and 1878, pp. 38–70; Rieu ii, p. 378; etc. A work dealing with Abû Sa'îd's life and entitled اسرار التوحيد في مقامات الشيخ ابي سعيد, is described in Mehren, Copenhagen Catalogue, p. 8.

The ascription of the authorship of these Rubâ'îs to Abû Sa'îd has been the subject of a controversy. See A.S.B. Cat. No. 426.

The Rubâ'îs, arranged alphabetically, begin thus:—

ای کرده غمت غارت هوش دل ما
درد تو شده خـــانه فروش دل ما

II. foll. 57[a]–59[a]

No. 1970

رباعيات سحابي

RUBÂ'IYÂT-I SAḤÂBÎ

A very small collection of Saḥâbî's Rubâ'îs. See No. 267.

The Rubâ'îs, arranged in alphabetical order, begin like No. 267:—

* المنت لله که بانعام خدا الخ

III. foll. 59[b]–105[b]

No. 1971

رباعيات خيام

RUBÂ'IYÂT-I KHAYYÂM

A collection of 366 Rubâ'îs of 'Umar Khayyâm, in loose alphabetical order. See No. 16.

Beginning:—

* ای واقف اسرار ضمیر همه کس الخ

IV. foll. 105[b]–135[a]

No. 1972

مقطعات ابن يمين

MUQAṬṬA'ÂT-I IBN-I YAMÎN

The Qiṭ'ahs of Ibn-i Yamîn. See Nos. 137–139.

Beginning:—

* مکن شادي اگر دنيا بکام است الخ

V. foll. 136a–231b

No. 1973

رباعيات سحابي

RUBÂ'IYÂT-I SAḤÂBÎ

A larger collection of Saḥâbî's Rubâ'îs without alphabetical order. See No. 1970.

Beginning:—

* زاهد همه خويش را زيان ديده و سود آنخ

Written in ordinary Nasta'lîq.

Dated 21 Ḏul-qa'd, A.H. 1139, the 9th regnal year of Muḥammad Shâh.

Scribe: جمال الدين.

(Nos. 1974–1980)

fol. 140; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2$

آئنهٔ جهان نما

Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions, both prose and poetical, by various authors.

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

اين جنگ كه گنج پر معانيست نى جنگ كتاب آسمانيست

The principal contents are:—

I. foll. 2a-3b

No. 1974

حكايت خر تازي

ḤIKÂYAT-I KḪAR-I TÂZÎ

The story of the Ass, by Muḥammad Qulî Salîm Ṭihrânî (*d.* A.H. 1057=A.D. 1647). See No. 311, fol. 41a.

Beginning:—

* ساده دلى را ز پى راه دور الخ

II. foll. 3b–8b

No. 1975

قضا و قدر

QAḌÂ WA QADR

"Fate and Destiny," by the same Salîm. See No. 311–I.

Beginning:—

شنیدم روزي از خون‌نابه نوشي الخ *

III. foll. 8b–20b

No. 1976

سوز و گداز

SÛZ WA GUDÂZ

"The Burning and Consuming", by Nau'î Khabûshânî (*d.* A.H. 1019=A.D. 1610). See No. 1098, fol. 553a.

Beginning:—

الٰهي خنده ام را نالگي ده الخ *

IV. foll. 23a–23b, 28a–32b

No. 1977

رباعیات خیام

RUBÂ'IYÂT-I KHAYYÂM

A collection of Khayyâm's Rubâ'îs. See No. 16.

Beginning:—

اي باد صبا دلم چو بوی تو گرفت الخ *

The Rubâ'îs of Khayyâm are followed by some Maṣnawîs, Gazals, Tarkîb-bands, etc., by several authors.

V. foll. 50b–59b

No. 1978

حسن و عشق

ḤUSN WA 'ISHQ

Also styled Munâkaḥat-i Ḥusn wa 'Ishq, or the 'Wedding of Beauty and Love', by Ni'mat Khân 'Âlî. See No. 371 (fol. 336a).

Beginning:—

حدیث عشق شد زیب بیانم الخ *

Fol. 59b. Ni'mat Khân's letter to Mirzâ Mubârak Ullah Wâḍih. See No. 878-IV.

Fol. 64b. Mirzâ Mu'izz Mûsawî Khân's preface to his Bayâḍ. This piece is not indicated by any heading, but it agrees with Mûsawî Khân's preface, No. 1098-III.

Fol. 70b. A prose piece by Naṣîrâ-i Hamadânî, likewise without a heading, but agreeing with No. 1098-XIX.

Fol. 71a. Mûsawî Khân's letter, written from Bihâr, to Mirzâ 'Abd ul-Laṭîf; beginning:—

میرزا صاحب صاحب پرستان و فرمانفرمای اقلیم دل دوستان الخ *

There are also several other letters by 'Abd ul-Laṭîf and Mûsawî Khân, foll. 71b-73b.

VI. foll. 80b-85

No. 1979

معراج الخیال

MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alî Riḍâ Tajallî (*d.* A.H. 1088 = 1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qaṣîdahs, mostly in praise of 'Alî, foll. 86a-99a.

Foll. 99b-100b. Several Târîkhs relating to the following events:—

Birth of Jahângîr; his accession; his death; Akbar's accession; his death; Humâyûn's birth; his death; Bâbur's birth; his death; Shâh Jahân's birth; his accession; conquest of Daulatâbâd; birth of Aurangzîb; Sa'dîs death; death of Ḥâfiẓ.

Foll. 100b-103b. A Qaṣîdah by Ṭâlib Âmulî; beginning:—

صبا رفتار پیکي در طلوع صبح نوراني *

The above is followed by Ġazals of several poets.

VII. foll. 108b–125b

No. 1980

قضا و قدر

QAḌÂ WA QADR

A Maṣnawî by Mullâ Muḥammad Sa'îd Ashraf.

Beginning:—

شنیدم روزي از روشن روانيي الخ *

Muḥammad Sa'îd Ashraf, son of Muḥammad Ṣâliḥ Mâzandarânî, came to India during the reign of Aurangzîb, and attached himself to the services of Zîb un-Nisâ, who, it is said, used to get her poems corrected by him. See Makhzan ul-Ġarâ'ib, p. 58.

The above is followed by some Qaṣîdahs of Shâh Ṭâhir Dakanî (foll. 126a–128a) and Ṭâlib Kalîm (foll. 128b–129a), ending with some Mukhammasât (foll. 130b–133b).

At the end is found Ni'mat Khân's satire on physicians. See No. 878–III.

Written in beautiful minute Nîm-Shikastah on gold sprinkled paper within gold borders.

Dated A.H. 1125.

The name of the scribe علي اكبر متخلص به سيد, appears in several places.

(Nos. 1981–1986)

foll. 252; size $12\frac{1}{4} \times 7$; $8\frac{1}{4} \times 5$

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers.

I. foll. 1b–4a

No. 1981

روشنائيي نامه

RAUSHNÂ'Î NÂMAH

A Maṣnawî poem.

Author: Nâṣir-i Khusrau ناصر خسرو.

Beginning:—

بـــنـــام کـــردگار پـــاک داور

که هست از فکر [و] و هم و عقل برتر

The author, with his full name Abû Mu'în ud-Dîn Nâṣir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معين الدين ناصر خسرو القبادياني المروزى, is no other than the celebrated poet, traveller and Ismâ'îlî Missionary, Nâṣir-i Khusrau, who adopted the poetical *nom de plume* Ḥujjat.

Dr. Rieu (Persian Cat. pp. 741–742), Fagnan (Z.D.M.G. vol. xxxiv, 1880, pp. 643–674 and Journal Asiatique, sér vii, vol. 13, 1879, pp. 164–168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâṣir-i Khusraus, both having the *Kunyah* Abû Mu'în, one the poet, philosopher and magician; the other the traveller. For a very learned discussion on this disputed theory I must refer to Prof. Browne's Lit. Hist. vol. ii, pp. 218–245. By his indefatigable researches he has discredited this theory.

Nâṣir-i Khusrau was born in Qubâdiyân, near Balkh, A.H. 394= A.D. 1004, and died, according to Ethé, Ind. Office Lib. Cat. No. 903, in Yumgân, A.H. 481=A.D. 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his Safar Nâmah, lasted seven years, A.H. 437–444=A.D. 1045–1052.

Other works of the poet are (1) the Safar Nâmah سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881. See also A. R. Fuller in J.R.A.S., 1872, pp. 142–164; and Guy Le Strange, Nâṣir-i Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrim's Text Society, 1888). (2) The Dîwân (copies of the Dîwân are noticed in Sprenger, Oude Cat. p. 428; G. Flügel i, p. 496; W. Pertsch, Berlin Cat. p. 741; Ind. Office Lib. Cat. 903. A lithographed edition of the Dîwân appeared in Tabrîz, A.H. 1280). (3) The Sa'âdat Nâmah سعادت نامه (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674. (4) The Zâd ul-Musâfirîn (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work. Other works ascribed to Nâṣir-i Khusrau are اكسير اعظم - المستوفي - دليل المتحيرين - وجه الدين - قانون اعظم - كنز الحقائق. A commentary on the Qurân, stated to have been composed for the 'heretics' of the Ismâ'îlî Sect; a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to Nâṣir-i Khusrau. See

Browne, Lit. Hist. *loc. cit.* The poet's *takhallus* Hujjat occurs in the following verse of the poem, fol. 1[b]:—

در آ ای حجت زیبا سخن گوی
که بردی از خلایق در سخن گوی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind. Office Lib. copy No. 904, A.H. 323=A.D. 935. Other dates, found in other copies, are A.H. 420=A.D. 1029 and A.H. 343=A.D. 954. All these dates are incorrect, and the correct date, as conjectured by Ethé, seems to be A.H. 440 or 441=A.D. 1048–1050; See Zeitschrift der D.M.G., vol. 34, p. 638.

The poem has been edited with German metrical translation by Ethé, in the Z.D.M.G., vol. 33, 1879, pp. 645–665, and vol. 34, 1880, pp. 428–464 and 617–642. Other copies of the work are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii, p. 107), Paris (No. 781, A. du suppl.) and Ind. Office (Ethé, No. 904).

II. foll. 4[a]–7[b]

No. 1982

هفت وادی

HAFT WÂDÎ

'Aṭṭâr's Maṣnawî, entitled Haft Wâdî. See No. 46–X.
Beginning:—

حمد پاک از جان پاک آن پاک را الخ *

The poem is wrongly styled here اختیارات حضرت میر قدس سره.

III. foll. 8[a]–10[a]

No. 1983

منهاج العارفین

MANHÂJ UL-'ÂRIFÎN

A Ṣûfic tract in prose.

Beginning:—

حمد بیحد و ثنای بیعد مر آفریدگاریرا که سینهٔ عارفان مخزن اسرار خود ساخت الخ *

IV. foll. 8b–10b

No. 1984

مونس الفقرا

MÛNIS UL-FUQARÂ

Another Ṣûfic tract, ascribed in the heading to Amîr Hamadânî.
Beginning:—

شکر و سپاس و حمد بیقیاس مر پادشاهی را الخ *

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîṯ and the sayings of Imâm Ja'far and several ancient saints. The treatise consists of forty short *Fasl*.

V. foll. 11a–17b

No. 1985

انیس العارفین

ANÎS UL-'ÂRIFÎN

A slightly defective copy of a Ṣûfic Maṣnawî.
The poem is defective at the beginning, and opens abruptly thus:—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol. 12a the poet calls himself Qâsim قاسم. A Ṣûfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maṣnawî is the same Anîs ul-'Ârifîn of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flügel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101; St. Petersburg Cat. p. 389.

VI. foll. 18[a]–48[a]

A history of the prophets, from Âdam to Joseph, extracted from other works.

Beginning:—

صاحب لطایف المعارف آورده که چون پیکر مبارک آدم از ادیم ارض الخ *

VII. foll. 49[a]–76[b]

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhân and ending with Abû Ja'far bin Aḥmad bin Ḥamdân bin 'Alî bin Sinân.

Beginning:—

کذیت وی ابو محمد ابن ابي نصر الخ *

VIII. foll. 77[a]–82[b]

A collection of anecdotes relating to the Imâms.

IX. foll. 83[a]–98[b]

No. 1986

احوال حکما

AḤWAL-I ḤUKAMA

Biographical notices and sayings of ancient philosophers. ادریس - صاب - اسقلینوس and سولون, on fol. 83[a].

فیثا غورش, fol. 83[b].

لقمان, fol. 84[a].

سقراطیس, fol. 85[a].

ذنو جانس الکلبی, fol. 87[b].

افلاطون, fol. 88[a].

ارسطا طالیس, fol. 89[a].

بقراط, fol. 90[a].

او میرس الشاعر, fol. 91[a].

ز یتون بن طالوطا غورس, fol. 91[a].

بطلیموس, fol. 91[a].

باسیلیوس, fol. 91[b].

جالينوس, fol. 92a.

ثاليس ملطى, fol. 94a.

انكسا غورس, fol. 94a.

انكسانس, fol. 94a.

ديمقراطيس, fol. 94a.

اقليوس صورى, fol. 94b.

ثاو فرسطيس, fol. 94b.

انباذ قلس, fol. 94b.

بوذرجمهر, fol. 95b.

ابو علي سينا, fol. 97a.

شيخ شهاب الدين سهروردي مقتول, fol. 97b.

ابن سبعين, fol. 97b.

ابو نصر محمد بن محمد الترک, fol. 98a.

The above is followed by some anecdotes relating to some prophets and saints, etc.

X. foll. 105–144b

History of the Prophet and the four early Khalîfahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, Ṣaḥâbîs and other eminent persons.

XI. foll. 161b–164a

A short mystical tract, by an anonymous author.

Beginning:—

الحمد لله رب العالمين ..... ما چار برادر بوديم از نه ديه الخ *

The text is followed by interlinear notes and annotations due to ʻAbd ul-Wâḥid Ibrâhim Bilgrâmî.

XII. foll. 167a–168b

Select verses from the Maṣnawî of Jalâl ud-Dîn Rûmî, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Fatḥ Khân فتح خان.

Beginning :—

سپاس بیقیاس و ستایش افزون از حوصلهٔ گنجایش شایان خداوندیست الخ *

In the preface, the author says that while engaged in studying the works of Ṣûfîs he came across the following verses of Maulânâ Rûmî.

پس بد مطلق نباشد در جهان

بد به نسبت باشد این را هم بدان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawî and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII. foll. 169^{a}–245^{a}

A vast collection of poems, from the works of Sanâ'î, Sa'dî, 'Abd ul-Wâsi' Jabalî, Qaṭrân, Mukhtârî, Khâqânî, Khusrau, Ṣanâ'î, Salmân, Niẓâmî, 'Urfî, Mu'izzî 'Aṭṭâr, Âṣafî, 'Ubayd, Jâmî, Hilâlî, Kâtibî, Khwâjû, 'Imâd, 'Irâqî, Ḥâfiẓ, Fayḍî, Ahlî, etc., etc.

Foll. 196^{a}–233^{a}, contain Ġazals of the same metre and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol. 209. Folios have been misplaced in several other places. Foll. 235^{a}–237^{a}, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets :—

Sayyid Ni'mat Ullah Kuhistânî, fol. 238^{a}, Qâsim Anwâr, fol. 239^{a}, Kâtibî, fol. 239^{a}, Âḏarî, fol. 239^{b}, Firdausî, fol. 239^{b}; Salmân Sâwajî, fol. 244^{a}; Amîr Mu'izzî, fol. 247^{a}.

The copy ends with some Hindî poems and an Arabic piece.

Written in good Nasta'lîq.

Not dated; 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshî Muḥammad Ṣafdar 'Alî Khân Bahâdur.

The title-page contains two illegible seals.

(Nos. 1987–1990)

foll. 146; lines 13–15; size $8 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

Selections from the poetical works of four modern poets, all of them panegyrists to Fatḥ 'Alî Shâh, king of Persia (A.H. 1212–1250=

A.D. 1797–1834) and contemporaries of the author of the well-known biographical work Majma' ul-Fuṣaḥâ.

I. foll. 1[a]–45

No. 1987

دیوان عندلیب

DÎWÂN-Ī 'ANDALÎB

Selections from the Dîwân of 'Andalîb. 'Andalîb of Kâshân, with his original name Muḥammad Ḥusayn Khân, محمد حسین خان المتخلص به عندلیب کاشانی, was the son of Fatḥ 'Alî Shâh's court poet Fatḥ 'Alî Khân Ṣabâ (see No. 1989). After his father's death 'Andalîb succeeded him as poet-laureate and enjoyed similar favours from the king and his successor. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 352, speaks of the poet in the present tense.

Beginning with Tarkîb-bands :—

عید است و اورنگ ملک از چهر شه فر یافته
فری که گردنده فلک از مهر خاور یافته

Qaṣîdahs; beginning on fol. 30[a] :—

سپیده دم دوکانی را چو سر بازیدم از بستر الخ *

II. foll. 46[a]–61[b].

No. 1988

دیوان نصرت

DÎWÂN-I NUṢRAT

Nuṣrat, with his original name Sulṭân Ḥusayn, and better known as Sulṭân Beg, was the son of Panâh Beg. He belonged to the Ṭâlish tribe, and was brought up and educated at Ṭihrân. He was a favourite of the Amîr Muḥammad Qâsîm Khân, and through his influence secured a high position in the Imperial Court. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 522, says that at the time of his writing his Taḏkirah (Majma' ul-Fusaḥâ) he could not get hold of the poet's Dîwân to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nuṣrat sent his poems, but unfortunately they were lost.

The Dîwân is preceded by a short biographical account of the poet; it begins thus:—

از اکابر زادگان طائفهٔ طالش اسمش سلطان حسین الخ *

Beginning of the Dîwân:—

صبح نوروز است و زیور گشت نو خرگاه را
عید سلطان همایون باد شاهنشاه را

111. foll. 62a–129b

No. 1989

دیوان صبا

DÎWÂN-I ṢABÂ

Selections from the poetical works of Ṣabâ. Ṣabâ, with his full name Fatḥ 'Alî Khân, of Kâshân, was an excellent poet of the later period. He enjoyed high distinctions during the reign of Fatḥ 'Alî Shâh who honoured him with the title of Malik ush-Shu'arâ. The author of the Majma' ul-Fuṣaḥâ, vol. ii, p. 267, speaks very highly of Ṣabâ, and fixes his death in A.H. 1238=A.D. 1822. The same author says that Ṣabâ's Dîwân of Qaṣîdahs consists of ten thousand to fifteen thousand verses, and that he left several Maṣnawîs such as شهنشاه نامه - خداوند نامه - عبرت نامه and گلشن نامه.

Beginning with an introduction:—

هو الاستاد علي الاطلاق بدر العراق و شمس الافاق الخ *

Contents:—

(1) شهنشاه نامه Shahinshâh Nâmah. A poetical account of the exploits of Fatḥ 'Alî Shâh, written in imitation of Firdausî's Shâh Nâmah; beginning:—

بنام خداوند بینش نگار الخ *

(2) عبرت نامه 'Ibrat Nâmah. A Maṣnawî poem in the style of Laylâ Majnûn; beginning on fol. 108a:—

دیباچهٔ این خجسته دیبا الخ *

(3) Qaṣîdahs; beginning on fol. 122[a]:—

دو آفتاب کزان تازه شد زمین و زمان

یکی بکاخ حمل شد یکی بکاه کیان

IV. foll. 131[b]–146[a]

No. 1990

دیوان مصور

DÎWÂN-I MUṢAWWIR

The poet is most probably identical with Muṣawwir of Mashhad, whose original name was Ḥâjî ʻAlî Qulî bin Ḥâjî Riḍâ Qulî, and who, according to Majmaʻ ul-Fuṣaḥâ, vol. ii, p. 456, was born at Ṭihrân, A.H. 1227=A.D. 1812, but received his training in poetry and painting at Mashhad.

Beginning with a Tarjîʻband:—

ز رزم روسیان دارای باهنگ *

Gazals; beginning on fol. 134[b]:—

ساقي بیار شیشه و جام شراب را الخ *

Another long Tarjîʻband beginning on fol. 139[b]:—

ساقي قدحی که نو بهار است الخ *

Written in different hands.

Not dated; 19th century.

(Nos. 1991–1992)

foll. 131; lines 9–13; size $7\frac{1}{2}\times4\frac{1}{2}$; $5\frac{1}{2}\times3\frac{1}{2}$

A collection of two poetical works by two different authors.

I. foll. 1[b]–69[a]

No. 1991

بشارت الامامت

BASHÂRAT UL-IMÂMAT

A poetical account of the life and deeds of the author's ancestors.

Author: Ġulâm Ḥusayn Ṭabâṭabâ'î غلام حسين طباطبائي.

Beginning:—

حمد و ثنای حضرت آفریدگار جلت عظمته را چارهٔ نیست بجز اقرار الخ *

The author has already been mentioned in connection with his well-known history سير المتاخرين. See No. 582.

The work deals for the most part with the miracles and supernatural events connected with the life of the author's ancestor Sayyid Fayḍ Ullah Ṭabâṭabâ'î and the author's grandfather Sayyid 'Alîm Ullah.

The poem, to which the author assigns the title بشارت الامامة, begins thus on fol. 4[a]:—

بنام خدائیکه جان آفرید
زمین آفرید و زمان آفرید

The fly-leaf at the beginning contains a short biographical account of the author by Sayyid 'Alî Muḥammad Shâd (the well-known Urdû poet of Patna) written in his own hand.

The colophon, dated Patna, 10 Rabî' II, A.H. 1277, says that the scribe فرحت حسين نقوي copied this tract by order of Nawwâb Sayyid Vilâyat 'Alî Khân.

II. foll. 70[a]–130[a]

No. 1992

ديوان وفا

DÎWÂN-I WAFÂ

Several poets with the *takhallus* Wafâ are noticed in the Taḏkirahs, but the present one seems not to be one of them.

The Dîwan begins with a Maṣnawî consisting of some moral anecdotes. It begins thus:—

حمد دادار دو عالم آرای
چون کند خامه چسان مدح سرای

Tarjî'band, on fol. 93[a]; beginning:—

صاحبدلان ز مخبر صادق روایتست الخ *

Gazals in alphabetical order, beginning on fol. 95[b]:—

* آراست نور حسن تو بزم ظهور را الخ

Rubâ'îs, beginning on fol. 129[a]:—

* ای قابل توبه غافر ذنب عصاة الخ

Written in fair Nasta'lîq.

Not dated; 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found in several places.

ANTHOLOGY.

No. 1993

foll. 279; lines 14; size $9\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$

تحفة الحبيب

TUḤFAT UL-ḤABÎB

An exceedingly valuable and most beautifully written copy of Fakhrî's interesting anthology, entitled Tuḥfat ul-Ḥabîb. See No. 1101.

Beginning:—

* ای نام تو دیباچهٔ مجموعهٔ راز الخ

The Ġazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed. Several Ġazals, found in No. 1101, are wanting here and all the Turkish Ġazals, found at the beginning of No. 1101, are omitted here.

Written in beautiful Nasta'lîq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS. is water-stained.

Not dated; 17th century.

No. 1994

foll. 122; lines 14; size $7\frac{1}{4} \times 4$; $4 \times 2\frac{1}{4}$

بیاض

BAYÂḌ

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sulṭân ʻAbd Ullah Quṭb Shâb, the sixth king of the Quṭb Shâhî dynasty of Golconda. He reigned, A.H. 1020–1083=A.D. 1611–1672.

The copy begins with selections from the Dîwân of Qâsim Anwâr, thus:—

بلبـــل بوقـــت صبح بدرگاه کبریا
فریاد عشق زد که منم عاشق خدا

2. Saʻdî, foll. 8^b–13^a.
3. Kamâl Khujandî, foll. 13^a–18^b.
4. Bisâṭî, foll. 18^b–21^b.
5. Kâtibî, foll. 21^b–27^b.
6. Ḥâfiẓ, foll. 27^b–38^b.
7. Khusrau, foll. 38^b–65^b.
8. Salmân, foll. 65^b–76^a.
9. Ḥasan Dihlawî, foll. 76^a–85^b.
10. Mushtarî, foll. 85^b–88^a.
11. Nâṣir, foll. 88^a–91^b.
12. ʻUbayd, foll. 91^b–94^a.
13. ʻImâd, foll. 94^a–97^b.
14. Jalâl, foll. 97^b–100^a.
15. ʻIṣmat, foll. 100^a–103^b.
16. Âḏarî, foll. 103^b–108^b.
17. Shâhî, foll. 108^b–113^a.
18. Khayâlî, foll. 113^b–118^a.
19. Ṭûsî, foll. 118^a–118^b.

The Bayâḍ consists chiefly of Ġazals, but at the end there are a few Qiṭʻahs, detached verses and Rubâʻîs, occupying foll. 118^b–121^a.

Unlike other Persian MSS., all letters in the present copy are supplied with vowel points.

Written in good minute Nastaʻlîq on gold-sprinkled paper within gold and illuminated lines with an illuminated head-piece and a double-page ʻUnwân.

The title-page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i.e. Ṭûsî (19), has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sulṭân ʻAbd Ullah Quṭb Shâh:—

از جملهٔ کتب خزانه عامرهٔ سلطان سلاطین اعظم خاقان خواقین
مکرم شاه دین پرور اسلام پناه سایهٔ بلند پایهٔ عنایت الٰه سلطان عبد الله

قطب شاه خلد الله ظلال رافته و سلطنته علي المغازي العالمين الى يوم الدين - الحق اين مجموعه گلدسته ايست كه از گلزار هميشه بهار نوزده ديوان بلبلان سحر آهنگ گلشن سخنوري و عندليبان جادو الحان چار باغ نكته آفريني و دقيقه پروري كه لطافت و نزاكت و فصاحت و بلاغت هجده هزار عالم معاني دران مندرجست گلهاي دماغ پرور ابيات و غزلش را انتخاب نموده اند و اسامي سامي و نام نامي آن شعراي عظيم كه هريكي مركز دايرهٔ سخن آفرينيست در دوايري كه گرد اين كشيده شده مرقوم است *

In a wordy colophon, dated Monday, 9 Dulqa'd, A.H. 1052, the scribe ملا فتوح كتابدار says that he made the transcription by order of his royal patron Sulṭân 'Abd Ullah Quṭb Shâh.

A seal, faintly reading اعتماد الدوله معتمد الملك سيد يوسف علي خان بهادر عماد جنگ, is found at the beginning and end of the copy.

No. 1995

foll. 281 : lines 28–32 : size $13 \times 6\frac{1}{2}$: $10\frac{1}{2} \times 5$

بياض

BAYÂḌ

A valuable and interesting copy of an anthology containing several useful treatises as well as choice pieces taken from the prose and poetical works of eminent writers.

Contents :—

I. A prose piece, styled وصيت سيد حسين المدني, beginning with a short introduction thus :—

لا اله لاله ايست از باغ هدايت الخ *

The وصيت itself begins thus :—

در جميع احوال حق جل جلاله را مطلع و ناظر افعال خود دانيد الخ *

II. foll. 2^b–4^b. A collection of letters :—

(1) خانخانان بملا عرفي نوشته ; fol. 2^b.

(2) حكيم سنائي بيكي از دوستان نوشته ; fol. 3^a.

(3) سيد عليم امير محمد باقر داماد بملا عبد الله شستري نوشته ; fol. 3b.

(4) مولانا شكيبي شالى بجهت ملا عرفي فرستاده وى ابن رقعه بدو نوشته ; fol. 4a.

(5) حكيم ابو الفتح بخواجه حسين ثنائي نوشته ; fol. 4b.

III. foll. 5a–16a. Poems by Mirzâ Malik, Maḥwî, Abû Turâb Beg, Malik Qummî, Ẓahîr Faryâbî, Khâqânî, Masîḥî, Khusrau, Naẓîrî, Muḥammad Ṣûfî, 'Imâd Faqîh, Faṣîḥî, Shaykh Abû Sa'îd, Furqatî, Shifâ'î. This is followed by a series of Tarkîb-bands by Ṭufaylî Gîlânî.

IV. foll. 18b–22a. رساله در قلع آثار, Risâlah Dar Qal'-i Âṣâr. A treatise on colours, the ways and methods of removing stains, colours, etc., from cloths, etc.; by Maḥmûd bin Mas'ûd uṭ-Ṭabîb محمود بن مسعود الطبيب.

Beginning:—

شكر حق را كه آب رحمت او

محو آثار جرم و عصيان كرد

The treatise consists of fifty chapters of very short extent. In the preface forty-nine are enumerated.

V. foll. 24a–43a. A long series of Tarkîb-bands with some Qiṭ'ahs, Maṣnawîs, Ġazals, Mu'ammâs and satires. The chief contributors are: Anîsî Shâmlû, 'Iṣmat Bukhârî, 'Urfî Shîrâzî, Kamâl ud-Dîn Ismâ'îl, 'Alî Naqî of Kamrah, Ḥakîm Shifâ'î, Ẓuhûrî, Khâqânî, Futûḥî, Anwarî, Aṣîr ud-Dîn Akhsîkatî, Amîr Mu'izzî, Raḍî Nîshâpurî, Ṣanâ'î, Adîb Ṣâbir, Kamâl ud-Dîn 'Abd ur-Razzâq, Sirâj ud-Dîn, Qâḍî Ḥamîd ud-Dîn, 'Imâdî, 'Alî Shatranjî. Zayn ud-Dîn Qudsî, Muḥammad Samâk, 'Alî Shâh, Nâṣir Khusrau, Shams ul-Ma'âlî, Daqîqî, Shahîd Balkhî.

VI. foll. 45b–47b. نان و حلوا. The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî. See No. 291.

Beginning:—

اما بعد حمد الله علي افضاله الخ *

The above is followed by a few poems of Kamâl Iṣfahânî, 'Abd ul-Wâsi' Jabalî, Muḥammad Ṭâlib Âmulî, 'Alî Naqî, Salmân, etc. This section ends with a letter from Khâqânî to Jalâl ud-Dîn Rûmî and the latter's reply.

VII. foll. 68b–70a

An account of Rafî' ud-Dîn Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet.

Author Fayḍî فیضی.

Beginning:—

* قدم قلم در طی مسالک محامد الهي کوتاه است الخ

The author says that in A.H. 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram خیر الاقدام given at the end of the treatise, Abû Turâb returned with the stone in A.H. 987=A.D. 1561.

VIII. foll. 76a–77b

Arabic

(رسالهٔ تصوف)

An Arabic treatise on Ṣûfism based on the works of Shaykh Najm ud-Dîn Kubrâ, Aḥmad ul-Makkî and others.

Beginning:—

* والاعتصام بکرمه العمیم قال الشیخ الناسک السالک المعارف الخ

The treatise is followed by some sayings of Plato and other eminent persons.

IX. foll. 85b–86b

(رسالهٔ استخاره)

(RIṢÂLAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from باب الاستخارة بالمصحف of Abî Ṭâ'ûs ul-Ḥusayîn's work.

Beginning:—

الحمد لله رب العالمین ..... بدانکه این ذکریست نقل از ابی طاؤس الحسیني في باب الاستخارة بالمصحف الخ *

X. foll. 87b–89a

(تذكرهٔ ائمه)

(TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*.

Beginning at once with the first *Lam'ah*, relating to the life of the Prophet:—

نسب شریفش محمد بن عبد الله بن عبد المطلب بن هاشم الخ *

XI. foll. 91a–93b

(رسالهٔ لذّات)

(RIṢÂLAH-I LADḎÂT)

A collection of short homilies by Mu'în ud-Dîn Sulṭân Ḥusayn Astarâbâdî معین الدین سلطان حسین استر آبادی.

Beginning:—

بوبت رسالتی بخمیس الابواب (*sic*) باب العشق ادام الله احراقه

و آن مشتملست بر هفتصد لذت الخ *

It would appear from the opening line that the work contains five *Bâb*, and that the first *Bâb*, on 'Love', consists of seven hundred لذة. The present treatise contains only the first *Bâb*.

XII. foll. 93b–96b

رسالهٔ حظّیات

RIṢÂLAH-I ḤAẒẒIYÂT

Another treatise consisting of similar homilies.

Author: Ṣâdiqî Beg Afshâr صادقي بیگ افشار.

Beginning:—

یا رب ز سخنهـــای هوس دورم دار

وز حرف هوا ز لطف مهجورم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four فصل and five hundred حظ.

The treatise is followed by some poems of Qâḍî Nûr Iṣfahânî, Fayḍî, Auḥadî, Jâmî, Shifâ'î, 'Alî Naqî, Ġâzî Qalandar, Ḥasan Dihlawî, Âṣafî, Khusrau, Naẓîrî, Mas'ûd Iṣfahânî, Faṣiḥî, Niẓâmâ-i Shîrâzî, Fiġânî, etc.

XIII. foll. 100^{b}–160^{a}

(رقعات)

(RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important :—

1. fol. 100^{b}. كتابتى كه كاتب الحروف طفيلى گيلاني در تتبع كتابتي نوشته كه منشيان ديوان اعلى اعلاه الله تعالى در جواب كتابت پادشاه هندوستان جلال الدين اكبر ترقيم نموده بوده اند *
2. fol. 101^{a}. كتابتى كه ايضاً طفيلى بنواب مستطاب صدر الاسلام و المسلمين بعد از رجوع از ممالک روم ارسال گردانيده *
3. fol. 101^{b}. رقعهٔ كه ايضاً طفيلى بنواب حسين خان حاكم كوهدم نوشته *
4. fol. 102^{a}. بحاكم مازندران جنت نشان مير ابو القاسم مرحوم نوشته بوده هو ايضاً *
5. fol. 102^{b}. ايضاً كاتب الحروف طفيلى بقاضى صفي نوشته
6. fol. 102^{b}. و من عليه ايضاً
7. fol. 103^{a}. و منه ايضاً
8. fol. 103^{a}. كتابتى كه جهت يكى از اقران خود بكشور هندستان ارسال گردانيده في الاشتياق *
9. fol. 106^{b}. سواد فتح نامه ايست كه شهر بخارا را سلطان الب ارسلان سلجوقي نوشته است *
10. fol. 107^{b}. اين هم بشارتيست كه بجهت فتح قلعهٔ خجند نوشته
11. fol. 108^{b}. سواد منشوريست كه سلطان ارسلان خطهٔ جند را بفرزند خود سلطان جلال الدين ملكشاه تفويض نموده *

12. fol. 111a. مثال سلطان سنجر بملک روم

13. fol. 111b. سواد عرضه که خواجه نظام الملک بسلطان جلال الدین ملکشاه سلجوقي نوشته *

14. fol. 111b. جواب که پادشاه اسلام پناه در جواب خواجه نوشته

15. fol. 112a. سواد کتابتی که بادشاه صاحبقران امیر تیمور گورگان نوبت اول بقیصر روم نوشته وقتی که قیصر از ظهیر الدین حاکم ارزنجان که مطیع امیر تیمور بود خراج میطلبید و نسبت امیر تیمور حکایات گستخانه میگفت *

16. fol. 112a. سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان بپادشاه مصر نوشته *

17. fol. 113a. صورت پروانچه پادشاه سعید شاهرخ پادشاه

18. fol. 113b. سواد مکتوب نواب سلطان حسین میرزا بایقرا که در جواب کتابت نواب جنت مکاني شاه اسماعیل ماضی نوشته *

19. fol. 114a. سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضي بنواب خان احمد ماضي مرحوم نوشته *

20. fol. 114b. کتابتی که جنت مکاني امیر علیکیاء حاکم لاهجان در جواب حکم حضرت صاحبقران امیر تیمور کورکان نوشته *

21. fol. 115a. کتب هارون الرشید الي فضل بن یحیی

22. fol. 115b. کتابتی که اعلیحضرت سلطان سلیمان خان خواندکار روم بنواب جمجاه فردوس مکاني شاه طهماسپ حسین نوشته *

23. fol. 116a. ایضاً کتابتی که سلطان سلیمان قیصر روم بپادشاه مرحوم شاه طهماسپ نوشته *

24. fol. 116a. سواد مکتوبی که جلال الدین شاه شجاع در حال وفات بحضرت صاحبقران امیر تیمور نوشته *

25. fol. 117a. سواد منشوري که نواب جنت مکان شاه طهماسپ بنواب سلطان مراد خان پادشاه روم بجهت تعزیه پدرش سلطان سلیم خان نوشته بمسودهٔ عبدی بیک *

26. fol. 119a. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان بنواب جنت مکان شاه طهماسپ حسینی نوشته بتاریخ سنه ۹۵۱ *

27. fol. 119a. سواد منشوری که نواب جنت مکان شاه طهماسپ بعبید خان ازبک نوشته *

28. fol. 119b. سواد مکتوب عبید ازبک که بجهت نواب غفران پناه شاه طهماسپ الحسینی نوشته بود *

29. fol. 122a. این سواد کتابتی است که اسکندر پاشا وزیر اعظم اعلیحضرت سلطان سلیمان در جواب کتابت ارکان دولت نواب فردوس مکانی علیین آشیانی شاه طهماسپ حسینی نوشته *

30. fol. 122b. کتابتی که سلطان حسین میرزاء بایقرا بملا عبد الرحمان الجامی نوشته *

31. fol. 123a. ایضاً کتابتی که پادشاه مذکور بملای مشار الیه نوشته *

32. fol. 123b. سواد پروانچه نواب جنت مکان شاه طهماسپ حسینی که بخواجه امیر بیگ مهر نوشته *

33. fol. 124a. جواب که خواجه امیر بیگ مهر نوشته

34. fol. 124b. سواد کتابتی که خواجه رشید الدین وزیر غازان خان بولد ارجمند خود نوشته *

35. fol. 125b. سواد کتابتی که حضرت خواجه رشید بحضرت مولانا صدر الدین محمد ترکه نوشته در باب کتابی که مولاناء معظم الیه باسم حضرت خواجه مشار الیه تصنیف نموده بود *

36. fol. 126a. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثانی بحضرت محمد حکیم میرزا برادر نواب جمجاه جلال الدین محمد اکبر بادشاه غازی نوشته *

37. fol. 126b. سواد منشوری که نواب غفران پناه سلطان محمد پادشاه در جواب عریضهٔ سیادت پناه مرحومی شاه فتح الله که از هند فرستاده بود نوشته *

38. fol. 127a. سواد کتابتی که نواب مغفرت و مرحمت پناه خان احمد حسینی در جواب عریضه علماء زیدیّه نوشته *

39. fol. 128a. سواد عریضه که میر جلیل کوکه بنواب خان احمد مرحوم نوشته *

40. fol. 128a. جواب عریضه که نواب مغفرت پناه نوشته اند

41. fol. 128b. کتابتی که نواب مرحوم مغفور خان احمد بمیرزا کامران مرحوم نوشته *

42. fol. 129b. سواد عرضه داشت که نواب مغفرت پناه خان احمد بنواب کامیاب اشرف اعلی شاه عباس حسینی نوشته *

43. fol. 130a. سواد محررهٔ ملک سلطان محمد رستمداری که بنواب مغفرت پناه خان احمد نوشته بود در باب فرزندان سلطان ابو سعید *

44. fol. 130b. جواب نواب خان احمد مرحوم که بملک سلطان محمد رستمداری نوشته *

45. fol. 131b. نقل فرمان جلال الدین محمد اکبر بادشاه غازي که بخانخانان نوشته بانشاء شیخ ابو الفضل منشي الممالک هندوستان *

46. fol. 132b. نقل کتابت جلال الدین محمد اکبر بادشاه غازي به منوچهر بیگ تحریر آصف خان *

47. fol. 134a. سواد مکتوب که بادشاه هند جلال الدین و الدنیا محمد اکبر بادشاه بنواب همایون شاه عباس الحسینی نوشته *

48. fol. 135b. سواد کتابتی که نواب کامیاب شاه عباس حسینی بنواب همایون جلال الدین اکبر بادشاه فرستاده *

49. fol. 138b. سواد کتابتی که نواب مستطاب کامیاب شاه سلیم پادشاه ممالک هندوستان بنواب همایون اشرف اقدس اعلي شاه عباس الحسینی نوشته بخط خود *

50. fol. 138b. صورت کتابت نواب کامیاب همایون شاه عباس که در باب تعزیت سلطان مراد خان و تهنیت جلوس نواب سلطانمحمد خان خواندکار روم مصحوب ذوالفقار خان فرستاده *

51. fol. 140a. جواب کتابت که ذوالفقار خان از جانب بادشاه روم ببادشاه عالم پناه شاه عباس الحسینی آورده *

52. fol. 144b. سواد دستور العمل نواب مرحومی خان احمد که بجهة استاد محمد مومن عودي نوشته *

53. fol. 144b. سواد بروانچه که نواب جنت مکاني شاه اسماعیل ثاني بنواب مغفوری خان احمد خان گیلاني در قلعه قهقهه بوده نوشته بوده است *

54. fol. 145a. سواد کتابتی که نواب کامیاب شاه عباس الحسینی بحضرت مراد پاشای سردار که وزیر اعظم است نوشته *

55. fol. 145b. تهنیت جلوس سلطنت نواب کامیاب شاه سلیم که نواب همایون شاه عباس حسینی نوشته *

56. fol. 147b. صورت کتابتی که نواب اعلي بنواب شاه سلیم ارسال داشته *

XIV. foll. 153b–154b

(منتخب از لوامع الاشراق دواني)

(MUNTAKẖAB AZ LAWÂMI‘ UL AShRÂQ-I DAWÂNÎ)

Extracts from the concluding portion of Muḥammad bin As‘ad Dawânî’s famous book on ethics لوامع الاشراق في مکارم الاخلاق, commonly known as اخلاق جلالي.

Beginning:—

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین محمد الطوسي که اکثر لوامع از پرتو اشراق انوار فواید اوست الخ *

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa‘d ud-Dîn As‘ad was a man of great learning and held the post of Qâḍî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H. 908=A.D. 1502.

The Akẖlâq-i Jalâlî was written at the request of Sulṭân Khalîl, the eldest son of Ḥasan Beg Bahâdur Khân, the founder of the Âq-Quyunlû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam‘ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A.H. 1283. An English translation by W. F. Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839.

For further particulars of the work and the author see Rieu ii, p. 442; Ḥabîb us-Siyar, vol. iii, juz 4, p. 111; etc.

XV. foll. 155[a]–160[a]

رقعات

RUQA'ÂT

Another collection of letters, the following of which are interesting:—

(1) Ma'âwiyah's letter to 'Alî and the latter's reply, fol. 155[a].

(2) Sayyid Muḥammad Nûr Bakhsh's letter to Shâh Rukh, fol. 155[b].

(3) Shaykh ul-Islâm Aḥmad-i Jâm's letter to Shâh Sanjar Saljûqî, fol. 156[b].

(4) Qâḍî Mîr Ḥusayn Yazdî's letter to Shaykh Lâhijî, fol. 157[a].

(5) Muḥammad Bâqir Dâmad's letter to Mullâ Muṣṭafâ, fol. 158[b].

(6) Another to Mullâ 'Abd Ullah Shûstarî, fol. 158[b].

XVI. foll. 163[a]–227[b]

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets. The prominent contributors are:—

Waḥshî, foll. 163[a]–165[b].
'Urfî, foll. 166[a]–166[b].
Amîr Mu'izzî, fol. 167[a].
Farîd ud-Dîn 'Aṭṭâr, fol. 168[a].
Kamâl ud-Dîn Ismâ'îl Iṣfahânî, foll. 169[a]–171[b], 185[b]–186[a].
Naṣr Ullah Ġaznawî, fol. 171[b].
Amîr Bahâ ud-Dîn Marġînânî, fol. 174[a].
Mujîr ud-Dîn Baylaqânî, fol. 175[a].
Sa'd Kûfî, fol. 179[a].
Qâsim Tirmiḍî, foll. 177[a]–178[a].
Sanâ'î, foll. 182[b]–184[b].
Khâqânî, foll. 184[b]–185[a], 201[a]–204[b].
Nâṣir Khusrau, fol. 185[a].

Sûzanî Samarqandî, fol. 185^{b}.

Auḥad ud-Dîn Kirmânî, foll. 186^{a}–188^{a}.

Salmân, foll. 190^{b}–191^{a}.

Sa'dî, foll. 194^{a}–194^{b}.

Niẓâmî, foll. 199^{b} – 200^{a}.

Wâlihî, Malik Qummî, Ḥâtim, Qâḍî Nûr, Fayḍî, Abû Sa'îd, fol. 226^{a}.

'Urfî, Ibn-i Yamîn, Abû Turâb Beg, Mullâ Shikîbi, Ġiyâṣâ-i Marwî, Hâshimî, Fiġânî, Waḥshî, Aṣîr Akhsîkatî, etc. etc., foll. 226^{b} – 227^{b}.

The name of the scribe, given at the bottom of fol. 227^{b}, is نور الدين محمد اللاهجي .

XVII. foll. 232^{a}–233^{a}

قصيدهٔ مصنوع

QAṢÎDAH-I MAṢNÛ'

A highly artificial Qaṣîdah قصيدهٔ مصنوع full of poetical subtleties.

Author: Muḥammad bin Muḥammad, popularly called Jamâl ud-Dîn Samarqandî محمد بن محمد معروف بجمال الدين سمرقندي .

Beginning:—

چنين گويد محمد بن محمد معروف بجمال الدين سمرقندي

..... كه چون ايزد جلت قدرته و علت كلمته الخ *

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qaṣîdah, dedicating it to his patron Tâj ud-Dîn Muṭahhar bin Ṭâhir.

In the following lines the author fully explains all the peculiarities of the Qaṣîdah:—

..... قصيدهٔ گفتم در بحر مجتث مجنون موشح چنانكه
بيست و دو بحر ازوى بيرون آيد پانزده وضع تازيان و هفت وضع پارسيان
از هر بحر يک بيت در وى بياوردم و اين نوع نيک غريب است و كس
نگفته است و همچنين كس نخواهد گفت و چون مجلس عالي ولي
النعم تاج الدين مطهر بن طاهر كه بهمه انواع كمالات موصوف است و در
حق بندهٔ اكرامى و انعامى از روى لطف بى حد و اندازه مي فرمايد

و تلطف و تعهد واجب می بیند خواستم که این قصیده بنام وی آراسته تر گردد بمدح او پرداختم و چنان ساختم که از میان مصراعهای اول و آخر این بیست و دو بیت میخیزد که نمودار بیست و دو بحرست یک مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول از مصراعهای اول قصیده میخیزد و مصراع دوم از مصراعهای دوم و آن مصراعها را هر دو بیک قافیه مردف کردم و دایرها ساختم و صورت متحرک و ساکن را از بیرون دائره بر خط دایره بیدا کردم حرف متحرک را یکی ها کردم چنین ه حرف ساکن را یکی الف کردم چنین آ تا بر خواننده معلوم شود و شش دایره صورت کردم بفک که بیست و دو بحر از وی بر خیزد و فک آن بود که از متحرک چون بحری بر انگیزي آنرا بماني و ازان متحرک دیکر آغاز کني این را فک دایره خوانند و ازان متحرک که بحر برخیزد بیرون دائره بر پیوست آن متحرک ارکان آن بحر پیدا کردم و از اندرون آن دایره بر پیوست همان متحرک نام ان بحر بنوشتم و آن ارکان که مهمل است بیدا کردم و مهمل از بهر آن دارند که فرع آن از بحری بود که پیش از وی برخاسته بود و از پس هر دایره این بیتها که در قصیده گفتم که پیش ازین یاد کرده شد بر پیوست آن نامهای بحر بیاوردم و انچه سالم بود بدید کردم و انچه مزاحف و معلول بود پیدا آوردم تا این قصیده را هرکه بخواند پیش ازین معلوم کرده باشد و بیرون آورده بود - دوائر شش بود *

The six circles, referred to above, are as follows :—

(1) مختلفه (2) موتلفه (3) مجتلبه (4) متفقه (5) مشتبهه and (6) مشتبهه زائده.

The Qaṣîdah begins thus on fol. 232^{b}.

ایا بهار سمن بر نکار حور صور الخ *

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII. foll. 252ᵃ – 260ᵃ

رسالهای سعدی

RISÂLAHÂ-I SA'DÎ

The Risâlahs of Sa'dî :—

(1) Fol. 252ᵃ رساله خواجه شمش الدين محمد صاحب ديوان. See No. 91—III.

(2) Fol. 252ᵇ سوال مولانا سعد الدين خطيري از شيخ سعدي. See No. 91—IV.

(3) Fol. 253ᵃ رسالهٔ سلطان اعظم اباقا خان. See No. 91—VI.

(4) Fol. 254ᵇ مجلس پنجگانه or the five *Majlis*. See No. 91—II.

First *Majlis* on fol. 254ᵇ; second on fol. 255ᵇ; third on fol. 256ᵇ; fourth on fol. 257ᵃ; fifth on fol. 258ᵇ.

XIX. foll. 263ᵇ – 268ᵇ

مکتوبات ابو الفتح

MAKTÛBÂT-I ABUL FATḤ

A collection of Abul Fatḥ's letters.

Beginning :—

چهار باغ دنيا را حضرت حق سبحانه و تعالى چنانكه بايد و شايد الخ *

Ḥakîm Masîḥ ud-Dîn Abul Fatḥ, son of 'Abd ur-Razzâq Gîlânî, was an Amîr of great distinction.

In consequence of the disturbance in A.H. 974=A.D. 1566, when Gîlân fell into the hands of Shâh Ṭahmâsp, and its governor Aḥmad Khân was sent to the prison, Abul Fatḥ, with his two brothers Ḥakîm Humâm and Ḥakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar. Subsequently Abul Fatḥ, who possessed exceptional merits, rose to high distinction. He died in A.H. 997=A.D. 1588. See Ma'âṣir ul Umarâ, fol. 96ᵃ.

The first of these letters is from Âṣaf Khân to Abul Fatḥ, fol. 263ᵇ. The remaining letters are all from Abul Fatḥ to the following persons :—

In reply to Âṣaf Khân's letter, fol. 263ᵇ.

To 'Azîz Khân Kokah, fol. 264ᵃ.

To Ḥusayn Ṣanâ'î, fol. 264ᵃ.

To his brother Ḥakîm Humâm, foll. 264[a], 266[a], 267[a], 268[a].
To Wazîr, foll. 265[a], 265[b].
To Khân Khânân, fol. 266[a].

XX. foll. 269[a] – 270[a]

(رسالهٔ عبد الله انصاري)

(RISÂLAH-I ʻÂBD ULLAH ANṢÂRÎ)

A treatise containing moral sayings and ṣûfic aphorisms.
Author: ʻAbd Ullah Anṣârî عبد الله انصاري.
Beginning:—

الحمد لله رب العالمين ..... اما بعد بدانكه اول چيزيكه بر سالک

واجب است اعتقاد بر امامان و اولاد ايشانست الخ *

It is doubtful if the author is identical with ʻAbd Ullah Anṣârî, better known as Pîr-i Harât (*d.* A.H. 481 = A.D. 1088), who has been repeatedly mentioned in this Catalogue. See Nos. 933, 1572, 1611, 1686.

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction.

It is to be observed that these sayings were subsequently collected by some of the author's followers. In the middle of the treatise, fol. 269[b], we read thus:

اين سخنهای خواجه عبد الله انصاريست "These are the sayings of Khwâjah ʻAbd Ullah Anṣârî". Again, at the end of the treatise, we find the following statement:

نقلست كه حاكم هراة شيخ را گفت ..... "It is related that the ruler of Harât once told the Shaykh thus....."

XXI. foll. 270[a] – 270[b]

سوال و جواب دل و جان

SUWÂL WA JAWÂB-I DIL WA JAN

Another treatise of similar contents. This treatise, like the preceding, contains the sayings of ʻAbd Ullah Anṣârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise:

الحمد لله رب العالمين ..... چنين گويد مولف اين رساله ندیم حضرت باری خواجه عبد الله انصاري قدس سره که دل از جان پرسید الخ *

At the end the treatise is called رسالهٔ سوال و جواب دل و جان.

XXII. foll. 270b – 277a

كنز السالكين

KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to 'Abd Ullah Anṣârî عبد الله انصاري.

Beginning:—

حمد بیحد الهي را و ثنای بیعد پادشاهي را که برداشت از دیدهٔ دلها الخ *

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib. Cat., vol. i, No. 165 and the A.S.B. Lib. Cat., Nos. 1158-1159. It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A.S.B. and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person. Moreover the chapters of the present treatise differ, both in number and substance, from those copies.

Unlike the A.S.B. and the Bûhâr Library copies, which contain 25 chapters or *Faṣl*, our copy comprises the following six *Bâb*:—

Bâb I, fol. 271a.	باب اول در مقالات عقل و عشق *
Bâb II, fol. 272a.	باب دوم در مباحثهٔ شب و روز *
Bâb III, fol. 274a.	باب سوم در بیان قضا و قدر *
Bâb IV, fol. 275a.	باب چهارم در عنایت رحمن با انسان *
Bâb V, fol. 275a.	باب پنجم در حق درویشان معجازي و حقیقي *
Bâb VI, fol. 275b.	باب ششم در غرور جواني *

The title of the work appears thus on fol. 271a.

نام این کردیم کنز السالکین زانکه سالک را بود رشدی ازین

Again, in the colophon:

باتمام رسید رسالهٔ کنز السالکین خواجه عبد الله انصاري علیه الرحمة

XXIII. foll. 277a – 278a

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'îs.

Beginning:—

ای جنبش این طارم نه طاق از تو وی غلغلهٔ در همه آفاق از تو

دردیست نهان در دل عشاق از تو سوزیست درون جان مشتاق از تو

XXIV. foll. 278b – 279a

قلندر نامه

QALANDAR NÂMAH

Another mystical treatise, by Anṣârî.

Beginning:—

سپاس و ستایش مر خداوندی را که آفریدگار زمین و زمانست و گوئندهٔ دل و جان الخ *

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day. The work is intermixed with copious poems in which the author adopts the *takhallus* انصاري.

XXV. foll. 279a – 280b

محبت نامه

MAḤABBAT NÂMAH

A mystical tract.

Author: 'Abd Ullah bin Jâbir ul-Anṣârî: عبد الله بن جابر الانصاري.

Beginning :—

الحمد على نعمايه و الصلوة على خير خلقه محمد و آله قال الشيخ لامام عبد الله بن جابر الانصاري رحمه الله عليه انچه عبادت و اشارتست از تفرقه و حكايت است الخ *

It seems probable that this tract as well as the preceding ones are due to the authorship of one عبد الله بن جابر الانصاري who seems to be quite different from the Pîr-î Harât.

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning. Of these the first seven only are extant here. They are very short :—

(1) باب المحبت (2) باب الشوق (3) باب الطلب (4) باب البكاء (5) باب الذكر are on fol. 280[a].

(6) باب العتاب and (7) باب المسامره on fol. 281[a].

The last three folios of the MS. contain some illustrations of the Persian school.

Written in different hands.

Not dated ; 18th century.

Two seals, bearing the inscription سلام قول من رب الرحيم , but without any date, are found at the beginning and end of the copy.

The title-page contains a seal, dated A.H. 1277. It is only partly legible :—

..... الدوله منشي محمد عليخان *

No. 1996

foll. 590 ; lines (centre col.) 15 ; margl. col. 13 ; size $12 \times 7\frac{3}{4}$; $9\frac{3}{4} \times 6$

مجموعهٔ عاشقين

MAJMÛ'AH-I 'ÂSHIQÎN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî سيد روشن علي كرماني .

Beginning :—

بعد حمد بيحد و سپاس بيعد حضرت حق سبحانه ..... پاک دين سجنجل سينه صاحبان حق اليقين الخ *

The prominent contributors are:—

Mirzâ Muḥammad Ḥusayn, fol. 1[b] (margin).

Kâshifî, fol. 8[a].

Qâsim Anwâr, foll. 22[a], 319[b].

Mîr Faqîr Ullah, *takhallus* Ṣâbit, fol. 22[b].

Bîtâbî, fol. 23[a].

Jalâl Asîr, foll. 23[a], 26[b], 200[b], 212[b], 216[a], 221[b], 222[b], 223[b], 269[b].

Shâh Naḏr 'Alî Fiṭratî, fol. 25[b].

Mu'min, foll. 26[a], 112[b], 221[b].

Zârî, fol. 26[b].

Shams-i Tabrîz, foll. 29[b], 128[a], 128[b], 129[a], 129[b], 143[a], 263[b], 273[b].

Maulânâ Rûm, foll. 31[b], 129[b], 132[a], 133[a], 202[b], 204[a], 239[a], 239[b], 256[b], 263[b], 264[a], 264[b].

Ḥâfiẓ Shîrâzî, foll. 32[b], 52[a], 220[a], 231[a], 274[a].

Rukn-i 'Âlam Multânî, fol. 33[b].

Ġulâm Sarwar, fol. 35[a].

Bâqir Dâmâd, foll. 37[a]–111[b], 134[a].

Kashfî, foll. 40[a], 154[a] (margin).

Ibn-i Ḥasan, fol. 40[b].

Shams-i Kâshî, fol. 41[a].

Nâṣir Khusrau, foll. 42[a], 107[b].

Aḥmad Jâmî, foll. 43[a], 125[b], 126[b], 241[b].

Shâh Barbar, foll. 43[a], 155[b] (margin).

Niẓâm ud-Dîn Astarâbâdî, fol. 44[a].

Farîd ud-Dîn 'Aṭṭâr, foll. 47[b], 53[b], 110[b], 180[a], 218[b], 221[a], 227[b], 256[b].

Fâḍil Hindî, fol. 49[a].

Barqî, foll. 49[b], 416[b].

Muḥtasham, foll. 50[b], 194[a] (margin).

Ni'mat Ullah Walî, foll. 51[a], 131[b], 271[a], 273[b] (margin), 278[b].

Salîmî, foll. 54[a], 62[a], 77[b], 101[b], 159[b], 173[a].

Kamâl ibn Ġiyâṣ, fol. 67[a].

Miskîn, foll. 72[a], 115[b], 119[b].

Futûḥî, fol. 82[a].

Anwarî, foll. 83[a], 135[b].

Firâqî, fol. 84[b].

Afchankî, foll. 86[a], 208[b].

Qibṭî, fol. 88[a].

Ibn-i Ḥusâm, foll. 91[a], 148[a], 188[a] (margin), 197[a], 206[a].

Shauqî, fol. 92[b].

'Abd ul-'Alî, foll. 94[a], 189[a].

Mullâ Murshid, fol. 107[a] (margin).

Majḏûb, foll. 110[a], 131[a].
Afṣaḥ, fol. 111[a].
'Alî Nâṣir Shâhâbâdî, fol. 111[a].
Fiġânî, foll. 113[a], 139[a].
Kâshî, foll. 113[a] (margin), 133[b].
Hâshim, foll. 114[a], 264[a] (margin).
Ṣâ'ib, foll. 116[b], 117[b], 210[b] (margin), 279[b].
Jâmî, fol. 116[b].
Nakhat, foll. 121[a], 145[b], 154[a].
Sa'dî, fol. 122[a].
Abul Mafâkhir Râzî, fol. 123[a] (margin).
Sa'âdat, fol. 125[a].
Kâtibî, foll. 127[a] (margin), 140[b], 304[a] (margin).
Firdausî, foll. 127[b], 186[b] (margin).
Niẓâm Jurjânî, foll. 130[b] (margin), 135[a] (margin).
Nâṣir 'Alî, fol. 132[a].
'Aujî, fol. 132[b].
Rashîdî, fol. 133[b].
Sâḥilî, fol. 137[b].
Nasîmî, foll. 138[a] (margin), 293[a].
Bâyazîd Bisṭâmî, foll. 138[b], 144[b], 220[b].
Nuṣrat, fol. 142[a].
Ṭayyibâ, fol. 144[b].
Adâ'î, fol. 144[b] (margin).
Muflis, fol. 147[a].
Umîdî, fol. 151[b] (margin).
Ibn-i Yamîn, fol. 156[a].
Shifâ'î, fol. 157[b].
Nûr Bahâ'î, fol. 168[a] (margin).
Khâqânî, fol. 168[b].
Luṭfî, fol. 170[a].
Âḏarî, fol. 170[a] (margin).
Farqî, fol. 175[a].
Ḥamzah Kûchak, foll. 177[a], 196[a].
Salîm, Muḥammad Qulî, fol. 180[a] (margin).
Sanâ'î, foll. 180[b], 265[b].
Shâpûr, Âqâ, fol. 183[a].
Shams-i Kirmânî, fol. 194[a].
Niṣârî, fol. 200[b] (margin).
'Alî Ḥijâzî, fol. 211[a].
'Urfî, foll. 214[b], 219[a], 251[b] (margin), 283[b].
Afsarî, fol. 224[a] (margin).

Ṭufaylî, fol. 224[b] (margin).
Bâbâ Jâbir, fol. 226[b].
Ḥusaynî, fol. 233[a].
Kamâl-i Fârasî, foll. 234[b] (margin), 305[b].
Jâmî, foll. 238[b], 278[b] (margin).
Ramaḍânî, fol. 242[a].
Khâliṣ, foll. 242[b], 317[a].
Ṭâhir Dakanî, fol. 247[a].
Ṭûsî, foll. 252[b], 467[b].
Jaudat, fol. 255[b].
Khalîl (Dakanî), fol. 257[a].
Qâ'im Kirmânî, fol. 259[b].
Badî' ud-Dîn Shâh Madâr, fol. 261[b].
'Abd ur-Raḥîm, fol. 266[a].
Mas'ûdî, fol. 268[b].
'Ishratî, foll. 277[a], 336[b].
'Azîz, fol. 280[a].
Nâṣir, foll. 280[b], 281[b].
Niẓâm ud-Dîn, fol. 282[a].
Wâlihî, fol. 285[a].
Sâmî, fol. 287[b].
Ḥâjî Murtaḍâ Qulî, fol. 289[a] (margin).
Waḥdat, foll. 293[b], 313[b].
Nuzhat, fol. 297[b].
'Alî Khwârazmî, fol. 301[b] (margin).
Ġanî, fol. 304[a].
Uways-i Qaran, fol. 310[b].
Khusrau, fol. 311[a].
Hindî, fol. 312[b].
Ġiyâṣ, fol. 320[a].
'Âjiz, fol. 320[b].
Dâ'î, fol. 322[b] (margin).
Barhaman Kashmîrî, fol. 323[a].
Hâdî, fol. 364[b].
Yûsuf 'Alî, fol. 328[a].
Shaykh Ġulâm Muḥyî ud-Dîn, *takhallus* Raf'at, fol. 342[a].
Bayram Khân, fol. 380[a].
Dânishmand Khân *takhallus* 'Âlî, fol. 384[a].
Waḥshî, fol. 391[a] (margin).
Tâj ud-Dîn, fol. 393[b].
Qudsî, fol. 395[a].
Nisbatî, fol. 396[b].

Ṭuġrâ, fol. 400[a].
Aujî, fol. 433[b].
Sẖânî Taklû, fol. 241[b] (margin).
Ġizâlî, fol. 444[b] (margin).
Saqqâ, fol. 445[b].
Mujrim, fol. 456[b].
Sa'îd, fol. 457[a].
Ḥakîm Ruknâ, fol. 460[b].
'Abbâd, fol. 467[a].
Mirzâ Kâfî, fol. 473[a].
Ẓuhûrî, fol. 475[b] (margin).
Sa'd ud-Dîn, fol. 476[b].
Ṭâlib Âmulî, fol. 489[a] (margin).
Muḥammad Fâḍil, fol. 489[a].
Fayḍî, fol. 492[a].
Ḍamîrî, fol. 527[a].
Munawwar, fol. 533[a].
Mîr Ḥâj, fol. 534[b].
Ṣanâ'î, fol. 536[b].
Raḍî, fol. 553[b] (margin).
Mukẖliṣî, fol. 553[b].
Amîrî, fol. 561[b].
Ma'nî Kẖân *takẖallus* Îjâd, fol. 564[b].
Hâtifî, fol. 565[a].
Bîkẖwud, fol. 572[b].
Mirzâ Muḥammad Rafî', fol. 574[a].
Âtashî, fol. 583[a].
Shâh Ismâ'îl, fol. 587[b].

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 1997

foll. 132; lines 17; size 11×7; 7¼×4

بیان محمود

BAYÂN-I MAḤMÛD

A very interesting copy of a very large number of detached verses, collected by the prince Mirzâ Maḥmûd bin Fatḥ ʻAlî Shâh Qâjâr of Persia, from the works of his contemporaries.

Beginning with a preface:—

بیان محمود در ستایش خداوند معبود سبحانه عن التحدید و الحدود الخ *

According to Majmaʻ ul-Fuṣaḥâ, vol. i, p. 56, Maḥmûd Qâjâr was the fourteenth (but according to Rieu, Supt. No. 70, fifteenth) son of Fatḥ ʻAlî Shâh Qâjâr, and was born in A.H. 1214=A.D. 1799. In his father's lifetime he was made the governor of Nahâwand. He was well versed in poetry, and wrote a Taḏkirah of the contemporary poets, entitled سفینهٔ المحمود (see Rieu, Supt. No. 122); a work containing notices of forty-eight sons of Fatḥ ʻAlî Shâh with specimens of their poetry, entitled گلشن محمود (see Rieu, Supt. No. 121), and a history of the reign of Fatḥ ʻAlî Shâh, entitled تاریخ صاحبقران (see Rieu, Supt. No. 70).

In the preface Maḥmûd says that it was after the completion of the سفینهٔ المحمود that he thought of collecting verses of his contemporaries. The preface ends with a Qiṭʻah in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made. The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A.H. 1240=A.D. 1824. Maḥmûd gives a short account of his own life on fol. 14ᵃ, where he says that he completed the work at Bâġ-i Shâh in Nahâwand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radîf* are divided into twenty-eight *Bâb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

A copy of the work is noticed in Rieu, Supt. No. 377.

Written in fair Nasta'lîq within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân.

In the colophon, dated 9 Shawwâl, A.H. 1260, the scribe محمد ابراهيم شيرازي says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mîr Ḥusayn.

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mirzâ Maḥmûd Qâjâr, the author of the work.

A note on the title-page says that the MS. once belonged to the library of Munshî Muḥammad Ṣafdar 'Alî Khân.

No. 1998

foll. 169; size 8×5; $6\frac{1}{2} \times 4$

بياض

BAYÂḌ

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz., saints, theologians, kings and nobles, ancient and modern poets, etc., etc.

The Bayâḍ is divided into six *Faṣl*, each containing a collection of poems by a particular class of people, as follows:—

I. foll. 1^a–43^a. Poems by saints:

* فصل اول در ذكر اشعار مشايخ

The prominent contributors are:—

ابو سعيد ابو الخير and ابو الحسن خرقاني, fol. 1^a; 'Abd Ullah Anṣârî and Sanâ'î, fol. 3^a; Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Baġdâdî, fol. 7^a; Sa'd ud-Dîn Ḥamawî and 'Aṭṭâr, fol. 7^b; Mawlawî-i Ma'nawî, fol. 15^a; 'Irâqî, fol. 20^b; Auḥad ud-Dîn Kirmânî, Auḥadî Marâġî, fol. 21^b; Nâṣir Khusrau 'Alawî, fol. 23^b; Najm ud-Dîn Dâyah, Afḍal Kâshî, fol. 24^a; 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Maḥmûd Kâshî, Najm ud-Dîn Kubrâ, fol. 24^b; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardistânî, Quṭb ud-Dîn Abul Faḍl, Raḍî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Dar Bûzajânî, fol. 25^a; 'Ayn ul-Quḍât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol. 25^b; Shaykh Aḥmad Ġazâlî, Maġribî, fol. 27^a; Sa'dî, fol. 27^b; Ḥâfiẓ, fol. 30^b;

Siḥâbî Astarâbâdî, fol. 38ª; Imâm Nûr Bakhsh, Amîr Ḥusaynî Sâdât, Amîr Khusrau, fol. 40ª.

II. foll. 46ª–59ᵇ. Poems by theologians (‘Ulamâ):

فصل دوم در ذکر اشعار علما *

Abû Naṣr Fârâbî, Abû ‘Alî Sînâ, fol. 46ª; Naṣîr ud-Dîn Ṭûsî, Sayyid Sharîf ‘Allâmah, fol. 47ª; Jalâl ud-Dîn Muḥammad Dawânî, Mîr Ḥusayn Maybudî, fol. 47ᵇ, Khayyâm (Rubâ‘îs), fol. 48ª; Jâmî, fol. 51ª; Sharaf ud-Dîn ‘Alî Yazdî, ‘Abd ul-Khâliq Karah Rûdî, Ḥusayn Ardabîlî, Afḍal ud-Dîn Muḥammad Tarkah Iṣfahânî, Bâqir Dâmâd, with the *takhallus* Ashrâq, fol. 55ᵇ; Bahâ ud-Dîn Muḥammad ‘Âmulî, fol. 56ª; Mullâ Ḥasan ‘Alî, son of ‘Abd Ullah Shûstarî, ‘Abd ur-Razzâq Fayyâḍ, Muḥsin Kâshânî, Ḥasan ‘Alî Yazdî, fol. 58ª; Âqâ Ḥusayn Khwânsârî, Muḥammad Rafî‘ Wâ‘iẓ, fol. 58ᵇ; ‘Alî Riḍâ Tajallî, Masîḥâ-i Kâshânî, *takhallus* Ṣâḥibî, fol. 59ª; Mirzâ Bâqir Qâḍî Zâdah, Mîr Ja‘far Mashhadî, fol. 59ᵇ.

III. foll. 63ª–78ᵇ. Poems by kings, in seven *Firqah*:

فصل سوم در ذکر اشعار سلاطین وغیره متضمن بر هفت فرقه *

Firqah I. Ṣafawî kings:—

Shâh Ismâ‘îl Ṣafawî, Ṭahmâsp, Sâm Mirzâ, fol. 63ª; Sulṭân Muḥammad Mirzâ, *takhallus* Murâdî, Ibrâhîm Mirzâ Jâhî, fol. 63ᵇ; Ismâ‘îl Mirzâ, Shâh Ismâ‘îl II, Muṣṭafâ Mirzâ, son of Sulṭân Alî Mirzâ, Shâh ‘Abbâs, Shâh Ṣafî, ‘Abbâs II, fol. 64ª; Rustum Mirzâ *takhallus* Fidâ’î, fol. 64ᵇ.

Firqah II. Kings of Gîlân:—

Kârkiyâ Sulṭân Ḥusayn, Kârkiyâ Khân Aḥmad Khân, son of Sulṭân Ḥusayn, Jamshîd Khân, fol. 64ᵇ.

Firqah III. Timurides:—

Bâbur, fol. 64ᵇ; Humâyûn, Akbar, Jâhângîr, fol. 65ª; Mirzâ Abû Bakr bin Mirzâ Jûkî, ‘Askarî Mirzâ, Mirzâ Kâmrân, Mirzâ Hindâl, Sulṭân Khalîl, Uluġ Beg, Bâiqarâ Mirzâ, fol. 65ᵇ; Sulṭân Ḥusayn Mirzâ’s mother, Abul Muḥsin Mirzâ, son of Sulṭân Ḥusayn Mirzâ, Badî‘ uz-Zamân Mirzâ, Shâh ‘Arab Mirzâ, Muḥammad Mu’min Mirzâ, Abul Qâsim Bâbar, son of Bâisanqar Mirzâ, fol. 66ª; Bâisanqar Mirzâ, son of Shâh Rukh, Bâisanqar bin Sulṭân Maḥmûd, Mirzâ Ibrâhîm, son of Mirzâ Sulaymân, fol. 66ᵇ.

Firqah IV. Kings of the Deccan:—

Fîrûz Shâh Bahmanî, Sulṭân Aḥmad, Niẓâm Bâdshâh, fol. 66ᵇ.

Firqah V. Ancient and modern kings in general:—

Maḥmûd Ġaznawî, fol. 66^{b}; ʻAlâ ud-Dîn Atsiz Saljûqî, Muḥammad Yaḥyâ, ruler of Shirwân, Qâbûs Washamgîr, Fîrûz Shâh of Dihlî, Shâh Shujâʻ Muẓaffarî, Sulṭân Yaʻqûb, son of Ḥasan Beg, ʻAbd Ullah Khân Ûzbak, ʻAbd ul-ʻAzîz Khân, Ibrâhîm Khân bin Muḥammad Khân Lârî, Ḥasan Beg Uġlî, fol. 67^{a}; Imâm Qulî Khân, ʻIwaḍ Ġâzî Sulṭân (*sic.*), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67^{b}.

Firqah VI. Poems by those who trace their descent from the Ṣafawîs through Nâdir:—

Mirzâ Sanjar Niʻmat Ullâhî, Mirzâ Dâʼûd, Mirzâ Jalâl Asîr Shahrastânî, fol. 67^{b}; Mirzâ Fâḍil Shâh Nawâz Khân, Mirzâ Jaʻfar Râhib, fol. 69^{a}.

Firqah VII. Wazîrs, nobles, etc.:—

Amîr Niẓâm ud-Dîn ʻAlî Shîr, fol. 69^{a}; Amîr Shaykh Niẓâm ud-Dîn Aḥmad *takhallus* Suhaylî, Âyatî an Amîr of Sulṭân Ḥusayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69^{b}; ʻAbd ul-Bâqî Niʻmat Ullâhî, Mîr Muḥammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muḥammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muḥammad Fahmî, Khwâjah Jalâl ud-Dîn Amîr Beg, Muḥammad Khân Iʻtimâd ud-Daulah, Shihâb ud-Dîn ʻAbd Ullah Marwârîd, fol. 70^{a}; Ġiyâṣ ud-Dîn Bitikjî, Jalâl ud-Dîn Ḥasan Shahrastânî, ʻAlâ ud-Dîn Khalîfah of Sulṭân, Mirzâ Mahdî Iʻtimâd ud-Daulah, Iʻtimâd ud-Daulah Mirzâ Ṭâhir Wahîd, fol. 70^{b}; Ḥakîm Abul Fatḥ, fol. 71^{b}; Bîram Khân, ʻAbd ur-Raḥîm Khânkhânân, fol. 72^{a}; Jaʻfar Âṣaf Khân, fol. 72^{b}; ʻAlî Qulî Khân *takhallus* Sulṭân, Ṣadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Ẓafar Khân Aḥsan, ʻInâyat Khân Âshnâ, Bâqir Khân Najm-i Ṣânî, fol. 73^{a}; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Ḥasan Khân Shâmlû, Murtaḍâ Qulî Sulṭân Shâmlû Najaf Qulî Beg, ʻAbbâs Qulî Khân Shâmlû, Ḥakîm Ṣadr ud-Dîn Muḥammad, entitled Masiḥ uz-Zamân, fol. 73^{b}; Saʻd ud-Dîn Muḥammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrastânî, Muʻizz Fiṭrat, Ḥakîm Ḥâḍiq (son of Ḥakîm Himâm), fol. 74^{a}; Niʻmat Khân ʻÂlî, fol. 74^{b}; Nuṣrat-Ullah Khân Niṣâr, Shaykh Ḥusayn Shuhrat, Imtiyâz Khân Khâliṣ, fol. 75^{a}.

IV. foll. 79^{a}–92^{b}. Ancient poets.

* فصل چهارم در ذکر اشعار استادان متقدم

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib, Firdausî, Asadî, Anwarî, Muʻizzî, Rashîd-i Waṭwâṭ, Ṭalḥah Marwazî, Shams-i Ṭabasî, Arzaqî, Mukhtarî

Aṣîr-i Akẖsîkatî, Aṣîr-i Aumânî, Ẓahîr ud-Dîn Shufrawah, 'Unṣurî, Farrukẖî, Ḥinẓilah Bâdġîsî, 'Abd ul-Wâsi' Jabalî, Niẓâmî, Jamâl ud-Dîn 'Abd ur-Razzâq, Kamâl Iṣfahânî, Bundâr Râzî, Ẓahîr Fâryâbî, Ḥasan Ġaznawî, Najîb Jarbâdaqânî, Majd-i Hamgar, Salmân, Khwâjû, etc.

V. foll. 93[a]–139[b]. Modern poets:

فصل پنجم در ذکر اشعار شعرای متاخرین *

The most prominent contributors are:—

Ahlî Shîrâzî, Âṣafî, Ḍamîrî, Waḥshî, Naṣîbî, Ẓuhûrî, 'Alî Naqî of Kamrah, Kâtibî, Hilâlî, Ahlî Khurâsânî, Ṭâlib Âmulî, Hâtifî, Ṣanâ'î, Umîdî, Ilâhî Hamadânî, Ġazâlî Mashhadî, Faydî, Ruknâ-i Masîḥ, Muḥammad Qulî Salîm, Qudsî, Ṭâlib Kalîm, Niẓâm Dast-i Ġayb Shîrâzî, Sa'îd Ashraf, Muḥammad Ṣûfî, Faṣîḥî, Mîr Najât, Nâẓim Harawî, Zulâlî, Ġanî Kashmîrî, etc.

VI. foll. 141[a]–169[a]. Other ancient and modern poets:

فصل ششم در ذکر اشعار سلف و خلف *

The names of the poets are arranged in alphabetical order. The first name is خواجه امیر بیگ نظزي and the last, میر یحیی کاشي.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century.

A note on the title-page by a former owner, dated Kâtik, 1229 Faṣlî, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

No. 1999

foll. 163; size $10 \times 5\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

(بیاض)

(BAYÂḌ)

A Persian anthology containing selections from the following poetical works:—

I. foll. 2[a]–3[b]. معراج الخیال Mi'râj ul-Khayâl, by 'Alî Riḍâ Tajallî; see Nos. 1094, x; 1100, xii; etc.; beginning as usual:—

در سرم دیگر همای عشق یار *

There is a lacuna after fol. 3[b] and a good deal is wanting.

II. foll. 4ª–9ª. غزليات تجلي Ġazals by the same Tajallî, arranged in alphabetical order; beginning:—

* ای سایهٔ سرو چمن جود تو قدها الخ

III. fol. 9ᵇ. شهر آشوب امیر خسرو Shahr Âshûb-i Amîr Khusrau; beginning:—

* بقال پسر که راحت جان آمد

IV. fol. 10ª. مستزاد کمال خجند Mustazâd by Kamâl-i Khujand; beginning:—

* ای ریخته سودای تو خون دل ما را الخ

V. fol. 11ª. A prose piece by Mirzâ Muḥammad Yûsuf Naghat; beginning:—

* بر صفحهٔ مقصود کشم کلک بیان را الخ

VI. Selections from the Kulliyât of Ṭâlib-i Kalîm, foll. 13ª–35ª; beginning with a Maṣnawî:—

* چو اقبال از نظام الملک بر گشت الخ

VII. انتخاب دیوان رضي ارتیماني Selections from the Dîwân of Raḍî Artîmânî, foll. 35ª–36ª; beginning:—

* آنچنان داد عشق جوش مرا الخ

VIII. انتخاب دیوان فیضي Selections from the Dîwân of Fayḍî, foll. 36ª–40ª; beginning:—

* خسرو عشقیم و دل گلگون عالم کرد ما الخ

IX. انتخاب از رضي دانش Selections from the Dîwân of Mirzâ Raḍî Dânish, foll. 40ª–40ᵇ; beginning:—

* کجاست باده که از رشک گلشن آرائي الخ

X. انتخاب دیوان طرزي Selections from the Dîwân of Mullâ Ṭarzî, foll. 41ª–43ᵇ; beginning:—

..... آنکه هستید هر دو عالم را

XI. انتخاب از طاهر وحید Selections from the Dîwân of Ṭâhir Waḥîd, foll. 44ª–69ª; beginning:—

* چنان کز سنگ و آهن آتش سوزان شود پیدا الخ

XII. انتخاب از دیوان صائب Selections from the Dîwân of Ṣâ'ib, foll. 71ª–76ª; beginning:—

* یا رب از عرفان مرا پیمانه ... الخ

XIII. دیوان فغاني Extracts from the Dîwân of Babâ Fiġânî, foll. 76a–78b; beginning:—

* ای سر نامه نام تو عقل گره کشای را الخ

XIV. دیوان وحشي یزدي Selections from the Dîwân of Waḥshî Yazdî, foll. 78b–81b; beginning:—

* راندی ز نظر چشم بلا دیدهٔ ما را الخ

XV. طالب آملي Selections from the Dîwân of Ṭâlib Âmulî, foll. 81b–86a; beginning:—

* بایما نکته مي سنجد نمیدانم زبانش را الخ

XVI. انتخاب دیوان قپلان بیگ Selections from the Dîwân of Quplân Beg, foll. 86a–87a; beginning:—

* زان عارض شگفته بر افگن نقاب را الخ

XVII. انتخاب رباعیات سحابی Selections from the Rubâ'îs of Siḥâbî, foll. 87a–93a; beginning:—

* ای آنکه طریق دوستي خوست ترا الخ

XVIII. مثنوي A Maṣnawî, foll. 94a–99a; beginning:—

* ده از غصه کفها به سر میزنم الخ

XIX. ساقي نامهٔ قاسم Sâqî Nâmah by Mirzâ Qâsim, foll. 99a–100b; beginning:—

* دلا تا بکی بینوائي کشم الخ

XX. ساقي نامهٔ هلالي Sâqî Nâmah by Mullâ Hilâlî, foll. 100b–101a; beginning:—

* خوش آندم که در بزمگاه الست الخ

XXI. ساقي نامهٔ زکي همداني Sâqî Nâmah by Zakî Hamâdânî, foll. 101a–102b; beginning:—

* دلا تا بکی بی مئ لاله گون الخ

XXII. دیوان مفید Selections from the Dîwân of Mufîd, foll. 104a–104b; beginning:—

* نه تنها آتش اشک از دلم در شانه میگیرد الخ

XXIII. دیوان تجلي Extracts from Tajallî's Dîwân, foll. 104b–105b; beginning:—

پریشان روزگارم طرهٔ محبوب میداند
بلی حال پریشانرا پریشان خوب میداند

XXIV. رباعيات و غزليات قدسي Some Rubâ'îs and Ġazals by Qudsî, foll. 105b–117b; beginning:—

فصل دی و من همنفس شیون خویش الخ *

XXV. ديوان شاني Selections from the Dîwân of Shânî Taklû, foll. 117b–124a; beginning:—

صوت غم دل مصیبت آرد الخ *

XXVI. سبع سيارة Sab' Sayyârah. The seven Maṣnawîs by Zulâlî. See No. 282. Each Maṣnawî is introduced by a short preface:—

(1) شعلهٔ دیدار, fol. 127a. See No. 282—II.

(2) حسن گلو سوز, fol. 132b. See No. 282—III.

(3) آذر و سمندر, fol. 140b. See No. 282—IV.

(4) ذرّه و خورشید, fol. 146a. See No. 282—VI.

(5) سلیمان نامه, fol. 148b. See No. 282—VII.

(6) میخانه, fol. 152b. See No. 282—V.

(7) محمود و ایاز, fol. 162a. See No. 282—I.

The Maṣnawî محمود و ایاز, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'lîq, is dated A.H. 1082 in several places.

No. 2000

foll. 233; size $11\frac{1}{2} \times 6\frac{1}{2}$; $10\frac{1}{2} \times 5$.

بياض

BAYÂḌ

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. 1a–20a. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدي شیرازي علیه الرحمه در آداب صحبت و حکمت - مال از بهر آسایش عمر است الخ *

II. foll. 24[a]–31[a]. A collection of anecdotes, moral and witty sayings.

III. foll. 33[a]–40[b]. نزهة الارواح Nuzhat ul-Arwâḥ.

A fragment of a Ṣûfic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus:—

* وقتی قصد حمام کردم صورتی دیدم باقامت تمام نقش کرده اند الخ

The name of the author is not given anywhere. The work seems to be different from the well-known Ṣûfic tract نزهة الارواح by Ḥusayn bin ʿÂlim, noticed under Nos. 1353–1355. Among the numerous verses quoted by the author we find one by Ḥâfiẓ on fol. 34[a].

IV. foll. 41[a]–96[a]. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Kaʿbah, etc. etc., extracted from Nigâristân (fol. 41[a]), Maʿârij un-Nubûwat (fol. 78[a]), and other works.

Beginning:—

* در ذکر خاتم الانبیا ..... نسب شریفش بدینموجب است الخ

V. foll. 97[a]–105[b]. رسالهٔ قافیه Risâlah-i Qâfiyah. A treatise on rhyme, without the author's name; beginning:—

حمد بیحد و ثنای بیعد مر صانعی را که زبان جمیع زبان آوران زمان الخ *

VI. foll. 109[a]–109[b]. Three versified مناجات; beginning of the first:—

* الٰهي باعزاز آن پنج تن الخ

VII. foll. 110[a]–139[b]. A collection of fables and anecdotes relating to kings, nobles and other eminent persons.

VIII. foll. 141[a]–145[b]. نکات بیدل Nik'ât-i Bîdil. The Nik'ât of Mirzâ Bîdil; beginning:—

* اگر منکر نبوت نهٔ الخ

IX. foll. 147[a]–156[b]. A treatise on the prerogatives of ʿAlî based on several works; beginning:—

* روزی امام برحق وصي مطلق حضرت علي الخ

XI. foll. 157[a]–180[b]. Legendary accounts connected with prophets and some ancient saints.

XII. foll. 184[a]–203[b]. خلاصة الاخلاص Khulâṣat ul-Ikhlâṣ. A theological tract on the creation of the universe, Âdam, the Prophet,

mankind, the soul, etc. etc., extracted from the work خلاصة الاخلاص; beginning:—

* فتح اول در بیان انچه که ابتدای آفرینش عالم تا خلق آدم الخ

XIII. foll. 204a. محاربهٔ خندق Maḥâribah-i Khandaq. An account of the battle of Khandaq; beginning:—

* چون عساکر مخالفان بر اهل اسلام الخ

The above is followed by some Ḥadîṣ, etc.

XIV. foll. 208a–211a. مناجات عبد الله انصاری Munâjât-i 'Abd Ullah Anṣârî. The well-known prayer of Khwâjah 'Abd Ullah Anṣârî.

Beginning:—

* ای ز دردت بیدلانرا بوی درمان آمده الخ

The above is followed by some prose pieces of things of little consequence, such as about the good and evil days of the month, some recipes, etc. etc.

Written in Nîm Shikastah within coloured borders.

Not dated; 19th century.

A seal, faintly reading فردوس علي خان بهادر, is found at the beginning and end of the copy.

No. 2001

foll. 108; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

بیاض دلکش

BAYÂḌ-I DILKASH

An interesting collection of a large number of verses from the compositions of ancient and modern poets, compiled by Yâr Muḥammad Qalandar یار محمد قلندر.

Beginning with a preface:—

سخن بهیچ زبان نیست بهتر از توحید
یکیست گفتن ونا گفتنش بگفت و شنید

Yâr Muḥammad Qalandar has already been mentioned in connection with his work دستور الانشا. See No. 883.

In the preface Yâr Muḥammad says that several poets of great

distinction had written poems and Maṣnawîs describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol. 161[a]) of Beloveds. Each section consists of eight *Faṣl*.

The title of the work, بیاض دلکش, expresses the date of compilation, A.H. 1167=A.D. 1753.

The Bayâḍ is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll. 78[b]–108[b].

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 2002

foll. 24; lines 11; size $8\frac{1}{2}\times5\frac{1}{4}$; $5\frac{3}{4}\times2\frac{1}{2}$.

(هزلیات)

(HAZLIYÂT)

A collection of humorous poems by ancient and modern poets.

Beginning with a poem by Shifâ'î:—

* بعد ازین بر سر آنم که ز تقریب خنک الخ

Other contributors are: Mu'jizâ, fol. 2[b]; Ni'mat Khân 'Âlî, fol. 3[b]; Sa'dî, fol. 5[a]; Anwarî, fol. 5[b]. Foll. 7[b]–12[a] فالنامه. The Fâl Nâmah of Ja'far Zatallî, the most humoristic poet of Hindûstân; Nuzhat, foll. 12[b]–13[b]; مُلّا کونی fol. 14[a].

The MS. ends with a glossary of the Turkish, Persian, Arabic, and Hindî words used in the work, occupying foll. 15[b]–24[a].

Written in beautiful Nasta'lîq within illuminated borders.

Not dated; 19th century.

No. 2003

foll. 111 ; size $9\frac{1}{4} \times 6$; $8 \times 5\frac{1}{4}$.

(بياض)

(BAYÂḌ)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدين ميرک .

The copy breaks off in the middle of the letter ن with the name of مولانا نيکي صفاهاني .

Written in ordinary Ta'lîq.

Not dated ; 19th century.

Presented to the Library by Asad 'Alî Qidwâ'î, 1-6-25.

No. 2004

foll. 4 ; size $18\frac{1}{4} \times 11\frac{1}{2}$; 11×7.

An album of eight miniatures in modern Indian style.

No. 2005

foll. 6 ; size $12 \times 8\frac{3}{4}$.

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names :—

1. خواجه احرار و ملا عبد الرحمان جامي , fol. 1^b.
2. مرزا کوچک , fol. 4^b.
3. نواب اعظم خان بهادر رضوی والد ماجد نواب مصلح خان بهادر , fol. 5^a.

No. 2006

foll. 40; lines 21; size $14\frac{3}{4} \times 10\frac{1}{2}$; 11×8.

مرقع مرید خان

MURAQQA'-I MURÎD KHÂN

A specimen of fine penmanship by Murîd Khân.

Muḥammad Ṣâdiq Ṭabâṭabâ'î, entitled Murîd Khân محمد صادق طباطبائي المخاطب به مريد خان, who belonged to a noble Sayyid family, was an Amîr of Muḥammad Shah's time (A.H. 1131–1161=A.D. 1718–1748). He was an eminent calligrapher of his time and was well versed in Shikastah, Ta'lîq, Ṣulṣ, etc., particularly in the last-named one, which he could write in several forms, and which, it is said, he learnt from Akbarî 'Alî and Dirâyat Khân, the sons of Kifâyat Khân. See Taḏkirah-i Khwushnawîsân, p. 107.

The present copy of the Muraqqa', consisting of extracts, mostly from the Ṭabaqât-i Akbarî, is written in Shikastah, and is dated at the end 5 Ramaḍân, A.H. 1150. The scribe signs his name at the bottom of most of the folios.

The signature "Gore Ouseley" appears on the top of fol. 1^b.

Printed by P. Knight, Baptist Mission Press, Calcutta.